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THE GENEALOGIES RECORDED IN THE SACRED SCRIPTVRES, According to euery FAMILY and TRIBE.

WITH

The Line of our Sauiour JESVS CHRIST obserued from *Adam* to the blessed VIRGIN MARY.

By

J. S.

CVM PRIVILEGIO.

To the Christian Reader.

THE Spirit of God in the sacred Historie, hath laid down such helps, as are the light and life of all Nations originals. In them the circumstances of *Person*, *Time*, and *Place*, are the chiefe; else doe wee wander as without a guide: and of these the *Person* is principall. *Genealogies* then drawne from them, from whom all are descended, and by Gods owne warrant recorded vnto vs, must moue a speciall reuerence that they are holy, and farre from those other, against which S. *Paul* writeth. Amongst whose manifold vses, this is the chiefest, that by them is proued how *Christ* was made very man. And therefore in seuerall Tables they are hereexhibited euen from their first root, and so continued through their spreading branches, so farre as the Scripture giueth them sappe. In the reading whereof, let these few directions be thy guides.

1 Such descents as hold on from the *Parents* to their *Children*, without interruption, are verie plaine by their double lines, which runne from rundle to rundle.

2 Those whose *Parents* are not certainly knowne, but are named of their *Countrie*, *City*, or *Tribe*, are ioined each vnder other, with this figure here in the margent.

3 And likewise such as are set in ranke side by side, and distinguished by this marginall marke, are not to be reputed *Brethren*, but some other *Persons* of note, of that descent where they are so inserted.

4 The names of *Nations* and *People*, (as likewise sometimes of *Cities* and other places of note) we haue not incompassed in rundles as the rest, but in Compartiments, and different letters betwixt direct lines, that so they might be knowne from particular persons, and the *Names* next vnder them, are not inserted as certainly thence descended, but as eminent *Persons* among them.

5 And where of necessity we are to breake off the succession, to bee continued in some other page, that doe wee at some principall *Persons*: as at the flood with *Noahs* sonnes; at the *Promise* with *Terah* and *Abraham*: &c. So that euer the *Man* at which we breake off, is againe set in the first place of some ensuing page, where his issue is continued, though many times whole leaues fall betwixt them; which are supplied with other collaterals: such is from *Abraham* page 3. vnto his Wiues and seed, page 6. and 7. &c.

6 The lineage of our blessed *Sauiour* (which is our principall scope) is knowne by a Chainelike traile, continued from *Adam* to *Sem*; pag. 1. and thence to *Terah* and *Abraham*, pag. 3. &c. So likewise from *Dauid*, pag. 22. to his sonnes *Salomon* and *Nathan*, pag. 33. And lastly, to our *Sauiours* parents, pag. 34. linked together (as other marriages here are) by the sculpture of an hand in hand. Both descended from [a] *Zorobabel*, as the holy Euangelists haue recorded: from *Dauid*, *Iudah*, and *Abraham*, [b] as *Moses* and the *Prophets* haue spoken; and *Iewes* themselues thus farre grant, that the *Messiah* should be the *Sonne* of a [c] *Virgin*, her name *Marie*, and shee of [d] *Beth-lehem*, the daughter of *Eliu*, of the house of *Zorobabel*, and *Tribe* of *Iudah*. In all which, our *Christ* is manifestly designed, and by these *Iewes* both acknowledged to haue beene of the [e] bloud-roiall, and also recorded in the number of the Priests, in their publike Register at *Ierusalem*, by this Title, IESVS THE SONNE OF THE LIVING GOD, AND OF THE VIRGIN MARY. Thus is he *Dauids* Sonne, and *Abrahams* Heire, in whom all the kindreds of the earth are blessed, [f] beeing the verie Image of the inuisible God, [g] the brightnes of the glorie, and the ingrauen forme of his person, in whom dwelleth the fulnes of the *God-head* bodily, and vnto whom be ascribed all glorie, [h] praise, wisdome, thankes, power and might, for euermore, Amen.

1. Tim. 1. 4

Matt. Luke 3. De. 18. 15

[b] *Rab. Hakadosh* in his third question vpon *Esay* 9. 1.

[c] *Rab. Hacanas.*

[d] *Rab. Pla.* Talmud the treatise of *Sanhedrin.* Cha. Nigmar Had.

[e] *Theodos.* the Iew in *Suidas* on the word Ie-sus.

[f] Col. 1. 15

[g] Heb. 1. 3.

[h] Apo. 7. 12

GOD
IVK.3.18.

ADAM,
Gen.2.17

EVE,
Gen.2.22

Cain
Gen.4.1.

Abel
Gen.4.2.

SETH
Ge.4.25.

Enoch
Ge.4.17.

Irad
Ge.4.18.

Mehuhael
Ge.4.18

Methusael.

ENOS
Ge.4.26

CAINAN.

MAHALALEEL

IARED
Ge.5.15.

ENOCH,
Ge.5.18.

METHUSELAH.

LAMECH,
Ge.5.25

Adah
Ge.4.19.

Iamech
Ge.4.18.

Zillah
Ge.4.19.

NOAH
Ge.5.28

Iabal
Ge.4.20

Iubal
Ge.4.21.

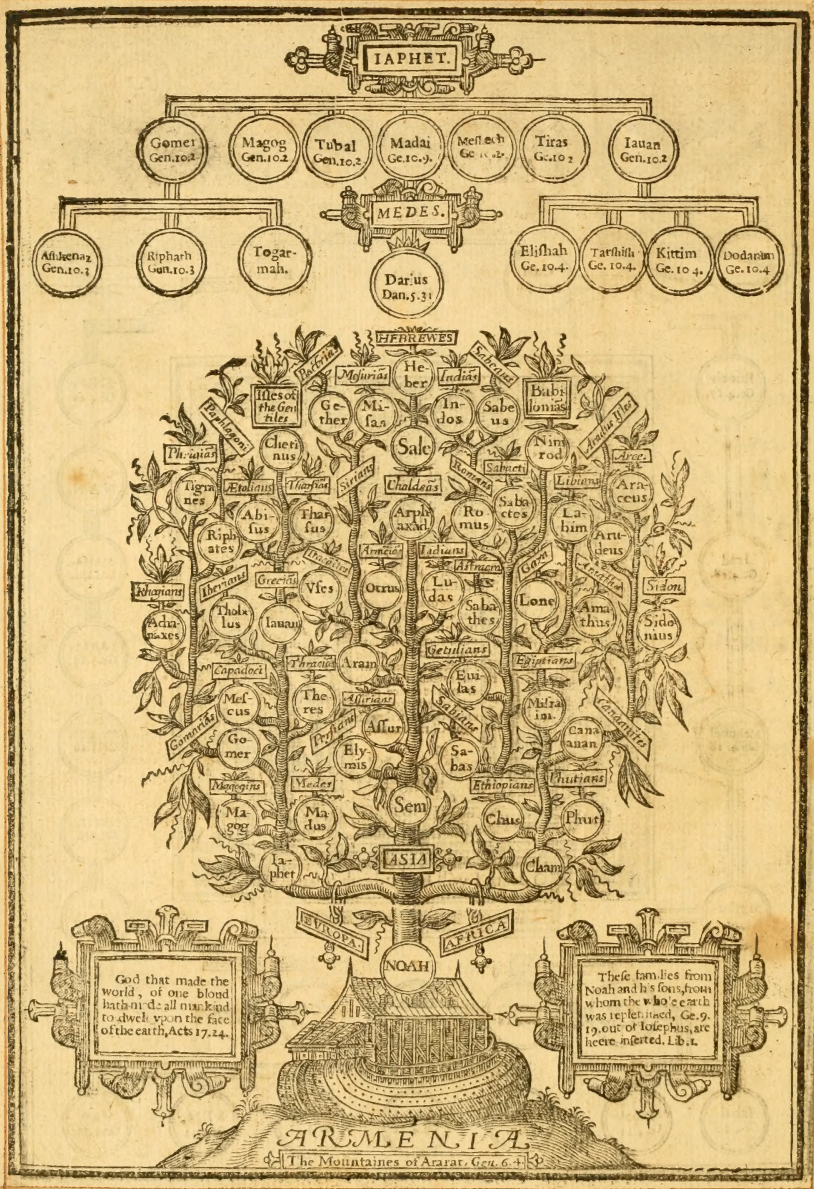
Tubalcain.

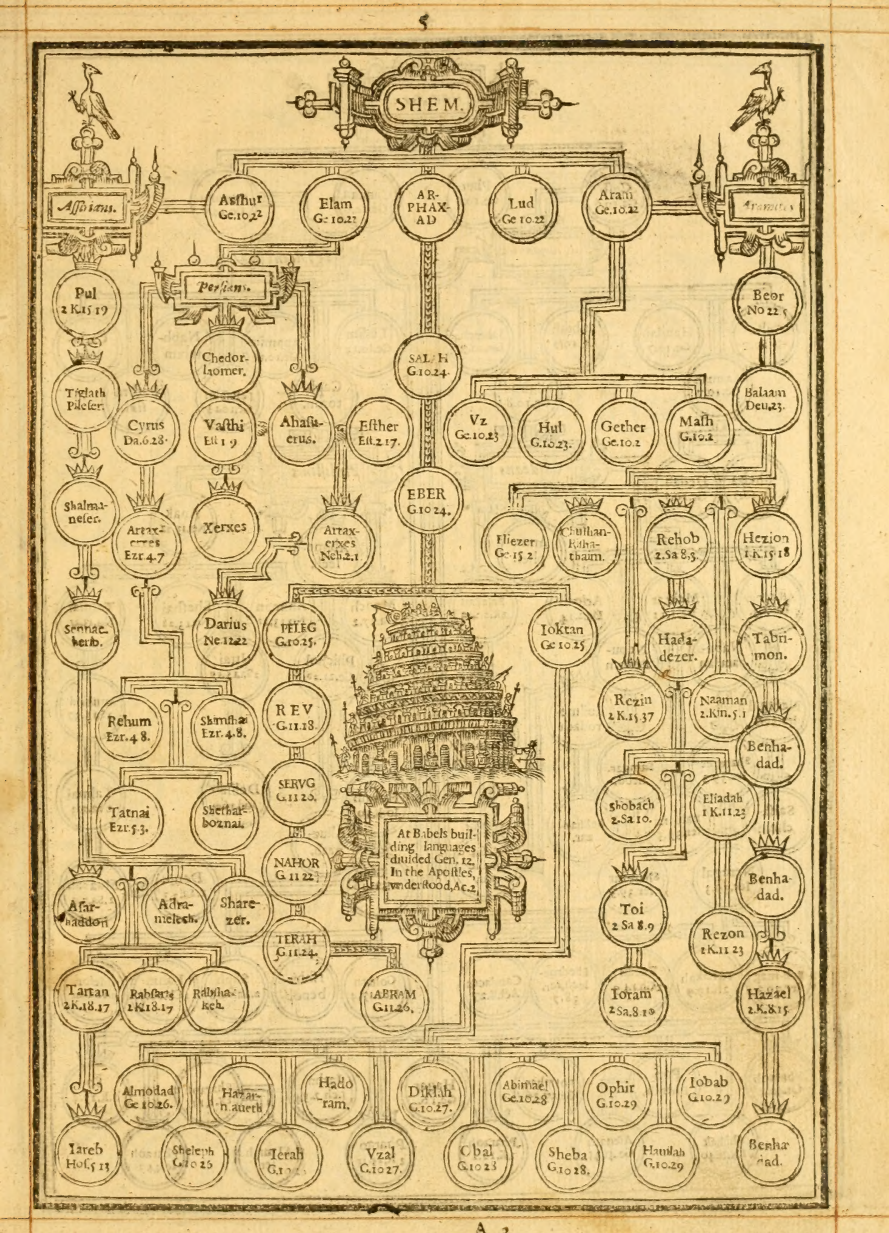
Naamah
Ge.4.22

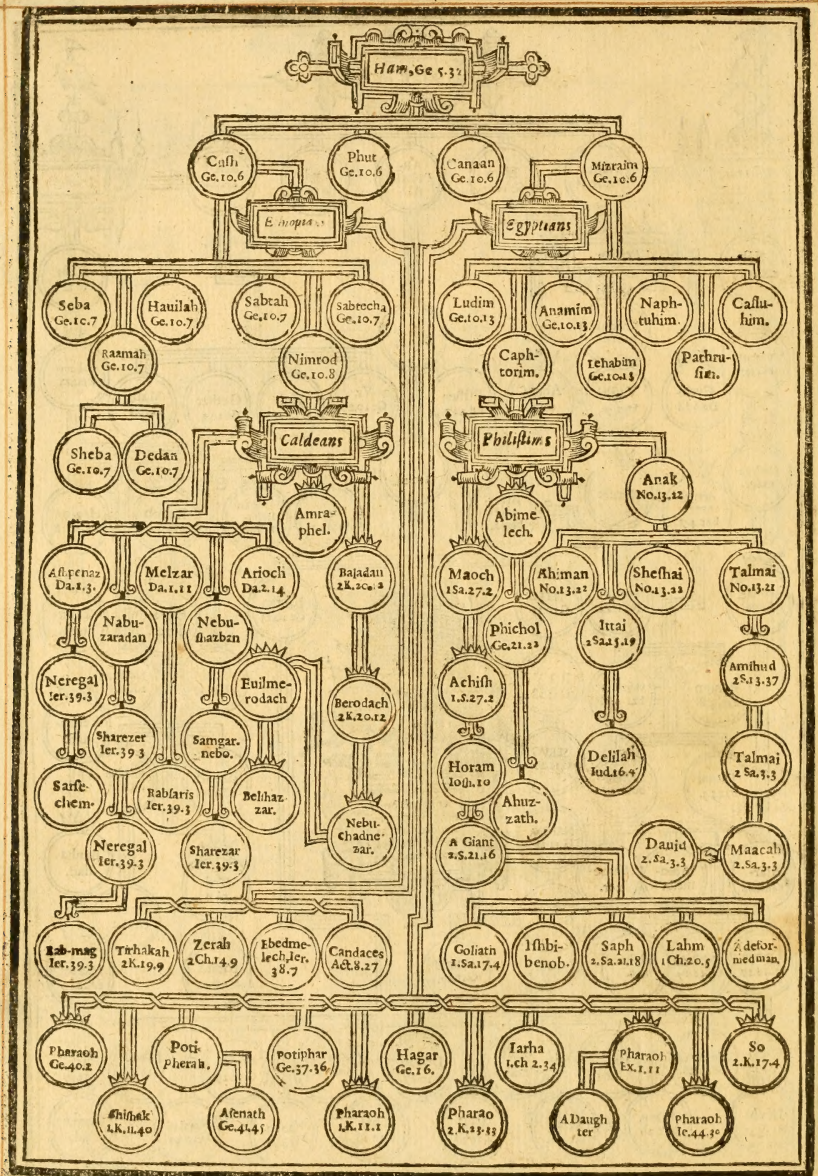
Iapheth
Ge.5.32

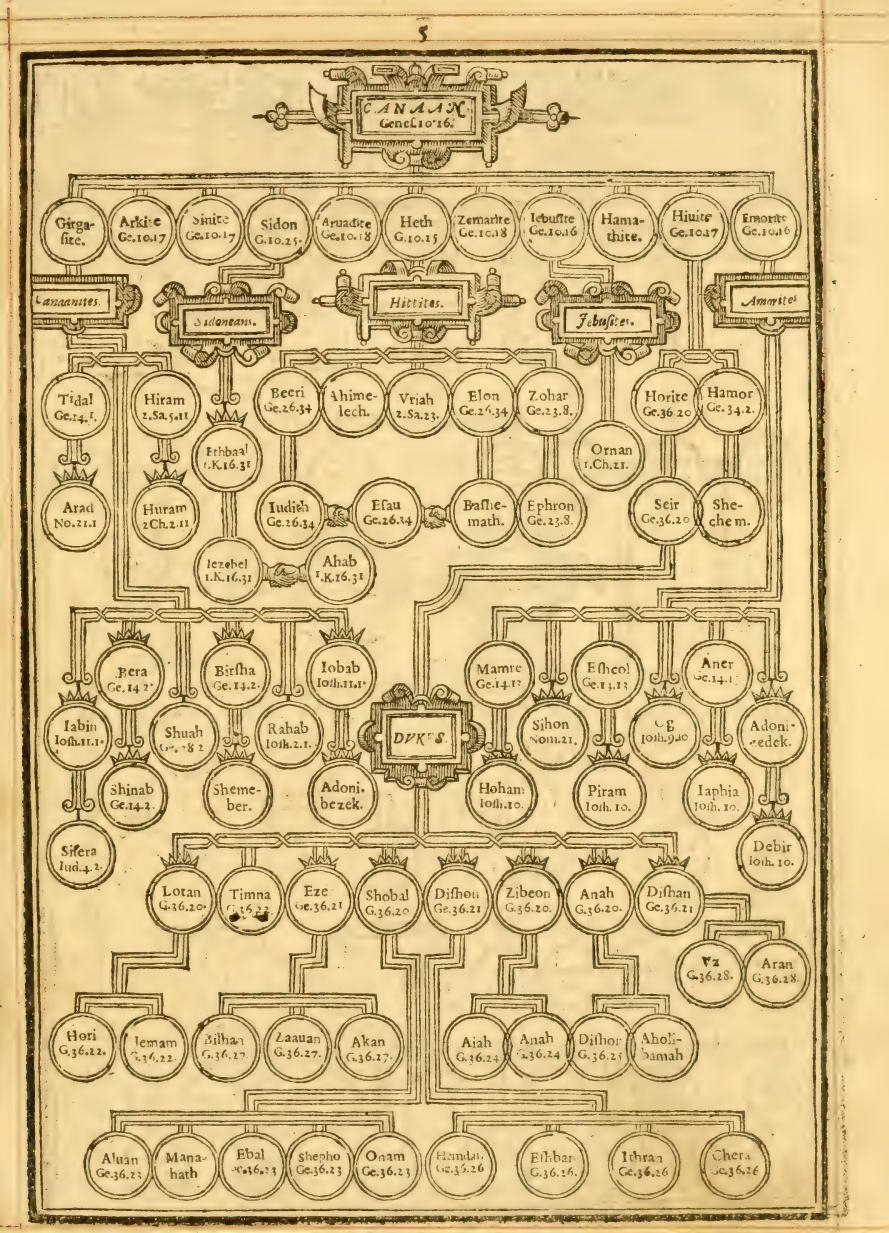
SEM,
Ge.5.32

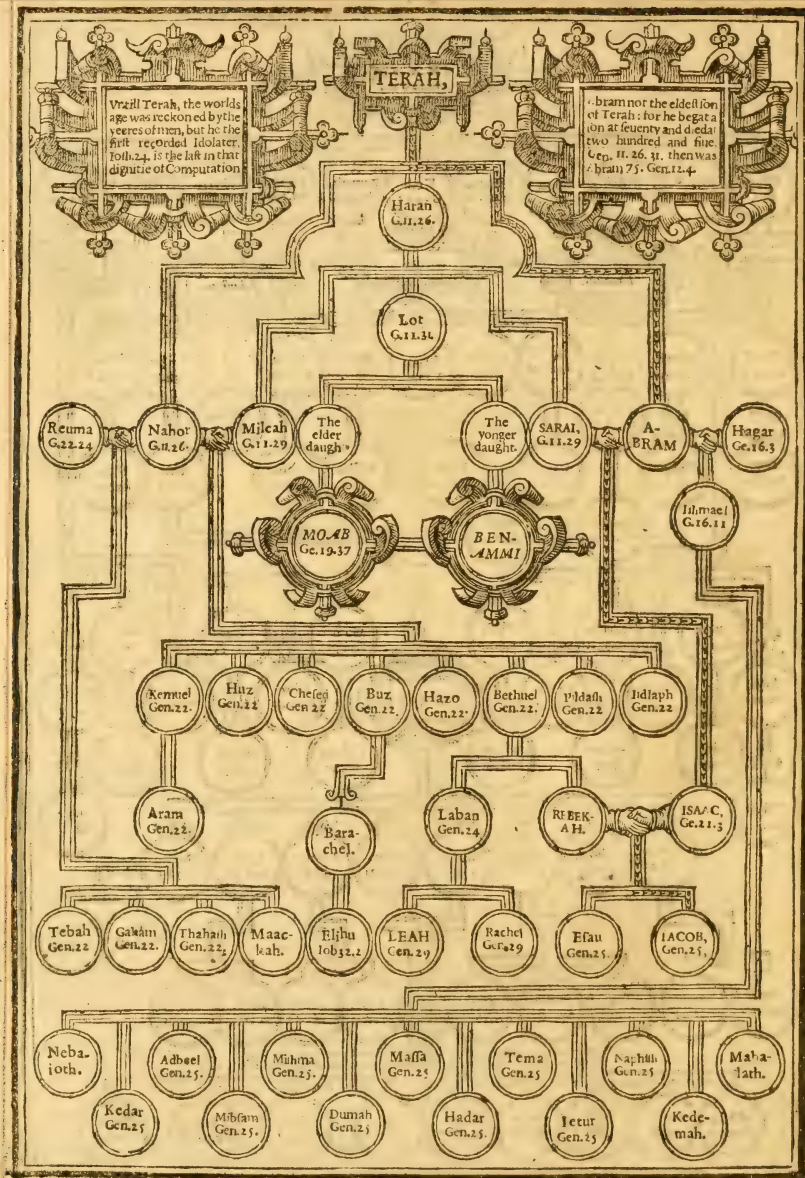
Ham
Ge.5.32.

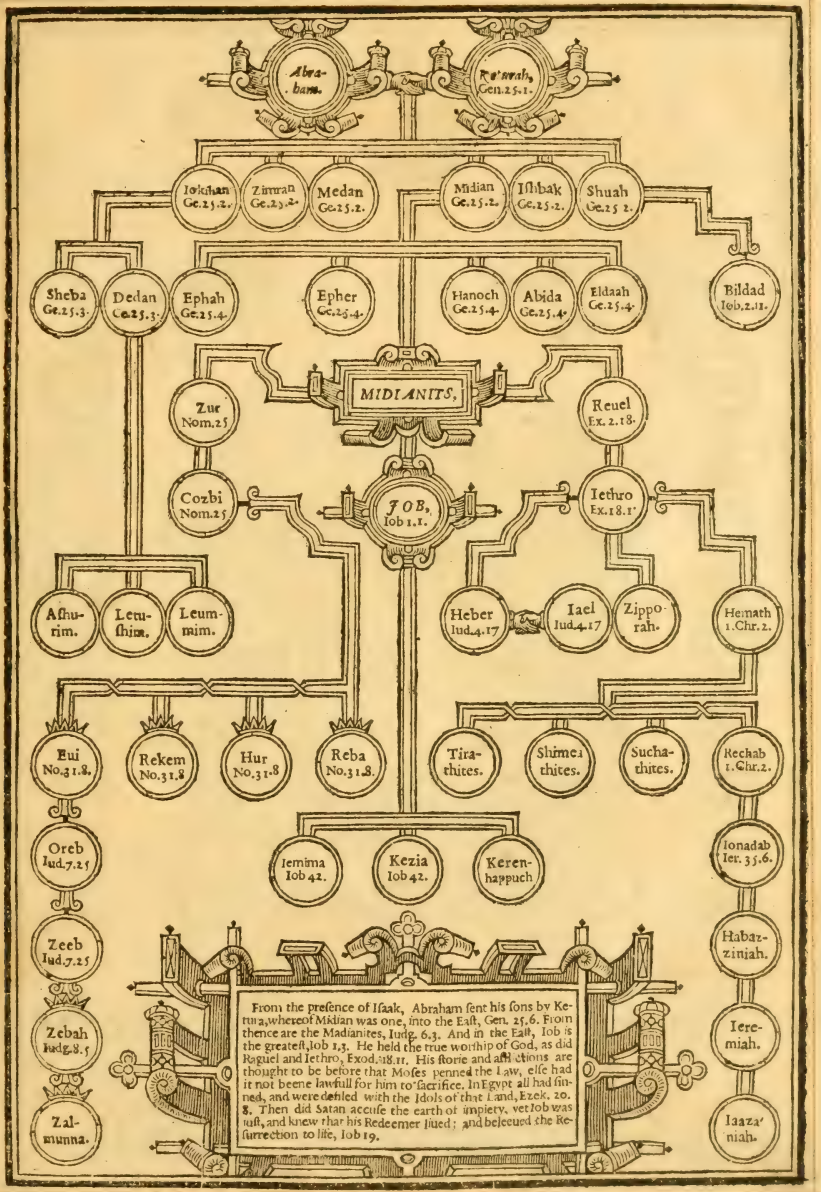

IAPHET.
Gomer Gen.10.2
Magog Gen.10.2
Tubal Gen.10.2
Madai Ge.10.2
Meshech Ge.10.2
Tiras Ge.10.2
Iauan Gen.10.2
MEDES.
Ashkenaz Gen.10.3
Riphath Gen.10.3
Togarmah.
Darius Dan.5.31
Elishah Ge.10.4.
Tarshish Ge.10.4.
Kittim Ge.10.4.
Dodanim Ge.10.4
HEBREWES
Heber
Iudas
Babylonias
Sabeus
Indos
Mesopotamia
Gether
Misan
Illesos the Gentiles
Sale
Nimrod
Cherinus
Tigranes
Abisus
Riphates
Tharsus
Arphaxad
Romus
Sabactes
Lahim
Arudeus
Araceus
Phrygians
Ætolians
Thracians
Syrians
Chaldeans
Sabaeans
Libians
Arac.
Armenia
Ludians
Assyrians
Gomer
Ethiopia
Sidon
Phrygians
Iberians
Greeces
Vses
Otrus
Ludas
Sabathes
Lone
Amathus
Sidonius
Adramaxes
Tholus
Iauan
Getulians
Egyptians
Cappadocia
Thracians
Aram
Eulas
Mesecus
Theres
Assurians
Sabathes
Mizraim
Canaanites
Gomerians
Gomer
Persians
Assur
Elymis
Sabas
Cananaan
Mangogins
Medes
Ethiopians
Chutians
Magog
Madus
Sem
Chus
Phut
Iaphet
ASIA
Cham
EVROPA
AFRICA
NOAH
God that made the world, of one bloud hath made all mankind to dwell vpon the face of the earth, Acts 17.24.
These families from Noah and his sons, from whom the whole earth was replenished, Ge.9. 19. out of Iosephus, are heere inserted. Lib.1.
ARMENIA
The Mountaines of Ararat. Gen. 6.4

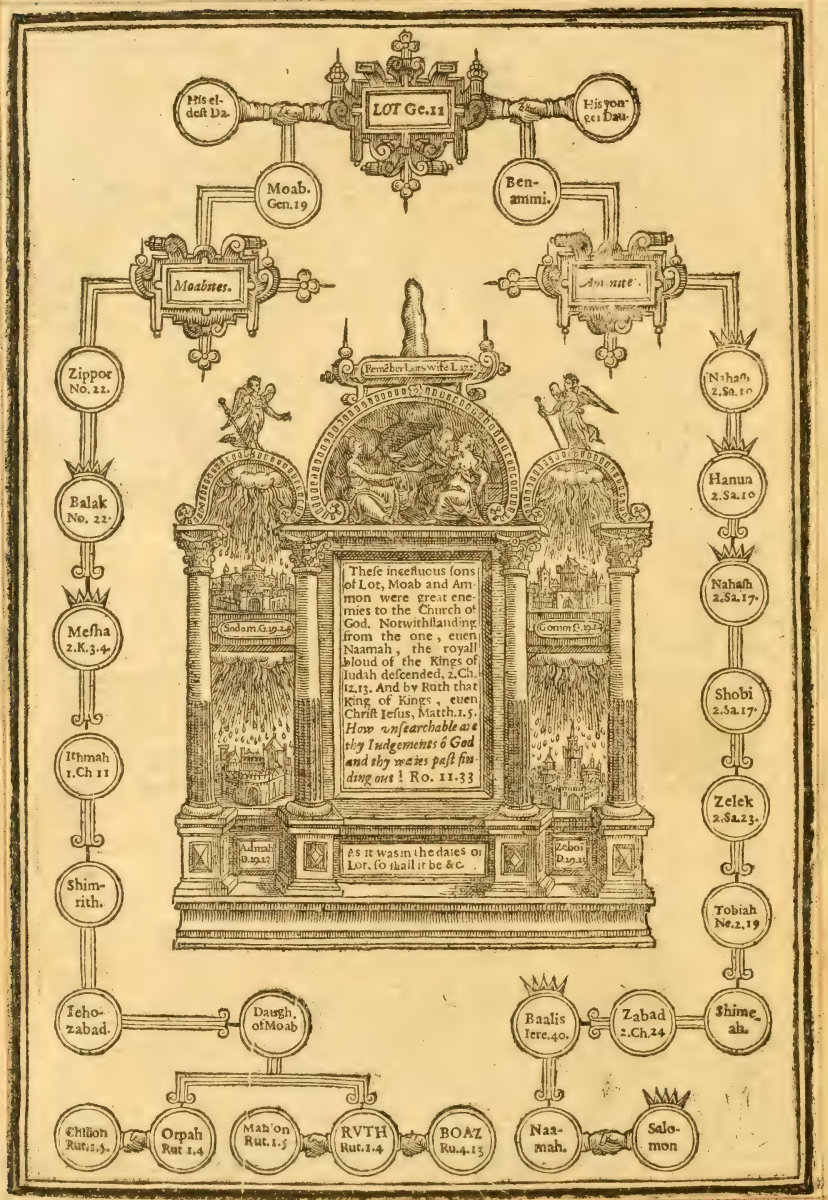

SHEM.
Assirius.
Asshur Ge.10.22
Elam Ge.10.22
ARPHAXAD
Lud Ge.10.22
Aram Ge.10.22
Aramitis
Persian.
Pul 2.K.15.19
Chedorlaomer.
SALAH G.10.24.
Beor No.22.5
Tiglath Pileser.
Cyrus Da.6.28.
Vasthi Est.1.9
Ahasuerus.
Esther Est.2.17.
Vz Ge.10.23
Hul G.10.23.
Gether Ge.10.2
Mash G.10.2
Balaam Deu.23.
Shalmaneser.
Artaxerxes Ezr.4.7
Xerxes
Artaxerxes Neh.2.1
EBER G.10.24.
Fliezer Ge.15.2
Chushan-Rishathaim.
Rehob 2.Sa.8.3.
Hezion 1.K.15.18
Sennacherib.
Darius Ne.12.22
PELEG G.10.25.
Ioktan Ge.10.25
Hadadezer.
Tabrimon.
Rezin 2.K.15.37
Naaman 2.Kin.5.1
Benhadad.
Rehum Ezr.4.8.
Shimshai Ezr.4.8.
REV G.11.18.
SERVG G.11.20.
Tatnai Ezr.5.3.
Sherbal-boznai.
At Babels building languages diuided Gen.12. In the Apostles, vnderstood, Ac.2.
Shobach 2.Sa.10.
Eliadah 1.K.11.23
NAHOR G.11.22.
Benhadad.
Asarhaddon
Adramelech.
Sharezer.
TERAH G.11.24.
Toi 2.Sa.8.9
Rezon 1.K.11.23
Tartan 2.K.18.17
Rabsaris 2.K.18.17
Rabshakeh.
ABRAM G.11.26.
Ioram 2.Sa.8.10
Hazael 2.K.8.15
Almodad Ge.10.26.
Hazarmauerh.
Hadoram.
Dikla G.10.27.
Abimael Ge.10.28
Ophir G.10.29
Iobab G.10.29
Iareb Hos.5.13
Sheleph G.10.26
Terah G.10.26
Vzal G.10.27.
Obal G.10.28
Sheba G.10.28.
Hauilah G.10.29
Benhadad.

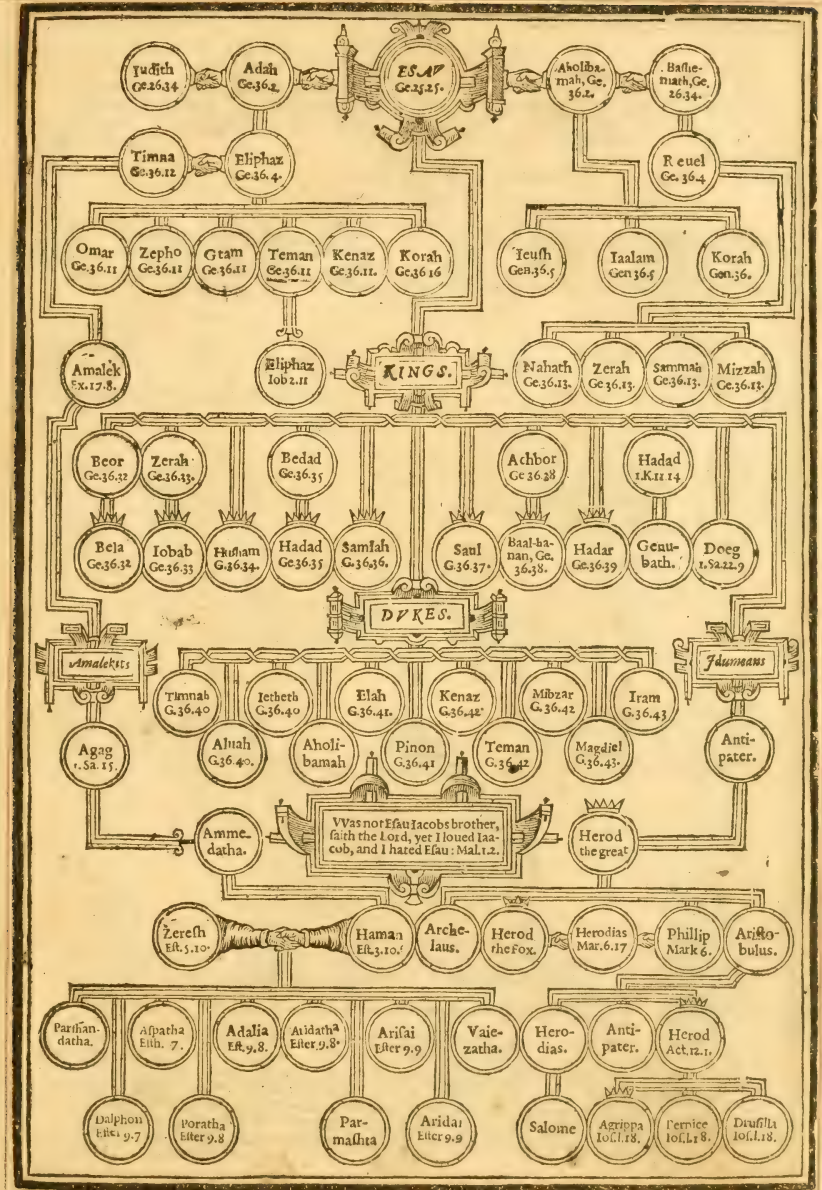

Ham, Ge 5.32
Cush Ge.10.6
Phut Ge.10.6
Canaan Ge.10.6
Mizraim Ge.10.6
Ethiopians
Egyptians
Seba Ge.10.7
Hauilah Ge.10.7
Sabtah Ge.10.7
Sabtecha Ge.10.7
Raamah Ge.10.7
Nimrod Ge.10.8
Sheba Ge.10.7
Dedan Ge.10.7
Caldeans
Amraphel.
Aspenaz Da.1.3.
Melzar Da.1.11
Arioch Da.2.14
Bajadan 2K.20.2
Nabuzaradan
Nebushazban
Neregal Ier.39.3
Euilmerodach
Berodach 2K.20.12
Sharezer Ier.39.3
Samgar.nebo.
Sarsechem.
Rabsaris Ier.39.3
Belthazzar.
Nebuchadnezzar.
Neregal Ier.39.3
Sharezar Ier.39.3
Rab-mag Ier.39.3
Tirhakah 2K.19.9
Zerah 2Ch.14.9
Ebedmelech,Ier. 38.7
Candaces Act.8.27
Ludim Ge.10.13
Anamim Ge.10.13
Naphtuhim.
Casluhim.
Caphtorim.
Lehabim Ge.10.13
Pathrusim.
Philistims
Anak No.13.22
Abimelech.
Maoch 1Sa.27.2
Ahiman No.13.22
Sheshai No.13.22
Talmai No.13.22
Phichol Ge.21.22
Ittai 2Sa.15.19
Amihud 2S.13.37
Achish 1.S.27.2
Delilah Iud.16.4
Talmai 2 Sa.3.3
Horam Iosh.10
Ahuzzath.
A Giant 2.S.21.16
Daujd 2.Sa.3.3
Maacah 2.Sa.3.3
Goliath 1.Sa.17.4
Ishbibenob.
Saph 2.Sa.21.18
Lahm 1Ch.20.5
A deformed man.
Pharaoh Ge.40.2
Potipherah.
Potiphar Ge.37.36
Hagar Ge.16.
Iarha 1.Ch 2.34
Pharaoh Ex.1.11
So 2.K.17.4
Shishak 1.K.11.40
Asenath Ge.41.45
Pharaoh 1.K.11.1
Pharao 2.K.23.33
A Daughter
Pharaoh Ic.44.30

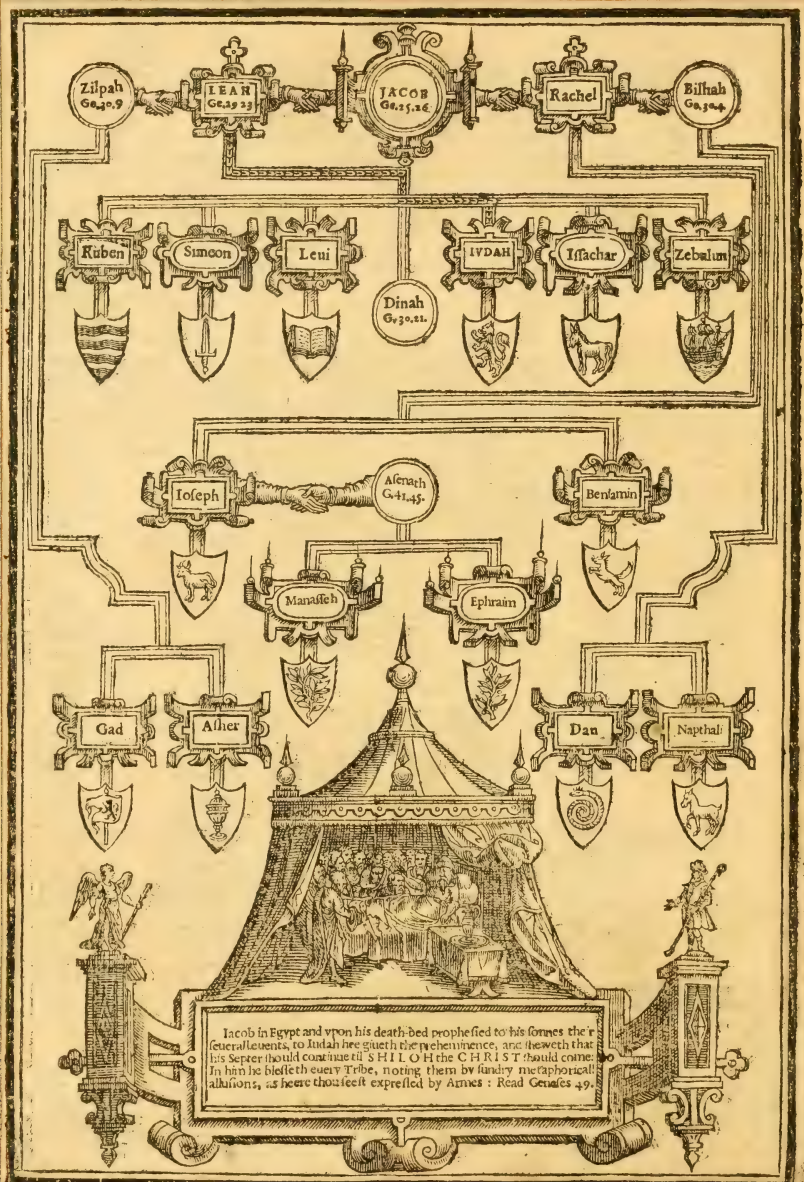

CANAAN
Genes.10.16.
Girgasite.
Arkite Ge.10.17
Sinite Ge.10.17
Sidon G.10.25.
Aruadite Ge.10.18
Heth G.10.15
Zemarite Ge.10.18
Iebusite Ge.10.16
Hamathite.
Hiuite Ge.10.17
Emorite Ge.10.16
Canaanites.
Sidonians.
Hittites.
Iebusites.
Amorites
Tidal Ge.14.1.
Hiram 2.Sa.5.11
Beeri Ge.26.34
Ahimelech.
Vriah 2.Sa.23.
Elon Ge.26.34
Zohar Ge.23.8.
Horite Ge.36.20
Hamor Ge.34.2.
Ethbaal 1.K.16.31
Ornan 1.Ch.21.
Arad No.21.1
Huram 2Ch.2.11
Iudith Ge.26.34
Esau Ge.26.14
Basthemath.
Ephron Ge.23.8.
Seir Ge.36.20
Shechem.
Iezebel 1.K.16.31
Ahab 1.K.16.31
Bera Ge.14.2.
Birsha Ge.14.2.
Iobab Iosh.11.1.
Mamre Ge.14.13
Eshcol Ge.14.13
Aner Ge.14.13
Iabin Iosh.11.1.
Shuah Ge.38.2
Rahab Iosh.2.1.
DVKES.
Sihon Nom.21.
Og Iosh.9.10
Adonizedek.
Shinab Ge.14.2.
Shemeber.
Adonibezek.
Hoham Iosh.10.
Piram Iosh.10.
Iaphia Iosh.10.
Sifera Iud.4.2.
Debir Iosh.10.
Lotan G.36.20.
Timna G.36.22.
Eze Ge.36.21
Shobal G.36.20
Dishon Ge.36.21
Zibeon G.36.20.
Anah G.36.20.
Dishan Ge.36.21
Vz G.36.28.
Aran G.36.28.
Hori G.36.22.
Iemam G.36.22.
Bilhan G.36.27.
Zaauan G.36.27.
Akan G.36.27.
Aiah G.36.24
Anah G.36.24
Dishon G.36.25
Aholibamah
Alian Ge.36.23
Manahath
Ebal Ge.36.23
Shepho Ge.36.23
Onam Ge.36.23
Hamdan Ge.36.26
Eshban G.36.26.
Ithran G.36.26
Chera Ge.36.26

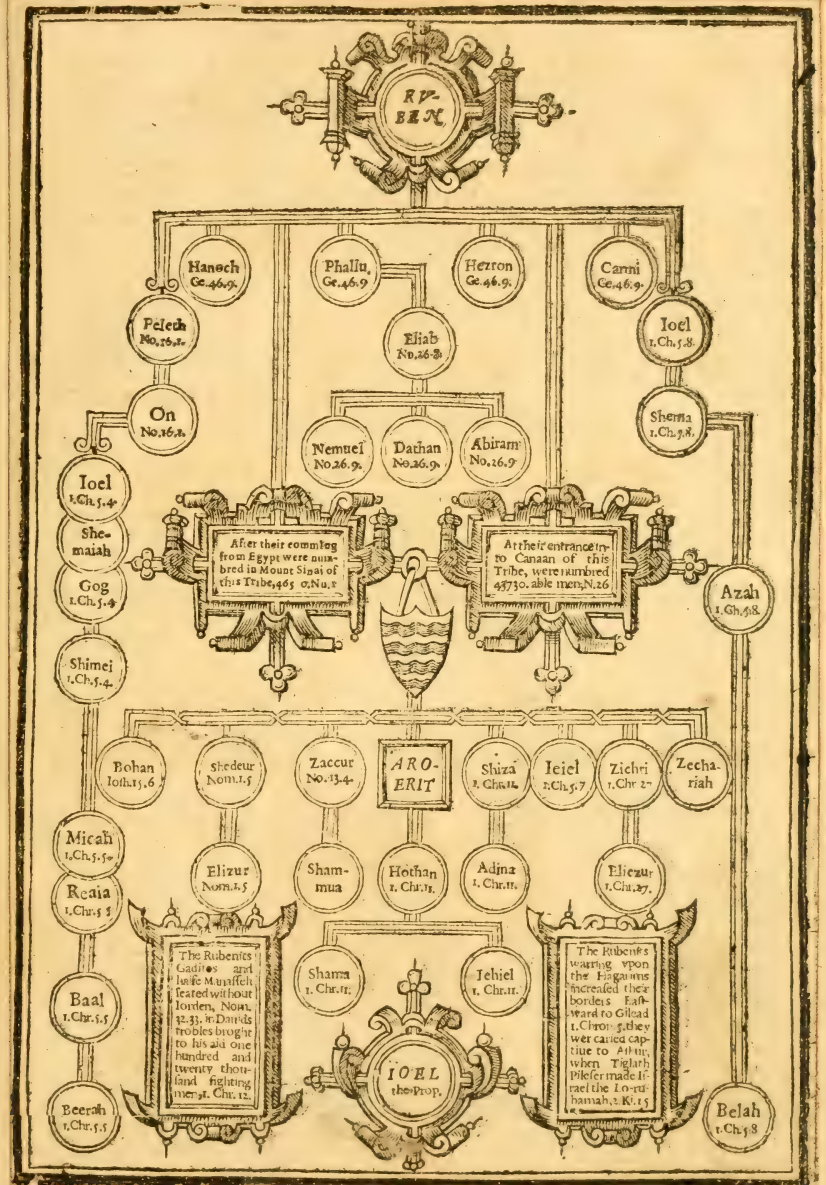

TERAH,
Vntill Terah, the worlds age was reckoned by the yeeres of men, but he the first recorded Idolater, Ioth.24. is the last in that dignitie of Computation
Abram not the eldest son of Terah: for he begat a son at seuenty and died at two hundred and fiue. Gen. 11. 26. 31. then was Abram 75. Gen.12.4.
Haran G.11.26.
Lot G.11.31.
Reuma G.22.24
Nahor G.11.26.
Milcah G.11.29
The elder daugh.
The yonger daught.
SARAI. G.11.29
A-BRAM
Hagar Ge.16.3
Ishmael G.16.11
MOAB Ge.19.37
BEN-AMMI
Kemuel Gen.22.
Huz Gen.22
Chesed Gen 22
Buz Gen.22.
Hazo Gen.22.
Bethuel Gen.22.
Pildash Gen.22
Idlaph Gen.22
Aram Gen.22.
Bara-chel.
Laban Gen.24
REBEK-AH.
ISAAC, Ge.21.3
Tebah Gen.22
Gaham Gen.22.
Thahash Gen.22.
Maac-kah.
Elihu Iob32.2
LEAH Gen.29
Rachel Ge.29
Esau Gen.25.
IACOB, Gen.25.
Neba-ioth.
Kedar Gen.25
Adbeel Gen.25.
Mibsam Gen.25.
Mishma Gen.25.
Dumah Gen.25
Massa Gen.25
Hadar Gen.25.
Tema Gen.25
Ietur Gen.25
Naphish Gen.25
Kede-mah.
Maha-lath.

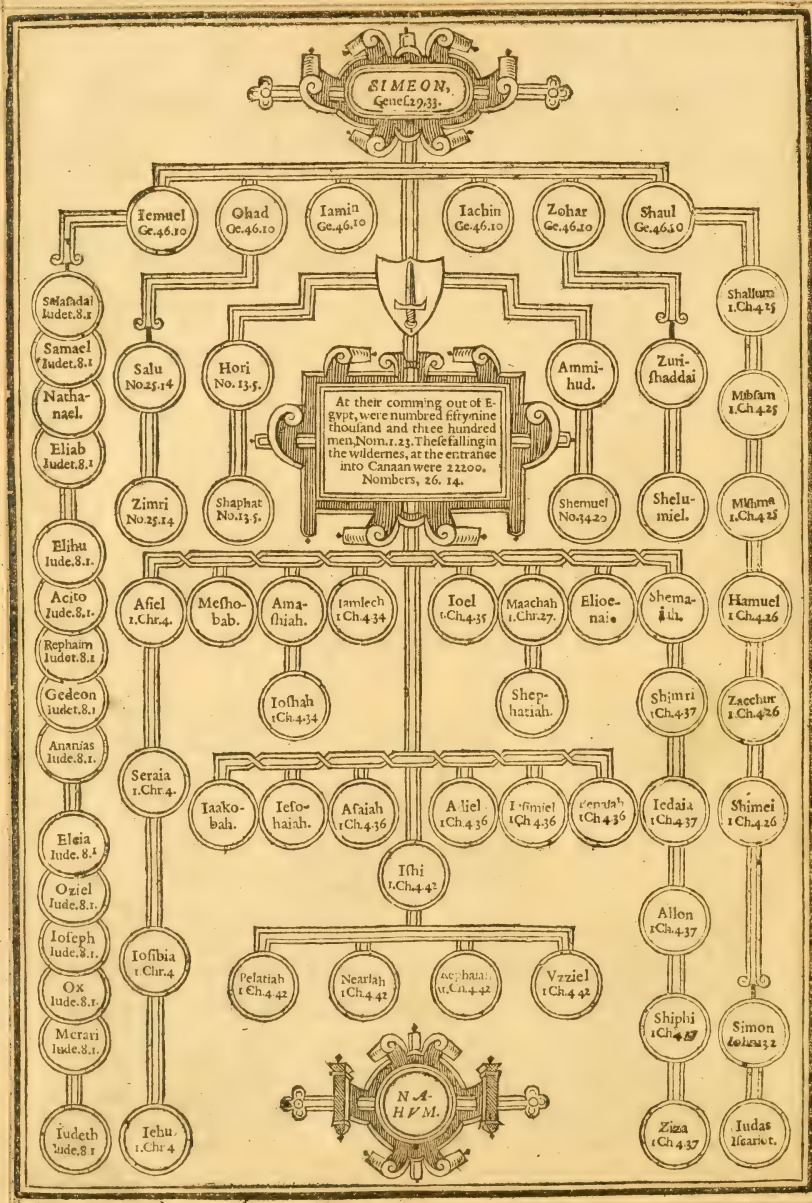

Abra-ham.
Ke'turah, Gen.25.1.
Iokshan Ge.25.2.
Zimran Ge.25.2.
Medan Ge.25.2.
Midian Ge.25.2.
Ishbak Ge.25.2.
Shuah Ge.25.2.
Sheba Ge.25.3.
Dedan Ge.25.3.
Ephah Ge.25.4.
Epher Ge.25.4.
Hanoch Ge.25.4.
Abida Ge.25.4.
Eldaah Ge.25.4.
Bildad Iob.2.11.
MIDIANITS.
Zur Nom.25
Reuel Ex.2.18.
Cozbi Nom.25
IOB, Iob 1.1.
Iethro Ex.18.1.
Ashu-rim.
Leu-shim.
Leum-mim.
Heber Iud.4.17
Iael Iud.4.17
Zippo-rah.
Hemath 1.Chr.2.
Bui No.31.8.
Rekem No.31.8
Hur No.31.8
Reba No.31.8.
Tira-thites.
Shimei thites.
Sucha-thites.
Rechab 1.Chr.2.
Oreb Iud.7.25
Iemima Iob 42.
Kezia Iob 42.
Keren-happuch
Ionadab Ier. 35.6.
Zeeb Iud.7.25
Habaz-zinjah.
Zebah Iudg.8.5
Ierem-iah.
Zal-munna.
Iaaza-niah.
From the presence of Isaak, Abraham sent his sons by Ketura, whereof Midian was one, into the East, Gen. 25.6. From thence are the Madianites, Iudg. 6.3. And in the East, Iob is the greatest, Iob 1.3. He held the true worship of God, as did Reguel and Iethro, Exod. 18.11. His storie and afflictions are thought to be before that Moses penned the Law, esse had it not beene lawfull for him to sacrifice. In Egypt all had sinned, and were defiled with the Idols of that Land, Ezek. 20. 8. Then did Satan accuse the earth of impiety, yet Iob was iust, and knew that his Redeemer liued; and beleeued the Resurrection to life, Iob 19.

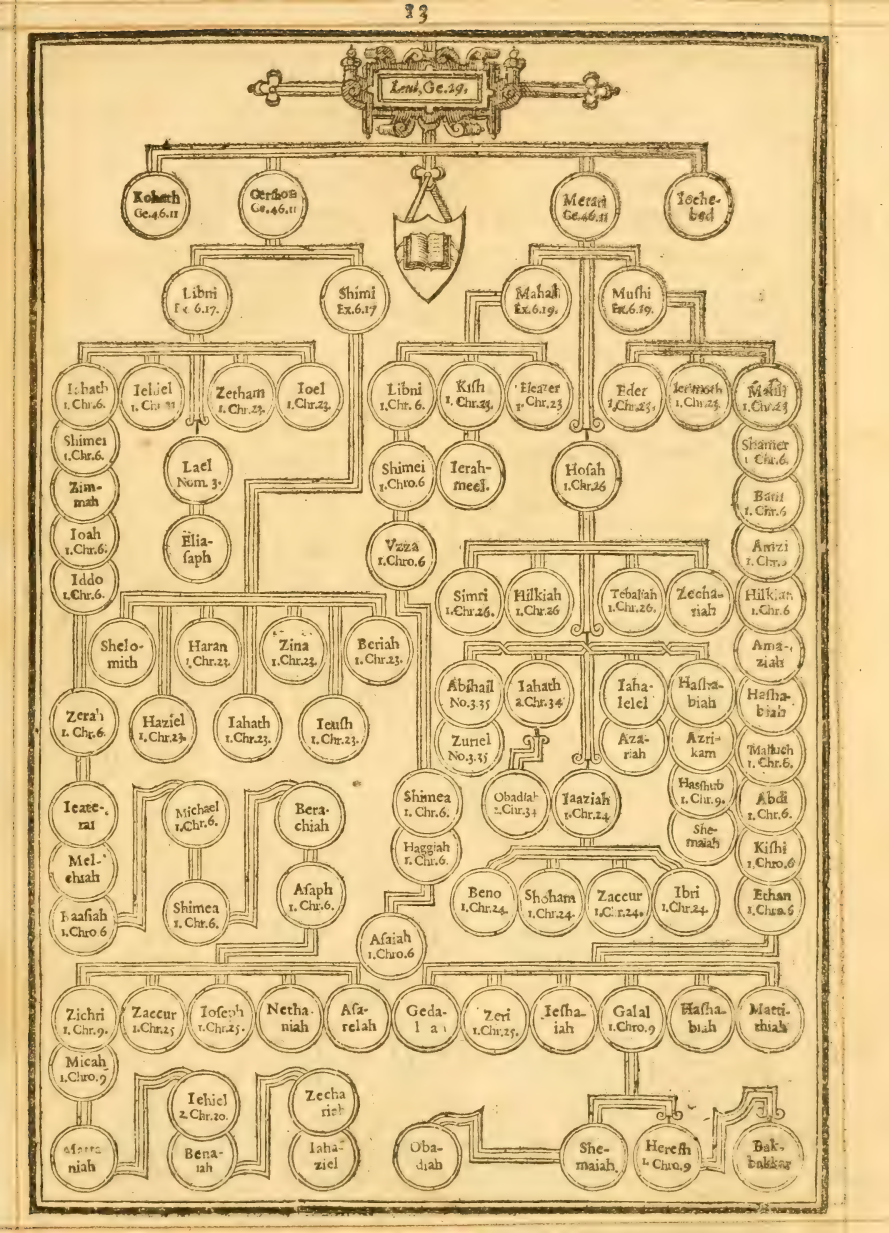

LOT Ge.11
His eldest Da.
His yonger Dau.
Moab. Gen.19
Ben-ammi.
Moabites.
Ammites.
Zippor No. 22.
Balak No. 22.
Mesha 2.K.3.4.
Ithmah 1.Ch 11
Shimrith.
Iehozabad.
Daugh. of Moab
Chilion Rut.1.5.
Orpah Rut 1.4
Mah'on Rut.1.5
RVTH Rut.1.4
BOAZ Ru.4.13
Naamah.
Salomon
Baalis Iere.40.
Zabad 2.Ch.24
Shimeah.
Tobiah Ne.2.19
Zelek 2.Sa.23.
Shobi 2.Sa.17.
Nahash 2.Sa.17.
Hanun 2.Sa.10
Nahash 2.Sa.10
Remember Lots wife L.17.
These incestuous sons of Lot, Moab and Ammon were great enemies to the Church of God. Notwithstanding from the one, euen Naamah, the royall bloud of the Kings of Iudah descended, 2.Ch. 12.13. And by Ruth that King of Kings, euen Christ Iesus, Matth.1.5. How vnsearchable are thy Iudgements ô God and thy waies past finding out! Ro. 11.33
Sodom G.19.24
Gomor G.19.24
Admah D.29.23
Zeboi D.29.23
As it was in the dates of Lot, so shall it be &c.

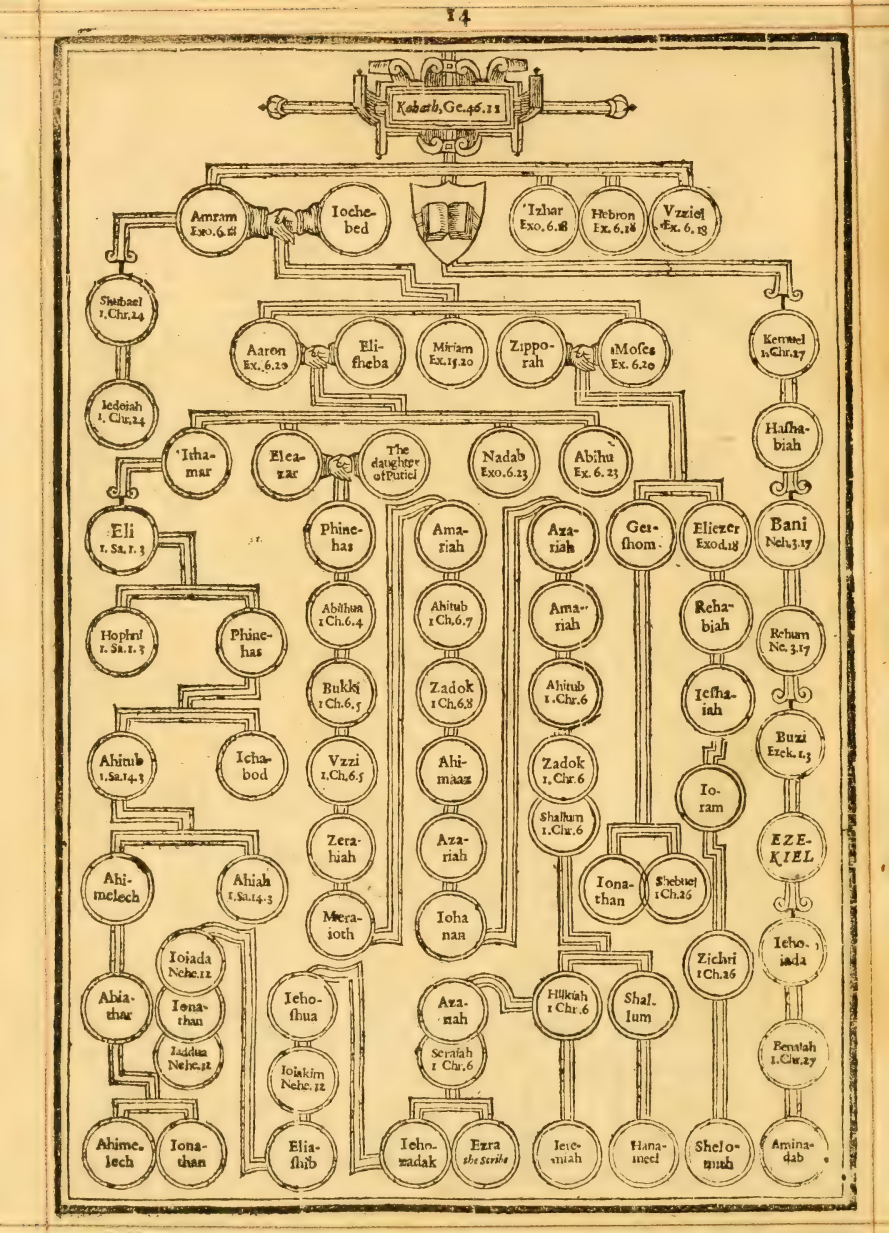

ESAV
Ge.25.25.
Iudith Ge.26.34
Adah Ge.36.2.
Aholibamah, Ge. 36.2.
Basmemath, Ge. 26.34.
Timna Ge.36.12
Eliphaz Ge.36.4.
Reuel Ge.36.4
Omar Ge.36.11
Zepho Ge.36.11
Gtam Ge.36.11
Teman Ge.36.11
Kenaz Ge.36.11.
Korah Ge.36.16
Teush Gen.36.5
Iaalam Gen.36.5
Korah Gen.36.
Amalek Ex.17.8.
Eliphaz Iob 2.11
KINGS.
Nahath Ge.36.13.
Zerah Ge.36.13.
Sammah Ge.36.13.
Mizzah Ge.36.13.
Beor Ge.36.32
Zerah Ge.36.33.
Bedad Ge.36.35
Achbor Ge.36.38
Hadad 1.K.11.14
Bela Ge.36.32
Iobab Ge.36.33
Husham G.36.34.
Hadad Ge.36.35
Samlah G.36.36.
Saul G.36.37.
Baal-hanan, Ge. 36.38.
Hadar Ge.36.39
Genubath.
Doeg 1.Sa.22.9
DVKES.
Amalekites
Idumeans
Timnah G.36.40
Ietheth G.36.40
Elah G.36.41.
Kenaz G.36.42.
Mibzar G.36.42
Iram G.36.43
Agag 1.Sa.15.
Aliah G.36.40.
Aholibamah
Pinon G.36.41
Teman G.36.42
Magdiel G.36.43.
Antipater.
Ammedatha.
VVas not Esau Iacobs brother, saith the Lord, yet I loued Iacob, and I hated Esau: Mal.1.2.
Herod the great
Zeresh Est.5.10.
Haman Est.3.10.
Archelaus.
Herod the Fox.
Herodias Mar.6.17
Phillip Mark 6.
Aristobulus.
Parshandatha.
Aspatha Esth. 7.
Adalia Est.9.8.
Aridatha Ester 9.8.
Arisai Ester 9.9
Vaiezatha.
Herodias.
Antipater.
Herod Act.12.1.
Dalphon Ester 9.7
Poratha Ester 9.8
Parmashta
Aridai Ester 9.9
Salome
Agrippa Ios.l.18.
Bernice Ios.l.18.
Drusilla Ios.l.18.

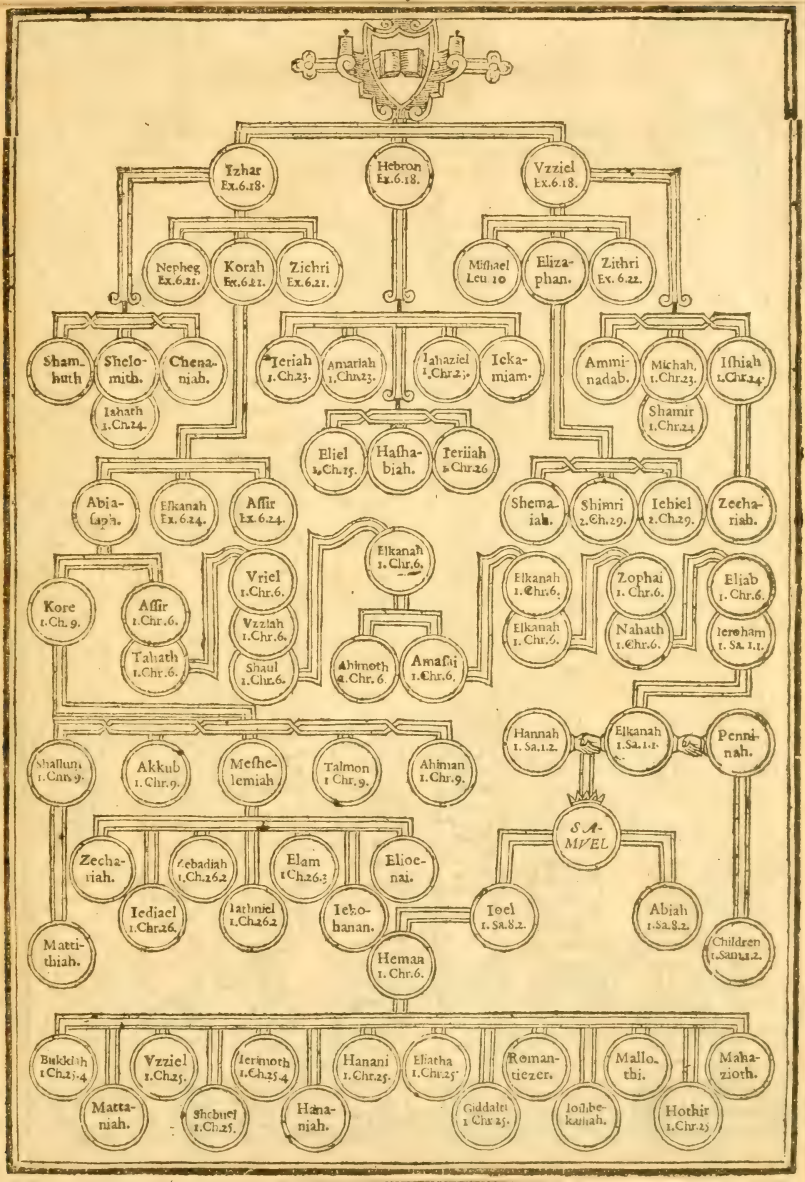

Zilpah
Ge.30.9
LEAH
Ge.29.23
IACOB
Ge.25.26
Rachel
Bilhah
Ge.30.4
Ruben
Simeon
Leui
Dinah
Ge.30.21.
IVDAH
Issachar
Zebulun
Ioseph
Asenath
Ge.41.45.
Benjamin
Manasseh
Ephraim
Gad
Asher
Dan
Napthali
Iacob in Egypt and vpon his death-bed prophesied to his sonnes their seuerall euents, to Iudah hee giueth the preheminence, and sheweth that his Septer should continue til SHILOH the CHRIST should come: In him he blesseth euery Tribe, noting them by sundry metaphoricall allusions, as heere thou seest expressed by Armes: Read Genesis 49.

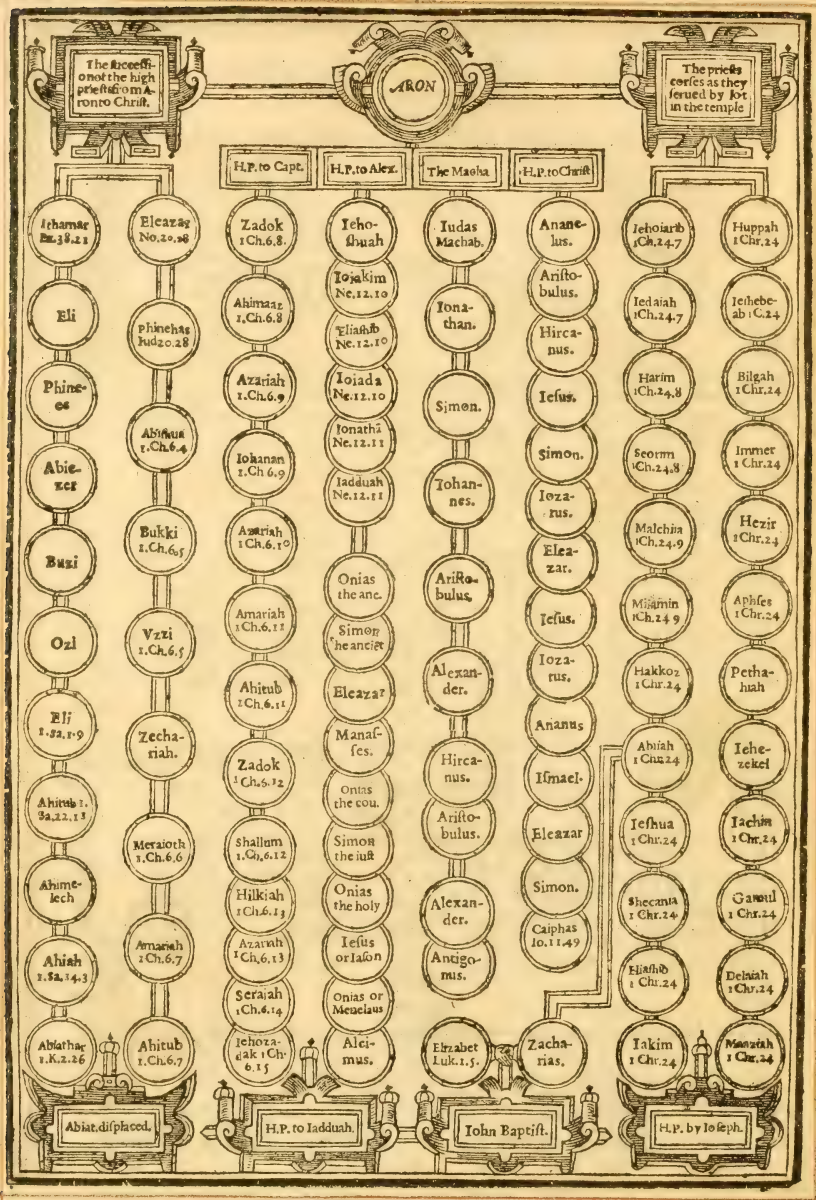

RVBEN
Hanoch Ge.46.9.
Phallu, Ge.46.9
Hezron Ge.46.9.
Carmi Ge.46.9.
Peleth No.26.8.
Eliab No.26.8.
Ioel 1.Ch.5.8.
On No.26.8.
Nemuel No.26.9.
Dathan No.26.9.
Abiram No.26.9.
Sherma 1.Ch.5.8.
Ioel 1.Ch.5.4.
Shemaiah
Gog 1.Ch.5.4
After their comming from Egypt were numbred in Mount Sinai of this Tribe, 46500. Nu.1
At their entrance into Canaan of this Tribe, were numbred 43730. able men. N.26
Azah 1.Ch.5.8.
Shimei 1.Ch.5.4.
Bohan Iosh.15.6
Shedeur Nom.1.5
Zaccur No.13.4.
ARO-ERIT
Shiza 1.Chr.11.
Ieiel 1.Ch.5.7
Zichri 1.Chr 27.
Zechariah
Micah 1.Ch.5.5.
Reaia 1.Chr.5.5
Elizur Nom.1.5
Sham-mua
Hothan 1.Chr.11.
Adina 1.Chr.11.
Eliezur 1.Chr.27.
The Rubenites Gadites and half Manasseh seated without Iorden, Nom. 32.33. in Davids troubles brought to his aid one hundred and twenty thousand fighting men. 1.Chr.12.
Shama 1.Chr.11.
Iehiel 1.Chr.11.
The Rubenites warring upon the Hagarites increased their bordes Eastward to Gilead 1.Chron.5. they wer caried captiue to Athur, when Tiglath Pileser made Israel the Io-rubamah. 2.Ki.15
Baal 1.Chr.5.5
IOEL the Prop.
Beerah 1.Chr.5.5
Belah 1.Ch.5.8

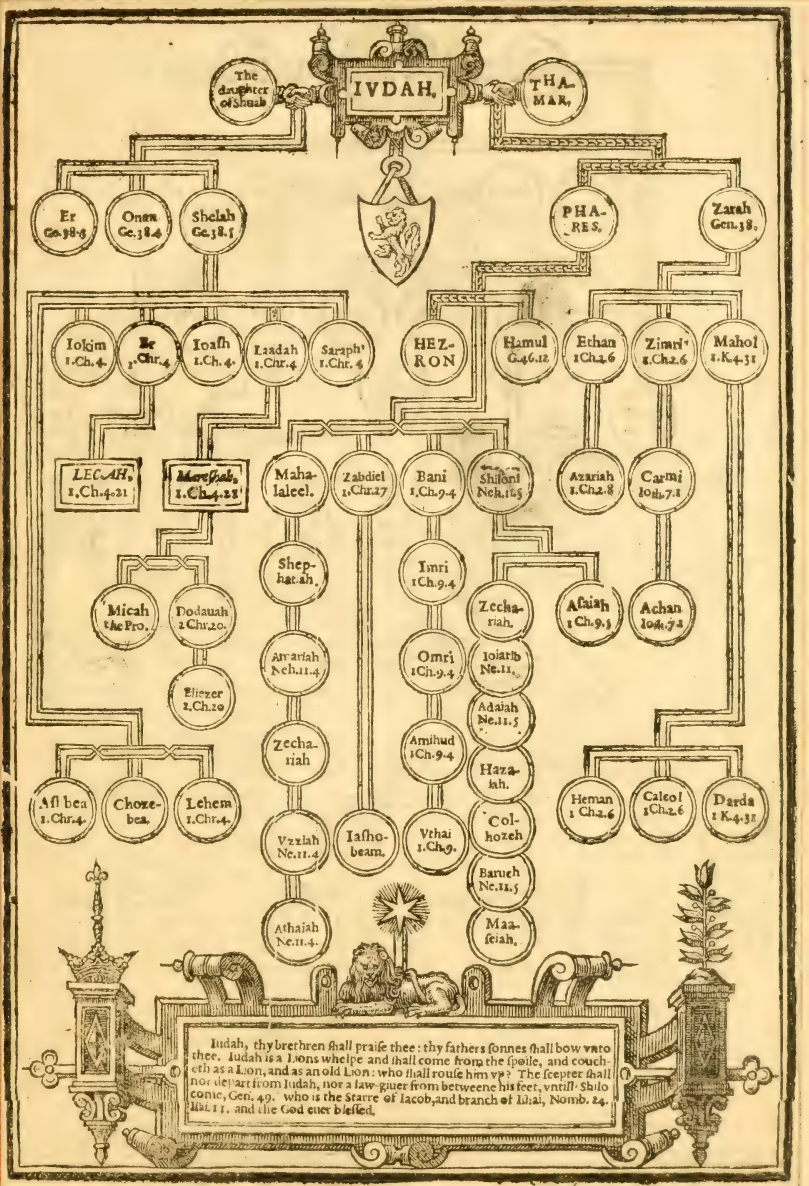

SIMEON,
Genes.29.33.
Iemuel Ge.46.10
Ohad Ge.46.10
Iamin Ge.46.10
Iachin Ge.46.10
Zohar Ge.46.10
Shaul Ge.46.10
Sesaſadai Iudet.8.1
Samael Iudet.8.1
Nathanael.
Eliab Iudet.8.1
Elihu Iude.8.1.
Acito Iude.8.1.
Rephaim Iudet.8.1
Gedeon Iudet.8.1
Ananias Iude.8.1.
Eleia Iude.8.1
Oziel Iude.8.1.
Ioſeph Iude.8.1.
Ox Iude.8.1.
Merari Iude.8.1.
Iudeth Iude.8.1
Salu No.25.14
Hori No.13.5.
Ammihud.
Zuriſhaddai
Shallum 1.Ch.4.25
Mibſam 1.Ch.4.25
Mishma 1.Ch.4.25
Zimri No.25.14
Shaphat No.13.5.
Shemuel No.34.20
Shelumiel.
At their comming out of Egypt, were numbred fifty nine thouſand and three hundred men, Nom.1.23. Theſe falling in the wildernes, at the entrance into Canaan were 22200. Nombers, 26. 14.
Afiel 1.Chr.4.
Meſhobab.
Amaſhiah.
Iamlech 1.Ch.4.34
Ioel 1.Ch.4.35
Maachah 1.Chr.27.
Elioenai.
Shemaiah.
Hamuel 1.Ch.4.26
Ioſhah 1.Ch.4.34
Shephatiah.
Shimri 1.Ch.4.37
Zacchur 1.Ch.4.26
Seraia 1.Chr.4.
Iaakobah.
Ieſohaiah.
Aſaiah 1.Ch.4.36
Adiel 1.Ch.4.36
Iesimiel 1.Ch.4.36
Benaiah 1.Ch.4.36
Iedaia 1.Ch.4.37
Shimei 1.Ch.4.26
Iſhi 1.Ch.4.42
Allon 1.Ch.4.37
Ioſibia 1.Chr.4
Pelatiah 1.Ch.4.42
Neariah 1.Ch.4.42
Rephaiah 1.Ch.4.42
Vzziel 1.Ch.4.42
Shiphi 1.Ch.4.37
Simon Iohsua 2
Iehu. 1.Chr.4
NAHVM.
Ziza 1.Ch.4.37
Iudas Iſcariot.

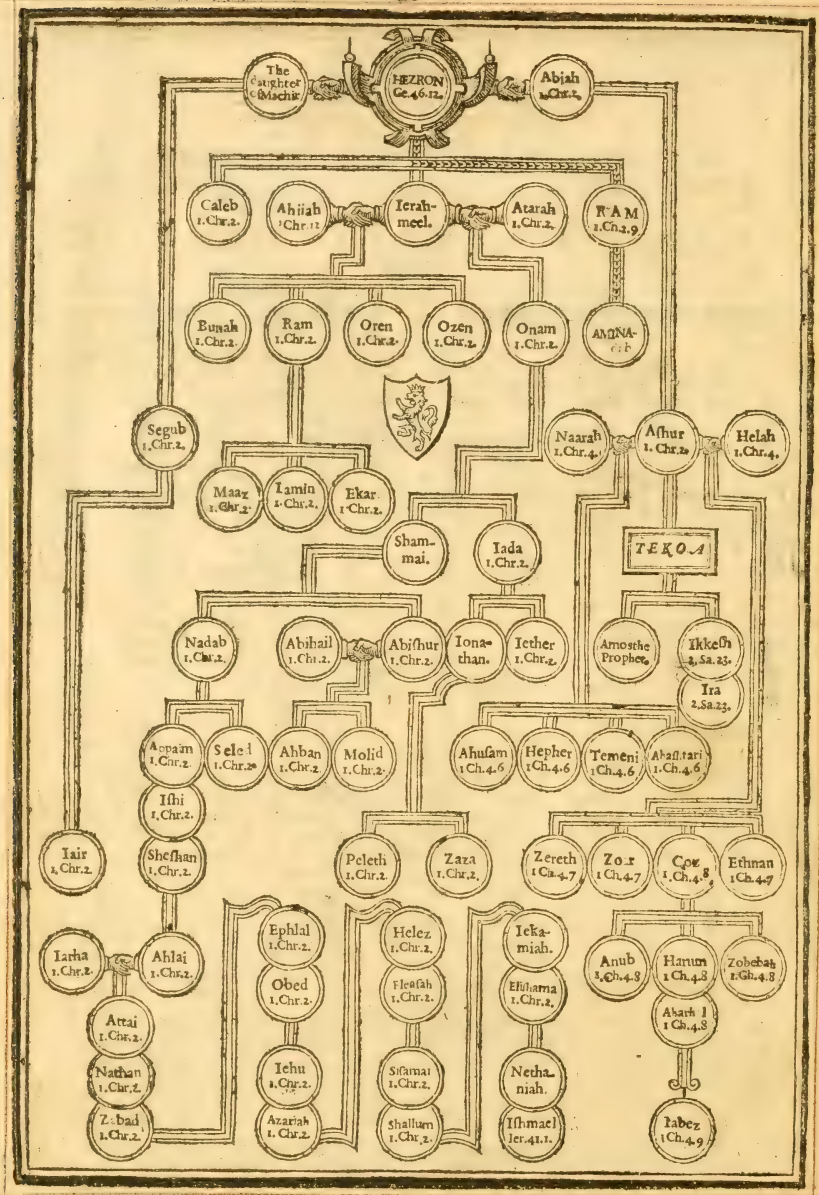

Leui, Ge.29.
Kohath Ge.46.11
Gershon Ge.46.11
Merari Ge.46.11
Iochebed
Libni Ex.6.17.
Shimi Ex.6.17
Mahali Ex.6.19.
Mushi Ex.6.19.
Izhar 1.Chr.6.
Iehiel 1.Chr.23.
Zetham 1.Chr.23.
Ioel 1.Chr.23.
Libni 1.Chr.6.
Kish 1.Chr.23.
Eleazer 1.Chr.23
Eder 1.Chr.23.
Ierimoth 1.Chr.23.
Mahli 1.Chr.23
Shimei 1.Chr.6.
Zimmah
Ioah 1.Chr.6.
Iddo 1.Chr.6.
Lael Nom.3.
Eliasaph
Shimei 1.Chro.6
Ierahmeel.
Hosah 1.Chr.26
Shamer 1.Chr.6.
Bani 1.Chr.6
Amzi 1.Chr.6
Vzza 1.Chro.6
Simri 1.Chr.26.
Hilkiah 1.Chr.26
Tebaliah 1.Chr.26.
Zechariah
Hilkiah 1.Chr.6
Amaziah
Shelomith
Haran 1.Chr.23.
Zina 1.Chr.23.
Beriah 1.Chr.23.
Abihail No.3.35
Iahath 2.Chr.34
Iahaiel
Hashabiah
Hashabiah
Zerah 1.Chr.6.
Haziel 1.Chr.23.
Iahath 1.Chr.23.
Ieush 1.Chr.23.
Zuriel No.3.35
Azriel
Azrikam
Malluch 1.Chr.6.
Hashub 1.Chr.9.
Abdi 1.Chr.6.
Shemaiah
Kishi 1.Chro.6
Ieazerai
Mel-chiah
Haasiah 1.Chro 6
Michael 1.Chr.6.
Shimea 1.Chr.6.
Berachiah
Asaph 1.Chr.6.
Shimea 1.Chr.6.
Haggiah 1.Chr.6.
Obadiah 2.Chr.34
Iaaziah 1.Chr.24
Beno 1.Chr.24.
Shoham 1.Chr.24.
Zaccur 1.Chr.24.
Ibri 1.Chr.24.
Ethan 1.Chro.6
Asaiah 1.Chro.6
Zichri 1.Chr.9.
Zaccur 1.Chr.25
Ioseph 1.Chr.25.
Nethaniah
Asarelah
Gedaliah
Zeri 1.Chr.25.
Iesharelah
Galal 1.Chro.9
Hashabiah
Mattithiah
Micah 1.Chro.9
Iehiel 2.Chr.20.
Zechariah
Asarelah
Benaiah
Iahaziel
Obadiah
Shemaiah.
Heresh 1.Chro.9
Bakbakkar

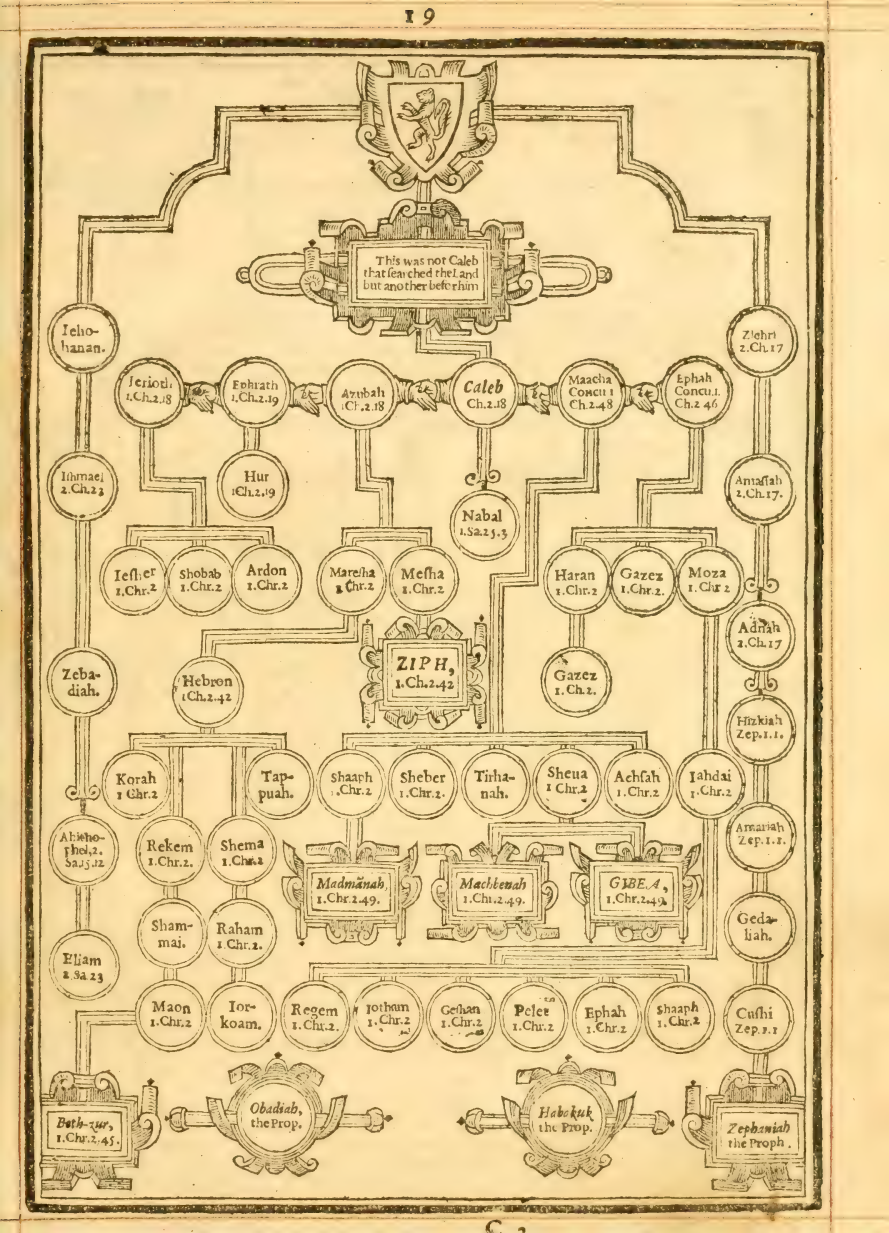

Kohath, Ge.46.11
Amram Exo.6.18
Iochebed
Izhar Exo.6.18
Hebron Ex.6.18
Vzziel Ex.6.18
Shubael 1.Chr.24
Aaron Ex.6.20
Elisheba
Miriam Ex.15.20
Zipporah
Moses Ex.6.20
Kemuel 1.Chr.27
Iedeiah 1.Chr.24
Ithamar
Eleazar
The daughter of Putiel
Nadab Exo.6.23
Abihu Ex.6.23
Hashabiah
Eli 1.Sa.1.3
Phinehas
Amariah
Azariah
Gershom
Eliezer Exod.18
Bani Neh.3.17
Hophni 1.Sa.1.3
Phinehas
Abishua 1 Ch.6.4
Ahitub 1 Ch.6.7
Amariah
Ahitub 1.Chr.6
Rehabiah
Rehum Ne.3.17
Bukki 1 Ch.6.5
Zadok 1 Ch.6.8
Zadok 1.Chr.6
Iesshaiah
Buzi Ezek.1.3
Ahitub 1.Sa.14.3
Ichabod
Vzzi 1.Ch.6.5
Ahimaaz
Shallum 1.Chr.6
Ioram
Zerahiah
Azariah
Ionathan
Shebuel 1 Ch.26
EZEKIEL
Ahimelech
Ahiah 1.Sa.14.3
Meraioth
Iohanan
Ioiada Neh.12
Iehoiada
Abiathar
Ionathan
Iaddua Neh.12
Iehoshua
Azaziah
Hilkiah 1 Chr.6
Shallum
Zichri 1 Ch.26
Benaiah 1.Chr.27
Ioiakim Neh.12
Seraiah 1 Chr.6
Ahimelech
Ionathan
Eliashib
Iehozadak
Ezra the Scribe
Ieremiah
Hanameel
Shelomuth
Aminadab

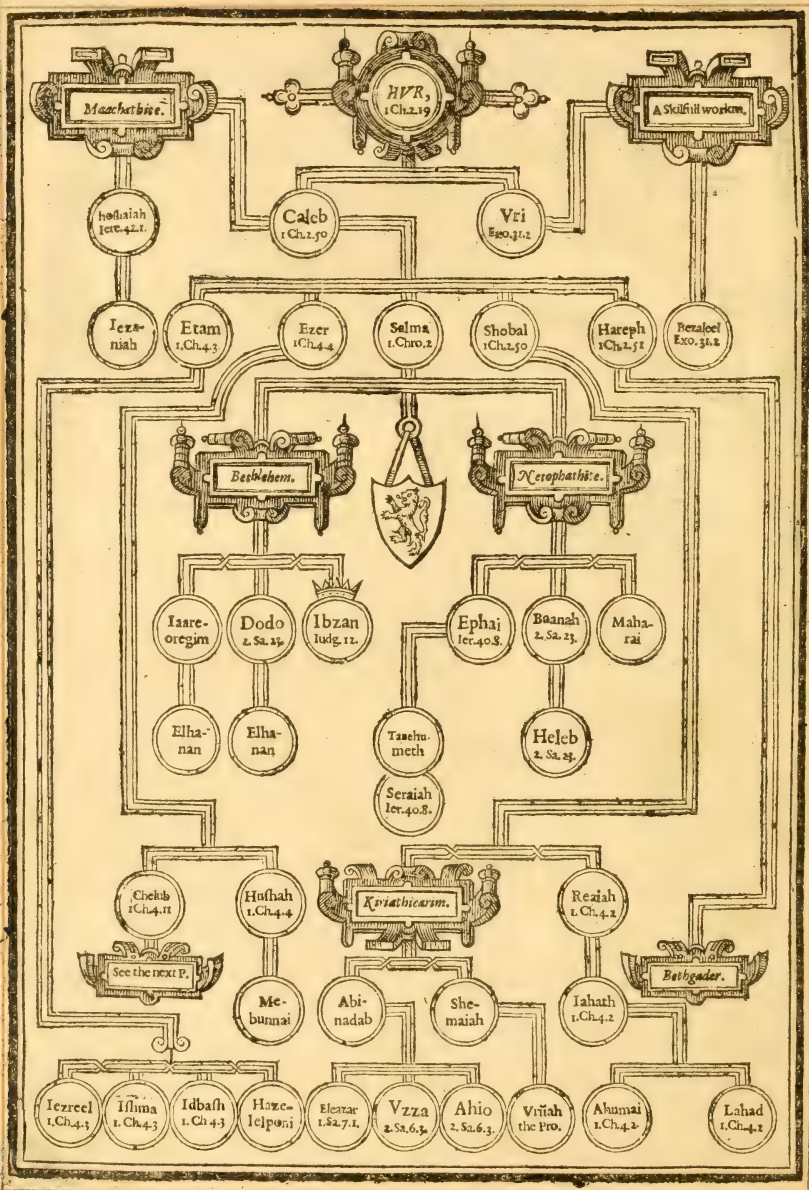

Izhar Ex.6.18.
Hebron Ex.6.18.
Vzziel Ex.6.18.
Nepheg Ex.6.21.
Korah Ex.6.21.
Zichri Ex.6.21.
Mishael Leu 10
Elizaphan.
Zithri Ex. 6.22.
Shamhuth
Shelomith.
Chenaniah.
Ishath 1.Ch.24.
Ieriah 1.Ch.23.
Amariah 1.Chn.23.
Iahaziel 1.Chr.23.
Iekamiam.
Amminadab.
Michah. 1.Chr.23.
Ishiah 1.Chr.24.
Shamir 1.Chr.24
Eliel 2.Ch.15.
Hashabiah.
Ieriiah 2.Chr.26
Abiasaph.
Elkanah Ex.6.24.
Assir Ex.6.24.
Shemaiah.
Shimri 2.Ch.29.
Iehiel 2.Ch.29.
Zechariah.
Elkanah 1.Chr.6.
Kore 1.Ch.9.
Assir 1.Chr.6.
Tahath 1.Chr.6.
Vriel 1.Chr.6.
Vzziah 1.Chr.6.
Shaul 1.Chr.6.
Ahimoth 1.Chr.6
Amasai 1.Chr.6.
Elkanah 1.Chr.6.
Elkanah 1.Chr.6.
Zophai 1.Chr.6.
Nahath 1.Chr.6.
Eliab 1.Chr.6.
Ieroham 1.Sa.1.1.
Hannah 1.Sa.1.2.
Elkanah 1.Sa.1.1.
Penninah.
Shallum 1.Chr.9.
Akkub 1.Chr.9.
Meshelemiah
Talmon 1.Chr.9.
Ahiman 1.Chr.9.
SAMVEL
Zechariah.
Iediael 1.Chr.26.
Zebadiah 1.Ch.26.2
Iathniel 1.Ch.26.2
Elam 1.Ch.26.3
Iehohanan.
Elioenai.
Ioel 1.Sa.8.2.
Abiah 1.Sa.8.2.
Mattithiah.
Hemaa 1.Chr.6.
Children 1.Sam.12.
Bukkiah 1.Ch.25.4
Mattaniah.
Vzziel 1.Ch.25.
Shebuel 1.Ch.25.
Ierimoth 1.Ch.25.4
Hananiah.
Hanani 1.Chr.25.
Eliatha 1.Chr.25.
Giddalti 1.Chr.25.
Romantiezer.
Iosbekashah.
Mallothi.
Hothir 1.Chr.25
Mahazioth.

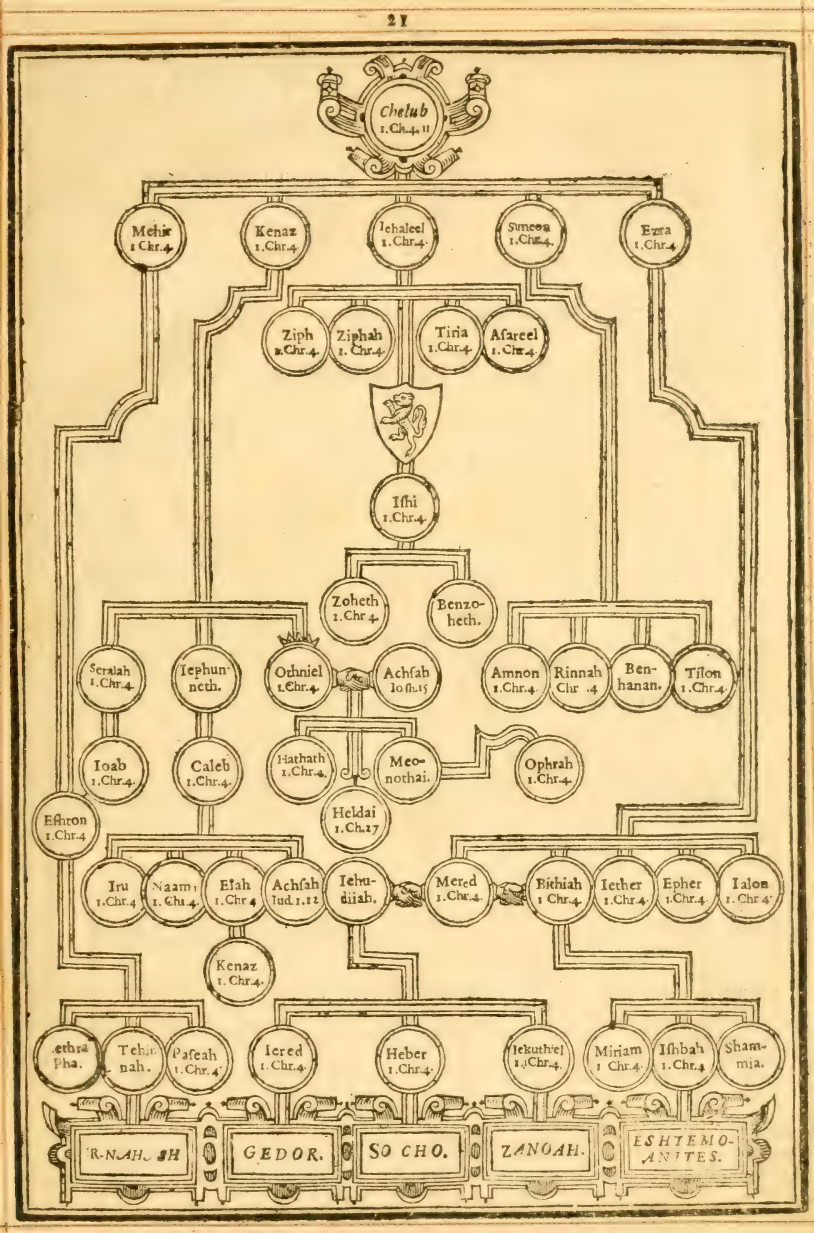

The succession of the high priests from Aaron to Christ.
ARON
The priests course as they serued by lot in the temple
H.P. to Capt.
H.P. to Alex.
The Macha
H.P. to Christ
Ithamar Ex.38.21
Eli
Phineas
Abiezer
Buzi
Ozi
Eli 1.Sa.1.9
Ahitub 1.Sa.22.13
Ahimelech
Ahiah 1.Sa.14.3
Abiathar 1.K.2.26
Eleazar No.20.28
Phinehas Iud20.28
Abishua 1.Ch.6.4
Bukki 1.Ch.6.5
Vzzi 1.Ch.6.5
Zechariah.
Meraioth 1.Ch.6.6
Amariah 1.Ch.6.7
Ahitub 1.Ch.6.7
Zadok 1 Ch.6.8.
Ahimaaz 1.Ch.6.8
Azariah 1.Ch.6.9
Iohanan 1.Ch 6.9
Azariah 1 Ch.6.10
Amariah 1 Ch.6.11
Ahitub 1 Ch.6.11
Zadok 1 Ch.6.12
Shallum 1.Ch.6.12
Hilkiah 1 Ch.6.13
Azariah 1 Ch.6.13
Seraiah 1 Ch.6.14
Iehozadak 1 Ch. 6.15
Iehoshuah
Iojakim Ne.12.10
Eliashib Ne.12.10
Ioiada Ne.12.10
Ionathan Ne.12.11
Iadduah Ne.12.11
Onias the ane.
Simon the ancient
Eleazar
Manasses.
Onias the cou.
Simon the iust
Onias the holy
Iesus or Iason
Onias or Menelaus
Alcimus.
Iudas Machab.
Ionathan.
Simon.
Iohannes.
Ari Robulus.
Alexander.
Hircanus.
Aristobulus.
Alexander.
Antigonus.
Elizabet Luk.1.5.
Ananelus.
Aristobulus.
Hircanus.
Iesus.
Simon.
Iozarus.
Eleazar.
Iesus.
Iozarus.
Ananus
Ismael.
Eleazar
Simon.
Caiphas Io.11.49
Zacharias.
Iehoiarib 1Ch.24.7
Iedaiah 1Ch.24.7
Harim 1Ch.24.8
Seorim 1Ch.24.8
Malchia 1Ch.24.9
Miamin 1Ch.24 9
Hakkoz 1 Chr.24
Abiah 1 Chr.24
Iesua 1 Chr.24
Shecania 1 Chr.24
Eliashib 1 Chr.24
Iakim 1 Chr.24
Huppah 1 Chr.24
Iesebeab 1 Ch.24
Bilgah 1 Chr.24
Immer 1 Chr.24
Hezir 1 Chr.24
Aphses 1 Chr.24
Pethahiah
Iehezekel
Iachin 1 Chr.24
Gamul 1 Chr.24
Delaiah 1 Chr.24
Maaziah 1 Chr.24
Abiat. displaced.
H.P. to Iadduah.
Iohn Baptist.
H.P. by Ioseph.

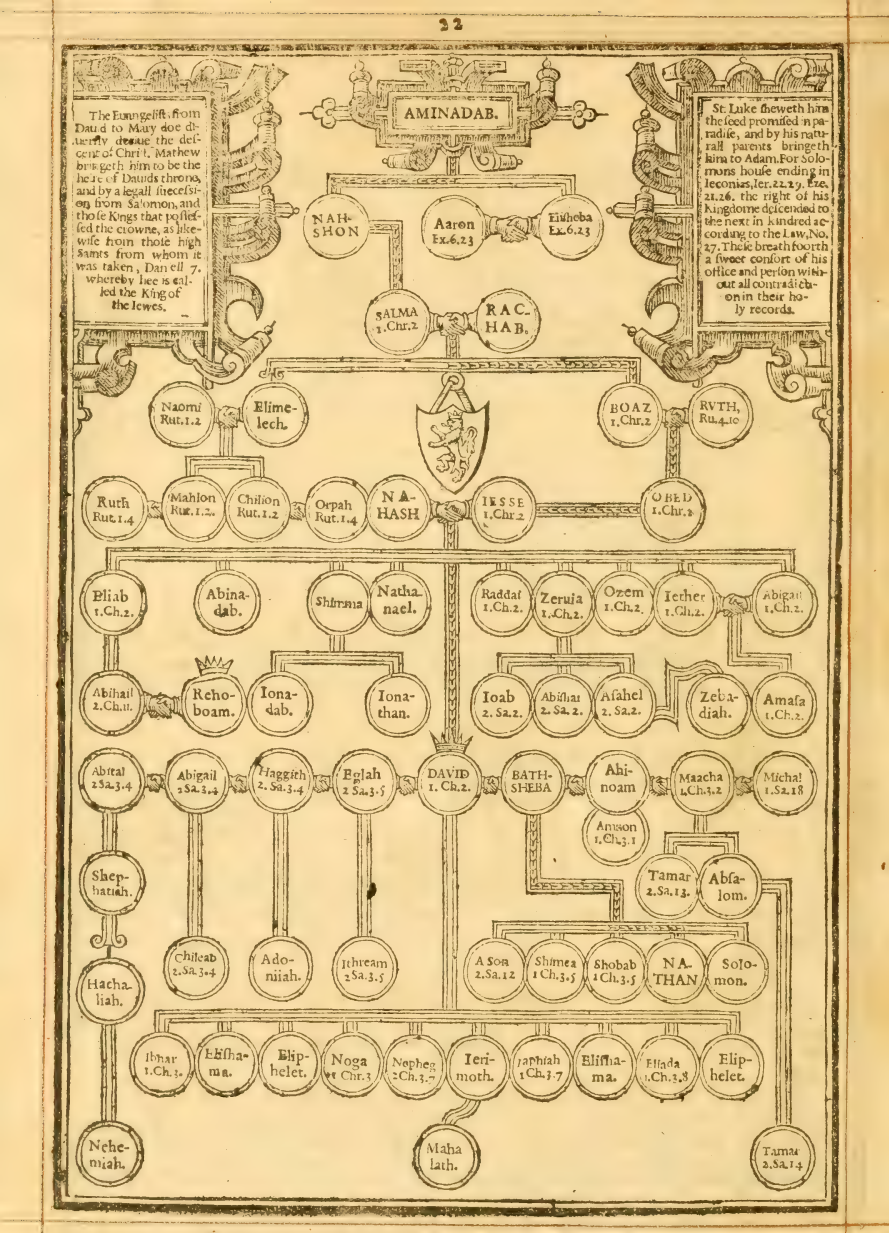

IVDAH.
The daughter of Shuah
THAMAR.
Er Ge.38.3
Onan Ge.38.4
Shelah Ge.38.5
PHAREZ.
Zarah Gen.38.
Iokim 1.Ch.4.
Er 1.Chr.4
Ioash 1.Ch.4.
Laadah 1.Chr.4
Saraph 1.Chr.4
HEZRON
Hamul G.46.12
Ethan 1Ch.2.6
Zimri 1.Ch.2.6
Mahol 1.K.4.31
LECAH. 1.Ch.4.21
Moresah. 1.Ch.4.23
Mahalaleel.
Zabdiel 1.Chr.27
Bani 1.Ch.9.4
Shiloni Neh.11.5
Azariah 1.Ch.2.8
Carmi Iosh.7.1
Shephatiah.
Micah the Pro.
Dodauah 2.Chr.20.
Eliezer 2.Ch.20
Imri 1Ch.9.4
Omri 1Ch.9.4
Amihud 1Ch.9.4
Vthai 1.Ch.9.
Zechariah.
Ioiarib Ne.11.
Adaiah Ne.11.5
Hazaiah.
Colhozeh
Baruch Ne.11.5
Maaseiah.
Asaiah 1Ch.9.5
Achan Iosh.7.1
Zechariah
Vzziah Ne.11.4
Athaiah Ne.11.4.
Iashobeam.
Asibea 1.Chr.4.
Chozebea.
Lehem 1.Chr.4.
Heman 1 Ch.2.6
Caleol 1Ch.2.6
Darda 1 K.4.31
Iudah, thy brethren shall praise thee: thy fathers sonnes shall bow vnto thee. Iudah is a Lions whelpe and shall come from the spoile, and coucheth as a Lion, and as an old Lion: who shall rouse him vp? The sceptre shall not depart from Iudah, nor a law-giuer from betweene his feet, vntill Shilo come, Gen. 49. who is the Starre of Iacob, and branch of Israi, Numb. 24. Esai. 11. and the God euer blessed.

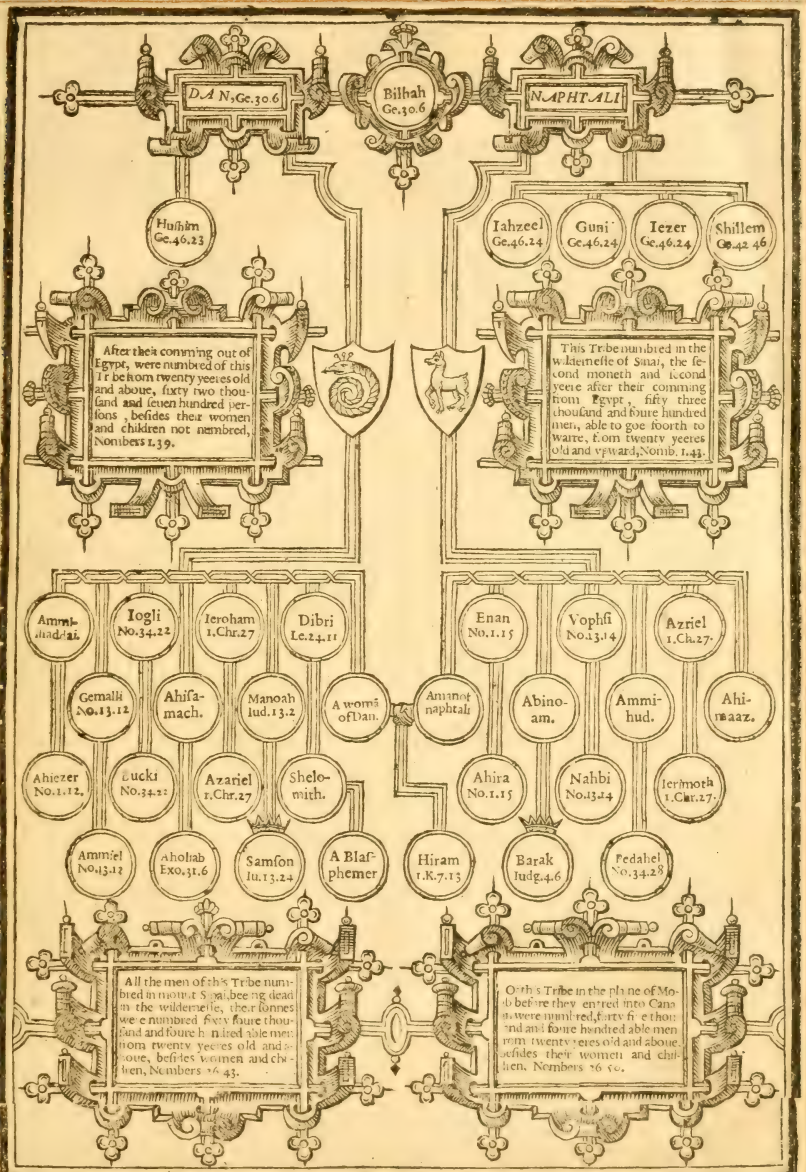

HEZRON
Ge.46.12.
The daughter of Machir
Abiah
1.Chr.2.
Caleb
1.Chr.2.
Abiiah
1.Chr.2.
Ierahmeel.
Atarah
1.Chr.2.
RAM
1.Ch.2.9
Bunah
1.Chr.2.
Ram
1.Chr.2.
Oren
1.Chr.2.
Ozen
1.Chr.2.
Onam
1.Chr.2.
AMINA-
dab
Segub
1.Chr.2.
Naarah
1.Chr.4.
Ashur
1.Chr.2.
Helah
1.Chr.4.
Maaz
1.Chr.2.
Iamin
1.Chr.2.
Ekar
1.Chr.2.
Sham-
mai.
Iada
1.Chr.2.
TEKOA
Nadab
1.Chr.2.
Abihail
1.Chr.2.
Abishur
1.Chr.2.
Iona-
than.
Iether
1.Chr.2.
Amoshe
Prophet.
Ikkesh
2.Sa.23.
Ira
2.Sa.23.
Appaim
1.Chr.2.
Seled
1.Chr.2.
Ahban
1.Chr.2.
Molid
1.Chr.2.
Ahusam
1.Ch.4.6
Hepher
1.Ch.4.6
Temeni
1.Ch.4.6
Ahastari
1.Ch.4.6
Ithi
1.Chr.2.
Iair
1.Chr.2.
Sheshan
1.Chr.2.
Peleth
1.Chr.2.
Zaza
1.Chr.2.
Zereth
1.Ch.4.7
Zo.r
1.Ch.4.7
Coz
1.Ch.4.8
Ethnan
1.Ch.4.7
Iarha
1.Chr.2.
Ahlai
1.Chr.2.
Attai
1.Chr.2.
Nathan
1.Chr.2.
Zabad
1.Chr.2.
Ephlal
1.Chr.2.
Obed
1.Chr.2.
Iehu
1.Chr.2.
Azariah
1.Chr.2.
Helez
1.Chr.2.
Eleasah
1.Chr.2.
Sisamai
1.Chr.2.
Shallum
1.Chr.2.
Iekamiah.
Elishama
1.Chr.2.
Nethaniah.
Ishmael
Ier.41.1.
Anub
1.Ch.4.8
Harum
1.Ch.4.8
Zobebah
1.Ch.4.8
Ahazrh
1.Ch.4.8
Iabez
1.Ch.4.9

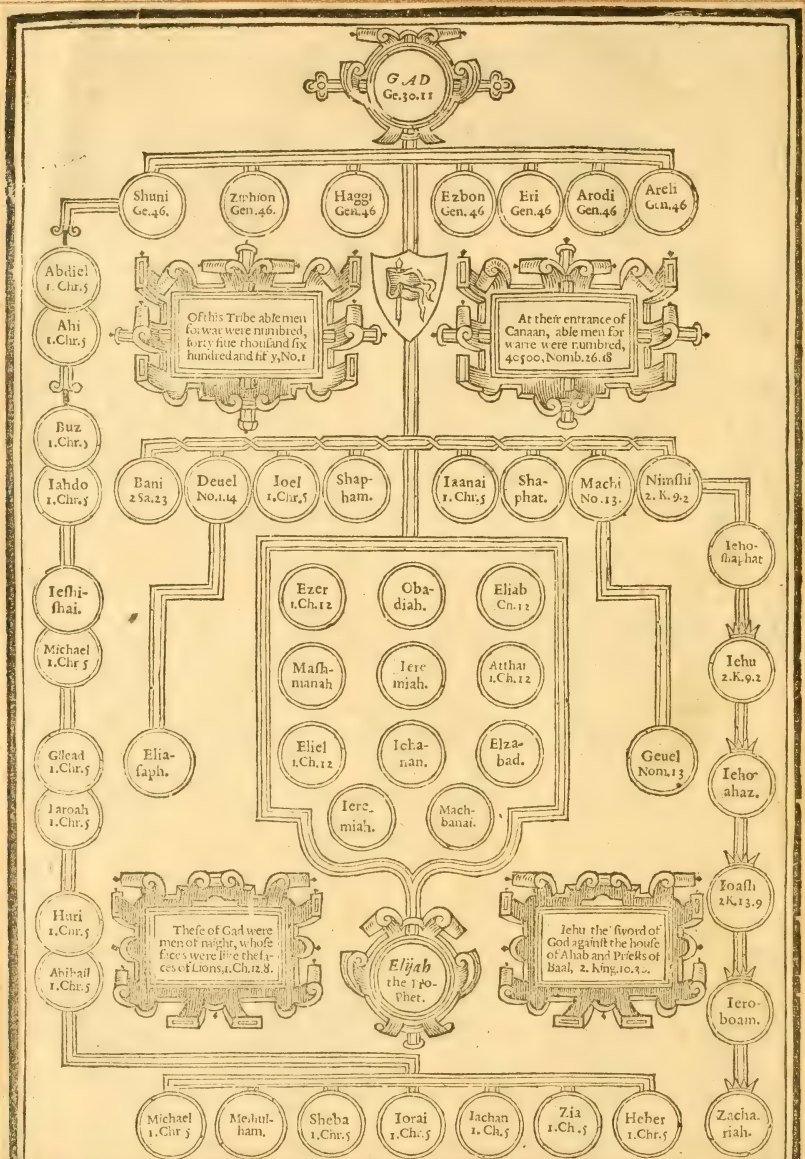

This was not Caleb that searched the land but another before him
Iehohanan.
Zichri 2.Ch.17
Ierioth 1.Ch.2.18
Ephrath 1.Ch.2.19
Azubah 1.Ch.2.18
Caleb Ch.2.18
Maacha Concu 1 Ch.2.48
Ephah Concu.1. Ch.2 46
Ishmael 2.Ch.23
Hur 1.Ch.2.19
Nabal 1.Sa.25.3
Amasiah 2.Ch.17.
Iesher 1.Chr.2
Shobab 1.Chr.2
Ardon 1.Chr.2
Mareha 1.Chr.2
Mesha 1.Chr.2
Haran 1.Chr.2
Gazez 1.Chr.2.
Moza 1.Chr.2
Adnah 2.Ch.17
ZIPH, 1.Ch.2.42
Zebadiah.
Hebron 1.Ch.2.42
Gazez 1.Ch.2.
Hizkiah Zep.1.1.
Korah 1 Chr.2
Tappuah.
Shaaph 1.Chr.2
Sheber 1.Chr.2.
Tirhanah.
Sheua 1 Chr.2
Achsah 1.Chr.2
Iahdai 1.Chr.2
Ahiehoheli.2. Sa.15.12
Rekem 1.Chr.2.
Shema 1.Chr.2
Madmanah, 1.Chr.2.49.
Machbenah 1.Chr.2.49.
GIBEA, 1.Chr.2.49.
Amariah Zep.1.1.
Shammai.
Raham 1 Chr.2.
Gedaliah.
Eliam 2.Sa.23
Maon 1.Chr.2
Iorkoam.
Regem 1.Chr.2.
Iothum 1.Chr.2
Gesham 1.Chr.2
Pelet 1.Chr.2
Ephah 1.Chr.2
Shaaph 1.Chr.2
Cushi Zep.1.1
Beth-zur, 1.Chr.2.45.
Obadiah, the Prop.
Habakuk the Prop.
Zephaniah the Proph.

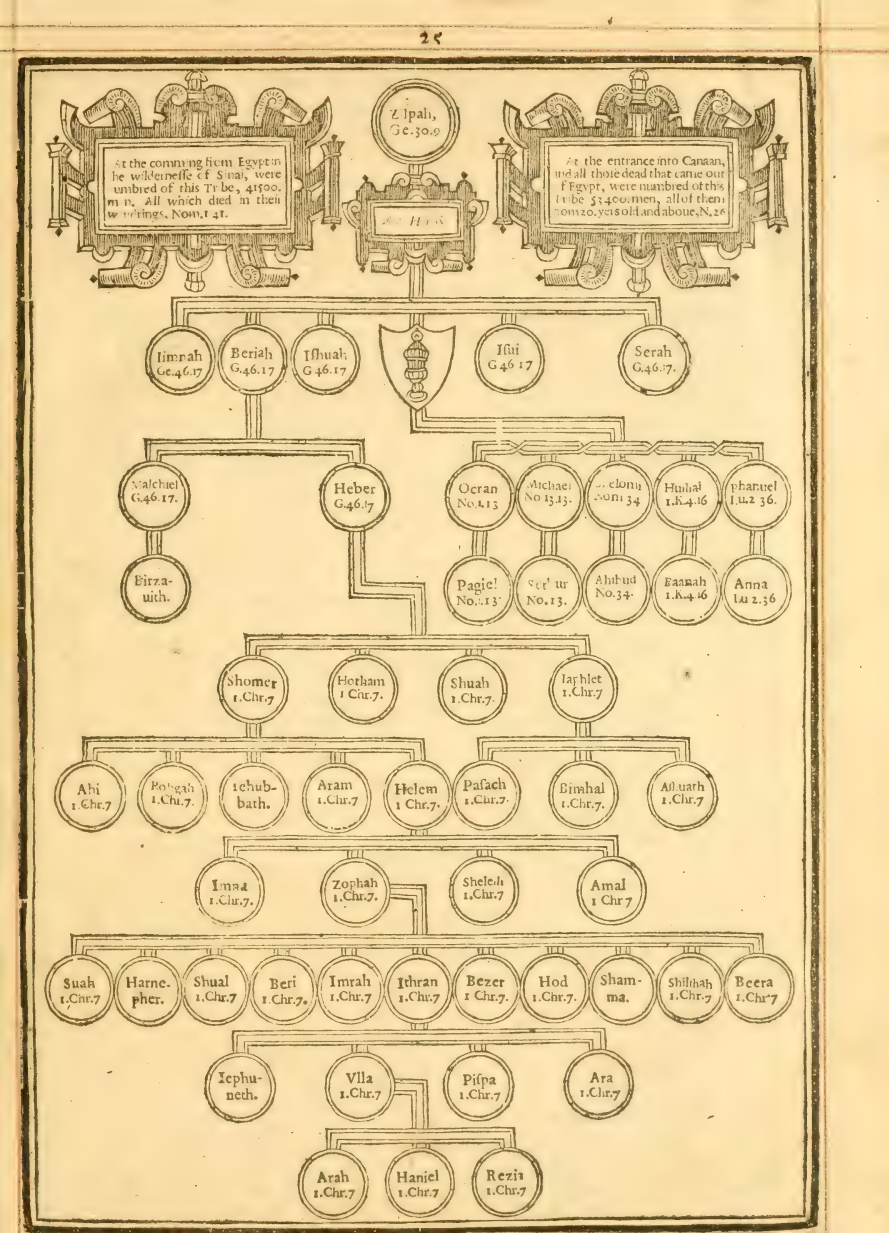

Maachathite.
HVR, 1.Ch.2.19
A Skilfull workman.
hoshaiah Iere.42.1.
Caleb 1 Ch.2.50
Vri Exo.31.2
Iezaniah
Etam 1.Ch.4.3
Ezer 1Ch.4.4
Selma 1.Chro.2
Shobal 1Ch.2.50
Hareph 1Ch.2.51
Bezaleel Exo.31.2
Bethlehem.
Netophathite.
Iaareoregim
Dodo 2.Sa.23.
Ibzan Iudg.12.
Ephai Ier.40.8.
Baanah 2.Sa.23.
Maharai
Elhanan
Elhanan
Tanchumeth
Heleb 2.Sa.23.
Seraiah Ier.40.8.
Chelub 1Ch.4.11
Hushah 1.Ch.4.4
Kyriathiearim.
Reaiah 1.Ch.4.2
See the next P.
Bethgader.
Mebunnai
Abinadab
Shemaiah
Iahath 1.Ch.4.2
Iezreel 1.Ch.4.3
Ishma 1.Ch.4.3
Idbash 1.Ch.4.3
Hazeleiponi
Eleazar 1.Sa.7.1.
Vzza 2.Sa.6.3.
Ahio 2.Sa.6.3.
Vriiah the Pro.
Ahumai 1.Ch.4.2
Lahad 1.Ch.4.2

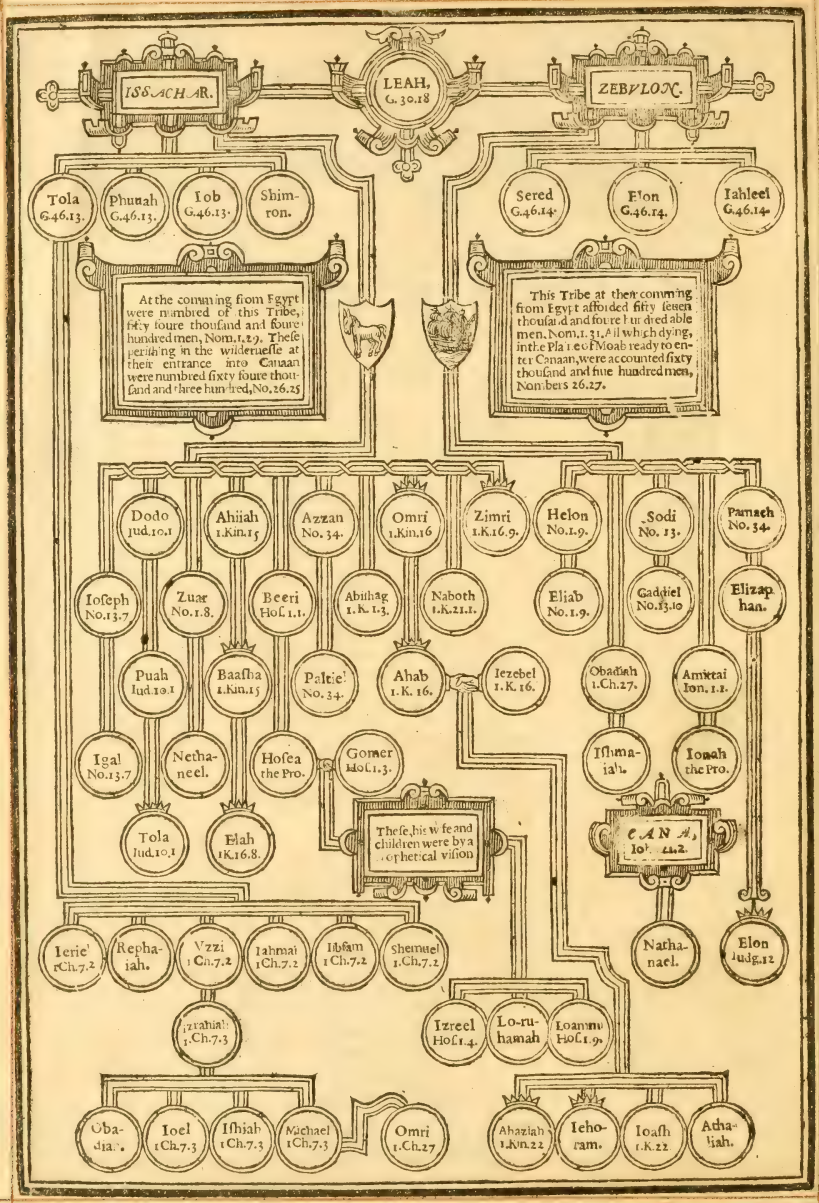

Chelub
1.Ch.4.11
Mehir
1.Chr.4
Kenaz
1.Chr.4
Iehaleel
1.Chr.4
Simeon
1.Chr.4
Ezra
1.Chr.4
Ziph
1.Chr.4
Ziphah
1.Chr.4
Tiria
1.Chr.4
Asareel
1.Chr.4
Ishi
1.Chr.4
Zoheth
1.Chr.4
Benzo-
heth.
Seraiah
1.Chr.4
Iephun-
neth.
Othniel
1.Chr.4
Achsah
Ios.15
Amnon
1.Chr.4
Rinnah
Chr.4
Ben-
hanan.
Tilon
1.Chr.4
Ioab
1.Chr.4
Caleb
1.Chr.4
Hathath
1.Chr.4
Meo-
nothai.
Ophrah
1.Chr.4
Heldai
1.Ch.27
Eshron
1.Chr.4
Iru
1.Chr.4
Naam
1.Chr.4
Elah
1.Chr.4
Achsah
Iud.1.12
Iehu-
diiah.
Mered
1.Chr.4
Bithiah
1.Chr.4
Iether
1.Chr.4
Epher
1.Chr.4
Ialon
1.Chr.4
Kenaz
1.Chr.4
ethra
Pha.
Tehi-
nah.
Paseah
1.Chr.4
Iered
1.Chr.4
Heber
1.Chr.4
Iekuthiel
1.Chr.4
Miriam
1.Chr.4
Ishbah
1.Chr.4
Sham-
mia.
R-NAH. SH
GEDOR.
SO CHO.
ZANOAH.
ESHTEMO-
ANITES.

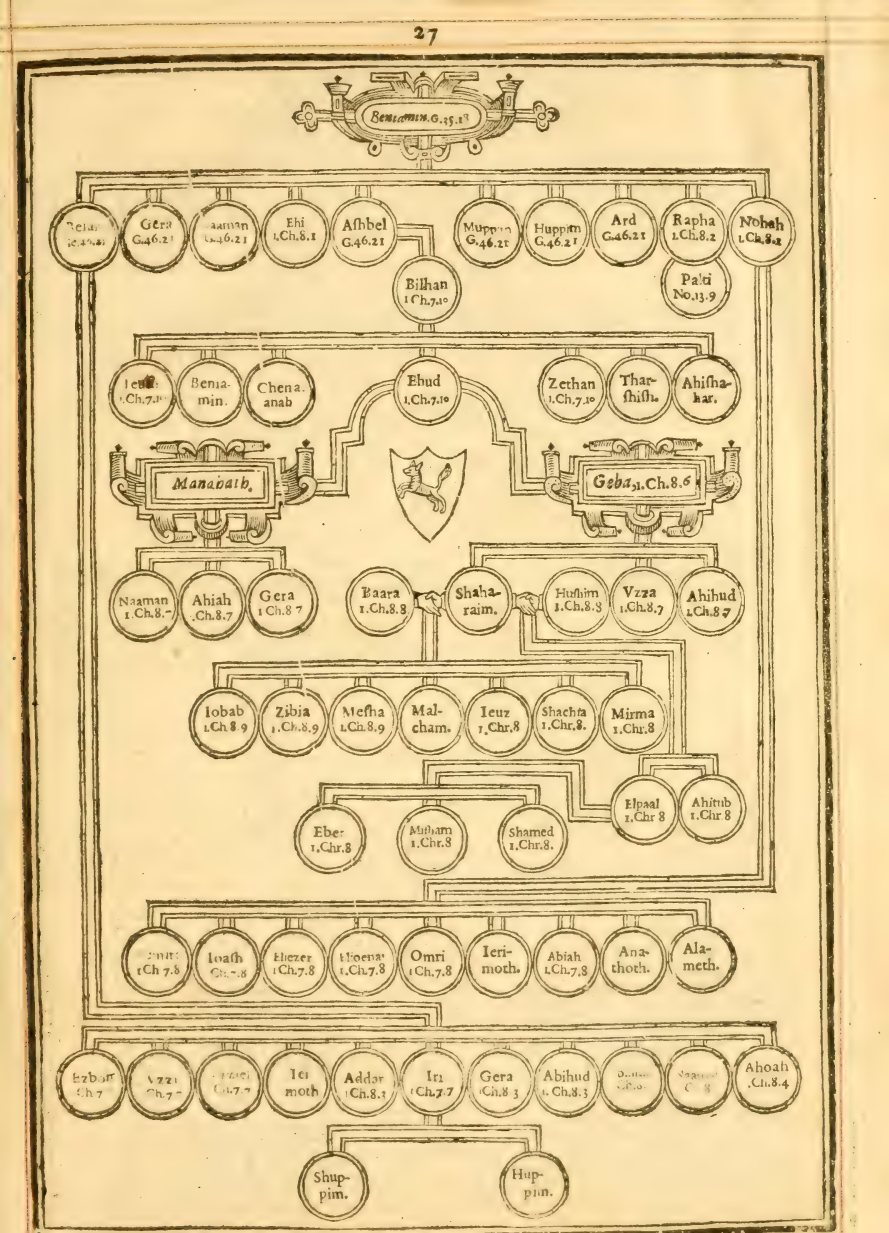

The Euangelist, from Dauid to Mary doe diuerslie deriue the descent of Christ, Mathew bringeth him to be the heire of Dauids throne, and by a legall succession from Salomon, and those Kings that possessed the crowne, as likewise from those high Saints from whom it was taken, Daniell 7. whereby hee is called the King of the Iewes.
AMINADAB.
St. Luke sheweth him the seed promised in paradise, and by his naturall parents bringeth him to Adam. For Solomons house ending in Ieconias, Ier. 22.29. Eze. 21.26. the right of his Kingdome descended to the next in kindred according to the Law, No. 27. These breath forth a sweet consort of his office and person without all contradiction in their holy records.
NAHSHON
Aaron Ex.6.23
Elisheba Ex.6.23
SALMA 1.Chr.2
RACHAB.
Naomi Rut.1.2
Elimelech.
BOAZ 1.Chr.2
RVTH, Rut.4.10
Ruth Rut.1.4
Mahlon Rut.1.2.
Chilion Rut.1.2
Orpah Rut.1.4
NAHASH
IESSE 1.Chr.2
OBED 1.Chr.2
Eliab 1.Ch.2.
Abinadab.
Shimma
Nathanael.
Raddai 1.Ch.2.
Zeruia 1.Ch.2.
Ozem 1.Ch.2.
Iether 1.Ch.2.
Abigail 1.Ch.2.
Abihail 2.Ch.11.
Rehoboam.
Ionadab.
Ionathan.
Ioab 2.Sa.2.
Abishai 2.Sa.2.
Asahel 2.Sa.2.
Zebadiah.
Amasa 1.Ch.2.
Abital 2Sa.3.4
Abigail 2Sa.3.4
Haggith 2.Sa.3.4
Eglah 2Sa.3.5
DAVID 1.Ch.2.
BATHSHEBA
Ahinoam
Maacha 1.Ch.3.2
Michal 1.Sa.18
Amnon 1.Ch.3.1
Shephatiah.
Tamar 2.Sa.13.
Absalom.
Chileab 2.Sa.3.4
Adoniiah.
Ithream 2Sa.3.5
ASon 2.Sa.12
Shimea 1Ch.3.5
Shobab 1Ch.3.5
NATHAN
Solomon.
Hachaliah.
Ibhar 1.Ch.3.
Elishama.
Elipheleт.
Noga 1.Chr.3
Nopheg 1.Ch.3.7
Ierimoth.
Iaphiah 1Ch.3.7
Elishama.
Eliada 1.Ch.3.8
Elipheleт.
Nehemiah.
Mahalath.
Tamar 2.Sa.13.

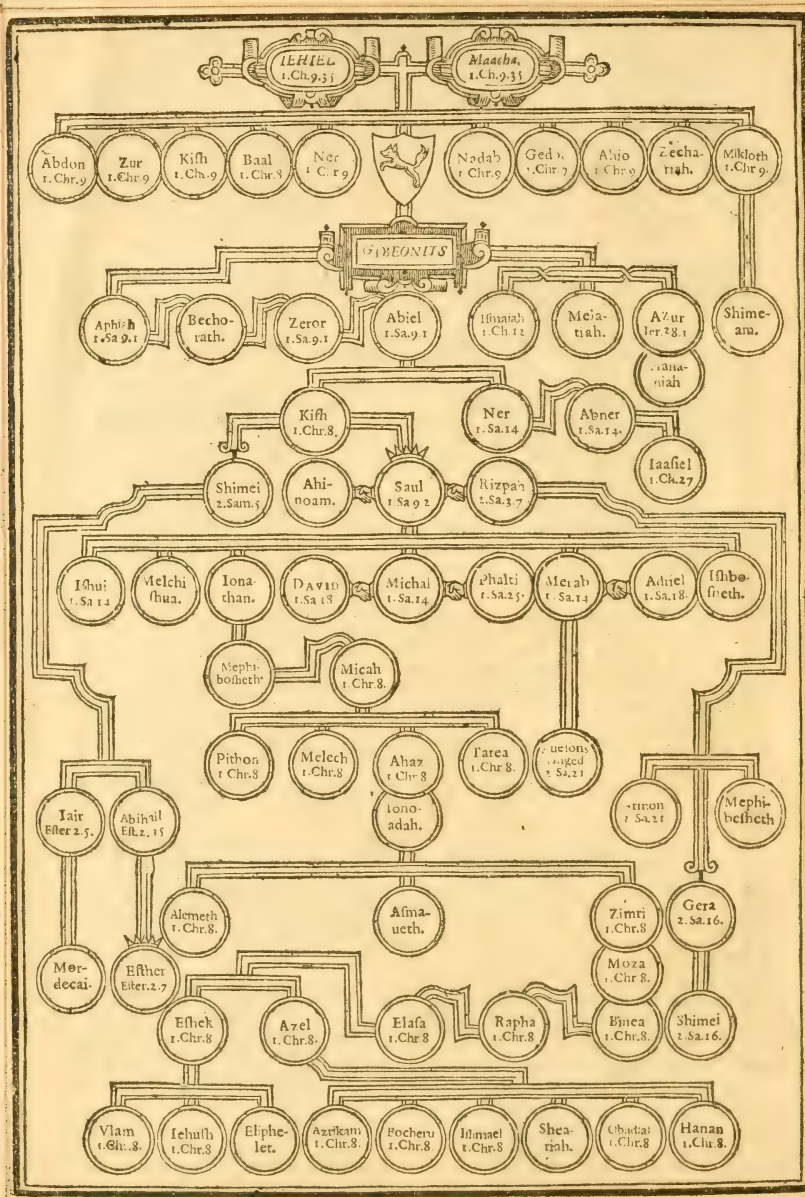

DAN, Ge.30.6
Bilhah Ge.30.6
NAPHTALI
Hushim Ge.46.23
Iahzeel Ge.46.24
Guni Ge.46.24
Iezer Ge.46.24
Shillem Ge.42.46
After their comming out of Egypt, were numbred of this Tribe from twenty yeeres old and aboue, sixty two thousand and seuen hundred persons, besides their women and children not numbred, Nombers 1.39.
This Tribe numbred in the wildernesse of Sinai, the second moneth and second yeere after their comming from Egypt, fifty three thousand and foure hundred men, able to goe foorth to warre, from twenty yeeres old and vpward, Nomb. 1.43.
Ammihaddai.
Iogli No.34.22
Ieroham 1.Chr.27
Dibri Le.24.11
Enan No.1.15
Vophsi No.13.14
Azriel 1.Ch.27.
Gemalli No.13.12
Ahisamach.
Manoah Iud.13.2
A woman of Dan.
Ammonaphtali
Abinoam.
Ammihud.
Ahimaaz.
Ahiezer No.1.12.
Eucki No.34.22
Azariel 1.Chr.27
Shelomith.
Ahira No.1.15
Nahbi No.13.14
Ierimoth 1.Chr.27.
Ammiel No.13.12
Aholiab Exo.31.6
Samson Iu.13.24
A Blasphemer
Hiram 1.K.7.13
Barak Iudg.4.6
Pedahel No.34.28
All the men of this Tribe numbred in mount Sinai, being dead in the wildernesse, their sonnes were numbred sixty foure thousand and foure hundred able men from twenty yeeres old and aboue, besides women and children, Numbers 26.43.
Of this Tribe in the plane of Moab before they entred into Canaan were numbred forty fiue thousand and foure hundred able men from twenty yeeres old and aboue, besides their women and children, Numbers 26.50.


GAD
Ge.30.11
Shuni Ge.46.
Zephion Gen.46.
Haggi Gen.46
Ezbon Gen.46
Eri Gen.46
Arodi Gen.46
Areli Gen.46
Abdiel 1.Chr.5
Ahi 1.Chr.5
Of this Tribe able men for war were numbred, forty fiue thousand six hundred and fifty, No.1
At their entrance of Canaan, able men for warre were numbred, 40500, Nomb.26.18
Buz 1.Chr.5
Iahdo 1.Chr.5
Bani 2Sa.23
Deuel No.1.14
Ioel 1.Chr.5
Shapham.
Iaanai 1.Chr.5
Shaphat.
Machi No.13.
Nimshi 2.K.9.2
Ezer 1.Ch.12
Obadiah.
Eliab Ch.12
Mashmanah
Ieremiah.
Atthai 1.Ch.12
Eliel 1.Ch.12
Iehanan.
Elzabad.
Ieremiah.
Machbanai.
Iehoshaphat
Ieshishai.
Michael 1.Chr.5
Iehu 2.K.9.2
Eliasaph.
Geuel Nom.13
Gilead 1.Chr.5
Iehoahaz.
Iaroah 1.Chr.5
Ioash 2K.13.9
Huri 1.Chr.5
These of Gad were men of might, whose faces were like the faces of Lions, 1.Ch.12.8.
Elijah the Prophet.
Iehu the sword of God against the house of Ahab and Priests of Baal, 2. King.10.3.
Abihail 1.Chr.5
Ieroboam.
Michael 1.Chr.5
Meshullam.
Sheba 1.Chr.5
Iorai 1.Chr.5
Iachan 1.Ch.5
Zia 1.Ch.5
Heber 1.Chr.5
Zachariah.


At the comming from Egypt in the wilderness of Sinai, were numbred of this Tribe, 41500. men. All which died in their wanderings, Nom.1.41.
Zilpah, Ge.30.9
At the entrance into Canaan, and all those dead that came out of Egypt, were numbred of this tribe 54400. men, all of them from 20. yeers old and aboue, N.26
Imnah Ge.46.17
Beriah G.46.17
Ishuah G.46.17
Isui G.46.17
Serah G.46.17.
Malchiel G.46.17.
Heber G.46.17
Birzaoith.
Ocran No.1.13
Michael No.13.13.
Zelophehad No.34
Hubbah 1.K.4.16
Pharuel Luc.2.36.
Pagiel No.1.13
Sethur No.13.
Abihud No.34.
Baanah 1.K.4.16
Anna Luc.2.36
Shomer 1.Chr.7
Hotham 1.Chr.7.
Shuah 1.Chr.7
Iaphlet 1.Chr.7
Abi 1.Chr.7
Rohgah 1.Chr.7.
Iehubbath.
Aram 1.Chr.7
Helem 1.Chr.7.
Pasach 1.Chr.7.
Bimhal 1.Chr.7.
Asuarh 1.Chr.7
Imna 1.Chr.7.
Zophah 1.Chr.7.
Sheleh 1.Chr.7
Amal 1.Chr.7
Suah 1.Chr.7
Harnepher.
Shual 1.Chr.7
Beri 1.Chr.7.
Imrah 1.Chr.7
Ithran 1.Chr.7
Bezer 1.Chr.7.
Hod 1.Chr.7.
Shamma.
Shilshah 1.Chr.7
Beera 1.Chr.7
Iephuneth.
Vlla 1.Chr.7
Pispa 1.Chr.7
Ara 1.Chr.7
Arah 1.Chr.7
Haniel 1.Chr.7
Rezia 1.Chr.7


ISSACHAR.
LEAH, G. 30.18
ZEBVLON.
Tola G.46.13.
Phuuah G.46.13.
Iob G.46.13.
Shimron.
Sered G.46.14.
Elon G.46.14.
Iahleel G.46.14.
At the comming from Egypt were numbred of this Tribe, fifty foure thousand and foure hundred men, Nom.1.29. These perishing in the wilderneſſe at their entrance into Canaan were numbred sixty foure thousand and three hundred, No.26.25
This Tribe at their comming from Egypt afforded fifty seuen thousand and foure hundred able men, Nom.1.31. All which dying, in the Plain of Moab ready to enter Canaan, were accounted sixty thousand and fiue hundred men, Numbers 26.27.
Dodo Iud.10.1
Ahiiah 1.Kin.15
Azzan No. 34.
Omri 1.Kin.16
Zimri 1.K.16.9.
Helon No.1.9.
Sodi No. 13.
Pamach No. 34.
Ioseph No.13.7
Zuar No.1.8.
Beeri Hos.1.1.
Abihag 1.K.1.3.
Naboth 1.K.21.1.
Eliab No.1.9.
Gadiel No.13.10
Elizaphan.
Puah Iud.10.1
Baasha 1.Kin.15
Paltiel No. 34.
Ahab 1.K.16.
Iezebel 1.K.16.
Obadiah 1.Ch.27.
Amittai Ion.1.1.
Igal No.13.7
Nethaneel.
Hosea the Pro.
Gomer Hos.1.3.
Ishmaiah.
Ionah the Pro.
Tola Iud.10.1
Elah 1K.16.8.
These, his wife and children were by a prophetical vision
CANA, Ioh. 2.1.2.
Ierie'l Ch.7.2
Rephaiah.
Vzzi 1 Ch.7.2
Iahmai 1 Ch.7.2
Ibsam 1 Ch.7.2
Shemuel 1.Ch.7.2
Nathanael.
Elon Iudg.12
Izrahiah 1.Ch.7.3
Izreel Hos.1.4.
Lo-ruhamah
Loammi Hos.1.9.
Obadiah.
Ioel 1 Ch.7.3
Ishiah 1 Ch.7.3
Michael 1 Ch.7.3
Omri 1.Ch.27
Ahaziah 1.Kin.22
Iehoram.
Ioash 1.K.22
Athaliah.


Benjamin. G.35.18
Bela 1.Ch.8.1
Gera G.46.21
Naaman G.46.21
Ehi 1.Ch.8.1
Asbbel G.46.21
Muppim G.46.21
Huppim G.46.21
Ard G.46.21
Rapha 1.Ch.8.2
Nobah 1.Ch.8.2
Palti Nu.13.9
Bilhan 1.Ch.7.10
Ieus 1.Ch.7.10
Benjamin.
Chenanah
Ehud 1.Ch.7.10
Zethan 1.Ch.7.10
Tharshish.
Ahishahar.
Manahath.
Geba 1.Ch.8.6
Naaman 1.Ch.8.7
Ahiah 1.Ch.8.7
Gera 1.Ch.8.7
Baara 1.Ch.8.8
Shaharaim.
Husim 1.Ch.8.8
Vzza 1.Ch.8.7
Ahihud 1.Ch.8.7
Iobab 1.Ch.8.9
Zibia 1.Ch.8.9
Mesha 1.Ch.8.9
Malcham.
Ieuz 1.Chr.8
Shachia 1.Chr.8.
Mirma 1.Chr.8
Elpaal 1.Chr.8
Ahitub 1.Chr.8
Eber 1.Chr.8
Misham 1.Chr.8
Shamed 1.Chr.8.
Ioash 1.Ch.7.8
Eliezer 1.Ch.7.8
Eloenai 1.Ch.7.8
Omri 1.Ch.7.8
Ierimoth.
Abiah 1.Ch.7.8
Anathoth.
Alameth.
Ezbon 1.Ch.7
Vzzi 1.Ch.7.7
Ieriemoth
Addar 1.Ch.8.1
Iri 1.Ch.7.7
Gera 1.Ch.8.3
Abihud 1.Ch.8.3
Ahoah 1.Ch.8.4
Shuppim.
Huppim.


IEHIEL
1.Ch.9.35
Maacha,
1.Ch.9.35
Abdon
1.Chr.9
Zur
1.Chr.9
Kish
1.Ch.9
Baal
1.Chr.9
Ner
1.Chr.9
Nadab
1.Chr.9
Gedor
1.Chr.9
Ahio
1.Chr.9
Zechariah.
Mikloth
1.Chr.9.
GIBEONITS
Aphiah
1.Sa.9.1
Bechorath.
Zeror
1.Sa.9.1
Abiel
1.Sa.9.1
Ismaiah
1.Ch.12
Meiatiah.
Azur
Ier.28.1
Shimeam.
Hananiah
Kish
1.Chr.8.
Ner
1.Sa.14
Abner
1.Sa.14.
Iaasiel
1.Ch.27
Shimei
2.Sam.5
Ahinoam.
Saul
1.Sa.9.2
Rizpah
2.Sa.3.7
Ishui
1.Sa.14
Melchishua.
Ionathan.
DAVID
1.Sa.18
Michal
1.Sa.14
Phalti
1.Sa.25.
Merab
1.Sa.14
Adriel
1.Sa.18.
Ishboseth.
Mephibosheth
Micah
1.Chr.8.
Pithon
1.Chr.8
Melech
1.Chr.8
Ahaz
1.Chr.8
Tarea
1.Chr.8.
Ionoadah.
Iair
Ester 2.5.
Abihail
Est.2.15
Mordecai.
Esther
Ester.2.7
Alemeth
1.Chr.8.
Asmaueth.
Zimri
1.Chr.8
Gera
2.Sa.16.
Moza
1.Chr.8.
Binea
1.Chr.8.
Shimei
2.Sa.16.
Mephibosheth
Eshek
1.Chr.8
Azel
1.Chr.8.
Elasa
1.Chr.8
Rapha
1.Chr.8
Vlam
1.Chr.8.
Iehuh
1.Chr.8
Elipheleet.
Azrikam
1.Chr.8.
Bocheru
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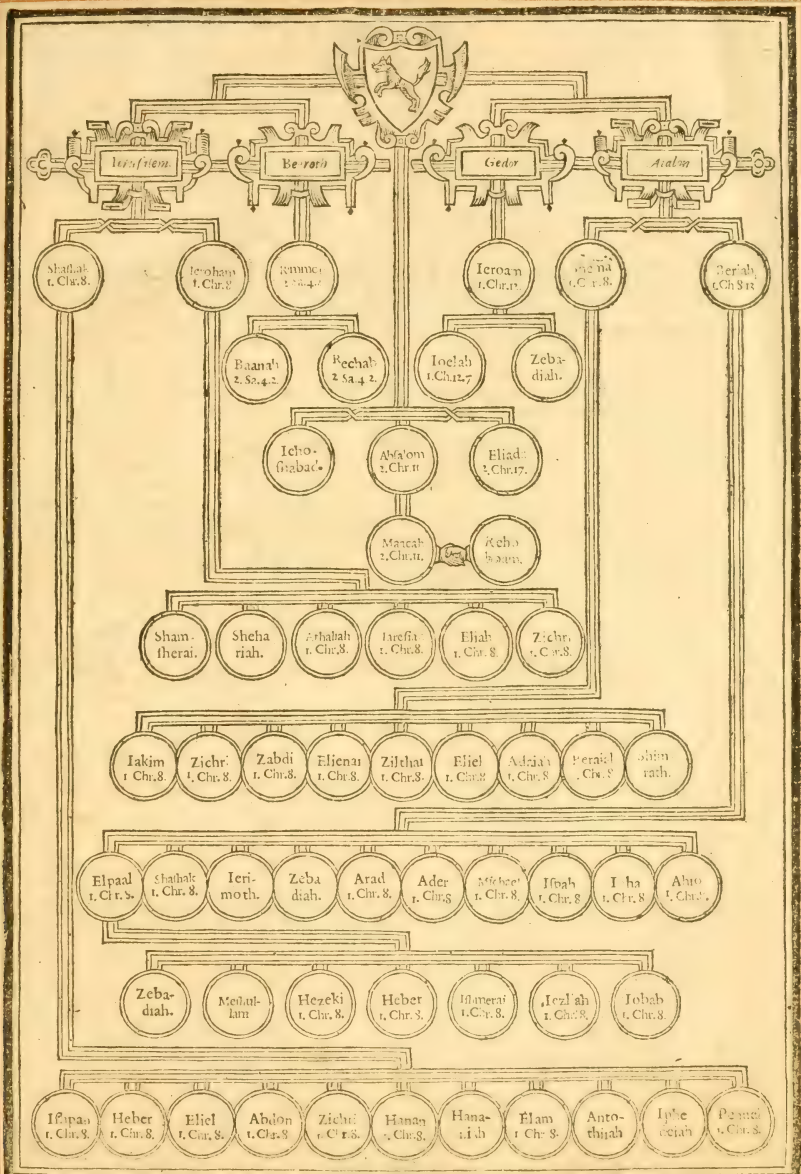
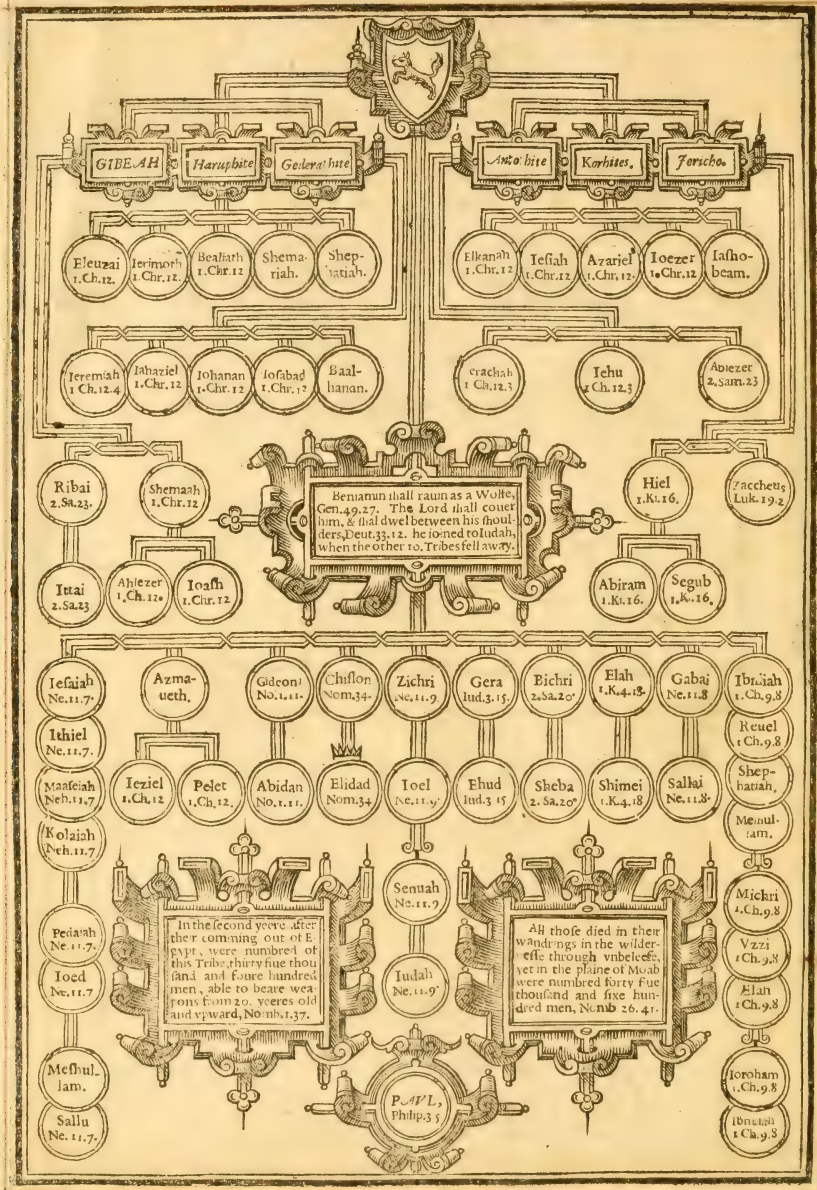
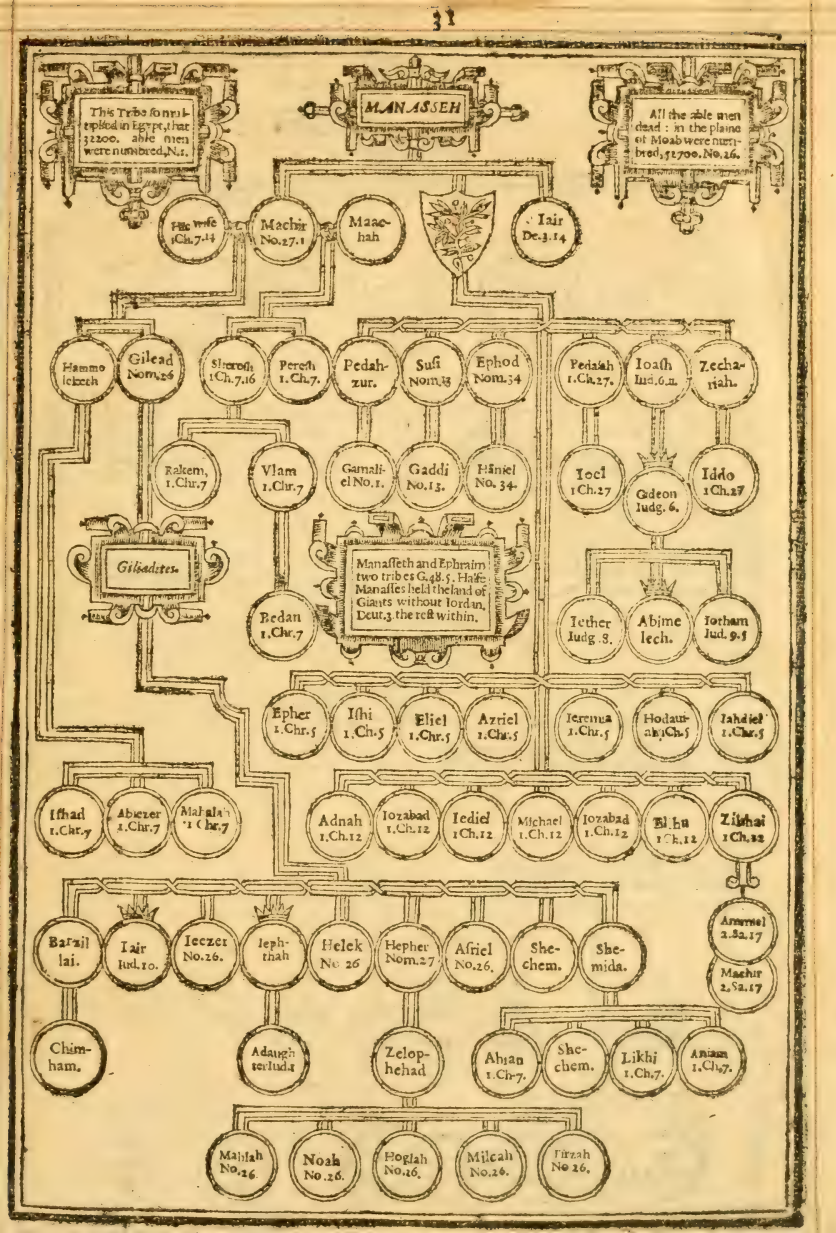
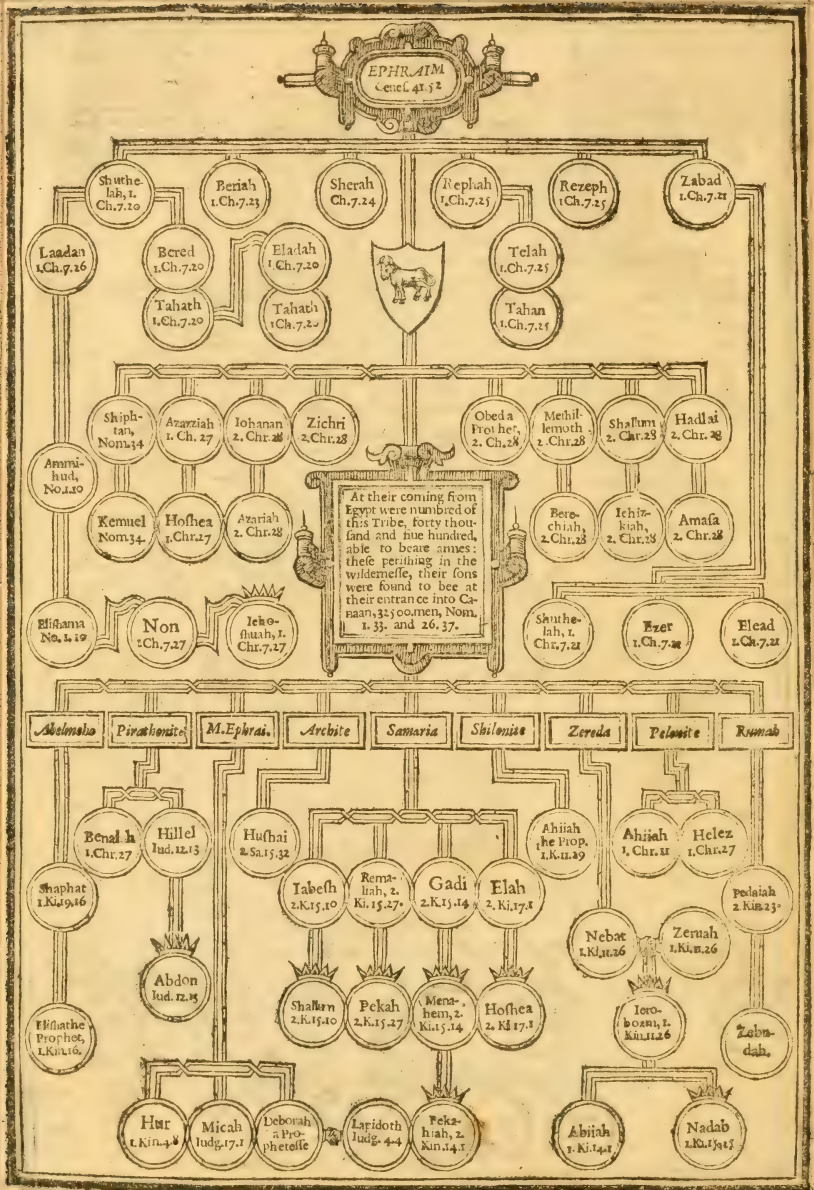
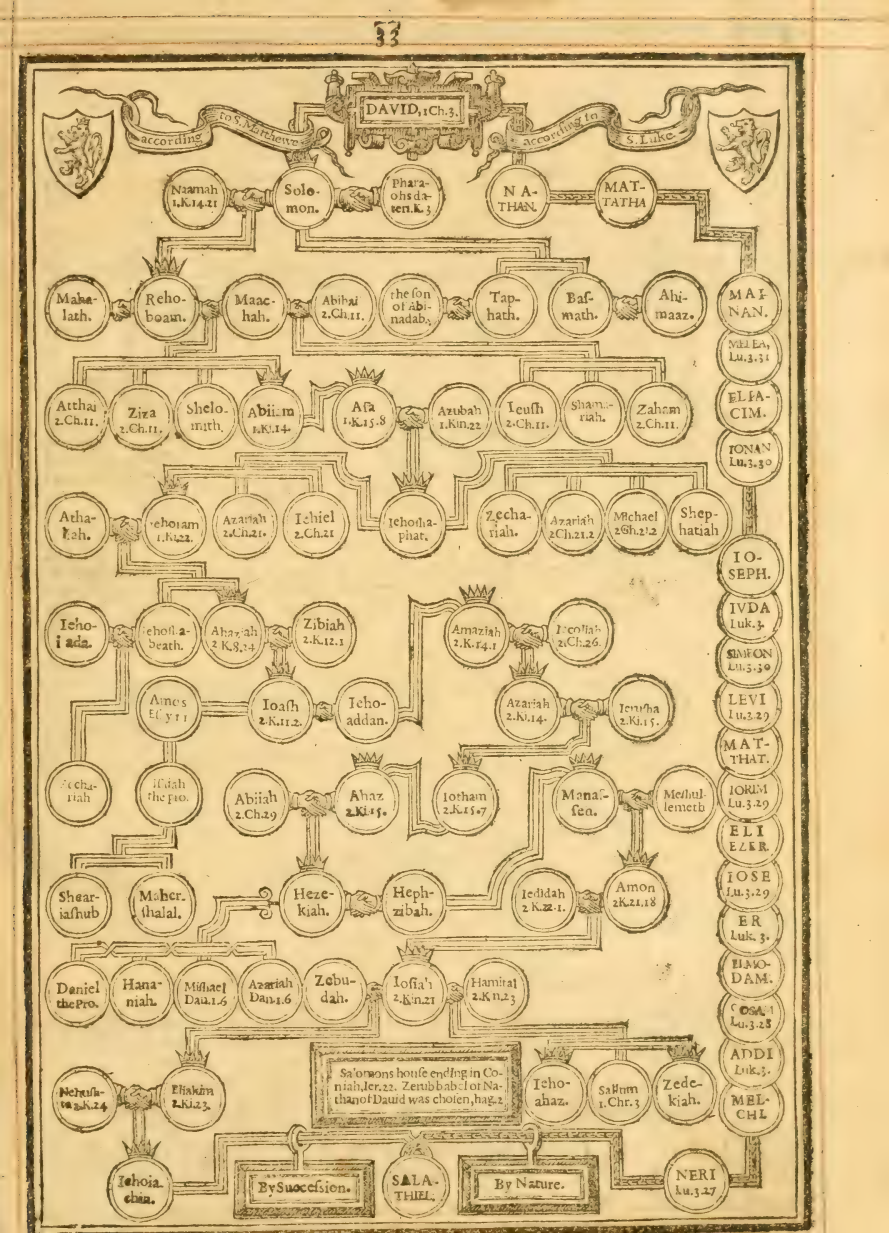
Ishmael
1.Chr.8
Shearaiah.
Obadiah
1.Chr.8
Hanan
1.Chr.8.

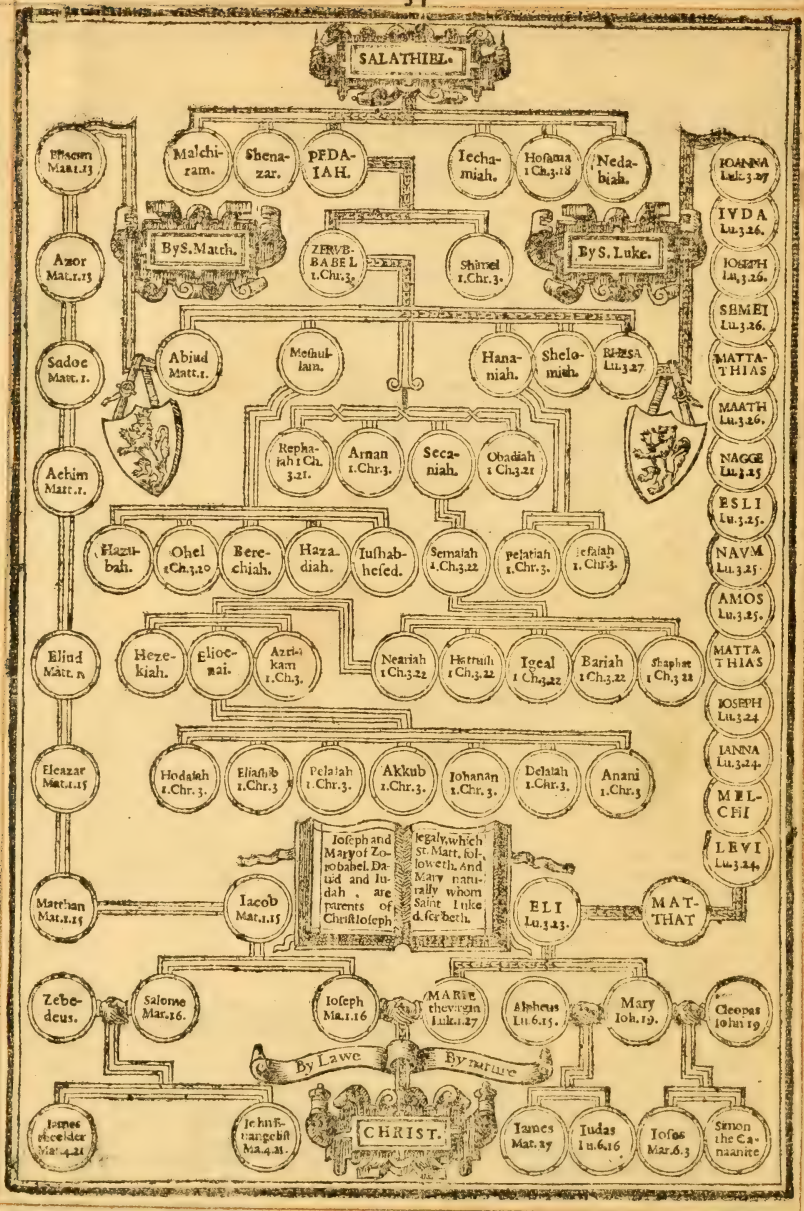

Ierusalem
Beeroth
Gedor
Aialon
Shaphat 1. Chr. 8.
Ieroham 1. Chr. 8
Rimmon 2. Sa. 4. 2.
Ieroam 1. Chr. 12
Sechenia 1. Chr. 8.
Beriah 1. Ch. 8. 13
Baanah 2. Sa. 4. 2.
Rechab 2. Sa. 4. 2.
Ioelah 1. Chr. 12. 7
Zebadiah.
Ichoghabad.
Absalom 2. Chr. 11
Eliada 2. Chr. 17.
Maacah 2. Chr. 11.
Rehoboam.
Shamsherai.
Shehariah.
Arhabah 1. Chr. 8.
Tarefia 1. Chr. 8.
Eliah 1. Chr. 8.
Zichri 1. Chr. 8.
Iakim 1. Chr. 8.
Zichri 1. Chr. 8.
Zabdi 1. Chr. 8.
Elienai 1. Chr. 8.
Zilthai 1. Chr. 8.
Eliel 1. Chr. 8
Adaiah 1. Chr. 8
Beraiah 1. Chr. 8
Shimrath.
Elpaal 1. Chr. 8.
Shaphat 1. Chr. 8.
Ierimoth.
Zebadiah.
Arad 1. Chr. 8.
Ader 1. Chr. 8
Michael 1. Chr. 8.
Ispah 1. Chr. 8
Iesha 1. Chr. 8
Ahio 1. Chr. 8.
Zebadiah.
Meshullam
Hezeki 1. Chr. 8.
Heber 1. Chr. 8.
Ismerai 1. Chr. 8.
Iezliah 1. Chr. 8.
Iobab 1. Chr. 8.
Ispan 1. Chr. 8.
Heber 1. Chr. 8.
Eliel 1. Chr. 8.
Abdon 1. Chr. 8
Zichri 1. Chr. 8.
Hanan 1. Chr. 8.
Hananiah
Elam 1. Chr. 8.
Antothijah
Ipheciah
Penuel 1. Chr. 8.


GIBEAH
Haruphite
Gederathite
Anto'thite
Korhites.
Jericho.
Eleuzai 1.Ch.12.
Ierimoth 1.Chr.12.
Bealiath 1.Chr.12
Shemariah.
Shephatiah.
Elkanah 1.Chr.12
Iesiah 1.Chr.12
Azariel 1.Chr.12.
Ioezer 1.Chr.12
Iashobeam.
Ieremiah 1.Ch.12.4
Iahaziel 1.Chr.12
Iohanan 1.Chr.12
Iosabad 1.Chr.12
Baalhanan.
Serachah 1.Ch.12.3
Iehu 1.Ch.12.3
Abiezer 2.Sam.23
Ribai 2.Sa.23.
Shemaah 1.Chr.12
Benjamin shall raun as a Wolfe, Gen.49.27. The Lord shall couer him, & shal dwel between his shoulders, Deut.33.12. he ioined to Iudah, when the other 10. Tribes fell away.
Hiel 1.Ki.16.
Zaccheus Luk.19.2
Ittai 2.Sa.23
Abiezer 1.Ch.12.
Ioash 1.Chr.12
Abiram 1.Ki.16.
Segub 1.Ki.16.
Iesaiah Ne.11.7.
Azmaueth.
Gideoni No.1.11.
Chislon Nom.34.
Zichri Ne.11.9
Gera Iud.3.15.
Bichri 2.Sa.20.
Elah 1.K.4.18.
Gabai Ne.11.8
Ibnaiah 1.Ch.9.8
Ithiel Ne.11.7.
Reuel 1.Ch.9.8
Maaseiah Neh.11.7
Ieziel 1.Ch.12
Pelet 1.Ch.12.
Abidan No.1.11.
Elidad Nom.34
Ioel Ne.11.9.
Ehud Iud.3.15
Sheba 2.Sa.20.
Shimei 1.K.4.18
Sallai Ne.11.8.
Shephatiah.
Kolaiah Neh.11.7
Meshullam.
Senuah Ne.11.9
In the second yeere after their comming out of Egypt, were numbred of this Tribe, thirty fiue thousand and foure hundred men, able to beare weapons from 20. yeeres old and vpward, Numb.1.37.
All those died in their wandrings in the wilderness through vnbeleefe, yet in the plaine of Moab were numbred forty fiue thousand and sixe hundred men, Numb 26.41.
Michri 1.Ch.9.8
Pedaiah Ne.11.7.
Iudah Ne.11.9.
Vzzi 1.Ch.9.8
Ioed Ne.11.7
Elah 1.Ch.9.8
Meshullam.
PAVL, Philip.3.5
Ioroham 1.Ch.9.8
Sallu Ne.11.7.
Ibneiah 1.Ch.9.8


MANASSEH
This Tribe fonnlepsed in Egypt, that 32200. able men were numbered, Nu.
All the able men dead: in the plaine of Moab were numbred, 52700. No. 26.
His wife 1.Ch.7.14
Machir No.27.1
Maachah
Iair De.3.14
Hammoleketh
Gilead Nom.26
Sheresh 1.Ch.7.16
Peresh 1.Ch.7.
Pedahzur.
Susi Nom.13
Ephod Nom.34
Pedaiah 1.Ch.27.
Ioash Iud.6.11.
Zechariah.
Rakem, 1.Chr.7
Vlam 1.Chr.7
Gamaliel No.1.
Gaddi No.13.
Haniel No. 34.
Ioel 1.Ch.27
Gideon Iudg. 6.
Iddo 1.Ch.27
Gileadites.
Manasseth and Ephraim two tribes G.48.5. Half Manasses held the land of Giants without Iordan, Deut.3. the rest within.
Bedan 1.Chr.7
Iether Iudg.8.
Abimelech.
Iotham Iud. 9.5
Epher 1.Chr.5
Ishi 1.Ch.5
Eliel 1.Chr.5
Azriel 1.Chr.5
Iereman 1.Chr.5
Hodauiah 1.Ch.5
Iahdiel 1.Chr.5
Ishiah 1.Chr.7
Abiezer 1.Chr.7
Mahalah 1.Chr.7
Adnah 1.Ch.12
Iozabad 1.Ch.12
Iediel 1.Ch.12
Michael 1.Ch.12
Iozabad 1.Ch.12
Elihu 1.Ch.12
Zilthai 1.Ch.12
Barzillai.
Iair Iud.10.
Ieezer No.26.
Iephthah
Helek No 26
Hepher Nom.27
Asriel No.26.
Shechem.
Shemida.
Amariel 2.Sa.17
Machir 2.Sa.17
Chimham.
Adaugh terIudi
Zelophehad
Ahian 1.Ch.7.
Shechem.
Likhi 1.Ch.7.
Aniam 1.Ch.7.
Mahlah No.26
Noah No.26.
Hoglah No.26.
Milcah No.26.
Tirzah No 26.


EPHRAIM
Genes. 41.52
Shuthelah, 1. Ch.7.20
Beriah 1.Ch.7.23
Sherah Ch.7.24
Rephah 1.Ch.7.25
Rezeph 1.Ch.7.25
Zabad 1.Ch.7.21
Laadan 1.Ch.7.26
Bered 1.Ch.7.20
Eladah 1.Ch.7.20
Telah 1.Ch.7.25
Tahath 1.Ch.7.20
Tahath 1.Ch.7.20
Tahan 1.Ch.7.25
Shiphtan, Nom.34
Azarziah 1. Ch. 27
Iohanan 2. Chr.28
Zichri 2.Chr.28
Obeda Brother, 2. Ch.28
Methillemoth 2.Chr.28
Shallum 2. Chr.28
Hadlai 2. Chr. 28
Ammihud, No.1.10
Kemuel Nom.34.
Hoshea 1.Chr.27
Azariah 2. Chr.28
At their coming from Egypt were numbred of this Tribe, forty thousand and fiue hundred, able to beare armes: these perishing in the wildemesse, their sons were found to bee at their entrance into Canaan, 32500.men, Nom. 1. 33. and 26. 37.
Berechiah, 2.Chr.28
Ichizkiah, 2. Chr.28
Amasa 2. Chr.28
Elishama No. 1. 10
Non 1.Ch.7.27
Iehoshuah, 1. Chr.7.27
Shuthelah, 1. Chr.7.21
Ezer 1.Ch.7.21
Elead 1.Ch.7.21
Abelmeho
Pirathonite
M.Ephrai.
Archite
Samaria
Shilonite
Zereda
Peloniite
Rumah
Benaiah 1.Chr.27
Hillel Iud.12.13
Hushai 2.Sa.15.32
Ahiiah the Prop. 1.K.11.29
Ahiiah 1. Chr.11
Helez 1.Chr.27
Shaphat 1.Ki.19.16
Abdon Iud. 12.13
Iabesh 2.K.15.10
Remaliah, 2. Ki.15.27.
Gadi 2.K.15.14
Elah 2. Ki.17.1
Pedaiah 2.Ki.23.
Nebat 1.Ki.11.26
Zeruah 1.Ki.11.26
Elishathe Prophet, 1.Kin.16.
Shallum 2.K.15.10
Pekah 2.K.15.27
Menahem, 2. Ki.15.14
Hoshea 2. Ki 17.1
Ieroboam, 1. Kin.11.26
Zobadah.
Hur 1.Kin.4.8
Micah Iudg.17.1
Deborah a Prophetesse
Lapidoth Iudg. 4.4
Pekahiah, 2. Kin.14.1
Abiiah 1. Ki.14.1
Nadab 1.Ki.15.25


DAVID, 1 Ch. 3.
according to S. Matthew
according to S. Luke
Naamah 1.K.14.21
Solomon.
Pharaohsdaughter.k.3
NATHAN.
MATTATHA
Mahalath.
Rehoboam.
Maachah.
Abihai 2.Ch.11.
the son of Abinadab.
Taphath.
Basmath.
Ahimaaz.
MAINAN.
MELEA, Lu.3.31
ELIACIM.
IONAN Lu.3.30
Atthai 2.Ch.11.
Zira 2.Ch.11.
Shelomith.
Abijam 1.Ki.14.
Asa 1.K.15.8
Azubah 1.Kin.22
Ieush 2.Ch.11.
Shamariah.
Zaham 2.Ch.11.
Athaliah.
Iehoram 1.Ki.22.
Azariah 2.Ch.21.
Ichiel 2.Ch.21
Iehoshaphat.
Zechariah.
Azariah 2.Ch.21.2
Michael 2.Ch.21.2
Shephatiah
IOSEPH.
IVDA Luk.3.
SIMEON Lu.3.30
LEVI Lu.3.29
MATTHAT.
IORIM Lu.3.29
ELIEZER.
IOSE Lu.3.29
ER Luk.3.
ELMODAM.
COSAM Lu.3.28
ADDI Luk.3.
MELCHI
Iehoiada.
Iehoshabeath.
Ahaziah 2.K.8.24
Zibiah 2.K.12.1
Amaziah 2.K.14.1
Uzziah 2.Ch.26.
Amos Egypt
Ioash 2.K.11.2.
Iehoaddan.
Azariah 2.Ki.14.
Ieruha 2.Ki.15.
Zechariah
Isaiah the pro.
Abijah 2.Ch.29
Ahaz 2.Ki.15.
Iotham 2.Ki.15.7
Manasseh.
Meshullemeth
Shearjashub
Mahershalal.
Hezekiah.
Hephzibah.
Iedidah 2.K.22.1.
Amon 2.K.21.18
Daniel the Pro.
Hananiah.
Mishael Dan.1.6
Azariah Dan.1.6
Zebudah.
Iosiah 2.Kin.21
Hamital 2.K.n.23
Salomons house ending in Coniah, Ier.22. Zerubbabel of Nathan of David was chosen, hag.2.
Nebuchadnezzar 2.K.24
Eliakim 2.Ki.23.
Iehoiachin.
Iehoahaz.
Sallum 1.Chr.3
Zedekiah.
By Succession.
SALATHIEL.
By Nature.
NERI Lu.3.27


SALATHIEL.
Elisam Mat.1.13
Malchi-ram.
Shena-zar.
PEDA-IAH.
Iecha-miah.
Hosama 1 Ch.3.18
Neda-biah.
IOANNA Lu.3.27
IVDA Lu.3.26.
IOSEPH Lu.3.26.
SEMEI Lu.3.26.
MATTA-THIAS
MAATH Lu.3.26.
NAGGE Lu.3.25
ESLI Lu.3.25.
NAVM Lu.3.25.
AMOS Lu.3.25.
MATTA THIAS
IOSEPH Lu.3.24
IANNA Lu.3.24.
MEL-CHI
LEVI Lu.3.24.
Azor Mat.1.13
By S. Matth.
ZERVB-BABEL 1.Chr.3.
Shimei 1.Chr.3.
By S. Luke.
Sadoe Mat.1.
Abiud Mat.1.
Methul-lam.
Hana-niah.
Shelo-miah.
RHESA Lu.3.27
Achim Mat.1.
Reph-aiah 1 Ch. 3.21.
Arnan 1.Chr.3.
Seca-niah.
Obadiah 1 Ch.3.21
Hazu-bah.
Ohel 1Ch.3.20
Bere-chiah.
Haza-diah.
Iushab-hesed.
Semaiah 1.Ch.3.22
Pelatiah 1.Chr.3.
Iesaiah 1.Chr.3.
Eliud Mat.1.
Heze-kiah.
Elioe-nai.
Azri-kam 1.Ch.3.
Neariah 1 Ch.3.22
Hattush 1 Ch.3.22
Igeal 1 Ch.3.22
Bariah 1 Ch.3.22
Shaphat 1 Ch.3.22
Eleazar Mat.1.15
Hodaiah 1.Chr.3.
Eliashib 1.Chr.3
Pelaiah 1.Chr.3.
Akkub 1.Chr.3.
Iohanan 1.Chr.3.
Delaiah 1.Chr.3.
Anani 1.Chr.3
Ioseph and Mary of Zorobabel. David and Iudah, are parents of Christ Ioseph.
legaly, which St. Matt. followeth. And Mary naturally whom Saint Luke deciferheth.
Matthan Mat.1.15
Iacob Mat.1.15
ELI Lu.3.23.
MAT-THAT
Zebe-deus.
Salome Mar.16.
Ioseph Ma.1.16
MARIE the virgin Luke.1.27
Alpheus Lu.6.15.
Mary Ioh.19.
Cleopas Iohn 19
By Lawe
By nature
Iames the elder Mat.4.21
Iohn Euangelist Ma.4.21.
CHRIST.
Iames Mat.27
Iudas Lu.6.16
Ioses Mar.6.3
Simon the Canaanite

A Description of CANAAN, and *the bordering Countries.*

THE Land of *Canaan* [a] promised to the Patriarks, [b] conquered by *Iosuah*, and [c] possessed by the *Israelites*, was diuided into three principall Prouinces. Namely *Galilee* on the North, wherein [d] Christ was very conuersant, in working the works of his God-head: [e] *Samaria* in the middest, the chiefe seate of the tenne Tribes Kingdome, and *Iewrie* in the South, where [f] *Dauids* throne was set, and the holy City built. The Land of *Gilead* also without *Iordan*, was [g] possessed by the *Rubenites*, *Gadites*, and halfe the Tribe of *Manasses*. The circuite of the whole but small, and yet did containe two Kingdomes of great strength, and were fearefull to others, till they fell from their God. First, that of *Israel*, erected by [h] *Ieroboam* (who rent *Salomons* Crowne, and drew after him the tenne Tribes to Idolatrie) was carried away captiue by [i] *Shalmanesser* King of the *Assyrians*, who placed his owne people to inhabite *Samaria*. The other of [k] *Iudah* was carried away into *Babylon* by *Nebuchadnezzar* the King, fiue hundred and seuen yeeres before the birth of our Sauiour, and fortie two yeeres after his death was made desolate by the *Romans*. The Land called *Palestina*, the City *Ierusalem*, *Elia*: and the *Iews* scattered into al quarters of the Earth, of all Nations are hated for their crucifying of Christ.

Phœnicia the North part of *Canaan*, abounded with [a] Wheat, Honie, Oile, and Balme: wherein *Asher* was seated as *Moses* [b] had Prophesied, *that hee should dip his foot in Oile*: whose chiefe Citie was *Tirus*, and next vnto it *Zidon*: prophesied against by [c] *Isaiah*, [d] *Ezechiel*, [e] *Amos*, and [f] *Zachariah*, yet are they iustified before [g] *Chorazin* and *Bethsaida*.

Aram or *Syria*, vpon the North of *Canaan*, was conquered by [a] *Dauid*, but euer enemies vnto *Israel*: of this, *Damascus* was the chiefe City: against which prophesied [b] *Isaiah*, [c] *Ieremy*, and [d] *Amos*, there [e] *Paul* preached, and escaped death.

The [a] *Zamzummims* or *Giants*, inhabiting part of *Arabia the Stonie*, were thence expelled by the *Ammonites*, who called the Countrie after the name of their Ancestor, the second son of *Lot*. These [b] *Dauid* ouercame, but they soone cast off the yoake of subiection. and were [c] euer great enemies to *Iudah*, Against this Land, prophesied [d] *Ezechiel*, [e] *Ieremiah*, [f] *Amos*, and [g] *Zephanie*, it was afterward called *Philadelphia*.

Midian lying South to the *Ammonits* and they both vpon the East of *Canaan*, tooke the name from [a] *Midian*, the fourth sonne of *Abraham* by *Keturah* Thither *Moses* fled and kept Sheepe, [b] and against them *Israel* was [c] commanded to fight. That Country abounded with Dromedaries. *Esay* 60.6.

The [a] *Emims* possessing a part of *Arabia the Stonie*, were subdued by the *Moabites*, descended from the elder sonne of *Lot*: and the *Moabites Dauid* made subiect to [b] *Iudah*, but in the daies of *Ahab* sonne, they [c] rebelled, and as it seemeth, obtained the most part of *Ruben*, for that most of his chiefe Cities were in their possessions. [d] This Land was fruitfull of Vines, and was prophesied against, by [e] *Isaiah*, [f] *Ieremie*, [g] *Ezechiel*, [h] *Amos*, and [i] *Zephanie*.

Edom, *Idumea*, or Mount *Seir*, a part of *Arabia the Stonie*, on the South of *Iewry*, was in old time inhabited by the *Horims*, and subdued by the [a] *Edomites*. Those sonnes of *Esau* were themselues made subiect to [b] *Dauid*, but in the daies of [c] *Ieboram* King of *Iudah*, they rebelled. Against *Edome* prophesied [d] *Isaiah*, [e] *Ieremie*, [f] *Ezechiel*, [g] *Amos*, and [h] *Obadiah*.

a Gen.13.15 Ge. 26.4.24 Gen.28.13 b Ios.11.12. Ios.11.15

Luk.4.15 Esay 7.9.

2.Sa.5.7

g Nom. 32.

h 1.Ki.12.9.

2.Ki.17.9 24.

k Ier.25.9.

Fla.Ioseph.

a Eze. 27.17

b Deu.33.23

c Isaiah 23. d Eze. 26.7 Ezek. 5.28 e Amos 1.9 f Zac.9.2 g Luk.10.13

a 2.Sam.8.

b Isaiah.17 c Ier.49.13. d Amo. 1.3. e Act.9.19.

a Deut.2.2.

b 2.Sa.8.21

c Iud.10 .9 d Ezek.25 e Ier.49.1 f Amos 2.1 g Zeph.2.8.

a Gen.25.6

b Exod.2. c Nom.31.1

a Deu.2.10

b 2.Sa.8. c 2.Ki.3.5.

d Isa.15. et 16 e Isa.15.et 16. f Ier 48. g Ezek.25. h Amos 2 2 i Zeph.2.

a Deu.2.12

b 2.Sam.8. c 2.Ki.8.20 d Isa.21.et 34 e Ier.49. f Ezek. 25. g Amos 1 h Obedi. 1

IERVSALEM
Mount Caluarie.
M.Oliuet.
CANAAN.
The Law was giuen by Moses but grace, and truth came by Jesus Christ Joh.1.17.
THE
MIDDLE
EARTH
SEA.
THE ÆGYP TIAN SEA.
Askalon
Gath
Gaza
Anthedon
SIMEON
Hebron
Carmel
Kerioth
IVDAH
Eder
Tamar
THE DEAD SEA
EDOM.
M.Hor.
Meribah
Kadesh
Kehelathah
Haradah
Makheloth
Tahath
Tarah
Mithkah
Hashmonah
Moseroth
Bene jaakan
Horhagidgad
Iotbathah
Ebronah
Elath
Bozrah
Countrie of Dedan
Damiata
Garenorum
PALVDES
Sirbonis Lake
Wildernes of Iurie
WILDERNES OF PARAN
Pelusium
Bubastus
Seitheris
ÆGYPT.
Pharbetus
LAND OF GOSHEN.
Ramases
Succoth
Etham
Heroum
Phahiroth
Elim.
Wild: of Zin
Dophkah
Alush
Rephidim
Sinai
Gad Kaathites Simean.
Ruben
Aaron
Zebulun
Judah
RED SEA OR ARABIAN
Cleopatrida
Ptolomeus fl.
63
64
65
66
30

PHOENICIA
Riblah.
SIDON
TIRUS
Gabal
Libanon.
Hazor
Kedesh.
M. Hermon.
Mutcha
REHOB
SHARON.B.
Golan
MANASSES.
Lodebar
Astaroth
Tishbe
Bilam
Pamphyl.
Mahanaim
KIRKRR
ZCBAIM.
RABAH or Philadelphia.
Ramoth Gilead
Lazer
Debir
Mephrath
MIDIAN
Ayalon
Aijalon
Luhith
Bethgamul
Dibon gad
Kerioth.
MOAB
Phunon
Hilleeth of 18
Oboth
CANAANAN
Kalmonah
THE SABÆNS.
THE CONTRYE OF TEMA.
AMORITES
Hebron.
Libnah.
Iattir.
Eshtemoa.
Holon.
Debir.
Ain.
Iuttah.
Beth-shemesh
Iudah.
Iewry.
Gibeon.
Geba.
Anathoth.
Almon.
Bethekal.
Gibethon.
Aiialon.
Gath-rimon.
Beniamin.
Dan.
Manasseh
Tanach.
Gath-rimon.
Shechem.
Gezer.
Kibzaim.
Beth-horon.
Ephraim
Samaria
Asher.
Misha.
Abdon.
Helkah.
Rehob.
Kedesh.
Hamnoth.
Kartan.
Naphtali.
Galile.
Zebulo.
Ioknear.
Kartath.
Dimnah.
Nahalal.
Kishon.
Issachar.
Dabereth.
Iarmuth.
En-ganim.
Bezer.
Iahazah.
Kedemoth.
Mephaath.
The Kingd of Sihon
Ruben.
The Land of Gilead
Manasseh
Golan.
Beesherah.
Ramoth.
Mahanaim
Heshbon.
The Kingd of Basan
Gad.
Lizer.

A description so Canaan.

Amalekites spring from *Esau*, was seated also vpon the [a] South of *Iurie*, and were the [b] first that warred against *Israel*. [c] *Saul* slew a great number of them: [d] *Dauid* many more, and the rest in Mount *Seir* did the Tribe of [e] *Simeon* destroie, in the daies of *Hezekiah* King of *Iudah*.

Kedar South from *Amaleke*, was peopled from [a] *Kedar* the second sonne of *Ismael*. A Countrie [b] abounding with flockes of Sheepe and Goats. Those as heard-men dwelt in [c] Tents, who are mentioned by the [d] *Psalmist*, [e] *Isaiah*, [f] *Ezekiel*, and [g] *Ieremie*.

The *Philistines* vpon the West Coast of *Canaan*, threw out the *Anims* and possessed their [a] inheritance. Their Land was allotted to [b] *Iudah*, [c] *Dan*, and [d] *Simeon*, but could not be ouercome: yet [e] *Dauid* conquered them. Against them prophesied [f] *Isaiah*, [g] *Ieremie*, [h] *Ezechiel*, [i] *Amos*, [k] *Zephanie*, and [l] *Zacharie*. These *Philistines* are also called *Cherethims*, as in the 1. *Sam* 30.14 *Ezek* 25.16. and *Zephanie* 2.5. and the whole Land, as it seemeth, from them was called *Palestina*.

Arabia was diuided into three parts; *the Stonie*, *the Desert*, and *the Happie*. These lay South-east vpon *Canaan*. Through the *Desert*, the children of [a] *Israel* passed. *Arabia* is mentioned by [b] *Ezechiel*, and the *Arabians*, in the Historie of [c] *Iudahs* Kings. Against whom prophesied [d] *Isaiah*. *Arabia the Happie*, lay more East, and was peopled by the [e] *Ismaelites*, the *Midianites*, and the [f] *Hagarins*. These, the *Rubenites* and *Gadites* expelled, in the daies of *Saul* and *Iotham*. These parts vntill the yeere 632. were Christians, when *Mahomet* erected his wicked Religion, which to this day they hold, and are vnder the subiectiõ of the great *Turke*.

Egypt, lying South of [a] *Canaan*, was peopled from [b] *Ham*, by [c] *Mizraim* his second sonne. Thether [d] *Abraham* went in time of Famine, as also [e] *Iacob* with his sonnes, whence after [f] 215. yeeres bondage, they were deliuered. The Land was fruitfull, and like vnto *Eden* the [g] Garden of the Lord, and watered with the [h] seuen streamed *Nilus*. Against *Egypt* prophesied [i] *Isaiah*, [k] *Ieremie*, [l] *Ezekiel*, and [m] *Zacharie*. Thether [n] *Mary* fled with Christ, and thence [o] God called his Sonne.

Ierusalem the [a] *holie Citie* and [b] *throne of God*, was anciently a Fort of the [c] *Iebusites* vpon Mount *Zion*, vncouquered by [d] *Iosuah*, but subdued by [e] *Dauid* who built thereon the [f] City, vnto which adioined Mount *Moriah*, and therefore called the [g] Daughter of *Zion*, where *Abraham* [h] would haue offered his sonne, where [i] *Dauid* built his Altar, & [k] *Salomon* his beautiful Temple: of both which [l] glorious things are spoken: and being set in the midst of [m] Nations, was the place of [n] holy worship and [o] perfect ioy. From this [p] Mountaine exalted aboue others, ranne those [q] Waters that gaue life where they came, whence Christ [r] sent his Apostles as Fishers, to catch the soules of men. In this City stood the Throne of *Dauid*, through the succession of one and twentie Kings of himselfe and his sonnes, which was often assailed before the finall surprize: as by [s] *Shishake* King of *Egypt*, in *Rehoboams* daies, who carried away much Treasure: by [t] *Ioas* King of *Israel* in *Amazias* time, who brake downe 400. Cubites of the wall: besieged by [u] *Rezin* and *Pekah* Kings of *Aram* and *Israel*, whom God put backe in the raigne of wicked *Abab*: by *Senacherib* King of *Assur*, whose Host in [x] *Hezekias* daies, the Angell of God destroied: by the [y] *Assyrians* that tooke *Manasseh* captiue: by [z] *Pharaoh Necho* that carried *Iehoahas* prisoner into *Egypt*: and lastly by the *Caldeans* who burnt the Temple and defaced the Citie.

a Iud.1. 16.
b Nu.24.20
Exod.17.
c 1.Sa.15.7.
d 2.Sam 2
e 1.Ch.4.41

a Ge.25.13.
b Eze.27.21
c Ier.49.29
d Ps. 120.5.
e Isa.21.16.
et 60.7.
f Eze. 27.21
g Ier.49.28

a Deu.2.23.
b Iosh.15.
c Iosh.19.
d Iosh.19.
e 2.Sam.8.
f Isa. 14 28.
g Ier. 47.
h Eze.25.15
i Am.1.6
k Zep.2.5
l Zac.9.5.

b Nom.33
2.Eze.27.1
2.Ch.21.16.
3.Ch.22.1
2.Ch.26.7
d Isa.21.13

e Gen.37.
f 1.Ch.5.10
17.21.

a Gen.20.1
b Ge.15 18
b Ps.105.23
c Gen 10 6
d Gen.12 10

e Gene. 46.
f Ex.12.40.
g Ge. 13.10
h Isa.11.15
i Isai.19.20
k Ier.44.
l Ier. 46.
l Eze.32.
m Zac.10.11
n Mat.2.
o Hosh.11.1.

a Mat. 4.5.
b Ier.3.17.
c 2. Sa.5.6.

d Ios15.63
e 2.Sa.5.7.
f 1.Ch.11.3.

g Zac. 9.9.
h Gen.22.

i 2.Sam.24.
k 2. Ch.3.1
l Psal.87.

m Ezek.5.5
n 2.Ch.7.12
o Lam.2.15
p Isai.2 2.
q Eze.47.9
r Mat.10.

s 1.K.14. 25

t 2.Kin.4.1

u Isaiah 7.

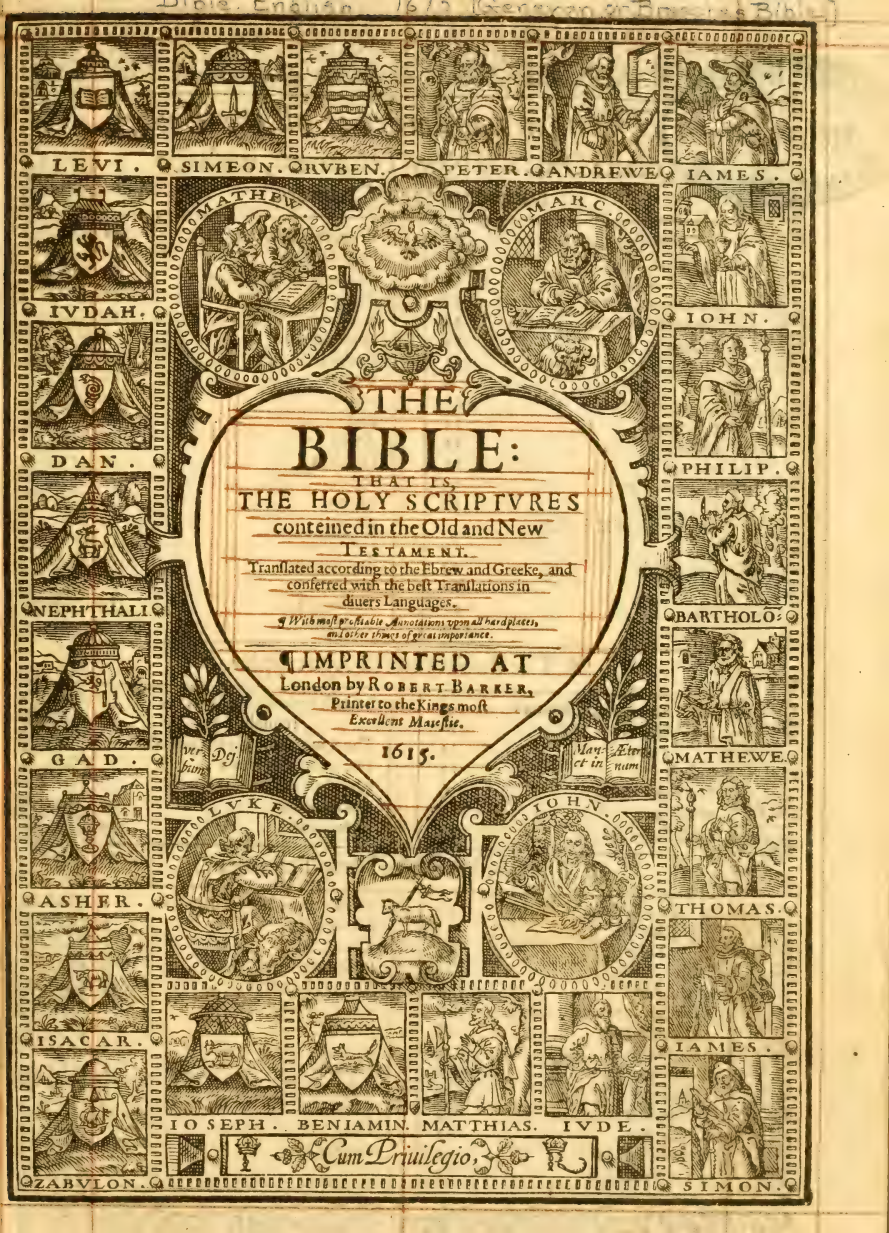
x 2.Kin.18.
2.K n. 19.
y 2.Ch.33.11
z 2.Ch.23.3.

1 2.Kin.24.
2. King.25

FINIS.

Ann Eyre Ann Eyre to
E. Langford

Bible. English 1615 (Kerscan or Barker's Bib



The names and order of all the Bookes of the Olde and New Testament, with the number of their Chapters.

Genesis hath Chapters	50
Exodus	40
Leuiticus	27
Numbers	36
Deuteronomie	34
Iosthua	24
Iudges	21
Ruth	4
1.Samuel	31
2.Samuel	24
1.Kings	22
2.Kings	25
1.Chronicles	29
2.Chronicles	36
The prayer of Manasseh,	
Ezra	10
Nehemiah	13
Ester	10
Iob	42
Psalmes	150
Prouerbs hath Chapters	31
Ecclesiastes	12
The song of Solomon	8
Isaiah	66
Ieremiah	52
Lamentations	5
Ezekiel	48
Daniel	12
Hosea	14
Ioel	3
Amos	9
Obadiah	1
Ionah	4
Micah	7
Nahum	3
Habakkuk	3
Zephaniah	3
Haggai	2
Zechariah	14
Malachi	4

¶ The Bookes called Apocrypha.

1 Esdras hath Chapters	9
2 Esdras	16
Tobit	14
Iudeth	16
The rest of Esther	6
Wisedome	19
Ecclesiasticus	51
Baruch with the Epistle of Ieremiah	6
The Song of the three children.	
The story of Susanna	
The idole Bel and the dragon.	
1.Maccabees	16
2.Maccabees	15

¶ The Bookes of the New Testament.

Matthew hath Chapters	28
Marke	16
Luke	24
Iohn	21
The Actes	28
The Epistle to the Romanes	16
1.Corinthians	16
2.Corinthians	13
Galatians	6
Ephesians	6
Philippians	4
Colossians	4
1.Thessalonians	5
2.Thessalonians	3
1.Timotheus hath Chapters	6
2.Timotheus	4
Titus	3
Philemon	1
To the Hebrewes	13
The Epistle of Iames	5
1.Peter	5
2.Peter	3
1.Iohn	1
2.Iohn	1
3.Iohn	1
Iude	
Reuelation	22.

¶ The

¶ To the Christian Reader.

BEsides the manifold and continuall benefits which Almighty God bestoweth vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace and vnspeakable mercies, in that it hath pleased him to call vs vnto this marueilouslight of his Gospel, and mercifully to regard vs after so horrible backsliding and falling away from Christ to Anti-christ, from light to darkenes, from the liuing God to dumme and dead idoles, and that after so cruell murther of Gods Saints, as alas, hath beene among vs, wee are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednes, but receiued against grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that we may not be vnmindeful of these great mercies, but seeke by all meanes (according to our duetie) to be thankefull for the same, it behoueth vs to to walke in his feare and loue, that all the dayes of our life wee may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God, (which is the light to our pathes, the key of the Kingdome of heauen, our comfort in affliction, our shield & sword against Satan, the schoole of all wisedome, the glasse wherein wee behold Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) we thought that wee could bestow our labours and studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue; yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be perused and reformed. Not that wee vendicate any thing to our selues aboue the least of our brethren (for God knoweth with what feare and trembling we haue bene for the space of two yeeres and more, day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines we reuerence exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any cha ges for the furtherance of such a benefite and fauor of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunity and occasions, which God presentedvnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great and wonderful worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God, according to his diuine prouidence and mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most sincerely expounded the same. For God is our witnesse, that wee haue by all meanes endeauoured to set foorth the purity of the word and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the propriety of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrew, then enterpised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised, and also delight in the sweet sounding phrases of the holy Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust caualtion, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose and edification, we haue in the margent noted that diuersitie of speech or reading which may also seeme agreeable to the mind of the holy Ghost, and proper for our language with this marke ‖. Againe, whereas the Ebrew speech seemed hardly to agree with ours, we haue noted it in the margent after this sort ‖, vsing that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, and restored to the true writing and first originall, whereof they haue their signification, yet in the vsuall names little is changed for feare of troubling the simple readers. Moreouer whereas the necessitie of the sentence required any thing to be added (for such is the grace and propriety of the Ebrew & Greeke tongues that it cannot but either by circumlocution, or by adding the verbe of some word, be vnderstood of them that are not well practised therein) we haue put it in the text with another kind of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue followed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for mem ry, so doth it agree with the best translations, and is most easie to find out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this *. Besides this, the principal matters are noted & distinguished by this marke ¶. Yea & the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable word or sentence which may greatly further as well for the memory, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow daily for lacke of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, wee haue also endeauoured both by the diligent reading of the best commentaries, and also by the consence with the godly and learned brethren, to gather briefe annotations vpon all the hard places, as well for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory and the edification of his Church.

Furthermore, whereas certain places in the books of Moses, of the Kings, & Ezekiel seemed so darke, that by no description they could be made easie to the simple reader, we haue to set them forth with figures and notes for their declaration thereof, that they which cannot by iudgment, being holpen by the annotations noted by ¶ letters a, b, c &c. attaine thereunto, yet by the perspectiue, and as it were by the eye, may sufficiently know the true meaning of all such places. Whereunto also we haue added certaine Maps of Cosmographie, which necessarily serue for the perfit vnderstanding and memory of diuers places and countreys, partly described, and partly by occasion touched, both in the old and new Testament.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Godsglory, there are adioined two most profitable tables the one seruing for the interpretation of the Ebrew names: and the other containing all the chiefe and principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle & inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our consciences, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the word of God, earnestly study it, and in all your life practise it, that ye may now appeare in deed to be the people of God, not walking any more according to this world. But in the fruits of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and raigneth for euer. Amen.

¶ Of the incomparable Treasure of the holy Scriptures, with a prayer for the true vse of the same.

Esai.12.3.&49 10.reue.21.16 and 22.17. Ierem.33.15. psal.119.160. reue.2.7.and 22.2.psal.119. 142,144. Iohn 6.35.

HEre is the Spring where waters flow,
to quench our heat of sinne:
Here is the Tree where trueth doth grow,
to leade our liues therein:
Here isthe Iudge that stints the strife,
when mens deuices faile:
Hereis the Bread that feeds the life,
that death can not assaile.

Luke 2.10.

The tidings of Saluation deere,
comes to our eares from hence:

Ephes.6.16.

The fortresse of our Faith is heere,
and shield of our defence.

Matth.7.6.

Then be not like the hogge, that hath
a pearle at his desire,

2.Pet.2.22.

And takes more pleasure of the trough
and wallowing in the mire.

Matth.6.22.

Reade not this booke, in any case,
but with a single eye:

Psal.119.27, 73.

Reade not, but first desire Gods grace,
to vnderstand thereby.

Iude 20.

Pray still in faith, with this respect,
to fructifie therein,

Psal.119.11.

That knowledge may bring this effect,
to mortifie thy sinne.

Iosh ua 1.8. Psal.1.1,2.

Then happy thou, in all thy life,
what so to thee befalles:

Psal.94.12,13.

Yea, double happy shalt thou be,
when God by death thee calles.

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy Word, assist vs with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne image, to build vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and increasing in vs all heauenly vertues. Grant this, O heauenly Father, for Iesus Christes sake. Amen.

1 Earnestly and vsually pray vnto God that he wil vouchsafe to
- Teach the way of his statutes.
- Giue vnderstanding.
- Direct in the path of his commaundements.

} Psal.119.

2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
- At the least, twise euery daye this exercise be kept. } Deu.11.v.19
- The time once appointed hereunto after a good entrie, be no otherwise employed. } Luke.9.v.62.
- Superstition be auoyded.
- At one other time that be done, which is left vndone at any time. } Esa.29.v.36. Ephe.5.v.16.

3 Vnderstand to what ende and purpose the Scriptures serue, which were written, to
- Teache, that we may learne trueth.
- Improue, that we may be kept from errour.
- Correct, that we may be driuen from vice.
- Instruct, that wee may be setled in the way of well doing.

} 2.Tim.3.ver. 16.& 17.

- Comfort, that in trouble we may be confirmed in patient hope. } Rom.15.v.4.

Who soeuer mindeth to take profite by reading scriptures, must

4 Remember that Scriptures conteine matter concerning
- Religion and the right worshipping of God, as
  - Faith in one God
    - Father.
    - Sonne.
    - Holy Ghost.
  - The state of mankinde, by
    - 1.Creation.
    - 2.Fall and sinne.
    - 3.regeneration in Christ.
  - The Church and the gouernment thereof
    - Before Christ.
    - Since Christ.
  - The word of God written in the Testament
    - Olde.
    - Newe.
  - Sacraments
    - Before Christ.
    - Since Christ.
  - The ende and generall iudgement of the
    - Good.
    - Wicked.
- Common wealthes and gouernments of people, by
  - Magistrates
    - Good.
    - Euill.
  - Peace and warre.
  - Prosperitie and plagues.
  - Subiectes
    - Quiet.
    - Disordered.
- Families and things hat belong to householde, in which are
  - Husbands.
  - Wiues.
  - Parents.
  - Children.
  - Masters.
  - Seruants.

  } Godly blessed. } Vngodly plagued.
- The priuate life and doings of euery man in
  - Wisedome and follie.
  - Loue and hatred.
  - Sobernesse and incontinencie
  - Mirth and sorrowe.
  - Speach and silence.
  - Pride and humilitie.
  - Couetousnesse and liberalitie
- The common life of all men, as
  - Riches, pouertie.
  - Nobilitie.
  - Fauour.
  - Labour and idlenesse.

5 Refuse all sense of Scripture contrary to the
- Articles of Christian faith, conteined in the common Creeds.
- First and second table of Gods commandements.

6 Marke and consider the
1. Coherence of the text, how it hangeth together.
2. Course of times and ages, with such things as belong vnto them.
3. Maner of speach proper to the Scriptures.
4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

7 Take opportunitie to
- Reade interpreters, if he be able.
- Conferre with such as can open the Scriptures. Acts.8.v.30,31.&c.
- Heare preaching, and to proue by the Scriptures that which is taught. Acts.17.v.11.

T. GRASHOP.

THE FIRST BOOKE OF MOSES, CALLED *GENESIS.

THE ARGVMENT.

Moses in effect declareth three things, which are in this booke chiefely to be considered: First, that the world and all things therein were created by God, and that man being placed in this great Tabernacle of the world, to behold Gods wonderfull workes, and to praise his Name for the infinite graces wherewith he had endued him, fell willingly from God through disobedience, who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should ouercome Satan, death, and hell. Secondly, that the wicked vnmindfull of Gods most excellent benefites, remained still in their wickednesse, and so falling most horribly from sinne to sinne, prouoked God, who by his Preachers called them continually to repentance: at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, and to professe his Name in the earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation, and successe thereof might be onely attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobility of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisedome might be confounded, and the Name of God euermore praised.

*This word signifieth the beginning and generation of the creatures.

CHAP. I.

1 God created the heauen and the earth, 3 The light and the darknesse, 8 The firmament. 9 Hee separateth the water from the earth. 16 Hee created the Sunne, the Moone, and the starres. 21 He created the fish, birds, beasts. 26 He created man, and gaue him rule ouer all creatures, 29 and prouided nourisment for man and beast.

IN the [a] beginning *God created the heauen & the earth.

2 And the earth was [b] ‖ without forme and void, and [c] darknesse *was* vpon the † deepe, and the Spirit of God [d] mooued vpon the † waters.

3 Then God said,* Let there bee light: And there was [e] light.

4 And God saw the light that it was good, and God separated † the light from the darknesse.

5 And God called the light, Day, and the darknes he called Night. ‖ † So the euening and the morning were the first day.

6 ¶ Againe God said,* Let there be a ‖ firmament in the mids of the waters, and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were [f] vnder the firmament, from the waters which were * aboue the firmament, and it was so.

8 And God called the firmament, [g] Heauen. ‖ So the euening and the morning were the second day.

9 ¶ God said againe, * Let the waters vnder the heauen be gathered into one place, and let the dry land appeare. And it was so.

10 And God called the drie land, Earth, and hee called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, [h] Let the earth bud foorth the bud of the herbe, that seedeth seed, the fruitful tree, which beareth fruit according to his kinde, which hath his seed in it selfe vpon the earth. and it was so.

12 And the earth brought forth the bud of the herbe that seedeth seed according to his kind, also the tree that beareth fruit, which hath his seede in it selfe according to his kinde: and God [i] saw that it was good.

13 ‖ So the euening and the morning were the third day.

14 ¶ And God said,* Let there be [k] lights in the firmament of the heauen, to [l] separate the day from the night, and let them be for [m] signes, and for seasons, and for dayes, and yeeres.

15 And let them bee for lights in the firmament of the heauen to giue light vpon the earth. and it was so.

16 God then made two [n] great lights: the greater light to [o] rule the day, and the lesse light to rule the night: he *made* also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to * rule in the day, and in the night, and to separate the light from the darknesse: and God saw that it was good.

19 ‖ So the euening and the morning were the fourth day.

20 Afterward God said, Let the waters bring

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11. 24.
* *Psal. 33. 6 and 136. 5 Ecclus. 18. 1. Acts 14. 15. and 17. 24.*
b As a rude lompe and without any creature in it: for the waters couered all.
‖ *Or, waste.*
c Darknesse couered the deepe waters, for as yet the light was not created.
† *Ebr. face of the deepe.*
d He maintained this confused heape by his secret power.
† *Ebr. face of the waters*
* *Heb. 11. 3.*
e The light was made before either Sun or Moone was created: therefore we must not attribute that to the creatores that are Gods instruments, which only appertaineth to God
† *Ebr between the light, and between the darknes.* ‖ The first day. † *Ebr. So was the euening, so was the morning.* * *Psal. 33. 6. and 136. 5. Iere. 10. 12 and 51. 15.* ‖ *Or, spreading ouer, and aire.*
f As the sea and riuers from those waters that are in the clouds which are vpholden by Gods power, lest they sheuld ouer whelme the world. * *Psal. 148. 4.*
g That is, the region of the aire, and all that is aboue vs. ‖ The second day. * *Psal. 33. 7. and 89. 11. and 136. 6. Iob 38. 4.*
h So that we see it is the only power of Gods word that maketh the earth fruitfull, which else naturally is barren.
i This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glory, and to the profit of man: but to sin they were seuered yet to the end day Christ the reprefitored, and reuerted their vse.
‖ The third day. * *Psal. 136. 7. Gen. 1. 9.*
k By the lights he meanes the Sun, the Moone, and the starres
l Which is the artificiall day, from the Sunne rising to the going downe.
m Of things appertaining to matter, and politicall ordinances, as to wit, the Sun and the Moone: and for the ceremonies, and for the feasts
n Two great lights, to giue sufficient light at instruments appointed for the seasons. * *Iere. 31. 35.* ‖ The fourth day.

p Ashsh and worms which shine, swimme, or creepe.
† Ebr. the soule of life.
‡ Ebr face o the firmament
9 The fish and fowles had both one beginning, who euer we see that nature giueth place to Godswill, for as much as the one lort is made to swim about in the aire, and the other to swim beneath in the water.
r Tis act is of the vertue of his word he gaue power to his creatures to increaser
|| The fift day.
† Ebr. an euill fie.
* Chap. 1. and 9. 6. 2. cor. 11. 7. 1. cor. 3. 10.
t God commanded the water and the earth to bring forth other creatures but of man he saith, Let vs make. signifying, that God taketh counsell with his wisdome and vertue, purposing to make an excellent worke above all the rest of his creation.
u This image and liken sse of God in man is expounded, Ephe. 4. 24 where it is written that man was created after God in righteousnesse and true holinesse. meaning by these two words all perfection as wisedome, strength, innocency, power, &c.
* Wisd. 2. 23. eccles. 17. 1.
* Matth. 19. 4.
m The propagation of mans the blessing of God. || Saint Paul taketh away all excuse of marry 7. 37. || The first day.

CHAP. II.

a God resteth the seuenth day, and sanctifieth it. 15 Hee setteth man in the garden. 21 He createth the woman. 24 Marriage is ordained.

THus the heauens and the earth were finished, and all the a hoste of them.
2 For in the seuenth day God ended his work which he had made, * and the seuenth day he b rested from all his worke, which he had made.
3 So God blessed the seuenth day, and c sanctified it, because that in it he had rested from all his worke, wh ch God had created and made.
4 ¶ These are the || generations of the heauens, and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,
5 And euery || plant of the fielde, before it

a That is, the innumerable abundance of creatures in heauen & earth.
* Exod. 2. 11. Lauit. 1. 17. deut. 5. 14
b Heb. 4. 4.
b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.
c Appointed it to be kept holy that man might therein consider the excellency of his worke and Gods goodnesse toward him.
|| Or, the original and beginning.
|| Or, stree, as Chap. 21. 15.

fourth in abundance *euery* p creeping thing that hath || life: and let the foule flie vpon the earth in the ‡ open firmament or the heauen.
21 Then God created the great whales, and euery thing liuing and mooving, which the q waters brought forth in abundance according to their kind, and euery feather d foule according to his kind and God saw that it was good.
22 Then God e blessed them, saying, Bring forth fruite and multiply, and fill the waters in the seas, and let the foule multiply in the earth.
23 || So the euening and the morning were the fift day.
24 ¶ Moreouer, God said, Let the earth bring forth the liuing thing according to his kind, cattell, and that which creepeth, and the beast of the earth according to his kind, and t was o.
25 And God made the beast o the earth according to his kind, and the cattell according to his kinde, and euery creep ng thing of the earth according to his kinde: and God saw that it was good.
26 Furthermore God said, * f Let vs make man in our t image according to our likeneſſe, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, and ouer all the earth, and ouer euery thing that creepeth and mooueth on the earth.
27 *Thus God created the man in his image: in the image of God created he him: hee created them * male and female.
28 And God h blessed them, and God said to them, * Bring forth fruit, and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that mooueth vpon the e rth.
29 And God said, Behold, I haue giuen vnto you * euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seed * *that* shall bee to you for meat.
30 Likewise to euery beast of the earth, and to euery fosule of the heauen, and to euery thing that mooueth vpon the earth, which hath life in it self e, euery greene herbe *shall bee* for meate, and it was so.
31 *And God saw all that hee had made, and loe, it was very good. || So the euening and the morning were the first day.

128. * Chap. 8. 17. and 9. 1. x Gods great liberalitie to man. * Chap. 9. 3. * Exod. 31. 17. eccles. 39. 16.

was in the earth, and euery herbe of the field, before it grew: for the Lord God had not caused it to r aine vpon the earth, neither *was there* a man to till the ground,
6 But a myst went vp from the earth, and watered all the earth.
7 ¶ The Lord God also || made the man e of the dust o the ground, and breathed in his face breath of life, * and the man was a liuing soule.
8 And the Lord God planted a garden Eastward in Eden, and there hee put the man whom he had made.
9 (For out of the ground made the Lord God to grow euery tree pleasant to the sight, and good for meate: the g tree of life also in the midst of the garden, h and the tree of knowledge of good and euill.
10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.
11 The name of one *is* * Pishon: the same compasseth the whole land i of Hauilah, where is gold.
12 And the gold of that land is good: there *is* || Bdelium, and the Onyx stone.
13 And the name of the second riuer *is* Gihon: the same compasseth the whole land of || Cush.
14 The name also of the third riuer *is* || Hiddekel: this goeth toward the East side of || Assh ur: and the fourth riuer is || Perath.
15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that hee might k dresse it and keepe it.
16 And the Lord God l commanded the man, saying, † Thou shalt eat freely of euery tree of the garden,
17 But of the tree of knowledge of good and euill, thou shalt not eat of it: for || in the day that thou eatest thereof, thou shalt die the m death.
18 Also the Lord God said, It is not good that the man should bee himselfe alone: I will make him an helpe n meet for him.
19 So the Lord God formed of the earth euery beast of the field, and euery foule of the heauen, and brought *them* vnto the o man to see how he would call *them*: for howsoeuer the man named the liuing creature, so was the name thereof.
20 The man therefore gaue names vnto all cattel, and to the foule of the heauen, and to euery beast of the field: but for Adam found hee not an helpe meet for him.
21 ¶ Then feare the Lord God caused an heauie sleepe to fall vpon the man, and he slept: and he tooke one of his ribs, and closed vp the flesh in stead thereof.
22 And the rib which the Lord God had taken from the man, † made hee a p woman, and brought her to the man.
23 Then the man said, * This now is bone of my bones, and flesh of my flesh. She shall be called || woman, because she was taken out of man.
24 * Therefore shal man leaue p his father and his mother, and shall cleaue to his wife, and they shalbe one flesh.
25 And they were both naked, the man and his wife, and were not q ashamed.

* Matt. 19. 5. mar. 10. 7. 1. cor. 6. 16. ephe. 5. 31. p So that marriage duetie of vs toward our wiues, then our wife we are bound to
q For before sinne entred all things were honest and comely.

d God only openeth the heauens and thutteth them, in end ent thought a ir rane according to his good pleasure.
|| Or, formed.
e He sheweth wherof mans body was created, to the intent that man should not glory in the excellency of his owne nature.
* 1. Cor. 15. 45.
f This was the name of a place, as some thinke in Mesopotamia, most plea ant and abundant in all things.
g Which was a signe of the life receiued of God.
h That is, of miserable experience, which came by disobeying God.
* Eccles. 21. 20.
i Which Hauilah is a country ioyning to Persia Eastward, and enclineth toward the West.
|| Or, precious stone or pearle. Plinie saith it is the name of a tree.
|| Or, Ethiopia.
|| Or, Tigris.
|| Or, Assiria.
|| Or, Euphrates.
k God would not haue man idle, though as yet there was no need to labour
l So a man might know there was a Soueraigne Lord, to whom he owed obedience.
† Ebr. eating thou shalt eat of
|| Or, whensoeuer.
m By this death he meaneth the separation of man from God who is our life and chiefe felicitie: and also that our disobedience is the cause thereof.
† Ebr. before him.
n By mouing them to come and submit themselues to Adam.
† Ebr. built.
o Signifying that mankind was perfect when the woman was created, which before was like an vnperfect building.
* 1. Cor. 11. 8.
|| Or, Mannesse, because shee commeth of man: for in Ebrew Ish is man, and Ishah shee woman.
p Requiteth a greater new to our parents.

THE SITVATION OF THE GARDEN OF EDEN.

Armenia the great.

The land of Havilah.

The fall of Euphrates.

The fall of Tygris.

The gulfe of the Persian Sea.

Because mention is made in the tenth verse of this Chapter, of the river that watered the garden, we must note that Euphrates and Tigris, called in Hebrew, Perath, and Hidekel, were called but one river where they joined together, esle they had foure heads: that is, two at their springs, and two where they fell into the Persian sea. In this country and most pleasant land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because, of the fruitfulnesse and abundance thereof. And whereas it is said that Pison compasseth the land of Havilah, it is meant of Tygris, which in some country, as it passeth by diuers places, was called by diuers names, as some time Diglitio, in other places Pasitigris, and of some Phasis, or Pison. Likewise Euphrates toward the country of Cush or Ethiopia, or Arabia, was called Gihon. So that Tigris & Euphrates, (which were but two riuers, and some time when they joined together, were called after one name) were according to diuers places called by these foure names, for as they might seeme to haue beene foure diuers riuers.

CHAP. III.

1 *The woman seduced by the serpent, 6 enticeth her husband to sinne. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.*

NOW * the serpent was more a subtill then any beast of the field, which the Lord God had made: and he b said to the woman, Yea, hath God indeed said, Yee shall not eat of euery tree of the garden?

2 And the woman said vnto the serpent, Wee eate of the fruit of the trees of the garden:

3 But of the fruite of the tree which is in the midst of the garden, God hath said, Yee shall not eate of it, neither shall ye touch it, c lest ye die.

4 Then * the serpent said to the woman, Yee shall not d † die at all,

5 But God doth know that when ye shall eat thereof, your eyes shall be opened, and ye shall be as gods, e knowing good and euill.

6 So the woman (seeing that the tree was good for meat, & that it was pleasant to the eyes, and a tree to be desired, to get knowledge) tooke of the fruit thereof, and did * eate, and gaue also to her husband with her, and he f did eate.

7 Then the eyes of them both were opened, and they g knew that they were naked, and they sewed figgetree leaues together, and made themselues † breeches.

8 ¶ Afterward they heard the voice of the Lord God walking in the garden in the ‖ cool of the day, and the man and his wife h hid themselues from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who said, I heard thy voice in the garden, and was afraid: because I was i naked, therefore I hid my selfe.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eate?

12 Then the man sayd, The woman which thou k gauest to be with me, shee gaue me of the tree, and I did eate.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, † The serpent beguiled me, and I did eate.

14 ¶ Then the Lord God said to the serpent, m Because thou hast done this, thou art cursed aboue all cattell, and aboue euery beast of the field: vpon thy belly shalt thou gee, and n dust shalt thou eate all the dayes of thy life.

* 1 Pet. 1. 12. 24.
a As Satan can change himselfe into an Angel of light, so did he abuse the wisdome of the serpent to deceiue man.
b God suffered Satan to make the serpent his instrument and to speak in him.
c In doubting of Gods threatning she yeelded to Satan.
* 2 Cor. 11. 3.
d This is Satans chiefest subtiltie, to causeys not to feare Gods threatnings.
† Heb. die the death.
e As though he should say, God doeth not forbid you to eate of the fruit, sonne that he knoweth that if ye eate thereof, ye should be like to him. * Eccles. 7. 26. f Not so much to please his wife, as moued by ambition at the persuasion. g They began to feele their misery, but they sought not to God for remedie, † Heb. things to find a excuse, that is, make prouisions. † Heb. coates. ‖ In the cool of the day. h Not vnder pretence.
i He hypocritically confesseth that he was come out of his obedience, which is a strange excuse of a good conscience.
k The wicked liking and lacke of true repentance appeareth, that he did not confesse his sinne, but vsed a vaine excuse, as if he had been ouercome by a weake creature.
l Adam and Eue.
m Because the serpent was the instrument, the Lord curseth the serpent, and the sinfull Adam and Eue.
n As the seed and

reason of Adam and his wife, because he would bring them to repentance, that he asked not the serpent, because he would shew him to be a contemptible beast. Isa. 65. 25.

o He chiefly meaneth Satan, by whole motion and erre the serpent deceiued the woman
p That is, the power of sinne and death.
q Satan shal sting Christ in his members, but not ouercome them.
r The Lord comforteth Adam by the promise of the blessed seed: and also punisheth the body for the sinne which the soule should haue beene punished for, that the spirit hauing conceiued hope of forgiueness, might liue by faith.
2. Cor. 13. 34.
s The transgression of Gods commandement was the cause that both mankind and all other creatures were subiect to the curse.
t These are not the naturall fruits of the earth, but proceed of the corruption of sinne.
u Or gaue them knowledge to make themselues coates.
x By this derision he reproacheth Adams miserie, whereunto hee was fallen by ambition

15 I will also o put enmitie betweene thee and the woman, and betweene thy seed and her seede. Hee shall breake thine p head, and thou shalt q bruise his heele.

16 ¶ Vnto the woman he said, I will greatly increase thy r sorrowes, and thy conceptions. In sorrow shalt thou bring foorth children, and thy desire *shalbe subiect* to thine husband, and he shall * rule ouer thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voice of thy wife, and hast eaten of the tree (whereof I commanded thee, saying, Thou shalt not eate of it) s cursed *is* the earth for thy sake: in sorow shalt thou eat of it all the dayes of thy life.

18 t Thornes also and thistles shall it bring foorth to thee, and thou shalt eat the herbe of the field.

19 In the sweate of thy face shalt thou eate bread till thou returne to the earth: for out of it wast thou taken because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Heuah because she was the mother of all liuing)

21 Vnto Adam also and to his wife did the Lord God u make coats of skinnes, and clothed them.

22 ¶ And the Lord God said, * x Behold, the man is become as one of vs, to know good and euill. And now lest hee put foorth his hand, and y take also of the tree of life, and eat, and liue for euer,

23 Therefore the Lord God sent him foorth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he cast out man, and at the East side of the garden of Eden he set the Cherubims, and the blade of a sword shaken, to keepe the way of the tree of life.

y Adam deprived of life, lost also the signe thereof.

CHAP. IIII.

1 The generation of mankinde. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wiues 26 True religion is restored.

AFterward the man knew Heuah his wife, which a conceiued and bare Kain, and said, I haue obtained a man b by the Lord.

2 And againe she brought forth his brother Habel, and Habel was a keeper of sheep, and Kain was a tiller of the ground.

3 ¶ And in processe of time it came to passe, that Kain brought an c oblation vnto the Lord of the fruit of the ground.

4 And Habel also himselfe brought of the first fruits of his sheepe, and of the fat of them, and the Lord had respect vnto * Habel and to his offering.

5 But vnto Kain and to his offering hee had no d regard: wherfore Kain was exceeding wroth, and his countenance fell downe.

6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not be e accepted? and if thou doest not well, sinne lieth at the

a Mans nature, the estate of marriage, and Gods blessing were not vtter y abolished through sinne, but the quality or condition thereof was changed
b That is, according to the Lords promise, as Chap. 3. 15. Some reade, To the Lord, as reioycing for the sonne which he had borne whom she would offer to the Lord, as the first fruits of her birth.
c This declareth that the father instructed his children in the knowledge of God, and also how God gaue them sacrifices, to signifie their saluation, albeit they were destitute of the fruit of the tree of life. * Heb. 11. 4. d Because hee was an hypocrite, and offered only for an outward shew without sincerities of heart. e Both thou and thy sacrifice shall be accepted of me.

f doore: also vnto thee his g desire *shalbe subiect*, and thou shalt rule ouer him.

8 ¶ Then Kain spake vnto Habel his brother. And * when they were in the field, Kain rose vp against Habel his brother, and slew him.

9 Then the Lord spake vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. h Am I my brothers keeper?

10 Againe he said, What hast thou done? the i voice of thy brothers blood crieth vnto mee, from the earth.

11 Now therefore thou art cursed k from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not henceforth yeeld vnto thee her strength: a l vagabond and a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, m ‖My punishment is greater then I can beare.

14 Behold, thou hast cast mee out this day from † the earth, and from thy face shall I bee hidde, and shall be a vagabond, and a runnagate in the earth, and whosoeuer findeth me, shall slay mee.

15 Then the Lord said vnto him, Doubtlesse whosoeuer slayeth Kain, hee shall bee n punished seuenfolde. And the Lord set a o marke vpon Kain, lest any man finding him, should kill him.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.

17 Kain also knew his wife, which conceiued and bare Henoch: and hee built a p city, and called the name of the citie by the name of his sonne Henoch.

18 And to Henoch was borne Irad, and Irad begate Mehuiael, and Mehuiael begate Methushael, and Methushael begate Lamech.

19 ¶ And Lamech tooke to him q two wiues: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the ‖ father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name *was* Iubal, who was the father of all that play on the harpe and ‖ organes.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of brasse and of yron: and the sister of Tubal-kain *was* Naamah.

23 Then Lamech sayd vnto his wiues, Adah and Zillah, Heare my voyce, yee wiues of Lamech: hearken vnto my speach: r for I would slay a man in my wound, and a yong man in my hurt.

24 If Kain shall be auenged seuen fold, truely Lamech s seuen times seuen fold.

25 ¶ And Adam knew his wife againe, and she bare a sonne, and she called his name Sheth: for God *said she*, hath appointed me another seed for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and hee called his name Enosh. Then began men to t call vpon the Name of the Lord.

f Sinne shall still torment thy conscience.
g Or the dignitie of the first borne is giuen to Kain or her Habel.
* Wisd. 10. 3. matth. 23. 35. 1. John 3. 12. mat. 11.
h This is the nature of the reprobate when they are reproued of their hypocrisie, euen to neglect God and despight him.
i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it selfe crieth for vengeance.
k The earth shall be a witnesse against the, which mercifully receiued that blood which thou most cruelly shedde dest.
l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care.
m He burdeneth God as a cruell iudge, because he did punish him so harsely
‖ Or, my sinne is greater then can be pardoned
† Or, from off the face of
n Not for the loue he bare to Kain, but to suppresse murther.
o Which was some visible signe of Gods iudgement, that others might feare thereby.
p Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgements against him.
q The lawfull institution of marriage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.
‖ Or, first inuenter.
‖ Or, flutes and pipes.
r His wiues seeing that all men hated him for his cruelty, were afraid, therefore he braggeth that there is none so lustie that were able to resist, although he were already wounded. would suffer none in these dayes God a long time by the

f Hee mocked at Gods sufferance in Kain, iesting as though God to punish him, and yet giue him licence to murther others. t began to moue the hearts of the godly to restore religion, which wicked had beene suppressed.

CHAP. V.

1 The genealogie. 5 Age and death of Adam. 6 His succession vnto Noah and his children. 24 Henoch was taken away.

THis is the || booke of the generations of Adam. In the day that God created Adam, in the [a] likenesse of God made he him,

2 Male and female created he them, and blessed them, and called their name [b] Adam in the day that they were created.

3 ¶ Now Adam liued an hundred and thirtie yeeres, and begate a childe in his owne [c] likenesse after his image, and called his name Sheth.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundreth and thirtie yeeres, and he died.

6 And [d] Sheth liued an hundreth and fiue yeeres, and begate Enosh.

7 And Sheth liued after he begat Enosh, eight hundreth and seuen yeeres, and begate sonnes and daughters.

8 So all the dayes of Sheth were [e] nine hundreth and twelue yeeres: and he died.

9 ¶ Also Enoch liued ninetie yeeres, and begate Kenan.

10 And Enosh liued, after he begate Kenan, eight hundreth and fifteene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hundreth and fiue yeeres: and he died.

12 ¶ Likewise Kenan liued seuenty yeeres, and begate Mahalaleel.

13 And Kenan liued, after he begate Mahalaleel, eight hundreth and fourtie yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundreth and ten yeeres: and he died.

15 ¶ Mahalaleel also liued sixtie and fiue yeeres, and begate Tered.

16 Also Mahalaleel liued, after he begate Tered, eight hundreth and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundreth ninetie and fiue yeeres: and he died.

18 ¶ And Tered liued an hundreth sixtie and two yeeres, and begate Henoch.

19 Then Tered liued, after he begate Henoch, eight hundreth yeeres, and begate sonnes and daughters.

20 So all the dayes of Tered were nine hundreth sixtie and two yeeres: and he died.

21 ¶ * Also Henoch [f] liued sixtie and fiue yeres, and begate Methuselah.

22 And Henoch [f] walked with God, after hee begate Methuselah, three hundreth yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundreth sixtie and fiue yeeres.

24 And Henoch walked with God, and he was no more *seene*: for [g] God tooke him away.

25 Methuselah also liued an hundreth eightie and seuen yeeres, and begate Lamech.

26 And Methuselah liued, after hee begate Lamech, seuen hundreth eightie and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methuselah were nine hundreth sixtie, and nine yeeres, and hee died.

28 ¶ Then Lamech liued an hundreth eightie and two yeeres, and begate a sonne.

29 And called his name, Noah, saying, This same shall [h] comfort vs concerning our worke and sorrow of our hands, as touching the earth, which the Lord hath cursed.

30 And Lamech liued after hee begate Noah, fiue hundreth ninetie and fiue yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundreth seuentie and seuen yeeres: and he died.

32 And Noah was fiue hundreth yeere olde. And Noah begate Shem, Ham, and Iapheth.

|| Or rehearsall of his stocke.

a Read Chap.1.26.

b By giving them both one name, he noteth the inseparable conjunction of man and wife.

c Aswell concerning his creation, as his corruption. * 1. Chron 1.1.

d He proueth Adams generation by them, which came of Sheth, to shew which is the true Church, and also what care God had ouer the same from the beginning, in that he continued euer his graces toward it by a continuall succession.

e The chiefe cause of long life in the first age, was the multiplication of man kind, that according to Gods commandement at the beginning the world might be increased with people, which might euerlastingly praise his Name.

* Ecclus. 44.16. Heb. 11.5.

f That is, he led an vpright and godly life.

g To shew that there was a better life prepared, and to be a testimonie of the immortalitie of soules and bodies. As to enquire where he became is vncertaine curiositie.

h Lamech had respect vnto the promise Chap. 3.15. and vnderstood vnder the deuouring of the serpent, figured by the Flood, the Gouernment of Noah, and the Ministerie of Christ, which he sawe afar off.

CHAP. VI.

3 God threatneth to bring in a flood. 5 He was altogether corrupte. 6 Gods anguish and griefe. 8 Noah and his prayse. 9 He was a perfect man. 11 Noah was commanded to make a Arke.

SO when men began to bee multiplied vpon [a] the earth, and there were daughters borne vnto them,

2 Then the [a] sonnes of God saw the daughters, [b] of men that they were [c] faire, and they tooke them wiues of all that they || liked.

3 Therefore the Lord sayd, My spirit shall not alway [d] striue with man, because he is also flesh, and his dayes shall bee an [e] hundreth and twenty yeeres.

4 There were || giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in old time were men of [f] renoume.

5 ¶ When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his [g] heart *were* onely euill † continually,

6 Then it [g] repented the Lord, that hee had made man in the earth, and hee was sory in his heart.

7 Therefore the Lorde sayde, I will destroy from the earth the man, whom I haue created, from man [h] to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah [i] found grace in the eyes of the Lord.

9 ¶ These are the || generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham, and Iapheth.

11 The earth also was corrupt before God, and the earth was filled with [k] cruelties.

12 Then God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God sayd vnto Noah, The end of all flesh is come before me: for the earth is filled with || cruelties † through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke, of pine trees: thou shalt make [l] cabines in the Arke, and shalt pitch it within and without with pitch.

15 And || thus shalt thou make it: the length of the Arke shall be three hundreth cubits, the breadth of it fiftie cubits, and the height of it

a The children of the godly, vnto the race.

b Those became vil wicked parents as it were.

c Hereby some respected their beauty, and to worldly conuenience, forsaking their maiesty and godlinesse.

d Because men could not bee without corruption, he would not suffer them euer.

e When men were growne so wicked, he would shorten their dayes.

f Which stumbled the godly, and degenerate from the simplicitie, wherein they had lived.

g Gen. 6.7. and 18.19.

h Gen. 6.7. and 7.19.

i Gen. 6.8. Exod. 33.17.

k Gods iudgements are vnsearchable, and doubtlesse vnknown to the Ministers of God, and specially of the Church. || Or, of the wicked men. † Heb. from their cruelnesse. || Or, of the wicke nesse.

l Or, of the nest.

thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the l low, second, and third *roome*

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I m establish my couenant, and thou shalt goe into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe *them* aliue with thee: they shall be male and female.

20 Of the foules after their kinde, and of the cattel after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe *them* aliue.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto all, that God commanded him: *euen* n so did he.

A B The length three hundreth cubites. B C The breadth fiftie. D E The height thirtie. F The window a cubite long. G The doore. H I C The three heights.

CHAP. VII.

1 *Noah and his entet into the Arke.* 20 *The flood destroyeth all the rest vpon the earth.*

AND the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene * a righteous before me in this || age.

2 Of euery b cleane beast thou shalt take to thee by seuens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by sevens, male and female, to keepe seede aliue vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth fourty dayes and fourtie nights, and all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah *was* sixe hundreth yeeres olde when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, & his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vncleane beasts, and of the foules, and of all that creepeth vpon the earth,

9 There c came two *and* two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the sixe hundreth yeere of Noahs life in the d second moneth, the seuenteenth day of the moneth, in the same day were all the e fountaines of the great deepe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Iapheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kinde, and euery thing that creepeth and mooueth vpon the earth after his kinde, and euery foule after his kinde, *euen* euery bird of euery feather.

15 For they came to Noah into the Arke, two *and* two, f of all flesh wherein is the breadth of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord g || shut him in.

17 Then the flood was fourtie dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters † preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen were couered.

20 Fifteene cubites vpward did the waters preuaile, when the mountaines were couered.

21 * Then all flesh perished that mooued vpon the earth, both foule and cattell and beast, and euery thing that creepeth and mooueth vpon the earth, and euery man,

22 Euery thing in whose nostrels the spirit of life did breathe, whatsoeuer they were in the dry land, they died.

23 So h hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundreth and fiftie dayes.

CHAP. VIII.

13 *The flood ceaseth.* 16 *Noah is commanded to come forth of the Arke with his.* 20 *He sacrifiseth to the Lord.* 22 *God promiseth that all things shall continue in their first order.*

NOW God a remembred Noah and b euery beast, and all the cattell that was with him in the Arke: therefore God made a wind to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe and the windowes of heauen were stopped, and the raine from heauen was restrained,

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day, the waters abated.

4 And in the c seuenth moneth, in the seuenteenth day of the moneth, the Arke || rested vpon the mountaines of || Ararat.

5 And

l That is, of three heights, as appeareth in the figure.

m To the intent that in this great enterprise and mockings of the whole world thou mayest be confirmed, that thy faith faile not.

* *He's n.* 1.17.

n That is, he obeyed Gods commandement in all points, without adding or diminishing.

* 2. *Pet.* 2. 9.

a In respect of the rest of the world, and because hee had a desire to serue God and liue vprightly.

b *Or, generation.*

b Which might bee offred in sacrifice, whereof sixe were for breed, and the seuenth for sacrifice.

c *Mat.* 24. 37. *Luke* 17. 26. 1 *Pet.* 3. 20.

e God compelled them to present themselues to Noah as they did before to Adam, when he gaue them names, Chap. 1. 19.

d Which was about the beginning of May, when all things did most flourish.

e Both the waters in the earth did encrease, and also the cloudes powred downe.

f Euery liuing thing that God would haue to bee preserued on earth came into the Arke to Noah.

g So that Gods secret power defended him against the rage of the mightie waters.

|| *Or, shut vs vpon him.*

† *Ebr waxed very mightie.*

* *Wisd.* 10. 4. *ecclus.* 39. 27, 28.

h That is, God.

i Learne what it is to obey God only, and to forsake the multitude. 1. *Pet.* 3. 20.

a Not that God forgetteth his at any time, but when hee sendeth succour, then hee sheweth that he remembreth hee.

b If God remember euery brute beast, what ought to be the assurance of his children?

c Which contained part of September, and part of October.

|| *Or, stayed.*

|| *Or, Armenia.*

5 And the waters were going and decreasing vntill the [d] tenth moneth: in the tenth moneth, and in the first day of the moneth, were the tops of the mountaines seene.

6 ¶ So † after forty dayes, Noah opened the window of the Arke which he had made,

7 And sent forth a ‖ rauen, which went out, going forth and returning vntill the waters were dried vp vpon the earth.

8 Againe he sent a ‖ doue from him, that hee might see if the waters were diminished from off the earth.

9 But the doue found no rest for the sole of her foot: therefore she returned vnto him into the Arke (for the waters *were* vpon the whole earth) and he [e] put forth his hand, and receiued her, and tooke her to him into the Arke.

10 And he abode yet other seuen dayes, and againe he sent forth the doue out of the Arke.

11 And the doue came to him in the euening, and loe, in his ‖ mouth *was an* † oliue leaf: that she had pluckt: Whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding, he waited yet other seuen daies, and sent forth the doue, which returned not againe vnto him any more.

13 ¶ And in the sixe hundred and one yeere, in the first *day* of the g first moneth, the waters were dryed vp from off the earth: and Noah remoued the couering of the Arke, and looked, and behold the vpper part of the ground was drie.

14 And in the second month, in the seuen and twentieth day of the moneth, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 [h] Goe foorth of the Arke, thou and thy wife, and thy sonnes, and thy sonnes wiues with thee.

17 Bring foorth with thee euery beast that is with thee, of all flesh, *both* foule and cattell, and euery thing that creepeth and moueth vpon the earth, that they may breede abundantly in the earth, * and bring foorth fruit and increase vpon the earth.

18 So Noah came forth, and his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that moueth vpon the earth after their kindes, went out of the Arke.

20 ¶ Then Noah [i] built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lord smelled a ‖ [k] sauour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans * heart *is* euill, *euen* from his youth: neither will I smite any more all things liuing, as I haue done.

22 Hereafter [l] seed time and harueſt, and colde and heate, and Summer and Winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 *The confirmation of marriage.* 2 *Man authorized ouer all creatures.* 3 *Permission of meats.* 6 *The power of the sword.* 14 *The rainebow is the signe of Gods promise.* 21 *Noah is vnkiuen and mocked of his sonne, whom hee curseth.* 29 *The age and death of Noah.*

AND God [a] blessed Noah and his sonnes, and sayd to them, * [b] Bring foorth fruit, and multiply, and replenish the earth.

2 And [c] the feare of you, and the dread of you shalbe vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery thing that moueth and liueth, shall be meat for you: as the * greene herbe, haue I giuen you all things.

4 * [d] But flesh with the life thereof, *I meane*, with the blood thereof, shall ye not eat.

5 * For surely I will require your blood, when in your liues *are*: at the hand of euery beast will I require it: and at the hand of man *euen*, at the hand of a man ‖ brother will I require the life of man.

6 Who so * sheddeth mans blood, [e] by man shall his blood bee shed: * for in the [f] image of God hath he made man.

7 But bring ye forth fruit and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sons with him, saying,

9 Behold, I euen I establish my [h] couenant with you, and with your seed after you,

10 And with euery liuing creature that is with you, with the fowle, with the cattell, and with euery beast of the earth with you, euen all that go out of the Arke, vnto euery beast of the earth.

11 * And my couenant will I establish with you, that from henceforth all flesh shall not bee rooted out by the waters of the flood, neither shall there bee a flood to destroy the earth any more.

12 Then God sayd, This is the token of the couenant which I make betweene me and you, and betweene euery liuing thing that is with you vnto perpetuall generations.

13 I haue set my [k] bowe in the cloud, and it shall be for a signe of the couenant betweene mee and the earth.

14 And when * I shall couer the earth with a cloud, and the bow shall be seene in the cloud,

15 Then will I remember my † couenant which is between me and you, and between euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bow shall bee in the cloud, that I may see it, and remember the euerlasting couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God sayd yet to Noah, [m] This is the signe of the couenant, which I haue established betweene me and all flesh that is vpon earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the [n] whole earth ouerspread.

20 ‖ Noah also began *to be* an husbandman, and planted a vineyard,

21 And bee drunke of the wine, and was drunken, and was vncouered in the midst of his tent.

22 And when Ham the father of Canaan saw the nakednesse of his father, he tolde his two brethren without.

23 Then tooke Shem and Iapheth a garment, and put it vpon both their shoulders, and went backward, and couered the nakednesse of their

d Which was the moneth of December.

† *Ebr. at the end of fourtie dayes.*

‖ The rauen is sent forth & returneth.

‖ He sendeth the doue.

e It is like that the rauen did flie to and fro, resting on the Arke, but came not into it as the doue that was taken in.

‖ *Or, bill.*

† Which was a signe that the waters were much diminished for the oliues grow not on the hie mountaines.

g Called in Ebrew Abib, conteining part of March and part of Aprill.

h Noah declareth his obedience, in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.

* *Chap. 1.22. and 9.1.*

i For sacrifices which were as an exercise of their faith, whereby they vsed to giue thanks to God for his benefits

Or, a sweet sauour.

k That is thereby he thewed himselfe appeased, and his anger to rest.

* *Chap 6.5 matt. 15.19.*

l The order of nature destroyed by the flood, is restored by Gods promise.

a God increased them with fruit, and declared vnto them his counsell as touching the replenishing of the earth.

b *Chap.1.28 and 8.17.*

b Bee exercised in this commandement bee as fruitfull as mayest, and multiply, yea, and many seruants to vse thereby.

c By this permission the wicked may with a good conscience vse the creatures of God for vnrighteousnesse.

d *Chap.1.29.*

e *Exod. 13.14.*

f That is, being ordained to the honour of creatures, are ordained and therefore all cruelty is forbidden.

g That is, I will reuenge, seeke for your blood.

h *Or, my couenant.*

i *Mat. 26.12. Mark 14.10.*

k Not only by the magistrate, but euery man God requireth vp one murthered to kill another.

l *Chap. 1.27.*

m Therefore to kill man is to deface Gods image, and consequently doing to man, but also to God.

n To assure you that the world shalbe no more destroyed by a flood.

The children which are not yet borne are comprehended in Gods couenant made with their fathers.

o *1.4.14.9.*

p Hereby we see that signes or sacraments sought vpon one separate from the word.

q *Ezekiel 14.21.* 12.

r Wicked men shall see mishap in the heauen, whereby they shall know that God remembreth his couenant.

s *Mat. 5.45.*

t Wicked men may come out with warre in Gods iudgements.

u God doth reprouide for the sinnes of Noah, sinne is in euery man.

x This decree shall stand as long as the world remaineth.

y *Chap. 1.28.*

z Noah began afresh.

a This is he which was the vnrighteous man, that hee was vnkiuen, and mocked of his sonne, and curse his sonne Canaan.

b Cursed be the wicked nation, which cast off obedience and contempt of his father.

came the Canaanites, that wicked nation, which cast off obedience and contempt of his father.

father with their faces backward so they saw not their fathers nakednesse.

24 Then Noah awoke from his wine, and knew what his yonger sonne had done vnto him,

25 And sayde, [r] Cursed *be* Canaan: a seruant of seruants shall he be vnto his brethren.

26 He said moreouer, Blessed *be* the Lord God of Shem, and let Canaan be || his seruant.

27 God || [t] persuade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres: and he died.

CHAP. X.

1 The increase of mankinde by Noah and his sonnes. 10 The beginning of cities, countreys and nations.

NOw these are the [a] generations of the sonnes of Noah, Shem, Ham, and Iapheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Iapheth *were* Gomer, and Magog, and [b] Madai, and Iauan, and Tubal, and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim and Dodanim.

5 Of these were the [c] yles of the Gentiles diuided in their lands, euery man after his tongue, *and* after their families in their nations.

6 ¶ Moreouer, the sonnes of Ham *were* [d] Cush, and Mizraim, and Put and Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah *were* Sheba and Dedan.

8 And Cush begate Nimrod, who began to be [e] mightie in the earth.

9 Hee was a mightie hunter before the Lord. Wherefore it is sayde, [f] As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land [g] of Shinar.

11 Out of that land came Asshur, and builded Nineueh, and the || city Rehoboth, and Calah:

12 Resen also betweene Nineueh and Calah: this is a great citie.

13 And Mizraim begate [h] Ludim, and Anamim, and Lehabim, and Naphtuhim.

14 Pathrusim also, & Casluhim (out of whom came the Philistims) and || Caphtorims.

15 ¶ Also Canaan begat Zidon his first borne, and Heth,

16 And Iebusi, and Emori, and Girgashi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou commest to Gerar vntil Azzah, and as thou goest vnto Sodom & Gomorah, and Admah, and Zeboiim, euen vnto Lasha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countreys *and* in their nations.

21 ¶ Vnto [i] Shem also the father of all the sons of [k] Eber, and elder brother of Iapheth were children borne.

22 * The sonnes of Shem *were* Elam and Asshur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Vz, and Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one *was* Peleg: for in his dayes was the earth [l] diuided: and his brothers name *was* Ioktan.

26 Then Ioktan begate Almodad, and Sheleph, and Hazarmaueth, and Ierah,

27 And Adoram, and Vzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Iobab: all these *were* the sonnes of Ioktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem, according to their families, according to their tongues in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and || out of these were the nations diuided in the earth after the flood.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues 10 The age and generation of Shem vnto Abram. 31 Abrams departure from Vr with his father Terah, Sarai and Lot. 32 The age and death of Terah.

THen the whole earth was of one * language and one speach.

2 And [a] as [b] they went from the [c] East, they found a plaine in the land of [d] Shinar, and there they abode,

3 And they said one to another, Come, let vs make bricke, and burne it in the fire: so they had bricke for stone, and slime had they in stead of morter.

4 Also they sayd, Goe to, let vs [e] build vs a citie and a tower, whose top *may reach* vnto the heauen, that wee may get vs a name, lest wee bee scattered vpon the whole earth.

5 But the Lord [f] came downe, to see the citie and tower which the sonnes of men builded.

6 And the Lord said, [g] Behold, the people *is* one, and they all haue one language, and this they begin to doe, neither can they now bee stopped from whatsoeuer they haue imagined to doe.

7 Come on, [h] let vs goe downe, and [i] there confound their language, that euery one perceiue not another speach.

8 So the Lord scattered them from thence vpon all the earth, and they left off to build the Citie

9 Therefore the name of it was called || Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ * These are the generations [k] of Shem: Shem *was* an hundred yeere olde, and begat Arpachshad two yeere after the flood.

11 And

r He pronounceth as a Prophet the curse of God against all them that honour not their parents: for Ham and his posterity were accursed.

s That is, a most vile slaue.

|| *Or, their.*

t *Or, inlarge, or cause to receiue.*

u He declareth that the Gentiles, which came of Iapheth, and were separated from the Church, should bee ioyned to the same by the perswasion of Gods Spirit, and preaching of the Gospell.

a These generations are here recited partly to declare the marueilous increase in so small a time, and also to set foorth their great forgetfulnesse of Gods graces towards their fathers.

b Of Madai and Iauan came the Medes & Greeks.

c The Iewes so call all countreys which are separated from them by sea as Greece, Italie, &c which were giuen to the children of Iapheth, of whom came the Gentiles.

d Of Cush and Mizraim came the Ethiopians and Egypthans.

e Meaning a cruel oppressor and tyrant.

f His tyrannie came into a proverbe, as hated both of God and man: for he passed not to commit cruelty euen in Gods presence.

g For there was another citie in Egypt, called also Babel.

|| *Or, the streets of the citie.*

h Of Lud came the Lydians.

|| *Or, the Coppadocians.*

i In his flocke the Church was preserued, therefore Moses leaueth off speaking of Iapheth and Ham, and intreateth of Shem more at large.

greatnesse and certainty of the punishment. i By this great fusion of tongues, appeareth Gods horrible iudgements against vaine glory. || *Or, confusion.* * 1. Chron. 1. 17. k He returneth of Shem, to come to the history of Abram, wherein the Church which is Moses principall purpose.

k Of whom came the Ebrewes or Iewes.

* 1. Chron. 1. 17.

l This diuision came by the diuersitie of languages, as appeareth, Chap. 11. 9.

|| *Or, of these came diuers nations.*

* *Wisd.* 10. 5.

a In the yeere an hundreth and thirty after the flood.

b To wit, Nimrod and his company.

c That is, from Armenia where the Arke stayed.

d Which was afterward called Calde.

e They were moued with pride and ambition, thinking to preferre their owne glory to Gods honour.

f Meaning, that he declared by effect that hee knew their wicked enterprise: for Gods power is euery where, and doeth neither afferend nor descend.

g God speaketh this in derision, because of their foolish perswasion and enterprise

h He speaketh as though he tooke counsell with his owne wise doome and power, to wit, with the Sonne and holy Ghost: signifying the plague of the conspirators pride and to the genealogie of God is described,

11 And Shem liued after hee begate Arpachshad fiue hundreth yeeres, and begate sonnes and daughters.

12 Also Arpachshad liued fiue and thirtie yeeres, and begate Shelah,

13 And Arpachshad liued after he begate Shelah, foure hundreth and three yeeres, and begate sonnes and daughters.

14 And Shelah lined thirtie yeeres, and begate Eber.

15 So Shelah liued after hee begate Eber foure hundreth and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirty yeeres, and begate Peleg.

17 So Eber liued after hee begate Peleg, foure hundred and thirtie yeeres, and begate sonnes and daughters.

18 And Peleg liued thirtie yeeres, and begate Reu.

19 * And Peleg liued after he begate Reu, two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirtie yeeres, and begate Serug.

21 So Reu liued after hee begate Serug, two hundreth and seuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirtie yeeres, and begate Nahor.

23 And Serug liued after hee begate Nahor, two hundreth yeeres, and begate sonnes and daughters.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

25 So Nahor liued after hee begate Terah, an hundreth and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah liued seuentie yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate [l] Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Vr of † the Caldees.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife *was* Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the daughter of [m] Iscah.

30 But Sarai was barren, *and* had no child.

31 Then [n] Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Vr of the Caldees,* to goe into the land of Canaan, and they came to [o] Haran and dwelt there.

32 So the dayes of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

* 1. Chron. 1.25.

† 1 Chron. 1.26. Iosh. 24.2.

l He maketh mention first of Abram, not because he was the first borne, but for the historie, which properly appertaineth vnto him. Also Abram at the confusion of tongues, was 48. yeeres old: for in the destruction of Sodom, he was 59. And it was destroyed 52. yeeres after the confusion of tongues.

m *Ebr Cesjim.*

n Some think that this Iscah was Sarai.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father.

† *Iosh. 24. 2. nebe. 9. 7. iudeth 5. 7. acts 7. 4.*

o Which was a citie of Mesopotamia.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 7 Christ is promised. 7 Abram buildeth altars for a testimonie of his faith among the infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

1 OR the Lord had sayd vnto Abram, * Get thee out of thy countrey, and from thy kinred, and from thy fathers house, vnto [b] the land that I will shew thee.

2 And I will make of thee a great nation, and will blesse thee, and make thy Name great, and thou shalt be [c] a blessing.

3 I will also blesse them that [d] blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him, (And Abram was seuenty and fiue yeeres old when he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the [d] soules that they had gotten in Haran, and they departed to goe to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram [e] passed thorow the land vnto the place of Shechem, and vnto the ||plaine of Moreh (and the [f] Canaanite *was* then in the land)

7 And the Lord appeared vnto Abram, and said, Vnto thy seed will I giue this land. And there builded he [g] an altar vnto the Lord, which appeared vnto him.

8 Afterward remouing thence vnto a mountaine Eastward from Beth-el, hee pitched his tent hauing Beth-el on the West side, and Haai on the East: and there he built an [h] altar vnto the Lord, and called on the Name of the Lord.

9 [k] Againe Abram went foorth going and iourneying toward the South.

10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt to sojourne there: for there was a great famine in the land.

11 And when hee drew neere to enter into Egypt, hee said to Sarai his wife, Behold now, I knowe that thou art a faire woman to looke vpon:

12 Therefore it will come to passe that when the Egyptians see thee, they will say, Shee is his wife: so will they kill me, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my [m] sister, that I may fare wel for thy sake, and that my life may be preserued by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for shee was very faire:

15 And the Princes of Pharaoh sawe her, and commended her vnto Pharaoh: so the woman was taken into [n] Pharaohs house:

16 Who intreated Abram well for her sake, and hee had sheepe and beeues and hee asses, and men seruants, and mayd seruants, and shee asses, and camels.

17 But the Lord [o] plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and sayd, Why hast thou done this vnto me? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saydest thou, She is my sister, that I should take her to bee my wife? Now therefore behold thy wife, take her and goe thy way.

20 And Pharaoh gaue men [p] commandement concerning him: and they conueyed him forth and his wife, and all that he had.

* *Acts 7. 3.*

a From the flood to this time, were foure hundreth twenty and three yeeres.

b Inappointing him no certaine place, he prououeth so much more his faith and obedience.

c The world shall receiue by my seede, which is Christ, the blessing which they lost in Adam.

d Meaning, as we haue vsed, seruants gotten.

e He wandered to and fro in the land before he could finde a setling place: thus God tryeth the faith of his children.

f *Or the Canaanite.*

g Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.

h It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

i Because of the troubles that he had among that wicked people.

k And returned the true God, and renounced all idolatry.

l Trouble God doeth not God look for such things, but waiting vnto the brauest end and [illegible]

l This was a new trial. Abram fainting whereto we see that the end of [illegible] is the beginning of another.

m By this we may learne not to vse vnlawful meanes, nor to put others in danger to saue our selues: reade verse 20. albeit it may appeare that Abram feared not so much death as that he should [illegible] a wife [illegible] *Gen. 26. 7.*

n [illegible] Pharaoh [illegible] taken place [illegible] in appeared a wicked [illegible]

o *Heb. the plagues were [illegible]*

p Lest he should [illegible] person or his goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 Beeth-el is called Name of the Lord. 11 Lot departeth from him. 13 Ten wicked [illegible]

of the Sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

THen [a] Abram went vp from Egypt, hee, and his wife, and all that hee had, and Lot with him toward the South.

2 And Abram *was* very rich in cattell, in siluer and in gold.

3 And he went on his iourney from the South toward [b] Beth-el, to the place where his tent had beene at the beginning, betweene Beth-el and Hai,

4 Vnto the place of the * altar, which he had made there at the first: And there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents.

6 So that the land could not [c] beare them, that they might dwell together: for their * substance was great, so that they could not dwell together.

7 Also there was debate betweene the herdmen of Abrams cattell, and the herdmen of Lots cattell, (and the [d] Canaanites, and the Perizzites dwelled at that time in the land.)

8 Then said Abram vnto Lot, Let there bee no [e] strife, I pray thee, betweene thee, and me, neither betweene mine herdmen and thine herdmen: for we are brethren.

9 Is not the whole land before thee? depart, I pray thee, from mee: if thou wilt [f] take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where: (*for* before the Lord destroyed Sodom and Gomorah, *it was* as the [g] garden of the Lord like the land of Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his iourney from the East, and they departed the [h] one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodom.

13 Now the men of Sodom *were* wicked and exceeding sinners against the Lord.

14 ¶ Then the Lord said vnto [k] Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

15 For all * the land, which thou seest, will I giue vnto thee, and to thy seed for [l] euer,

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be numbred.

17 Arise, walke thorow the land, in the length thereof, and bredth thereof: for I will giue it vnto thee.

18 Then Abram remooued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

a His great riches gotten in Egypt, hindred him not to follow his vocation.

b He calleth the place by that name which was after giuen vnto it, Chap. 28. 19. * *Chap.* 12. 7.

c This incommodity came by their riches, which breake friendship and as it were the bond of nature. * *Chap* 36. 7.

d Who seeing their contention, might blaspheme God and destroy them.

e He cutteth off the occasion of contention, therefore the euill ceaseth.

f Abram resigneth his owne right to buy peace.

g Which was in Eden, Chap. 2. 10.

h This was done by Gods prouidence, that onely Abram and his seed might dwell in the land of Canaan.

i Lot thinking to get paradise found hell.

k The Lord comforted him, left he should haue taken thought for the departure of his nephew. * *Chap.* 12. 7. *and* 15. 7, 18. *and* 26. 4. *deut.* 34. 4.

l Meaning, a long time, and till the coming of Christ, as Exo. 12. 14. and 21. 6. deut. 15. 17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

CHAP. XIIII.

12 In the ouerthrow of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchisedec commeth to meet him. 23 Abram would not be enriched by the king of Sodom.

AND in the dayes of Amraphel king of [a] Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king of the [b] nations:

2 *These men* made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these [c] ioyned together in the vale of || Siddim, which is the [d] salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the || Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in || Shauch Kiriathaim.

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernesse.

7 And they returned and came to En-mishpat, which is Kadesh, and || smote all the countrey of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboiim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 *To wit*, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar, foure kings against fiue.

10 Now the [e] vale of Siddim was full of slimepits, and the kings of Sodom and Gomorah fled and || fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomorah, and all their vitailes, and went their way.

12 They [f] tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were [g] confederate with Abram.

14 When Abram heard that his brother was taken, he || brought forth of them that were borne and brought vp in his house, three hundreth and eightteene, and pursued them vnto Dan.

15 Then hee and his seruants diuided themselues against them by night, and smote them, and pursued them vnto Hobah, which is on the left side of † Damascus,

16 And he recouered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer, and of the kings that were with him, came the king of Sodom foorth to meete him in the valley of Shauch, which is the * Kings dale.

18 And * Melchi-zedek King of Shalem, [h] brought forth bread and wine: and hee was a Priest of the most high God.

19 Therefore he [i] blessed him, saying, Blessed *art thou*, Abram, of God most high, possessour of heauen and earth,

20 And blessed *be* the most high God, which hath deliuered thine enemies into thine hand, * And *Ab am* gaue him tithe of all.

21 Then the king of Sodom said to Abram, Giue me the † persons, and take the goods to thy selfe.

22 Aduram said to the king of Sodom, || I haue

c Ambition is the chiefe cause of warres among princes.

|| *Or, of the labouered fields.*

d Called also the dead sea, or the lake Asphalite neere vnto Sodom and Gomorah.

Or, Gyants.

Or, plaine.

Or, destroyed.

e And afterward was ouerwhelmed with water, and so was called the salt sea.

Or, were ioyned.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

g God mooued them to ioyne with Abram, and preferred him from their idolatry and superstitions.

Or, armed.

† *Heb. Dammesek.*

a That is, of Babylon: by kings here, meaning them that were gouernors of cities.

b Of a people gathered of diuers countreys.

* 2 *Sam* 18. 18.

* *Heb.* 7. 1.

h For Abram and his souldiers refection and not to offer sacrifice.

i In that Melchizedek fed Abram, he declared himselfe to represente a king, and in that he blessed him, the high Priest.

* *Heb.* 7. 8.

† *Ebr. soules.*

|| *Or, I haue sworne.*

haue lift vp mine hand vnto the Lord the most high God possessour of heauen and earth,

23 †That I will not take of all that is thine, so much as a threed or shoe lachet, lest thou shouldest say, I haue made Abram rich,

24 k Saue onely that, which the young men haue eaten, and the parts of the men which went with me, Aner, Eshcol, and Mamre: let them take their parts.

CHAP. XV.

1 *The Lord is Abrams defence and reward. 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.*

AFter these things the ||word of the Lord came vnto Abram in a * vision, saying, Feare not, Abram, I am thy buckler, *and* thine exceeding * great reward.

2 And Abram sayde, a O Lord God, what wilt thou giue mee, seeing I goe childlesse, and the steward of mine house *is* this Eleezer of Damascus?

3 Againe Abram said, Behold, to me thou hast giuen no seede: wherefore loe, a seruant of mine house shall be mine heire.

4 Then behold, the word of the Lord came vnto him, saying, This man shall not be thine heire, but one that shall come out of thine owne bowels, he shall be thine heire.

5 Moreouer he brought him forth, and sayd, * Looke vp now vnto heauen, and tell the starres if thou be able to number them: and he said vnto him, So shall thy seed be.

6 And *Abram* * belieued the Lord, and hee counted that to him for righteousnesse.

7 Againe he sayd vnto him, I am the Lord, that brought thee out of * Vr of the Caldees, to giue thee this land to inherit it.

8 And he said, O Lord God, b whereby shall I know that I shall inherit it?

9 Then he said vnto him, Take me an heifer of three yeeres old, and a shee goat of three yeeres olde, and a ram of three yeeres olde, a turtle doue also and a pigeon.

10 So he tooke all these vnto him, and c diuided them in the middes, and laid euery piece one against another: but the birds diuided he not.

11 Then foules fell on the carkases, and Abram droue them away.

12 And when the sunne went downe, there fell an heauie sleepe vpon Abram: and loe, † a very fearefull darknesse fell vpon him.

13 Then he said to Abram, * Know for a surety, that thy seede shall bee a stranger in a land that is not theirs, * d foure hundreth yeeres and shall serue them: and they shall intreate them euill.

14 Notwithstanding, the nation whom they shall serue, will I judge: and afterward shall they come out with great substance.

15 But thou shalt go vnto thy fathers in peace, *and* shalt be buried in a good age.

16 And in the || fourth generation they shall come hither againe: for the e wickednesse of the Amorites is not yet full.

17 Also when the sunne went downe, there was a darknes: and behold, a smoking furnace, & a firebrand, which went betweene those pieces.

18 * In that same day the Lord made a couenant with Abram, saying, Vnto thy seede haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer † Euphrates,

19 The Kenites, and the Kenezites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites also, and the Canaanites, and the Girgashites, and the Iebusites.

CHAP. XVI.

2 *Sarai being barren, giueth Hagar to Abram. 4 Who conceiueth and despiseth her dame: 6 And being vsed harsh 7 The Angel comforteth her. 11. 12 The name and nature of her sonne. 13 She calleth vpon the Lord, whom shee findeth true.*

NOw a Sarai Abrams wife bare him no children, and she had a maid an Egyptian, Hagar by name.

2 And Sarai said vnto Abram, Beholde now, the Lord hath b restrained mee from child bearing, I pray thee goe in to my maide: || it may be that I shall † receiue a childe by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her maide the Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and she conceiued: and when she saw that she had conceiued, her dame was c despised in her eyes.

5 Then Sarai said to Abram, † Thou doest me wrong. I haue giuen my mayd into thy bosome, and she seeth that shee hath conceiued, and I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram said to Sarai, Behold, thy maid *is* in thine || hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 ¶ But the d Angel of the Lord found her beside a fountaine of water in the wilderness, by the fountaine in the way to Shur.

8 And hee said, Hagar Sarais maid, whence commest thou? and whither wilt thou goe? And she said, I flee from my dame Sarai.

9 Then the Angel of the Lord said vnto her, e Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord said vnto her, I will so greatly increase thy seed, that it shall not be numbred for multitude.

11 Also the Angel of the Lord said vnto her, See, thou art with childe, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And hee shall bee a || wilde man: his hand *shall bee* against euery man, and euery mans hand against him, * and f he shall dwell in the presence of all his brethren.

13 Then she called the Name of the Lord that spake vnto her, Thou God lookest on me: for she said, g Haue I not also here looked after him that seeth me?

14 * Wherefore the well was called || Beerlahai-roi: loe it *is* betweene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name Which Hagar bare, Ishmael.

16 And Abram *was* fourescore and sixe yeeres old, when Hagar bare him Ishmael.

CHAP. XVII.

1 *Abrams name is changed to confirme him in the promise. 8 The land of Canaan is the fifth time promised. 12 Circumcision*

†Ebr. If I take from thee a threed, &c read 1.Sam 14. 44.

k He would not that his liberalitie should be hurtfull to others.

|| Or, the Lord spake to Abram.
* *Num 12. 6.*
* *Psal.25.6.*
a His feare was not onely lest hee should not haue children, but left the promise of the blessed seed should not be accomplished in him.
* *Rom.4.18.*
† *Rom.4.5. Gala.3.6. Iames.2.23.*
* *Chap.11.28.*
b That is a particular motion of God Spirit, which is not lawfull for all to follow in asking signes: but was permitted to some by a peculiar motion as to Gideon and Ezekiah.
c This was the olde custome in making couenants here.31.18. to the which God added these conditions, that Abrams posteritie should be as torne in pieces, but after they should be coupled together: also that it should bee afflicted, but yet deliuered.
† Ebr. a feare of great darknesse.
* *Acts 7. 6.*
* *Exod.12.40.*
d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.
|| Or, after foure hundreth yeeres.
e Though God suffer the wicked for a time, yet his vengeance falleth vponthem, when § measure of their wickednes is full.
* *Chap.12.7. and 13.15, and 26.4. deut.3.5.*
* *1.King.4.21. 2.Chron.9.26.*
†Ebr. Perath.

|| Or, the Lord spake vnto him, and so throughout.
a Is seemeth that she had respect to Gods promise, which could not be accomplished without issue.
b She faileth in binding Gods power to the common order of nature, as though God could not giue her children in her age.
† Ebr. preuailed.
† Ebr. to build vp her.
c This punishment declareth what they meane that attempt any thing against the word of God.
† Ebr. is in thy hand is vpon thee.

|| Or, power.

d Which was christ as appeareth, Verse 13. and Chap.18.17.

e God reiecteth none state of people in their miseries, but humbleth them conuerteth.

|| Or, fierce aduersary and wrestler.
f *Chap.21.18.*
f That is the Ishmaelites shall be a peculiar people by themselues, and not a portion of an other people. § Sheetoldeth her, comfortable, g Is it not enough, God gaue me, who was poore to liue heere euery minute?
Chap.14.20.
h For the mercie shewed, and speaking vnto.

cision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ismael. 19 Ishak is promised. 23 Abraham and his house are circumcised.

WHen Abram was ninetie yere old & nine, the Lord appeared to Abram and said vnto him, I am God ‖ all sufficient, * walke before me, and be thou ‖ vpright.

2 And I will make my couenant betweene me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Beholde, I *make* my couenant with thee, and thou shalt be a * father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shalbe Abraham: * for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitfull, and will make nations of thee: yea, Kings shall proceed of thee.

7 Moreouer, I will establish my couenant betweene me and thee, and thy seede after thee in their generations, for an * euerlasting couenant to be God vnto thee, and to thy seed after thee.

8 And I will giue thee and thy seed after thee the land, wherein thou art a stranger, *euen* all the land of Canaan, for an euerlasting possession, and I will be their God.

9 ¶ Againe God said vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seede after thee in their generations.

10 c This is my couenant which ye shall keepe betweene me and you, and thy seede after thee, * Let euery man childe among you be circumcised:

11 That is, ye shal circumcise the d foreskin of your flesh, and it shall be a * signe of the couenant betweene me and you.

12 And euery man childe of eight dayes olde among you, shall be circumcised in your generations, a swell he that is borne in *thine* house, as hee that is bought with money of any strager, which is not of thy seede.

13 He that is borne in thine house, and he that is bought with thy money must needs be circumcised: so my couenant shalbe in your flesh for an euerlasting couenant.

14 But the vncircumcised e man childe, in whose flesh the foreskin is not circumcised, euen that person shalbe cut off from his people, *because* he hath broken my couenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖ Sarah *shalbe* her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and she shall be *the mother* of nations: Kings *also* of people shall come of her.

17 Then Abraham fell vpon his face, and f laughed, and said in his heart, Shall a childe bee borne vnto him that is an hundreth yeere old? and shall Sarah that is ninetie yeere olde, beare?

18 And Abraham sayd vnto God, Oh, that Ismael might liue in thy sight.

19 Then God said, * Sarah thy wife shall beare thee a sonne indeed, and thou shalt call his name Izhak: and I will stablish my couenant with him for an g euerlasting couenant, *and* with his seed after him.

20 And as concerning Ismael, I haue heard thee: loe, I haue blessed him, and will make him fruitfull, and will multiply him † exceedingly: twelue princes shall hee beget, and I will make a great nation of him.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, the next * yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ismael his sonne and all that were borne in his house, and all that was bought with his money, ‖ *that is*, euery man childe among the men of Abrahams house, and h hee circumcised the foreskinne of their flesh in that selfe same day, as God had commaunded him.

24 Abraham also himselfe was ninetie yeeres olde and nine, when the foreskin of his flesh was circumcised.

25 And Ismael his sonne was thirteene yeres old, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ismael his sonne:

27 And all the men of his house *both* borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Ishak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

AGaine the Lord * appeared vnto him in the ‖ plaine of Mamre, as he sate in his tent dore about the heat of the day.

2 And hee lift vp his eyes, and looked: and loe, three a men stood by him, and when he saw *them*, hee ran to meet them from the tent doore, and bowed himselfe to the ground.

3 And hee said, b Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, bee brought, and c wash your feete, and rest your selues vnder the tree.

5 And I will bring a morsell of bread, that you may comfort your hearts, afterward ye shall goe your wayes: for therefore are yee d come to your seruant, And they said, Doe euen as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and said, Make ready at once three † measures of fine meale: knead it, and make cakes vpon the hearth.

7 And Abraham ran to the beasts, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And hee tooke butter and milke, and the calfe which he had prepared, and set before them, and stood himselfe by them vnder the tree, and e they did eate.

9 ¶ Then they said vnto him, Where is Sarah thy wife? And he answered, Behold, *shee is* in the tent.

10 And he said, * I will certainly come againe vnto thee according to the time of ‖ life: and loe, Sarah thy wife shal haue a sonne: and Sarah heard in the tent doore which was behinde him.

11 (Now Abraham and Sarah *were* olde and striken in age, *and* it ceased to be with Sarah after the maner of women)

12 Therefore Sarah g laughed within her selfe, saying,

‖ *Or, Almightie.*
* *Chap.5.22.*
‖ *Or, without hypocrisie.*

a Not only according to the flesh, but of a farre greater multitude by faith, Rom.4.17
b The changing of his name is a sealc to confirme Gods promise vnto him.
* *Rom.4.17.*

* *Chap.13.18.*

c Circumcision is called the couenant, because it signifieth the Couenant, & hath the promise of grace ioyned vnto it: which phrase is common to all the Sacraments.
* *Act.7.8.*
d That priuie part is circumcised to shew that all that is begotten of man is corrupt, and must be mortified.
* *Rom.4.11.*

e Albeit women were not circumcised, yet were they partakers of Gods promise, for vnder the mankind all was consecrated: and here is declared ‖ whosoever contemneth the signe, despiseth also the promise.
‖ *Or, name, or princesse.*
f Which proceeded of a sudden ioy, and not of infidelitie.
* *Chap.18.10. and 21.2.*
g The euerlasting Couenant is made with the children of the Spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.
† *Heb. greatly, greatly.*

* *Chap.21.2.*

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the hiest to the lowest they may obey the will of God.

* *Heb.13.2.*
‖ *Or, oake grouc.*

a That is, three Angels in mans shape.

b Speaking to one of them in whom appeared to be most maiestie: for he thought they had bin men.
c For men vsed because of the great heat to goe barefooted in those parts.
d As sent of God, that I should doe my duetie to you.

† *Ebr. Seim.*

e For as God gaue them bodies for a time, so gaue he them the faculties thereof, to walke, to eat and drinke, and such like.
* *Chap.17.19.21. and 21.2. rom.9.9.*
f That is, about this time when she shall bealine, or when the childe shall come into this life.
g For she rather had respect to the order of nature, then beleeued the promise of God.

*1.Pet.3.6.

saying, After I am waxed old, * and my lord also, shall I haue lust?

13 And the Lord said vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a child, which am old?

14 (Shall any thing bee || * hard to the Lord? at the time appointed will I returne vnto thee, *euen* according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for shee was afraid. And hee sayd, † It is not so: for thou laughedst.

16 ¶ Afterward, the men did rise vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the [h] Lord said, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shalbe in deed a great and a mighty nation, and * all the nations of the earth shall be blessed in him?

19 For I know him [i] that he wil command his sonnes & his houshold after him, that they keepe the way of the Lord to do righteousnes & iudgement, that the Lord may bring vpon Abraham, that he hath spoken vnto him.

20 Then the Lord sayd, Because the cry of Sodom and Gomorrah is great, and because their sin is exceeding grieuous,

21 I will [k] goe downe now, and see whether they haue done altogether according to that cry, which is come vnto mee: and if not, *that* I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and sayde, Wilt thou also destroy the righteous with the wicked?

24 If there be fifty righteous within the city, wilt thou destroy and not spare the place for the fifty righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. Shall not the Iudge of all the world † do right?

26 And the Lord answered, If I shall finde in Sodom [m] fifty righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Behold now, I haue begun to speake vnto my Lord, and I am [n] but dust and ashes.

28 If there shall lacke fiue of fiftie righteous, wilt thou destroy all the citie for fiue? And hee sayd, If I finde there fiue and fourty, I will not destroy it.

29 And he yet spake to him againe, and sayd, What if there shall be found forty there? Then he answered, I will not doe it for forties sake.

30 Againe he said, Let not my Lord now be angry that I speake, What if thirtie bee found there? Then he said, I will not doe it, if I find thirtie there.

31 Moreouer he said, Behold now, I haue begun to speake vnto my Lord, What if twenty be found there? And he answered, I will not destroy it for twenties sake.

32 Then he said, Let not my Lord be now angry, and I will speake but this [o] once, What if ten be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And the Lorde went his way, when hee had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

1 *Lot receiueth two Angels into his house.* 4 *The filthy lusts of the Sodomites.* 16 *Lot is delivered.* 24 *Sodom is destroyed.* 26 *Lots wife is made a pillar of salt.* 33 *Lots daughters lie with their father, of whom come Moab and Ammon.*

AND in the euening there came two [a] Angels to Sodom: and Lot sate at the gate of Sodom, and Lot sawe *them*, and rose vp to meete them, and he bowed himselfe with his face to the ground,

2 And he sayd, See my Lords, I pray you turne in nowe into your seruants house, and tarie all night, and * wash your feete, and ye shall rise vp earely and goe your wayes, who sayde, Nay, but we will abide in the streete all night.

3 Then [b] he preassed vpon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake vnleauened bread, and they [c] did eate.

4 But before they went to bed, the men of the citie, *euen* the men of Sodom compassed the house round about, from the young euen to the old, [d] all the people from *all* quarters.

5 Who crying vnto Lot sayd to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.

6 Then Lot went out at the dore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not *so* wickedly.

8 Behold now, I haue two [e] daughters, which haue not knowen man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: † for therefore are they come vnder the shadow of my roofe.

9 Then they sayde, Away hence: and they sayde, He is come alone as a stranger, and shall hee iudge and rule? wee will nowe deale worse with thee then with them. So they preassed sore vpon Lot * himselfe, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

11 * Then they smote the men that were at the doore of the house, with blindnes, both small and great, so that they were weary in † seeking the doore.

12 ¶ Then the men sayde vnto Lot, Whom hast thou yet here? either sonne in lawe, or thy sonnes or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For we [g] will destroy this place, because the * crie of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law which || maried his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the citie, but hee seemed [h] to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife & thy two daughters † which are here, lest thou be destroyed in the punishment of the citie.

16 And *as* he [i] prolonged the time, * the men caught both him & his wife, and his two daugh-

a Wherein we see Gods prouident care in preserving his seruants: the reason thereof was simplicitie to all aduised for Lot had but two Angels and Abraham three. * *Chap.18.4.*

b That is, he prayed them so instantly.

c Not for that they had necessitie, but because the time was not yet come that they would reueale themselues.

d Nothing is more dangerous then to dwell where sinne reigneth: for it corrupteth all.

e He deserueth praise in defending his greatest, but he is to be blamed in seeking vnlawful meanes.

f That I should preserue them from all iniury.

*1. Pet.2.7.

*Wisd.19.16.

† *Heb. find out.*

g This proueth that the Angels are ministers and workers of Gods wrath: and to declare his fauour.

h *Chap.18.20.*

i *Heb. while he tarried.*

† *Heb. were found.*

k The mercy of God is more to vnrepentant sinners, then iustice in iust.

l *Ezek.19.10.*

m *Ezek.16.49.*

n *Iob.30.19.*

o *Iob.33.29.*

Heb. doe iudgement.

m God declareth that his iudgements were done with great mercy, forasmuch as all were so corrupt, that not only fifty, but ten righteous men could not be found there: and also that the wicked are spared for the righteous sake.

n Hereby we learne, that the nearer we approch vnto God, the more doth our miserable estate appeare, & the more are we humbled.

o If God refused not the prayer for the wicked Sodomites, euen to the sixt request, how much more will he grant the prayers of the godly for the afflicted Church.

ters by the hands (the Lord being merciſfull vnto him) and they brought him foorth, and ſet him without the city.

17 ¶ And when they had brought them out, *the Angel* ſaid, Eſcape for thy life: [l] looke not behind thee, neither tarry thou in all the plaine: eſcape into the mountaine, leſt thou bee deſtroyed.

18 And Lot ſayde vnto them, Not ſo I pray thee, my Lord.

19 Behold now, thy ſeruant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed vnto mee in ſauing my life: and I cannot eſcape in the mountaine, leſt *ſome* evil take me, and I die.

20 See now this citie heere by to flee vnto, which is a little one: O let me eſcape thither: is it not a [k] little one, and my ſoule ſhall liue?

21 Then he ſaid vnto him, Behold, I haue received [l] thy requeſt alſo concerning this thing, that I will not ouerthrow this city, for the which thou haſt ſpoken.

22 Haſte thee, ſaue thee there: for I can doe nothing till thou be come thither. Therfore the name of the citie was called [m] Zoar.

23 ¶ The sunne did riſe vpon the earth, when Lot entred into Zoar.

24 Then the Lord * rained vpon Sodome and vpon Gomorah brimſtone, and fire from the Lord out of heauen:

25 And ouerthrewe thoſe cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behind him looked back, and ſhe became a [n] pillar of ſalt.

27 ¶ And Abraham riſing vp early in the morning *went* to the place, where he had ſtood before the Lord,

28 And looking toward Sodom & Gomorah, and toward all the land of the plaine, behold, hee ſawe the ſmoke of the land mounting vp as the ſmoke of a furnace.

29 ¶ But yet when God deſtroyed the cities of the plaine, God thought vpon Abraham, and ſent Lot out from the middes of the deſtruction, when hee ouerthrewe the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, & dwelt in the mountaine with his two daughters: for hee [o] feared to tarry in Zoar, but dwelt in a caue, he and his two daughters.

31 And the elder ſaid vnto the vonger, Our father is old, and there is not a man in the [p] earth to come in vnto vs after the maner of all the earth.

32 Come, wee will make our father [q] drinke wine, and lie with him that we may preſerue ſeed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceiued not, neither when ſhe lay down, neither when ſhe roſe vp.

34 And on the morrow the elder ſayd to the yonger, Behold, veſternight lay I with my father: let vs make him drinke wine this night alſo, and go thou *and* lie with him, that we may [r] preſerue ſeed of our father.

35 So they made their father drinke wine that night alſo, & the yonger aroſe, and lay with him, but he perceiued it not, when ſhe lay downe, neither when ſhe roſe vp.

36 Thus were both the daughters of Lot with child by their father.

37 And the elder bare a ſonne, and ſhe called his name Moab: the ſame is the father of the [s] Moabites vnto this day.

38 And the yonger bare a ſonne alſo, and ſhe called his name [t] Ben-ammi: the ſame is the father of the Ammonites vnto this day.

l He willed him to flee from Gods iudgements, and not to be ſory to departfrom that rich countrey, and full of vaine pleaſures.

k Thoughtt he little, yet it is great enough to ſaue my life: wherein he offendeth in chuſing another place then the Angel had appointed him.

l *Heb. thy face.*

l Because Gods commandement was to deſtroy the city, and to ſaue Lot.

m Which before was called Belah, Chap. 14. 2.

* *Deut. 29. 23. iſa. 13. 19. iere. 50. 40. ezek. 16. 46. epiſtle 11. 8. amos 4. 11. luke 17. 29. iude 7.*

n A touching the body onely: and this was a notable monument of Gods vengeance to all them that paſſed that way.

o Hauing before felt Gods mercy, he durſt not prouoke him againe by continuing among the wicked.

p Meaning, in the countrey, which the Lord had now deſtroyed.

q For except he had beene ouercome with wine, he would neuer haue done that abominable acte.

r *Heb. keepe alinde.*

r Thus God permitted him to fall meſt horribly into the ſolitary mountaines, whom the wickednesſe of Sodome could not ouercome.

s Who as they were borne in moſt horrible infamy, ſonne of my repented the ſame.

t Thats ſonne of my people: ſignifying that they rather reioyced in their ſinne, then

CHAP. XX.

1 *Abraham dwelleth as a ſtranger in the land of Gerar.* 2 *Abimelech taketh away his wife.* 3 *God reproueth the King.* 9 *And the king Abraham.* 11 *Sarah is reſtored with great gifts.* 17 *Abraham prayeth, and the king and his are healed.*

AFterward Abraham departed thence toward the South countrey, and dwelled betweene Cadeſh and a Shur, and ſoiourned in Gerar.

2 And Abraham ſayd of Sarah his wife, [b] She is my ſiſter. Then Abimelech king of Gerar ſent and tooke Sarah.

3 But God came to Abimelech in a [c] dreame by night, and ſayd to him, Behold, [d] thou art but dead, becauſe of the woman, which thou haſt taken: for ſhe is a mans wife.

4 (Notwithſtanding Abimelech had not yet come neere her) And he ſaid, Lord, wilt thou ſlay euen [e] the righteous nation?

5 Said not he vnto me, She is my ſiſter? yea, and ſhe her ſelfe ſaid, He is my brother: with an vpright [f] minde, and [g] innocent handes haue I done this.

6 And God ſayd vnto him by a dreame, I know that thou diddeſt this euen with an vpright minde, and I [h] kept thee alſo that thou ſhouldeſt not ſinne againſt me: therefore ſuffered I thee not to touch her.

7 Now then deliuer the man his wife again: for he is a [i] Prophet, and hee [k] ſhall pray for thee that thou mayeſt liue but if thou deliuer her not again, be ſure that thou ſhalt die the death, thou, and all that thou haſt.

8 Then Abimelech riſing vp early in the morning, called all his ſeruants, and tolde all theſe things [l] vnto them, and the men were ſore afraid.

9 Afterward Abimelech called Abraham, and ſayd vnto him, [m] What haſt thou done vnto vs? and what haue I offended thee, that thou haſt brought on me, and on my [n] kingdome *this* great ſinne? thou haſt done things vnto me that ought not to be done.

10 So Abimelech ſayd vnto Abraham, What ſaweſt thou that thou haſt done this thing?

11 Then Abraham anſwered, Becauſe I thought *thus*, Surely the [o] feare of God is not in this place, and they will ſlay me for my wiues ſake.

12 Yet in very deede ſhe [p] is my ſiſter: for ſhe is the daughter of my father, but not the daughter of my mother, and ſhe is my wife.

13 Now when God caused mee to wander out of my fathers houſe, I ſayd then to her, This is thy kindneſſe that thou ſhalt ſhew vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech ſheepe and beeues, and men ſeruants, and women ſeruants, and gaue them vnto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſayd, Behold, [q] my land is [||] before thee, dwell where it pleaſeth thee.

16 Likewiſe

a Which was toward Egypt.

b Abraham had now twice fallen into this tentation: which is mans traitrie.

c So greatly God deteſteth ye breach of mariage.

d The infidels confeſſed that God would not punith, but for iuſt occaſion: therefore when God euer he puniſheth, the occaſion is iuſt.

e As one falling by ignorance and not doing euill of purpoſe.

f Not thinking to doe any man harme.

g God by his holy Spirit reteineth them that offend by ignorance that they fall not into further inconuenience.

h That is, one, to whom God reueileth himſelfe familiarly.

i For the prayer of the godly is of force towards God.

Heb. in their eares.

k The wickedneſs of the King bringeth Gods wrath vpon the whole realme.

l He ſheweth that no honeſtie can be hoped for, where the feare of God is not.

m By ſiſter, hee meaneth his couſin germine, and by daughter, Abrahams neece, Chap. 11. 29. for ſo the Hebrewes vſe theſe words.

Chap. 12. 13.

Or, is at thy commaundement.

a Such an head, as with whom thou mayst be preserued from all dangers.
o God caused this heathen king to reproue her, because the disembled, seeing that God had giuen her an husband, as her waile and defence.
p Had taken away from them the gift of conceiuing.

16 Likewise to Sarah hee said, Behold, I haue giuen thy brother a thousand pieces of siluer: behold, hee is the [n] vaile of thine eyes to all that are with thee, and to all *others*: and she was [o] thus reproued.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech and his wife, and his women seruants: and they bare children.

18 For the Lord [p] had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

a *Izhak is borne.* 9 *Ismael mocketh Izhak.* 14 *Hagar is cast out with her sonne.* 17 *The Angel comforteth Hagar.* 22 *The couenant betweene Aimelech and Abraham.* 33 *Abraham called vpon the Lord.*

NOw the Lord visited Sarah, as hee had sayd, and did vnto her * according as he had promised.

2 For * Sarah conceiued, and bare Abraham a sonne in his [a] olde age, at the same season that God told him.

3 And Abraham called his sonnes name that was borne him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his son, when he was eight dayes old, * as God had commanded him.

5 So Abraham was an hundred yere old when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made mee to reioyce: all that heare, will reioyce with me.

7 Again shee said, [b] Who would haue sayd to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 Then the child grew and was weaned: and Abraham made a great feast that same day that Izhak was weaned.

9 ¶ And Sarah saw the sonne of Hagar the Egyptian (which shee had borne vnto Abraham) mocking.

10 Wherefore shee said vnto Abraham, * Cast out this bondwoman and her sonne: for the son of this bondwoman shall not bee heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be grieuous in thy sight for the child, and for thy bondwoman: in all that Sarah shal say vnto thee, heare her voice: for in Izhak shall thy seede bee [d] called.

13 As for the sonne of the bondwoman, I will make him [e] a nation also, because he is thy seed.

14 So Abraham arose vp early in the morning, and tooke bread and a bottle of water, and gaue it vnto Hagar, putting it on her shoulder, and the childe also, and sent her away: who departing wandered in the wilderness of Beer-sheba.

15 And when the water of the bottel was spent, she cast the child vnder a certaine tree.

16 Then shee went and sate her ouer against *him* a farre off, about a bowe shoot: for shee said, I will not see the death of the child. And shee sate downe ouer against *him*, and lift vp her voice, and wept.

17 Then God heard the voice of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What ayleth thee, Hagar? feare not, for God hath heard the voyce of the child where he is.

18 Arise, take vp the childe, and hold him in thine hand: for I will make of him a great people.

19 And God [h] opened her eyes, and shee saw a well of water: so shee went and filled the bottell with water, and gaue the boy drinke.

20 So God was [i] with the child, and hee grew and dwelt in the wilderness, and was an [k] archer.

21 And he dwelt in the wilderness of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimelech & Phichol his chiefe captaine spake vnto Abraham, saying, God [l] is with thee in all that thou doest.

23 Now therefore sweare vnto me here by God, that thou wilt not [m] hurt mee, nor my children, nor my childrens children: thou shalt deale with me, and with the countrey where thou hast bene a stranger, according vnto the kindnes that I haue shewed thee.

24 Then Abraham said, I will [n] sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech said, [o] I know not who hath done this thing: also thou toldest mee not, neither heard I *of it* but this day.

27 Then Abraham tooke sheepe and beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambs of the flocke by themselues.

29 Then Abimelech said vnto Abraham, What meane these seuen lambes which thou hast set by themselues?

30 And he answered, Because thou shalt receiue of mine hand *these* seuen lambes, that it may bee a witnesse vnto me that I haue digged this well.

31 Wherefore the place is called [p] Beer-sheba, because there they both sware.

32 Thus made they a [q] couenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistims.

33 ¶ And Abraham planted a groue in Beer-sheba, & * called there on the Name of the Lord, the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1 2. *The faith of Abraham in preuenting offering his sonne Izhak.* 8 *Izhak is a figure of Christ.* 20 *The generation of Nahor Abrahams brother, of whom commeth Rebecah.*

AND after these things God did * proue Abraham, and said vnto him, Abraham. Who answered, * Here am I.

2 And hee said, Take now thine onely sonne Izhak whom thou louest, and get thee vnto the land of [a] Moriah, and [b] offer him there for a burnt offring vpon one of the mountaines which I will shew the.

3 Then Abraham rose vp early in the morning, and sadled his asse, and tooke two of his seruants with him, and Izhak his sonne, and clouen wood for the burnt offring, and rose vp and went to the place which God had told him.

n Such a thing is lawful to take vnto vs in matters of importance that so mislike the world, and to shew others of our knowledge.
o Wicked seruants doe many euils vnknown to their masters.
p Or well of the oath, or of vnto, meaning Iehouah.
q Thus wee see that the godly are touching outward things may make peace with the wicked, that knew not the true God.
r That is he sacrificed vnto all powers of true religion.

* *Chap.17.19. and 18.10.*
* *Mat.1.2. after 7.8 Gal.4.23. Hebr.11.11.*
a Therefore the miracle was greater.
* *Chap.17.12.*
b She accuseth herselfe of ingratitude, that she did not beleeue the Angel.
c He diuided Gods promise made to Izhak, which the Apostle calleth preuarication, Gal. 4.29.
* *Gal.4.30.*
d The promised seed shalbe counted from Izhak, and not from Ishmael Rom.9.7. hebr.11.18.
e The Ishmaelites shall come of him.
f True faith renounceth all naturall affections to obey Gods commandement.
g For his promise sake made to Abraham, and not because the child had discretion and iudgement to pray

* *Chap.17.19.*
h Except God inuentoryes, we cannot see the sense of the scripture.
i As touching outward things God cared not to prosper
k That is a lewd, or a hunter.
l *Hebr. doei. Sabaj with the, or vnto.*
m Sothat this law should stand to take vnto in matters of importance that so mislike the world, and to shew others of our knowledge.
n Wicked seruants doe many euils vnknown to their masters.
o Wee see that the godly are touching outward things may make peace with the wicked, that knew not the true God.
p That is he sacrificed vnto all powers of true religion.

* *Hebr. 11.17.*
* *Hebr. Lo.*
a Which signifieth the fear of God, or a place where God appeared.
b Because God appointed the place where he was honoured, and Salomon built the Temple.

seeing he was commanded to offer vp him in whom God and the nations of the world.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afarre off,
5 And said vnto his seruants, Abide you here with the asse: for I and the child will goe yonder and worship, and [c] come againe vnto you.
6 Then Abraham tooke the wood of the burnt offering, and laid it vpon Izhak his sonne, and he tooke the fire in his hand, and the knife: and they went both together.
7 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he sayd, Behold the fire and the wood, but where is the lambe for the burnt offering.
8 Then Abraham answered, My sonne, God will [d] prouide him a lambe for a burnt offering: so they went both together.
9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and [e] bound Izhak his sonne, *. and laid him on the altar vpon the wood.
10 And Abraham stretching foorth his hand, tooke the knife to kill his sonne.
11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.
12 Then he said, Lay not thine hand vpon the child, neither doe any thing vnto him: for now I [f] know that thou feareſt God, seeing for my sake || thou hast not spared thine † onely sonne.
13 And Abraham lifting vp his eyes, looked: and behold, there was a ram behinde *him* caught by the hornes in a bush: then Abraham went and tooke the ramme, and offred him for a burnt offering in the stead of his sonne.
14 And Abraham called the name of that place, || Iehouah-Ireh: as it is said this day, In the mount will the Lord [g] be seene.
15 ¶ And the Angel of the Lord cryed vnto Abraham from heauen the second time,
16 And sayd, * By [h] my selfe haue I sworne, (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,
17 Therefore will I surely blesse thee, and will greatly multiplie thy seede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seede shall possesse the || gate of his enemies.
18 * And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.
19 Then turned Abraham againe vnto his seruants, and they rose vp, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.
20 ¶ And after these things one told Abraham, saying, Behold Milcah, she hath also borne children vnto thy brother Nahor:
21 *To wit.* Vz his eldest sonne, and Buz his brother, and Kemuel the father of || Aram.
22 And Chesed, and Hazo, and Pildash, and Iidlaph, and Bethuel.
23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.
24 And his [i] concubine called Reumah, shee bare also Tebah, and Gahan, and Thahash, and Maachah.

c He doubted not but God would accomplish his promise, though he should sacrifice his sonne.

d The onely way to ouercome all tentations, is to rest vpon Gods prouidence.

e For it is like that his father had declared to him Gods commandement, whereunto he shewed himselfe obedient.

*Iames 2.21.

f That is, by thy true obedience thou hast declared thy liuely faith.

‖ *Or, and hast not withholden thine onely sonne from mee.*

† *Ebr. thy son, thine onely sonne.*

‖ *Or, the Lord will see or prouide.*

g The name is changed, to shew that God doeth both see and prouide secretely for his, and also euidently is seene, and felt in time conuenient.

*Psal. 105.9. *eccles.* 44.21. *luke* 1.73. *hebr.* 6.13.

h Signifying, that there is no greater then he.

‖ *Or, bold.*

*Chap. 12.3. *and* 18.18 *eccles.* 44.22. *actes* 3.25 *gal.* 3.8.

‖ *Or, of the Syrians.*

i Concubine is oftentimes taken in the good part for those women which were inferiour to the wiues.

CHAP. XXIII.

2 *Abraham lamenteth the death of Sarah.* 4 *He buyeth a field to bury her, of the Hittites.* 13 *The equitie of Abrahams.* 19 *Sarah is buried in Machpelah.*

WHen Sarah was an hundreth twenty and seuen yeere olde († so long liued she.)
2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.
3 ¶ Then Abraham [a] rose vp from the sight of his corps, & talked with the † Hittites, saying,
4 I am a stranger, and a forreiner among you: giue me a possession of buriall with you, that I may bury my dead out of my sight.
5 Then the Hittites answered Abraham, saying vnto him.
6 Heare vs, my lord: thou art a prince [b] of God among vs: in the chiefest of our sepulchres burie thy dead: none of vs shal forbid thee his sepulchre, but thou mayest burie thy dead *therein.*
7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.
8 And he communed with them, saying, If it be † your minde, that I shal burie my dead out of my sight, heare me, and intreat for me to Ephron the sonne of Zohar,
9 That he would giue me the caue of || Machpelah, which he hath in the end of his fielde, that he would giue it me for as much † money as it is worth, for a possession to burie in among you.
10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that [c] went in at the gates of his citie, saying,
11 No my lord, heare me: the field giue I thee, and the caue that therein is, I giue it thee: *euen* in the presence of the sonnes of my people giue I it thee to bury thy dead.
12 Then Abraham [d] bowed himselfe before the people of the land,
13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou *wilt giue it*, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.
14 Ephron then answered Abraham, saying vnto him,
15 My lord, hearken vnto mee: the land *is worth* foure hundreth [e] shekels of siluer: what *is* that betweene me and thee? bury therefore thy dead.
16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the siluer, which hee had named in the audience of the Hittites, *euen* foure hundreth siluer shekels of currant money among merchants.
17 ¶ So the fielde of Ephron *which was* in Machpelah, and ouer against Mamre, *euen* the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure
18 Vnto Abraham for a possession, in the sight of the Hittites, *euen* of all that || went in at the gates of his citie.
19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.
20 Thus the field, and the caue that is therein, was made sure vnto Abraham for a possession of buriall [f] by the Hittites.

† *Ebr. shee yeeres of the life of Sarah.*

a That is, when he had mourned: so the godly may mourne if they passe not measure and the naturall affection is commendable.

† *Ebr. sonnes of Heth*

b That is, godly or excellent: for the Ebrewes so speak of all things that are notable, because all excellency commeth of God.

† *Ebr. in your sonde.*

‖ *Or, double caue, because one was within another.*

† *Ebr. in full siluer.*

c Meaning, all the citizens and inhabitants.

d To shew that he had them in good estimation and reuerence.

e The common shekel is about 20. pence, so then 400. shekels mount to 33. pound 6. shillings and 8. pence, after 5. shillings sterling the ounce.

‖ *Or, Sixtus.*

f That is, all the people confirmed the sale.

CHAP. XXIIII.

2 *Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kinred.* 12 *The seruant prayeth to God.*

33 *His fidelitie toward his master.* 50 *The friends of Rebekah committe the matter to God.* 58 *They aske her consent and shee agreeth,* 67 *And is married to Izhak.*

NOw Abraham was old, *and* † striken in yeres, and the Lord had blessed Abraham in all things.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, [a] Put now thine hand vnder my thigh,

3 And I will make thee [b] sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whome I dwell.

4 But thou shalt go vnto my [c] countrey, & to my kinred, and take a wife vnto my sonne Izhak.

5 And the seruant said to him, What if the woman will not come with me to this land? shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne [d] thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto mee, and that sware vnto me saying, [e] Vnto thy seed will I giue this land, he shall send his Angel before thee, and thou shalt take a wife vnto my sonne from thence

8 Neuertheleſse if the woman will not follow thee, then shalt thou be † discharged of this mine othe: onely bring not my sonne thither againe.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke tenne camels of the camels of his master, and departed: (for hee *had* all his masters goods in his hand:) *and* so hee arose, and went to ‖ Aram Naharaim, vnto the [f] citie of Nahor.

11 And he made his camels † to lie down without the citie by a well of water, at euentide about the time that *the women* come out to draw *water.*

12 And he said, O † Lord God of my master Abraham, I beseech thee, ‖ send me good speed this day, and shew mercy vnto my master Abraham.

13 Lo, I stand by the well of water whiles the mens daughters of this citie come out to drawe water.

14 [g] Grant therefore that the maide, to whom I say, Bow downe thy pitcher, I pray thee, that I may drinke: if shee say, Drinke, and I will giue thy camels drinke also: may bee shee that thou hast ordeined for thy seruant Izhak: and thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And now yet he had left speaking, behold, [h] Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother and her pitcher vpon her shoulder.

16 (And the maid was very faire to looke vpon, a virgine and vnknown of man) & shee went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ranne to meete her, and said, Let me drinke, I pray thee, a little water of thy pitcher.

18 And shee said, Drinke † sir: and she hasted, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when shee had giuen him drinke, shee said, I will draw water for thy camels also vntill they † haue drunken enough.

20 And shee powred out her pitcher into the trough speedily, and ranne again vnto the well to draw water, and she drew for all his camels.

21 So the man wondered at her, and held his peace, to know whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden ‖ [k] abillement of † halfe a *shekell* weight, and two bracelets for her hands, of ten shekels weight of gold.

23 And he sayd, Whose daughter art thou? tell me, I pray thee, is there roume in thy fathers house for vs to lodge in?

24 Then she sayd to him, I am the daughter of Bethuel the sonne of Milcah whom shee bare vnto Nahor.

25 Moreouer she sayd vnto him, We haue litter also and prouender enough, and roume to lodge in.

26 And the man bowed himselfe and worshipped the Lord.

27 And sayd, Blessed *be* the Lord God of my master Abraham, which hath not withdrawen his mercy, [m] and his truth from my master: *for* when I was in the way, the Lord brought me to my masters brethrens house.

28 And the mayd ranne and told them of her mothers house according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when hee had seene the earerings and the bracelets in his sisters handes, and when hee heard § words of Rebekah his sister, saying, Thus said the man vnto mee, then he went to the man, and loe, [n] he stood by the camels at the well.

31 And he sayd, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, & roume for the camels.

32 ¶ Then the man came into the house, and [o] he vnsadled the camels, and brought litter and prouender for the [p] camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but he said, ¶ I will not eate, vntill I haue said my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant.

35 And the Lord hath [r] blessed my master wonderfully, that he is become great, for he hath giuen him sheepe, & beeues, and siluer, and gold, & men seruants, and maid seruants, and camels, & asses.

36 And Sarah my masters wife hath borne a sonne to my master, when shee was old, and vnto him hath he giuen all that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the [s] Canaanites in whose land I dwell.

38 But thou shalt goe vnto my [t] fathers house and to my kinred, and take a wife vnto my sonne.

39 Then I sayd vnto my master, What if the woman will not follow me?

40 Who answered mee, The Lord, before whom I walke, will send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt thou bee discharged of [u] mine othe, when thou commest to my kinred: and if they giue thee not one, thou shalt bee free from mine othe.

42 So I came this day to the well, and sayd,

† *Heb. come into dayes.*

[a] *Chap. 47. 29.*

[b] Which ceremonie declared the seruants obedience towards his master, and the masters power ouer the seruant.

[b] This sheweth that an oath may be required in a lawfull cause.

[c] He would not that his sonne should marry out of the godly familie: for the inconueniences that come by marrying with the vngodly are set foorth in sundry places of the Scriptures.

[d] Left he should lose the inheritance promised.

[e] *Chap. 12. 7. & 13. 15. and 15. 18. and 26. 4.*

† *Heb. innocent.*

§ *Or, Melopotamia, or, Syria of the two floods: to wit, of Tygris and Euphrates.*

[f] Thatis, to Charran

† *Heb. to bow their knees.*

[g] He groundeth his prayer vpon Gods promise made to his master.

† *Or, cause me to meete.*

[g] The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no.

[h] God giueth good successe to all things that are vndertaken for the glory of his name and according to his word.

[i] Here is declared that God euer heareth the prayers of his and graunteth their requests.

† *Heb. my lord.*

† *Heb. haue made an end of drinking.*

‖ *Or, reward.*

[k] God permitted many things both in apparel & other things which are now lawfull: specially when they apperteine not to our mortification. ¶ The golden shekel is here meant, and not that of siluer.

[m] He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

[n] For he waited on Gods hand, who had hee heard his prayer.

[o] To wit, Laban.

[p] The gentle entertainement of strangers vsed among the godly fathers.

[q] The fidelitie that seruants owe to their masters, causeth them to preferre their masters businesse to their owne necessitie.

[r] To blesse signifieth here to enrich, or encrease with substance as the text in the same verse declareth.

[s] The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage.

[t] Meaning among his kinsfolkes, as verse 40.

[u] Which by mine authoritie I commed thee to make.

O Lord, the God of my master Abraham, if thou now pro per my || iourney which I goe,

43 Behold, *I stand by the wel of water: when a Virgine commeth foorth to draw water, and I say to her, Giue mee, I pray thee, a little water of thy pitcher to drinke,

44 And she say to me, Drinke thou, and I will also draw for thy camels, let her bee the wife, which the Lord hath † prepared for my masters sonne.

45 And before I had made an end of speaking in mine × heart, behold, Rebekah came foorth, and her pitcher on her shoulder, and she went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke I pray thee.

46 And she made haste, and tooke downe her pitcher from her *shoulder*, and said, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 y And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the † right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale z mercifully and truely with my master, tell mee: and if not tell me, that I may turne mee to the a right hand or to the left.

50 Then answered Laban and Bethuel, and said, b This thing is proceeded of the Lord: wee cannot therefore say vnto thee, *neither* euill nor good.

51 Behold, Rebekah *is* || before thee, take *her* and goe, that she may be thy masters sonnes wife, euen as the Lord hath || said.

52 And when Abrahams seruant heard their words, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of siluer and iewels of gold, and rayment, and gaue to Rebekah: also vnto her brother, and to her mother he gaue gifts.

54 Afterward they did eat and drinke, *both* he, and the men that were with him, and taried all night, and when they rose vp in the morning, hee said, *Let me depart vnto my master.

55 Then her brother and her mother answered, Let the mayd abide with vs, at the least † ten dayes: then shall she goe.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my iourney: send me away, that I may goe to my master.

57 Then they said, We will call the maid, and aske c her † consent.

58 And they called Rebekah, and said vnto her, Wilt thou go with this man? And she answered, I wil goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams seruant, and his men.

60 And they blessed Rebekah, and said vnto her, Thou art our sister, grow into thousand thousands, and thy seed possesse the d gate of his enemies.

61 ¶ Then Rebekah arose, and her maids, and rode vpon the camels, and followed the man, and the seruant tooke Rebekah, and departed.

62 Now Izhak came from the way of * Beer-lahai-roi, (for he dwelt in the South countrey)

63 And Izhak went out to e pray in the fielde toward the euening: who lift vp his eyes and looked, and behold, the camels came.

64 Also Rebekah lift vp her eyes, and when shee saw Izhak, shee lighted downe from the camel.

65 (For shee had said to the seruant, Who is yonder man, that commeth in the field to meete vs? and the seruant had said, It is my master) So she tooke f a vaile, and couered her.

66 And the seruant told Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was || comforted after his mothers *death*.

CHAP. XXV.

1 *Abraham taketh Keturah to wife, and getteth many children.* 5 *Abraham giueth all his goods to Izhak.* 8 *He dieth.* 12 *The genealogie of Ishmael.* 15 *The birth of Iaakob and Esau.* 30 *Esau selleth his birthright for a messe of pottage.*

NOw Abraham had taken a him another wife called Keturah,

2 Which bare him Zimram and Iokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokshan begate Sheba, and Dedan: * And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

4 Also the sonnes of Midian *were* Ephah, and Epher, and Hanoch, and Abida, and Eldaah, all these were the sonnes of Keturah.

5 ¶ And Abraham gaue † all his goods to Izhak,

6 But vnto the b sonnes of the c concubines, which Abraham had, Abraham d gaue gifts, and sent them away from Izhak his sonne (while hee yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which he liued, an hundreth fiuentie and fiue yeeres.

8 Then Abraham yeelded the spirit, and died in a good age, an olde man, and of great yeeres, and was e gathered to his people.

9 And his sonnes Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zoar the Hittite, before Mamre.

10 Which * fielde Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaid bare vnto Abraham.

13 * And these are the names of the sonnes of Ishmael, name by name, according to their kinreds, the † eldest sonne of Ishmael *was* Nebaioth, then Kedar, and Adbeel and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Ietur, Naphish and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: *to wit*, twelue Princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundreth thirtie and seuen yeeres, and he yeelded the spirit, and died, and was gathered vnto his f people.)

18 And

‖ Or, way.
* Verse 13.
‖ Or, shewed.
× Signifying, that this prayer was not spoken by the mouth, but onely meditate in his heart.
y He sheweth what is our duetie when we haue receiued any benefit of the Lord.
† Ebr. in the way of truetb.
z If you will freely and faithfully giue your daughter to my masters sonne.
a That is, that I may prouide else where.
b So sonne as they perceiue that it is Gods ordinance, they yeeld.
‖ Or, as thy commaundement.
‖ Or, ordained.
* Verse 56. and 59.
‖ Ebr. dayes, or ten.
c This sheweth that parents haue not authoritie to marry their children without consent of the parties.
† Ebr. her mouth.
d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.
Chap. 16. 14. and 25. 11.
e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.
f The custome was that the spouse was brought to her husband, her head being couered, in token of shamefastnesse and chastitie.
‖ Or, had left mourning for his mother.
a While Sarah was yet aliue.
* 1. Chron. 1. 32.
† Ebr. all that hee had.
b For by the vertue of Gods word hee had not onely Izhak, but begate many more.
c Reade Chap. 22. 14.
d To auoid the dissention that else might haue come because of the heritage.
e Hereby the ancients signified, that man by death perished not wholly: but as § soules of the godly liued after in perpetuall ioy, so the soules of the wicked in perpetual paine.
* Chap. 23. 16.
* Chap. 16. 14. and 24. 62.
* 1. Chron. 1. 29.
† Ebr. first borne.
f Which dwelt among the Arabians and were separate from the blessed seed.

18 And they dwelt from Hauilah vnto Shur that is toward Egypt, as thou goest to Assur, *Ishmael* || dwelt g in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begate Izhak.

20 And Izhak was fourtie yeere olde when he tooke Rebekah to wife the daughter of Bethuel the || Aramite of Padan Aram, *and* sister to Laban the Aramite.

21 And Izhak prayed vnto the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceiued.

22 But the children || stroue together within her: therefore she said, Seeing *it is so*, why am I thus? wherefore she went h to aske the Lord.

23 And the Lord said to her, Two nations *are* in thy wombe, and two maner of people shall bee diuided out of thy bowels, and the one people shall bee mightier then the other, and the * elder shall serue the younger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twins *were* in her wombe.

25 So he that came out first, was red, and hee was all ouer as a rough garment, and they called his name Esau.

26 * And afterward came his brother out, and his hand held Esau by the heele: therefore his name was called Iaakob. Now Izhak was threescore yeere old when *Rebekah* bare them.

27 And the boyes grew, and Esau *was* a cunning hunter, and † liued in the fields: but Iaakob was a || plaine man, and dwelt in tents.

28 And Izhak loued Esau, for † venison *was* his meate, but Rebekah loued Iaakob.

29 Now Iaakob sod pottage, and Esau came from the field, and was weary.

30 Then Esau said to Iaakob, || Let me eate, I pray thee, of that *pottage* so red, for I am weary. Therefore was his name called Edom.

31 And Iaakob sayd, Sell mee euen now thy birth-right.

32 And Esau sayd, Loe, I am almost dead, what *is* then this k birth-right to me?

33 Iaakob then said, Sweare to mee euen now. And hee sware to him, * and l sold his birth-right vnto Iaakob.

34 Then Iaakob gaue Esau bread and pottage of lentiles: and he did eate and drinke, and rose vp, and went his way: So Esau contemned *his* birth-right.

CHAP. XXVI.

1 God prouideth for Isaac in the famine. 3 Hee reuoweth his promise. 9 The King blameth him for denying his wife. 14 The Philistims hate him for his riches. 15 stoppe his welles. 16 and driue him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

AND there was a famine in the a land besides the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.

2 For the Lord appeared vnto him, and saide, b Goe not downe into Egypt, *but* abide in the land which I shall shew vnto thee.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede I will giue all these * countreys: and I will performe the oth which I sware vnto Abraham thy father.

4 Also I will cause thy seed to multiply as the starres of heauen, and will giue vnto thy seede all these countreys, and in thy seede shall all the nations of the earth be * blessed.

5 Because that Abraham c obeyed my voyce, and kept mine ‡ ordinance, my commandements, my statutes, and my lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked *him* of his wife, and he said, She is my sister: for he d feared to say, She is my wife, left, *saide he*, the men of the place should kill me, because of Rebekah: for shee was beautifull to the eye.

8 So after he had beene there long time, Abimelech king of the Philistims looked out at a window, and loe, hee sawe Izhak e sporting with Rebekah his wife.

9 Then Abimelech called Izhak, and sayde, Loe, shee is of a surety thy wife, and why saydest thou, Shee is my sister? To whom Izhak answered, Because I thought *thu*, It may be that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought f sinne vpon vs.

11 Then Abimelech charged all his people, saying, Hee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an || hundred fold by estimation: and so the Lord blessed him.

13 And the man waxed mighty, and † still increased, till he was exceeding great.

14 For he had flockes of sheepe, and heards of cattell, and a mighty houshold: therfore the Philistims had g enuie at him,

15 Insomuch that the Philistims stopped and filled vp with earth all the wels, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech said vnto Izhak, Get thee from vs, for thou art mightier then wee a great deale.

17 ¶ Therefore Izhak departed thence, and pitched his tent in the h valley of Gerar, and dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and hee gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of || liuing water.

20 But the heardmen of Gerar did striue with Izhaks heardmen, saying, The water is ours: therfore called he the name of the well || Esek, because they were at strife with him.

21 Afterward they digged another well, and stroue for that also, and hee called the name of it || Sitnah.

22 Then he remoued thence, and digged another well, for the which they stroue not: therefore called hee the name of it || Rehoboth, and sayd, Because the Lord hath now made vs roume, wee shall encrease vpon the earth.

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and said, I am the God i of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiply thy seede for my seruant Abrahams sake.

25 Then

|| *Or, his lot fell.*
g He meaneth that his lot fell to dwell among his brethren, as the Angel promised, Chap. 16. 12.
|| *Or, Syrian of Mesopotamia.*
|| *Or, hurt one another.*
h That is, with childe, seeing one shall destroy another.
i For that is the onely refuge in all our miseries.
* *Rom. 9. 12.*
* *Hos. 12. 3. Matth. 1. 2.*
† *Heb. a man of the field.*
|| *Or simple and innocent.*
† *Heb. venison in his mouth.*
|| *Or, feede me quickly.*
k The reprobate esteeme not Gods benefits, except they feele them presently, & therefore they preferre present pleasures. * *Heb. 12. 16.*
l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God doe the contrary.
a In the land of Canaan.
b Gods prouidence alwayes watcheth to direct the ways of his children.
* *Chap. 13. 15. and 15. 18.*
* *Chap. 12. 3. and 15. 18. and 18. 18. and 22. 18. Gal. 3. 8, 14.*
c He commendeth Abrahams obedience, because Izhak should be ‡ more ready to follow the like, for as God made this promise of his free mercie, so doth the confirmation thereof proceede of the same fountaine
† *Ebr. my keeping.*
d Whereby wee see that feare and distrust is found in the mist of faithfull.
e Or shewing some familiar signe of loue, whereby it might be knowen that shee was his wife.
f In all ages men were perswaded that Gods vengeance should light vpon wedlocke breakers.
|| *Or, an hundreth measures.*
† *Ebr. he went forth going & increasing.*
g The malicious enuie alwayes the graces of God in others.
h The Ebrew word signifieth a flood or valley, where water at any time runneth.
|| *Or, springing.*
|| *Or, contention, or strife.*
|| *Or, hatred.*
|| *Or, largenesse, roume.*
i God assureth Izhak against all feare, by rehearsing the promise made to Abraham

25 Then he built [k] an altar there, and called vpon the name of the Lord, and there spread his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath *one* of his friends, and Phichol the captaine of his armie.

27 To whom Izhak said, Wherefore come yee to me, seeing yee hate mee and haue put mee away from you?

28 Who answered, Wee sawe certainely that the Lord was with thee, and wee thought *thus*, Let there bee now an oath betweene vs, *euen* betweene vs and thee, and let vs make a couenant with thee.

29 [l] If thou shalt doe vs no hurt, as wee haue not touched thee, and as wee haue done vnto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord *doe thus*.

30 Then hee made them a feast, and they did eate and drinke.

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruants came and tolde him of a well which they had digged, and said vnto him, We haue found water.

33 So hee called it || Shibah: therefore the name of the citie is called || Beer-sheba vnto this day.

34 ¶ Now when Esau was forty yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Bashemath the daughter of Elon, an Hittite *also*.

35 And they* were || a griefe of minde to Izhak and to Rebekah.

k To signifie that he would serue none other God, but the God of his father Abraham.

l The Ebrewes in swearing beginne commonly with If, and vnderstand the rest, that is that God shall punish him that breaketh the oath: here the wicked shew that they are afraid left that come to them which they would doe to other.

|| Or, oath.

|| Or, the well of the oath.

* Chap. 27. 46.

|| Or, disobedient and rebellious.

CHAP. XXVII.

8 *Iaakob getteth the blessing from Esau by his mothers conseyl.* 38 *Esau by weeping moueth his father to pitie him.* 41 *Esau hateth Iaakob, and threatneth his death.* 43 *Rebekah sendeth Iaakob away.*

AND when Izhak was olde, and his eyes were dimme (so that he could not see) hee called Esau his eldest sonne, and said vnto him, My son. And he answered him, † I am here.

2 Then he saide, Beholde, I am now olde *and* know not the day of my death.

3 Wherefore now, I pray thee, take thine instruments, thy quiuer and thy bow, and get thee to the field, that thou mayest † take mee some venison.

4 Then make mee sauourie meate, such as I loue, and bring it me, that I may eate, *and* that my [a] soule may blesse thee, before I die.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Behold, I haue heard thy father talking with Esau thy brother, saying,

7 Bring mee venison, and make me sauourie meate, that I may eate and blesse thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voyce in that which I command thee.

9 [b] Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleasant meate of them for thy father, such as hee loueth.

10 Then thou shalt bring it to thy father, and hee shall eate, to the intent that he may blesse thee before his death.

11 But Iaakob saide to Rebekah his mother, Behold, Esau my brother *is* rough, and I am smoothe.

12 My father may possibly feele me, and I shal seeme † to him to be a || mocker: so shal I bring a curse vpon me, and not a blessing.

13 But his mother said vnto him, || [c] Vpon me *be* thy curse, my sonne: onely heare my voyce, and goe and bring me *them*.

14 So he went and fet *them*, and brought *them* to his mother: and his mother made pleasant meate, such as his father loued.

15 And Rebekah tooke faire clothes of her elder sonne Esau, which were in her house, and clothed Iaakob her yonger sonne:

16 And she couered his hands and the smooth of his necke with the skinnes of the kiddes of the goates.

17 Afterward she put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, he sayd, My father. Who answered, I am here: who art thou my sonne?

19 And Iaakob said to his father, [d] I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesse me.

20 Then Izhak said vnto his sonne, How hast thou found it so quickly, my sonne? Who sayde, Because the Lord thy God brought it to mine hand.

21 Again said Izhak vnto Iaakob, come neere now that I may feele thee, my sonne, whether thou be that my sonne Esau, or not.

22 Then Iaakob came neere to Izhak his father, and he felt him, and saide, The [e] voyce *is* Iaakobs voyce, but the hands *are* the hands of Esau.

23 (For he knew him not, because his hands were rough as his brother Esaus hands: wherfore he blessed him)

24 Againe he said, Art thou that my sonne Esau? Who answered, † Yea.

25 Then said he, Bring it me hither, and I will eat of my sonnes venison, that my soule may blesse thee. And he brought it to him, and he ate: also he brought him wine, and he dranke.

26 Afterward, his father Izhak said vnto him, Come neere now, and kisse me, my sonne.

27 And hee came neere and kissed him. Then he smelled the sauour of his garments, and blessed him, and saide, Beholde, the smell of my sonne *is* as the smell of a fielde, which the Lord hath blessed.

28 * God giue thee therefore of the dew of heauen, and the fatnesse of the earth, and plenty of wheate and wine.

29 Let people be thy seruants, and nations bow vnto thee: bee lord ouer thy brethren, and let thy mothers children honour thee. Cursed *bee bee* that curseth thee, and blessed *be hee* that blesseth thee.

30 ¶ And when Izhak had made an ende of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting.

31 And hee also prepared sauourie meate, and brought it to his father, and saide vnto his father, Let my father arise and eat of his sonnes venison, that thy soule may blesse me.

32 But

§ Heb. Zaiid.

† Ebr. bring.

a The carnall affection which he bare to his sonne, made him forget that which God spake to his wife, Chap. 25. 23.

b This subtilty is blame worthy because shee should haue tarried till God had performed his promise.

† Ebr. before his eyes.

|| Or, as though I would deceiue him.

|| Or, I will take the danger on me.

c The assurance of Gods decree made her bold.

d Although Iaakob was assured of this blessing by faith, yet he did euill to seeke it by lies, and the more because he abuseth Gods name therein.

e This declareth that he suspected something, yet God would not haue his decree altered.

† Ebr. I am.

* Hebr. 11. 20.

32 But his father Izhak said vnto him, Who art thou? And he answered, I am thy sonne, *euen* thy first borne Esau.

33 Then Izhak was [p] stricken with a marueilous great feare, and said, Who, *and* where [n] hee that hunted venison, and brought it mee, and I haue eate || of all before thou camest? and I haue blessed him, and therefore he shall be blessed.

34 When Esau heard the words of his father, hee cried out with a great cry and bitter, out of measure, and said vnto his father, Blesse me, *euen* me also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then hee said, Was hee not iustly called [g] Iaakob? for hee hath deceiued mee these two times: he tooke my birthright, and loe, now hath he taken my blessing. Also he said, Hast thou not reserued a blessing for me?

37 Then Izhak answered, and said vnto Esau, Behold, I haue made him thy [h] lord, and all his brethren haue I made his seruants: also with wheat and wine haue I furnished him, and vnto thee now, what shall I doe, my sonne?

38 Then Esau said vnto his father, Hast thou but one blessing, my father? blesse mee, || *euen* me also, my father: and Esau lifted vp his voice, and * wept.

39 Then Izhak his father answered, and said vnto him, Behold, the fatnesse of the earth shalbe thy dwelling place, and *then shalt haue* of the dew of heauen from aboue.

40 And [i] by thy sword shalt thou liue, and shalt be thy brothers [k] seruant. But it shall come to passe, when thou shalt get the masterie, that thou shalt breake his yoke from thy necke.

41 ¶ Therefore Esau hated Iaakob, because of the blessing, wherewith his father blessed him, And Esau thought in his minde, * The dayes of mourning for my father will come shortly, [l] then I will slay my brother Iaakob.

42 And it was told to Rebekah of the words of Esau her elder sonne, and shee sent and called Iaakob her younger sonne, and said vnto him, Behold, thy brother Esau [m] is comforted against thee, *meaning* to kill thee:

43 Now therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban,

44 And tarie with him a while, vntill thy brothers fiercenesse be swaged.

45 And till thy brothers wrath turne away from thee, and hee forget the things, which thou hast done to him: then will I send and take thee from thence: why should I bee [o] depriued of you both in one day?

46 Also Rebekah said to Izhak, * I am wearie of my life for the [o] daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, [p] what auaileth it mee to liue?

[p] In perceiuing his errour by appointing his heire against Gods sentence pronounced before.

[n] Or, *sufficiently.*

[g] In the Chap.25. he was so called, because he held his brother by the heele, as though he would ouerthrow him: and therefore hee is here called an ouerthrower or deceiuer.

[h] For Izhak did this as he was the minister and Prophet of God.

[l] Or, *I am afraid (thy sonne.)*

* *Hebr.12.17.*

[i] Because thine enemies shall be round about thee.

[k] Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie.

* *Obadiah 1 10.*

[l] Hypocrites onely abstaine from doing euill for feare of men.

[m] He hath good hope to recouer his birthright by killing thee.

[n] For the wicked sonne wil kill the godly: and the plague of God wil afterward light on the wicked sonne.

* *Chap.26.35.*

[o] Which were Esaus wiues.

[p] Hereby shee perswaded Izhak to agree to Iaakobs departing.

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 9 Esau taketh a wife of the daughters of Ismael against his fathers will. 12 Iaakob in the way to Haran seeth a ladder reaching to heaven. 14 Christ is promised. 20 Iaakob ariseth of God onely meate and clothing.

THen Izhak called Iaakob and [a] blessed him, and charged him, and said vnto him, Take not a wife of the daughters of Canaan.

2 Arise,* get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God || all sufficient blesse thee, and make thee to increase, and multiplie thee, that thou mayest be a multitude of people,

4 And giue thee the blessing of Abraham, *euen* to thee and to thy seede with thee, that thou mayest inherite the lande (wherein thou art a [b] stranger) which God gaue vnto Abraham.

5 Thus Izhak sent forth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to fet him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And *that* Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ismael and tooke || vnto the wiues *which hee had*, Mahalath the daughter of * Ismael Abrahams sonne, the sister of Naioth, to be his wife.

10 ¶ Now Iaakob departed from Beersheba, and went to Haran,

11 And hee came vnto a *certaine* place, and tarried there all night, because the Sunne was downe, and tooke of the stones of the place, and layd vnder his head, and slept in the same place.

12 Then hee dreamed, and behold there stood a [d] ladder vpon the earth, and the toppe of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 * And beholde, the Lord stood aboue it, and sayd, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou sleepest, [e] will I giue thee and thy seede.

14 And thy seede shall bee as the dust of the earth, & thou shalt pread abroad * to the West, and to the East and to the North, & to the South, and in thee and in thy seede shall all the * families of the earth be blessed.

15 And loe, I am with thee, and will keepe thee whithersoeuer thou goest, & will bring thee againe into this land: for I will not forsake thee vntill I haue performed that that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe and said, Surely the Lord is in this place, & I was not aware.

17 And he was [f] afraid, and said, How fearefull is this place! this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakob rose vp early in the morning and tooke the stone that he had layde vnder his head, and [g] set it vp *as a* * pillar, and powred oyle vpon the top of it.

19 And he called the name of that place || Bethel: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vowe, saying, If [h] God will be with me, and will keepe me in this iourney which I goe, and will giueme bread to eate, and clothes to put on:

[a] This second blessing was to confirme Iaakobs faith, least hee should thinke that his father had giuen it without Gods motion.

[b] The godly fathers were put in mind continual by, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens, where they should haue a sure dwelling.

[c] Or, *fretted his minde.*

[e] Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for he meeteth not away the cause of the euill.

[d] Christ is the ladder whereby God and man are ioyned together, and by whom the Angels minister vnto vs: all graces by him are giuen vnto vs and we by him ascend into heauen.

* *Chap.35.11. & 48.3*

[e] He felt the force of this promise only by faith: for all his life time he was but a stranger in this land.

* *Deut.12.29.*

and 19.14.

* *Chap.12 3. and 18.18. and 22. 8. and 26 4.*

[f] He was touched with a godly feare and reuerence.

[g] To be a remembrance only of the vision shewed vnto him.

* *Chap 31 13.*

[h] *Or, louing God.* He bindeth not God vnder this condition, but acknowledgeth his infirmitie, and promiseth to be thankefull.

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.
22 And this stone, which I haue set vp *as* a pillar, shalbe Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban and seruth seuen yeeres for Rahel. 23 Leah brought to his bed in stead of Rahel. 27 Hee seruth seuen yeeres more for Rahel. 32 Leah conceiueth and beareth foure sonnes.

THen Iaakob [a] lift vp his feete, and came into the † East countrey.
2 And as he looked about, behold, there was a well in the fielde, [b] and loe, three flockes of sheepe lay therby (for at that wel were the flocks watered) and there was a great stone vpon the welles mouth.
3 And thither were all the flockes gathered, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.
4 And Iaakob sayd vnto them, My [c] brethren, whence be yee? And they answered, Wee are of Haran.
5 Then he said vnto them, Know yee Laban the sonne of Nahor? Who said, We know him.
6 Againe hee said vnto them, [d] Is he in good health? And they answered, *He is* in good health, and beholde, his daughter Rahel commeth with the sheepe.
7 Then hee said, Loe, *it is* yet hie day, neither *is it* time that the cattell should be gathered together: water yee the sheepe and goe feede *them*.
8 But they sayd, Wee may not vntill all the flocks be brought together, and *till men* roll the stone from the welles mouth, that wee may water the sheepe.
9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for she kept them.
10 And assoone as Iaakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iaakob neere, and rolled the stone from the wels mouth, and watered the flocke of Laban his mothers brother.
11 And Iaakob kissed Rahel, and lift vp his voice and wept.
12 (For Iaakob tolde Rahel that hee was her fathers || brother, and that hee was Rebekahs sonne) then she ranne and told her father.
13 And when Laban heard tell of Iaakob his sisters sonne, hee ranne to meete him, and embraced him, and kissed him, and brought him to his house: and he told Laban [e] all these things.
14 To whom Laban said, Well, thou art my [f] bone, and my flesh, and he abode with him the space of a moneth,
15 ¶ For Laban said vnto Iaakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what *shalbe* thy wages?
16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.
17 And Leah was || tender eyed, but Rahel was beautifull and faire.
18 And Iaakob loued Rahel, and said, I will serue thee seuen yeeres for Rahel thy yonger daughter.
19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.
20 And Iaakob serued seuen yeeres for Rahel, and they seemed vnto him but a [g] few dayes, because he loued her.
21 ¶ Then Iaakob said to Laban, Giue *me* my wife, that I may goe in to her, for my † terme is ended.
22 Wherefore Laban gathered together all the men of the place, and made a feast.
23 But [h] when the euening was come, he tooke Leah his daughter, and brought her to him, and he went in vnto her.
24 And Laban gaue his maide Zilpah to his daughter Leah, *to be* her seruant.
25 But when the morning was come, behold, it was Leah. Then said hee to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rahel? wherefore then hast thou beguiled me?
26 And Laban answered, It is not the [i] maner of this place to giue the yonger before the elder.
27 Fulfill seuen yeres for her, and we will also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.
28 Then Iaakob did so, and fulfilled her seuen yeeres, so he gaue him Rahel his daughter *to bee* his wife.
29 Laban also gaue to Rahel his daughter, Bilhah his maide *to be* her seruant.
30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeeres more.
31 ¶ When the Lord saw that Leah was despised, hee † made her [k] fruitfull: but Rahel *was* barren.
32 And Leah conceiued and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will [m] loue me.
33 And she conceiued again, and bare a sonne and said, Because the Lord heard that I was hated, he hath therefore giuen mee this *sonne* also, and she called his name Simeon.
34 And she conceiued againe & bare a sonne, and said, Now at this time wil my husband keepe mee company, because I haue borne him three sonnes: therefore was his name called Leui.
35 Moreouer, she conceiued againe and bare a sonne, saying, Now will I || praise the Lorde: * therefore shee called his name Iudah, and † left bearing.

CHAP. XXX.

4.9 Rahel and Leah being both barren, giue their maides vnto their husband, and they beare him children. 15 Leah giueth mandrakes to Rahel that Iaakob might lie with her. 22 Laban is enriched for Iaakobs sake. 43 Iaakob is made very rich.

AND when Rahel saw that she bare Iaakob no children, Rahel enuied her sister, and said vnto Iaakob, Giue me children, or else I die.
2 Then Iaakobs anger was kindled against Rahel & he said, Am I [n] in Gods stead, which hath witholden from thee the fruit of the wombe?
3 And she sayd, Behold my maid Bilhah, goe in to her and she shall beare vpon my [b] knees, and † I shall haue children also by her.
4 Then shee gaue him Bilhah her maide to wife, and Iaakob went in to her.
5 So Bilhah conceiued & bare Iakob a sonne.
6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called shee his name Dan.
7 And Bilhah Rahels mayde conceiued again, and bare Iaakob the second sonne.
8 Then Rahel said, With † [c] excellent wrestlings

a That is, went foorth on his iourney.
† *Ebr. to the land of the children of the East.*
b Thus he was directed by the onely prouidence of God, who brought him also to Labans house.
c It seemeth that in those dayes the custome was to call euen strangers, brethren.
d Or, is he in peace? by the which word the Ebrewes signifie all prosperitie.
|| *Or, mybeare.*
e That is, the cause why he departed from his fathers house, and what he saw in the way.
f That is, of my blood and kinred.
|| *Or, bleare eyed.*
g Meaning, after that the yeeres were accomplished.
h The cause why Iaakob was deceiued, was, that in old time the wife was couered with a vaile when she was brought to her husband, in signe of chastitie and shamefastnesse.
i Hee esteemed more the profite that he had of Iaakobs seruice, then either his promise of the maner of the countrey, though he alleaged custome for his excuse.
† *Ebr. opened her wombe.*
k This declareth that oft times they which are despised of men are fauoured of God.
l Here by appeareth that she had recourse to God in her affliction.
m For children are a great cause of mutuall loue betweene man and wife.
|| *Or, confesse.*
* *Matth. 1. 2.*
† *Ebr. stood from bearing.*
n It is onely God that maketh barren and fruitfull, and therfore I am not in fault.
b I will receiue her children on my lap, as though they were mine owne.
† *Ebr. I shall bee builded.*
† *Ebr. wrestlings of God.*
c The arrogancie of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefite of God to beare children.

lings haue I wrestled with my sister, and haue gotten the vpper hand: and shee called his name Naphtali.

9 And when Leah saw that shee had left bearing, shee tooke Zilpah her maide, and gaue her Iaakob to wife.

10 And Zilpah Leahs maid bare Iaakob a son.

11 Then sayd Leah, d A company commeth: and she called his name Gad.

12 Againe, Zilpah Leahs maide bare Iaakob another sonne.

13 Then saide Leah, Ah, blessed am I, for the daughters will blesse me: and shee called his name Asher.

14 ¶ Now Reuben went in the dayes of the wheate harueſt, and found e mandrakes in the field, and brought them vnto his mother Leah. Then said Rahel to Leah, Giue mee, I pray thee, of thy sonnes mandrakes.

15 But shee answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then saide Rahel, Therefore hee shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the fielde in the euening, and Leah went out to meete him, and said, Come in to me, for I haue † bought and paid for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah, and shee conceiued, and bare vnto Iaakob the fift sonne.

18 Then said Leah, God hath giuen *me* my reward, because I gaue my f maid to my husband: and she called his name Issachar.

19 After, Leah conceiued againe, and bare Iaakob the sixt sonne.

20 Then Leah saide, God hath endowed mee with a good dowry: now will mine husband dwell with mee, because I haue borne him sixe sonnes: and she called his name Zebulun.

21 After that, shee bare a daughter, and she called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, and || opened her wombe.

23 So shee conceiued and bare a sonne, and sayd, God hath taken away my g rebuke.

24 And shee called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And assoone as Rahel had borne Ioseph, Iaakob said to Laban, Send mee away, that I may goe vnto my place and to my countrey.

26 Giue *me* my wiues aud my children, for whom I haue serued thee, and let me goe: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue now found fauour in thy sight, *tary*: I haue || perceiued that the Lord hath blessed me for thy sake.

28 Also he sayd, appoint vnto mee thy wages, and I will giue it *thee*.

29 But hee said vnto him, Thou knowest what seruice I haue done thee, and in what taking thy cattell haue beene || vnder me.

30 For the litle that thou hadst before I came, is increased into a multitude: and the Lord hath blessed thee † by my comming: but now when shall h I trauell for mine owne house also?

31 Then he said, What shall I giue thee? And Iaakob answered, thou shalt giue me nothing at all: if thou wilt doe this thing for me, I will returne, feede, and keepe thy sheepe.

32 I will passe thorow all thy flockes this day, *and* || separate from them all the sheepe with little spots and great spots, and all || blacke lambes among the sheepe, and the great spotted, and little spotted among the goates: i and it shall bee my wages.

33 So shall my k righteousnesse answere for me hereafter, when it shall come for my reward before thy face, *and* euery one that hath not little or great spots among the goates, and blacke among the sheepe, the same shalbe || theft with me.

34 Then Laban sayde, Goe to, would God it might be according to thy saying.

35 Therefore || hee tooke out the same day the he goates that were particoloured and with great spots, and all the she goates with little and great spots, *and* all that had white in them, and all the || blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob l tooke rods of greene popular, and of hazell, and of the chestnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then he put the rods, which he had pilled, in the gutters *and* watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate when they came to drinke)

39 And the sheepe || were in heate before the rods, and *afterward* brought forth yong of particolour, and with small and great spots.

40 And Iaakob parted these lambes, and turned the faces of the flocke towards *these lambes* particoloured, and all manner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselues, and put them not with Labans flocke.

41 And in euery ramming time of the m stronger sheepe, Iaakob layed the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Iaakobs.

43 So the man increased exceedingly, and had many flocks, and maid seruants, and men seruants, and camels and asses.

CHAP. XXXI.

1 *Labans children murmure against Iaakob.* 3 *God commaundeth him to returne to his countrey.* 13. 14. *The care of God for Iaakob.* 19 *Rahel stealeth her fathers idoles.* 23 *Laban followeth Iaakob.* 44 *The couenant betwene Laban and Iaakob.*

NOw hee heard the a words of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

2 Also Iaakob behelde the countenance of Laban † that it was not towards him as in times past:

3 And the Lord had said vnto Iaakob, Turne againe into the land of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then sayd he vnto them, I see your fathers countenance, that it is not toward me † as it was woont, and the b God of my father hath beene with me.

6 And yee know that I haue serued your father with all my might.

d That is, God doth increase me with a multitude of children: for so Iaakob doth expound this name Gad, Cha.49.19.

e Which is a kinde of herbe, whose roote hath a certaine likenesse of the figure of a man.

† Heb. *by my bought.*

f In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

g Because fruitfulnesse came of Gods blessing, who said, Increase and multiply: barrennesse was counted as a curse.

h Or, *tried by experience.*

i Or, *with me.*

† Heb. *at my foote.*

h The order of nature requireth, that euery one prouide for his owne family.

Or, *separate them.*

Or, *red.*

i That which shall hereafter be thus spotted.

k God shall testifie for my righteousdealing by rewarding my labours.

Or, *counted this.*

Or, *Laban.*

Or, *red, or brown.*

l Iaakob herein vsed no deceit: for it was Gods commandement, as he declareth in the next chapter, verse 9. and 11.

Or, *continued.*

m As they which tooke the ramme about September, and brought forth about March: so the feebler in March, and lambed in September.

a The children vttered in words, that which the father disembled in heart for the conueniencie: thinke that what soeuer they cannot snatch is pluckt from them.

† Heb. *as he, not be with him, as yesterday and yesterday.*

† Heb. *as yesterday and before yesterday.*

b The God whom my father worshipped.

r, many times.

7 But your father hath deceiued mee, and changed my wages ten times: but God suffered him not to hurt me.

8 If he thus said, The spotted shall be thy wages, then all the sheepe bare spotted: and if he said thus, The parti-coloured shall be thy reward, then bare all the sheepe parti-coloured.

c This declareth that the thing which Iaakob did before, was by Gods commandement, and not through deceit.

9 Thus hath c God taken away your fathers || substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eyes, and sawe in a dreame, and beholde, the hee goates leaped vpon the shee goates that were parti-coloured with little and great spots spotted.

11 And the Angel of God said to mee in a dreame, Iaakob. And I answered, Loe, I am here.

12 And hee saide, Lift vp now thine eyes, and see all the hee goates leaping vpon the shee goates that are parti-coloured, spotted with little and great spots: for I haue seene all that Laban doth vnto thee.

d This Angel was Christ, which appeared to Iaakob in Beth el and hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing.

13 d I am the God of Beth-el, where thou* anointedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this countrey, and returne vnto the land where thou wast borne.

* Chap. 28. 18.

14 Then answered Rahel and Leah, and saide vnto him, Haue wee any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath e sold vs, and hath eaten vp and consumed our money.

e For they were giuen to Iaakob in recompence of his seruice: which was a kinde of sale.

16 Therefore all the riches which God hath taken from our father, is ours and our childrens: now then, whatsoeuer God hath sayde vnto thee, doe it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And he caried away all his flockes, and all his substance, which hee had gotten, *to wit*, his riches, which he had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to shere his sheepe, then Rahel stole her fathers f idoles.

f For so the word here signifieth, because Laban calleth them gods, verse 30.

20 Thus Iaakob || stole away the heart of Laban the Aramite: for he told him not that he fled.

21 So he fled with all that he had, and hee rose vp, and passed the || riuer, and set his face toward mount Gilead.

22 And the third day after was it told Laban that Iaakob fled.

23 Then hee tooke his || brethren with him, and followed after him seuen dayes iourney, and || ouer tooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heed that thou speake not to Iaakob † ought saue good.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban *also* with his brethren pitched vpon mount Gilead.

26 Then Laban saide to Iaakob, What hast thou done? || thou hast euen stole away mine heart, and caried away my daughters as though they had beene taken captiues with the sword.

27 Wherefore didst thou flee so secretly, and steale away from me, and didst not tell me, that I might haue sent thee foorth with mirth and with songs, with timbrel, and with harpe?

28 But thou hast not suffered mee to kisse my sonnes and my daughters: now thou hast done foolishly in doing *so*.

29 I am † able to do you euill: but the g God of your father spake vnto me yesternight, saying, Take heed that thou speake not to Iaakob ought saue good.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, *yet* wherefore hast thou stollen my gods?

31 Then Iaakob answered and said to Laban, Because I was afraide, and thought that thou wouldest haue taken thy daughters from me.

32 *But* with whom thou findest thy gods || let him not liue. Search thou before our brethren what I haue *of thine*, and take it to thee, (but Iaakob wist not that Rahel had stollen them.)

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, but found *them* not. So he went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idoles, and put them in the camels || litter, and sate downe vpon them) and Laban searched all the tent, but found *them* not.

35 Then said she to her father, † My lord, bee not angry that I cannot rise vp before thee: for the custome of women *is* vpon me: so he searched but found not the idoles.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered, and said to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine houshold stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twenty yeere haue I beene with thee: thine ewes and thy goates haue not || cast their yong, and the rams of thy flock haue I not eaten.

39 † Whatsoeuer was torne *of beasts*, I brought it not vnto thee, *but* made it good my selfe: * of mine hand diddest thou require it, *were it* stollen by day, or stollen by night.

40 I was in the day consumed with heate, and with frost in the night, and my || sleepe departed from mine eyes.

41 Thus haue I beene twenty yeeres in thine house, and serued thee fourteene yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the h feare of Izhak had beene with mee, surely thou hadst sent mee away now emptie: *but* God beheld my tribulation, and the labour of mine hands, and rebuked *thee* yesternight.

43 Then Laban answered, and saide vnto Iaakob, The e daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest is mine: and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore i come and let vs make a couenant, I and thou, which may bee a witnesse betweene me and thee.

45 Then tooke Iaakob a stone, and set it vp *as* a pillar:

46 And Iaakob saide vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it || Tegar-sahadutha, and Iaakob called it k Galeed.

48 For Laban said, This heape is witnesse betweene mee and thee this day: therefore he called the

r, many times.

c This declareth that the thing which Iaakob did before, was by Gods commandement, and not through deceit.

|| Or, cattell.

d This Angel was Christ, which appeared to Iaakob in Beth el and hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing.

* Chap. 28. 18.

e For they were giuen to Iaakob in recompence of his seruice: which was a kinde of sale.

f For so the word here signifieth, because Laban calleth them gods, verse 30.

|| Or, went away priuily from Laban.

|| Or, Euphrates.

|| Or, kinsfolkes and friends.

|| Or, toyned with him.

† Ebr. from good vnto euill.

|| Or, conueyed thy selfe away priuily.

† Ebr. power in my vnne hand.

g He was an idolater, and therefore would not acknowledge the God of Iaakob for his God.

|| Or, let him die.

|| Or, straw, or saddle.

† Ebr. let not angry be in the eyes of my lord.

|| Or, beene barren.

† Ebr. the torne, or taken by pray.

* Exod. 22. 12.

|| Or, I slept not.

h That is, the God whom Iaakob did feare and reuerence.

i His conscience re proued him of his misbehauiour toward Iaakob, and therefore mouued him to seeke peace.

|| Or, the heape of witnesse.

k The one name of the place in the Syrian tongue, and the other in the Ebrew tongue.

the name of it Galeed.

49 Also *he called it* ‖ Mizpah, because he sayd, The Lord [l] looke betweene mee and thee, when we shalbe ‖ departed one from another,

50 If thou shalt vexe my daughters, or shalt take [m] wiues beside my daughters: *there u* no man with vs, behold, God *n* witnesse betweene me and thee.

51 Moreouer Laban sayd to Iaakob, Beholde this heape, and behold the pillar, which I haue set betweene me and thee.

52 This heape *shall be* witnesse, and the pillar *shall be* witnesse, that I will not come ouer this heape, to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of [n] Nahor, *and* the God of their father be iudge, betweene vs: but Iaakob sware by the [o] feare of his father Izhak.

54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eate ‖ bread: and they did eate bread, and tarried all night in the mount.

55 And earely in the morning Laban rose vp and kissed his sons and his daughters, and [p] blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9. 10 Hee prayeth vnto God confessing his vnworthinesse. 13 He sendeth presents vnto Esau. 24. 28. He wrestled with the Angel, who nameth him Israel.

NOw Iaakob went foorth on his iourney, and * the Angels of God met him.

2 And when Iaakob saw them, he said, [a] This is Gods hoste, and called the name of the same place ‖ Mahanaim.

3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

4 To whom he gaue commandement, saying, Thus shall yee speake to my [b] lord Esau: Thy seruant Iaakob sayeth thus, I haue beene a stranger with Laban, and tarried vnto this time.

5 I haue beeues also and asses, sheepe, and men seruants, and women seruants, and haue sent to shew my lord, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and he also commeth against thee, and foure hundreth men with him.

7 Then Iaakob was [c] greatly afraid, and was sore troubled, and diuided the people that was with him, and the sheepe, and the beeues, and the camels into two companies.

8 For he said, If Esau come to the one company and smite it, the other company shall escape.

9 ¶ Moreouer Iaakob said, O God of my father Abraham, & God of my father Izhak, Lord which * saidest vnto me, Returne vnto thy countrey, and to thy kinred, and I will doe thee good,

10 I am not † worthy of the least of all the mercies, and all the truth, which thou hast shewed vnto thy seruant: for with my [d] staffe came I ouer this Iorden, and now haue I gotten two bands.

11 I pray thee deliuer mee from the hand of my brother, from the hand of Esau: for I feare him, least hee will come and smite mee, *and* the [e] mother vpon the children.

12 For thou sayedst, I will surely doe thee good, and make thy seede as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And hee tarried there the same night, and tooke of that which came to hand, a [f] present for Esau his brother:

14 Two hundred shee goates and twenty hee goates, two hundred ewes and twenty rammes:

15 Thirty milch camels with their colts, forty kine, and ten bullockes, twenty shee asses and ten foales.

16 So hee deliuered them into the hand of his seruants euery droue by themselues, and said vnto his seruants, Passe before mee, and put a space betweene droue and droue.

17 And hee commanded the formost, saying, If Esau my brother meete thee, and aske thee, saying, Whose *seruant* art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, *They be* thy seruant Iaakobs: it is a present sent vnto my lord Esau; and behold, he himselfe also is behind vs.

19 So likewise commanded he the second, and the third, & all that followed the droues, saying, after this manner ye shall speake vnto Esau, when ye finde him.

20 And ye shall say moreouer, Behold, thy seruant Iaakob *commeth* after vs (for hee thought, I [g] will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will † accept me.)

21 So went the present before him: but hee tarried that night with the company.

22 And he rose vp the same night, and tooke his two wiues and his two mayds, and his eleuen children, and went ouer the foord Iabbok.

23 And he tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a [h] man with him vnto the breaking of the day.

25 And he saw that hee could not [i] preuaile against him: therefore hee touched the hollow of his thigh, and the hollow of Iaakobs thigh was loosed, as he wrestled with him.

26 And he said, Let mee goe, for the morning appeareth. Who answered, * I will not let thee goe except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, Iaakob.

28 Then sayd he, * Thy name shall be called Iaakob no more, but Israel: because thou hast had [k] power with God thou shalt also preuayle with men.

29 Then Iaakob demanded, saying, Tell me, I pray thee, thy name. And he said, Wherefore now doest thou aske my name? and hee blessed him there.

30 And Iaakob called the name of the place, Peniel: for *sayd he*, I haue seene God face to face, and ‖ my life is preserued.

31 And the sunne rose to him as he passed Peniel, and he [l] halted vpon his thigh.

32 Therefore the children of Israel eat not of the sinewe that shranke in the hollow of the thigh, vnto this day: because hee touched the sinewe that shranke in the hollow of Iaakobs thigh.

CHAP. XXXIII.

1 Esau and Iaakob meete and are agreed. 11 Esau receiueth his gifter. 19 Iaakob buyeth a possession, 20 And buildeth an altar.

And

‖ *Or, watch ower.* l To punish the trespasser. ‖ *or, bid.*

m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.

n Behold how the idolaters mingle the true God with their fained gods. o Meaning by the true God whom Izhak worshipped. ‖ *Or, meate.* p Wee see that there is euer some seed of the knowledge of God in the hearts of the wicked.

* *Chap.* 48. 16.

a He acknowledgeth Gods benefits, who for the preseruation of his, sendeth hosts of Angels. ‖ *Or, stuff.*

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spirituall promise.

c Albeit he was comforted by the Angels, yet the infirmitie of the flesh doth appeare.

* *Chap* 31. 13. † *Heb. I am lesse then all thy mercies.*

d That is, poore and without all prouision.

e Meaning, he wil put all to death: this prouerbe commeth of them which kill the bird together with her yong ones.

f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.

g He thought in no lesse to depart with these goods, to the intent he might follow the vocation whereunto God called him. † *Ebr. receiue my face.*

h That is, God in forme of man.

i For God assaileth his with the one hand, and vpholdeth them with the other.

* *Hose.* 12 4.

* *Chap* 35. 10.

k God gaue Iaakob both power to ouercome and also the praise of the victory.

‖ *Or my soules deliuerer.*

l The faithfull so ouercome their tentations, that they teele the smart thereof, to the intent that they should not glory, but in their humbility.

AND as Iaakob lift vp his eyes, and looked, behold, Esau came, and with him foure hundreth men: and he [a] diuided the children to Leah, and to Rahel, and to the two maides.

2 And he put the maides, and their children foremost, and Leah and her children after, and Rahel and Ioseph hindermost.

3 So he went before them, and [b] bowed himselfe to the ground seuen times, vntill hee came neere to his brother.

4 Then Esau ranne to meete him, and embraced him, and fel on his necke, and kissed him, and they wept.

5 And he lift vp his eyes and saw the women and the children, and said, Who are these with thee? And hee answered, *They are* the children whom God of his grace hath giuen thy seruant.

6 Then came the maides neere, they and their children, and [c] bowed themselues.

7 Leah also with her children came neere, and made obeysance: and after Ioseph and Rahel drew neere, and did reuerence.

8 Then he said, What meaneth thou by all this droue, which I met? Who answered, *I haue sent it* that I may finde fauour in the sight of my lord.

9 And Esau said, I haue enough, my brother: keepe that which thou hast to thy selfe.

10 But Iaakob answered, Nay, I pray thee, if I haue found grace now in thy sight, then receiue my present at mine hand: for [d] I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee take my || blessing, that is brought thee: for God hath had mercy on me, and therefore I haue all things: so he [e] compelled him, and he tooke it.

12 And he said, Let vs take our iourney and goe, and I will goe before thee.

13 Then he answered him, My lord knoweth, that the children *are* tender, and the ewes & kine with yong vnder mine hand: and if they should ouerdriue them one day, all the flocke would die.

14 Let now my lord go before his seruant, and I will driue softly, according to the pace of the cattell, which is before me, and as the children be able to endure vntil [f] I come to my lord vnto Seir.

15 Then Esau said, I will leaue then some of my folke with thee. And he answered, What *needeth* this? let me finde grace in the sight of my lord.

16 ¶ So Esau returned, *and went* his way that same day vnto Seir.

17 And Iaakob went forward toward Succoth, and built him an house, and made boothes for his cattell: therefore he called the name of the place || Succoth.

18 ¶ Afterward Iaakob came safe to Shechem a city, which is in [y] land of Canaan, when he came from || Padan Aram, and pitched before the city.

19 And there hee bought a parcell of ground, where hee pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundreth || pieces of money.

20 And he set vp there an altar, and called it The mighty God of Israel.

a That if the one part were assailed, the other might escape.

b By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Esaus wrath.

c Iaakob and his familie are the image of the Church vnder the yoke of tyrants which for feare are brought to subiection.

d In that that his brother embraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

|| Or, gift.

e By earnest intreate.

f He promised that which (as seemeth) his minde was not to performe.

|| Or, tents.

|| Or, Mesopotamia.

|| Or, lambes, or money so marked.

g He calleth the signe the thing which it signifieth, in token that God had mightily deliuered him.

CHAP. XXXIIII.

2 Dinah is rauished. 8 Hamor asketh her in marriage for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes, and the persuasion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reproueth his sonnes.

THen Dinah the daughter of Leah, which she bare vnto Iaakob, [a] went out to see the daughters of that countrey.

2 Whom when Shechem the sonne of Hamor the Hiuite, lord of that countrey saw, hee tooke her, and lay with her, and † defiled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: and he loued the maid, and † spake kindly vnto the maid.

4 Then sayd Shechem to his father Hamor, saying, [b] Get me this mayd to wife.

5 (Now Iaakob heard that hee had defiled Dinah his daughter: and his sonnes were with his cattell in the field: therefore Iaakob held his peace, vntill they were come)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the sonnes of Iaakob were come out of the field and heard it, it grieued the men, and they were very angrie, because hee had wrought || villenie in Israel, in that he had lien with Iaakobs daughter: † which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make || affinity with vs: giue your daughters vnto vs, and take our daughters vnto you.

10 And yee shall dwell with vs, and the land shall be before you: dwell and doe your businesse in it, and haue your possessions therein.

11 Shechem also said vnto her father and vnto her brethren, || Let me finde fauour in your eyes, and I will giue whatsoeuer you shall appoint me.

12 ¶ Aske of me abundantly both dowry and gifts, and I will giue as ye appoint me, so that ye giue me the maid to wife.

13 Then the sonnes of Iaakob answered Shechem and Hamor his father, talking deceitfully because he had defiled Dinah their sister,

14 And they said vnto them, [c] We cannot doe this thing, to giue our sister to an vncircumcised man: for that were [d] a reproofe vnto vs.

15 But in this will we consent vnto you, if ye will be as we *are*, that euery man child among you be [e] circumcised:

16 Then will wee giue our daughters to you, and wee will take your daugters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circucised, then wil we take our daughter, & depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne,

19 And the yong man deferred not to doe the thing, because he loued Iaakobs daughter: he was also the || most set by of all his fathers house.

20 ¶ Then Hamor and Shechem his sonne went vnto the [f] gate of their city, and communed with the men of their citie, saying,

21 These men are [g] peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath roume enough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Onely herein will the men consent vnto vs for to dwell with vs, and to bee one people, if all the men children among vs bee circumcised as they are circumcised.

23 Shall not [h] their flocks and their substance and all their cattell be ours? onely let vs consent *herein* vnto them, and they will dwell with vs.

24 And vnto Hamor and Shechem his sonne hearkened all that went out of the gate of his citie:

a Dinah is rauished.

† Heb. bound her.

† Heb. spake to the heart of the maid.

b This prouoketh that the consent of parents is requisite in marriage, seeing the very infidels did also obserue it as a thing necessary

|| Or, villy.

† Heb. and it shall not be so done.

|| Or, marriage.

|| Or, grant my request.

† Heb. multiply ye greatly the dowry.

c They made the holy ordinance of God a meane to compasse their wicked purpose

d As it is abomination for them that are baptized to ioyne with infidels.

e Their fault is the greater, in that they make religion a cloake for their craft.

|| Or, most honourable.

f For the people vsed to assemble there, and iustice was also ministred.

g Thus many pretend to speake for a publike profit, when they onely speake for their own priuate gaine and commodity.

h Thus they lacke no kind of persuasion which preferre their owne commodities before the common wealth.

a This example teacheth † too much libertie is not to be giuen to yoth

tie: and all the men children were circumcised, *out* of all that went out of the gate of his citie.

25 And on the third day (when they were sore) two of the sonnes of Iaakob, [i] Simeon and Leui, Dinahs brethren tooke either of them his sword and went into the citie boldly, and * slew [k] euery male.

26 They slew also Hamor and Shechem his sonne with the edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 *Againe*, the *other* sonnes of Iaakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

28 They tooke their sheepe and their beeues, and their asses, and whatsoeuer was in the citie, and in the fieldes.

29 Also they caried away captiue and spoyled all their goods, and all their children, and their wiues, and all that was in the houses.

30 Then Iaakob said to Simeon and Leui, Yee haue troubled mee, and made me || stinke among the inhabitants of the land, *yea* the Canaanites, as the Perizzites, and I being fewe in number, they shall gather themselues together against me, and slay mee, *and* so shall I and my house bee destroyed.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 Iaakob at Gods commaundement goeth vp to Beth-el, to build an Altar. 2 He reformeth his houshold. 5 God maketh the nations of Iaakob afraide. 8 Deborah dieth. 12 The land of Canaan is promised him. 18 Rahel dieth in labour. 22 Reuben lieth with his fathers concubine. 23 The sonnes of Iaakob. 27 The death of Izhak.

THen [a] God said to Iaakob, Arise, goe vp to Beth-el, and dwell there, and make there an Altar vnto God, that appeared vnto thee, * when thou fleddest from Esau thy brother.

2 Then said Iaakob vnto his houshold and to al that were with him, Put away the strange gods that are among you, and [b] clen e your selues, and change your garments.

3 For we will rise and goe vp to Beth-el, and I wil make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which *were* in their hands, & all their [c] earerings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the [d] feare of God was vpon the cities that were round about them: so that they did not followe after the sonnes of Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an Altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nourse died, and was buried beneath Beth-el vnder an oke: and he called the name of it, || Allon Bachuth.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God said vnto him, Thy name is Iaakob: thy name shalbe no more called Iaakob, but * Israel shall bee thy name: and hee called his name Israel.

11 Againe God said vnto him, I am God || all sufficient. Grow, and multiply: a nation and a multitude of nations shall spring of thee, and Kings shall come out of thy loynes.

12 Also I will giue the land, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seed after thee, will I giue that land.

13 So God [e] ascended from him in the place where he had talked with him.

14 And Iaakob set vp a pillar in the place where hee talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iaakob called the name of the place where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was [f] about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailing, she was in perill.

17 And when she was in paines of her labour, the midwife sayde vnto her, Feare not, for thou *shalt haue* this sonne also.

18 Then as shee was about to yeelde vp the ghost (for she died) she called his name Ben-oni, but his father called him Beniamin.

19 Thus * died Rahel, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Iaakob set a [g] pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israel dwelt in that land, Reuben went, and [h] lay * with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph & beniamin.

25 And the sonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maid: Gad and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a city of Arbah: This is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the ghost and died, and was * gathered vnto his people, being olde and full of dayes: and his sonnes Esau and Iaakob buried him.

CHAP. XXXVI.

1 The wiues of Esau. 9 Iaakob and Esau are rich. 9 The genealogie of Esau. 24 The finding of mules.

NOw these are [a] the generations of Esau, which is Edom.

2 Esau tooke his wiues of the [b] daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholiabamah the daughter of Anah, the daughter of Zibeon an Hiuite,

3 And *tooke* Basemath Ismaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieush, and Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the land of Canaan.

6 So Esau tooke his wiues and his sonnes, and his daughters, and all the soules of his house & his flocks, & all his cattell, & all his substance, which hee

i For they were the chiefe of the company.
* Chap.49.6.
k The people are punished with their wicked princes.
† Ebr. mouth of the sword.
|| Or, so be abhorred.
a God is euer at hand to succour his in their troubles.
* Chap.28.13.
b That by this outward acte they should shew their inward repentance.
c For therein was some signe of superstition, as in tables and Agnus deis.
d Thus, notwithstanding the inconuenience that came before, God deliuered Iaakob.
* Chap.28.19.
|| Or, oke of lamentation.
* Chap.32.28.
|| Or, Almighties.
e As God is said to descend, when he sheweth some signe of his presence: so is he said to ascend, when the vision is ended.
f The Ebrewe word signifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney.
* Chap.48.7.
g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come, which was not generally reuealed.
h Thus teacheth that the fathers were not chosen for their merits, but by Gods onely mercies whose election by their faults was not changed.
* Chap.49.4.
* Chap.35.8.
a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.
b Besides those wiues whereof is spoken, Chap. 26.34.
* 1. Chron.2.35.

e Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promise. * Iosh 24.4.

he had gotten in the land of Canaan, and e went into *another* countrey from his brother Iaakob.

7 For their riches were so great that they could not dwell together, and the land wherein they were strangers, could not receiue them because of their flocks.

8 *Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of || Edom in mount Seir.

|| Or, the Edomites.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, *and* Reuel the sonne of Bashemath the wife of Esau.

* 1. Chron. 1. 35.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And the e are the || sonnes of Reuel: Nahath, and Zerah, Shammah, & Mizzah: these were the sonnes of Bashemath Esaus wife.

|| Or, nephewes.

14 ¶ And these were the sonnes of Aholibamah, the daughter of Anah, || daughter of Zibeon Esaus wife: for she bare vnto Esau, Ieush, and Iaalam, and Korah.

|| Or, nieces.

15 ¶ These were || d dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz,

|| Or, chiefe men.
d If Gods promise be so sure towards them which are not of his houshold, how much more will he performe the same to vs?

16 Duke Korah, duke Gatam, duke Amalek: these are the dukes *that came* of Eliphaz in the land of Edom: these were the || sonnes of Adah.

|| Or, nephewes.

17 ¶ And these are the sonnes of Reuel Esaus sonne: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes *that came* of Reuel in the land of Edom: these are the || sonnes of Bashemath Esaus wife.

|| Or, nephewes.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: duke Ieush, duke Iaalam, duke Korah: these dukes *came* of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the dukes of them. This *Esau* is Edom.

20 ¶ * These are the sonnes of Seir the Horite, which e inhabited the land *before*, Lotan, and Shobal, and Zibeon, and Anah,

* 1. Chron. 1. 38.
e Before that Esau did there inhabite.

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Hemam, and Lotans sister *was* Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho and Onam.

24 And these are the sonnes of Zibeon: both Ajah, & Anah. this was Anah that found f mules in the wilderness, as hee fedde his father Zibeons asses.

f Who not contented with those kinds of beasts, which God had created, found out the monstrous generation of mules between the asse and the mare.

25 And the children of Anah were these: Dishon, and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Esban, and Ithran, and Cheran.

27 The sonnes of Ezer are the e: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are the e: Vz, and Aran.

29 These are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan. These be the dukes of the Horites, after their dukedoms in the land of Seir.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer, Psal. 102. 28.

31 ¶ And these are the g Kings that reigned in the land of Edom, before there reigned *any* King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie *was* Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie *was* Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of h Rehoboth by the riuer, reigned in his stead.

h Which citie is by the Riuer Euphrates.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his city *was* Pau: and his wiues name Mehetabel the daughter of Matred, the || daughter of Mezahab.

|| Or, niece.

40 Then these are the names of the dukes of Esau, according to their families, their places *and* by their names: duke Timna, duke Aluah, duke Ietheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of i Edom.

i Of Edom came the Idumeans.

CHAP. XXXVII.

1 Ioseph accusth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ismaelites. 34 Iaakob bewailes his Ioseph.

IAakob now dwelt in the land, wherein his father was a stranger in the land of Canaan.

2 These are the a generations of Iaakob: *when* Ioseph was seuenteene yeeres old, he kept sheepe with his brethren, and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their || b euill saying.

a That is, the story of such things as came to him and his family, as Chap. 5. 1.

|| Or, slander.
b He complained of the euill words and iniuries which they spake and did against him.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his olde age, and he made him a coat of many || colours.

|| Or, sorres.

4 So when his brethren saw that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph c dreamed a dreame, and told his brethren, who hated him so much the more.

c God reuealed to him by a dreame what should come to passe.

6 For hee said vnto them, Heare I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding sheaues in the mids of the field: and lo, my sheafe arose and also stood vpright, and behold, your sheaues compassed round about, and did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they d hated him so much the more, for his dreames, and for his words.

d The more that God sheweth himselfe fauourable to his, the more doeth the malice of the wicked rage against them.

9 ¶ Againe he dreamed another dreame, and told his brethren, and said, Beholde, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen Starres did reuerence to me.

10 Then

10 Then hee told it vnto his father and to his bretheren, and his father [e] rebuked him, and saide vnto him, What is this dreame, which thou hast dreamed? shal I, and thy mother and thy brethren come indeed, and fall on the ground before thee?

11 And his brethren enuied him, but his father || [f] noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel sayd vnto Ioseph, Doe not thy brethren keepe in Shechem? come and I will send thee to them.

14 And he answered him, I am heare. Then he sayde vnto him, Goe now, see whether it be well with thy brethren, and how the flocks prosper, and bring me word againe. So he sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him, for loe, he was wandering in the field, and the man asked him, saying, What seeketh thou?

16 And he answered, I seeke my brethren: tell me, I pray thee where they keepe *theepe.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, euen before hee came at them, they [g] conspired against him for to slay him.

19 For they sayd one to another, Behold, this || dreamer commeth.

20 Come now therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then wee shall see, what will come of his dreames.

21 * But when Ruben heard *that*, hee deliuered him out of their hands, and sayd, † Let vs not kill him.

22 Also Reuben sayd vnto them, Shedde not blood, *but* cast him into this pit that is in the wildernesse, and lay no hand vpon him. *Thus he sayd*, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Nowe when Ioseph was come vnto his brethren, they stript Ioseph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and cast [h] him into a pit, and the pit *was* emptie, without water in it.

25 Then they sate them downe to eate bread, and they lift vp their eyes and looked, and behold, there came a company of Ishmeelites from Gilead, and their camels laden with spicery and || balme, and myrrhe, and were going to cary it downe into Egypt.

26 Then Iudah sayd vnto his brethren, What auaileth it if we slay our brother, though we keep his blood secret?

27 Come, and let vs sel him to the Ishmeelites, and let not our hands be vpon him: for he is our brother, *and* our flesh: and his brethren obeyed.

28 Then the * Medianites merchant men passed by, and they drew foorth and lift Ioseph out of the pit, and sold Ioseph vnto the [i] Ishmeelites for twenty *pieces* of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioseph *was* not in the pit: then he rent his clothes,

30 And returned to his brethren, and said, The child is not *yonder*, and I, whither shall I goe?

31 And they tooke Iosephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 So they sent that particoloured coate, [k] and they brought it vnto their father, and sayde, This haue we found: see now whether it be thy sonnes coat, or no.

33 Then he knew it, and sayd, *It is* my sonnes coate: a wicked beast hath * deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his clothes, and put sackcloth about his loynes, and sorowed for his sonne a long season.

35 Then all his sonnes, and all his daughters rose vp to comfort him, but hee would not bee comforted, but said, || Surely I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites solde him into Egypt vnto Potiphar [l] an Eunuch of Pharaohs, *and* his || chiefe steward.

CHAP. XXXVIII.

2 The mariage of Iudah. 7. 9. The reuengeful of Er and Onan, and the vengeance of God that came vpon them. 18 Iudah dealeth with his daughter in Law Tamar. 24 Tamar is iudged to bee burnt for whoredome. 29.30 The birth of Pharez and Zarah.

AND at that time [a] Iudah went down from his brethren, and turned into a man called Hirah an Adullamite.

2 And Iudah saw there the daughter of a man called * Shuah a [b] Canaanite: and he tooke her *to wife*, and went in vnto her.

3 So she conceiued and bare a sonne, and hee called his name Er.

4 * And shee conceiued againe, and bare a sonne, and she called his name Onan.

5 Moreouer she bare yet a sonne, whom shee called Shelah: and *Iudah* was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er, his first borne *sonne*, whose name *was* Tamar.

7 * Now Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Iudah sayd vnto Onan, Goe in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise [c] vp seed vnto thy brother.

9 And Onan knew that the seede should not be his: therefore when he went in vnto his brothers wife, hee spilled it on the ground, lest hee should giue seed vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then said Iudah to Tamar his daughter in law, [d] Remaine a widow in thy fathers house, till Shelah my sonne grow vp, (for hee thought *thus*, Lest hee die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. Then Iudah when he had left mourning, went vp to his sheep-shearers to Timnah, hee and his neighbour Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in law goeth vp to Timnah, to sheare his sheepe.

14 Then shee put her widowes garments off from her, and couered *her* with a vaile, and wrapped her selfe, and sate downe in || Pethah-enaim, which is by the way to Timnah, because shee saw that Shelah was growen, and shee was not giuen vnto him to wife.

15 When Iudah sawe her, hee iudged her an whore

e Not despising the vision, but seeking to appraise his brethren.

|| *Or, kept diligently.* † He knew that God was author of the dreame, but he vnderstood not the meaning.

g The holy Ghost conceiteth not mens faults, as do vaine writers, which make vice vertue.

|| *Or, master of dreames.*

* *Chap 42.22.* † *Ebr let vs not smite his life.*

h Their hypocrisie appeareth in this, that they feared man more then God: and thought it was not murder, if they shed not his blood: or els had an excuse to couer their fault.

|| *Or, rosen, turpentine or triacle.*

* *Wisd.10.13. psal.105.17.*

i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here confound their names, as also appeareth verse 36. & chap.39.1. or else he was first offered to the Midianites, but sold to the Ishmeelites.

k So wit, the messengers which were sent.

* *Chap.44.28.*

|| *Or, I will mourne for him, so long as I liue.*

l Which word doth not alway signifie him that is gelded, but also him that is in some hie dignity.

|| *Or, captaine of the guard.*

a Moses describeth the genealogie of Iudah because the Messiah should come of him.

† *1. Chron.2 3.*

b Which affinity notwithstanding was condemned of God.

* *Numb.26.19.*

* *Numb.26.19.*

c This order was for the preseruation of the stocke, that the child begotten by the second brother should haue the name and inheritance of the first which is in the new Testament abolished.

d For she could not marry in any other family so long as Iudah would retaine her in his.

† *Ebr. was comforted.*

|| *Or, in the doore of the fountaines or wherewatere swoyneth.*

whore: for shee had couered her face.
16 And he turned to the way towards her, and
sayd, Come, I pray thee, let mee lie with thee (for
he e knew not that shee was his daughter in lawe)
And shee answered, What wilt thou giue mee for
to lie with me?
17 Then saide hee, I will send thee a kid of the
goats from the flocke: and shee said, *Well* if thou
wilt giue mee a pledge till thou send it.
18 Then he said, What is the pledge that I shal
giue thee? And shee answered, Thy signet, and thy
|| cloke, and thy staffe that is thine hand. So hee
gaue it her, and lay by her, and she was with
child by him.
19 Then she rose, and went, and put her vaile
from her, and put on her widowes rayment.
20 Afterward Iudah sent a kid of the goates
by the hand of his f neighbour the Adullamite,
for to receiue his pledge from the womans hand:
but he found her not.
21 Then asked hee the men of that place, say-
ing, Where is the whore *that sate* in Enaim by the
way side? And they answered, There was no
whore here.
22 Hee came therefore to Iudah againe, and
sayde, I cannot finde her, and also the men of the
place sayd, There was no whore there.
23 Then Iudah sayd, Let her take it to her, lest
we be † g shamed: beholde, I sent this kidde, and
thou hast not found her.
24 ¶ Now after three moneths, one tolde Iu-
dah, saying, Tamar thy daughter in lawe hath
played the whore, and lo, with playing the whore,
she is great with childe. Then Iudah sayde, Bring
ye her foorth, and let let be h burnt.
25 When she was brought foorth, shee sent to
her father in lawe, saying, By the man vnto whom
these things *pertaine*, am I with childe: and saide
also, Looke, I pray thee, whose these are, the seale,
and the cloke, and the staffe.
26 Then Iudah knew *them*, and sayde, Shee is
more righteous then I: for *she hath done it*, be-
cause I gaue her not to Shelah my sonne. So he lay
with her i no more.
27 ¶ Now, when the time was come that shee
should be deliuered, behold, there *were* twinnes
in her wombe.
28 And when she was in trauel, *the one* put out
his hand: and the midwife tooke, and bound a red
thread about his hand, saying, This is come out
first.
29 But when hee k plucked his hand backe a-
gaine, loe, his brother came out, and *the midwife*
sayde, How hast m thou broken the breach vpon
thee? And his name was called * Pharez.
30 And afterward came out his brother that
had the red *thread* about his hand, and his name
was called Zarah.

CHAP. XXXIX.

1 *Ioseph is sold to Potiphar.* 2 *God prosperetth him.* 7 *Potiphars wife temptetth him.* 13. 20 *Hee is accused and cast in prison.* 21 *God sheweth him fauour.*

NOw Ioseph was brought downe into Egypt:
and Potiphar a an Eunuch of Pharaohs (*and*
his chiefe steward an Egyptian) bought him at the
hand of the Ishmeelites, which had brought him
thither.
2 And the b Lord was with Ioseph, and hee
was a man that prospered, and was in the hou e of
his master the Egyptian.
3 And his master saw that the Lord *was* with
him, and that the Lord made all that hee did, to
prosper in his hand.
4 So Ioseph found fauour in his sight, and
serued him: and he made him c ruler of his house,
and put all that he had in his hand.
5 And from that time that he had made him
ruler ouer his house, and ouer all that he had, the
Lord d blessed the Egyptians house for Ioseph s
sake: and the blessing of the Lord was vpon all
that he had in the hou e, and in the field.
6 Therefore he left all that he had in Ioseph s
hand, e & took account of nothing *that was* with
him, saue onely of the bread which hee did eate,
And Ioseph was a faire person, and well fauoured.
7 Now therefore after these things, his ma-
sters wife cast her eyes vpon Ioseph: and said, f Lie
with mee.
8 But he refused, and said to his masters wife,
Beholde, my master knoweth not what *he hath*
in the house with me, but hath committed all that
he hath to mine hand.
9 There is no man greater in this house then I:
neither hath he kept any thing from me, but only
thee because thou art his wife: how then can I doe
this great wickednes, and *so* sinne against g God?
10 And albeit shee spake to Ioseph day by day
yet hee hearkened not vnto her to lie with her, *or*
to be in her company.
11 Then on a certaine day *Ioseph* entred into
the house to doe his businesse: and there was no
man of the houshold in the house:
12 Therefore she caught him by his garment,
saying, Sleep with me: but he left his garment in
her hand, and fled, and got him out.
13 Now when she saw that he had left his gar-
ment in her hand, and was fled out,
14 She called vnto the men of her house, and
tolde them, saying, Beholde, hee hath brought in
an Ebrew vnto vs || to mocke vs: who came in to
mee for to haue slept with me: but I h cryed with
a loud voyce.
15 And when he heard that I lift vp my voice
and cryed, he left his garment with mee, and fled
away, and got him out.
16 So she laid vp his garment by her, vntil her
lord came home.
17 Then shee tolde him || according to these
words, saying, The Ebrew seruant, which thou hast
brought vnto vs, came in to me, to mocke me.
18 But assoone as I lift vp my voyce and cry-
ed, he left his garment with me, and fled out.
19 Then when his master heard the words of
his wife, which she told him, saying, After this ma-
ner did thy seruant to mee, his anger was kindled.
20 And Ioseph s master took him, and put him
in i prison, in the place where the kings prisoners
lay bound, and there he was in prison.
21 ¶ But the Lord was with Ioseph, and
† shewed him mercie, and got him fauour in the
sight of the || master of the prison.
22 And the keeper of the prison committed to
Ioseph s hand all § prisoners that were in the pri-
son, and k whatsoeuer they did there, that did he.
23 And the keeper of the prison looked vnto
nothing that was vnder his hand, seeing that the
Lord *was* with him: for whatsoeuer hee did, the
Lord made it to prosper.

CHAP. XL.

8 *The interpretation of dreames is of God.* 12. 19 *Ioseph expounded the dreames of the two prisoners.* 23 *The ingratitude of the butler.*

And

e God had wonderfully blinded him, that he could not know her by her talke.

|| *Or, tie of thine hand.*

f That his wickednesse might not be knowen to others.

† *Ebr. in contempt.*
g He feareth man more then God.

h We see that the Law, which was written in mans heart, taught them that whoredome should be punished with death: albeit no law as yet was giuen.
i That is, shee ought rather to accuse me, then I her.
k For the horrour of the sinne condemned him.

l Their hainous sinne was signified by this monstrous birth.
m Or, the seperation betweene thee and thy brother.
* *1. Chron. 2. 4. Mat. 1. 3.*

a Read e chap. 37. 36.

b The fauour of God is the fountaine of all prosperitie.

c Because God prospered him, and so he made religion to serue his profit.
d The wicked are blessed by the company of the godly.

e For he was assured that all things should prosper well: therefore he ate and drank and toole no care.
f In this word he declareth the summe wherennot all her flatteries did tend.

g The feare of God preserued him against her continuall tentations.

|| *Or, to doe vs villany and shame.*
h This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and crafe.

|| *Or, after this manner.*

† *Ebr. in the prison house.*
i His euil intreatment in the prison may be gathered of the Psalme, 105. 18.
† *Ebr. inclined mercy vnto him.*
|| *Or, lord*
k That is, nothing was done without his commandement.

AND after these things, the butler of the King of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angry against his two ‖officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe Stewards house, in the prison *and* place where a Ioseph was bound.

4 And the chiefe Steward gaue Ioseph charge ouer them, and he serued them: and they continued a season in ward.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, b each one according to the interpretation of his dreame, *both* the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, behold they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, † Wherefore looke ye so sadly to day?

8 Who answered him, Wee haue dreamed *each one* a dreame, and there is none to interprete the same. Then Ioseph said vnto them, c are not interpretations of God? tell them me now.

9 So the chiefe butler told his dreame to Ioseph, and said vnto him, in my dreame, behold, a Vine *was* before me.

10 And in the Vine *were* three branches, and as it budded, her flowre came forth: and the clusters of the grapes waxed ripe.

11 And *I had* Pheraohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This d is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift vp thine head, & restore thee vnto thine † office, and thou shalt giue Pharaohs cup into his hand after the old maner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, and shew mercie, I pray thee, vnto me, and e make mention of me to Pharaoh, that thou mayest bring mee out of this house.

15 For I was stollen away by theft out of the land of the Ebrewes, and heere also haue I done nothing, wherefore they should put mee ‖ in the dungeon.

16 And when the chiefe baker saw that the interpretation was good, he sayd vnto Ioseph, Also mee thought in my dreame that I had three f white baskets on my head.

17 And in the vppermost basket there *was* of all maner baken meates for Pharaoh: & the birds did eat them out of the basket vpon mine head.

18 Then Ioseph answered, and said, g This is the interpretation thereof: The three baskets are three dayes:

19 Within three daves shal Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eate thy flesh from off thee.

20 ¶ And so the third day *which was* Pharaohs h birth day, he made a feast vnto all his seruants and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And hee restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph but forgate him.

‖ Or, eunuches, the word signifieth them that were in high estate, or them that were gelded.

a God worketh many wonderfull meanes to deliuer his.

b That is, every dreame had his interpretation, as the thing afterward declared.

† Ebr. why are your faces euill.

c Cannot God raise vp such as shall interpret such things?

d He was assured by the Spirit of God, that his interpretation was true.

† Ebr. place.

e He refused not the meanes to be deliuered, which he thought God had appointed.

‖ Or, in the pit.

f That is, made of white twigs, or as some read, baskets full of holes.

g He sheweth that the ministers of God ought not to conceale that, which God reuealeth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 Hee is made ruler ouer all Egypt. 43 Ioseph's name is changed. 50 He hath two sonnes, Manasseh and Ephraim. 54 The famine beginneth throughout the world.

AND † two yeres after Pharaoh also dreamed and behold he stood by a riuer,

2 And loe, there came out of the riuer seuen ‖ goodly kine and fat-fleshed, and they fedde in a ‖ meddow:

3 And loe, seuen other kine came vp after them out of the riuer, euill fauoured and leane-fleshed; and stood by the *other* kine vpon the brinke of the riuer.

4 And the euill fauoured and leane fleshed kine did eate vp the seuen welfauoured and fatte kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the b second time: and behold, seuen eares of corne grew vpon one stalke, ranke and goodly.

6 And loe, seuen thine eares, and blasted with the Eastwind sprang vp after them:

7 And the thine eares deuoured the seuen ranke and full eares: then Pharaoh awaked, and loe, *it was* a dreame.

8 Now when the morning came his spirit was c troubled: therefore hee sent and called all the soothsayers of Egypt, & all the wise men thereof, and Pharaoh tolde them his dreames: but d none could interprete them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I e call to minde my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, *both* mee and the chiefe baker.

11 Then wee dreamed a dreame in one night, *both* I, and he: we dreamed ech man according to the interpretation of his dreame.

12 And there *was* with vs a young man, an Ebrew, seruant vnto the chiefe steward, whome when we told, he declared our dreames to * vs, to euery one he declared according to his dreame.

13 And as hee declared vnto vs, so it came to passe: *for* hee restored me to mine office, and hanged him.

14 * Then sent Pharaoh, and f called Ioseph, and they brought him hastily out of prison, and he shaued him, & changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame and no man can interpret it, and I haue heard say of thee, *that when* thou heaest a dreame, thou canst interprete it.

16 And Ioseph answered Pharaoh, saying, g Without me God shall † answere for the wealth of Pharaoh.

17 And Pharaoh sayd vnto Ioseph, In my dreame, behold, I stood by the banke of the riuer:

18 And loe, there came vp out of the riuer seuen fat fleshed, and well fauoured kine, and they fed in the meadow.

19 And loe, seuen other kine came vp after them poore and very † euill fauoured, and leane fleshed: I neuer saw the like in all the lande of Egypt for euill fauoured.

20 And the leane and euill fauoured kine did

† Ebr. at the end of two yeres of dayes.

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph and to prouide for Gods Church.

‖ Or, faire to behold.

‖ Or, flaggie place.

b All these meanes God vsed to deliuer his seruant, and to bringe him into fauour and authoritie.

c This feare was enough to teach him that this vision was sent of God.

d The wise of the world vnderstand not Godsecrets: but to his seruants his will is reuealed.

e He confesseth his fault against the king before he speake of Ioseph.

* Read Chap. 40. 5.

* Psal 105. 20.

f The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

g As though he would say: if I interprete thy dreame, it cometh of God, and not of me.

† Ebr. answere peace.

† Ebr. naught.

eate vp the first seuen fat kine.

21 And when they had † eaten them vp, it could not bee knowne that they had eaten them, but they were still ill fauoured, as they were at the beginning: so did I awake.

22 Moreouer I saw in my dreame, and behold, seuen eares sprang out of one stalke, full and faire.

23 And loe seuen eares withered, thinne, *and* blasted with the East wind, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue tolde the Soothsayers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, h *Both* Pharaohs dreames are one. God hath shewed Pharaoh, what he is about to doe.

26 The seuen good kine are seuen yeeres, and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euill fauoured kine, that came out after them, are seuen yeres: and the seuen emptie eares blasted with the East wind, are seuen yeeres of famine.

28 This is the thing which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe,

29 Behold, there come seuen yeeres of great ‖ plentie in all the land of Egypt.

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shalbe forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shal the plentie ‖ be knowne in the land, by reason of this famine that *shall come* after: for it shalbe exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Now therefore let Pharaoh i prouide for a man of vnderstanding and wisedome, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plenteous yeeres.

35 Also let them gather all the food of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for food, in the cities, and let them keepe *it*.

36 So the foode shall bee for the prouision of the land, against the seuen yeeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we finde *such* a man as this, in whom *is* the k Spirit of God?

39 Then Pharaoh sayd to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisedome like vnto thee.

40 *Thou shalt be ouer mine house, and at thy † word shall all my people bee armed, onely in the Kings throne will I be aboue thee.

41 Moreouer Pharaoh said to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke off his ‖ ring from his hand, and put it vpon Ioseph hand, and arrayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So hee set him vpon the † best charet that he had, saue one: and they cryed before him, m Abrech, and placed him ouer all the land of Egypt.

44 Againe Pharaoh said vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his haud or his foote in all the land of Egypt.

45 And Pharaoh called Ioseph name ‖ Zaphnath-paaneah: and he gaue him to wife Asenath the daughter of Poti-pherah ‖ prince of On: then went Ioseph abroad in the land of Egypt.

46 ¶ And Ioseph *was* n thirty yeere old when he stood before Pharaoh King of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seuen plenteous yeres the earth † brought foorth store.

48 And he gathered vp all the food of the seuen plenteous yeeres, which were in the land of Egypt, and laid vp food in the cities: the food of the field, that was round about *every* citie, laid hee vp in the same.

49 So Ioseph gathered wheate like vnto the sand of the sea in multitude out of measure, vntill he left numbering for it *was* without number.

50 Now vnto Ioseph were borne * two sonnes (before the yeeres of famine came) which Asenath the daughter of Poti-pherah prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh: for God, *said he*, hath made me forget all my labour, and all my o fathers household.

52 Also he called the name of the second, Ephraim: for God, *said he*, hath made me fruitfull in the land of mine affliction.

53 ¶ So the seuen yeeres of the plentie that was in the land of Egypt, were ended.

54 *Then began the seuen yeeres of famine to come, according as Ioseph had sayd: and the famine was in all lands, but in all the land of Egypt was ‖ bread.

55 At the length all the land of Egypt was famished, and the People cryed to Pharaoh for bread. And Pharaoh sayd vnto all the Egyptians, Goe to Ioseph: what he saith to you, doe yee.

56 When the famine was vpon all the land, Ioseph opened all *places* wherein *the store was*, and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countreys ‖ came to Egypt to buy corne of Ioseph, because the famine was sore in all lands.

CHAP. XLII.

1 Ioseph's brethren come into Egypt to buy corne. 7 He knoweth them, and tryeth them. 24 Simon is put in prison. 26 The other returne to their father to fet Beniamin.

THen a Iaakob saw that there was ‖ food in Egypt, and Iaakob sayd vnto his sonnes, Why b gaze ye one vpon another?

2 And hee sayd, Beholde, I haue heard that there is food in Egypt, * Get you downe thither, and buy vs foode thence, that wee may liue and not die.

3 ¶ So went Iosephs ten brethren downe to buy corne of the Egyptians.

4 But Beniamin Iosephs brother would not Iaakob send with his brethren: for hee said, Left death should † befall him.

5 And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

† *Ebr. were gone into their inward parts.*

h Both his dreames tend to one end.

‖ *Or, abundance and fatnesse.*

‖ *Or, they shall remember no more the plentie.*

i The office of a true Prophet is not onely to shew the euil to come, but also the remedies for the same.

k None should be preferred to honour that haue not gifts of God meete for the same.

* *Psal. 105 21. Mac. 2. 53.*

† *Ebr. mouth.*

‖ Some read, the people shall kisse thy mouth: that is, shall obey thee in all things.

‖ *Or, his signes.*

† *Ebr. second charet.*

m In signe of honour, which word some expound, render father, or father of the king, or kneele downe.

‖ *Or, the expounder. or secret.*

n *Or, Priest.*

n His age is mentioned both to shew that his auuthoritie came of God, and also that he suffered imprisonment and exile twelue yeeres and moe.

† *Ebr made forgetfulnesse.*

* *Chap 46. 20 and 48. 5.*

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked and prosperitie caused him to forget it.

* *Psal. 105. 16.*

‖ *Or, foode.*

‖ *Or, came to Egypt to Ioseph.*

a This story shewed plainely that all things are governed by Gods prouidence for the profit of his Church.

‖ *Or, corne.*

b As men destitute of counsell.

* *Acts 7. 12.*

† *Ebr should mischeiue.*

6 Now Ioseph was gouernour of the land, who solde to all the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph saw his brethren, he knew them, and [c] made himselfe strange toward them, and spake to them roughly, and said vnto them, Whence come ye? Who answered, Out of the land of Canaan to buy vitaile.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And Ioseph remembred the [*] dreames, which he dreamed of them) and hee said vnto them, Yee are spies, *and* are come to see the † weakenesse of the land.

10 But they said vnto him, Nay, my lord, but to buy vitaile thy seruants are come.

11 Wee are all one mans sonnes: wee meane truely, and thy seruants are no spies.

12 But hee said vnto them, Nay, but yee are come to see the weakenesse of the land.

13 And they said, Wee thy seruants are twelue brethren, the sonnes of one man in the laud of Canaan: and behold, the yongest *a* this day with our father, and one ‖ is not.

14 Againe Ioseph said vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby ye shall be prooued: *by* [d] the life of Pharaoh, ye shall not goe hence, except your yongest brother come hither.

16 Send one of you which may fet your brother, and yee shall bee kept in prison, that your words may be proued, whether there be trueth in you: or els *by* the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third day, This doe, and liue: *for* I [e] feare God.

19 If yee be true men, let one of your brethren be bound in your prison house, and goe yee, carie food *for* the famine of your houses:

20 *But bring your yonger brother vnto mee, that your wordes may bee tried, and that yee die not: and they did so.

21 ¶ And they said one to another, [f] We haue verily sinned against our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare *him*: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the child, and ye would not heare? and lo, his [g] blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for he † spake vnto them by an interpreter.)

24 Then he turned from them, and [h] wept, and turned to them again, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Ioseph commanded that they should fill their sackes with wheate, and pure euery mans money againe in his sacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they laid their vitaile vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, hee spied his money: for loe, it was in his sackes mouth.

28 Then he said vnto his brethren, My money is restored: for loe, it is euen in my sack. And their heart † failed them, and they were ‖ astonished, and said one to another, What is this, *that* God hath done vnto vs?

29 ¶ And they came vnto Iaakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, *who is* lord of the land, spake roughly to vs, and put vs *in prison* as spies of the countrey.

31 And wee said vnto him, Wee are true men, *and* are no spies.

32 Wee be twelue brethren, sonnes of our father: one ‖ is not, and the yongest *is* this day with our father in the land of Canaan.

33 Then the lord of the countrey said vnto vs, Hereby shall I know if ye be true men: Leaue one of your brethren with me, and take *food* for the famine of your houses, and depart,

34 And bring your yongest brother vnto me, that I may know that yee are no spies, but true men: *so* will I deliuer you your brother and yee shall occupie in the land.

35 ¶ And as they emptied their sacks, behold, euery mans bundle of money was in his sacke: and when they and their father saw the bundels of their money, they were afraid.

36 Then Iaakob their father said to them, Yee haue robbed mee of my children: Ioseph is not, and Simeon is not, and ye will take Beniamin: all these things ‖ are against [k] me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee again: deliuer him to mine hand, and I wil bring him to thee againe.

38 But he said, My sonne shall not goe downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye goe, then ye shall bring my gray head with sorow vnto the grave.

c This dissembling is not to be followed, nor any particular faults of the fathers, not approued by Gods word.

* Chap.37.5.

† Hebr. nakednesse, or sickbinesse.

‖ Or, is dead.

d The Egyptians which were idolaters, vsed to sweare by their Kings life: but God forbidden to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

e And therefore am true and iust.

* Chap.43.5.

f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

* Chap.37.22.

g God will take vengeance vpon vs, and measure vs with our owne measure.

† Hebr. an interpreter between them.

h Though he shewed himselfe vigorous, yet his brotherly affection remained.

† Hebr. went out.

i Because their conscience accused them of their sin, they thought God would haue brought them to trouble by this money.

‖ Or, is not to be found.

‖ Or, light vpon me.

k For they seemed not to be touched with any loue toward their brethren, which increaseth his sorow, and partly asswageth the suspecte them for Ioseph.

CHAP. XLIIII.

13 Iakob suffereth Benjamin to depart with his children. 33 Simeon is deliuered out of prison. 30 Ioseph geeth vsage and weepeth. 32 They feast together.

NOw great [a] famine *was* in the land.

2 And when they had eaten vp the vitaile which they had brought from Egypt, their father said vnto them, Turne againe, *and* buy vs a little food.

3 And Iudah answered him, saying, The man charged vs by an oth, saying, * Neuer seeme face, except your brother *be* with you.

4 If thou wilt send our brother with vs, wee wil goe downe, and buy thee food:

5 But if thou wilt not send *him*, wee will not goe downe: for the man said vnto vs, * Looke me not in the face, except your brother *be* with you.

6 And Israel said, Wherefore deale ye so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly of vs our selues, and of our kinred, saying, Is your father yet aliue? haue ye *any* brother? And wee told him † according to these words: could wee know certainely, that he would say, Bring your brother downe?

8 Then said Iudah to Israel his father, Send the boy with mee, that we may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will bee surtie for him: of mine hand shalt thou require him. * If I bring him not to thee, and set him before thee, † then let mee beare

a This was a great tentation to Iaakob to suffer so great famine in that land where God had promised to bless him.

* Chap.42.20.

* Chap.43.20.

‖ Or, of our estate and condition

† Hebr. to the mouth of these words: that is, that thing which he asked vs.

* Chap.44.32.

† Hebr. I will stand to thee.

the blame for euer.

10 For except we had made this tarying, doubtlesse by this we had returned the second time.

11 Then their father Israel said vnto them, If *it must needs be* so now, doe thus: take of the best fruits of the land in your vessels, and bring the man a present, a little rosen, and a little hony, ‖ spices and myrrhe, nuts, and almonds:

12 And take [b] double money in your hand, and the money that was brought againe in your sackes mouthes: cary it againe in your hand, lest it were some ouersight.

13 Take also your brother and arise, *and* goe againe to the man.

14 And [c] God Almightie giue you mercie in the sight of the man, that hee may deliuer you your other brother, and Beniamin: but I shall be [d] robbed of my child, as I haue bene.

15 ¶ Thus the men tooke this present, & tooke twise so much money in their hand with Beniamin, and rose vp, and went downe to Egypt and stood before Ioseph.

16 And when Ioseph saw Beniamin with them, hee said ‖ to his steward, Bring these men home and kill meat, and make ready: for the men shall eat with me at noone.

17 And the man did as Ioseph bade, & brought the men vnto Iosephs house.

18 Now when the men were brought into Iosephs house, they were [e] afraid and said, Because of the money, that came in our sacks mouthes at the first time, are we brought, that he may † picke a quarrell against vs, and † lay some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Iosephs Steward, and communed with him at the doore of the house,

20 And said, Oh sir, * wee came indeed downe hither at the first time to buy food,

21 And as we came to an Inne and opened our sackes, beholde, euery mans money was in his sackes mouth, *euen* our money in full weight, but we haue brought it againe in our hands.

22 Also other money haue we brought in our hands to buy food, *but* we cannot tell, who put our money in our sackes.

23 And he said, ‖ Peace be vnto you, feare not: † your God, and the God of your father hath giuen you that treasure in your sackes, I had your money: and he brought forth Simeon to them.

24 So the man led them into Iosephs house, and gaue them water to wash their feet, and gaue their asses prouender.

25 And they made ready their present against Io eph came at noone, (for they heard say, that they should eat bread there)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, and bowed downe to the ground before him.

27 And hee asked them of *their* † prosperitie, and said, Is your father the old man, of whom ye told me, in good health? is he yet aliue?

28 Who answered, Thy seruant our father is in good health, hee is yet aliue: and they bowed downe, and made obeysance.

29 And hee lifting vp his eyes, beheld his brother Beniamin, his [g] mothers sonne, and said, Is this you younger brother of whom ye told mee? And he said, God be merciful vnto thee my son.

30 And Ioseph made haste (for his † affection was inflamed toward his brother, and sought *where* to weepe) and entred into his chamber, and wept there.

31 Afterward he washed his face, & came out, and refrained himselfe, and said, Set on † meat.

32 And they [h] prepared for him by himselfe, and for them by themselues, and for the Egyptians which did eate with him, by themselues, because the Egyptians might not eat bread with the Ebrewes: for that was an [i] abomination vnto the Egyptians.

33 So they sate before him: the eldest according to his age, and the yongest according vnto his youth: and the men marueiled among themselues.

34 And they tooke meases from before him, *and sent* to them: but Beniamins mease was fiue times so much as any of theirs: and they drunke, [k] and had of the best drinke with him.

CHAP. XLIIII.

15 *Ioseph accuseth his brethren of theft.* 33 *Iudah offereth himselfe to be seruant for Beniamin.*

AFterward he commanded his Steward, saying, Fill the mens sackes with food, as much as they can carry, and put euery mans money in his sacks mouth.

2 And [a] put my cup, *I meane*, the siluer cup, in the sackes mouth of the yongest, and his corne money. And hee did according to the commandement that Ioseph gaue *him*.

3 And in the † morning the men were sent away, they, and their asses.

4 And when they went out of the Citie not farre off, Ioseph said to his Steward, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherefore haue yee rewarded euil for good?

5 Is that not *the cup*, wherein my lord drinketh? [b] and in the which he doeth diuine and prophesie? ye haue done euill in so doing.

6 ¶ And when hee ouertooke them, hee said those words vnto them.

7 And they answered him, Wherefore saith my lord such wordes? God forbid that thy seruants should doe such a thing.

8 Behold, the money which we found in our sacks mouthes, we brought againe to thee out of the land of Canaan: how then should wee steale out of thy lords house siluer or gold?

9 With whosoeuer of thy seruants it be found, let him die, & we also will be my lords bondmen.

10 And hee said, Now then let it be according vnto your wordes: hee with whom it is found, shalbe my seruant, and ye shalbe † blamelesse.

11 Then at once euery man tooke downe his sacke to the ground, & euery one opened his sack.

12 And hee searched, and began at the eldest and left at the yongest: and the cup was found in Beniamins sacke.

13 Then they [c] rent their clothes, and laded euery man his asse, and went againe into the city.

14 ¶ So Iudah and his brethren came to Iosephs house (for he *was* yet there) and they fell before him on the ground.

15 Then Ioseph saide vnto them, What acte is this, which ye haue done? know ye not that such a man as I, can diuine and prophesie?

16 Then said Iudah, What shal we say vnto my lord? what shal we speake? & how can we iustifie our selues? [d] God hath found out the wickednes of thy seruants: behold, wee *are* seruants to my lord, both we, & he, with whom the cup is found.

17 But

[Or, sweet smells.

[b] When we are in necessitie or danger, God forbidden not to vse all honest meanes to better our estate and condition.

[c] Our chiefe trust ought to be in God, and not in worldly meanes.

[d] He speaketh these words not so much of despaite, as to make his sonnes more careful to bring againe their brother.

‖ *Or, to the ruler of his house.*

[e] So the iudgement of God prefsed their conscience.

† *Ebr. role himselfe vpon vs.*

† *Ebr. cast himselfe vpon vs.*

* *Chap. 42. 3.*

‖ *Or, you are well.*

† Notwithstanding the corruptions of Egypt, yet Ioseph taught his family to feare God.

† *Ebr. peace.*

[g] For they two onely were borne of Rahel.

† *Ebr. bowels.*

† *Ebr. bread.*

[h] To signifie his dignitie.

[i] The nature of the superstitions, is to condemne all other in respect of themselues.

[k] Sometime this word signifieth to be drunken, but here it is meant, that they had ynough, and drank of the best wine.

[a] We may not by this example vse any vnlawfull practises, seeing God hath commanded vs to walke in simplicitie.

† *Ebr. the morning shone.*

[b] Because the people thought he could diuine, he attributeth to himselfe that knowledge: or else he faineth that he consulteth with Soothsayers for ie which simulation is worthy to be reproued.

† *Ebr. innocent.*

[c] To signifie how greatly the thing displeased them, and how sory they were for it.

[d] If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid that I should doe so, *but* the man, with whom the cup is found, he shall be my seruant, and goe yee in peace vnto your father.

18 ¶ Then Iudah drew neere vnto him, and said, O my lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 My lord asked his seruants, saying, * Haue ye a father, or a brother?

20 And wee answered my lord, Wee haue a father that is old, and a yong † childe, *which hee begate* in his age: and his brother is dead, and hee alone is left of his mother, and his father loueth him.

21 Now thou saidest vnto thy seruants, Bring him vnto mee, that I may ‖ set mine eye vpon him.

22 And we answered my lord, The childe can not depart from his father. for if hee leaue his father, *his father* would die.

23 Then saidest thou vnto thy seruants, * Except your yonger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Goe againe, buy vs a little foode,

26 Then we answered, We cannot goe downe: *but* if our yongest brother † goe with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye know that my ‡ wife bare me two *sonne*,

28 And the one went out from me, and I said, Of a suerty he is torne in * pieces, and I sawe him not since.

29 Now yee take this also away from mee: if death take him, then § yee shall bring my gray head in sorrow to the graue.

30 Now therefore, when I come to thy seruant my father, and the childe *bee* not with vs, (seeing that his † life dependeth on the *childs* life.)

31 Then when he shal see that the childe *is* not *come*, hee will die: so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doubtlesse thy seruant became suerty for the childe to my father, and said, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let *me* thy seruant bide for the childe, *as* a seruant to my lord, and let the childe goe vp with his brethren.

34 For ‖ how can I goe vp to my father, if the childe *bee* not with mee, vnlesse I would see the euill that shall come on my father?

CHAP. XLV.

1 Ioseph maketh himselfe knowen to his brethren. 8 He sheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to send for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iacob reioyceth.

THen Ioseph could not refraine himselfe before all that stood by him, but hee cryed, ‖ Haue foorth euery man from me. And there tarried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept and cryed, *so* that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doth my father yet liue? But his brethren could not answere him, for they were astonished at his presence.

4 Againe, Ioseph said to his brethren, Come neere, I pray you, to mee. And they came neere. And hee said, * I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore be not ‖ sad, neither grieued with your selues that ye sold me hither: * For God did send me before you for *your* preseruation.

6 For now two yeeres of famine *haue beene* thorow the lande, and fiue yeeres *are* behinde, wherein neither *shalbe* earing nor harueft.

7 Wherefore God sent me before you to preserue your posteritie in this land, and to saue you aliue by a great deliuerance.

8 Now then you sent not mee hither, but God who hath made me a father vnto Pharaoh, and lord of all his house, and ruler thorowout all the land of Egypt.

9 Haste you and goe vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to mee, tarie not.

10 And thou shalt dwell in the land of Goshen, and shalt be neere mee, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet *remaine* fiue yeeres of famine) lest thou perish through pouerty, thou and thy houshold, and all that thou hast.

12 And behold, your eyes do see, and the eyes of my brother Beniamin, that [d] my mouth speaketh to you.

13 Therefore tell my father of all mine honour in Egypt, and of all that yee haue seene, and make haste, and bring my father hither.

14 Then he fell on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, hee kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the † tidings came vnto Pharaohs house, so that they said, Iosephs brethre are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This doe yee, lade your beasts and depart, goe to the land of Canaan,

18 And take your father, and your households, and come to me, and I will giue you the [e] best of the land of Egypt, and ye shall eate of the [f] fat of the land.

19 And I command thee, Thus doe yee, Take you charets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also † regard not your stuffe: for the best of the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: hee gaue them victuall also for the iourney.

22 Hee gaue them all, none except, change of raiment: but vnto Beniamin hee gaue three hundred pieces of siluer, and fiue suites of raiment.

23 And vnto his father ‖ likewise hee sent ten hee asses laden with the best things of Egypt, and ten shee asses laden with wheate, and bread and meate for his father by the way.

24 So sent he his brethren away, and they departed:

a Equall in authority, or next vnto the king.
* Chap. 42. 13. 16.
† Ebr. childe of his olde age.
‖ Or, that I may see him.
* Chap. 43. 3.
† Ebr. be with vs.
‡ Rahel bare to Iaakob, Ioseph and Beniamin.
* Chap. 37. 33.
§ Ye shall cause me to die for sorrow.
† Ebr. his soule is bound to his soule.
* Chap. 43. 9.
b Meaning, he had rather remaine there prisoner, then to turne, and see his father in heauinesse.
‖ Not that he was ashamed of his kinred, but that he would conceal his brethrens fault.
† Ebr. let not your eye spare your vessels.
‖ Or, he sent so much, to wit, siluer, as verse 22. and some asses.

g Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

h As one between hope and feare.

parted: and hee said vnto them, g Fall not out by the way.

25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iaakob their father,

26 And told him, saying, Ioseph *is* yet aliue, and hee also is gouernour ouer all the land of Egypt, and *Iaakobs* heart h failed: for he beleeued them not.

27 And they told him all the words of Ioseph, which hee had said vnto them: but when he sawe the charets, which Ioseph had sent to cary him, then the spirit of Iaakob their father reuiued.

28 And Israel sayd, *I haue* enough: Ioseph my sonne *is* yet aliue: I wil goe and see him yer I die.

CHAP. XLVI.

2 God assureth Iaakob of his iourney into Egypt. 27 The number of his family when he went into Egypt. 29 Ioseph meeteth his father. 34 Hee teacheth his brethren what to answere to Pharaoh.

a Whereby hee both signified, that hee worshipped the true God, and also that he kept in his heart the possession of that land, from whence present necessitie drouc him.

b Conducting thee by my power.

c In thy posterity.

d Shal that thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kinred.

* *Iosh.24.4.psal.80.5.23.Isa.52.4.*

THen Israel tooke his iourney with all that he had, and came to Beersheba, and a offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then hee said, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will b goe downe with thee into Egypt, and I will also c bring thee vp againe, and Ioseph shall d put his hand vpon thine eyes.

5 Then Iaakob rose vp from Beersheba, and the sonnes of Israel caried Iaakob their father, and their children, and their wiues, in the charets, which Pharaoh had sent to cary him.

6 And they took their cattel and their goods which they had gotten in the land of Canaan, and came into Egypt, *both* * Iaakob and all his seed with him.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seed brought hee with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, *euen* Iaakob and his sonnes: * Reuben Iaakobs first borne.

9 And the sonnes of Reuben: Hanoch and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of *Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Leui: Gershon, Kohath, and Merari.

12 ¶ Also the *sonnes of Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan) and the sonnes of Pharez *were* Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, and Phuuah, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon and Iahleel.

15 These be the sonnes of Leah, which she bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ soules of his sons and his daughters *were* thirty and three.

16 ¶ Also the sons of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Iimnah, and Ishuah, and Iiui, and Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Malchiel.

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these she bare vnto Iaakob, *euen* sixteene soules.

19 The sonnes of Rahel Iaakobs wife, *were* Ioseph, and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt, were borne Manasseh, and Ephraim, which * Asenath the daughter of Poti-pherah prince of On bare vnto him.

21 ¶ Also the sonnes of * Beniamin: Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These are the sonnes of Rahel, which were borne vnto Iaakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and shee bare these to Iaakob, in all, seuen soules.

26 All the * soules that came with Iaakob into Egypt, which came out of his † loynes (beside Iaakobs sonnes wiues) *were* in the whole threescore and sixe soules.

27 Also the sons of Ioseph, which were borne him in Egypt, *were* two soules: *so that* all the soules of the house of Iaakob, which came into Egypt, *are* seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, ‖ to direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph † made ready his charet and went vp to Goshen to meete Israel his father, and presented himselfe vnto him, and fel on his necke, and wept vpon his necke a † good while.

30 And Israel said vnto Ioseph, Now let mee die, since I haue seene thy face, *and* that thou art yet aliue.

31 Then Ioseph saide to his brethren, and to his fathers house, I will goe vp and shew Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me.

32 And the men *are* e shepheards, and because they are shepherds, they haue brought their sheep and their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then yee shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both wee and our fathers: that yee may dwell in the land of Goshen: for euery sheepkeeper is an f abomination vnto the Egyptians.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous Priestes haue liuing of the king. 28 Iaakobs age when he dieth. 30 Ioseph sweareth to bury him with his fathers.

THen came Ioseph, and tolde Pharaoh, and sayde, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph took part of his brethren, *euen* a fiue men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants *are* shepherds, both we and our fathers.

4 They sayd moreouer vnto Pharaoh, For to soiourne in the land are we come: for thy seruants haue no pasture for *their* sheepe, so sore is the famin in the land of Canaan. Now therfore, we pray thee

* *Chap.41.50.*

* *1.Chron.7.6. and.8.1.*

* *Deut.10.22.*

† *Ebr.thighs.*

‖ *Or, to prepare him a place.*

† *Ebr. yet, or still.*

e He was not ashamed of his father and kindred, though they were of base condition.

f God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

a That the king might be assured they were come, and see what maner of people they were.

‖ *Or, persons.*

* *2.Chron.7.30.*

thee, let thy seruants dwell in the land of Goshen.
5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.
6 The [b] land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there bee men of actiuitie among them, make them rulers ouer my cattell.
7 Ioseph also brought Iaakob his father, and set him before Pharaoh. And Iaakob † saluted Pharaoh.
8 Then Pharaoh sayd vnto Iaakob, † How olde art thou?
9 And Iaakob said vnto Pharaoh, the whole time of my * pilgrimage [a] an hundreth and thirtie yeres: few and euill haue the dayes of my life beene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.
10 And Iaakob † tooke leaue of Pharaoh, and departed from the presence of Pharaoh.
11 ¶ And Ioseph placed his father, & his brethren, and gaue them possession in the land of Egypt in the best of the land, *euen* in the land of [c] Rameses, as Pharaoh had commanded.
12 And Ioseph nourished his father, and his brethren, and all his fathers houshold with bread, [d] euen to the yong children.
13 ¶ Now there was no bread in all the land: for the famine *was* exceeding sore: so that the land of Egypt, and the land of Canaan were † famished by reason of the famine.
14 And Ioseph gathered all the money, that was found in the land of Egypt, & in the land of Canaan, for the corne which they bought, and [e] Ioseph laid vp the money in Pharaohs house.
15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd, Giue vs bread: for why should we die before thee? for *our* money is spent.
16 Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if *your* money bee spent.
17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the herds of cattle, and for the asses: so hee fed them with bread for all their cattell that yeere.
18 But when the yeere was ended, they came vnto him the next yeere, and sayd vnto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the herds of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.
19 Why shall we perish in thy sight, both wee, and our land? buy vs and our land for bread, and we and our land will be bound to Pharaoh: therefore giue vs seed, that we may liue and not die, and that the land goe not to waste.
20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground, because the famine was sore vpon them: so the land became Pharaohs.
21 And he gremoued the people vnto the cities, from one [f] side of Egypt euen to the other.
22 Only the land of the priests bought he not: for the priests had an ordinary of Pharaoh, and they did eate their ordinary which Pharaoh gaue them: wherefore they sold not their ground.

h Ioseph's great modestie appeareth in that hee would enterprise nothing without the kings commandements.

† *Ebr. blessed.*

† *Ebr. how many dayes are the yeeres of thy life?*

* *Heb 11.9,13.*

† *Ebr. blessed.*

e Which was a citie in the country of Goshen, Exod 1.11.

d Some reade, that he fed them as little babes, because they could not prouide for themselues against that famine.

† *Ebr. brought to an extremitie, or at their wits end.*

e Wherein he doth declare his fidelitie toward the king, and his mind free from couetousnesse.

f For except the ground bestilled vp and sowen, it perisheth, and is as it were dead.

g By this changing they signified that they had nothing of their owne but receiued all of the kings liberalitie.

† *Ebr. ende of the border.*

23 Then Ioseph said vnto the people, Behold, I haue bought you this day and your land for Pharaoh: loe, *here is seed* for you: sow therefore the ground.
24 And of the increase yee shall giue the fifth part vnto Pharaoh, and foure parts shall be your for the seed of the field, and for your meat, and for them of your households, and for your children to eate.
25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.
26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fift *part*, [h] except the land of the Priests onely, which was not Pharaohs.
27 ¶ And Ioseph dwelt in the land of Egypt, in the countrey of Goshen. and they had their possessions therein, and grew, and multiplied exceedingly.
28 Moreouer, Iaakob liued in the land of Egypt seuenteene yeeres, so that the whole age of Iaakob *was* an hundred fortie and seuen yeeres.
29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and said vnto him, If I haue now found grace in thy sight, * put thine hand now vnder my thigh, and deale mercifully and truely with me. bury me not, I pray thee in Egypt.
30 But when I shall sleepe with my fathers, thou shalt carry me out of Egypt, and bury me in their buriall. And he answered, I will doe as thou hast sayd.
31 Then hee sayd, Sweare vnto mee. And hee sware vnto him. And Israel [k] worshipped towards the beds head.

h Pharaoh in prouiding for idolatrous priests, shall be a condemnation to all them which neglect the true ministers of Godsword.

* *Chap. 24.2.*

i Hereby he protested that he died in the faith of his fathers: teaching his children to hope for the promised land.

k He reioyced that Ioseph had promised him, and setting himself vp vpon his pillow, praised God, reade 1. Chron 29.10.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 He receiueth Ioseph's sonnes as his. 19 He preferreth the yonger. 21 He prophesieth their returne to Canaan.

AGaine after this, one said to Ioseph, Loe, thy father is sicke: then hee tooke with him his [a] two sonnes, Manasseh and Ephraim.
2 Also one told Iaakob, and said, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him, and sate vpon the bed.
3 Then Iaakob said vnto Ioseph, God || Almighty appeared vnto mee at * Luz in the land of Canaan, and blessed me.
4 And he said vnto mee, Behold, I will make thee fruitfull, and will multiply thee, & will make a great number of people of thee, and will giue this land vnto thy seede after thee for an [b] euerlasting possession.
5 ¶ And now thy two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.
6 But thy linage which thou hast begotten after them, shalbe thine: they shalbe called after the names of their brethren in their inheritance
7 Now when I came from Padan, Rahel * died vpon mine hand in the land of Canaan, by the way when *there was* but halfe a dayes iourney of ground to come to Ephrath: and I buried her there in the way to Ephrath: the same *is* Bethlehem.
8 Then Israel beheld Iosephs sonnes, and said, Whose are these?

a Ioseph more esteemeth that his children should be receiued into Iaakobs family, which was the Church of God, then to enioy all the treasures of Egypt.

|| *Or, all sufficient.*

* *Chap. 28. 13.*

b Which is true in the carnall Israel vnto the comming of Christ, and in the spirituall for euer.

* *Chap. 31. 30.*

9 And Ioſeph ſayd vnto his father, They are my ſonnes, [c] which God hath giuen mee heere. Then he ſayd, I pray thee, bring them to me, that I may bleſse them.

10 (For the eyes of Iſrael were dim for age, ſo that he could not *well* ſee.) Then he cauſed them to come to him, and hee kiſſed them and embraced them.

11 And Iſrael ſayd vnto Ioſeph, I had not thought to haue ſeene thy face: yet loe, God hath shewed me alſo thy ſeede.

12 And Ioſeph tooke them away from his knees, and did reuerence [f] downe to the ground.

13 Then tooke Ioſeph them both, Ephraim in his right hand towards Iſraels left hand, and Manaſſeh in his left hand towards Iſraels right hand, ſo he brought *them* vnto him.

14 But Iſrael ſtretched out his right hand, and laid it on [d] Ephraims head, which was [i] yonger, and his left hand vpon Manaſſehs head (directing his hands of purpoſe) for Manaſſeh *was* the elder.

15 ¶ [e] Alſo hee bleſſed Ioſeph, and ſayd, The God before whom my father Abraham, and Izhak did walke, the God, which had fed mee all my life long vnto this day, *bleſſe thee.*

16 The [e] Angel, which had deliuered me from all euill, bleſſe the children, and let my [f] name bee named vpon them, and the name of my fathers Abraham and Izhak, that they my grow as fiſh into a multitude in the middes of the earth.

17 But when Ioſeph ſaw that his father layed his right hand vpon the head of Ephraim, it [g] diſpleaſed him: and he ſtayed his fathers hand to remoue it from Ephraims head to Manaſſehs head.

18 And Ioſeph ſayd vnto his fathers, Not ſo, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father refuſed, and ſaid, I know well, my ſonne, I know well: hee ſhall be alſo a people, and he ſhall be great likewiſe: but his yonger brother ſhall be greater then hee, and his ſeed ſhall be full of nations.

20 So hee bleſſed them that day, and ſayd, In thee Iſrael ſhall bleſſe, and ſay, God make thee as [h] Ephraim and as Manaſſeh. And he ſet Ephraim before Manaſſeh.

21 Then Iſrael ſayd vnto Ioſeph, Beholde, I die, and God ſhall be with you, and bring you againe vnto the land of [i] your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which I [k] gate out of the hand of the Amorite by my [*] ſworde and by my bowe.

c The faithfull acknowledge all benefits to come of Godsfreemercy.

*Heb. his face to the ground.

d Godsiudgment is oftimes contrary to mans, and he preferreth that, which man deſpiſeth.

*Heb. 11.21.

e This Angel muſt be vnderſtood to Christ, as Chap. 31 13 and 32. 1.

f Let them bee taken as my children.

g Ioſeph faileth in binding Gods grace to the order of nature.

h In whom Gods graces ſhould manifeſtly appeare.

i Which they had by faith in the promite.

k By my children whom Godſpared for my take.

*Coap. 34.25.

©HAP. XLIX.

1 *Iaakob bleſſeth all his ſonnes by name, and ſheweth them what ſhall come.* 10 *Hee reſteth the whole Church ſhall come out of Iaakob.* 29 *He will be buried with his fathers.* 33 *He dieth.*

THen Iaakob called his ſonnes, and ſaid, Gather your ſelues together, that I may tell you what ſhall come to you in the [a] laſt dayes.

2 Gather your ſelues together, and heare, yee ſonnes of Iaakob, and hearken vnto Iſrael your father.

3 ¶ Reuben mine eldeſt ſonne, thou art my [b] might, and the beginning of my ſtrength, [c] the excellencie of dignitie, and the excellencie of power:

4 *Thou waſt* light as water: thou ſhalt not be excellent, becauſe thou [*] wentest vp to thy fathers bed: then diddeſt thou defile my bed, *thy dignitie* is gone.

a When God ſhall bring you out of Egypt, and becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt dayes.

b Begotten in my youth.

c If thou hadſt not loſt thy birthright by thy offence.

*Chap. 35 22.

1 Chron 5.1.

*Or, it ceaſed to be implied.

5 ¶ Simeon and Leui, brethren *in euill*, the ‖ inſtruments of [d] crueltie *are* in their habitations.

6 Into their ſecret let not my ſoule come my glory, be not thou ioyned with their aſſembly: for in their wrath they ſlew a [e] man, and in their ſelfe-will they digged downe a wall.

7 Curſed be their wrath, for it was fierce, and their [f] rage, for it was cruell: I will [g] diuide them in Iaakob, and ſcatter them in Iſrael.

8 ¶ Thou Iudah, thy brethren ſhall praiſe thee: thine hand *ſhalbe* in the necke of thine enemies: thy fathers ſonnes ſhall [g] bow downe vnto thee.

9 Iudah, *as* a lions whelpe ſhalt thou come vp from the ſpoile, my ſonne. He ſhall he downe *and* couch as a Lion, and as a Lioneſſe. [h] Who ſhall ſtirre him vp?

10 The ‖ ſcepter ſhall not depart from Iudah, nor a Law-giuer from betweene his feete, vntill [i] Shiloh come, and the people *ſhall be* gathered vnto him.

11 He ſhall bind his aſſe foale vnto the [k] vine, and his aſſes colt vnto the beſt vine. Hee ſhall waſh his garment in wine, and his cloke in the blood of grapes.

12 His eyes *ſhall be* red with wine, and his teeth white with milke.

13 ¶ Zebulun ſhall dwell by the ſea ſide, and he *ſhall be* an hauen for ſhips: and his border *ſhall be* vnto Zidon.

14 ¶ Iſſachar *ſhall be* † [l] a ſtrong aſſe, couching downe betweene two burdens:

15 And he ſhall ſee that reſt is good, and that the land is pleaſant, and he ſhall bow his ſhoulder to beare, and ſhall be ſubiect vnto tribute.

16 ¶ Dan [m] ſhall iudge his people as one of the tribes of Iſrael.

17 Dan ſhall be a [n] ſerpent by the way, an adder by the path, biting the horſe heeles, ſo that his rider ſhall fall backward.

18 ○ O Lord, I haue waited for thy ſaluation.

19 ¶ Gad, an hoſt [o] men ſhall ouercome him, but he ſhall ouercome at the laſt.

20 ¶ Concerning Aſher, his [p] bread *ſhall be* fat, and he ſhall giue pleaſures for a King.

21 ¶ Naphtali *ſhall be* a hinde let goe, giuing [q] goodly words.

22 ¶ Ioſeph *ſhalbe* † a fruitfull bough, *euen* a fruitfull bough by the well ſide: the † ſmall boughs ſhall runne vpon the wall.

23 [r] And the archers grieued him, and ſhot *againſt him*, and hated him.

24 But his bow abode ſtrong, and the hands of his armes were ſtrengthened, by the hands of the mightie *God* of Iaakob, of whom *was* the feeder *appointed by* the [s] ſtone of Iſrael,

25 *Euen* by the God of thy father, who ſhall helpe thee, and by the almighty, who ſhall bleſſe thee with heauenly bleſſings from aboue, with bleſſings of the deepe, that lyeth beneath, with bleſſings of the breaſts, and of the wombe.

26 The bleſſings of thy father ſhall be [t] ſtronger then the bleſſings of mine elders: vnto the ende of the hilles of the world they ſhall bee on the head of Ioſeph, and on the top of the head of him that was [u] ſeparate from his brethren.

27 ¶ Beniamin ſhall rauine *as* a wolfe: in the morning he ſhall deuoure the pray, and at night he ſhall diuide the ſpoile.

28 ¶ All theſe are the twelue tribes of Iſrael, and thus their father ſpake vnto them, and bleſſed

Or, their ſwords were inſtruments of violence.

d Or, conspire: meaning that he neither consented to them in word nor thought.

e The Sacchemites, Chap. 34. 26.

f For Leui had no part, and Simeon was vnder Iudah, in his tribe, till God gaue them ſ place of the Amalekites, 1. Chron. 4. 42.

g As was verified in Dauid & Christ. h His enemies ſhall ſo feare him.

Or, kingdome.

i Which is Christ the Meſsias, the giuer of all proſperitie: who ſhall call the Gentiles to ſaluation.

k A country moſt abundant with vines and paſtures is promiſed him.

†*Heb. an aſſe of great bones.*

l His force ſhalbe great, but hee ſhall want courage to reſiſt his enemies.

m Shall haue the honour of attribe.

n That is, full of ſubtiltie.

o Seeing the miſeries that his poſterity ſhould fall into, he burſteth out in prayer to God to remedy it.

p He ſhall abound in corne and pleaſant fruits.

q Ouercomming more by faire words then by force.

†*Heb. a ſonne of increaſe.*

‖ *Heb. daughters.*

r As his brethren when they were his enemies, Potiphar, and others.

s That is, God.

t Inaſmuch as he was more neere to the accomplishment of the promiſe, and it had bene more often confirmed.

u Either in dignitie, or when he was ſold from his brethren.

sed them: every one of them blessed he with a seuerall blessing.

29 And he charged them, and said vnto them, I am ready to be gathered vnto my people. * bury me with my fathers in the caue, that is in the field of Ephron the Hittite,

* Chap. 47. 30.

30 In the caue that is in the field of Machpelah besides Mamre, in the land of Canaan: which caue Abraham bought with the field of Ephron the Hittite, for a possession to bury in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife, and there I buried Leah.

32 The purchase of the field and the caue that is therein, was bought of the children of Heth.

33 Thus Iaakob made an end of giuing charge to his sonnes, and x plucked vp his feete into the bed, and gaue vp the ghost, and was gathered to his people.

x Whereby is signified how quietly he died.

CHAP. L.

1 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 He seeth his children children. 25 He dieth.

THen Ioseph fell vpon his fathers face, and wept vpon him, and kissed him.

2 And Ioseph commanded his seruants the a physicians to embaulme his father, and the physicians embaulmed Israel.

a He meaneth them that embaulmed the dead, and buried them.

3 So fourty dayes were accomplished (for so long did the dayes of them that were embaulmed last) and the Egyptians bewailed him b seuentie dayes.

b They, were more excessiue in lamenting then the faithfull.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, & say,

5 My father made me c sweare, saying, Loe, I die, bury me in my graue, which I haue made me in the land of Canaan: now therefore let me go, I pray thee, and bury my father, and I will come againe.

* Chap. 47. 29.

6 Then Pharaoh said, Goe vp and bury thy father c as he made thee to sweare.

c The very infidels would haue others performed.

7 ¶ So Ioseph went vp to bury his father, and with him went all the seruants of Pharaoh, *both* the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren and his fathers house: onely their children, and their sheepe, and their cattell, left they in the land of Goshen.

9 And there went vp with him both charets and horsemen: and they were an exceeding great company.

10 And they came to || Goren Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.

|| Or, the corne floore of Atad.

11 And when the Canaanites the inhabitants of the land, saw the mourning in Goren Atad, they sayd, This is a great mourning vnto the Egyptians: wherefore the name thereof was called || Abel Mizraim which is beyond Iorden.

|| Or, the lamentation of the Egyptians

12 So his sonnes did vnto him, according as he had commanded them:

13 *For his sonnes carried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which caue * Abraham bought with the field to be || a place to bury in, of Ephron the Hittite besides Mamre.

* Acts 7. 16.

* Chap. 23. 16.

|| Or, a possession.

14 ¶ Then Ioseph returned into Egypt, he and his brethren, and all that went vp with him to bury his father, after that he had buried his father.

15 And when Ioseph's brethren saw that their father was dead, they said, d It may be that Ioseph will hate vs, and will pay vs againe all the euill which we did vnto him.

d An euill conscience is euer fully affrayd.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shal ye say vnto Ioseph, Forgiue now, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespasse of the seruants of thy fathers e God. And Ioseph wept when || they spake vnto him.

e Meaning, that they which haue one God, should be ioyned in most sure loue.

|| Or, the messengers, Chap. 45. 5.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, we be thy seruants.

19 To whom Ioseph said, *Feare not: for || am not I vnder f God?

|| Or, am I in Gods stead to reuenge, or take vengeance.

f Who by the good successe seeketh to remit it, and therefore it ought not to be reuenged by me.

20 When yee thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliue.

21 Feare not now therefore, I will nourish you and your children: and hee comforted them, and spake f kindly vnto them.

f Ebr. to your heart.

22 ¶ So Ioseph dwelt in Egypt, hee, and his fathers house: and Ioseph liued an g hundred and ten yeeres.

g Who notwithstanding he bare rule in Egypt about seuentee yeeres yet was ioyned with vse Christ, & God in faith and religion.

23 *And Ioseph saw Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

* Num. 32. 39.

* Iosh. 14. 32.

24 And Ioseph said vnto his brethren, * I am ready to die, and God will surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph tooke an othe of the children of Israel, saying, *h God will surely visit you, and ye shall cary my bones hence.

h Exod. 13. 19. He speaketh this by the spirit of prophesie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

26 So Ioseph died, when hee was an hundred and ten yeeres olde: and they embaulmed him, and put him in a chest in Egypt.

THE SECOND BOOKE OF Moses, called Exodus.

THE ARGVMENT.

After that Iaakob by Gods commandement, Genes. 46. 3, had brought his family into Egypt, where they remained for the space of fiuee hundred yeres, and of seuenty persons grew to an infinite number, so that the king and the countrey grudged; and endeuoured both by tyranny and cruell slauery to suppresse them: the Lord according to his promise, Genes. 15. 14 had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyranny of the wicked enraged against his Church, the more did his heauie iudgements increase against them. Till Pharaoh and his armie were drowned in the Sea, which gaue an entre and passage to the children of God. But as the ingratitude of man is great, so did

so did they immediatly forget Gods wonderfull benefits: and albeit he had giuen them the Passouer to be a signe and memori all of his seruic, yet they fell to distrust, and tempted God by sundry murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatry, or such like. Wherefore God visited them with sharpe rodes and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wicked disesse. And because God loueth them to the end, whom he hath once begun to loue, he punished them not according to their desertes, but dealt with them in great mercies, and euer with new benefits laboured to ouercome their malice: for he still gouerned them, and gaue them his Word and Law, both concerning the maner of serving him, and also the forme of Iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order which his heauenly wisedome had appointed.

CHAP. I.

2 The children of Iaakob that came vnto Egypt. 8 The new Pharaoh oppresseth them. 12 The prudence of God toward them. 15 The kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

NOw [a] these are the names of the children of Israel, which came into Egypt (euery man & his household came *thither* with Iaakob)

2 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Naphtali, Gad, and Asher.

5 So all the ‖ soules that came out of the loines of Iaakob, were * seuentie soules: Ioseph was in Egypt already.

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the * children of Israel ‖ brought forth fruit, and increased in abundance, and were multiplied, and were exceeding mightie, so that the [b] land was full of them.

8 Then there rose vp a new king in Egypt, who [c] knew not Ioseph.

9 And he said vnto his people, Behold, the people of the children of Israel *are* greater and mightier then wee.

10 Come, let vs worke wisely with them, lest they multiply, and it come to passe, that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and [d] ‖ get them out of the land.

11 Therefore did they set taskemasters ouer them, to keep them vnder with burdens: and they built the cities Pithom and Rameses for the ‖ treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore [e] they were more grieued against the children of Israel.

13 Wherefore the Egyptians by cruelties caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in clay and in bricke, and in all worke in the field, with all manner of bondage, † which they laid vpon them most cruelly.

15 ¶ Moreouer, the king of Egypt commanded the midwiues of the Ebrew women (of which the ones name was [f] Shiphrah, and the name of the other Puah)

16 And said, *When ye do the office of a midwife to the women of the Ebrewes, and see them on their ‖ stooles, if it be a sonne, then ye shal kill him: but if it be a daughter, then let her liue.

17 Notwithstanding, the midwiues feared God, and did not as the king of Egypt commanded them, but preserued alive the men children.

18 Then the king of Egypt called for the midwiues, and said vnto them, Why haue yee done thus, and haue preserued alive the men children?

19 And the midwiues answered Pharaoh, Because the Ebrew [g] women *are* not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

20 God therfore prospered the midwiues, and the people multiplied, and were very mightie.

21 And because the midwiues feared God, therefore he [h] made them houses.

22 Then Pharaoh charged all his people, saying, Euery man childe that is borne, [i] cast ye into the riuer, but reserue euery maid child aliue.

*a Gen.46.8.
a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen.15 14.
‖ Or, persons.
* Gen.46.27. deut.10.22.
* Acles 7.17.
‖ Or, did grow.
b He meaneth the countrey of Goshen.
c He considered not how God had preserued Egypt for Ioseph sake.
d Into Canaan, and so we shal lose our commoditie.
‖ Or, cast vp out of the land.
‖ Or, corne and prouision.
e The more that God blesseth his, the more doth the wicked enuy them.
† Ebr. wherewith they serued themselues of them by cruelties.
‖ These seeme to haue beene the chiefe of the rest.
* Wisd.18.5.
‖ Or, seats wherepon they sate in travell.
f Their disobedience herein was lawfull, but their dissembling euill.
h That is, God increased the families of the Israelites by their meanes.
i When tyrants cannot preuaile by craft, they burst forth into open rage.

CHAP. II.

2 Moses is borne, and cast into the flaggs. 5 He is taken vp of Pharaohs daughter and kept. 11 He killeth the Egyptian. 15 He fleeth, and marrieth a wife. 23 The Israelites crie vnto the Lord.

THen there went a [a] man of the house of Leui, and tooke *to wife* a daughter of Leui,

2 And the woman conceiued and bare a sonne: and when she saw that he was faire, * she hid him three moneths.

3 But when she could no longer hide him, she tooke for him an arke *made* of reede, and daubed it with slime and with pitch, and [b] laid the childe therein, and put it among the bulrushes by the riuers brinke.

4 Now his sister stood afarre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuer side and when shee saw the arke among the bulrushes, shee sent her maide to fet it.

6 Then she opened it, and saw it was a child: and behold, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the childe?

8 And Pharaohs daughter said to her, Go. So the maid went and called the [c] childs mother,

9 To whom Pharaohs daughter said, Take this cdild away, and nurse it for me, and I will reward thee. Then the woman tooke the childe, and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, & he was as her sonne, and she called his name Moses, because, said shee, I drew him out of the water.

11 ¶ And in those dayes, when Moses was [d] growen, he went foorth vnto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Ebrew one of his brethren.

12 And hee looked † round about, and when hee saw no man, hee [e] slew the Egyptian, and hid him in the sand.

13 Againe he came foorth the second day, and behold, two Ebrewes strouе: and hee said vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And

a This Leuite was called Amram who maried Iochabed, Cha.6.20. * Numb.26.59. 1 Chro.23.13. Actes 7.20. Ebr.11.23.
b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.
c Mans counsels cannot hinder that which God hath determined shall come to passe.
d That is, was forty yeere old. Act 7.23.
† Ebr. thus and thus.
e Being assured that God had appointed him to deliuer the Israelites, Act 7.23.

14 And he answered, Who made thee a man of authority, and a iudge ouer vs? Thinkest thou to kill me, as thou killedst the Egyptian? Then Moses [r] feared and sayd, Certainely this thing is knowen.

15 Now Pharaoh heard this matter, & sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and hee sate downe by a well.

16 And the || Priest of Midian had seuen daughters, which came and drew water, and filled the troughes, for to water their fathers sheepe.

17 Then the shepheards came and droue them away: but Moses rose vp, and † defended them, and watered their sheepe.

18 And when they came to Reuel their || father, he sayd, How are ye come so soone to day?

19 And they sayd, A man of Egypt deliuered vs from the hands of the shepheards, & also drew vs water enough, and watered the sheepe.

20 Then he said vnto his daughters. And where is he? why haue ye so left the man? [g] call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter,

22 And she bare a sonne, * whose name he called Gersham: for he said, I haue beene a stranger in a strange land.

23 ¶ Then in processe of time, the King of Egypt died, & the children of Israel sighed for the bondage and [h] cryed: and their cry for the bondage came vp vnto God.

24 Then God heard their mone, and God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel and God [i] had respect vnto them.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

WHen Moses kept the sheepe of Iethro his father in law, Priest of Midian, and droue the flocke to the || backeside of the desert, and came to the [a] Mountaine of God, [b] Horeb,

2 Then the Angel of the Lord appeared vnto him * in flame of fire, out of the mids of a [c] bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses sayde, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when the [d] Lord sawe that hee turned aside to see, God called vnto him out of the mids of the bush, and sayd, Moses, Moses. And hee answered, I am here.

5 Then he sayd, Come not hither, [e] put thy shoes off thy feete: for the place whereon thou standest is [f] holy ground.

6 Moreouer he said, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was [g] afraid to looke vpon God.

7 ¶ Then the Lord sayde, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their [h] taskemasters: for I know their sorowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land & a large, into a land that floweth [i] with milke and honie, *euen* into the place of the Canaanites, & the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

9 [k] And now loe, the cry of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel, out of Egypt.

11 ¶ But Moses sayd vnto God, Who am I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, [m] Certainely I will bee with thee: and this shall bee a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shall serue God vpon this Mountaine.

13 Then Moses sayd vnto God, Behold, *when* I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto mee, What is his Name? what shall I say vnto them?

14 And God answered Moses, [n] AM THAT I AM. Also he sayd, Thus shalt thou say vnto the children of Israel, I AM hath sent mee vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto me, and sayd, I † haue surely remembred you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, vnto a land that floweth with milke and honie.

18 Then shall they obey thy voyce, and thou and the Elders of Israel shall goe vnto the king of Egypt, and say vnto him, The Lord God of the Ebrewes hath || met with vs: wee pray thee now therefore, let vs goe three dayes iourney in the wilderness, that we may [o] sacrifice vnto the Lord our God.

19 ¶ But I know that the King of Egypt will not let you goe, but by strong hand.

20 Therefore will I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the middes thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when yee goe ye shall not goe emptie.

22 [p] * For euery woman shal aske of her neighbour, and of her || that sojourneth in her house, iewels of siluer and iewels of golde and raiment, and ye shal put them on your sonnes, and on your daughters, and shall spoile the Egyptians.

CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprous. 8 Two more of his miracles turned into blood. 14 Aaron is given to helpe Moses. 24 God hardeth his Pharaoh. 25 Moses circumcisseth her sonne. 27 Aaron meeteth with Moses, and they come to the Peoples, and are ioyfull.

THen Moses answered and sayd, [a] But loe, they will not beleeue mee, nor hearken vnto my voyce: for they will say, The Lord hath not appeared

f Though by his feare he shewed his infirmitie, yet saith couered it, Heb.11.27.

|| Or, prince.

† Ebr. saued them.

|| Or, grandfather.

g Wherein hee declared a thankfull mind, which would recompense the benefit done vnto his.

* Chap.18.3.

h God humbleth his by afflictions, that they should cry vnto him, and receiue the fruit of his promise.

i He iudged their cause, or acknowledged them to be his.

|| Or, sojourne with the desert.

a It was so called after the Law was giuen.

b Called also Sinai.

* Acts 7.30.

c This signifieth that the Church is not contained by the fire of affliction, because God is in the mids thereof.

d Whom he called the Angel, verse 2.

e Resigne thy self vp to me, Ruth 4.7. Iosh. 5.15.

f Because of my presence.

* Matth.22.32. Acts 7.32.

g For sinne causeth man to feare Godsiustice.

h Whole cruelte was intolerable.

i Most plentifull of all things.

k He heard before, but now he would reuenge it.

l He doth not fully disobey God, but acknowledgeth his owne weakneesse.

m Neither feare thine owne weakneesse, nor Pharaohs tyrannie.

n The God which hane euer beene, am, and shall bee: the God almighty, by whom all things haue their being, and the God of mercy mindfull of my promise, Reuel.1.4.

† Ebr. in visiting haue visited.

o This example may not be followed generally: though at Gods commandement they did it iustly, receiving some recompence of their labours.

* Chap.11.2. and 12.35.

p Or, in whose house sojourneth.

a God beareth the Moses doubting, because hee was not altogether without faith.

peared vnto thee.

2 And the Lord said vnto him, What is that in thine hand? And he answered, A rod.

3 Then said he, Cast it on the ground. So he cast it on the ground, and it was *turned* into a serpent: and Moses fled from it.

4 Againe the Lord said vnto Moses, Put forth thine hand, and take it by the taile. Then hee put forth his hand, and caught it, and it was *turned* into a rod in his hand.

5 *Doctrine,* [o] that they may beleeue, that the Lord God of their fathers the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord said furthermore vnto him, Thrust now thine hand into thy bosome. And he thrust his hand into his bosome, and when hee tooke it out *againe*, behold, his hand was ‖ leprous as snow.

7 Moreouer he said, Put thine hand into thy bosome againe. So hee put his hand into his bosome againe, and pluckt it out of his bosome, and behold, it was turned againe as his *other* flesh.

8 So shall it be, if they will not beleeue thee, neither obey ‖ the voice of the first signe, yet shall they beleeue for the voice of the second signe.

9 But if they will not yet beleeue these two signes, neither obey vnto thy voice: then shalt thou take of the [c] water of the riuer, and powre it vpon the drie land: so the water which thou shalt take out of the riuer, shall be *turned* to blood vpon the drie land.

10 ¶ But Moses said vnto the Lord, Oh my Lord, I am not eloquent, † neither at any time *haue beene*, nor yet since thou hast spoken vnto thy seruant: but I am † slow of speech and slow of tongue.

11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde? haue not I the Lord?

12 Therefore goe now, and [*] I will be with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee by the ‖ hand *of him*, whom thou [d] shouldest send.

14 Then the Lord was very [e] angry with Moses, and said, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake? for loe, he commeth also foorth to meete thee, and when he seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and † put the words in his mouth, and I will bee with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And he shall bee thy spokesman vnto the people: and hee shall be, *euen* hee shall be as thy mouth, and thou shalt be to him as [*] [g] God.

17 Moreouer thou shalt take this rod in thine hand, wherewith thou shalt doe miracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee let me goe, and returne to my ‖ brethren, which are in Egypt, and see whether they be yet aliue. Then Iethro said to Moses, Goe in peace.

19 (For the Lord had said to Moses in Midian, Goe, returne to Egypt: for they are all dead which † went about to kill thee)

20 Then Moses tooke his wife and his sonnes, and † put them on an asse, and returned toward the land of Egypt, and Moses tooke the [h] rod of God in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will † harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel [i] my sonne, *euen* my [k] first borne.

23 Wherefore I say to thee, Let my sonne goe, that hee may seruemee: if thou refuse to let him goe, behold, I will slay thy sonne, *euen* thy first borne.

24 ¶ And as hee was by the way in the Inne, the Lord met him, and [l] would haue killed him.

25 Then Zipporah tooke a sharpe knife, and [m] cut away the fore kin of her sonne, and cast it at his feete, and sayd, Thou *art* indeed a bloody husband vnto me.

26 So ‖ he departed from him. Then shee sayd, O bloody husband (because of the circumcision)

27 ¶ Then the Lord said vnto Aaron, Go meet Moses in the wilderness. And he went and met him in the ‖ mount of God, and kissed him.

28 Then Moses tolde Aaron all the words of the Lord, who had sent him, and [n] all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron tolde all the words which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And [n] the people beleeued, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

1 Moses and Aaron doe their message vnto Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 10 They crie out vpon Moses and Aaron therefore, and Moses complaineth vnto God.

THen afterward Moses and Aaron went and said to [a] Pharaoh, Thus saith the Lord God of Israel, Let my people goe, that they may [b] celebrate a feast vnto me in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should heare his voice, and let Israel goe? I know not the Lord, neither will I let Israel goe.

3 And they said, ‖ Wee worship the God of the Ebrewes: we pray thee let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest † hee bring vpon vs the pestilence or sword.

4 Then said the king of Egypt vnto them, Moses & Aaron, why cause ye the people to cease from their workes? get you to your burdens.

5 Pharaoh said furthermore, Behold, much people [c] now in the land, and yee [c] make them leaue their burdens.

6 Therefore Pharaoh gaue commandement the same day vnto the taskemasters of the people and to their [d] officers, saying,

7 Ye shall giue the people no more straw, to make bricke († as in time past) *but* let them goe and gather them straw themselues:

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they bee idle, therefore they crie, saying, Let vs goe to offer sacrifice vnto our God.

9 [e] Lay

[o] This power to worke miracles was to confirme his doctrine, and to allure him of his vocation.

‖ *Gr. white as snow.*

‖ *Or, the words confirmed by the first signe.*

[c] Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people.

† *Ebr. from yesterday, and yer yesterday.*

† *Ebr. because of mouth.*

[*] *Matth 10.19. and 12.22.*

‖ *Or, ministerie.*

[d] That is, of the Messias, or some other, that is more meete then I.

[e] Though wee prouoke God sadly to anger, yet he will neuer reiect his.

[f] Thou shalt instruct him what to say.

[*] *Chap. 7 1.*

[g] Meaning, as a wise counsellour and full of Gods Spirit.

‖ *Or, kinsfolke, and kinsage.*

† *Ebr. sought thy soule.*

† *Ebr. caused them to rest.*

[h] Whereby he wrought the miracles.

[i] By retaining my spirit and deliuering him vnto Satan to increase his malice.

[k] Meaning, most deare vnto him.

[l] God punished him with sickenes for neglecting his Sacrament.

[m] This acte was extraordinary: for Moses was sore sicke, & God euen then required it.

‖ *Or, the Angel.*

‖ *Or, Horeb.*

[n] So that Moses had now experience of Gods promise ye he should haue good successe.

[a] Faith ouercommeth feare, and maketh men bold in their vocation.

[b] And offer sacrifice.

‖ *Or, God haith met vs.*

† *Ebr. lest hee meete vs with pestilence.*

[c] As though yee would rebel.

[d] which were of the Israelits, and had charge to see them doe their worke.

† *Ebr. yesterday and yer yesterday.*

9 [c] Lay more worke vpon the men, and cause them to doe it, and let them not regard [f] vaine words.

10 ¶ Then went the taskmasters of the people and their officers out, and told the people, saying, Thus saith Pharaoh, I will giue you no more straw.

11 Goe your selues, get you straw where yee can finde it, yet shall nothing of your labour bee diminished.

12 Then were the people scattered abroad thorowout all the land of Egypt, for to gather stubble in stead of straw.

13 And the taskemasters hasted them, saying, Finish your dayes worke [†] euery dayes taske, as *ye did* when ye had straw.

14 And the officers of the children of Israel, which Pharaohs taskemasters had set ouer them, were beaten, and demanded, Wherefore haue yee not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and [‖] thy people is blamed.

17 But he said, Ye are too much idle: therfore ye say, Let vs go offer sacrifice to the Lord.

18 Goe therefore now *and* worke: for there shall no straw be giuen you, yet shall yee deliuer the whole tale of bricke.

19 Then the officers of the children of Israel [‖] saw themselues in an euil case, because it was said, Yee shall diminish nothing of your bricke, *nor* of euery dayes taske.

20 ¶ And they met Moses & Aaron, which stood in their way as they came out from Pharaoh,

21 To whom they sayd, The Lord looke vpon you and iudge: for yee haue made our sauour to [*] stinke before Pharaoh & before his seruants, in that ye haue [g] put a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lord, and sayd, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent again vnto Pharaoh. 14 The genealogy of Reuben, Simeon and Leui, of whom came Moses and Aaron.

THen the Lord said vnto Moses, Now shalt thou see, what I will do vnto Pharaoh: for by a strong hand shall he let them goe, and euen [†] be constrained to driue them out of his land.

2 Moreouer God spake vnto Moses, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by *the Name* of [‖] Almightie God: but by my Name [a] Iehouah was I not knowen vnto them.

4 Furthermore as I made my Couenant with them to [b] giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembred my Couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, & will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great [‖] iudgements.

7 Also I will [c] take you for my people, and will be your God: then yee shall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I [f] sware that I would giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses told the children of Israel thus: but they hearkened [e] not vnto Moses, for anguish of spirit, and for cruell bondage.

10 Then the Lord spake vnto Moses, saying,

11 Goe speake to Pharaoh King of Egypt, that hee let the children of Israel goe out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of [d] vncircumcised lips?

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them *to goe* to the children of Israel, and to Pharaoh king of Egypt to bring the children of Israel out of the land of Egypt.

14 ¶ These be the [e] heads of their fathers houses: the [*] sonnes of Reuben the first borne of Israel, [*a] Hanoch, and Pallu, Hezron and Carmi: these are the families of Reuben.

15 [*] Also the sonnes of Simeon: Iemuel, and Iemin, and Ohad, and Iachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ These also are the names of the sonnes of Leui in their generations, Gershon, and Kohath, and Merari: (and the yeeres of the life of Leui *were* an hundred [f] thirtie and seuen yeeres)

17 The sonnes of Gershon *were* Libni and Shimi by their families.

18 [*] And the sonnes of Kohath, Amram, and Izhar, and Hebron, and Vzziel, (and Kohath liued an hundred thirtie and three yeeres)

19 Also the sonnes of Merari *were* Mahli and Mushi. these are the families of Leui by their kinreds.

20 [*] And Amram tooke Iochebed his [g] fathers sister to his wife, and she bare him Aaron and Moses (and Amram liued an hundred thirtie and seuen yeeres.)

21 ¶ Also the sonnes of Izhar: [h] Korah, and Nepheg, and Zichri.

22 And the sonnes of Vzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of [i] Amminadab, sister of Nahashon to his wife: which bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 Also the sonnes of Korah, Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him *one* of the daughters of Putiel to his wife, which bare him [*] Phinehas: these are the principall fathers of the Leuites throughout their families.

26 These are Aaron and Moses, to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their [k] armies.

27 These are that Moses & Aaron, which spake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And,

[c] The more cruelly thaty ty rants rage, the neere r it Gods helpe.
[f] Of Moses and Aaron.

[†] Ebr. the worke of a day in his day.

[‖] Or, thy people the Egyptians are in the fault.
[†] Ebr. idle, ye are idle.

[‖] Or, looked sad on them which said.

[*] Read Gen. 34. 30.
[g] It is a grieuous thing to the seruants of God to be accused of euil, specially of their brethren when they do as their duetie requireth.

[†] Ebr. in a strong hand.

[‖] Or, all sufficient.
[a] Whereby hee signifieth that hee will performe in deed that which he promised to their fathers: for this Name declareth that he is constant and will performe his promise.

[*] Gen. 46. 9. Numb. 26. 5. 1. Chron. 5. 3. [*a] 1. Chron. 4. 24.

[*] Numb. 3. 17. 1. Chron. 6. 1. and 23. 6.

[f] For he was 42. yeeres old when he came into Egypt, and there liued 94. yeeres. Numb. 26. 57. 1. Chron. 6. 1. and 23. 6.

[*] Chap. 2. 2. Numb. 26. 59.
[g] Which kind of marriage was after in the law forbidden, Leuit. 18. 12.
[h] Moses and he were brothers children, whose rebellion was punished. Num. 16.
[i] Who was a prince of Iudah, Numb. 2. 3.

[*] Numb. 25. 11.

[k] For their families were so great, that they might be compared to armies.

[d] Or barbarous & rude in speeche and by this word (vncircumcised) is signified the whole corruption of mans nature.
[e] This genealogy sheweth of whom Moses and Aaron came.

[c] Or, I will take you for my people, and will be your God: then yee shall know that I the Lord your God bring you out from the burdens of the Egyptians.

[b] He meaneth, as touching the outward vocation, the dignitie whereof they lost afterward by their reuolt: but as for election to life euerlasting, it is immutable.
[f] Ebr. lift vp mine hand.

[e] So hard a thing it is to the true obedience vnder the Crosse.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, *I say*, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the king of Egypt all that I say vnto thee.

30 Then Moses said before the Lord, Behold, I am [l] vncircumcised lips, and how shall Pharaoh heare me?

l The disobedience both of Moses and of the people sheweth that their deliverance came onely of Gods free mercy.

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron do the miracles of the serpent, and the blood: and Pharaohs sorcerers doe the like.

THen the Lord sayd to Moses, Behold, I haue made thee || Pharaohs [a] God, and Aaron thy brother shall || be thy Prophet.

2 Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to go out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, *euen* my people, the children of Israel out of the land of Egypt, by great [b] iudgements.

5 Then the Egyptians shall know that I am the Lord, when I stretch foorth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, *euen* so did they.

7 (Now Moses was [c] fourscore yeere old, and Aaron fourscore and three, when they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, *and* it shalbe *turned* into a || serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, & did euen as the Lord had commanded: and Aaron cast forth his rod before Pharaoh, and before his seruants, and it was *turned* into a serpent.

11 Then Pharaoh called also for the wise men and [d] sorcerers: and those charmers also of Egypt did in like maner with their inchantments.

12 For they cast down euery man his rod, and they were *turned* into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had said.

14 ¶ The Lord then said vnto Moses, Pharaohs heart is || obstinate, he refuseth to let the people goe.

15 Go vnto Pharaoh in the morning, (loe, he will come foorth vnto the water) and thou shalt stand and meet him by [e] the riuers brinke, and the rod which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent mee vnto thee, saying, Let my people goe, that they may serue me in the wilderness: and behold, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand vpon the water that is in the riuer, and it shalbe turned to blood.

18 And the fish that is in the riuer shall die, and the riuer shal stinke, and it shall || grieue the Egyptians to drinke of the water of the riuer.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their pondes, and ouer all pooles of their waters, & they shalbe || blood, and there shall bee blood throughout all the land of Egypt, both in *vessels* of wood, and of stone.

20 So Moses and Aaron did euen as the Lord commanded: * and hee lift vp the rod, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and *all the water that was in the riuer, was turned into blood.

21 And the [f] fish that was in the riuer died: and the riuer stanke: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

22 * And the enchanters of Egypt did [g] likewise with their sorceries: and the heart of Pharaoh was † hardened: so that hee did not hearken vnto them, as the Lord had said.

23 Then Pharaoh returned, and went againe into his house, † neither did this yet enter into his heart.

24 All the Egyptians then digged round about the riuer *for* waters to drinke: for they could not drinke of the water of the riuer.

25 And *this* || continued fully seuen dayes after the Lord had smitten the riuer.

a Or, a God to Pharaoh.
a I haue given thee power and authoritie to speake in my Name, and to execute my iudgements vpon him.
|| Or, shall speake for thee (before Pharaoh.)

b To strengthen Moses faith, God promiseth againe to punish most sharply the oppression of his Church.

c Moses liued in affliction and banishment fourty yeeres before he enioyed his office to deliuer Gods people.

|| Or, dragon.

d It seemeth that there were Iannes and Iambres, reade 2. Tim. 3. 8. so euer the wicked maliciously resist the trueth of God.

|| Or, beanie and dull.

e To wit, the riuer Nilus.

f Or, they shall bee weary, and abhorre to drinke.

|| The first plague.

† Chap. 17. 5.

* Psal. 78. 44.

f To signifie that it was a true miracle, and that God plagued them in that which was most necessary for the preseruation of life.

* Wisd. 17. 7.

g In outward appearance, and after that the seuen daies were ended.

† Ebr. was made strong.

† Or he set not his heart at all thereunto.

|| Or, seuen dayes were accomplished.

CHAP. VIII.

6 Frogges are sent. 15 Moses prayeth, and they die. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noisome flies. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

AFterward the Lord said vnto Moses, Go vnto Pharaoh, and tell him, Thus saith the Lord, Let my people goe, that they may serue me.

2 And if thou wilt not let them goe, behold, I will smite all thy countrey with [a] frogs:

3 And the riuer shall scrall full of frogs, which shall goe vp and come into thine house, and into thy chamber where thou sleepest, and vpon thy bed: and into the house of thy seruants, and vpon thy people, and into thy ouens, and || into thy kneading troughes.

4 Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the || frogs came vp, and couered the land of [b] Egypt.

7 * And the sorcerers did likewise with their sorceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and sayd, [c] Pray yee vnto the Lord, that hee may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, † Concerning mee, *euen* || command when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses,

a There is nothing so weake, that God cannot cause to ouercome the greatest power of man.

|| Or, vpon thy dough, or into thine ambries.

|| The second plague.

b But Goshen, where Gods people dwelt, was excepted.

* Wisd. 17. 7.

c Not lone but feare causeth the very infidel to seeke vnto God.

† Ebr. haue thou honour ouer me.

|| Or, speake plaine vnto me.

ses, that they may remaine in the riuer onely.

10 Then he ſayd, To morrow. And hee anſwered, Bee it † as thou haſt ſayd, that thou mayeſt know, that there is none like vnto the Lord our God.

11 So the frogs ſhal depart from thee, and from thine houſes, and from thy ſeruants, and from thy people: onely they ſhall remaine in the riuer.

12 Then Moſes & Aaron went out from Pharaoh: and Moſes cryed vnto the Lord concerning the frogs, which he had ‖ ſent vnto Pharaoh.

13 And the Lord did according to the ſaying of Moſes: ſo the frogs *d* died in the houſes, in the townes, and in the fields.

14 And they gathered them together by heaps, and the land ſtanke *of them*.

15 But when Pharaoh ſawe that hee had reſt *given him*, hee ‖ hardened his heart, and hearkened not vnto them, as the Lord had ſayd.

16 ¶ Againe the Lord ſaid vnto Moſes, Say vnto Aaron, Stretch out thy rod, and ſmite the duſt of the earth, that it may bee *turned* to ‖ lice throughout all the land of Egypt.

17 And they did ſo: for Aaron ſtretched out his hand with his rodde, and ſmote the duſt of the earth: and lice came vpon man and vpon beaſt: all the duſt of the earth was lice throughout all the land of Egypt.

18 Now the inchanters aſſayed likewiſe with their inchantments to bring foorth lice, but they *e* could not. So the lice were vpon man and vpon beaſt.

19 Then ſayd the inchanters vnto Pharaoh, This is *f* the finger of God. But Pharaohs heart remained obſtinate, and hee hearkened not vnto them, as the Lord had ſayd.

20 ¶ Moreouer the Lord ſaid to Moſes, Riſe vp earely in the morning, and ſtand before Pharaoh (loe, he will come foorth vnto the water) and ſay vnto him, Thus ſayth the Lord, Let my people goe that they may ſerue me.

21 Elſe, if thou wilt not let my people goe, behold, I will ſend ‖ ſwarmes of flies both vpon thee, and vpon thy ſeruants, and vpon thy people, and into thine houſes: and the houſes of the Egyptians ſhall be ful of ſwarmes of flies, and the ground alſo whereon they are.

22 But the land of Goſhen, where my people are, will I cauſe to be ‖ wonderfull in that day, ſo that no ſwarmes of flies ſhall bee there, that thou mayeſt know that I am the Lord in the middeſt of the ‖ earth.

23 And I will make a deliuerance of my people from thy people: to morrow ſhall this miracle be.

24 And the Lord did ſo: * for there came ‖ great ſwarmes of flies into the houſe of Pharaoh, and *into* his ſeruants houſes, ſo that through all the land of Egypt, the earth was corrupt by the ſwarmes of flies.

25 Then Pharaoh called for Moſes and Aaron, and ſaide, Goe, doe ſacrifice vnto your God in this land.

26 But Moſes anſwered, It is not meete to doe ſo: for *then* wee ſhould offer vnto the Lord our God *that which is* an abomination vnto the Egyptians. Loe, can wee ſacrifice the abomination of the Egyptians before their eyes, and they not ſtone vs?

27 Let vs go three dayes iourney in the deſert, and ſacrifice vnto the Lord our God, * as he hath commanded vs.

28 And Pharaoh ſaid, I will let you goe, that yee may ſacrifice vnto the Lord your God in the wilderneſſe: but *h* goe not fatre away, pray for mee.

29 And Moſes ſayd, Behold, I wil go out from thee, and pray vnto the Lord, that the ſwarmes of flies may depart from Pharaoh, from his ſeruants, and from his people to morrow: but let Pharaoh from henceforth *i* deceiue no more, in not ſuffering the people to ſacrifice vnto the Lord.

30 So Moſes went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the ſaying of Moſes, and the ſwarmes of flies departed from Pharaoh, from his ſeruants, and from his people, *and* there remained not one.

32 Yet Pharaoh *k* hardened his heart at this time alſo, and did not let the people goe.

CHAP. IX.

3 The mortaine of beaſts. 10 The plague of ſcabes and ſores 23 The horrible haile, thunder and lightning. 26 The land of Goſhen euer vnexepted 27 Pharaoh confeſſeth his wickedneſſe. 33 Moſes prayeth for him, 35 yet is he obſtinate.

THen the Lord ſaid vnto Moſes, Goe to Pharaoh, and tell him, Thus ſaith the Lord God of the Ebrewes, Let my people goe, that they may ſerue me.

2 But if thou refuſe to let *them* goe, and wilt yet hold them ſtill,

3 Behold, the hand of the Lord is vpon thy flocke which is in the field: *for* vpon the horſes, vpon the aſſes, vpon the camels, vpon the cattell, and vpon the ſheepe *ſhall be* a ‖ mighty great moraine.

4 And the Lord ſhall doe *a* wonderfully betweene the beaſtes of Iſrael, and the beaſtes of Egypt: ſo that there ſhall nothing die of all that *pertaineth* to the children of Iſrael.

5 And the Lord appointed a time, ſaying, To morrow the Lord ſhall finiſh this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattel of the children of Iſrael did not one.

7 Then Pharaoh *b* ſent, and behold, there was not one of the cattell of the Iſraelites dead: and the heart of Pharaoh was obſtinate, and hee did not let the people goe.

8 ¶ And the Lord ſaid to Moſes and to Aaron, Take your handfull of ‖ aſhes of the fornace, and Moſes ſhall ſprinkle them toward the heauen in the ſight of Pharaoh,

9 And they ſhall bee *turned* to duſt in all the land of Egypt, and it ſhall bee as a ſcab breaking out into biſters vpon man, and vpon beaſt, throughout all the land of Egypt.

10 Then they tooke aſhes of the fornace, and ſtood before Pharaoh: and Moſes ſprinkled them toward the heauen, and there came ‖ a ſcab breaking out into biſters vpon man, and vpon beaſt.

11 And the ſorcerers could not ſtand before Moſes, becauſe of the ſcab: for the ſcab was vpon the inchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and hee hearkened not vnto them, * as the Lord had ſaid vnto Moſes.

13 ¶ Alſo the Lord ſaide vnto Moſes, Riſe vp early in the morning, and ſtand before Pharaoh, and tell him, Thus ſaith the Lord God of the Ebrewes, Let my people goe, that they may ſerue mee.

14 For

† *Ebr. according to thy word.*

‖ *Or, layd vpon.*

d In things of this life God oftimes heareth the prayers of the iuſt for the vngodly.

‖ *Or, made his heart heauy.*

‖ The third plague.

e God confounded their wiſedom and authoritie in a thing moſt vile.

f They acknowledged that this was done by Gods power and not by ſorcery, Luk. 11. 20.

‖ *Or, multitude of venimous beaſts, as ſerpents, &c.*

‖ *Or, I will ſeparate.*

‖ *Or, land of Egypt.*

* *Wiſd. 16. 9.*

‖ The fourth plague.

g For the Egyptians worshipped diuers beaſts, as the oxe, the ſheep, & ſuch like, which the Iſraelites offered in ſacrifice: which thing the Egyptians abhorred to ſee.

* *Chap. 5. 18.*

h So the wicked preſcribe vnto Gods meſſengers, how farre they ſhall goe.

i Hee could not iudge his heart, but yet he charged him to cee this vnfeinedly.

k Where God giueth not faith, no miracles can preuaile.

‖ The firſt plague.

a He ſhall declare his heauie iudgement againſt his enemies, and his fauour toward his children.

b Into the land of Goſhen, where the Iſraelites dwelled.

‖ *Or, imbers.*

‖ The ſixt plague.

* *Chap. 4. 21.*

c So that thine owne conscience shall condemne thee of ingratitude and malice

14 For I will at this time send all my plagues vpon thine heart, and vpon thy seruants, and vpon thy people, that thou mayest know that there is none like me in all the earth.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deede, * for this cause haue I || appointed thee, to || shew my power in thee, and to declare my d Name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and letest them not goe.

18 Beholde, to morrow this time I will cause to raine a mighty great haile, such as was not in Egypt since the foundation thereof was layde, vnto this time.

19 Send therefore now, *and* e gather thy cattell, and all that thou hast in the fielde: *for* vpon all the men, and the beastes, which are found in the fielde, and not brought home, the haile shall fall vpon them, and they shall die.

20 Such *then* as feared the word of the Lord among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:

21 But such as regarded not the f word of the Lord, left his seruants and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth thine hand toward heauen, that there may bee haile in all the land of Egypt, vpon man and vpon beast, and vpon all the herbes of the field in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and || haile, and † lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since || it was a nation.

25 And the haile smote throughout all the land of Egypt, all that was in the field, both man and beast: also the haile smote all the herbes of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and said vnto them, I g haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray yee vnto the Lord (for it is enough) that there bee no more † mightie thunders, and haile, and I will let you goe, and yee shall tary no longer.

29 Then Moses sayde vnto him, Assoone as I am out of the citie, I will spread mine hands vnto the Lord, *and* the thunders shall cease, neither shal there be any more haile, that thou mayest know that * the earth is the Lords.

30 As for thee and thy seruants, I know h afore *I pray*, yee will feare before the face of the Lord God.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rie were not smitten: for they were || hid in the ground)

33 Then Moses went out of the citie from Pharaoh, and spread his handes to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile and the thunder were ceased, hee sinned againe, and hardened his heart, *both* hee and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel goe, as the Lord had said † by Moses.

CHAP. X.

7 *Pharaohs seruants counsell him to let the Israelites depart.* 13 *Grashoppers destroy the country.* 16 *Pharaoh confesseth his sinne.* 22 *Darknesse is sent.* 28 *Pharaoh forbiddeth Moses to come any more in his presence.*

AGaine the Lord said vnto Moses, Go to Pharaoh: for * I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles || in the middes of his *e* elme,

2 And that thou mayest declare in the a eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may know that I am the Lord.

3 Then came Moses and Aaron vnto Pharaoh, and they said vnto him. Thus sayeth the Lord God of the Ebrewes, How long wilt thou refuse b to humble thy selfe before mee? Let my people goe, that they may serue me.

4 But if thou refuse to let my people goe, behold, to morrow will I bring || * grashoppers into thy coasts.

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you: and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants said vnto him, How long shal he be || an offence vnto vs? let the men goe, that they may serue the Lord their God: wilt thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and hee saide to them, Goe serue the Lord your God, but who are they that shall goe?

9 And Moses answered, We will goe with our yong, and with our old, with our sonnes, and with our daughters, with our sheepe and with our cattell will we goe: for we *must celebrate* a feast vnto the Lord.

10 And hee said vnto them, Let d the Lord so be with you, as I will let you goe and your children: behold, for e euill is before your face.

11 *It shall* not *bee* so: nowe goe yee *that are* men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord said vnto Moses, Stretch out thine hand vpon the land of Egypt for the Grashoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, *even* all that the haile hath left.

13 Then Moses stretched foorth his rod vpon the land of Egypt: and the Lord brought an East wind vpon the land all that day, and all that night: and in the morning the East wind brought the || Grashoppers.

14 So the Grashoppers went vp vpon all the land

* *Rom. 9. 17.*
|| *Or, yet stee vp.*
| *Or, to show thee.*
d That is, that all the world may magnifie my Power in ouercomming thee.

e Here wee see, though Gods wrath be kindled yet there is a certaine mercie shewed euen to his enemies.

† *Ebr. set not his heart to.*
f The word of the minister is called the word of God.

|| The seuenth plague.
† *Ebr. fire walked.*

|| *Or, since it was inhabited.*

g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obtaine remission.
† *Ebr. voyces of God.*

* *Psal. 24. 1.*
h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises, wherin wee see the practises of the wicked.
|| *Or, latte you go.*

† *Ebr. by the hand of Moses.*

* *Chap. 4, 21.*

|| *Or in his presence, or, among them.*
a The miracles should be so great, that they should be spoken of for euer. Where also wee see the duety of parents toward their children.

b The end of afflictions is, to humble ourselues with true repentance vnder the hand of God.
Or, locusts.
* *Wisd. 16. 9.*

Or sware.
c Meaning the occasion of all these euils: so are the godly euer charged as Elias was by Achab.

d That is I would the Lord were no more affectioned toward you, then I am minded to let you goe.
e Punishment is prepared for you, Some reade, Yee intend some mischiefe.

|| The eighth plague.

land of Egypt, and ‖ remained in all quarters of Egypt: so grieuous grashoppers, like to these were neuer before, neither after them shall be such.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the hearbes of the land, and all the fruits of the trees, which the haile had left: so that there was no greene thing left vpon the trees, nor among the hearbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for [f] Moses and Aaron in haste, and said, I haue sinned against the Lord your God, and against you.

17 And now forgiue mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 *Moses* then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mighty strong Westwinde, and tooke away the grashoppers, and violently cast them into the [g] red Sea, *so that* there remained not one grashopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Againe the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darknesse, euen darknesse that may be [h] felt.

22 Then Moses stretched forth his hand toward heauen, and there was a ‖ blacke * darknesse in all the land of Egypt three dayes.

23 No man saw another, neither rose vp from the place where hee was *for* three dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, & said, Go, serue the Lord: onely your sheepe and your cattel shall abide, and your children shall goe with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that we may doe *sacrifice* vnto the Lord our God.

26 Therefore our cattell also shall go with vs: there shall not [i] an hoofe be left, for thereof must wee take to serue the Lord our God: neither doe we know [k] how we shall serue the Lord, vntill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh sayd vnto him, Get thee from mee: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt [l] die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 *God promiseth their departure.* 2 *Hee willeth them to borrow their neighbours iewels.* 3 *Moses was esteemed of all saue Pharaoh.* 5 *He signifieth the death of the first borne.*

NOw the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he letteth you goe, he shal [a] at once chase you hence.

2 Speake thou now to the people, that euery man ‖ require of his neighbour, and euery woman of her neighbour, * iewels of siluer, and iewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses *was* very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)

4 Also Moses said, Thus saith the Lord, * About midnight will I goe out into the middes of Egypt.

5 * And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maid seruant, that is at the [b] mill, and all the first borne of beasts.

6 Then there shal be a great crie throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge mooue his tongue, neither against man or beast, that yee may know that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shal come downe vnto me, and fall before mee, saying, Get thee out and all the people that [c] are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord said vnto Moses, Pharaoh shall not heare you, [d] that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not the children of Israel to go out of his land.

CHAP. XII.

1 *The Lord instituteth the Passeouer.* 26 *The fathers must teach their children the mystery thereof.* 29 *The first borne are slaine.* 31 *The Israelites are driuen out of the land.* 35 *The Egyptians are spoiled.* 37 *The number that departed out of Egypt.* 40 *How long they were in Egypt.*

THen the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This [a] moneth *shall be* vnto you the beginning of moneths: it *shall be* to you the first [b] moneth of the yeere.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the [c] fathers, a lambe for an house.

4 And if the houshold be too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you according to [d] his eating shall make your count for the lambe.

5 Your lambe shalbe without blemish, a male of a yeere old: yee shall take it of the lambes, or of the kids.

6 And yee shall keepe *it* vntill the fourteenth day of this moneth: then [e] all the multitude of the Congregation of Israel shall kill it † at euen.

7 After they shal take of the blood, and strike it on the two postes, and on the vpper doore post of the houses where they shall eate it.

8 And they shall eate the flesh the same night roste with fire, and vnleauened bread: with sowre herbes they shall eate it.

9 Eate not therof rawe, boyled nor sodden in water, but roste with fire both his [f] head, his feet, and his purtenance.

10 And ye shall reserue nothing of it vnto the morning: but that which remaineth of it vnto the morrow, shall ye burne with fire.

11 ¶ And thus shall yee eate it, Your loynes girded, your shooes on your feete, and your staues in your hands, and ye shall eate it in haste: *for* it is the Lords Passeouer.

12 For I will passe thorow the land of Egypt the same night, and will smite all the first borne

f The wicked in their miserie seeke to Gods ministers for helpe, albeit they haue and detest them.

g The water seemeth red because the sand or gruel is red: the Ebrews call it the Sea of bulrushes.

h Because it was so thicke.

‖ The ninth plague.

* *Wisd.* 17.2.

* *Wisd.* 18.1.

i The ministers of God ought not to yeeld one iot to the wicked as touching their charge.

k That is, with what beasts, or how many.

l Though before he confessed Moses iust, yet against his owne conscience he threatneth to put him to death.

a Without any condition, but with haste and violence.

‖ *Or, borrow.*

* *Chap.* 3.22. *and* 22.35.

* *Ecclus.* 45.1.

* *Chap.* 12.29.

* *Wisd.* 18.11.

b From the highest to the lowest.

c That is, vnder thy power and gouernment.

d. God hardeneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom. 9.17.

a Called Nisan, containing part of March, and part of April.

b As touching the obseruation of feasts: as for other policies, they reckoned from September.

c As the fathers of the houshold had great or small families.

d He shall take so many as are sufficient to eate the lambe.

e Euery one in his house.

† *Ebr. betweene the two runnings, or twilights.*

f That is, all that may be eaten.

g The lambe was not the passeouer, but signified it. as sacraments are not the thing it selfe, which they doe represent, but signifie it.

borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the || gods of Egypt: I *am* the Lord.

13 And the blood shalbe a token for you vpon the houses where yee are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a [h] remembrance: and yee shall keepe it an holy Feast vnto the Lord, throughout your generations: ye shall keepe it holy by an ordinance [i] for euer.

15 Seuen dayes shall ye eat vnleauened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from the first day, vntill the seuenth day, that person shall be cut off from Israel.

16 And in the first day *shall be* an holy || assembly: also in the seuenth day shall bee an holy assembly vnto you: no worke shalbe done in them, saue about that which euery man must eate: that onely may ye doe.

17 Yee shall keepe also *the feast* of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore yee shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ [k] In the first *moneth*, and in the fourteenth day of the moneth at [k] euen, ye shall eat vnleauened bread vnto the one and twentieth day of the moneth at euen.

19 Seuen dayes shall no leauen bee found in your houses: for whosoeuer eateth leauened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Yee shall eate no leauened bread: *but* in all your habitations shall ye eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Chuse out and take you for *your* of your housholds a lambe, and kill the Passeouer.

22 And take * a bunch of hyssop, and dip it in the blood that is in the basen, and strike the || lintell, and the || doore cheekes with the blood that is in the basen, and let none of you goe out at the doore of his house, vntill the morning.

23 For the Lord will passe by, to smite the Egyptians: and when hee seeth the blood vpon the lintell and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the [l] destroyer to come into your houses to plague *you*.

24 Therefore shall ye obserue this thing as an ordinance, *both* for thee and thy sonnes for euer.

25 And when yee shall come into the [m] land, which the Lord will giue you, as hee hath promised, then ye shall keepe this || seruice.

26 * And when your children aske you, What seruice is this ye *keepe?*

27 Then ye shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserued our houses. Then the people [n] bowed themselues and worshipped.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at * midnight, the Lord || smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne, vnto the * first borne of the captiue that was in prison, and all the first borne of beasts.

30 And Pharaoh rose vp in the night, hee, and all his seruants, and all the Egyptians: and there was a great cry in Egypt: for there *was* [o] no house where there *was* not one dead.

31 And hee called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe and your cattell, as ye haue said, and depart, and [p] blesse me al o.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people tooke their dough before it was leauened, *euen* their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * iewels of siluer, and iewels of gold, and raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they || granted their request: so they spoiled the Egyptians.

37 Then the * children of Israel tooke their iourney from [q] Rameses to Succoth, about sixe hundreth thousand men of foote, beside children,

38 And [r] a great multitude of sundry sorts of people went out with them, and sheep and beeues, *and* cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, *&* *made* vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tary, nor yet prepare themselues vitailes.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, *was* * foure hundreth and thirtie yeeres.

41 And when the [s] foure hundreth and thirtie yeeres were expired, euen the selfe-same day departed all the hosts of the Lord out of the land of Egypt.

42 It *is* a night to be kept *holy* to the Lord, because he brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said vnto Moses and Aaron, This is the Law of the Passeouer: [t] no stranger shall eate thereof.

44 But euery seruant that is bought for money, when thou hast Circumcised him, then shall he eate thereof.

45 A stranger, or an hired seruant shall not eate thereof.

46 * In one house shall it bee eaten: thou shalt carie none of the flesh out of the house, * neither shall ye breake a bone thereof.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Passeouer of the Lord, let him Circumcise all the males, that belong vnto him, and then let him come and obserue it, and hee shall be as one that is borne in the land: for no vncircumcised person shall eate thereof.

49 One [u] Law shal be to him that is borne in the land, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord

[h] Or princes, or Idoles.

[h] Of the benefit received for your deliuerance.

[i] That is, vntil Christs comming: for then ceremonies had an end.

[k] Or, calling together of the people to serue God.

* Leuit. 23. 5. Num. 28. 16.

[k] For in old time so they counted, beginning the day at Sunne set, til the next day at the same time.

* Hebr. 11. 28.

[l] Or, ransome, or upper doore poste.

[l] Or, two side posts.

[l] The Angel sent of God to kill the first borne.

[m] The land of Canaan.

[n] Or ceremonie.

* Iosh. 4. 6.

[n] They gaue God thanks for so great a benefit.

* Chap. 11. 4.

[l] The tenth plague.

* Wisd. 18. 5.

[o] Of those houses, where in any first borne was, either of men or beasts.

[p] Pray for me.

* Chap. 3. 22. and 11. 2.

[q] Or, lent them.

* Num. 33. 3. Iob. 14. 6.

[q] Which was a citie in Goshen, Gene. 47. 11.

[r] Which were strangers, and not borne of the Israelites.

* Gene. 15. 13. Iudes 7. 6. Galat. 3. 17.

[s] From Abraham departing from Vr in Chaldea, vnto the departing of the children of Israel from Egypt are 430. yeeres.

[t] Except he be Circumcised, and onely professe your Religion.

* Numb. 9. 12.

* John 19. 36.

[u] They that are of the houshold of God, must be all ioyned in one Faith and Religion.

Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God. 3 The memoriall of their deliverance. 6 The institution of the Passeouer. 8. 14 An exhortation to teach their children to remember this deliverance. 17 Why they are led by the wilderness. 19 The bones of Ioseph. 21 The pillar of the cloud and of the fire.

AND the Lord spake vnto Moses, saying,

2 * Sanctifie vnto me all the first borne: *that is*, euery one that *first* openeth the wombe among the children of Israel, as well of man as of beast: *for* it is mine.

3 ¶ Then Moses said vnto the people, * Remember this day in the which yee came out of Egypt, out of the † house of a bondage: for by a mightie hand the Lord brought you out from thence: therefore no leauened bread shall bee b eaten.

4 This day come yee out in the moneth of c Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which hee sware vnto thy fathers, that hee would giue thee, a land flowing with milke and honie) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, and the d seuenth day *shall be* the Feast of the Lord.

7 Vnleauened bread shalbe eaten seuen daies, and there shall no leauened bread bee seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne e in that day, saying, *This is done*, because of that which the Lord did vnto me when I came out of Egypt.

9 And it shall bee a signe vnto thee f vpon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may bee in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as hee sware vnto thee and to thy fathers, and shall giue it thee,

12 * Then shalt thou set apart vnto the Lord all that *first* openeth the wombe: also euery thing that *first* doeth open *the wombe*, *and* commeth foorth of thy beast: the males *shalbe* the Lords.

13 But euery † first foale of an g asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise also the first borne of man among thy sonnes shalt thou h buy out.

14 ¶ And when thy sonne shall aske thee || to morrow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt, from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that *first* open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall bee as a token vpon thine hand, and as || frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

16 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistims countrey, || though it *were* neere: (for God said, Lest the people repent when they i see warre, and turne againe to Egypt)

18 But God made the people to goe about by the way of the wilderness of the Red sea: and the children of Israel went vp k armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and ye ye shall take my bones away hence with you)

20 ¶ * So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 * And the Lord went before them by day in a pillar of a l cloud to lead them in the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIIII.

4. 8 Pharaoh heart is hardened, and pursueth the Israelites. 11 The Israelites sinken with feare, murmure against Moses. 15 Moses doeth encourage them. 21 He diuideth with the Sea. 23. 27 The Egyptians follow and are drowned.

THen the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they a returne and campe before b Pi-hahiroth, betweene Migdol and the Sea, ouer against * Baal-zephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wildernes hath shut them in.

4 And I will harden Pharaohs heart that he shall follow after you: so I will c get mee honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shal know that I am the Lord, and they did so.

5 ¶ Then it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue wee this done, and haue let Israel goe out of our seruice?

6 And he made readie his charets, and tooke his people with him,

7 And tooke sixe hundreth chosen charets, and d all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the children of Israel went out with an e high hand)

9 * And the Egyptians pursued after them, and all the horses *and* charets of Pharaoh, and his horsemen and his hoste ouertooke them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and behold, the Egyptians marched after them, & they were sore f afraide: wherefore the children of Israel cried vnto the Lord.

11 And

*Chap. 2. 19. and 34. 19. leuit. 27. 26. num. 3. 13. and 8. 16.

*Exod. 23. 13.

† Ebr. house of seruants.

a Where they were in most cruel slauerie.

b To signifie that they had not leisure to leauen their bread.

c Conteining part of March and part of April, when corne began to ripe in that countrey.

d Both the seuenth and the first day were holy, 22 chap. 18. 16.

e When thou doest celebrate the Feast of vnleauened bread.

f Thou shalt haue continuall remembrance thereof, as thou wouldest of a thing that is in thine hand, or before thine eyes.

*Chap. 22. 29. and 34. 19. ezek. 44. 30.

† Ebr. that first commeth foorth.

g This is also vnderstood of the horse and other beasts which were not offered in sacrifice.

h By offering a cleane beast in sacrifice, Leuit. 22. 6.

|| Or, hereafterwards.

|| Or signes or remembrances.

|| Or, because.

i Which the Philistims would haue made against them by stopping them the passage.

k That is, not priuily, but openly, and as the word doeth signifie, set in order by hue and hue.

* Gene. 50. 22. iosh. 24. 32.

* Num. 33. 6.

* Num. 14. 14. deut. 1. 33. psal. 78. 14. 1. cor. 10. 1.

l To defend them from the heat of the Sunne.

* Ne. 9. 19.

a From toward the countrey of the Philistims.

b So the Sea was before them, mountaines on either side, and the enemie at their backe: yet they obeyed God, and were deliuered.

* Num. 33. 7.

c By punishing his obstinate rebellion.

d Ioseph writeth, that besides these charets there were 50000. horsemen, and 200000 footmen.

e With great ioy and boldnesse.

* Iosh. 24. 6. 1. mac. 4. 9.

f They which a little before in their deliuerance reioyced, being now in danger are afraid and murmure.

In this figure foure chiefe points are to be considered.
First, that the Church of God is euer subiect in this world to the Crosse, and so be afflicted, after one sort or other.
The second, that the Ministers of God following their vocation, shall be euil spoken of and murmured against, euen of those that pretend the same cause and religion that they doe.
The third, that God deliuereth not his Church incontinently out of dangers, but vseth vse their faith and patience continueth their troubles, yea, and oftentimes augmenteth them: as the Israelites were now in lesse hope of their liues, then when they were in Egypt.
The fourth point is, that when the dangers are most great, then Gods helpe is most ready to succour: for the Israelites had on either side of them, huge rocks and mountaines, before them the Sea, behinde them most cruell enemies, so that there was no way left to escape, to men: indgements.

11 And they saide vnto Moses, Hast thou brought vs to die in the wildernes, because there were no graues in Egypt? wherefore hast thou serued vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt, saying, Let g vs bee in rest, that wee may serue the Egyptians? for it had bene better for vs to serue the Egyptians, then that we should die in the wildernesse.

13 Then Moses said to the people, Feare yee not, stand still, and behold ‖ the saluation of the Lord, which he will shew to you this day. For the Egyptians whom ye haue seene this day, ye shall neuer see them againe.

14 The Lord shall fight for you: therefore h hold you your peace.

15 ¶ And the Lord said vnto Moses, Wherefore i crieth thou vnto me? speake vnto the children of Israel that they goe forward:

16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea and diuide it, and let the children of Israel goe on drie ground thorow the mids of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow them, and I will get mee honour vpon Pharaoh, and vpon all his hoste, vpon his charets, and vpon his horsemen.

18 Then the Egyptians shall know that I am the Lord, when I haue gotten mee honour vpon Pharaoh, vpon his charets, and vpon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, remouued and went behind them: also the pillar of the cloud went from before them, and stood behind them,

20 And came betweene the campe of the Egyptians, and the campe of Israel: it was both a cloud and darkenesse, yet gaue it k light by night, so that all the night long the one came not at the other)

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea to run backe by a strong East wind all the night, and made the Sea dry land: for the waters were * diuided.

g Such is the impatience of the flesh, that it cannot abide Gods appointed time.

‖ Or, deliuerance.

h Onely put your trust in God without grudging or doubting.

i Thus in tentations faith fighteth against the flesh, and crieth with inward groanings to the Lord.

k The cloud sheweth light to the Israelites, but to the Egyptians it was darkenesse, so that their two hostes could not ioyne together.

* Iosh. 4. 23. Psal. 114. 3.

22 Then the * children of Israel went through the mids of the Sea vpon the drie ground, and the waters *were* a wal vnto them on their right hand, and on their left hand.

23 And the Egyptians pursued, and went after them to the middes of the Sea, *euen* all Pharaohs horses, his charets, and his horsemen.

24 Now in the morning l watch, when the Lord looked vnto the hoste of the Egyptians, out of the fierie and cloudie pillar, he stroke the hoste of the Egyptians with feare.

25 For he tooke off their charet wheeles, and they draue them with ‖ much adoe: so that the Egyptians *euery* one said, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 ¶ Then the Lord saide to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets, and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord m ouerthrew the Egyptians in the mids of the Red Sea.

28 So the water returned and couered the charets and the horsemen, *euen* all the hoste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked vpon dry land thorow the mids of the Sea, and the waters *were* a wal vnto them on their right hand, and on their left.

30 Thus the Lord saued Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead vpon the Sea banke.

31 And Israel saw the mightie † power, which the Lord shewed vpon the Egyptians: so the people feared the Lord, and beleeued the Lord, and his n seruant Moses.

l Which was about the three last houres of the night.

‖ Or, heauily.

m So the Lord by the water saued his, and by the water drowned his enemies.

† Ebr. hand.

n That is, the doctrine which he taught them in the Name of the Lord.

CHAP. XV.

1. *Moses with the men and women, sing praises vnto God for their deliuerance.* 23 *The people murmure.* 25 *As the prayer of Moses the bitter waters are sweete.* 26 *God teacheth the people obedience.*

THen a sang * Moses and the children of Israel this song vnto the Lord, and said in this maner, I will sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowne in the Sea.

2 The Lord *is* my strength and ‖ praise, and he is become my saluation. He is my God, and I will b prepare him a tabernacle: *he is* my fathers God, and I will exalt him.

3 The Lord *is* a c man of Warre, his Name *is* Iehouah.

4 Pharaohs charets and his host hath he cast into the Sea: his chosen Captaines also were drowned in the Red sea.

5 The depths haue couered them, they sanke to the bottome as a stone.

6 Thy ‖ right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruised the enemie.

7 And in thy great glorie thou hast ouerthrowne them that rose against e thee: thou sentest forth thy wrath, *which* consumed them as the stubble.

8 And by the blast of thy nostrels the waters were gathered, the floods stood still as an heape, the

a Praising God for the ouerthrow of his enemies, and their deliuerance.

* Wisd. 10. 20.

‖ Or, the occasion of my Song of praise.

b To worship him therein.

c In battell he ouercommeth euery d Euer constant in his promise.

‖ Or, power.

e Those that are enemies to Gods people, are his enemies.

the depths congealed together in the || heart of the sea.

|| Or, in the depth of the sea.

9 The enemie said, I will pursue, I will ouertake *them*, I will diuide the spoyle, † my lust shall be satisfied vpon them, I will draw my sword, mine hand shall destroy them.

† Ebr. my soule shall be filled.

10 Thou blewest with thy wind, the sea couered them, they sanke as lead in the mighty waters.

11 Who is like vnto thee, O Lord, among the gods? who is like thee *so* glorious in holinesse, ‡ fearefull in praises, doing wonders?

‡ For so oftentimes the Scripture calleth the mighty men of the world.

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercie carie this people, *which* thou deliueredst: thou wilt bring *them* in thy strength vnto thine holy [h] habitation.

g Which ought est to be praised with all feare and reuerence.

h That is, into the land of Canaan or into mount Zion.

14 The people shall heare *and* be afraid: sorow shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Caanan shall waxe faint hearted.

16 * Feare and dread shall fall vpon them: because of the || greatnesse of thine arme, they shalbe still as a stone, till thy people passe, O Lord: till this people passe, *which* thou hast purchased.

* Deut. 2.25. Iosh. 2.9.

|| Or, for thy great power.

17 Thou shalt bring them in, and plant them in the mountains of [i] thine inheritance, *which is* the place *that* thou hast prepared. O Lord, for to dwell in, *euen* the sanctuary, O Lord, *which* thine hands shall establish.

i Which was mount Zion, where afterward the Temple was built.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs horses went with his chariets and horsemen into the sea, and the Lord brought the waters of the sea vpon them: but the children of Israel went on drie land in the mids of the sea.

20 ¶ And Miriam the Prophetesse, sister of Aaron, tooke a timbrel in her hand, and all the women came out after her with tymbrels and [k] dances.

k Signifying their great ioy: which custome the Iewes obserued in certaine solemnities, Iudg. 11.34. & 21. 21. but it ought not to be a cloke to couer our wanton dances.

21 And Miriam [l] answered the men, Sing yee vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath hee ouerthrown in the sea.

l By singing the like song of thankesgiuing.

22 Then Moses brought Israel from the red sea, and they went out into the wilderness of [m] Shur and they went three dayes in the wilderness, and found no waters.

m Which was called Etham, Numb. 33.8.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called || Marah.

|| Or, bitternesse.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cried vnto the Lord, and the Lord shewed him a * tree, *which* when he had cast into the waters, the waters were sweete: there he made them an ordinance and a law, and there [n] he proued them,

* Eccles. 38.5.

n That is, God, or Moses in Gods name.

26 And said, If thou wilt diligently hearken, *O Israel*, vnto the voice of the Lord thy God, and wilt do that which is [o] right in his sight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I *am* the Lord that healeth thee.

o Which is, to do that onely that God commandeth.

27 ¶ * And they came to Elim, where *were* twelue fountaines of waters, and seuenty || palme trees, and they camped there by the waters.

* Numb. 33.9.

|| Or, date trees.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lord sendeth Quailes and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seuenth day Manna commeth not forth. 31 It is kept for a remembrance to the posterite.

AFterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of [a] Sin, (which is betweene Elim and Sinah) the fifteenth day of the second moneth after their departing out of the land of Egypt.

a This is, the eighth place wherin they had campe d: here is another place called Zin, which was the 33. place wherein they campe d: and is also called Kadesh, Num. 33.36.

2 And the whole Congregation of the children of Israel murmured against Moses, and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that we had died by the hand of the Lord in the land of Egypt, when wee sate by the flesh [b] pots, when wee ate bread *ouer* bellies full: for yee haue brought vs out into this wilderness, to kill this whole company with famine.

b So hard a thing it is to the flesh, not to murmure against God when the belly is pinched.

4 ¶ Then sayde the Lord vnto Moses, Behold, I will cause bread to raine from heauen to you, and the people shall goe out, and gather || that that is sufficient for euery [c] day, that I may proue them: whether they will walke in my Law or no.

|| Or, that is sufficient for euery day.

† Ebr. the portion of a day in his day.

c To signifie, that they should patiently depend vpon Gods prouidence from day to day.

5 But the sixt day they shall prepare that, which they shall bring *home*, and it shall be twise as much as they gather daiyly.

6 Then Moses and Aaron said vnto all the children of Israel, At euen ye shall know, that the Lord brought you out of the land of Egypt:

7 And in the morning yee shall see the glory of the Lord: [d] for he hath heard your grudgings against the Lord: and what are wee that ye haue murmured against vs?

d He gaue them not Manna because they murmured, but for his promise sake.

8 Against Moses said, At euen shall the Lord giue you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings which yee murmure against him: for what are we? your murmurings *are* not against vs, but against the [e] Lord.

e He that contemneth Gods ministers contemneth God himselfe.

9 ¶ And Moses sayd to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for hee hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared [f] in a cloud.

f Chap. 13.21.

11 (For the Lord had spoken vnto Moses, saying,

12 * I haue heard the murmuring of the children of Israel: tell them, *therefore*, and say, || At euen ye shall eat flesh, and in the morning ye shall be filled with bread, and yee shall know that I am the Lord your God.)

* Eccles. 25.4.

|| Or, in the twilight.

13 And so at euen the * Quailes came and couered the campe: and in the morning the deaw lay round about the host.

* Numb. 11.31.

14 * And when the deaw that was fallen was ascended, behold, a small round thing *was* vpon the face of the wilderness, small as the hoare frost on the earth.

* Num. 11.7. psal. 78.24. vers. 10.20.

15 And when the children of Israel sawe it, they sayd one to another, It is [g] MAN: for they wist not what it was. And Moses sayd vnto them, * This is the bread which the Lord hath giuen you to eate.

g Which signifieth a part portion or gift: also meate prepared. Iohn 6.31. 1. cor. 10.3.

16 ¶ This is the thing which the Lord hath com-

commanded: gather of it every man according to his eating, g an omer for † a man *according* to the number of your persons: every man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, * he that had gathered much, had nothing ouer, & he that had gathered little, had no h lack: *so* every man gathered according to his eating.

19 Moses then said vnto them, Let no man reserue thereof till morning.

20 Notwithstanding, they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes, and i stanke: therefore Moses was angry with them.

21 And they gathered it euery morning, euery man according to his eating: for when the heat of the Sunne came, it was melted.

22 ¶ And the sixt day they gathered k twise so much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moses.

23 And he answered them, This is that which the Lord hath said, To morrow *u* the rest of the holy Sabbath vnto the Lord: bake that *to day* which ye will bake, and seethe that which ye will seethe, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they layd it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses said, Eat that to day: for to day *is* the Sabbath vnto the Lord: to day ye shall not l finde it in the field.

26 Sixe dayes shall ye gather it, but in the seuenth day *u* the Sabbath: in it there shalbe none.

27 ¶ Nothwithstanding, there m went out *some* of the people in the seuenth day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse ye to keepe my commaundements, and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore hee giueth you the sixt day bread for two dayes: tarie *therefore* euery man in his place: let no man goe out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it MAN, and it was like n to coriander seede, *but* white: and the taste of it was like vnto waters *made* with honie.

32 And Moses said, This is that which the Lord hath commanded, Fil an Omer of it, to keep it for your posterity: that they may see the bread wherewith I haue fed you in wildernesse, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a o pot and put an omer full of MAN therein, and set it before the Lord to be kept for your posterity.

34 As the Lord commanded Moses, so Aaron laid it vp before the p testimonie to be kept.

34 And the children of Israel did eate MAN * forty yeeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the land of Canaan.

36 The Omer *u* the tenth part of the q Ephah.

g Which conteineth about a pottle of ourmeasure. † *Heb. for an head.*

* 1. *Cor.* 8. 15.

h God in a rich feeder of all and none can iustly complaine.

i No creature is so pure, but being abused is turned to our destruction.

k Which portion should serue for the Sabbath and the day before.

l God tooke away the occasion from their labour, to signifie how holy he would haue the Sabbath kept.

m Their infidelity was so great, that they did expressly against Gods commandement.

n In forme and figure, but not in colour. Num. 11. 7.

o Of this vessell redde Hebr. 9. 4.

p That is, the Ark of the couenant, to wit, after that the Arke was made. * *Iosh.* 5. 12 *vebe.* 9. 15.

q Which measure conteined about ten pottels.

CHAP. XVII.

1 *The Israelites come to Rephidim, and grudge for water.* 6 *Water is giuen them out of the rocke.* 11 *Moses holdeth vp his hands, and they ouercome the Amalekites.* 15 *Moses buildeth an altar to the Lord.*

AND all the Congregation of the children of Israel departed from the wildernesse of Sin, by their iourneys † at the commandement of the Lord, and camped in a Rephidim, where *was* no water for the people to drinke.

2 * Wherefore the people contended with Moses, and said, Giue vs water, that we may drink. And Moses said vnto them, Why contend ye with me? wherefore doe ye b tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and sayd, Wherefore hast thou thus brought vs out of Egypt to kill vs, and our children, and our cattell with thirst?

4 And Moses cryed vnto the Lord, saying, What shall I doe to this people? for they be almost ready to c stone me.

5 And the Lord answered to Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rod wherewith thou * smotest the riuer, take in thine hand, and goe:

6 * Behold, I will stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place || Massah and || Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the d Lord among vs, or no?

8 ¶ * Then came e Amalek and fought with Israel in Rephidim.

9 And Moses said to Iosh̃ua, Chuse vs out men, and goe fight with Amalek: to morrow I will stand on the top of the f hill with the rod of God in mine hand.

10 So Iosh̃ua did as Moses bade him, & fought with Amalek: and Moses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but when he let his hands g downe, Amalek preuailed.

12 Now Moses hands were heauie: therefore they tooke a stone and put it vnder him, and hee sate vpon it: and Aaron and Hur stayed vp his hands, the one on the one side, and the other on the other side: so his hands were steady vntill the going downe of the Sunne.

13 And Iosh̃ua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord sayd to Moses, Write this for a remembrance h in the booke, and † rehearse it to Iosh̃ua: for * I will vtterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar, and called the name of it i Iehoua-nissi.)

16 Also he said, † The Lord hath sworne, that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 *Iethro commeth to see Moses his sonne in law.* 8 *Moses telleth him of the wonders of Egypt.* 9 *Iethro reioyceth and offereth sacrifice to God.* 21 *What manner of men officers and iudges ought to bee.* 24 *Moses obeyeth Iethros counsell in appointing officers.*

WHEN Iethro the * Priest of Midian, Moses father in law, heard al that God had done for

† *Heb. at the mouth.*

a Moses hereuoteth not euery place where they camped, as Numb. 33 but only those places where some notable thing was done.

b * *Num.* 20. 4.

c Why distrust you God? why looke ye not for succour of him without murmuring against vs?

c How ready the people are for their owne matters to slay the true Prophets, and how slow they are to reuenge Gods cause against his enemies and false prophets.

* *Chap.* 7. 20.

* *Num.* 20. 9. *wisd.* 11. 4. *psal.* 78. 15 & 105. 41. 1. *cor.* 10. 4.

|| *Or, tentation.*

|| *Or, strife.*

d When in aduersitie we thinke God to be absent, then we neglect his promise, and make him a liar.

* *Deut.* 25. 17. *wisd.* 11. 3.

d Who came of Eliphaz, sonne of Esau, Gen. 36. 12.

f That is, Horeb, which is also called Sinai.

g So that we see, how dangerous a thing it is to faint in prayer.

h In the booke of the Law.

† *Heb. put it in the eares of Iosh̃ua.*

* *Numb.* 24. 20. 1. *sam.* 15. 2.

i That is, the Lord is my banner, as he declareth by holding vp his rod and his hands.

† *Heb. the hand of the Lord vpon the throne.*

* *Chap.* 2. 16.

for Moses, and for Israel his people, *and* how the Lord had brought Israel out of Egypt.

2 Then Iethro the father in law of Moses, tooke Zipporah Moses wife, (after hee had [a] sent her away)

3 And her two sonnes, (whereof the one was called *Gershom: for hee said, I haue bene an aliant in a strange land:

4 And the name of the other *was* Eliezer: for the God of my father, *said he*, *was* m ne helpe, and deliuered me from the sword of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wildernesse, where hee camped by the [b] Mount of God.

6 And he [c] said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in law, and did obeisance and kissed him, and eche asked other of his † welfare: and they came into the tent.

8 Then Moses tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, *and* all the trauaile that had come vnto them by the way, and *how* the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, *and* because hee had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, [d] Blessed *be* the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath *also* deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: *for as they haue dealt proudly with them, *so are they* [e] *recompensed*.

12 Then Iethro Moses father in law tooke burnt offerings and sacrifices *to offer* vnto God. And Aaron and all the Elders of Israel came to eat bread with Moses father in law [f] before God.

13 ¶ Now on the morrow, when Moses sate to iudge the people, the people stood about Moses from morning vnto euen.

14 And when Moses father in law saw all that hee did to the people, he said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses said vnto his father in law, Because the people come vnto me to seeke [g] God.

16 When they haue a matter, they come vnto mee, and I iudge betweene one and another, and declare the ordinances of God, and his Lawes.

17 But Moses father in law said vnto him, The thing which thou doest, is not well.

18 Thou both † weariest thy selfe greatly and this people that is with thee: for the thing *is* too heauie for thee: *thou art not able to doe it thy selfe alone.

19 Heare now my [l] voyce, (I will giue thee counsell, and God shall be with thee) bee thou for the people to [h] Godward, and report thou the causes vnto God.

20 And admonish them of the ordinances and of the lawes, & shew them the way, wherein they must walke, and the worke that they must doe.

21 Moreouer, prouide thou among all the people [i] men of courage, fearing God, men dealing truely, hating couetousnesse: and appoint *such* ouer them *to be* rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare *the burden* with thee.

23 If thou doe this thing, (and God *so* commandthee) both thou shalt bee able to endure, and all this people shall also goe quietly to their place.

24 So Moses [k] obeied the voice of his father in law, and did all that he had said:

25 And Moses chose men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all seasons, *but* they brought the hard causes to Moses: for they iudged all small matters themselues.

27 Afterward Moses [l] let his father in law depart, and he went into his countrey.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other Nations. 8 The people promise to obey God. 12 Rules that touch both the Hill & death. 16 God appeareth vnto Moses vpon the Mount in thunder and lightning.

IN the [a] third moneth, after the children of Israel were gone out of the land of Egypt, the same [b] day came they into the wildernes of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wildernesse: euen there Israel camped before the Mount.

3 *But Moses went vp vnto God, for the Lord had called out of the Mount vnto him, saying, Thus shalt thou say to the house of [c] Iaakob, and tell the children of Israel.

4 *Yee haue seene what I did vnto the Egyptians, and *how* I carried you vpon [d] eagles wings, and haue brought you vnto me.

5 Now therefore * if yee will heare my voice indeed, and keepe my Couenant, then ye shall bee my chiefe treasure aboue all people, * though all the earth be mine.

6 Yee shall be vnto mee also a kingdome of * Priestes, and an holy Nation: These *are* the words which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came, and called for the Elders of the people, and propoded vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and said, * All that the Lord hath commanded, we will doe. And Moses reported the words of the people vnto the Lord.

9 And the Lord said vnto Moses, Loe, I come vnto thee in a thicke cloud, that the people may heare whiles I talke with thee, and that they may also beleeue thee for euer, (for Moses had told the words of the people vnto the Lord)

10 Moreouer the Lord said vnto Moses, Goe to the people, and [e] sanctifie them to day and to morrow, and let them wash their clothes

11 And let them bee ready on the third day: for the thirde day the Lord will come downe in the sight of all the people vpon mount Sinai.

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues

a It may seeme that he sent her backe for a time to her father for her impatiencie, least she should be a let vnto his vocation, which was so dangerous, Chap. 4. 25.
*Chap. 2. 22.

b Horeb is called the Mount of God, because God wrought many miracles there. So Peter calleth the Mount where Christ was transfigured, the holy Mount: for by Christs presence it was holy for a time, 2. Pet. 1. 18.
c That is, he sent messengers to say vnto him.
† *Ebr. of peace.*

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marrie his daughter
* *Chap. 1. 10 16, 22 and 15. 7. and 14. 8.*
e For they that drowned the children of the Israelites, perished themselues by water.
f They eate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

g That is to know Gods will, and to haue iustice executed.

† *Ebr. thou wilt faint and fall.*
* *Deut. 1. 9.*

l *Or, counsell.*

h Iudge thou in hard cases, which cannot be decided but by consulting with God.
i What manner of men ought to be chosen to beare office.

k Godly counsell ought euer to bee obeyed, though it come of our inferiours, for so sich God oftentimes giueth occasione to humble them that are exalted, and to declare that one member hath need of another.
l Read the occasion, Numb. 10. 29.

a Which was in the beginning of Tisri, euen Sinan containing part of May, and part of Iune.
b That they departed from Rephidim.
* *Act. 7. 38*
c God called Iaakob Israel there: for the house of Iaakob and the people of Israel signifie onely Gods people.
* *Deut. 29. 2.*
d For the eagle by flying hie, is out of danger, and in carying her birds rather on her wings then in her talons declareth her loue.
* *Deut. 5. 2.*
* *Deut. 10. 14.*
* *Psal. 24. 1.*
* *1. Pet. 2. 9.*
* *Exod. 1. 6.*

* *Chap. 24. 3. Deut. 5. 27. and 26. 17. Iosh. 24. 16.*

e Teach them to keep perfect and pure their selues, moreouer by washing.

that ye goe not vp to the mount, nor touch the border of it: whosoeuer toucheth the * mount, shall surely die.

13 No hand shall touch it, but he shalbe stoned to death, or striken thorow with darts: whether it be beast or man, he shall not liue: when the || horne bloweth long, they shall come vp || into the mountaine.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be readie on the third day, *and* come not at *your* † wiues.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloude vpon the mount, and the sound of the trumpet exceeding loude, so that all the people that was in the campe was afraid.

17 Then Moses brought the people out of the tents to meet with God, and they stood in the nether part of the mount.

18 * And mount Sinai *was* all on smoke, because the Lord came downe vpon it in fire, & the smoke thereof ascended, as the smoke of a furnace, and all the mount g trembled exceedingly.

19 And when the sound of the trumpet grew long, and waxed louder and louder, Moses spake, and God answered him by h voyce.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lord said vnto Moses, Goe downe, charge the people, that they breake not *their boundes, to goe vp* to the Lord to gaze, lest many of them perish.

22 And let the || Priests also which come to the Lord be sanctified, lest the Lord || destroy them.

23 And Moses said vnto the Lord, The people can not come vp vnto the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Goe, get thee downe and come vp, thou, and Aaron with thee: but let not the i Priestes and the people breake *their boundes* to come vp vnto the Lord, lest hee destroy them.

25 So Moses went down vnto the people, and told them.

CHAP. XX.

2 The Commandements of the first table. 12 The commandements of the second. 18 The people afraide are comforted by Moses. 23 Gods of siluer and golde are against forbidden. 24 Of what sort the altar ought to be.

THen God a spake all these words, saying,

2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of || bondage.

3 Thou shalt haue none other gods b before me.

4 * Thou shalt make thee no grauen image, neither any similitude *of things* that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not c bow downe to them, neither serue them: for I am the Lord thy God, d a ielous God, visiting the iniquity of the fathers vpon the children, vpon the third *generation*, and vpon the fourth of them that hate me:

6 And shewing mercie vnto e thousands to them that loue me, and keepe my commaundements.

7 * Thou shalt not take the Name of the Lord thy God in f vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, g to keepe it holy.

9 * Sixe daies shalt thou labour and doe all thy worke,

10 But the seuenth day *is* the Sabbath of the Lord thy God: *in it* thou shalt not do any worke, thou nor thy sonne, nor thy daughter, thy manseruant, nor thy maide, nor thy beast, nor thy stranger that is within thy || gates.

11 * For in sixe daies the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and hallowed it.

12 ¶ * Honour thy h father and thy mother, that thy daies may be prolonged vpon the land, which the Lord thy God giueth thee.

13 * Thou shalt not i kill.

14 Thou shalt not k commit adultery.

15 Thou shalt not l steale.

16 Thou shalt not beare false m witnesse against thy neigbour.

17 * Thou shalt not n couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his maide, nor his oxe, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people || saw the thunders, and the † lightnings, and the sound of the trumpet, and the mountaine smoking, and when the people saw it they fled and stood a farre off,

19 And said vnto Moses, * Talke thou with vs, and we will heare: but let not God talke with vs, lest we die.

20 Then Moses said vnto the people, Feare not: for God is come to o proue you, and that his feare may be before you, that ye sinne not.

21 So the people stood a farre off, but Moses drew neere vnto the darknesse where God *was*.

22 ¶ And the Lord said vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Ye shall not make *therefore* with mee gods of siluer, and gods of gold: you shall make you none.

24 * An Altar of earth shalt thou make vnto me, and thereon shalt offer thy burnt offerings, and thy * peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make mee an Altar of stone, thou shalt not build it of hewen stones: for if thou lift vp thy toole vpon them, thou hast polluted † them.

26 Neither shalt thou goe vp by steppes vnto mine altar, that thy p filthinesse be not discouered thereon.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God touching seruitude, murtherers, and wrongs: 18 Satisfaction whereof doth not iustifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all mischiefe and crueltie.

NOw these are the lawes, which thou shalt set before them:

2 * If thou buy an Ebrew seruant, hee shall serue

*Ebr. 19. 10.

|| Or, Trumpet.
† Or, seruitude.

f But giue your selues to prayer and abstinence, that you may attend onely vpon the Lord, 1. Cor. 7. 5.

* Deut. 4. 15.

g God vseth these terrefull signes that his Law should be had in greater reuerence, and his Maiestie the more feared.
h He gaue authoritie to Moses by plaine words, that the people might vnderstand him.

|| Or, rulers.
† Or, breakout vpon them.

i Neither dignitie nor multitude haue authoritie to passe the bounds that Gods word prescribeth.

a When Moses and Aaron were gone vp, or had passed the bounds of the people, God spake thus out of the Mount Horeb, that all the people heard.
* Deut. 5. 6. psalm 81. 10.
|| Or, seruants.
b To whose eyes all things are open.
* Leuit. 26. 1. psalm 97. 7.
c By this outward gesture, all kinde of seruice and worship to idoles is forbidden.
d And will be reuenged of the contemners of mine honour.

e So reddy is he rather to shew mercie, then to punish.
* Exod. 19. 13. deut. 5. 11. matth. 5. 33.
f Either by swearing falsly, or rashly by his Name, or by contemning it.
g Which is by meditating the Spirituall rest, by hearing Gods word, and resting from worldly trauailes.
* Chap. 23. 12. ezek. 20. 12.
|| Or, cease.
† Gene. 2. 2.

* Deut. 5. 16. matth. 15. 4. ephes. 6. 2.
h By the parents also is meant all that haue authoritie ouer vs.
* Matth. 5. 21.
i But loue and preserue thy brothers life.
k But be pure in heart, word and deed
l But studie to saue his goods.
m But further his good name and speake truth.
* Rom. 7. 7.
n Thou mayest not so much as wish his hinderance in any thing.
|| Or, beard.
† Ebr. firebrande.
* Deut. 5. 24. & 18. 16. hebr. 12. 18.
o Whether you will obey his precepts as you promised, Chap. 19. 8.

* Chap. 27. 8. and 38. 7.
* Leuit. 3. 1.

* Deut. 27. 5. iosh. 8. 31.

† Ebr. it, that is, the flowe.
p Which might be by his stooping or flying abroad of his clothes.

* Leuit. 25. 39. deut. 15. 12. ierem. 34. 14.

seruе sixe yeeres, and in the seuenth hee shall goe out free, [a] for nothing.

3 If he came [b] himselfe alone, he shal goe out him selfe alone: if he *were* married, then his wife shall goe out with him.

4 If his master hath giuen him a wife and she hath borne him sonnes or daughters, the wife and her children shall be her [c] masters, but he shall go out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the † Iudges, and set him to the [d] doore, or to the posse, and his master shall boare his eare through with an awle, and hee shall seruе him for [e] euer.

7 Likewise if a man [f] sell his daughter to bee a seruant, shee shall not goe out as the men seruants doe.

8 If shee please not her master, who hath betrothed her to himselfe, then shall [g] hee cause to buy her: hee shall haue no power to sell her to a strange people seeing he || despised her.

9 But if he hath betrothed her vnto his sonne he shall deale with her according to the custome of the daughters.

10 If he take [h] him another *wife*, hee shall not diminish her foode, her raiment, and recompence of her virginity.

11 And if hee doe not these [k] three vnto her, then shall shee goe out free, paying no money.

12 ¶ * He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but [l] God hath offered *him* into his hand, * then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine [m] altar that he may die.

15 ¶ Also hee that smiteth his father or his mother, shall die the death.

16 ¶ And he that stealeth a man, and selleth him, if it be found with him, shall die the death.

17 ¶ * And hee that curseth his father or his mother, shall die the death.

18 ¶ When men also striue together, and one smite another with a [n] stone, or with the fist, and he die not but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shal he that smote him goe [o] quite, saue onely hee shall beare his charges || for his resting, and shall pay for his healing.

20 ¶ And if a man smite his seruant, or his maide with a rodde, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day, or two dayes, hee shall not [p] be punished: for he *is* his money.

22 ¶ Also if men striue and hurt a woman with childe, [q] so that her childe depart from her, and [q] death follow not, hee shall bee surely punished according as the womans husband shall appoint him, or hee shall pay as the || Iudges determine.

23 But if death follow, then thou shalt pay life for life.

24 * [r] Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eye, or his maide in the eye, and hath perished it, hee shall let him goe free for his eye,

27 Also if he smite [s] out his seruants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 ¶ If an oxe gore a man or a woman that he die, the * oxe shalbe [t] stoned to death, and his flesh shall not be eaten, but the owner of the oxe *shall goe* quite.

29 If the oxe were woont to push in times past, and it hath beene || tolde his master, and heo hath not kept him, and after hee killeth a man or a woman, the oxe shall bee stoned, and his owner shall die also.

30 If there be set to him a [u] summe of money, then he shall pay the ransome of his life, whatsoeuer shalbe layed vpon him.

31 Whether hee hath gored a sonne or gored a daughter, he shall be iudged after the same manner.

32 If the oxe gore a seruant or a maid, he shall giue vnto their master thirtie [x] sickles of siluer, and the oxe shalbe stoned.

33 ¶ And when a man shall open a well, or when he shall digge a pit and couer it not, and an oxe or an asse fall therein,

34 The owner of the pit shall [y] make it good, *and* giue money to the owners thereof, but the dead *beast* shalbe his.

35 ¶ And if a mans oxe hurt his neighbours oxe that hee die, then they shall sell the liue oxe, and deuide the money thereof, and the dead oxe also they shall deuide.

36 Or if it be knowen that the oxe hath vsed to push in times past, and his master hath not kept him, hee shall pay oxe for oxe, but the dead shall be his owne.

CHAP. XXII.

1 *Of theft.* 5 *Damage* 7 *Lending.* 14 *Borrowing.* 16 *Enticing of maides.* 18 *Witchcrafts* 20 *Idolatry.* 22 *Support of strangers, widowes, and fatherlesse.* 25 *Vsury.* 28 *Reuerence to magistrates.*

IF a man steale an [a] oxe or a sheepe, and kill it or sell it, he shall restore fiue oxen for the oxe, * and foure sheepe for the sheepe.

2 ¶ If a theefe be fonnd [b] breaking vp, and bee smitten that hee die, no blood *shall be shed* for him.

3 *But* if it bee † in the day light, [c] blood *shall be shed* for him: *for* hee should make full restitution: if hee had not *wherewith*, then should hee bee sold for his theft.

4 If the theft be found † with him aliue, (whether it be oxe, asse, or sheepe) hee shall restore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beast to feede in another mans field, he shall recompence of the best of his owne field, and of the best of his vineyard.

6 ¶ If fire breake out, & catch in the thornes, and the stackes of corne, or the standing corne, or the field bee consumed, hee that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it bee stollen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe be not found, then the master of the house shal be brought vnto the † Iudges to *sweare*, whether hee hath [d] put his hand vnto his neighbours good, or no.

9 In all manner of trespasse, whether it be for

a Paying no money for his liberties.
b Not having wife nor children.
c Till her time of seruitude was expired, which might be the seuenth yeere of the fiftieth.
† *Elo. gods.*
d Where the Iudges fate
e That is, to the yeere of Iubile, which was euery fiftieth yeere.
f Constrained either by pouerty, or else to the intent that the master should marry her.
g By giuing an other money to buy her of him.
[*Or, deflowred her.*
h That is, he shall giue her dowry.
i For his sonne.
k Neither marry her himselfe, nor giue another money to buy her, nor bestow her vpon his sonne.
* *Leuit.24.17.*
l Though a man be killed at vnawares: yet it is Gods prouidence that it should so be.
* *Deut.19.3.*
m The holinesse of the place ought not to defend the murtherer.
* *Leuit.20.9. prou. 20.20. matt.15.4. marke.7.10.*
n Either farre off him, or neere.
o By the ciuil Iustice.
[*Or, losing of his time.*
p By the ciuil magistrate, but before God he is a murtherer.
q Of the mother or childe.
[*Or, arbiters.*
* *Leuit.24.20. deut. 19.21. matt.5.38.*
r The execution of this law onely belonged to the magistrate, Math. 5.38.

a Either great beast of the herde or a small beast of the flocke.
* *2.Sam.12.6.*
b Breaking an house to enterin, or vndermining.
† *Ebr. when the sun rises on him.*
c He shalbe put to death that killeth him.
† *Ebr. in his hand.*
d The [illegible] ther hee hath stollen.

oxen, for asse, for sheepe, for rayment, or for any manner of lost things, which another chalengeth to be his, the cause of both *parties* shall come before the Iudges, *and* whom the Iudges condemne, he shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or oxe or sheep, or any beast, and it die, or be † hurt, or taken away by enemies, *and* no man see it,

11 [c] An oath of the Lord shall bee betweene them twaine, that hee hath not put his hand vnto his neighbours good, and the owner of it shall take *the oath*, and he shall not make it good.

12 *But if it be stollen from him, he shall make restitution vnto the owner thereof.

13 If it be torne in pieces, hee shall bring [f] record, *and* shall not make that good, *which is* deuoured.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof bee by, hee shall not make it good: *for if it be* an hired thing, it [g] came for his hire.

16 ¶ * And if a man entise a maid that is not betrothed, and lie with her, hee shall endow her, and take her to his wife.

17 If her father refuse to giue her to him, hee shall pay money according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoeuer lyeth with a beast, shall die the death.

20 ¶ * Hee that offereth vnto *any* gods, saue vnto the Lord onely, shall be slaine.

21 ¶ * Moreouer, thou shalt not doe iniury to a stranger, neither oppresse him: for yee were strangers in the land of Egypt.

22 ¶ * Yee shall not trouble any widow, nor fatherlesse childe.

23 If thou vexe or trouble such, and so hee call and cry vnto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your [h] wiues shall be widowes, and your children fatherlesse.

25 ¶ * If thou lend money to my people, *that is*, to the poore with thee, thou shalt not bee as an vsurer vnto him: yee shall not oppresse him with vsury.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the Sunne goe downe:

27 For that is his couering onely, *and* this is his garment for his skin: wherein shall he sleepe? therefore when hee [i] crieth vnto mee, I will heare him: for I am mercifull.

28 ¶ * Thou shalt not raile vpon the Iudges, neither spake euill of the ruler of thy people.

29 ¶ Thine [k] abundance and thy liquour shalt thou not keepe backe. * The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shal bee with his dam, *and* the eight day thou shalt giue it me.

31 ¶ Ye shal be an holy people vnto me, * neither shall ye eate any flesh that is torne *of beasts* in the field. ye shall cast it [l] to the dogge

CHAP. XXIIII.

2 *Not to follow the multitude.* 13 *Not to make mention of the strange gods.* 14 *The three solemne feasts.* 20. 23. *The Angel is promised to leade the people.* 25 *What God promiseth, if they obey him.* 19 *God will cast out the Canaanites by little and little, and why.*

THou shalt not || receiue a false tale, neither shalt thou put thine hand with the wicked, to be a || false witnesse.

2 ¶ Thou shalt not follow a multitude to doe euill, neither † agree in a controuersie [a] to decline after many and ouerthrow *the trueth*.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies oxe, or his asse going astray, thou shalt [b] bring him to him againe.

5 If thou see thine enemies [c] asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrow the right of thy poore in his suite.

7 Thou shalt keepe thee far from a false matter, * and shalt not slay the [d] innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the † wise, and peruerteth the wordes of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the [e] heart of a stranger, seeing yee were strangers in the land of Egypt.

10 * Moreouer, sixe yeeres thou shalt sow thy land, and gather the fruites thereof,

11 But the seuenth yeere thou shalt let it rest and lie still, that the poore of thy people may eat, and what they leaue, the beasts of the field shall eate. In like maner thou shalt doe with thy vineyard, *and* with thine oliue trees.

12 * Sixe dayes thou shalt doe thy worke, and in the seuenth day thou shalt rest, that thine oxe and thine asse may rest, and the sonne of thy maid, and the stranger, may be refreshed.

13 And ye shall take heede to all things that I haue said vnto you: and ye shall make [f] no mention of the name of other gods, neither shal it bee heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yeere.

15 Thou * shalt keepe the feast of [g] vnleauened bread: thou shalt eate vnleauened bread seuen dayes as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and * none shall appeare before mee emptie:

16 The [h] feast also of the harueſt of the first fruites of thy labours, which thou hast sowen in the field: and the [i] feast of gathering *fruits* in the end of the yeere, when thou hast gathered in thy labours out of the field.

17 *These* three times in the yeere shall all thy men children appeare before the Lord Iehouah.

18 Thou shalt not offer the blood of my sacrifice with [k] leauened bread: neither shall the fat of my sacrifice remaine vntill the morning.

19 * The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God *yet* shalt thou not seethe a kidde in his [l] mothers milke.

20 ¶ * Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, *and* prouoke him not: for hee will not spare your misdeeds, because my [m] name is in him.

22 But

|| *Or, report a false tale.*

† *Or, consell.*

† *Heb. answere.*

a Doe that which is godly, though few do fauoure it.

b If we be bound to do good to our enemies beast, much more to our enemie himselfe, Matt. 5. 44.

c If God comand to helpe vp our enemies asse vnder his burden will he suffer vs to cast downe our brethren with heauy burdens?

* *Sustain 53.*

d Whether thou be magistrate or art commanded by the magistrates

* *Deut. 16. 19. ecclus. 20. 28.*

† *Heb seeing.*

e For in that that he is a stranger, his heart is sorrowfull enough.

* *Leuit 25. 3 and 26. 43 deut. 15. 1.*

* *Chap 20. 8. deut. 5. 13.*

f Neither by swearing by them, nor speaking of them, Psal. 16. 4. eph. 5. 3.

* *Chap. 13. 3. and 34. 18.*

g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, when he slew the first borne of the Egyptians.

* *Deut. 16. 16. ecclus. 35. 4.*

h Which is, Whitsontide, in token that the Law was giuen 50. dayes after they departed from Egypt.

i This is the feast of Tabernacles, signifying that they dwelled 40. yeeres vnder the tents or the Tabernacles in the wildernes.

k No leauened bread shalbe then in thine house,

* *Chap. 34. 26. deut. 14. 22.*

l Meaning, that no fruits should be taken before iust time: and hereby are bridled all cruell and wanton appetites.

* *Chap. 13. 2. deut. 7. 21.*

m I will giue him mine authority, & he shall goe in my name, you in my Name,

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shall go before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them: but [n] vtterly ouerthrow them, and breake in pieces their images.

25 For yee shall serue the Lord your God, and he shall blesse thy [o] bread and thy water, and I will take all sickenesse away from the midst of thee.

26 ¶ * There shall none cast their fruit, nor be barren in thy land: the number of thy daies will I fulfill.

27 I will send my [p] feare before thee, and will destroy all the people among whome thou shalt goe: and I will make all thine enemies *turne* their backes vnto thee:

28 And I will send * hornets before thee which shal driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, left the land grow to a wildernes: and the beasts of the field multiply against thee.

30 By little and little I will driue them out from thy face, vntill thou increase and inherit the land.

31 And I will make thy coastes from the red sea vnto the sea [q] of the Philistims, and from the [r] desert vnto the [s] Riuer: for I will deliuer the inhabitants of the land into your hand, and thou shalt driue them out from thy face.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, left they make thee sinne against me: for if thou serue their gods, surely it shall be thy † destruction.

CHAP. XXIIII.

3 The people promise to obey God. 4 Moses writeth the ciuill lawes. 9. 13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was forty dayes and forty nights in the mountaine.

NOw he had [a] said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuenty of the Elders of Israel, and ye shal worship afarre off.

2 And Moses himselfe alone shal come neere to the Lord, but they shall not come neere, neither shall the people goe vp with him.

3 ¶ [b] Afterward Moses came and tolde the people all the wordes of the Lord, and all the † lawes: and all the people answered with one voyce, and sayd, * All the things which the Lord hath sayd, will we doe.

4 And Moses wrote al the words of the Lord, and rose vp earely, and set vp an * altar || vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And he sent young [c] men of the children of Israel, which offered burnt offrings of beeues, and sacrificed peace offrings vnto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basens, and halfe of the blood hee sprinkled on the altar.

7 After hee tooke the || booke of the couenant, and read it in the audience of the people: who sayd, All that the Lord hath said, we will do, and be obedient.

8 Then Moses tooke the * blood, and sprinkled it on the people and sayd, Behold, the [d] blood of the couenant which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuenty of the Elders of Israel.

10 And they [e] sawe the God of Israel, and vnder his feete *was* as it were a † worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel he † layed not his hand: also they sawe God, and [g] did eate and drinke.

12 ¶ And the Lord [h] sayd vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee [i] tabels of stone, and the lawe and the commandements, which I haue written, for to teach [k] them.

13 Then Moses rose vp, and his minister Iosuha: and Moses went vp into the mountaine of God,

14 And said vnto the Elders, Tarie vs here vntil we come againe vnto you: and behold, Aaron, and Hur *are* with you: whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to the mount, and the cloud couered the mountaine,

16 And the glory of the Lorde abode vpon mount Sinai, and the cloud couered || it sixe dayes: and the seuenth day hee called vnto Moses out of the middes of the cloud.

17 And the sight of the glory of the Lord *was* like [l] consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.

18 And Moses entered into the middes of the cloud, and went vp to the mountaine: and Moses was in the * mount fourtie dayes and fourtie nights.

CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The Arke. 17 The Mercie seat. 23 The Table. 31 The Candlestick. 40 All must be done according to the pattern.

THen the Lord spake vnto Moses, saying,

2 [a] Speake vnto the children of Israel that they receiue an offering for mee: of * euery man whose heart giueth it freely, yee shall take the offering for me.

3 And this is the offering which ye shal [b] take of them, gould and siluer, and brasse,

4 || And blew silke, and purple, and scarlet, and fine linnen, and goats *haire*,

5 And rammes skinnes coloured red, and the skinnes of badgers, and the wood [c] Shittim,

6 Oyle for the light, spices for anointing oyle, and for the perfume of sweet sauour.

7 Onix stones, and stones to be set in the * Ephod, and in the * breastplate.

8 Also they shall make me a [e] Sanctuary, that I may dwell among them.

9 According to all that I shew thee, euen so shall yee make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an half e long, and a cubite and an halfe broade, and a cubite and an halfe hie.

11 And thou shalt ouer lay it with pure gold, within & without shalt thou ouer lay it, & shalt make

* Chap. 33. 2. deut. 7. 25. Iosh. 24. 12.

* Deut. 7. 25.

n God commandeth his not onely not to worship idoles, but to destroy them.

o That is all things necessary for this present life.

* Deut. 7. 14.

p I will make them afraid at thy comming, and send mine Angel to destroy them, as Chap. 33. 2.

* Iosh. 24. 12.

q Called the sea of Syria.

r Of Arabia called Desarta.

s To wit, Euphrates.

* Chap. 34. 15. deut. 7. 2.

† Ebr. offence, or sware.

* Deut. 7. 16. Iosh. 23. 13.

a When he called him vp to the mountaine to giue him the Lawes, beginning at the 20. Chapter hitherto.

b When he had receiued these lawes in mount Sinai.

† Ebr. iudgements.

* Chap. 19. 8

* Chap. 20. 24.

|| Or, at the foote of the mountaine.

c For as yet the priesthood was not giuen to Leui

|| Or, the booke of the Law.

* 1. Per 1. 2. heb 9. 20.

d Which blood signifieth that the couenant broken cannot be ratified without blood-shedding.

e Asperitely as their infirmities could beholde his maiestie.

f Ebr. his nobles.

| He made them not stand, nor pained them.

g That is, reioyced.

h The second time.

i Signifying, the hardnesse of our hearts except God doe write his lawes therein by his Spirit, Ier. 31. 33. Ezek. 11. 19. 2 cor. 3. heb. 8. 10 and 10. 6.

k To wit, the people.

|| Or, him.

l The Lord appeareth like deuouring fire to carnall men but to them that he draweth with his Spirit, he is like pleasant Saphir.

* Chap. 34. 28. deut. 9. 9.

a After the moral and iudiciall law, he giueth them the ceremoniall law, that nothing should be left to mans inuention.

* Chap. 35. 5.

b For the building and vse of the Tabernacle.

|| Or, yellow.

c Which is thought to be a kind of Cedar, which will not rotte.

d Or, the dimensions thereof.

* Chap. 28. 4.

* Chap. 28. 15.

e A place holy to the vse of the Tabernacle and to exercise the law.

* Chap. 37. 1.

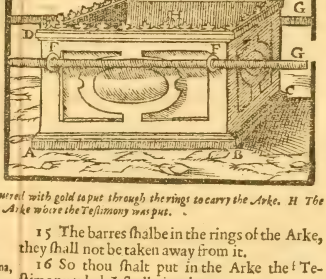
make vpon it a || crowne of gold round about.

12 And thou shalt cast foure rings of golde for it, and put them in the foure || corners thereof: that is, two rings *shall be* on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



A B The length, two cubites and an halfe.
B C The breadth a cubite and an halfe.
A D The height a cubite and an halfe.
E The golden crowne about the Arke.
F The foure rings of gold in the foure corners.
G The barres couered with gold to put through the rings to carry the Arke. H The inner part of the Arke where the Testimony was put.

15 The barres shalbe in the rings of the Arke, they shall not be taken away from it.

16 So thou shalt put in the Arke the [f] Testimony which I shall giue thee.

17 Also thou shalt make a || Mercie-seat of pure gold, two cubits and an halfe long, and a cubite and an halfe broad.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercie-seat.

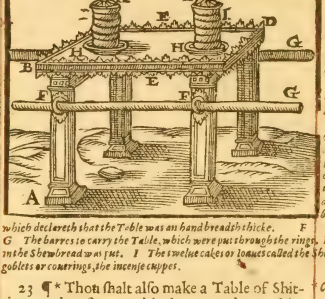
19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the other end: of *the matter* of the Mercie-seat shall yee make the Cherubims, on the two ends thereof.

20 And § Cherubims shal stretch their wings on hie, couering the Mercy-seat with their wings, and their faces one to another: to the Mercy-seat-ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercie-seate aboue vpon the Ark, and in the Arke thou shalt put the Testimony, which I will giue thee,

22 And there I || will declare my selfe vnto thee, and from aboue the Mercie-seat* betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

THE TABLE OF THE SHEWBREAD.



A B The height a cubite and an halfe.
B C The length two cubites.
C D The breadth a cubite.
E A crowne of golde about and beneath separated the one from the other by a border of an hand breadth thicke.
F The foure rings.
G The barres to carry the Table, which were put through the rings.
H Dishes wherein the Shewbread was put.
I The twelue cakes or loaues called the Shewbread.
K The goblets or couerings, the incense cuppes.

23 ¶* Thou shalt also make a Table of Shittim wood, of two cubits long, and one cubite broad, and a cubite and an halfe hie:

24 And thou shalt couer it with pure gold, and make thereto a crowne of gold round about.

25 Thou shalt also make vnto it a border of || foure fingers round about: and thou shalt make a golden crowne round about the border thereof.

26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners that are in the foure feete thereof:

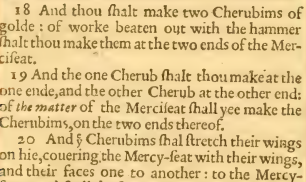
27 Ouer against the borders shall the rings be for places for the barres to beare the Table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the Table may be borne with them.

29 Thou shalt make also [h] dishes for it, and *incense* cups for it, and couerings for it, and goblets, wherwith it shal be coured, *even* of fine gold shalt thou make them.

30 And thou shalt set vpon the Table Sewbread before me continually.

PROPITIATORIE OR MERCIE-SEAT.



I The Propitiatory, or Mercy-seat, which is the couering of the Arke of the Testimony, set apart in this Edition for plainnesse.
K The place, whence issued the oracle and answere, from aboue the Propitiatory, and from betweene the wings of the Cherubims.

THE CANDLESTICKE.

Because the fashion of the Candlestick is so plaine and euident, it needeth not to describe the particular parts thereof according to the order of letters. Onely whereas it is said in the 32. verse, that there shall bee foure boules or cups in the Candlestick: it may bee vnderstood of the shaft or shanke: for there are but three for euery one of the other branches.
Also the knoppes of the Candlestick are those which are vnder the branches as they issue out of the shaft on either side.

31 ¶ Also

* Num. 7. 89.

Chap. 37. 10.

Or, an hand broad.

h To set the bread vpon.

A B The length, two cubites and an halfe.
B C The breadth a cubite and an halfe.
A D The height a cubite and an halfe.
E The golden crowne about the Arke.
F The foure rings of gold in the foure corners.
G The barres couered with gold to put through the rings to carry the Arke. H The inner part of the Arke where the Testimony was put.

f The stone tables, the rod of Aaron, and Manna, which were a testimony of Gods presence.

§ Or, couering: or propitiatorie.

g There God appeared mercifully vnto them: and this was a figure of Christ.

§ Or, will appoint, or shewe.

31 ¶ * Also thou shalt make a candlesticke of pure gold: of [i] worke beaten out with the hammer shall the candlestick bee made, his shaft, and his branches, his boules, his knoppes: and his floures shalbe of the same.

32 Sixe branches also shall come out of the sides of it: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

33 Three boules like vnto almonds, one knop and *one* floure in one branch: and three boules like almonds in the *other* branch, one knop and *one* floure: so throughout the sixe branches that come out of the candlesticke.

34 And in the *shaft* of the Candlesticke *shalbe* foure boules like vnto almonds, his knoppes and his floures.

35 And *there shalbe* a knop vnder two branches *made* thereof: and a knop vnder two branches *made* thereof: and a knop vnder two branches *made* thereof, according to the sixe branches comming out of the Candlesticke.

36 Their knops and their branches shall bee thereof: all this shalbe one beaten worke of pure gold.

37 And thou shalt make the seuen lamps thereof: and the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffedishes thereof *shalbe* of pure gold.

39 Of a [k] talent of fine gold shalt thou make it with all these instruments.

40 * Looke therefore that thou make *them* after their fashion, that was shewed thee in the mountaine.

* Chap. 37. 17.
i It shall not be molten, but beaten out of the lumpe of gold with the hammer.
k This was the talent weight of the Temple, and weighed 120. pound.
* Heb. 8. 5. acts 7. 44.

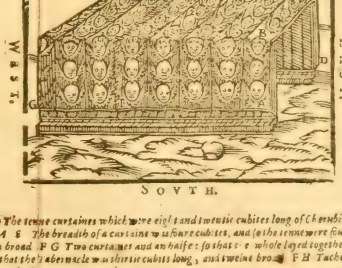
CHAP. XXVI.

1 The forme of the Tabernacle and the appertinances. 33 The place of the Arke, of the Mercie seate, of the Table, and of the Candlesticke.

AFterward thou shalt make the Tabernacle with ten curtaines of fine twined linnen and blew silke, and purple, and scarlet: and in them thou shalt make Cherubims of [a] broidred worke.

a That is, of most cunning or fine worke.

¶ THE FIRST COVERING of the Tabernacle.



A B C D The tenne curtaines which were eight and twentie cubites long of Cherubim worke. A E The breadth of a curtaine was foure cubites, and so the tenne were foure cubites broad. F G Two curtaines and an halfe: so that e whole layed together, declareth that they abiendle was thirtie cubits long, and twelue broad. F H Taches, or bookes to vie the curtaines together.

2 The length of one curtaine *shalbe* eight and twentie cubites, and the breadth of one curtaine, foure cubites: euery one of the curtaines shall haue one measure,

5 Fiue curtaines shall be coupled one to another: and the *other* fiue curtaines shall be coupled one to another.

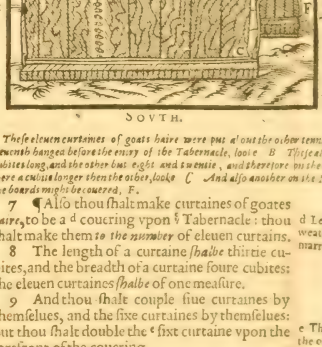
4 And thou shalt make strings of blew silke vpon the edge of the one curtaine *which is* in the seluedge [b] of the coupling: and likewise shalt thou make in the edge of the *other* curtaine in the seluedge, in the second coupling.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in [c] edge of the curtaine, which is in the [c] second coupling the strings *shalbe* one right against another.

6 Thou shalt make also fiftie [t] taches of gold and couple the curtaines one to another with the taches, and it shalbe one || Tabernacle:

b On the side that the curtaines might be tied together.
c In tying together both the sides,
t Or, bookes.
|| Or, partion.

¶ THE CVRTAINES OF Goates haire.



These eleuen curtaines of goats haire were put al out the other tenne. A and, the eleuenth hanges before the entry of the Tabernacle, looke B. These also were thirtie cubites long, and the other but eight and twentie, and therefore on the Sou ward they were a cubite longer then the other, looke C. And also another on the Northpart, left the boards might be couered, F.

7 ¶ Also thou shalt make curtaines of goates *haire*, to be a [d] couering vpon [h] Tabernacle: thou shalt make them *to the number* of eleuen curtains.

8 The length of a curtaine *shalbe* thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines *shalbe* of one measure.

9 And thou shalt couple fiue curtaines by themselues, and the sixe curtaines by themselues: but thou shalt double the [e] sixt curtaine vpon the forefront of the couering.

10 And thou shalt make fiftie strings in the edge of one curtaine in the seluedge of the coupling, and fiftie strings in the edge of the *other* curtaine in the second coupling.

11 Likewise thou shalt make fiftie || taches of brasse, and fasten them on the strings, and shalt couple the couering together that it may be one,

12 And the [f] remnant that resteth in the curtaines of the couering, *euen* the halfe curtaine that resteth, shalbe left at the backeside of the Tabernacle,

13 That the cubite on the one side, & the cubite on the otherside of that which is left in the length of the curtaines of the couering may remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that couering thou shalt make a [g] couering of rammes skinnes died red, and a couering [h] of badgers skinnes aboue.

15 ¶ Also thou shalt make boards for the Tabernacle of Shittim wood to stand vp

d Least raine and weather should marre it.
e That is, fiue on the one side, and fiue on the other, and the sixt should hang ouer the doore of the Tabernacle.
|| Or, bookes.
f For these curtaines were two cubites longer then the curtaines of the Tabernacle: for so they were sister by a cubite on both sides.
g To be pet vpon the couering, that was made of goats haire.
h This was the third couering for the Tabernacle.

16 Ten cubites *shall be* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shall be* in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

¶ THE TABERNACLE.

A Twentie boards on the Southside, and as many on the Northside, which were of 10. cubites in length thus vp from E. to E. The breadth of each was a cubite and ha lfe, by reason whereof, all joyned together, made 30. cubits, which was the length of the Tabernacle. Iosephus writeth that each board was an hand full thicke. B The neather part of the boards which was cut into two tenons. C The two mortaises, for each tenon one, wrought in two pieces apart, wherunto when the boards were put, they receiued the tenons, and held the boards vp. D D D D D Signifie fiue barres to hold the boards in order: fiue passed without the boards thorow rings: the middle roll went thorow the thicknesse of the boards, wherein holes were made therefore E E Two rings one at the vpper part, and another at the neather part of the boards which toyned the sides of the Tabernacle, and the boards of the West end together. F F Rings where through the barres passed. G H A vaile hanging on fiue pillars, and wrought of Cherubims, which disseparate the holy place frõ the most Holy. I The most holy place. K The holy place, wherein on the Southside the candlestick was placed, and on the Northside against it, the Table of Shewbread. L Eight boards that close vp the Tabernacle on the West end, which was the vppermost end of the place. M A hanging or vaile which was at the entry of the Tabernacle, being at the East end, which was fastened to hang at 5. pillars.

18 And thou shalt make boards for the Tabernacle, *euen* twentie boards on the Southside, euen full South.

19 And thou shalt make fortie ‖ sockets of siluer vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the Northside *shall bee* twentie boards,

21 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board,

22 And on the side of the Tabernacle, toward the West, shalt thou make sixe boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shall bee i joyned beneath, and likewise they shall be ioyned aboue to a ring: thus shall it be for them two: they shall be for the two corners.

25 So they shalbe eight boards hauing sockets of siluer, *men* sixeteene sockets, *that is*, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then thou shalt make fiue boards of Shittim wood for the boards of one side of the Tabernacle,

27 And fiue barres for the boards of the other side of the Tabernacle: also fiue barres for the boards of the side of the Tabernacle toward the West side.

‖ *Or, base pieces, wherein were the mortaises for the tenons.*

i The Ebrew word signifieth twinnes: declaring that they should be so perfect and well ioyned as were possible.

28 And the middle barre shall goe through the middes of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, & thou shalt couer the barres with golde.

30 So thou shalt reare vp the Tabernacle, *according to the fashion thereof, which was shewed thee in the mount.

31 ¶ Moreouer, thou shalt make a vaile of blew silke, and purple, and skarlet, and fine twined linnen: thou shalt make it of broidred work with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose k hookes shall bee of golde) *standing* vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile l on the hooks, that thou mayest bring in thither, *that is*, within the vaile, the Arke of the Testimonie: and the vaile shall make you a separation betweene the Holy place and the l most holy place.

34 Also thou shalt put the Mercifeat vpon the Arke of the Testimonie in the most Holy place.

35 And thou shalt set the Table m without the vaile, & the Candlestick ouer against the Table on the Southside of the Tabernacle, & thou shalt set the Table on the Northside.

36 Also thou shalt make an n hanging for the doore of the Tabernacle of blew silke, and purple and skarlet, and fine twined linnen wrought with needle.

37 And thou shalt make for the hanging fiue pillars of Shittim, & couer them with gold: their heads *shalbe* of gold, and thou shalt cast fiue sockets of brasse for them.

*Chap. 25. 9. 40. heb. 8. 5. actes. 7. 44.

k Some reade heads of the pillars.

l *Hebr. under the hookes: meaning that is should hang downeward from the hookes.*

l Wherunto the hie Priest onely entred once a yeere.

m Meaning, in the holy place.

n This hanging or vaile was betweene the holy place, and there where the people were.

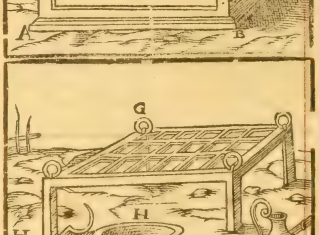
CHAP. XXVII.

1 The Altar of the burnt offering. 9 The court of the Tabernacle. 20 The lamps continually burning.

MOreouer thou shal make the a Altar of Shittim wood, fiue cubites long and fiue cubites

a For the burnt offering.

¶ THE ALTAR OF BVRNT OFFRING.



A B The length containing fiue cubites.
B C The breadth as much.
A D The height three cubites.
E The foure hornes or foure corners.
F The grate which was not within the Altar and whereupon the sacrifice was burnt.
G Foure rings to lift up the grate by, where they auoided the ashes.
H The barres to cary the Altar.
I The rings through the which the barres were put.
H H H Aspurns, besomes, flesh hookes, basins, and such instruments appertaining to the Altar.

broad

broad (the altar shall bee foure square) and the height thereof three cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall bee of it [b] selfe, and thou shalt couer it with brasse.

b Of the same wood and matter not fastened vnto it.

3 Also thou shalt make his aspannes for his ashes, and his besomes, and his basins, and his fleshhookes, and his || censers: thou shalt make all the instruments thereof of brasse.

|| Or, fire pannes.

4 Also thou shalt make vnto it a grate, *like* networke of brasse: also vpon that † grate shalt thou make foure brasen rings vpon the foure corners thereof.

† Ebr. net.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres *I say*, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall bee put in the rings, the which barres shal be vpon the two sides of the altar to beare it.

8 Thou shalt make the *altar* hollow *betweene* the boards: as *God* shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the [c] court of the Tabernacle in the Southside, euen full South: the court shall haue curtaines of fine twined linnen, of an hundred cubites long, for one side.

c This was the first entry into the Tabernacle, where the people abode.

10 And it shall haue twenty pillars, with their twenty sockets of brasse: the heads of the pillars, and their [d] fillets *shall be* siluer.

d They were certaine hoopes or circles for to beautifie the pillar.

11 Likewise on the Northside in length *there shall be* hangings of an hundred *cubits* long, and the twenty pillars thereof with their twenty sockets of brasse; the heads of the pillars and the fillets *shall be* siluer.

12 ¶ And the breadth of the court, on the Westside *shall haue* curtaines of fiftie cubites, *with* their ten pillars, and their ten sockets.

13 And the breadth of the court, Eastward ful East *shall haue* [e] fiftie cubites.

14 Also hangings of fifteene cubites *shall bee* on the *one* [f] side *with* their three pillars and their three sockets.

e Meaning curtaines of fiftie cubites.

f Of the doore of the court.

15 Likewise on the other side *shall be* hangings of fifteene cubites. *with* their three pillars and their three sockets.

16 ¶ And in the gate of the court *shall bee* a vaile of twenty cubites of blue silke and purple, and scarlet, and fine twined linnen wrought with needle, *with* the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue filets of siluer round about, *with* their heades of siluer, and their sockets of brasse.

18 ¶ The length of the court *shall bee* an hundreth cubites, and the breadth fiftie † at either end, and the height fiue cubites, *and the hangings* of fine twined linnen, and their sockets of brasse.

† Ebr. fifty in fifty.

19 All the vessels of the Tabernacle for al maner sernice thereof, and all the g pinnes thereof, and all the pinnes of the court *shall be* brasse.

g Or, stakes, wherewith the curtaines were fastened to the ground.

20 ¶ And thou shalt commaund the children of Israel, that they bring vnto thee pure oile oliue [h] beaten for the light, that the lampes may alway || burne.

h Such as cometh from the oliue when it is first pressed or beaten.

|| Or, ascend vp.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, *to be obserued* by the children of Israel.

CHAP. XXVIII.

1 *The Lord calleth Aaron and his sonnes to the Priesthood.* 4 *Their garments.* 12. 29 *Aaron entreth into the Sanctuary in the name of the children of Israel.* 30 *Urim and Thummim.* 38 *Aaron beareth the iniquitie of the Israelites offerings.*

AND cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: *I meane* Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, [a] glorious and beautifull.

a Where by his office may bee known to be glorious and excellent.

3 Therefore thou shalt speake vnto all † cunning men, whom I haue filled with the spirit of wisedome, that they make Aarons garments to [b] consecrate him that hee may serue mee in the Priests office.

† Ebr. wise hearted.

b Which is to separate him from the rest.

THE GARMENTS OF THE HIGH PRIEST.

A The Ephod or vpmost coate which was like cloth of gold, and was girded vnto him, wherein was the breastplate with the twelue stones, which was tyed about with a couple of two Onix stones, and beteraile with two laces.

B The robe which was vnder the Ephod, whereunto were ioyned the pomegranates and bellis of gold.

C The tunikle or broidered coate, which was vnder the robe and longer then it, and was also without sleeues.

4 Now these shall bee the garments, which they shall make a breastplate, and an [c] Ephod, and a robe, and a broidered coate, a myter, and a girdle: so *these* holy garments shall they make for Aaron thy brother, and for his sonnes, that hee may serue me in the Priests office.

c A short and straite coat without sleeues, put vpmost vpon his garments to keepe them close vnto him.

5 Therefore they shall take golde and blue silke, and purple, and scarlet, and fine linnen.

6 ¶ And they shall make the Ephod of gold, blue silke, and purple, and scarlet, and fine twined linnen of broidered worke.

7 The two shoulders thereof shall be ioyned together by the two edges: so shall it be closed.

8 And the [d] imbroidered gard of the same Ephod, which shall be vpon him, shalbe of the selfe same worke and stuffe, *euen* of golde, blue silke, and purple, and scarlet, and fine twined linnen.

d Which weare about his vpmost coate.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the six names that remaine vpon the second stone according to [e] their generations.

e As they were in age, so should they be graue in order.

11 Thou shalt cause to graue the two stones accordiug to the names of the children of Israel, by a grauer of signets that worketh and graueth in stone, and shalt make them to bee set and embossed

bossed in gold,

12 And thou ſhalt put the two ſtones vpon the ſhoulders of the Ephod, *as* ſtones of [f] remembrance of the children of Iſrael: for Aaron ſhall beare their names before the Lord vpon his two ſhoulders for a remembrance.

13 So thou ſhalt make bosses of gold,

14 ¶ And two chaines of fine gold [g] at ẏ end, of wreathed worke ſhalt thou make them, and ſhalt faſten the wreathed chaines vpon the bosses.

15 ¶ Alſo thou ſhalt make the breſtplate of [h] iudgement with broidered work: like the work of the Ephod ſhalt thou make it: of golde, blue, ſilke, and purple, and ſcarlet, and fine twined linnen ſhalt thou make it.

16 [i] Foure ſquare it ſhall bee *and* double, an hand breadth long, and an handbreadth broad.

17 Then thou ſhalt ſet it full of places for ſtones, *even* foure rowes of ſtones: the order *ſhall be this*, a || rubie, a topaze and a || carbuncle in the firſt rowe.

18 And in the ſecond rowe *thou ſhalt ſet* an || emeraude, a ſaphir, and a || diamond.

19 And in the third rowe a turkeis, an achate and an Hematite.

20 And in the fourth rowe [†] a chryſolite, an onix, and a iaſper: and they ſhall be ſet in gold in their embosſements.

21 And the ſtones ſhall be according to the names of the children of Iſrael, twelue, according to their names, grauen as ſignets, euery one after his name, *and* they ſhall bee for the twelue tribes.

22 ¶ Then thou ſhalt make vpon the breaſtplate two chaines at the ends, of wreathen worke of pure gold.

23 Thou ſhalt make also vpon the breſtplate two rings of gold, and put the two rings on [k] the two ends of the breſtplate.

24 And thou ſhalt put the two wreathen chaines of gold in the two rings in the endes of the breſtplate.

25 And the *other* two ends of the two wreathen *chaines*, thou ſhalt faſten in the two embosſements, and ſhalt put *them* vpon the ſhoulders of the Ephod on the foreſide of it.

26 ¶ Alſo thou ſhalt make two rings of gold, which thou ſhalt put in the [l] two *other* ends of the breſtplate, vpon the border thereof, toward the inſide of the Ephod.

27 And two *other* rings of golde thou ſhalt make, and put them on the two ſides of the Ephod, beneath in the forepart of it ouer againſt the coupling of it vpon the broidered gard of the Ephod.

28 Thus they ſhall binde the breſtplate by his rings vnto the rings of the Ephod, with a lace of blue ſilke, that it may be *faſt* vpon the broidered gard of the Ephod, and that the breaſtplate bee not looſed from the Ephod.

29 So Aaron ſhall [m] beare the names of the children of Iſrael in the breaſtplate of iudgement vpon his heart, when hee goeth into the holy place for a remembrance continually before the Lord.

30 ¶ Alſo thou ſhalt put in the breaſtplate of iudgment, the [n] Vrim and the Thummim, which ſhall be vpon Aarons heart, when he goeth in before the Lorde, and Aaron ſhall beare the iudgement of the children of Iſrael vpon his heart before the Lord continually.

31 ¶ And thou ſhalt make the robe of the Ephod altogether of blue ſilke.

32 And the hole for his head ſhall bee in the middes of it, hauing an edge of wouen worke round about the collar of it: ſo ſhall it be as the collar of an habergeon, that it rent not.

33 ¶ And beneath vpon the skirts thereof, thou ſhalt make pomegranates of blue ſilke, and purple, and ſcarlet round about the skirts thereof, and bels of gold betweene them round about:

34 *That is,* * a golden bell and a pomegranat, a golden bel and a pomegranate round about vpon the skirts of the robe.

35 So it ſhall bee vpon Aaron, when he miniſtreth, and his ſound ſhal be heard, when he goeth into the holy place before the Lord, and when he commeth out, and he ſhall not die.

36 ¶ Alſo thou ſhalt make a plate of pure gold and graue thereon, as ſignets are grauen, [o] HOLINESS TO THE LORD.

37 And thou ſhalt put it on a blue ſilke lace, and it ſhall be vpon the myter, *even* vpon the foreſront of the myter ſhall it be.

38 So it ſhall be vpon Aarons forehead, that Aaron may [p] beare the iniquity of the offerings, which the children of Iſrael ſhall offer in all their holy offerings: and it ſhall bee alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewiſe thou ſhalt embroider the fine linnen coat, and thou ſhalt make a myter of fine linnen, but thou ſhalt make a girdle of needle work.

40 Alſo thou ſhalt make for Aarons ſonnes coats, and thou ſhalt make them girdles, and bonets ſhalt thou make them for glory and comelineſſe.

41 And thou ſhalt put them vpon Aaron thy brother, and on his ſonnes with him, and ſhalt anoynt them, and [q] fill their hands, and ſanctifie them, that they may miniſter vnto mee in the Prieſts office.

42 Thou ſhalt alſo make them linnen breeches to couer their priuities: from the loynes vnto the thighes ſhall they reach.

43 And they ſhall bee for Aaron and his ſonnes when they come into the Tabernacle || of the Congregation, or when they come vnto the Altar to miniſter in the holy place, that they [r] commit not iniquitie, and ſo die. *This ſhall be* a lawe for euer vnto him, and to his ſeede after him.

CHAP. XXIX.

1 The manner of conſecrating the Prieſts. 18 The continuall ſacrifice. 45 The Lord promiſeth to dwell among the children of Iſrael.

THis thing alſo ſhalt thou do vnto them, when thou conſecrateſt them to bee my Prieſts, * Take a young calfe, and two rammes without blemiſh,

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened anointed with oyle: (of fine wheate floure ſhalt thou make them)

3 Then ſhalt thou put them in one basket, and [a] preſent them in the basket with the calfe and the two rammes,

4 And ſhalt bring Aaron and his ſons vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Alſo thou ſhalt take the garments, and put vpon Aaron the tunicle, and the [b] robe of the Ephod,

f That Aaron might remember the Iſraelites to Godward.

g Of the bosses.

h It was ſo called, becauſe the hie Prieſt could not giue ſentence in iudgement without this breaſt.

i The deſcription of the breaſtplate.

|| Or, Sardoine.

|| Or, Emeraude.

|| Or, Carbuncle.

|| Or, Iaſper.

† Ebr. Tarſhiſh.

k Which are vpmoſt toward the ſhoulder.

l Which are beneath.

m Aaron ſhall not enter into the holy place in his owne name, but in the name of all the children of Iſrael.

n Vrim ſignifieth light: and Thummim, perfection: declaring that the ſtones of the breſtplate were moſt cleare, and of perfect beauty: by Vrim alſo is meant knowledge, and Thummim holineſſe, ſhewing what vertues are required in the Prieſts.

* Eccluſ. 45.9.

o Holineſſe appertaineth to the Lord: for hee is moſt holy, and nothing vnholy may appeare before him.

p Their offerings could not be ſo perfect, but ſome fault would bee therein: which ſin the hie Prieſt bare and pacified God.

q That is, conſecrate them, by giuing them things to offer, and thereby admit them to their office.

|| Or, of miniſtre.

r In not hiding their nakednesse.

* Leuit. 9. 2.

a To offer them in ſacrifice.

b Which was next vnder the Ephod.

Ephod, and the Ephod, and the breſt plate, and ſhalt cloſe *them* to him with the broidered gard of the Ephod.

6 Then thou ſhalt put the mitre vpon his head, and ſhalt put the holy * Crowne vpon the mitre.

7 And thou ſhalt take the anointing * oyle, and ſhalt powre vpon his head and anoint him.

8 And thou ſhalt bring his ſonnes, and put coates vpon them.

9 And ſhalt gird him with girdles, *both* Aaron and his ſonnes: and ſhalt put the bonets on them, and the Priests office ſhall be theirs for a perpetuall law: thou * ſhalt alſo || fill the hands of Aaron, and the hands of his ſonnes.

10 After, thou ſhalt preſent the calfe before the Tabernacle of the Congregation, * and Aaron and his ſonnes ſhall I put their handes vpon the head of the calfe.

11 So thou ſhalt kil the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou ſhalt take of the blood of the calfe, and put it vpon the hornes of the Altar with thy finger, & ſhalt powre all *the reſt* of the blood at th foote of the Altar.

13 * Alſo thou ſhalt take all the fat that couereth the inwards, and the kall, *that is*, on the liuer and the two kidneis, and the fat that is vpon them, and ſhalt burne them vpon the Altar.

14 But the fleſh of the calfe, and his skin, and his doung ſhalt thou burne with fire without the hoſte: it is a † ſinne offering.

15 ¶ Thou ſhalt alſo take one ramme, and Aaron and his ſonnes ſhall put their hands vpon the head of the ame.

16 Then ſhalt thou kill the ramme, & take his blood, & ſprinkle it round about vpon the Altar,

17 And thou ſhalt cut the ramme in pieces, & waſh the inwards of him & his legs, and ſhalt put them vpon the pieces thereof, and vpon his head.

18 So thou ſhalt burne the whole ramme vpon the Altar: *for* it is a burnt offering vnto the Lord [d] for a ſweet ſauour: it is an offering made by fire vnto the Lord.

19 ¶ And thou ſhalt take the other ramme, and Aaron and his ſonnes ſhall put their hands vpon the head of the ramme.

20 Then ſhalt thou kill the ramme, and take of his blood, and put it [e] vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his ſonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and ſhalt ſprinkle the blood vpon the altar round about.

21 And thou ſhalt take of the blood that is [f] vpon the Altar, and of the anointing oyle and ſhalt ſprinkle it vpon Aaron, and vpon his garments, and vpon his ſonnes: and vpon the garments of his ſonnes with him: ſo he ſhall be hallowed, and his clothes, and his ſonnes, and the garments of his ſonnes with him.

22 Alſo thou ſhalt take of the rammes the fat and the rumpe, euen the fat that couereth the inwards, and the kall the liuer, and the two kidneis, and the fat that is vpon them, and the right ſhoulder, (for it is the [g] ramme of conſecration.)

23 And one loafe of bread, and one cake of bread *tempered* with oyle, and one wafer out of the basket of the vnleauened *bread* that is before the Lord.

24 And thou ſhalt put all this in the hands of Aaron, and in the hands of his ſonnes, and ſhalt ſhake them to and fro before the Lord.

25 Againe thou ſhalt receiue them of their hands and burne them vpon the altar beſides the burnt offering for a ſweete ſauour vnto the Lord: *for* this is an offering made by fire vnto the Lord.

26 Likewiſe thou ſhalt take the breſt of the ramme of the conſecration, which is for Aaron, and ſhalt ſhake it to [h] and fro before the Lord, and it ſhalbe thy part.

27 And thou ſhalt ſanctifie the breaſt of the ſhaken offering, and the ſhoulder of the [i] heaue offering, which was ſhaken to and fro, and which was heaued vp of the ramme of the conſecration, which *was* for Aaron, and which *was* for his ſonnes.

28 And Aaron and his ſonnes ſhall haue it by a ſtatute for euer, of the children of Iſrael: for it is an heaue offering, and it ſhall be an heaue offering of the children of Iſrael, of their [k] peace offerings, *euen* their heaue offering to the Lord.

29 ¶ And the holy garments, which *appertaine* to Aaron, ſhall be his ſonnes after him, to bee anointed therein, and to be conſecrated therein.

30 That ſonne that ſhalbe Prieſt in his ſtead, ſhall put them on ſeuen dayes, when he commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou ſhalt take the ramme of the conſecration, and ſeethe his fleſh in the holy place.

32 * And Aaron and his ſonnes ſhall eate the fleſh of the ramme, and the bread that is in the basket, at the dore of the Tabernacle of the Congregation.

33 So they ſhall eate theſe things, [l] whereby their atonement was made, to conſecrate them, *and* to ſanctifie them: but a ſtranger ſhall not eat *thereof*, becauſe they are holy things.

34 Now if ought of the fleſh of the conſecration, or of the bread remaine vnto the morning, then thou ſhalt burne the reſt with fire: it ſhall not be eaten, becauſe it is an holy thing.

35 Therefore ſhalt thou doe thus vnto Aaron and vnto his ſons, according to all things which I haue commaunded thee: ſeuen dayes ſhalt thou † conſecrate them,

36 And ſhalt offer euery day a calfe for a ſinne offering, for [m] reconciliation: & thou ſhalt cleanſe the Altar, when thou haſt offered vpon it for reconciliation, and ſhalt anoint it to ſanctifie it.

37 Seuen dayes ſhalt thou cleanſe he Altar, and ſanctifie it, ſo the Altar ſhall bee moſt holy: *and* whatſoeuer toucheth the Altar, ſhall be holy.

38 ¶ * Now this is that which thou ſhalt preſent vpon the altar: *euen* two lambes of one yeere old, day by day continually.

39 The one lambe thou ſhalt preſent in the morning, & the other lamb thou ſhalt preſent at euen.

40 And with the one lambe, a [n] tenth part of fine floure mingled with the fourth part of an [o] Hin of beaten oile, and the fourth part of an Hin of wine, for a drinke offering.

41 And the other lambe thou ſhalt preſent at euen thou ſhalt doe thereto according to the offring of the morning, and according to the drink offering thereof, *to be* a burnt offring for a ſweete ſauour vnto the Lord.

42 *This ſhall be* a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I wil || make

* *Chap.28.36.*

* *Chap.30.25.*

* *Chap.28.41.* [or *consecrate them.*]

* *Leuit.1.4.*

c Signifying, that the ſacrifice was alſo offred for them and that they did approue it.

* *Leuit.3.3.*

† *Or ſinne.2.cor.5.21.*

d Or a ſauour of reſt, which cauſeth the wrath of God to ceaſe.

e Meaning the ſoft and nether part of the eare.

f Wherwith the altar muſt be ſprinkled.

g Which is offred for the conſecration of the hie Prieſt.

h This ſacrifice the Prieſt did moue toward the Eaſt, Weſt, North, and South.

i So called becauſe it was not onely ſhaken to and fro, but alſo lifted vp.

k Which were offrings of thankſgiuing to God for his benefits.

* *Leuit 8.31. and 24.9. matth.12.4.*

l That is, by the ſacrifices.

† *Or filleſt their hands.*

m To appeaſe Gods wrath, that ſinne may be pardoned.

* *Num.28.3.*

n That is, an Omer, read ſe chap. 16.16.

o Which is about a pinte.

ſmake appointment with you, to ſpeake there vnto thee.

43 There I will appoint with the children of Iſrael, and *the place* ſhall bee ſanctified by my p glory.

44 And I will ſanctifie the Tabernacle of the Congregation and the Altar: I will ſanctifie alſo Aaron and his ſonnes to be my Priests,

45 And I will * dwell among the children of Iſrael, and will be their God.

46 Then ſhall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: q I am the Lord their God.

CHAP. XXX.

1 *The Altar of incenſe.* 13 *The ſumme that the Iſraelites ſhould pay to the Tabernacle.* 18 *The brasen lauer.* 33 *The anointing oile.* 34 *The making of the perfume.*

FVrthermore thou ſhalt make an Altar a for ſweet perfume, of Shittim wood thou ſhalt make it.

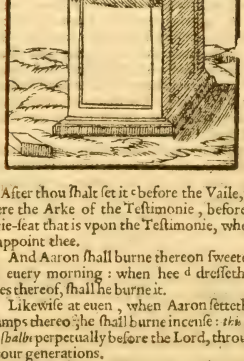
2 The length thereof a cubite, and the breadth thereof a cubite, (it ſhall be foure ſquare) and the height thereof two cubites: the hornes thereof *ſhalbe* b of the ſame.

3 And thou ſhalt ouerlay it with fine golde, *both* the top thereof, and the ſides thereof round about, and his hornes: alſo thou ſhalt make vnto it ‖ a crowne of gold round about.

4 Beſides this thou ſhalt make vnder this crowne two golden rings on either ſide: *euen* on euery ſide ſhalt thou make *them*, that they may be as places for the barres to beare it withall.

5 The which barres thou ſhalt make of Shittim wood, and ſhalt couer them with gold.

¶ THE ALTAR OF SWEET PERFVME.



6 After thou ſhalt ſet it c before the Vaile, that is neere the Arke of the Teſtimonie, before the Mercie-ſeat that is vpon the Teſtimonie, where I will appoint thee.

7 And Aaron ſhall burne thereon ſweete incenſe euery morning: when hee d dreſſeth the lampes thereof, ſhall he burne it.

8 Likewiſe at euen, when Aaron ſetteth vp the lamps thereof, he ſhall burne incenſe: *this* perfume *ſhalbe* perpetually before the Lord, throughout your generations.

9 Ye ſhall offer no e ſtrange incenſe thereon, nor burnt ſacrifice, nor offering, neither powre any drinke offering f thereon.

10 And Aaron ſhall make reconciliation vpon the hornes of it once in a yeere with the blood of the ſinne offering *in the day* of reconciliation: once in the yeere ſhall hee make reconciliation vpon it throughout your generations: this is moſt holy vnto the Lord.

11 ¶ Afterward the Lord ſpake vnto Moſes, ſaying,

12 *When thou takeſt the ſumme of the children of Iſrael after their number, then they ſhall giue euery man g a redemption of his life vnto the Lord, when thou telleſt them, that there bee no plague amõg them when thou counteſt them.

13 This ſhall euery man giue, that goeth into the number, halfe a ſhekel, after the h ſhekel of the Sanctuary: (* a ſhekel *is* twenty gerahs) the halfe ſhekel *ſhalbe* an offering to the Lord.

14 All that are numbred from twenty yeere old and aboue, ſhall giue an offering to the Lord.

15 The rich ſhall not paſſe, and the poore ſhall not diminiſh from halfe a ſhekel, when yee ſhall giue an offering vnto the Lord, i for a redemption of your liues.

16 So thou ſhalt take the money of the redemption of the children of Iſrael, and ſhalt put it vnto the vſe of the Tabernacle of the Congregation that it may be a memoriall vnto the children of Iſrael before the Lord, for the redemption of your liues.

¶ THE LAVER OF BRASSE.

17 ¶ Alſo the Lord ſpake vnto Moſes, ſaying,

18 Thou ſhalt alſo make a Lauer of braſſe, and his foot of braſſe to waſh, & ſhalt put it betweene the Tabernacle of the Congregation and the Altar, and ſhalt put water therein.

19 For Aaron and his ſons ſhall k waſh their hands, and their feet thereat.

20 When they goe into the Tabernacle of the Congregation, or when they go vnto the altar to miniſter, & to make the perfume of the burnt offrings to the Lord, they ſhal waſh themſelues with water, leſt they die.

21 So they ſhall waſh their hands and their feet that they die not: and *this* ſhall be to them an ordinance l for euer, *both* vnto them and to his ſeed throughout their generations.

22 ¶ Alſo the Lord ſpake vnto Moſes, ſaying,

23 Take thou alſo vnto thee principall ſpices: of the moſt pure myrrhe fiue hundreth m *ſhekels*, of ſweete cinamon halfe ſo much, *that is*, two hundreth and fiftie, and of ſweete n calamus, two hundreth, and fiftie:

24 Alſo

p Becauſe of my glorious preſence.

q It is I the Lord, that am their God.

a Vpon the which the ſweet perfume was burnt, verſ. 34.

b Of the ſame wood and matter.

‖ Or, a circle and border.

This Altar was one cubite long, and one cubite broad and in height was two cubites: the reſt may be vnderſtood by the firſt figure.

c That is in the Sanctuarie and not in the holieſt of all.

d Meaning, when he trimmeth them, and refreſheth the oile.

e Otherwiſe made then this, which is deſcribed.

f But it muſt onely ſerue to burne perfume.

*Num. 1. 2 5.

g Whereby hee teſtified that he redeemed his life which he had forfeit, as is declared by Dauid, 2. Sam. 24. 11.

h This ſhekel valued two common ſhekels: and the gerah valued about 12. pence after fiue ſhillings ſterling the ounce of ſiluer.

* *Leuit. 27. 25. Numb. 3. 47. Ezek. 45. 12.*

i That God ſhould be merciſull vnto you.

k Signifying, that he that commeth to God, muſt be waſhed from all ſinne and corruption.

l So long as the Prieſthood ſhall laſt.

m Weighing ſo much.

n It is a kinde of reede of a very ſweet ſauour with in, and is vſed in pouders and odours.

*Chap.29.40.

24 Alſo of Caſſia fiue hundred, after the ſhekel of the Sanctuary, and of oyle oliue an *Hin.

25 So thou ſhalt make of it the oyle of holy oynment, *even* a moſt precious oyntment after the art of the Apothecary: this ſhall be the oyle of holy oyntment.

o All things which appertaine to the Tabernacle.

26 And thou ſhalt anoint o the Tabernacle of the Congregation therewith, and the Arke of the Teſtimonie:

27 Alſo the Table, and all the inſtruments thereof, and the candleſticke, with all the inſtruments thereof, and the altar of incenſe:

28 Alſo the Altar of burnt offring with all his inſtruments, and the lauer and his foot.

29 So thou ſhalt ſanctifie them, & they ſhalbe moſt holy. all that ſhall touch them, ſhall be holy.

30 Thou ſhalt alſo anoynt Aaron & his ſons, and ſhalt conſecrate them, that they may miniſter vnto me in the Prieſts office.

31 Moreouer, thou ſhalt ſpeake vnto the children of Iſrael, ſaying, This ſhalbe an holy oynting oyle vnto me, throughout your generations.

p Neitheir at their burials, nor otherwiſe.

32 None ſhall anoint p mans fleſh therewith, neither ſhall ye make any compoſition like vnto it: *for* it is holy, *and* ſhalbe holy vnto you.

33 Whoſoeuer ſhall make the like oyntment, or whoſoeuer ſhal put any of it vpon q a ſtranger, euen he ſhalbe cut off from his people.

q Either a ſtranger, or an Iſraelite, ſauegeneely the Prieſts.

r In Hebrew, Sheheleth, which is a ſweet kinde of gummie, and ſhineth as the naile.

34 And the Lord ſaid vnto Moſes, Take vnto thee *theſe* ſpices, pure myrrhe and r cleare gummie and galbanum, *theſe* odours with pure frankincenſe of each like weighe:

35 Then thou ſhalt make of them perfume compoſed after the arte of the Apothecary, mingled together, pure *and* holy.

36 And thou ſhalt beat it to powder, and ſhalt put of it before *the Arke* of the Teſtimonie in the Tabernacle of the Congregation, where I will make appointment with thee. it ſhalbe vnto you moſt holy.

37 And ye ſhal not make vnto you any compoſition like this perfume, which thou ſhalt make: it ſhalbe vnto thee holy for the s Lord.

s Onely dedicate to the vſe of the Tabernacle.

38 Whoſoeuer ſhal make like vnto that to ſmell thereto, euen he ſhalbe cut off from his people.

CHAP. XXXI.

2 *God maketh Bezaleel and Aholiab meete for his worke.* 13 *The Sabbath day is the ſigne of our ſanctification.* 18 *The Tables written by the finger of God.*

AND the Lord ſpake vnto Moſes, ſaying,

2 Behold, I a haue called by name Bezaleel the ſonne of Vri, the ſonne of Hur, of the tribe of Iudah.

a I haue choſen and made meete, chap.35.30.

3 Whom I haue filled with the Spirit of God, in wiſedome, and in vnderſtanding, and in knowledge, and in all b workmanſhip:

b This ſheweth that handy crafts are the gifts of Gods Spirit and therefore ought to bee eſteemed.

4 To finde out curious workes to worke in gold, and in ſiluer, and in braſſe,

5 Alſo in the arte to ſet ſtones, and to carue in timber, *and* to work in al maner of workmanſhip.

6 And behold, I haue ioyned with him Aholiab the ſonne of Ahiſamach of the tribe of Dan, and in the hearts of all that are c wiſe hearted, haue I put wiſdome to make all that I haue commanded thee:

c I haue inſtructed them, and increaſed their knowledge.

7 *That is*, the Tabernacle of the Congregation, and the Arke of the Teſtimony, and the Mercieat that ſhalbe thereupon, with all inſtruments of the Tabernacle:

d So called, becauſe of the cunning and arte vſed therein, or becauſe the whole was beaten out of one piece.

8 Alſo the Table and the inſtruments thereof, and the d pure Candleſticke with all his inſtruments, and the altar of perfume:

9 Like wiſe the altar of burnt offering with all his inſtruments, and the lauer with his foot.

10 Alſo the garments of the miniſtration, and the holy garments for Aaron the Prieſt, and the garments of his ſonnes, to miniſter in the Prieſtes office,

11 And the e anoynting oyle, and ſweet perfume for the Sanctuary: according to all that I haue commanded thee ſhall they doe.

e Which onely was to anoint the Prieſts, and the inſtruments of the Tabernacle, and not to burne.

12 ¶ Afterward the Lord ſpake vnto Moſes, ſaying,

13 Speake thou alſo vnto the children of Iſrael, and ſay, f Notwithſtanding keepe yee my Sabbaths, for it is a ſigne betweene mee and you in your generations, that yee may know that I the Lord doe ſanctifie you.

f Though I commandthe ſe workes to be done, yet will not that you breake my Sabbath dayes. *Chap.20.8. Ezek.20.12.

14 * Yee ſhall therefore keepe the g Sabbath: for it is holy vnto you. he that defileth it, ſhal die the death: therefore whoſoeuer worketh therein, the ſame perſon ſhall be euen cut off from among his people.

g Godrepeateth this point, becauſe the whole keeping of the law ſtandeth in the true vſe of the Sabbath, which is to ceaſe from our works, and to obey the will of God.

15 Sixe dayes ſhal men work, but in the ſeuenth day h the Sabbath of the holy reſt vnto the Lord, whoſoeuer doeth any worke in the Sabbath day, ſhall die the death.

h *Or, Sabbath.*

16 Wherfore the children of Iſrael ſhall keepe the Sabbath, that they may obſerue the i reſt throwout their generations for an euerlaſting Couenant.

i *Gen 1.31. & 2.2.*

17 It is a ſigne betweene mee and the children of Iſrael for euer: *for in ſixe dayes the Lord made the heauen and the earth, and in the ſeuenth day* k he ceaſed, and reſted.

k From creating his creatures, but not from gouerning and preſeruing them. *Deut.5.14.*

18 Thus (when the Lord had made an end of communing with Moſes vpon mount Sinai, *hee* l gaue him two Tables of the Teſtimony, *that* Tables of ſtone, written with the finger of God.

l Whereby he declared his will to his people.

CHAP. XXXII.

4 *The Iſraelites impuldent diſcourſe to the calfe.* 14 *God is appeaſed by Moſes prayer.* 19 *Moſes breaketh the Tables.* 27 *He ſlayeth the idolaters.* 32 *Moſes ſeeke for the people.*

BVt when the people ſaw, that Moſes tarried long or hee came downe from the mountaine, the people gathered themſelues together againſt Aaron, and ſaid vnto him, Vp, a make vs gods to goe before vs: for of this Moſes (the man that brought vs out of the land of Egypt) wee knowe not what is become of him.

a The route of idolatry is, when men thinke that God is not at hand except they ſee him carnally.

2 And Aaron ſaid vnto them, b Pluck off the golden earerings, which are in the eares of your wiues, of your ſonnes, and of your daughters, and bring them vnto me.

b Thinking that they would ſooner giue goldenrings, then to reſuſe their auarice.

3 Then all the people pluckt from them ſelues the golden earerings, which were in their eares, and they breught *them* vnto Aaron.

4 * Who receiued them at their hands, & faſtened it with ſ graueing toole, & made of it a c molten calfe: then they ſaid, * Theſe be thy gods, O Iſrael, which brought thee out of the land of Egypt.

c Spake a the rage of idolaters, that they ſpare no coſt to ſatiſfie their wicked deſires. *Pſ.106.19.

d They imitated of their bondage in Egypt, where they law calues, oxen, and ſerpents worſhipped. *1.Kings 12.28.

5 When Aaron ſaw *that*, he made an altar before it: and Aaron proclaimed, ſaying, To morow *ſhall be* the holy day of the Lord.

6 So they roſe vp the next day in the morning, & offered burnt offerings, and brought peace offerings: alſo * the people ſate them downe to eate and drinke, and roſe vp to play.

*1.Cor.10.7.

7 ¶ Then the Lord ſaid vnto Moſes, * Goe get thee downe: for thy people which thou haſt brought out of the land of Egypt, hath corrupted *their ways.*

*Deut.9.12.

e Whereby we see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience, and to send vs good guides.
*1.Kings 12.28.
*Ch.9.23.3.
deut.9.13.

f God sheweth that the prayers of the godly stay his punishment.

*Psal.106.23.

*Numb.14.13.
||Or, blaspheme.

||Or, repent.

g That is, thy promise made to Abraham.
*Gen.12.7 and 15.5. and 48.16.

h All these repetitions shew how excellent a thing they defrauded themselues of by their idolatry.

*Deut.9.21.

i Partly to despite them of their idolatry, and partly that they should haue none occasion to remember it afterward.

k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

8 They e are soone turned out of the way which I commanded them: *for* they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying,* These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Againe the Lord said vnto Moses, * I haue seene this people, and behold, it is a stiffenecked people.

10 Now f therefore let mee alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mightie people.

11 *But Moses prayed vnto the Lord his God, and said, O Lord, why doth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power, and with a mightie hand?

12 *Wherefore shall the Egyptians ||speake, and say, He hath brought them out maliciously, or to slay them in the mountains, and to consume them from the earth? turne from thy fierce wrath, and || change thy minde from this euill toward thy people.

13 Remember g Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saidest vnto them,* I will multiply your seed as the starres of the heauen, and all this land, that I haue spoken of, will I giue vnto your seed, and they shall inherit it for euer.

14 Then the Lord changed his minde from the euill which he threatned to doe vnto his people.

15 So Moses returned, and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables *were* written on both their sides, euen on the one side, and on the other were they written.

16 And these Tables were the worke of God, and h this writing was the writing of God grauen in the Tables.

17 And when Iosh ua heard the noyse of the people as they shouted, he said vnto Moses, *There is* a noyse of warre in the hoste.

18 Who answered, It is not the noise of them that haue the victory, nor the noise of them that are ouercome: *but* I do heare the noise of singing.

19 Now, as soone as hee came neere vnto the hoste, he saw the calfe and the dancing: so Moses wrath waxed hote, and hee cast the Tables out of his handes, and brake them in pieces beneath the mountaine.

20 *After, hee tooke the calfe which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce: Thou knowest this people, that they are *euen set* on mischiefe.

23 And they said vnto mee, Make vs gods to goe before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said to them, Yee that haue gold, plucke it off: and they brought it mee, and I did cast it into the fire, and *thereof* came this calfe.

25 Moses therefore saw that the people were k naked (for Aaron had made them naked vnto *their* shame among their enemies)

26 And Moses stood in the gate of the campe, and said, Who *pertaineth* to the Lord, *let him come* to me. And all the sonnes of Leui gathered themselues vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side, goe to and fro from gate to gate, through the hoste, and slay euery man his brother, and euery man his companion, & euery man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euen euery man vpon his sonne, and vpon his brother, that there may bee giuen you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Yee haue committed a grieuous crime: but now I will go vp to the Lord, if I may pacifie *him* for your sinne.

31 Moses therfore went againe vnto the Lord, and said, Oh this people haue sinned a great sinne, and haue made them gods of gold.

32 Therefore now if thou pardon their sinne, *thy mercie shall appeare:* but if thou wilt not, I pray thee, rase me m out of thy booke which thou hast written.

33 Then the Lord said to Moses, Whosoeuer hath sinned against mee, I will put him out of my booke.

34 Goe now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will p visit their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron *to make* the calfe which hee made.

CHAP. XXXIII.

2 The Lord promiseth to send an Angel before his people. 4 They are sad because the Lord meeteth to go vp with them. 9 Moses talketh familiarly with God. 13 He prayeth for the people, 18 and desireth to see the glory of the Lord.

AFterward the Lord sayd vnto Moses, Depart, a goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak, and to Iaakob, saying,* Vnto thy seed will I giue it.

2 And *I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, *I say*, that floweth with milke and hony: for I will not goe vp with thee, * because thou art a stiffenecked people, least I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best raiment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Yee are a stiffenecked people, I will come suddenly vpon thee, and consume thee: therefore now put thy costly rayment from thee, that I may know b what to doe vnto thee.

6 So the children of Israel laid their good raiment from them, *after Moses came downe* from the mount Horeb.

7 Then Moses tooke *his* Tabernacle, and pitched it without the hoste farre off from the hoste, and called it c Ohel-moed. And when any did seek to the Lord, hee went out vnto the Tabernacle of the

1 This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing, Deut.33.9.

m In reuenging Gods glory, wee must haue no respect to person, but put off all carnall affection.

n So much hee esteemed the glory of God, that hee preferred it euen to his owne saluation.

o I will make it knowen, that hee was neuer predestinate in mine eternall counsell to life euerlasting.

p This declareth how grieuous a sinne idolatry is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hills: so they that entred into it, must passe vp by the hills.
*Gen.12.7.
*Chap 23.27.
Ios.24.11.
deut.7.22.

*Chap.32.9.
deut.9.13.

b That either I may shew mercy, if thou repent, or else punish thy rebellion.

c That is, the Tabernacle of the Congregation, so called, because the people resorted thither, when they should be instructed of the Lords will.

the Congregation, which was without the hoste.
8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.
9 And assoone as Moses was entred into the Tabernacle, the cloudy pillar descended & stood at the doore of the Tabernacle, and *the Lord* talked with Moses.
10 Now when all the people saw the cloudie pillar stand at the Tabernacle doore, all the people rose vp, and worshipped euery man in his tent doore.
11 And the Lord spake vnto Moses [d] face to face, as a man speaketh vnto his friend. After hee turned againe into the hoste, but his seruant Iosshua the sonne of Nun a yong man, departed not out of the Tabernacle.
12 ¶ Then Moses said vnto the Lord, See, thou sayest vnto me, Leade this people forth, and thou hast not shewed mee whom thou wilt send with mee: Thou hast said moreouer, I know thee by [e] name, and thou hast also found grace in my sight.
13 Now therefore, I pray thee, if I haue found fauour in thy sight, shewe me now thy way that I may know thee, *and* that I may finde grace in thy sight: consider also that this nation *is* thy people.
14 And he answered, My † [f] presence shal goe *with thee*, and I will giue thee rest.
15 Then he said vnto him, If thy presence goe not *with vs*, cary vs not hence.
16 And wherein now shall it be knowen, that I and my people haue found fauour in thy sight? shall it not be when thou goest with vs? so I, and thy people shall haue preeminence before all the people that are vpon the earth.
17. And the Lord said vnto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.
18 Againe he sayd, I beseech thee, shewe mee thy [g] glory.
19 And hee answered, I will make all my [h] good goe before thee, and I will [i] proclaime the Name of the Lord before thee: * for I will shewe [k] mercy to whom I will shew mercy, and will haue compassion on whom I will haue compassion.
20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and [l] liue.
21 Also the Lord said, Behold, *there is* a place by [m] me, and thou shalt stand vpon the rocke:
22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by:
23 After, I will take away mine hand, and thou shalt see my [n] backe parts: but my face shall not be seene.

CHAP. XXXIIII.

1 *The Tables are renewed.* 6 *The description of God.* 10 *All fellowship with idolaters is forbidden.* 18 *The three feasts.* 28 *Moses is forty dayes in the mount.* 30 *His face shineth, and he couereth it with a vaile.*

And the Lord said vnto Moses, * Hew thee two Tables of stone like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which thou brakest in pieces.
2 And bee ready in the morning, that thou mayest come vp early vnto the mount of Sinai, and † waite there for me in the top of the mount.
3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattel feed || before this mount.
4 ¶ Then Moses † hewed two Tables of stone like vnto the first, and rose vp earely in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand two Tables of stone.
5 And the Lord descended in the cloud, and stood with him there, and proclaimed the Name of the Lord.
6 So the Lord passed before his face, and [a] cried, The Lord, the Lord, strong, mercifull, and gracious, slowe to anger, and abundant in goodnesse and trueth,
7 Reseruing mercy for thousands, forgiuing iniquitie, and transgression, and sinne, and not † making *the wicked* innocent, * visiting the iniquitie of the fathers vpon the children, and vpon the childrens children, vnto the third and fourth *generation*.
8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,
9 And said, O Lord, I pray thee, if I haue found grace in thy sight, that the Lord would now goe with vs (*b* for it is a stiffenecked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.
10 And hee answered, Behold, * I will make a couenant before all thy people, *and* will doe maruelles, such as hath not beene done in all the world, neither in all nations: and all the people among whome thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee.
11 Keepe diligently that which I commaund thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.
12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they be the cause of ruine among you:
13 But yee shall ouerthrowe their altars, and breake their images in pieces, and cut down their [d] groues,
14 (For thou shalt bow downe to none other god, because the Lord, whose Name *is* * Ielous, is a ielous God)
15 Lest thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, *some man* call thee, and thou * eate of his sacrifice:
16 And *lest* thou take of their * daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.
17 Thou shalt make thee no gods of [e] mettall.
18 ¶ The feast of * vnleauened bread shalt thou keepe: seuen dayes shalt thou eate vnleauened bread, as I commaunded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou camest out of Egypt.
19 * Euery *male* that *first* openeth the wombe, *shalbe* mine: also all the first borne of thy flocke shalbe reckoned *mine, both* of beeues and sheepe.
20 But the first of the asse thou shalt buy out with a lamb: & if thou redeem *him* not, then thou shalt

[d] Most plainely and familiarly of all others, Numb. 12.7, & deut. 34.10

[e] I care for thee, and will preferre thee in this thy vocation.

† Ebr. face.

[f] Signifying that the Israelites should excell through Gods fauour all other people, vers. 16.

[g] Thy face, thy substance, and thy maiestie.

[h] My mercy, and fatherly care.

[i] Reade Chap. 33. verse 6, 7.

* Rom. 9. 15.

[k] For finding nothing in man that can deserue mercy, he will freely saue his.

[l] For Moses saw not his face in full maiestie, but as mans weakenesse could beare.

[m] In mount Horeb.

[n] So much of my glory as in this mortall life thou art able to see.

* Deut. 10. 1.

† Ebr. standeuer.

1 Or, al out.

|| Or, possessed.

† Ebr. not making innocent.

* Deut. 5. 9. Ierr. 32. 18.

[a] This ought to be referred to the Lord, and not to Moses proclaiming, as Chap. 33. verse 19.

[b] Seeing the people are thus of nature, the rulers haue need to call vpon God, that he would alwayes be present with his Spirit.

* Deut. 3. 20.

* Deut. 7. 2.

[c] If thou follow their wickednesse, and pollute thy selfe with their idolatrie.

[d] Which pleasant places they chused for their idoles.

* Chap. 20. 5.

* Chap. 23. 32. deut. 7. 2.

* 1. Cor. 8. 10.

* 1. King. 11. 2.

[e] As gold, siluer, brasse or any thing that is molten and herein is condemned all maner of idoles, whatsoever they be made of.

* Chap 23. 15.

* Chap. 12. 4.

* Chap. 13. 2. and 22. 29. ezek. 44. 30

shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me [i] empty.

21 ¶ * Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest, both in earing time, an[l] in the harueſt thou shalt rest.

22 ¶ * Thou shalt also obserue the feast of weekes *in the time* of the first fruits of wheate harueſt, and the feast of gathering *fruits* in [g] the ende of the yeere.

23 ¶ * Thrice in a yeere shall all your men children appeare before the Lord Iehouah God of Israel.

24 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall [h] desire thy land, when thou shalt come vp to appeare before the Lord thy God thrice in the yeere.

25 * Thou shalt not offer the blood of my sacrifice with leauen, ne ther shall ought of the sacrifice of the feast of Passeouer be left vnto the morning.

26 The first ripe fruits of thy land thou shalt bring vnto the house of the Lord thy God: *yet* shalt thou not [i] seethe a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these words: for after the tenour of * these words I haue made a couenant with thee and with Israel.

28 So hee was there with the Lord [h] fortie dayes and fortie nights, *and* did neither eat bread, nor drinke water: and he wrote in the Tables * the words of the couenant, *euen* the Ten || commandements.

29 ¶ So when Moses came down from mount Sinai, the two Tables of the Testimonie *were* in Moses hand, as he descended from the mount: (now Moses wist not that the skinne of his face shone bright, after that *God* had talked with him)

30 And Aaron and all the children of Israel looked vpon Moses, and behold, the skinne of his face shone bright, and they were [i] afraid to come neere him.

31 But Moses called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and hee charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with them, * and had put a couering vpon his face.

34 But, when Moses came [m] before the Lord to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put the couering vpon his face, vntill he went to speake with *God*.

CHAP. XXXV.

2 The Sabbath 5 The free gifts are required 21 The readinesse of the people to offer. 30 Bezaleel and Aholiab are prayses of Moses.

THen Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the words which the Lord hath commanded that ye should doe them.

2 * Sixe dayes thou shalt worke, but the seuenth day shall bee vnto you the holy [a] Sabbath of rest vnto the Lord: whosoeuer doth *any* worke therein, shall die.

3 Ye shall kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Against, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offring vnto the Lord: whosoeuer is of a [c] willing heart, let him bring this offering to the Lord, *namely*, gold, and siluer, and brasse:

6 Also blew silke, and purple, and scarlet, and fine linnen, and goats *haire*,

7 And rammes skinnes died red, and badgers skinnes, with Shittim wood:

8 Also oyle for light, and spices for the anointing oyle, and for the sweete incense.

9 And onix stones, and stones to be set in the Ephod, and in the brest plate.

10 And all the wise [b] heartted among you, shall come and make all that the Lord hath commanded:

11 *That is*, the * Tabernacle, the pauilion thereof, and his couering, & his taches and his boards, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof the Mercie-seate, and the vaile that [e] couereth *it*,

13 The Table and the barres of [f], and all the instruments thereof, and the shewbread:

14 Also the Candlesticke of light, and his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anointing oile, and the sweete incense, and the vaile of the doore at the entring in of the Tabernacle,

16 The * Altar of burnt offering with his brasen grate, his barres and all his instruments, the lauer and his foot,

17 The hangings of the court, his pillars and his sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their cordes,

19 The [d] ministring garments to minister in the holy place, *and* the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one whose heart † encouraged him, and euery one whose spirit made him willing, came *and* brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came *and* brought || taches and eare-rings, and rings, and bracelets, all *were* iewels of gold: and euery one that offered an offering of golde vnto the Lord:

23 Euery man also which had blew silke, and purple, and scarlet, and fine linnen, and goates *haire*, and rammes skinnes died red, and badgers skinnes brought *them*.

24 All that offered an oblation of siluer and of brasse brought the offring vnto the Lord: and euery one, that † had Shittim wood for any maner worke of the ministration, brought *it*.

25 And all the women that were [e] wise hearted, did spinne with their hands, and brought the spun worke, *euen* the blue silke, and the purple, the scarlet, and the fine linnen.

26 Like-

* Chap. 23. 15. Leuit. 5. 4.
[i] Without offring something.
* Chap. 23. 12.
* Chap. 23. 16.
[g] Which was in September, when the time declined, which in the count of politicall things they called the end of the yeere.
* Deut. 16. 16.
Chap. 23. 14. 17.
[h] God promiseth to defend them, and theirs, which obey his commandement.
* Chap. 23. 18.
[i] Reade Chap. 13. 19 deut. 14. 21.
* Chap. 24. 18. deut. 9. 9.
[k] This miracle was to confirme the authoritie of the Law, & ought no more to be followed then other miracles.
* Deut 4. 13.
|| Or, words.
[l] Read 2. Cor. 3. 7.
* 2 Cor. 3. 13.
[m] Which was in the Tabernacle of the Congregation.
* Chap. 20. 9.
[a] Wherein ye shall rest from all bodily worke.
* Chap. 25. 2.
* Chap. 26. 31.
[c] Which hanged before the Mercie-seate that it could not beseene.
* Chap. 30. 1.
* Chap. 29. 36.
[d] Such as appertaine to the seruice of the Tabernacle.
† Hebr. lifted him vp.
|| Or, bracelets.
† Hebr. with whom was found.
[e] Which were witte and expert.

26 Likewise all the women, [f] whose hearts were moued with knowledge spun goats *haire*.
27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the breast plate:
28 Also spice, and oyle for light, and for the * anointing oyle, and for the sweet perfume.
29 Euery man and woman of the children of Israel, whose hearts moued them willingly to bring for al the worke which the Lord had commanded them to make [g] by the hand of Moses, brought a free offring to the Lord.
30 ¶ Then Moses sayd vnto the children of Israel, Behold, * the Lord hath called by name Bezaleel the sonne of Vri, the sonne of Hur of the tribe of Iudah,
31 And hath filled him || with an excellent spirit of wisedome, of vnderstanding, and of knowledge, and in all maner of worke,
32 To finde out curious workes, to worke in gold, and in siluer, and in brasse,
33 And in graueing stones to set them, and in caruing of wood, *euen* to make any maner of fine worke.
34 And he hath put in his heart that hee may teach *other*: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan.
35 Them hath he filled with wisedome of heart to worke all maner [h] of cunning * and broidered, and needle worke, in blew silke, and in purple, in skarlet, and in fine linnen, and weauing, *euen* to do all maner of worke and subtill inuentions.

f That is, which were good spinners.
* Chap.30.23.
g Vsing Moses as a minister thereof.
* Chap.31.2.
|| Or, with the spirit of God.
h Pertaining to graueing, or carueing, or such like.
* Chap.26.1.

CHAP. XXXVI.

5 The great readinesse of the people, in somuch that he commanded them to cease. 8 The curtaines made, 19 The couerings. 20 The boards, 31 The barres, 35 and the veile.

THen wrought Bezaleel, and Aholiab, and all † cunning men, to whome the Lorde gaue wisedome, and vnderstanding, to know how to worke all maner of worke for the seruice of the [a] Sanctuarie, accordiug to all that the Lord had commanded.
2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisedome, *euen* as many as their hearts incouraged to come vnto the worke to worke it.
3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also [b] they brought still vnto him free gifts euery morning.
4 So all the wise men that wrought all the holy worke, came euery man from his worke which they wrought,
5 And spake to Moses, saying, The people bring too [c] much, *and* more then enough for the vse of the worke, which the Lord hath commanded to be made.
6 Then Moses gaue a commandement, and they cau'ed it to bee proclaimed throughout the host, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were stayed from offring.
7 For the stuffe they had, was sufficient for all the worke to make it, and too much.
8 * All the cunning men therefore among the workemen, made, *or* the Tabernacle ten curtaines of fine twined linnen, and of blew silke, and purple, and scarlet: [d] Cherubims of broidred worke made they *vpon* them.

† Or, wise in heart.
a By the Sanctuary he meaneth here all the Tabernacle.
b Meaning, the Israelites.
c A rare example and notable to see the people so readie to serue God with their goods.
* Chap.26.3,4.
d Which were liele pictures with wings in the forme of children.

9 The length of one curtaine *was* twenty and eight cubits, and the bredth of one curtaine foure cubits: *and* the curtaines were all of one cise,
10 And hee coupled fiue curtaines together, and other fiue coupled he together.
11 And hee made strings of blew silke by the edge of one curtaine, in the seluedge of the coupling: likewise hee made on the side of the *other* curtaine in the seluedge in the second coupling.
12 * Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the *other* curtaine, which was in the second coupling: the strings were ee one against another.
13 After, hee made fiftie || taches of gold, and coupled the curtaines one to another with the taches: *so* was it one Tabernacle.
14 ¶ Also he made curtaines of goats *haire* for the || couering vpon the Tabernacle: hee made them *to the number* of eleuen curtaines.
15 The length of one curtaine *had* thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines *were* of one cise.
16 And hee coupled fiue curtaines by themselues, and sixe curtaines by themselues:
17 Also hee made fiftie strings vpon the edge of *one* curtaine in the seluedge in the coupling, & fiftie strings made hee vpon the edge of the *other* curtaine in the second coupling.
18 He made also fiftie taches of brasse to couple the couering that it might be one.
19 And he made a [e] couering vpon the pauilion of rammes skins died red, and a couering of badgers skins aboue.
20 ¶ Likewise he made the boards for the Tabernacle of Shittim wood to [f] stand vp.
21 The length of a board *was* ten cubites, and the bredth of a board *was* a cubite and an halfe.
22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boards of the Tabernacle.
23 So hee made twentie boards for the South side of the Tabernacle, euen full South.
24 And fourtie sockets of siluer made hee vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.
25 Also for the other side of the Tabernacle toward the North, he made twentie boards,
26 And their fortie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.
27 Likewise toward [g] the West side of the Tabernacle he made sixe boards.
28 And two boards made hee in the corners of the Tabernacle, for either side,
29 And they were * ioyned beneath, and likewise were made sure aboue with a ring: thus hee did to both in both corners.
30 So there were eight boards & their sixteene sockets of siluer, vnder euery board two sockets.
31 ¶ After, he made * barres of Shittim wood, fiue for the boards in the one side of the Tabernacle,
32 And fiue barres for the boards in the other side of the Tabernacle, & fiue bars for the boards of the Tabernacle on the side toward the West.
33 And hee made the middest barre to shoote through the boards, from the one end to the other.
34 He ouerlaid also the boards with gold, and made their rings of gold for places for the bars.

|| Or, hooks.
|| Or pauilion.
e These two were aboue the couering of goats haire.
f And to beare vp the curtaines of the Tabernacle.
g Or, toward the Sea, which was the Sea called Mare terraneum Westward from Ierusalem.
* Chap.26.24.
* Chap.26.28. and 30.4,5.

and couered the barres with golde.

35 ¶ Moreouer he made a [h] vaile of blew silke, and purple, & of skarlet, & of fine twined linnen: with Cherubims of broidered worke made he it:

36 And made thereunto foure pillars of Shittim, and ouerlaid them with gold: whose ‖ hookes *were also* of golde, and he cast for them foure sockets of siluer.

37 And he made an [i] hanging for the Tabernacle doore of blew silke, and purple, and skarlet, and fine twined linnen, *and* needle worke,

38 And the fiue pillars of it with their hookes, and ouerlaid their chapiters and their ‖ filets with golde, but their fiue sockets *were* of brasse.

h Which was betweene the Sanctuarie, and the Holiest of all.

‖ Or, heads.

i Which was betweene the court and the Sanctuary.

‖ Or, graueu borders.

CHAP. XXXVII.

1 *The Arke.* 6 *The Merciseat.* 10 *The Table.* 17 *The Candlestick.* 25 *The altar of incense.*

AFter this, Bezaleel made the * Arke of Shittim wood [1], two cubites and an halfe long, and a cubite and a halfe broad, and a cubite and an halfe hie,

2 And ouerlaid it with fine golde within and without, and made a [a] crowne of gold to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 ¶ And hee made the * Merciseate of pure golde: two cubites and an halfe *was* the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of golde, vpon the two ends of the Merciseate: *euen* of worke beaten with the hammer made he them.

8 One Cherub on the one ende, and another Cherub on the other ende: [b] of the Merciseate made he the Cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings on hie, and couered the Merciseate with their wings, and their faces *were* one towards another: toward the Merciseate were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites *was* the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And hee ouerlaide it with fine golde, and made thereto a crowne of gold round about.

12 Also he made thereto a border of an ‖ hand bredth round about, and made vpon the border a crowne of gold round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that *were* in the foure feet thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with gold to beare the Table.

16 * Also he made the instruments for the Table of pure golde: dishes for it, and *incense* cups for it, and goblets for it, and couerings for it, wherewith it should be couered.

17 ¶ Likewise hee made the Candlesticke of pure golde: of worke beaten out with the hammer made he the Candlesticke: *and* his shaft, and his branch, his bolles, his knops, and his floures were of one piece.

18 And fixe branches came out of the sides thereof: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

19 In one branch three bolles made like almonds, a knop & a floure: and in another branch three bolles made like almonds, a knoppe and a floure: *and* so throughout the fixe branches that proceeded out of the Candlesticke.

20 And vpon the Candlesticke *were* foure bolles after the fashion of almonds, the knoppes thereof, and the floures thereof:

21 That is, vnder euery two branches a knop *made* therof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the fixe branches comming out of it.

22 Their knops & their branches were of the same: it was all one * beaten worke of pure gold.

23 And hee made for it euen lampes with the snuffers, and snufdishes thereof of pure gold.

24 Of a [c] talent of pure gold made he it with all the instruments thereof.

25 ¶ Furthermore he made the * perfume altar of Shittim wood: the length of it *was* a cubite, and the breadth of it a cubite (it was square) and two cubites hie, *and* the hornes thereof were of the same.

26 And he coueredit with pure gold, both the toppe and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of gold for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and ouerlayd them with golde.

29 And he made the holy anointing oile, and the sweet pure incense after the apothecaries arte.

* Chap.25.17.

b Of the selfe same matter that the Merciseat was.

* Chap.25.29.

‖ Or, foure fingers.

* Chap.25.10.

a Like battlements.

* Chap.25.31.

c Reade Chap. 25.39.

* Chap.30.1,2,3,4.

CHAP. XXXVIII.

1 *The altar of burnt offerings.* 8 *The brasen Lauer.* 9 *The Court.* 24 *The summe of what the people offered.*

ALso hee made the altar of the burnt offering * of Shittim wood: fiue cubits *was* the length thereof, and fiue cubites the breadth thereof: *it was* square, and three cubits hie.

2 And hee made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he ouerlaid it with brasse.

3 Also he made all the instruments of the altar: the * ashpans, and the besoms, and the basins, the flesh hookes, and the ‖ censers: all the instruments thereof made he of brasse.

4 Moreouer he made a brasen grate wrought like a net to the Altar, vnder the compasse of it beneath in the [a] middes of it,

5 And cast foure rings of brasse for the foure ends of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with brasse.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it * hollow *within* the boards.

8 ¶ Also he made the lauer of brasse, and the foot of it of brasse of the [b] glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 ¶ Finally hee made the court on the South side full South: the hangings of the court *were* of fine twined linnen, hauing an hundreth cubites.

* Chap.27.1.

* Chap.27.3.

‖ Or, firepans.

a So that the gridyron or grate was halfe so hie as the altar, and stood within it.

* Chap.27.8.

b R. Iishhi, saith, that the women brought their looking glasses, which were of brasse or fine metall, and offered them freely vnto the vse of the Tabernacle: which was a bright thing and of great maistie.

10 Their

10 Their pillars *were* twenty, and their braſen ſockets twenty: the hookes of the pillars, and their filets *were* of ſiluer.

11 And on the North ſide *the hangings were* an hundred cubits: their pillars twenty, and their ſockets of braſſe twenty, the hookes of the pillars and their filets of ſiluer.

12 On the Weſt ſide alſo *were* hangings of fiftie cubites, their ten pillars with their ten ſockets: the hookes of the pillars and their filets of ſiluer.

13 And toward the Eaſt ſide, full Eaſt *were hangings* of fifty cubites.

14 The hangings of the one ſide *were* fifteene cubits, their three pillars, and their three ſockets:

15 * And of the other ſide of the court gate on both ſides *were* hangings of fifteene cubites, *with* their three pillars and their three ſockets.

16 All the hangings of the court round about *were* of fine twined linnen:

17 But the ſockets of the pillars *were* of braſſe: the hookes of the pillars and their filets of ſiluer, and the couering of their chapiters of ſiluer: and all the pillars of the court were hooped about with ſiluer.

18 *Hee made* alſo the hanging of the gate of the court of needle worke, blew ſilke, and purple, and ſcarlet, and fine twined linnen, euen twenty cubits long, and fiue cubits in height and bredth, † like the hangings of the court.

19 And their pillars *were* foure, with their foure ſockets of braſſe: their hookes of ſiluer, and the couering of their chapiters, and their filets of ſiluer.

20 But all the * pinnes of the Tabernacle and of the court round about *were* of braſſe.

21 ¶ Theſe are the parts of the Tabernacle, *I meane*, of the Tabernacle of the Teſtimony, which was appointed by the commaundement of Moſes for the office of the [c] Leuites by the hand of Ithamar ſonne to Aaron the Prieſt.

22 So Bezaleel the ſonne of Vri the ſonne of Hur of the tribe of Iudah, made all that the Lord commanded Moſes.

23 And with him Aholiab the ſonne of Ahiſamach of the tribe of Dan a [d] cunning workeman, and an embroiderer, & a worker of needle worke in blew ſilke, and in purple, and in ſcarlet, and in fine linnen.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the gold of the offring) was nine and twenty talents and ſeuen hundred and thirtie ſhekels, according to the ſhekel of the Sanctuary.

25 But the ſiluer of them that were numbred in the Congregation, *was* an hundred talents, and a thouſand ſeuen hundred ſeuenty and fiue ſhekels after the ſhekel of the Sanctuary.

26 A ‖ portion for a man, *that is*, halfe a ſhekel after the ſhekel of the Sanctuary, for all them that were numbred from twentie yeere old and aboue, among ſix hundred thouſand, and three thouſand and fiue hundred and fiftie men.

27 Moreouer, there were an hundred talents of ſiluer, to caſt the ſockets of the Sanctuary, and the ſockets of the vaile: an hundred ſockets of an hundred talents, a talent for a ſocket.

28 But he made the hookes for the pillars of a thouſand ſeuen hundred and ſeuenty and fiue *ſhekels*, and ouerlaid their chapiters, and made filets about them.

29 Alſo the braſſe of the offering *was* ſeuentie [e] talents, and two thouſand, and foure hundred ſhekels.

30 Whereof he made the ſockets to the doore of the Tabernacle of the Congregation, and the braſen altar, and the braſen grate which was for it, with all the inſtruments of the Altar,

31 And the ſockets of the court round about, and the ſockets for the court gate, and all the * pins of the Tabernacle, and all the pinnes of the court round about.

CHAP. XXXIX.

1 The apparell of Aaron and his ſonnes. 32 All that the Lord commanded, was made, and finiſhed. 43 Moſes bleſſeth the people.

MOreouer, they made [a] garments of miniſtration to miniſter in the Sanctuary, of blew ſilke, and purple, and [b] carlet: they * made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

2 So hee made the Ephod of gold, blew ſilke, and purple, and [c] carlet, and fine twined linnen.

3 And they did beat the gold into thin plates, and cut it into wiers, to work it in the blew ſilke, and in the purple, and in the ſcarlet, and in the fine linnen, with broidered worke.

4 For the which they made ſhoulders to couple together: *for* it was cloſed by the two edges thereof.

5 And the broidered gard of his Ephod that was vpon him, was of the ſame ſtuffe, and of like worke: *euen* of gold, of blew ſilke, and purple, and ſcarlet, and fine twined linnen, as the Lord had commanded Moſes.

6 ¶ And they wrought * *two* Onyx ſtones cloſed in ouches of gold, and graued as [b] ſignets are grauen, with the names of the children of Iſrael,

7 And put them on the ſhoulders of the Ephod *as* ſtones for a * remembrance of the children of Iſrael, as the Lord had commanded Moſes.

8 ¶ Alſo hee made the breſtplate of broidered worke like the worke of the Ephod: *to wit* of gold, blew ſilke, and purple, and ſcarlet, and fine twined linnen.

9 They made the breſtplate double, and it was ſquare, an handbreadth long, and an handbreadth broad: *it was alſo* double.

10 And they filled it with foure rowes of ſtones. The order *was thus*, a Rubie, a Topaze, and a Carbuncle, in the firſt rowe:

11 And in the ſecond rowe, an Emeraud, a Saphir, and a Diamond:

12 Alſo in the third rowe, [e] a Turkeis, an Achate, and an Hematite:

13 Likewiſe in the fourth rowe, a Chryſolite, an Onyx, and a Iaſper, cloſed and ſet in ouches of gold.

14 So the ſtones *were* according to the names of the children of Iſrael, *euen* twelue [d] after their names, grauen like ſignets, euery one after his name, according to the twelue tribes.

15 After, they made vpon the breſtplate chaines at the ends, of wrethen worke *and* pure gold.

16 They made alſo two boſſes of gold, & two gold rings, and put the two rings in the two corners of the breſtplate.

17 And they put the two wrethen chaines of gold in the two rings, in the corners of the breſtplate.

18 Alſo

[a] 2br. ouer againſt.

[b] That the Leuites might haue the charge thereof, and miniſter in the ſame, as did Eleazar and Ithamar, Num.3.4.

[c] A graueer, or carpenter, Chap. 31.4.

[d] Or, halfe a ſhekel.

[a] Read the weight of a talent, Chap. 25.39.

[b] Chap.17.19.

[a] As couerings for the Arke, the Candleſticke, the Altars, and ſuch like.

[b] Chap.31.10. and 35.19.

[b] Chap.28.9.

[b] That is, of very fine and curious workemanſhip.

[c] Chap.28.30.

[c] Or a ligure, which ſtone *Iacob* writeth of it commeth of the vrine of the beaſt called Lynx.

[d] That is, euery tribe had his name written in a ſtone.

18 Also the two *other* ends of the two wrethen chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two *other* corners of the brestplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two *other* golden rings, and put them on the two sides of the Ephod beneath on the foreside of it, and ouer against his coupling aboue the broidered gard of the Ephod.

21 Then they fastened the brestplate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it might bee *fast* vpon the broiderep gard of the Ephod, and that the brestplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 ¶ Moreouer, hee made the robe of the [e] Ephod of wouen worke altogether of blew silke.

23 And the [f] hole of the robe *was* in the mids of it, as the collar of an habergion, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates of blew silke, and purple, and scarlet, and *fine linnen* twined.

25 They made also * belles of pure gold, and put the belles betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegrate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 ¶ After they made coats of fine linnen, of wouen worke for Aaron and for his sonnes,

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen * breeches of fine twined linnen.

29 ¶ And the girdle of fine twined linnen, and of blew silke, and purple, and scarlet, *euen* of needle worke, as the Lord had commanded Moses.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription *like* to the graung of a signet, * HOLINES TO THE LORD.

31 And they tied vnto it a lace of blew silke, to fasten it on high vpon the miter, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, *euen* of the * Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 ¶ Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets,

34 And the couering of rammes skinnes died red, and the couerings of badgers skins, and the [g] couering vaile.

35 The Arke of the Testimony, and the barres thereof, and the Mercy-seat.

36 The Table, with all the instruments thereof, and the shew-bread.

37 The pure Candlesticke, the Lampes thereof, *euen* the Lampes [h] set in order, and all the instruments thereof, and oyle for light:

38 Also the golden Altar, and the anointing oile, and the sweet incense, and the hanging of the Tabernacle doore,

39 The brasen altar with his grate of brasse, his barres and all his instruments, the Lauer and his foote,

40 The curtaines of the court with his pillars, and his sockets, & the hanging to the court gate, *and* his coards, and his pinnes, and all the instruments of the seruice of the Tabernacle, *called* the Tabernacle of the Congregation.

41 *Finally*, the ministring garments to serue in the Sanctuary, *and* the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery point that the Lord had [i] commanded Moses, so the children of Israel made all the worke.

43 And Moses beheld all the worke, and behold, they had done it as the Lord had commanded: so had they done; And Moses [k] blessed them.

CHAP. XL.

1 The Tabernacle with the appertinences is reared vp 34 The glory of the Lord appeareth in the cloude couering the Tabernacle.

THen the Lord spake vnto Moses, saying,

2 In the [a] *first* day of the first moneth, in the *very* first *of the same* moneth shalt thou set vp the Tabernacle, *called* the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimony, and couer the Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in order as it doth require: thou shalt also bring in the Candlesticke, and light his lampes,

5 And thou shalt set the incense Altar [b] of gold before the Arke of the Testimonie, and put the [c] hanging at the doore of the Tabernacle.

6 Moreouer, thou shalt set the burnt offering Altar before the doore of the Tabernacle, *called* the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and hallow it with al the instruments therof, that it may be holy.

10 And thou shalt annoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may bee an Altar most holy.

11 Also thou shalt anoint the Lauer and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sons vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sons, and clothe them with garments,

15 And shalt anoint them as thou didst anoint their father, that they may minister vnto mee in the Priests office: for their anointing shall bee *a signe*, that the Priesthood [d] shal be euerlasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him; so did he.

17 ¶ * Thus

e Which was next vnder the Ephod.
f Where hee should put thorow his head.
* *Chap.28.33.*
* *Chap.28.42.*
* *Chap.28.36.*
* *Chap 27 21.*
g So called, because it hanged before the Mercie seat, and couered it from sight, Chap.35.12.
h Or, which Aaron dressed and refreshed with oile every morning, Chap.30.7.
i Signifying that in Gods matters man may neither adde nor diminish.
k Praised God for the peoples diligence, and prayed for them.
a After that Moses had beene forty dayes and fourty nights in ye mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done, which being finished, was set vp in Abib; which moneth conteineth halfe March and halfe April.
* *Read, Chap.26.35.*
b That is, the altar of perfume, or to burne incense on.
c This hanging or vaile was between the Sanctuary and the court.
d Till both the Priesthood and the ceremonies should end which was at Christs comming.

17 ¶ * Thus was the Tabernacle reared vp the first day of the first moneth, in the e second yeere.

18 Then Moses reared vp the Tabernacle, and fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And hee spread the couering ouer the Tabernacle, and put the couering of that couering on high aboue it, as the Lord had commanded Moses.

20 ¶ And he tooke and put the f Testimonie in the Arke, and put the barres in *the rings* of the Arke, & set the Mercy-seat on high vpon the Ark.

21 Hee brought also the Arke into the Tabernacle, and hanged vp the *couering vaile, and couered the Arke of the Testimony, as the Lord had commanded Moses.

22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in the North side of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also hee put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the South side of the Tabernacle.

25 And he || lighted the lamps before the Lord, as the Lord had commanded Moses.

26 ¶ Moreouer, hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweet incense thereon, as the Lord had commanded Moses.

28 ¶ Also he hanged vp the vaile at the g dore of the Tabernacle.

29 After, he set the burnt offering Altar *without* the doore of the Tabernacle, *called* the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise hee set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feet thereat.

32 When they went into the Tabernacle of the Congregation, and when they approchep to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, hee reared vp the court round about the Tabernacle and the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.

34 ¶ * Then the cloud couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloud ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloude ascended not, then they iourneyed not till the day that it ascended.

38 For the h cloud of the Lord *was* vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneys.

* *Numb.* 7. 1.
e After they came ont of Egypt, Num. 7. 1.
f That is, the tables of the Law, Chap. 31. 18. and 34. 29.
* *Chap* 35. 12.
|| Or, set vp.
g Betweene the Sanctuary and the court.
* *Numb.* 9. 15. 1. *King.* 8. 10.
h Thus § presence of God preserued and guided them night and day till they came to the land promised.

¶ THE THIRD BOOKE OF Moses, called * Leuiticus.

* Because in this booke is chiefly intreated of the Leuiteis and of things pertaining to their office.

THE ARGVMENT.

AS God daylyby most singular benefites declared himself to bee mindfull of his Church: sohee would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore hee ordeined diuers kindes of oblations and sacrifices, to assure them of forgiuenesse of their offences, (if they offered them in true faith and obedience.) Also hee appointed their Priestes and Leuites, their apparell, offices, conuersation and portion: hee shewed what Beastes they should obserue, and in what times. Moreouer, hee declared by these sacrifices, and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe, there can bee no forgiuenesse of sinnes. And because they should giue no place to their owne inuentions, (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things what they should doe, as what beasts they should offer and eate: what diseases were contagious and to be auoided: what order they should take for all manner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatned his curse to them that transgressed them.

CHAP. I.

1 Of burnt offerings for particular persons 3. 10 and 14 The manner to offer burnt offerings as well of bullocke, as of sheepe and birdes.

NOw the a Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of b cattel, as of beeues and of the sheepe.

3 * If his sacrifice *bee* a burnt offering of the herd, hee shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the c Tabernacle of the Congregation before the Lord.

4 And he shall put his hand vpon the head of the burnt offering, and it shall be accepted d *to the Lord*, to be his atonement.

5 And d hee shall kill the bullocke before the Lord, and the Priests Aarons sonnes shal offer the blood, and shall sprinkle it round about vpon the e Altar, that is by the doore of the Tabernacle of the Congregation.

6 Then

a Hereby Moses declareth that he taught nothing to the people, but that which he receiued of God.
b So they could offer of none other sort, but of those which were commanded.
* Exod. 29. 10.
c Meaning within the court of the Tabernacle.
d *Eis to him.*
d The Priest or Leuite.
e Of the burnt offering, Exod. 27. 1.

6 Then shall he slay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shal lay the parts in order, the head and the|| caule vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the altar: *for* it is a burnt offering, an oblation made by fire, for a sweete sauour [i] vnto the Lord.

10 ¶ And if his sacrifice for the burnt offering *be* of the flocks (*as* of the sheepe, or of the goats) he shall offer a male without blemish,

11 [g] And hee shall kill it on the North side of the altar [h] before the Lord, and the Priests Aarons sonnes shall sprinckle the blood thereof round about vpon the altar.

12 And he shall cut it in † pieces, *separating* his head and his || caule, & the Priest shall lay them in order vpon the wood that *lieth* in the fire which is on the alrar.

13 But he shall wash the inwards, and the legs with water: and the Priest shall offer the whole and burne it vpon the altar: *for* it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

14 ¶ And if his sacrifice *bee* a burnt offering to the Lord of the foules, then hee shall offer his sacrifice of the turtle doues, or of the young pigeons.

15 And the Priest shall bring it vnto the altar, and [i] wring the necke of it asunder, and burne it on the altar: and the blood thereof shall be || shed vpon the side of the altar.

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the [k] East part in the place of the ashes.

17 And he shall cleaue it with his wings, *but* not diuide it asunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: *for* it is a burnt offering, an oblation made by fire for a sweet sauour vnto the Lord.

CHAP. II.

1 The meate offering is after three sorts: of fine flowre vnbaken, 4 Of bread baken, 14 And of corne in the eare.

AND when any will offer a [a] meat offering vnto the Lord, his offring shalbe of fine floure, and hee shall powre oyle vpon it, and put incense thereon,

2 And shall bring it vnto Aarons sonnes the Priests, and [b] he shall take thence his handfull of the floure, and of the oyle with all the incense, and the Priest shall burne it for a [c] memoriall vpon the altar: *for* it is an offering made by fire for a sweet sauour vnto the Lord.

3 * But the remnant of the meat offering *shall be* Aarons and his sonnes: *for* it is [d] most holy of the Lords offerings made by fire.

4 ¶ If thou bring also a meat offering baken in the ouen, *it shall be* an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle.

5 ¶ But if the [e] meat offering *be* an oblation of the frying panne, it shalbe of fine floure vnleauened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: *for* it is a meat offering.

7 ¶ And if thy meate offering *be* an oblation *made* in the caldron, it shall be made of fine floure with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the altar.

9 And the Priest shall take from the meat offering a * memoriall of it, and shall burne it vpon the altar: *for* it is an oblation * made by fire for a sweet sauour vnto the Lord.

10 But that which is left of the meat offering, *shall be* Aarons and his sonnes: *for it is* most holy of the offerings of the Lord made by fire.

11 All the meat offerings which ye shall offer vnto the Lord, shall be made without leauen: for ye shall neither burne leauen nor hony in any offering of the Lord made by fire.

12 ¶ *In* the oblation of the first fruits yee shall offer [f] them vnto the Lord, but they shall not bee burnt [g] vpon the altar for a sweet sauour.

13 (All the meat offerings also shalt thou season with * salt, neither shalt thou suffer the salt of the [h] couenant of thy God to be lacking from thy meate offering, *but* vpon all thine oblations thou shalt offer salt)

14 If then thou offer a meate offering of thy first fruits vnto the Lord, thou shalt offer for thy meate offering of thy first fruits * eares of corne dried by the fire, and wheate beaten out of || the greene eares.

15 After, thou shalt put oyle vpon it, and lay incense thereon: *for* it is a meat offering.

16 And the Priest shall burne the memorial of it, *vsen* of that that is beaten, and of the oyle of it with all the incense thereof: *for* it is an offering vnto the Lord made by fire.

CHAP. III.

1 The manner of peace offerings, and beasts for the same. 17 The Israelites may neither eate fat nor blood.

ALso if his oblation *be* [a] a peace offering, if he will offer of the droue (whether it be male or female) hee shall offer such as is without blemish, before the Lord,

2 And shal put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinckle the blood vpon the altar round about.

3 So he shall offer [b] *part* of the peace offrings *as* a sacrifice made by fire vnto the Lord, *euen* the * fat that couereth the inwards, and all the fat that is vpon the inwards.

4 He shal also take away the two kidneis, and the fat that is on them, and vpon || the flanks, and the caule on the liuer with the kidneis.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire. *this is* a sacrifice made by fire for a sweet sauour vnto the Lord.

6 ¶ Also if his oblation *be* a peace offring vnto the Lord out of the flocke, whether it be [c] male or female, he shall offer it without blemish.

7 If he offer a lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After,

[a] Or, the body of the beast, or, the fat.

[b] Or a sauour of rest, which pacifieth the anger of the Lord.

[g] Reade verse 5.

[h] Before the altar of the Lord.

† Heb. into his pieces.

|| Or, fat.

[i] The Ebrew word signifieth to pinch off with the naile.

|| Or, strained or pressed.

[k] On the side of the court gate in the pannes which stood with ashes, Exod. 27. 3.

[a] Because the burnt offering could not bee without the meat offring.

[b] The Priest.

[c] To signifie that God remembreth him that offereth.

* Ecclus. 7. 31.

[d] Therefore none could eate of it but the Priests.

[e] Which is a gift offered to God to pacifie him.

* Verse 2.

* Exod. 29. 18.

[f] That is, fruits, which are sweet as hony, ye may offer.

[g] But reserued for the Priests.

* Mark 9. 49.

[h] Which they were bound (as by a couenant) to vse in all sacrifices, Numb. 18. 19. 2. Chron. 13. 5. Ezek. 43. 24. or it meaneth a sure and pure couenant.

* Chap. 23. 14.

|| Or, full eares: for the word signifieth a sunshiny field: Reade 2. Chron. 26. 10. in the note g.

[a] A sacrifice of thanksgiuing offered for peace and prosperity either generally or particularly.

[b] One part was burnt, another was to the Priests, and the third to him that offered.

* Exod. 29. 22.

|| Or, the which kidneys are neere the flanks.

[c] In the peace offring it was indifferent to offer either male or female, but in the burnt offring onely the male: so here can be offered no birds, but in the burnt offering they might: all there was consumed with fire, and in the peace offring but a part.

d The burnt offering was wholy consumed and of the offering made by fire only the inwards &c. were burnt: the shoulder & breast with the two iawes and the maw were the Priests, and the rest his that offered.
* *Vers.* 4.

9 After, of the peace offrings he shal offer dan offring made by fire vnto the Lord: he shall take away the fat thereof, & the rumpe altogether, hard by the backe bone, and the fat that couereth the inwards, and all the fat that is vpon the inwards.
10 Also he shal take away the two kidneis, with the fat that is vpon them, and vpon the * flankes, and the kall vpon the liuer with the kidneis.
11 Then the Priest shall burne it vpon the altar, *as* the meate of an offering made by fire vnto the Lord.
12 ¶ Also if his offring *be* a goate, then shall he offer it before the Lord,
13 And shall put his hand vpon the head of it, and kill it before the Tabernacle of the Congregation, and the sonnes of Aaron shal sprinkle the blood thereof vpon the Altar round about.
14 Then he shall offer thereof his offring, *euen* an offring made by fire vnto the Lord, the fat that couereth the inwards, and all the fat that is vpon the inwards,
15 Also hee shall take away the two kidneis, and the fat that is vpon them, & vpon the flankes, and the kall vpon the liuer with the kidneis.
16 So the Priest shall burne them vpon the Altar, *as* the meate of an offering made by fire for a sweet ſauour: * all the fat *is* the Lords.
17 *This shall be* a perpetuall ordinance for your generations, throughout all your dwellings: *so that* ye shall eate neither f fat nor * blood.

e Meaning, at the Northside of the Altar, Chap. 1. 11.

Chap. 7. 25.
f By eating fat, was meant to be eatenall, and by blood eating was signified cruelty.
* *Gen.* 9. 4.
Chap. 17. 14.

CHAP. ¶ IIII.

1 *The offering for sinnes done of ignorance,* 3 *For the Priest,* 13. *The Congregation.* 22 *The ruler,* 27 *And the priuate man.*

MOreouer, the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, saying, If † any shall sinne through a ignorance, in any of the Commandements of the Lord, (which ought not to bee done) but shall doe *contrary* to any of them,
3 If the b Priest that is anointed, doe sinne (according to the sinne of the people) then shall hee offer, for his sinne which he hath sinned, a young bullocke without blemish vnto the Lord for a sinne offering,
4 And hee shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, and shall put his hand vpon the bullockes head, and c kill the bullocke before the Lord.
5 And the Priest that is anointed, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.
6 Then the Priest shall dippe his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaile of the d Sanctuarie.
7 The Priest also shall put *some* of the blood before the Lord, vpon the hornes of the Altar of sweet incense, which is in the e Tabernacle of the Congregation, then shall he powre * all *the rest* of the blood of the bullocke at the foote of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.
8 And hee shall take away all the fat of the bullocke for the sinne offring: *to wit,* the fat that couereth the inwards, and all the fat that is about the inwards.
9 Hee shall take away also the two kidneys and the fat that is vpon them, & vpon the flanks, and the kall vpon the liuer with the kidneis,
10 As it was taken away from the bullocke of the peace offrings, and the Priest shal burne them vpon the Altar of burnt offering.

† *Ebr. a soule.*
a That is, of negligence or ignorance, specially of the ceremoniall law: for otherwise the punishments of crimes are appointed according to the transgression, Num. 15. 22
b Meaning the hie Priest.

c Hereby confessing that he deserued the same punishment which the beast suffered.

d Which was betweene the Holiest of all, and the Sanctuary.
e Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of chiuerse it is taken for the Court.
* *Chap.* 5. 9.

* *Exod.* 29. 14. *numbers* 19. 5.

* *Hebr.* 13. 11.

11 * But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inwards, and his dung *shall he beare out.*
12 So hee shall cary the whole bullocke out of the * hoste vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall hee be burnt.
13 ¶ And if the f whole Congregation of Israel shall sinne through ignorance, and the thing be * hid from the eyes of the multitude, and haue done *against* any of the Commaundements of the Lord which should not be done, and haue offended:
14 When the sinne which they haue committed shalbe known, then the Congregation shall offer a yong bullocke for the sin, and bring him before the Tabernacle of the Congregation.
15 And the g Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and || he shall kill the bullocke before the Lord.
16 Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation.
17 And the Priest shall dippe his finger in the blood, and sprinckle it seuen times before the Lord, *euen* before the vaile.
18 Also hee shall put *some* of the blood vpon the hornes of the Altar which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the *rest* of the blood at the foot of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.
19 And hee shall take all his fat from him, and || burne it vpon the Altar.
20 And *the Priest* shall doe with this bullocke, as hee did with the bullocke for *his* sinne: so shall hee doe with this: so the Priest shall make an atonement for them, and it shall be forgiuen them.
21 For he shall cary the bullocke without the hoste, and burne him as hee burned the first bullocke: *for* it is an offring for the sinne of the Congregation.
22 ¶ When a ruler shall sinne, and doe through ignorance *against* any of the Commandements of the Lord his God, which should not be done, and shall offend,
23 If one shew vnto him his sinne, which hee hath committed, then shall hee bring for his offering an || hee goat without blemish,
24 And shall lay his hand vpon the head of the hee goat, and kill it in h the place where he should kill the burnt offering before the Lord. *for* it is a sinne offering.
25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering Altar, and shall powre *the rest* of his blood at the foote of the burnt offering Altar,
26 And shall burne all his fat vpon the Altar, as the fat of the peace offering: so the Priest shall make an i atonement for him concerning his sin, and it shall be forgiuen him.
27 ¶ Likewise if any of the || people of the land shall sinne through ignorance in doing *against* any of the Commandements of the Lord, which should not be done, and shall offend:
28 If one shew him his sinne which hee hath committed,

f The multitude excuseth not the sinne: but if all haue sinned, they must all be punished.
Chap. 5. 1, 3, 4.

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did in the name of all the Congregation.
|| *Or, the Priest.*

|| *Or, make a perfitte atone-ment.*

|| *Or, the vnaleaged or the flesh.*
h That is: the Priest shall kill it: for it was not lawfull for any out of that place to kill the beast.

i Wherein he represented Iesus Christ.
|| *Or, priuate person.*

committed, then he shall bring for his offring || a shee goat without blemish for his sinne which he hath committed,

29 k And he shall lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, & put it vpon the hornes of the burnt offering altar, and power all *the rest* of the blood thereof at the foot of the altar,

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a * sweete sauour vnto the Lord, and the Priest shal make an atonement for him, and it shall be forgiuen him.

32 And if he bring a lambe for his sinne offering, he shall bring a female without blemish,

33 And shall lay his l hand vpon the head of the sinne offering, and hee shall slay it for a sinne offring in the place where he should kil the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all *the rest* of the blood thereof at the foote of the altar.

35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offrings is taken away: then the Priest shall burne it vpon the altar m with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that hee hath committed, and it shalbe forgiuen him.

CHAP. V.

1 Of him that testifieth not the trueth, if he heare another sweare falsly. 4 Of him that voweth rashly. 15 Of him that by ignorance withdrawe th any thing dedicate to the Lord.

ALso if † any haue sinned, *that is*, || if hee haue heard the voyce of an othe, and hee can be a witnesse, whether he hath seene or a knowen of it, if he doe not vtter it, he shall beare his iniquitie:

2 Either if one touch any vncleane thing, whether it bee a carion of an vncleane beast, or a carion of vncleane cattel, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if he touch any vncleanneſse of man (whatsoeuer vncleanneſse it bee, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath sinned:

4 Either if any b sware and pronounce with his lips to doe euil, or to doe good; (whatsoeuer it be that a man shall pronouuce with an oath) and it bee hid from him, and after knoweth that hee offended in one of these *points*,

5 When hee hath sinned in any of these c things, then he shall confesse that he hath sinned therein.

6 Therefore shall hee bring his trespasse offering vnto the Lord for his sinne which hee hath committed, *euen* a female from the flocke, *be it* a lambe or a shee goat for a sinne offering, and the Priest shall make an attonement for him concerning his sinne.

7 But † if he be not able to bring a sheepe, hee shall bring for his trespasse which hee hath committed, two turtle doues, or two young pigeons vnto the Lord, one for a sin-offring, and the other for a burnt offering.

8 So he shall bring them vnto the Priest, who shall offer the sinne offering first, and * wring the necke of it asunder, but not plucke it cleane off.

9 After hee shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be || shed at the foote of the altar: *for* it is a sinne offering.

10 Also hee shall offer the second for a burnt offering || as the maner is: so shall the Priest d make an atonement for him (for his sin which he hath committed) and it shall be forgiuen him.

11 ¶ But if hee * be not able to bring two turtle doues, or two yong pigeons, then he that hath sinned, shall bring for his offring the tenth part of an e Ephah of fine floure for a sinne offering, hee shall put none f oyle thereto, neither put any incense thereon: for *it* is a sinne offering.

12 Then shall he bring it to the Priest, and the Priest shall take his handfull of it for the * remembrance thereof, and burne it vpon the altar * with the offerings of the Lord made by fire: *for* it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne, that he hath committed in one of these *points*, and it shall be forgiuen him: and *the remnant* shall bee the Priests, as the meat offering.

14 ¶ And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance, g *by taking away* things consecrated vnto the Lord, he shall then bring for his trespasse offring vnto the Lord a ram without blemish out of the flocke, *worth* two shekels of siluer h by thy estimation after the shekel of the Sanctuary, for a trespasse offering.

16 So he shall restore that wherein he hath offended, *in taking away* of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespasse offering, and it shall be forgiuen him.

17 ¶ Also if any sinne and * doe *against* any of the Commandements of the Lord, which ought not to bee done, and know not, and i sinne and beare his iniquity,

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation *worth* * *two shekels* for a trespasse offring vnto the Priest: and the Priest shall make an atonement for him concerning his k ignorance wherein he erred, and was not ware: so it shall be forgiuen him.

19 This is the trespasse offring for the trespasse committed against the Lord.

CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The Law of the burnt offerings. 13 The fire must abide euermore vpon the Altar. 14 The law of the meat offering. 20 The offering of Aaron and his sonnes.

AND the Lord spake vnto Moses, saying,

2 If any sinne and commit a trespasse against the Lord, and denie vnto his neighbor that which was taken him to keepe, or that which was put to him a of trust, or doeth by b robbery, or by violence oppresse his neighbour,

3 Or hath found that which was lost, and denieth it and sweareth falsely, * for any of *these* that a man doeth, c wherein he sinneth,

4 When, I say, he thus sinneth and trespasseth, he shall then restore the robbery that he robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to

l *Or, the female of the goates.*

k Reade verse 24.

* *Exod.29.18.*

l Meaning, that the punishment of his sinne should be layd vpon that beast, or, that he had receiued all things of God, and offered this willingly.

m Or, besides the burnt offerings, which were daily offred to the Lord.

† *Ebr. a soule.*

|| *Or, if the Iudge haue taken an oath of any other.*

a Whereby it is comanded to beare witnesse to the trueth, and disclose the iniquitie of the vngodly.

b Or, vow rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same.

c Which haue beene mentioned before in this Chapter.

† *Ebr. if his hand cannot touch, meaning for his poueryie.*

* *Chap.1.15.*

|| *Or, powred.*

d *Or, according to the Law.*

e Or, declare him to be purged of that sinne.

f *Verse 7.*

g Which is about a pottell.

f As in the meate offring, Chap.2.1.

* *Chap.2.2.*

* *Chap.4.35.*

g As touching the first fruites or tithes due to the Priests and Leuites.

h By the estimation of the Priest, Chap.27.12.

* *Chap 4.2.*

i That is, afterward remembreth that he hath sinned, when his conscience doeth accuse him.

k *Exod.30.13.*

k Els if his sinne against God come of malice, he must die, Num.15.30.

a To bestow, and occupie for the vse of him that gaue it.

b By any guile, or vnlawfull meanes.

* *Num.5.6.*

c Wherein he cannot but sinne, or, wherein a man accustometh to sinne by periurie or such like thing.

to keepe, or the lost thing which he found,
5 Or for what soeuer he hath sworne falsely, he shall both restore it in the whole *summe, and shall adde the fift part more thereto, *and* giue it vnto him to whom it pertaineth, the same day that he offereth for his trespasse.
6 Also hee shall bring for his trespasse vnto the Lord, a ramme without blemish out of the * flocke, in thy estimation *worth two shekels* for a trespasse offering vnto the Priest.
7 And the Priest shal make an atonement for him before the Lord, and it shal be forgiuen him, whatsoeuer thing hee hath done, and trespassed therein.
8 ¶ Then the Lord spake vnto Moses, saying,
9 Command Aaron and his sonnes, saying, This is the [a] Law of the burnt offering, (it is the burnt offering, because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)
10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon [c] his flesh, and take away the ashes when the fire hath consumed the burnt offring vpon the altar, and he shall put them beside the [e] altar.
11 After, he shall put off his garments, and put on other raiment, and cary the ashes foorth without the hoste vnto a cleane place.
12 But the fire vpon the altar shall burne therein *and* neuer be put out: wherefore the Priest shal burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shal burne thereon the fat of the peace offerings.
13 The fire shall euer burne vpon the altar, *and* neuer goe out.
14 ¶ * Also this is the law of the meat offring, which Aarons sonnes shall offer in the presence of the Lord before the altar,
15 Hee shall euen take thence his handfull of fine flowre of the meate offering, and of the oyle, and all the incense which *u* vpon the meate offering, and shall burne it vpon the altar for a sweet sauour, *is* a * memoriall therefore vnto the Lord.
16 But the rest thereof shall Aaron and his sonnes eate, it shalbe eaten without leauen in the holy place in the court of the Tabernacle of the Congregation they shall eate it.
17 It shal not be [g] baken with leauen: I haue giuen it for their portion of mine offerings made by fire: *for* it is as the sinne offering, and as the trespasse offering.
18 All the males among the children of Aaron shall eate of it: *It shalbe* a statute for euer in your generations, concerning the offrings of the Lord, made by fire * whatsoeuer toucheth them, shall be holy.
19 ¶ Againe the Lord spake vnto Moses, saying,
20 This is the offering of Aaron and his sons, which they shall offer vnto the Lord in the day when hee is annointed: the tenth part of an * Ephah of fine flower, for a meate offering [h] perpetuall: halfe of it in the morning, and halfe thereof at night.
2 In the frying panne it shall be made with oyle: thou shalt bring it fryed, *and* shalt offer the [j] baken pieces of the meate offering for a sweete sauour vnto the Lord.
22 And the Priest that is [i] annointed in his steade among his sonnes shall offer it: *it u* the Lords ordinance for euer, it shall bee burnt altogether,

23 For euery meate offering of the Priest shall be *burnt* altogether, it shal not be eaten.
24 ¶ Furthermore, the Lord spake vnto Moses, saying,
25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Law of the sinne offering. In the place where the burnt offering is killed, *so* all the sinne offering be killed before the Lord, *for* it is most holy.
26 The Priest that offereth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.
27 Whatsoeuer shall touch the flesh thereof, shalbe holy: & when there droppeth of the blood thereof vpon a [k] garment, thou shalt wash that whereon it droppeth, in the holy place.
28 Also the earthen pot that it is sodden in, shall be broken, but if it bee sodden in a braken pot, it shall both bee scoured and washed with [l] water.
29 All the males among the Priests shall eate thereof, *for* it is most holy.
30 * But no sinne offering, whose blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, shall be eaten, *but* shall be burnt in the [m] fire.

CHAP. VII.

1 The Law of the trespasse offering: 11 Also of the peace offring. 23 The fat and the blood may not be eaten.

LIkewise this is the law of the [a] trespasse offering, it is most holy.
2 In the place [b] where they kill the burnt offering, shall they kill the trespasse offering, and the blood thereof shall hee sprinkle round about vpon the altar.
3 All the fat thereof also shall [c] hee offer, the rumpe, and the fat that couereth the inwards.
4 After, he shall take away the two kidneys, with the fat that is on them and vpon the flanks, and the kall on the liuer with the kidneys.
5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespasse offering.
6 All the males among the Priests shall eate thereof, it shall be eaten in the holy place, *for* it is most holy.
7 As the sinne offering *is*, so *u* the trespasse offering, one [d] Law serueth for both: [e] that wherewith the Priest shall make atonement shalbe his.
8 Also the Priest that offreth any mans burnt offring, shall haue the skinne of the burnt offring, which he hath offered.
9 And all the meate offering that is baken in the ouen, and that is dressed in the pan, and in the frying pan, shalbe the Priests that offereth it.
10 And euery meat offring mingled with oile, and that is [f] dry shall pertaine vnto all the sonnes of Aaron, to all alike.
11 Furthermore this is the lawe of the peace offerings, wh ch he shall offer vnto the Lord.
12 If he offer it to [g] giue thanks, then he shall offer for his thanks offering, vnleauened cakes mingled with oile, and vnleauened wafers anointed with oyle and fine floure fryed *with* the cakes mingled with oyle.
13 He shall offer *also* his offering with cakes of leauened bread, for his peace offerings to giue thankes.
14 And of all the sacrifice hee shall offer one *cake* for an heaue offering vnto the Lord, *and*

15

* *Numb. 5.7.*
* *Chap. 5.15.*
d That is, the ceremonies which ought to bee obserued therein.
e Vpon his secret parts, Exod. 28. 43.
f In the a spans appointed for that vse.
* *Chap. 2.1. numb. 15.4.*
* *Chap. 2.9.*
g Or, knead with leauen and after baken.
* *Exod. 29.37.*
* *Exod. 16.36.*
h So oft as the hie Priest shal be elected and anointed.
j *Or, fryed.*
i His sonne that shall succeed him.
k Meaning the garment of the Priest.
l Which was in the lauer, Exod. 30.20.
* *Chap. 4.5. Ebr. 13.11.*
m Out of the campe, Chap. 4.12.
a Which is for the smaller sinnes, and such as are committed by ignorance.
b At the court gate.
c The Priest.
d The same ceremonies: notwithstanding that this word trespasse, signifieth lesse then sinne.
e Meaning, the rest which is left and not burnt.
f Because it had no oyle nor liquor.
g Peace offerings containe a confession and thankes-giuing: being hereof the ceremonie and also a vow, and free offering to receiue a benefit.

it shall bee the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of the peace offerings, for thankesgiuing, shall be eaten the same day that it is offered: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offring *be* a [h] vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shalbe burnt with fire.

18 For if any of the flesh of his peace offrings be eaten in the third day, hee shall not be accepted that offereth it, neither shall it bee reckoned vnto him, *but* shall be an abomination, therefore the person that eateth of it, shall [i] beare his iniquitie.

19 The flesh also that toucheth any vncleane [k] thing shall not be eaten *but* burnt with fire: but of his flesh all that be cleane shall eate thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his * vncleannesse vpon him, euen the same person shall be cut off from his people.

21 Moreouer, when any toucheth any vnclean thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall bee cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beeues, nor of sheepe, nor of goats.

24 Yet the fat of the dead beast, and the fat of that which is torne *with beasts*, shall bee occupied to any vse, but ye shall not eate of it.

25 For whosoeuer eateth the fat of the beast, of the which he shall offer an offring made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither * shall yee eat any blood, either of foule, or of beast, in all your dwellings.

27 Euery person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offrings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 His [m] hands shall bring the offering of the Lord made by fire: *euen* the fat with the breast shall he bring, that the breast may be * shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the altar, and the breast shall bee Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat among the sonnes of Auron, shal haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, *euen* of their peace offrings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer, from among the children of Israel.

35 ¶ This is [n] the anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which *portions* the Lord commanded to giue them in the day that hee anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is *also* the law of the burnt offring, of the meat offering, and of the sinne offering, and of the trespasse offering, and of the [o] consecrations, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

AFterward the Lord spake vnto Moses, saying,

2 * Take Aaron and his sons with him, and the garments, and the * anointing oile, and a bullocke for the sinne offering, and two rammes, and a basket of vnleauened bread,

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said vnto the company, * This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe and put the Ephod on him, which he girded with the broidered garde of the Ephod, and bound it vnto him therewith.

8 After, hee put the brestplate thereon, and put in the breastplate * the Vrim and the Thummim.

9 Also hee put the mitre vpon his head, and put vpon the mitre on the forefront the golden plate, *and* the [a] holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anointing oile, and anointed the [b] Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seuen times, and anointed the altar and all his instruments, and the lauer, and his foot, to sanctifie them)

12 * And he powred of the anointing oile vpon Aarons head, and anointed him to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coats vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 * Then hee brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which he put vpon the horns of the [c] altar, round about with his finger, and purified the altar, and powred *the rest* of the blood at the foote of the altar: so he sanctified [d] it, to make reconciliation vpon it.

16 Then

h If he make a vow to offer: for else the flesh of the peace offerings must be eaten the same day.

i The sinne wherefore he offered, shall remaine.

k After it be sacrificed.

l Of the peace offering that is cleane.

*Chap. 15. 3.

*Chap. 3. 17.

*Gen. 9. 4. chap. 17. 14.

m And should not lend it by another.

*Exod. 29. 24.

n That is, his priuiledge, reward and portion.

o Which sacrifice was offered when the Priests were consecrated, Exod. 29. 22.

*Exod. 28. 14.

*Exod. 30. 24.

*Exod. 29. 4.

*Exod. 28. 30.

a So called, because this superscription, Holines to the Lord, was grauen in it.

b That is, the Holiest of all, the Sanctuary and the court.

*Leuit. 4. 5. 6. psal. 133. 2.

*Exod. 29. 8. chap. 9. 2.

c Of the burnt offering.

d To offer for the sins of the people.

16 Then he tooke all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneys, with their fat, which Moses burned vpon the Altar.

17 But the bullocke, and his [e] hide, and his flesh, and his dung, he burnt with fire without the hoste, as the Lord had commanded Moses.

18 ¶ Also he brought the ramme for the burnt offring, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the Altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legges in water: so Moses burnt the ram euery whit vpon the Altar: *for* it was a burnt offering for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ *After, he brought the other ramme, the ram of consecrations, and Aaron and his sonnes laid the r hands vpon the head of the ramme,

23 Which Moses [f] slew, and tooke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moses sprinckled *the rest* of the blood vpon the Altar round about.

25 And hee tooke the fat and the rumpe, and all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneyes with their fat, and the right shoulder.

26 Also hee tooke of the basket of the vnleauened bread that was before the Lord, one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moses took them out of their hands, and burnt them vpon the Altar for a burnt offering: *for* these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ram of consecrations, and shooke it to and fro before the Lord: *for* it was Moses * portion, as the Lord had commanded Moses.

30 Also Moses tooke of the annoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, & on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seethe the flesh at the doore of the [g] Tabernacle of the Congregation, and there * eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eat it.

32 But that which remaineth of the flesh, and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of your consecrations bee at an end: *for seuen dayes, *said the Lord*, shall he † consecrate you.

34 As || hee hath done this day: *so* the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shal ye abide at the doore of the Tabernacle of the Congregation day and night, seuen daies, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the [h] hand of Moses.

e In other burnt offrings, which are not of consecration, or offering for himselfe, the Priest hath the skinne, Chap. 7.8.

*Exod. 29. 31.

f Moses did this because that the Priests were not yet established in their office.

*Exod. 29. 24.

*Exod. 29. 26.

g At the doore of the court. * Exod. 29. 32. then. 24. 9.

*Exod. 29. 35. †Ebr. fill your hands.

|| Or, it hath done.

h By commission gilten to Moses.

CHAP. IX.

8 The first offerings of Aaron. 22 Aaron blesseth the people. 23 The glory of the Lord appeared. 24 The fire commeth from the Lord.

AND in the [a] eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then hee sayd vnto Aaron, Take thee a yong calfe for a [b] sinne offering, and a ramme for a burnt offering, *both* without blemish, and bring *them* before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goate for a sinne offering, and a calfe, and a lambe, both of a yeere old without blemish, for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded, before the Tabernacle of the Congregation, and all the assembly drewe neere and stood before [c] the Lord.

6 (For Moses had sayd, This is the thing which the Lord commanded that yee should doe, and the glory of the Lord shall appeare vnto you.)

7 Then Moses said vnto Aaron, Draw neere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for [d] thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, and powred *the rest* of the blood at the foot of the Altar.

10 But the fat, and the kidneys, and the kall of the liuer of the sinne offering, he [e] burnt vpon the Altar, as the Lord had commanded Moses,

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After, hee slew the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and hee burnt *them* vpon the Altar.

14 Likewise hee did wash the inwards, and the legs, and [f] burnt *them* vpon the burnt offering on the Altar.

15 ¶ Then he offered the peoples offering, and tooke a goate, which was the sinne offering for the people, and sleweit, and offered it for sinne, as the first:

16 So hee offered the burnt offering, and prepared it, according to the maner.

17 He presented also the meat offering, and filled his hand thereof, and * beside the burnt sacrifice

a After their consecration for the seuen dayes before the Priests were consecrate.

*Exod. 29. 1.

b Aaron entreth into the possession of the Priesthood, and offereth the foure principall sacrifices: the burnt offering, the sinne offering, the peace offrings and the meat offering.

c Before the Altar where his glory appeared.

d Reade for the vnderstanding of this place, Ebr. 5. 3. and 7. 27.

e That is, he laid them in order, and so they were burnt, when the Lord sent down fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 24.

*Exod. 29. 38.

fice of the morning, he burnt *this* vpon the Altar.
18 Hee slew also the bullocke, and the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the Altar round about,
19 With the fat of the bullocke, and of the ramme, the rumpe, and that which couereth the inwards and the kidneis, and the kall of the liuer.
20 So they laid the fat vpon the breastes, and he burnt the fat vpon the Altar.
21 But the ‖ breasts and the right shoulder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.
22 So Aaron lift vp his hand toward the people, and blessed them, and [h] came downe from offering of the sinne offering, and the burnt offring, and the peace offerings.
23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and [i] blessed the people, * and the glory of the Lord appeared to all the people.
24 * And there came a fire out from the Lord, and consumed vpon the Altar the burnt offering and the fat: which when all the people saw, they ‖ gaue thankes, and fell on their faces.

g Of the bullocke and the ramme.

h Because the altar was neere to the Sanctuarie, which was the vpper end therefore he is said to come downe.
i Or, prayed for the people.
* 2 Mac. 2.8.

CHAP. X.

1 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests mighs not. 9 The Priests are forbidden wine.

BVt Nadab and Abihu, the sonnes of Aaron, tooke either of them his censer, and put fire therein, and put incense thereupon, and offered a strange fire before the Lord, which hee had not commanded them.
2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.
3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will bee [b] sanctified in them that come neere mee, and before all the people I will be glorified: but Aaron held his peace.
4 And Moses called Mishael, and Elzaphan the sonnes of Vzziel, the vncle of Aaron, and said vnto them, Come neere, cary your ‖ brethren from before the Sanctuary out of the hoste.
5 Then they went, and caried them in their coats out of the hoste, as Moses had commanded.
6 After, Moses said vnto Aaron and vnto Eleazar and Ithamar his sonnes, [c] Vncouer not your heads, neither rent your clothes, lest yee die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath [d] kindled.
7 And goe not yee out from the doore of the Tabernacle of the Congregation, lest ye die: for the anoynting oyle of the Lord is vpon you: and they did according to Moses commandement.
8 ¶ And the Lord spake vnto Aaron, saying,
9 Thou shalt not drinke wine nor ‖ strong drinke, thou, nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, lest yee die: *this is* an ordinance for euer throughout your generations,
10 That yee may put difference betweene the holy and the vnholy, and between the cleane and the vncleane.
11 And that yee may teach the children of Israel all the statutes which the Lord hath commanded them by the ‖ hand of Moses.
12 ¶ Then Moses sayd vnto Aaron and vnto Eleazar, and to Ithamar his sonnes that were left, Take the meate offering that remaineth of the offerings of the Lord, made by fire, and eate it without leauen beside the Altar for it is most holy:
13 And yee shall eate it in the holy place, because it is thy duetie and thy sonnes duetie of the offerings of the Lord made by fire: for so I am commanded.
14 Also the * shaken breast, and the heaue shoulder shall ye eat in ‖ a cleane place: thou, and thy sonnes, and thy [e] daughters with thee: for they are giuen as thy ‖ duties and thy sonnes duties, of the peace offerings of the children of Israel.
15 The heaue shoulder, and the shaken breast shal they bring with the offerings made by fire of the fat, to shake *it* to and fro before the Lord, and it shalbe thine and thy sonnes with thee by a law for euer, as the Lord hath commanded.
16 ¶ * And Moses sought the goat that was offered for sinne, and loe, [f] it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were [f] left *aliue*, saying,
17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most Holy? and *God* hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.
18 Behold, the blood of it was not brought within the holy place: ye should haue eaten *it* in the holy place, * as I commanded.
19 And Aaron said vnto Moses, Behold, this day [g] haue they offered their sinne offering, and their burnt offering before the Lord, and such things *as thou knowest* are come vnto me. If I had eaten the sinne offring to day, should it haue bene accepted in the sight of the Lord?
20 So when Moses heard *it*, he was [h] content.

g Or, commission.

CHAP. XI.

1 Of beasties, fishes and birdes, which bee cleane, and which bee vncleane.

AFter, the Lord spake vnto Moses, and to Aaron, saying vnto them,
2 Speake vnto the children of Israel, and say, * These are the beasts which ye [a] shall eat, among all the beasts that are on the earth.
3 What ouer parteth the [b] hoose, and is clouen footed, and cheweth the cudde among the beasts, that shall ye eat:
4 But of them that chew the cudde, or diuide the hoose onely, of them yee shall not eate: as the camell, because hee cheweth the cud, and diuideth not the hoose, he shalbe vncleane vnto you.
5 Likewise the cony, because he cheweth the cudde, and diuideth not the hoose, he shall be vncleane vnto you.
6 Also the hare, because he cheweth the cud, and diuideth not the hoose, hee shall be vncleane to you.
7 * And the swine, because hee parteth the hoose, and is clouen footed, but cheweth not the cud, he shalbe vncleane to you.
8 Of their [c] flesh shall yee not eate, and their carkeise shall ye not touch: *for* they shall bee vncleane to you.
9 ¶ These shall yee eate, of all that are in the waters: what ouer hath finnes and scales in the waters, in the seas, or in the riuers, them shall yee eate.
10 But of all that haue not finnes nor scales in the seas or in the riuers, of all that [d] moueth in the waters, and of all [e] liuing things that are in the waters, they shalbe an abomination vnto vou.
11 They, I say, shalbe an abomination to you: ye

Exod. 29.24. Or, where no vncleanesse.

e For the breast and shoulders of the peace offerings might bee brought to their families, so that their daughters might eat of them, as also of the offerings of first fruits, the first borne, and the Ester Lambe. Reade Chap. 22. 2, 13.
Or, right, or portion.
2. Mac. 2. 11.

f And not consumed as Nadab and Abihu.
Chap. 6. 26.
g That is, Nadab and Abihu.
h Moses bare with his infirmitie, considering his great sorrow, but doeth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

* Gen. 7. 2. deut. 14. 4. & 15 10 14.
a Whereof yee may eat.
b He noteth foure sorts of beasts: some chew the cud onely, and some haue only the foot cleft: others neither chew the cud, nor haue the hoose cleft: the fourth both chew the cud, and haue the hoose diuided, which may be eaten.
* 2. Mac. 6. 18.
c God would that hereby for a time they should bee discerned as his people from the Gentiles.
d As little fish ingendred of the slime.
e As they which come of generation.

ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not finnes nor scales in the waters, that shalbe abomination vnto you.

13 ¶ The'se shall yee haue also in abomination among the foules, they shall not be eaten, *for* they are an abomination, the egle, and the ‖ gosshauke, and the osprey:

14 Also the vulture, & the kite after his kind,

15 And all rauens after their kinde.

16 The ostrich also, and the night-crow, and the ‖ seamew, and the hawke after his kind.

17 The little owle also, and the cormorant, and the great owle:

18 Also the ‖ redshanke and the pelicane, and the swanne:

19 The storke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euery foule that creepeth *and* goeth vpon all foure, such shalbe an abomination vnto you.

21 Yet these shall yee eate: of euery foule that creepeth, *and* goeth vpon all foure which ‖ haue their feet and legs all of one to leape withall vpon the earth,

22 Of them ye shall eate the'se, the grashopper after his kind, and the [f] solean after his kinde, the hargol after his kind, & the hagab after his kind.

23 But all *other* foules that creepe *and* haue foure feet, they *shalbe* abomination vnto you.

24 For by such ye shalbe polluted: whosoeuer toucheth their carkeis, shall be vncleane vnto the euening.

25 Whosoeuer also [g] beareth of their carkeis, shall wash his clothes, & be vncleane vntill euen.

26 Euery beast that hath clawes diuided, and is ‖ not clouen footed, nor cheweth the cud, such shall bee vncleane vnto you: euery one that toucheth them, shalbe vncleane.

27 And whatsoeuer goeth vpon his pawes among all maner beasts that goeth on all foure, such shalbe vnclean vnto you: who so doth touch their carkeis shalbe vncleane vntil the euen.

28 And hee that beareth their carkeis, shall wash his clothes, and be vncleane vntil the euen: *for* such shalbe vncleane vnto you.

29 ¶ Also these shalbe vncleane to you among the things that creepe and moue vpon the earth, the weasell and the mouse, and the [h] ‖ frog, after his kind:

30 Also the rat and the lizard, and the chamelion, and the stellio, and the mole.

31 The'se shalbe vncleane vnto you among all that creepe: whosoeuer doeth touch them when they be dead, shalbe vncleane vntill the euen.

32 Also whatsoeuer any of the dead carkeises of them doth fall vpon, shalbe vncleane, whether it bee vessell of wood, or raiment, or [i] skinne, or sacke: what soeuer vessell it be that is occupied, it shall bee put in the water as vncleane vntill the euen, and so be purified.

33 But euery earthen vessell, whereinto any of them falleth, what soeuer is within it shall be vncleane, and * ye shall breake it.

34 All meate also that shalbe eaten, if any *such* water come vpon it, shall bee vncleane: and all drinke that shalbe drunke in all *such* vessels shall be vncleane.

35 And euery thing that their carkeis fall vpon, shall bee vncleane: the fornace or the pot shall bee broken: *for* they are vncleane, and shall be vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shalbe cleane: but that which [k] toucheth their carkeises, shalbe vncleane.

37 And if there fall of their dead carkeis vpon any seed, which vseth to be sowen, it shalbe clean.

38 But if any water be powred vpon the seed, and there fall of their dead carkeis thereon, it shal be vncleane vnto you.

39 If also any beast, whereof ye may eate, die, he that toucheth the carkeis thereof, shall be vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shal wash his clothes, and be vncleane vntil the euen: hee also that beareth the carkeis of it, shall wash his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth, shallbe an abomination, *and* not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon all foure, or that hath many feet among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shalbe abomination.

43 Yee shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shall not, I say, be defiled by them:

44 For I am the Lord your God: be sanctified therefore, and be [m] holy, for I am holy, and defile not your selues with any creeping thing that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery liuing thing that moueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

2 *A law how women should be purged after their deliuerance.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth seed, and borne a man childe, she shall bee vncleane [a] seuen dayes, like as shee is vncleane when shee is put apart for her ‖ * disease.

3 (* And in the eight day the foreskin of the *childs* flesh shalbe circumcised.)

4 And she shall continue in the blood of her purifying three [b] and thirtie dayes she shal touch no [c] hallowed thing, nor come into the [d] Sanctuarie, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shall be vncleane two [e] weekes, as when she hath her disease: and she shall continue in the blood of her purifying three score and sixe dayes.

6 Now when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere old for a burnt offering, and a [f] young pigeon or a turtle done for a sinne offering, vnto the doore of the [t] Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an atonement for her: so shalbe purged of the issue of her blood: this is the law for her that hath borne a male or a female.

‖ Or, gryphin, as in the Greeke.

‖ Or, cuckow.

‖ Or, porphyrie.

‖ Or, haue no bowings on their feet.

f These were certaine kindes of grashoppers, which are not now properly knowne.

g Out of the Campe.

‖ Or, hath not his foot cloven in two.

h The greene frog that sitteth on the bushes.

‖ Or, crocodile.

i As a bottle or bagge.

* Chap 6.28.

k So much of the water as toucheth it.

l He speaketh of seed that is laid to steepe before it be sowen.

m Hee sheweth why God did chuse them to be his people, 1. Pet. 1.15.

a So that her husband is at that time could not resort to her.

‖ Or, Rowes.

* Chap 15.19.

b Exod 1.21. Iohn 7.22.

c Besides the first fourtie dayes.

d As Tabernacle, or such like.

e That is, into the court gate, till after fortie dayes.

f Twise so long as if she had a manchilde.

t Where the burnt offerings were wont to be offered.

8 But if she †be not able to bring a lambe, she shall bring two * turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offring: and the Priest shall make an atonement for her: so she shalbe cleane.

† Heb. if her hand finde not the worth of a lambe.
* Luke 2.2.4.

CHAP. XIII.

a *What considerations the Priest ought to obserue in iudging the leprosie. 29 The blacke spot, or scab, 47 and the leprosie of the garment.*

MOreouer, the Lord spake vnto Moses and to Aaron, saying,

2 The man that shall haue in the skin of his flesh a swelling or a scab, or a white spot, so that in the skinne of his flesh a it be like the plague of leprosie, then he shalbe brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shall looke on the sore in the skin of *his* flesh: if the haire in the sore be turned into white, and the sore seeme to be b lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and ‡ pronounce him vncleane.

4 But if the white spot bee in the skin of his flesh, and seeme not to bee lower then the skinne, nor the haire thereof be turned vnto white, then the Priest shall shut vp *him that hath* the plague, seuen dayes.

5 After the Priest shall looke vpon him the seuenth day: and if the plague seeme ‡ to him to abide still, and the plague grow not in the skin, the Priest shall shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague c be darke, and the sore grow not in the skin, then the Priest shal ‡ pronounce him cleane, *for* it is a scab: therefore he shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after that he is seene of the Priest for to be purged, he shalbe seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab ‖ grow in the skin, then the Priest shal pronounce him d vncleane: *for* it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shalbe brought vnto the Priest,

10 And the Priest shal see *him*: and if the swelling be white in the skin, and haue made the haire white, and there be raw flesh in the swelling,

11 It is an old leprosie in the skin of his flesh: and the Priest shal pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie ‖ breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his feete, wheresoeuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be e cleane, because it is all turned into whiteness: *so he* shalbe cleane.

14 But if *there be* raw flesh on him when hee is seene, he shalbe vncleane.

15 For the Priest shall see the raw flesh, and declare him to bee vncleane: *for* the raw flesh is f vncleane, *therefore* it is the leprosie.

16 Or if the raw flesh change and bee turned into white, then he shall come to the Priest,

17 And the Priest shall behold him: and if the sore be changed into white, then the Priest shall pronounce the plague cleane, *for* it is cleane.

18 ¶ The flesh also in whose skinne there is ‖ a bile and is healed,

a That it may be suspected to be the leprie.
b That is, shrunke in, and be lower then the rest of the skin.
‡ Heb. shall pollute him.
‡ Heb. in his eyes.
c As hauing the skin drawen together, or blackish.
‡ Heb. shall clense him.
‖ Or, spread abroad.
d Touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.
‡ Or, bud.
e For it is not that contagious leprie that infecteth, but a kinde of leprie which hath not the flesh raw as the leprosie.
f That is, declareth that the flesh is not sound, but is in danger to be leprous.
‖ Or, impostume.

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him g vncleane: *for* it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there bee no white haires therein, and if it bee not lower then the skin, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vncleane: *for* it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a h white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: *for* it is the plague of leprosie.

26 But if the Priest looke on it, and there bee no white haire in the spot, and be no lower then the *other* skin, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shall looke on him the seuenth day: if it be growne abroad in the skinne, then the Priest shall pronounce him vncleane: *for* it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a ‖ rising of the burning: the Priest shall therefore declare him cleane: for it is the drying vp of the burning.

29 ¶ If also a man or a woman hath a sore on the head, or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skinne, and there be in it a small yellow i haire, then the Priest shall pronounce him vncleane: *for* it is a blacke spot, and leprosie of the head, or of the beard.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp *him that hath* the sore of the blacke spot seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skin,

33 Then he shall be shauen, but *the place* of the blacke spot shall he not shaue: but the Priest shall shut vp *him that hath* the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the *other* skin, then the Priest shall clense him, and hee shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his clensing.

36 Then the Priest shal looke on it: and if the blacke spot grow in the skin, the Priest shall not k seeke for the yellow haire: *for* he is vncleane.

37 But if the black spot seeme to him to abide, and that blacke haire grow therein, the blacke spot

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people: as appeareth by Mary the Prophetesse, Num 12. 14. and by King Vzziah, 2. Chron. 26. 20.
h If he haue a white spot in the place where the burning was, and was after healed.
‖ Or, swelling.
i Which was not wont to be there, or else smaller then in any other part of the body.
k He shall not care whether the yellow haire be there or no.

spot is healed, he *is* cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there bee many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinne: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, *and* is balde, is cleane.

41 And if his head lose the [l] haire on the forepart, *and* be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, & if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 Hee is a leper and vncleane: *therefore* the Priest shall pronounce him altogether vncleane: *for* the sore is in his head.

45 The leper also in whom the plague is, shall haue his clothes [m] rent, and his head bare, and shal put a couering vpon his [n] lips, and shall crie, *I am* vncleane, *I am* vncleane.

46 As long as the disease *shall be* vpon him, he shall be polluted, *for* he is vncleane: he shall dwell alone, [*] without the campe *shall* his habitation *be*.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warp or in the woofe of linnen or of woollen, either in a skin, or in any thing made of skinne,

49 And if the sore be greene or somwhat reddish in the garment, or in the skin or in the warp, or in the woofe, or in any thing that is made of a skin, it is a plague of leprosie and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp *it that hath* the plague seuen daies.

51 And shall looke on the plague the seuenth day: if the plague grow in the garment or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague *is* a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherin the plague is: for it is a fretting leprosie, *therefore* it shall be burnt in the fire.

53 If the Priest yet see that the plague [p] grow not in the garment, or in the woofe, or in whatsoeuer thing of skinne it be,

54 Then the Priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seuen dayes more.

55 Again the Priest shal looke on the plague, after it is washed: and if the plague haue not changed his [q] colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire: *for* it is a fret inward, [r] whether *the spot* bee in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague bee darker, after that it is washed, hee shall cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment or in the warpe, or in the woofe, or in any thing made of skin, it is a spreading *leprosie*: thou shalt burne the thing wherein the plague is in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoeuer thing of skinne it be, if the plague be departed therefrom, then shall it be washed [s] the second time, and bee cleane.

59 This is the law of the plague of leprosie in a garment of wollen or linnen, or in the warpe, or in the woofe, or in any thing of skinne, to make it cleane or vncleane.

CHAP. XIIII.

3 The clensing of the leper. 24 Aaron the sonne that be in.

AND the Lord spake vnto Moses, saying,

2 * This is the [a] lawe of the leper in the day of his clensing: that is, he shalbe brought vnto the Priest,

3 And the Priest shall goe out of the campe, and the Priest shal consider *hem*: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest command to take for *him* that is cleansed, two [b] sparrowes aliue and [b] cleane, and cedar wood, and a skarlet *lace*, and hyssope.

5 And the Priest shall commaund to kill one of the birdes ouer [c] pure water in an earthen vessell.

6 After, hee shall take the liue sparrow with the Cedar wood, and the scarlet *lace*, and the hyssope, and shall dip them and the liuing sparrowe in the blood of the sparrow slaine, ouer the pure water.

7 And he shall sprinkle vpon him, that must be clensed of his leprosie, seuen times, and clense him, and shall [d] let goe the liue sparrow into the broad field.

8 Then he that shall be clensed, shal wash his clothes, and shaue off all his haire, and wash himselfe in water, so he shall be cleane: after that shall he come into the host, but shall tarie without his tent seuen dayes.

9 So in the seuenth day hee shall shaue off all his haire *both* his head and his beard, and his eye browes: euen all his haire shal he shaue, and shall wash his clothes, and shall wash his flesh in water: so he shall be cleane:

10 Then in the eight day he shal take two hee lambes without [e] blemish, and an ewe lambe of a yeere old without blemish, and three tenth deales of fine flowre for a meate offering, mingled with oyle, [f] and a pinte of oyle.

11 And the Priest that maketh him cleane shal bring the man which is to bee made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespasse offering, and the pinte of oyle, and [g] shake them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, *euen* in the holy place: for as the * sinne offering is the Priests, *so* is the trespasse offering: *for* it is most holy.

14 So the Priest shall take of the blood of the trespasse offering, and put it vpon the lappe of the right eare of him that shall be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shal also take of the pint of oyle,

l By sicknesse, or any other incontenience.

m In signe of sorrow and lamentation.

n Either in token of mourning, or for feare of infecting others.

* *Numb. 5. 2.*

a *Lung. 15. 5.*

o Whether it be garment, vessel, or ministrument.

p But abide still in one place, as verse 37.

q But remaine as it did before.

r Or, Whether it be in any bare place before, or behinde.

s To the intent he might be sure that the leprosie was departed, as if that occasion of medicine might bee a change.

* *Matth. 8. 2 mar. 1. 40. Luke 5. 12.*

a Or, the ceremonie which shall be vsed in his purgation.

b *Or, little birds.* Or birds which were permitted to be eaten.

c Running water, or of the fountains.

d Signifying, that he that was made cleane, was set at liberty, and restored to the companie of others.

e Which hath no imperfection in any member.

f This measure in Hebrew is called *Log*, and is mentioned, first, *Leuit. 14.* meanie.

g *Exod. 29. 24.*

* *Chap. 7. 17.*

the Merciseate.

3 After this *sort* shall Aaron come into the Holy place: *euen* with a yong bullocke for a sinne offring, and a ramme for a burnt offring.

4 He shall put on the holy linnen coate, and shall haue linnen breeches vpon his ‖ flesh, and shalbe girded with a linnen girdle, and shall couer his head with a linnen miter: these are the holy garments: therefore shall hee wash his flesh in water, when he doth put them on.

5 And hee shall take of the Congregation of the children of Israel, two hee goates for a sinne offring, and a ramme for a burnt offring.

6 Then Aaron shall offer the bullocke for his sinne offring, * and make an atonement for himselfe, and for his house.

7 And hee shall take the two hee goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goates: one lot for the Lord, and the other for the [b] Scape goate.

9 And Aaron shall offer the goat, vpon which the Lords lot shal fall, and make him a sinne offering.

10 But the goat, on which the lot shall fall to be the Scape goate, shall be presented aliue before the Lord, to make reconciliation by him, & to let him goe (as a Scape goat) into the wildernesse.

11 Thus Aaron shall offer the bullocke for his sinne offring, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offring.

12 And hee shall take a censer full of burning coales from off the altar before the Lord, and his handfull of sweet incense beaten small, and bring it within the [c] vaile,

13 And shall put the incense vpon the fire before the Lord, that the ‖ cloud of the incense may couer the Merciseate that is vpon ‖ the Testimonie: so he shall not die.

14 And hee shall * take of the blood of the bullocke, * and sprinkle it with his finger vpon the Merciseat [d] Eastward: and before the Merciseate shall hee sprinkle of the blood with his finger seuen times.

15 ¶ Then shall hee kill the goate that is the peoples sinne offring, and bring his blood within the vaile and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Merciseate and before the Merciseate.

16 So he shall purge the Holy place from the vncleannes of the children of Israel, & from their trespasses of all their sinnes: so shall hee doe also for the Tabernacle of the Congregation [e] placed with them, in the middes of their vncleannesse.

17 * And there shall be no man in the Tabernacle of the Congregation, when hee goeth in to make an atonement in the Holy place, vntill hee come out, and haue made an atonement for himselfe, and for his houshold, and for all the Congregation of Israel.

18 After, he shall goe out vnto the [f] altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

19 So shall hee sprinkle of the blood vpon it with his finger seuen times, and clense it, & halow it from the vncleannesse of the children of Israel.

20 ¶ When hee hath made an end of purging the Holy place, and the Tabernacle of the Congregation, and the Altar: then he shall bring the liue goate:

21 And Aaron shall put both his hands vpon the head of the liue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses in all their sinnes, putting them vpon the head of the goate, and shall send *him* away (by the hand of a man appointed) into the wildernesse.

22 So the goate shall beare vpon him all their iniquities into † the land that is not inhabited, & he shall let the goate goe into the wildernesse.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leaue them there.

24 Hee shall wash also his flesh with water in [h] the holy place, and put on his owne raiment, and come out, and make his burnt offering and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 Also the fat of the sinne offering shall hee burne vpon the Altar.

26 And hee that caried foorth the goate *called* the Scape goate, shall wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the burnt offring, and the goat for the sinne offring (whose blood was brought to make a reconciliation in the Holy place) shall one * cary out without the hoste to be burnt in the fire, with their skins, and with their flesh, and with their doung.

28 And hee that burneth them shall wash his clothes, and wash his flesh in water, & afterward come into the hoste.

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth *day* of the [i] seuenth moneth, yee shall [k] humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that soiourneth among you.

30 For that * day shall the Priest make an atonement for you to clense you: ye shalbe cleane from all your sinnes before the Lord.

31 This shalbe a [l] Sabbath of rest vnto you, and yee shall humble your soules by an ordinance for euer.

32 And the Priest [m] whom he shall anoint, & whom hee shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen clothes and holy vestments,

33 And shall purge the holy Sanctuary & the Tabernacle of the Congregation, and shall clense the altar, and make an atonement for the Priests, and for all the people of the Congregation.

34 And this shall be an euerlasting ordinance vnto you to make an atonement for the children of Israel for all their sinnes * once a yeere: and as the Lord commanded Moses, he did.

CHAP. XVII.

4 *All sacrifices must bee brought to the doore of the Tabernacle.* 7 *To deuils may they not offer.* 10 *The man not eate blood.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, & say vnto them, This is the thing which the Lord hath [a] commanded, saying,

3 Whosoeuer *he be* of the house of Israel that [b] killeth a bullocke, or lambe, or goate in the hoste, or that killeth it out of the hoste,

4 And

‖ Or, priuities.

* Heb. 5.7.

[b] In Ebrew it is called Azazel, which some say, is a mountaine neere Sinai, whither this goat was sent: but rather it is called the scape goate, because he was not offered but sent into the desert, as verse 21.

[c] The Holiest of all.

‖ Or, the smoke.

‖ Or, the Arke.

* Heb. 9.13. and 10.4.

* Chap. 4.6.

[d] That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

[e] Placed among them which are vncleane.

* Luke 1.10.

[f] Whereupon the sweet incense and pe fume was offered.

[g] Herein this goat is a true figure of Iesus Christ, who beareth the sinnes of the people. Isa. 53.4.

† Ebr. the land of separation.

[h] In the court where was the Laue, Exod. 30.18.

* Chap. 6.30. hebr. 13.11.

[i] Which was The and answereth to part of September and part of October.

[k] Meaning by abstinence & fasting, Numb. 29.7.

* Chap. 23.7.

[l] Or a rest which ye shall keepe most diligently.

[m] Whom the Priest shall anoint by Gods commandement to succeed in his fathers roume.

* Exod. 30.10. hebr. 9.7.

[a] Lest they should practise that idolatry, which they had learned among the Egyptians.

[b] To make a sacrifice or offering thereof,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, [c] blood shall be imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer [d] abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offrings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * sweet sauour vnto the Lord.

7 And they shall no more offer their offrings vnto[e] deuils, after whom they haue gone a[f] whoring: this shal be an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoeuer *he be* of the house of Israel, or of the strangers which soiourne among them, that offreth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall bee cut off from his people.

10 ¶ Likewise, whosoeuer *he be* of the house of Israel, or of the strangers that soiourne among them, that eateth any blood, I will euen set [g] my face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you *to offer* vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therfore I said vnto the children of Israel, None of you shall eat blood: neither the stranger that soiourneth among you, shall eate blood.

13 Moreouer, whosoeuer *he be* of the children of Israel, or of the strangers that soourne among them, which by hunting taketh any beast or foule that may be eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is *ioyned* with his life: therefore I saide vnto the children of Israel, * Ye shal eat the blood of no || flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it shall be cut off.

15 And enery person that eateth it which dieth *alone*, or that which is torne *with beasts*, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shall be || cleane.

16 But if he wash *them* not, nor wash his || flesh then he shall beare || his iniquitie.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are vnlawfull.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the [a] doings of the lande of Egypt, wherein ye dwelt, shall yee not doe: and after the maner of the land of Canaan, whither I wil bring you, shall ye not doe, neither walke in their ordinances.

4 *But* doe after my iudgements, and keepe mine ordinances to walke therein: I am the Lord your God.

5 Ye shal keepe therefore my Statutes, and my iudgements, * which if a man doe, hee shall then liue in them: [b] I am the Lord.

6 ¶ None shal come neere to any of the kinred of his flesh to [c] vncouer *her* shame: I am the Lord.

e I doe as much abhorre it, as though he had killed a man, as Isa 66.3.

d Wherefoeuer they were moued with foolish deuotion to offer it.

* Exod.29 18. *&c.* 4.31.

e Meaning, whatsoeuer is not the true God. 1.Cor. 10.20. psal 95.5.

f For idolatry is spiritual whoredome, because faith toward God is broken.

g I will declare my wrath by taking vengeance on him, as chap. 20.3.

h Which the law permitteth to be eaten, because it is cleane.

* Gen.9.4.

i Or, liuing creature.

k Or, counted cleane.

l Or, himselfe.

m Or, the punishment of his sinne.

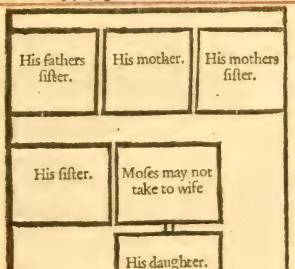
a Ye shall preserue your selues from these abominations following, which the Egyptians and Canaanites vse.

* Lev.20.11. rom. 10.5. gal.3.12.

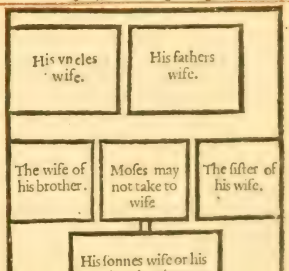
b And therefore ye ought to serue me alone, as my people.

c That is, to lie with her, though it be vnder title of marriage.

§ Consanguinitie hindering marriage.



§ Affinitie hindering marriage.



As Moses cannot contract Matrimony with the women that are so of kinne to him as is aboue specified, so also cannot Mary his sister marrie with them on that are in like degree. Note also, that besides the person here specified, there are also meant those that ascend, or descend of the same line, be it of blood or kinred.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: *for* she is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers [d] wife shalt thou not discouer: *for* it is thy fathers shame.

9 Thou shalt not discouer the shame of thy [e] sister, the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy [f] shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (*for* she is thy sister) thou shalt not, *I say*, discouer her shame.

12 * Thou shalt not vncouer the || shame of thy fathers sister: *for* shee is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for shee is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy [g] fathers brother: *that is*, thou shalt not goe in to his wife, *for* she is thine † aunt.

15 * Thou shalt not discouer the shame of thy daughter in law: *for* she is thy sonnes wife: *therefore* shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy [h] brothers wife: *for* it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame, *for* they are *thy* kinsefolks, *and* it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to [i] vexe *her*, in vncouering her shame vpon her.

19 * Thou shalt not also go vnto a woman to vncouer her shame, as long as she is put [k] apart for her disease.

20 Moreouer, thou shalt not giue *thy* selfe to thy neighbours wife by carnall copulation to be defiled with her.

21 * Also thou shalt not giue thy † children to || offer *them* vnto [l] Molech, neither shalt thou defile the Name of thy God: *for* I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: *for* it is abomination.

23 * Thou shalt not [m] lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: *for* it is || abomination.

24 Ye shal not defile your selues in any of these things: for in all these the nations are defiled which I will cast out before you:

25 And the land is defiled: therefore I will visite the wickednesse thereof vpon it, and the land [n] shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, *a*[o]*swell* hee that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if yee defile it, as it [o] spued out the people that were before you?)

29 For whosoeuer shall commit any of these abominations, the persons that do *so*, shal [p] be cut off from among their people.

30 Therefore shall ye keepe mine ordinances, that ye doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: *for* I am the Lorde your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

AND the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, * Ye shal be [a] holy, for I the Lord your God *am* holy.

3 ¶ Ye shall feare euery man his mother and his father, and shal keepe my Sabbaths: *for* I am the Lord your God.

4 ¶ Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when yee shall offer a peace offering vnto the Lord, ye shall offer it [b] freely.

6 * It shall be eaten the day yee offer it, or on the morrow: and that which remaineth vntil the third day, shalbe burnt in the fire.

7 For if it be eaten the third day, it shall bee vncleane, it shall not be [c] accepted.

8 Therefore he that eateth it, shall beare his iniquity, because hee hath defiled the hallowed thing of the Lord, and that person shall be cut off from his people.

9 ¶ * When ye reape the harueſt of your land, yee shall not reape euery corner of your field, neither shalt thou gather the || gleanings of thy harueſt.

10 Thou shalt not gather the grapes of thy vineyard *cleane*, neither gather euery grape of thy vineyard, *but* thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Ye shall not steale, neither [d] deale falsely, neither lie one to another.

12 ¶ * Also yee shall not sweare by my Name falsely, neither shalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou shalt not do thy neighbor || wrong, neither rob *him*. * The workemans hire shall not abide with thee vntill the morning.

14 ¶ Thou shalt not curse the deafe, * neither put a stumbling blocke before the blind, but shalt feare thy God: I am the Lord.

15 ¶ Yee shall not doe vniustly in iudgement, * Thou shalt not fauour the person of the poore, nor honour the person of the mighty, *but* thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not [e] walke *about* with tales among thy people. Thou shalt not † stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, *but* thou shalt plainely rebuke thy neighbour, † and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull *of wrong* against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Yee shall keepe mine ordinances. Thou shalt not let thy cattell gender with [g] *others* of diuers kinds. Thou shalt not sowe thy field with mingled *seede*, neither shall a garment of diuers things

*Chap.10.11.
d Which is thy stepmother.
e Either by father or mother, borne in mariage or otherwise.
f They are her children whose shame thou halt vncouered.
*Chap.20.19.
|| Or, secrets.
* Chap 20,20.
g Which thine vncle doth discouer.
† Ebr thy fathers brothers wife.
* Chap.20.12.
* Chap.20.21.
h Because the idolaters, among whom Gods people had dwelt and should dwell, were giuen to these horrible incests, God charged his to beware of the same.
i By seeing thine affection more bent to her sister then to her.
* Chap 20 18.
k Or, whiles she hath her flowers.
* Chap 20 2.
a Kings 23.10.
† Ebr. of thy seede.
|| Or, to make them passe.
l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children, 2 King 23.10. This seemed to be the chiefe and principall of all idols: and as the Iewes write, was of a great stature, and hollow within, having seuen places or chambers within him: one was to receiue meale that was offered: another turtle doues: the third, a sheepe: the fourth, a ram: the fift, a calfe: the sixt, an oxe: the seuenth, a childe. This idoles face was like a calfe, his hands were cuer stretched out to receiue gifts: his priests were called Chemarim, reade 2 Kings 23.5. hosea 10 5. zeph.1.4.
m Chap.20.15.
|| Or, confusion.
n I will pun sh the land where such incestuous marriages and pollutions are suffered.
o The wicked to mill humours and surfetting, which corrupt the stomacke, and o pressenature, and therefore must be cast out by vomit.

o Both for their wicked mariages, vnnaturall copulations, idolatry, or spirituall whoredome with Molech, and such like abominations.
p Either by the ciuill sword, or by some plague that God will send vpon such.
* Chap.11.44 and 20.7. 2.cor.7.1.6.
a That is, void of all pollution, idolatry, and superstition both of soule and body.
b Of your own accord.
* Chap.7.16.
c To wit, of God.
* Chap.23.22.
|| Or, gatherings, and leauings.
d In that which is committed to your credit.
* Exod.20.7.deut. 5.11.mat.5.34.
|| Or, oppresse him by violence.
* Deut.24.14.15. iob.4.14.
* Deut.27.18.
* Exod.13.3.deut. 1.17.and 16.19. pro.24.23.rom.2.2.
e As a slanderer, backbiter or quarell picker.
f By consenting to his death, or conspiring with the wicked.
† Ebr. suffer not sinne vpon him.
* Mat.5.43 rom. 13.9.gal.5.14. iam 2.8.
g As an horse to leape an asse or a mule a mare.

things, *or* of liuinen and woollen come vpon thee.

20 ¶ Whosoeuer also lieth and medleth with a woman that is a bond-maid, affianced to an husband, and not redeemed, nor freedome giuen her, † she shall be scourged, *but* they shall not die, because she is not made free.

† Ebr. *a beating shall be: some reade, she shall be beaten.*

21 And he shall bring for his trespasse offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespasse offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespasse offering before the Lord, concerning his sinne which hee hath done, and pardon shall be giuen him for his sinne which he hath committed.

23 ¶ Also when yee shall come into the land, and haue planted euery tree for meat, yee [h] shall count the fruite thereof as vncircumcised: three yeere shall it bee vncircumcised vnto you: it shall not be eaten.

h It shall be vnclean, as that thing which is not circumcised.

24 But in the fourth yeere all the fruit thereof shall be holy to the praise of the Lord.

25 And in the fift yeere shall ye eat of the fruit of it, that it may || yeeld to you the increase thereof: I am the Lord your God.

|| Or, *that God may multiplie.*

26 ¶ Ye shall not eat *the flesh* with the || blood: ye shall not vse witchcraft, nor [i] obserue times.

|| Whether it bee strangled or otherwise.

i To measure luckie or vnluckie dayes.

27 * Yee shall not [k] cut round the corners of your heads, neither shalt thou || marre the tuftes of thy beard.

* *Chap.* 21. 5.

k As did the Gentiles in signe of mourning.

28 * Ye shall not cut your flesh for the † dead, nor make any print of a [l] marke vpon you: I am the Lord.

|| Or, *cut, or teare.*

* *Deut.* 14. 1.

† Ebr. *soule or person.*

l By whipping your bodies, or burning markes therein.

29 ¶ Thou shalt not make thy daughter common, to cause her to bee a [m] whore, lest the land also fall to whoredome, and the land bee full of wickednesse.

m As did the Cyprians, and Locrenses.

30 ¶ Yee shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Yee shall not regard them that worke with spirits, * neither Soothsayers: yee shall not seeke *to them* to be defiled by them, I am the Lord your God.

* 1. *Sam.* 28. 8.

32 ¶ Thou shalt [n] rise vp before the hoare-head, and honour the person of the old man, and dread thy God: I am the Lord.

n In token of reuerence.

33 ¶ And if a stranger sojourne with thee in your land, ye shall not || vexe him.

|| Or, *doe him wrong.*

34 * *But* the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

* Exod. 22. 21.

35 ¶ Ye shall not doe vniustly in iudgement, in [o] line, in weight, in measure.

o As in measuring the ground.

36 * You shall haue iust balances, true weights, a true [p] Ephah, and a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.

p By these two measures he meaneth all others. Of Ephah, reade Exo. 16. 36. & of Hin, Exo. 29. 40.

37 Therefore shall yee obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

1 They that giue of their seed to Moloch, must die. 6 They that haue recourse to sorcerers. 10 The man that committeth adultery. 11 Incest, or fornication with the kinred or affinitie. 24 Israel a peculiar people to the Lord.

AND the Lord spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, * Who ever *hee bee* of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto [a] Molech, he shall die the death, the people of the land shall stone him to death.

* *Chap.* 18. 21.

a By Molech he meaneth any kind of idole, *Chap.* 18. 21.

3 And I will [b] set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.

b Reade *Chap.* 17. 10. and 18. 21.

4 And if the [c] people of the land hide their eyes, *and* winke at that man when hee giueth his children vnto Molech, and kill him not,

c Though the people be negligent to doe their duetie, and detesting Gods right, yet he will not suffer wickednesse to goe vnpunished.

5 Then will I set my face against that man, and against his familie, and will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers to go a [d] whoring after them, then will I set my face against that person, and will cut him off from among his people.

d To esteeme sorcerers or conjurers, is spirituall whoredome, or idolatry.

7 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lord your God.

* *Chap.* 11. 44. 1. *Pet.* 1. 16.

8 Keep ye therefore mine ordinances, and doe them: I am the Lord which doeth sanctifie you.

9 ¶ * If *there be* any that curseth his father or his mother, he shall die the death, *seeing* hee hath cursed his father and his mother, [e] his blood *shall be* vpon him.

* *Exod.* 21. 17. *Prou.* 20. 20. *Match.* 15. 4.

e He is worthy to die.

10 ¶ * And the man that committeth adultery with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adultereresse shall die the death.

* *Deut.* 22. 22. *John* 8. 4, 5.

11 And the man that lieth with his fathers wife, *because* hee hath vncouered his fathers * shame, they shall both die: their blood *shall bee* vpon them.

* *Chap.* 18. 8. *Deut.* 22. 30.

12 Also the man that lieth with his daughter in law, they both shall die the death, they haue wrought || abomination, their blood *shall be* vpon them.

|| Or, *confusion.*

13 ¶ * The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood *shall be* vpon them.

* *Chap.* 18. 22.

14 Likewise he that taketh a wife and her mother, [f] committeth wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

f It is an execrable and detestable thing.

15 * Also the man that lieth with a beast, shall die the death, and ye shall slay the beast.

* *Exod.* 22. 23.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shall die the death, their blood *shall be* vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and shee seeth his shame, it is villenie: therefore they shall bee cut off in the sight [g] of their people, *because* he hath vncouered his sisters shame, he shall beare his iniquitie.

g Ebr. *in the eyes of the sonnes of their people.*

18 * The man also that lieth with a woman hauing her || disease, and vncouereth her shame, *and* openeth her fountaine and she open the fountaine of her blood, they shall be euen both cut off from among their people.

* *Chap.* 18. 19.

|| Or, *flowres.*

19 Moreouer, thou shalt not vncouer the shame of thy * mothers sister, nor of thy fathers sister: because hee hath vncouered his [h] kin, they shall beare their iniquitie.

* *Chap.* 8. 12, 13.

h Ebr. *flesh.*

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles shame: they shall beare their iniquitie, *and* shall

shall die [e] childlesse.

21 So the man that taketh his brothers wife, committeth filthinesse, *because* he hath vncouered his brothers [h] shame, they shalbe childlesse.

22 ¶ Yee shall keepe therefore all mine * ordinances and all my iudgements [i], and doe them, that the land whither I bring you to dwell therein, spue you not out.

23 Wherefore ye shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, * therefore I abhorred them.

24 But I haue said vnto you, Ye shall inherite their land, and I will giue it vnto you to possesse it, *euen* a land that [l] floweth with milke and honie: I am the Lord your God, which haue separated you from *other* people.

25 * Therefore shall yee put difference betweene cleane beastes and vncleane, and betweene vncleane foules and cleane: neither shall yee [k] defile your selues with beasts and foules, nor with any *creeping thing*, that the ground bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall ye be * holy vnto me: for I the Lord am holy, and I haue separated you from *other* people that ye should be mine.

27 ¶ * And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood *shall be* vpon them.

e They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the Israelites.
h Reade Chap. 18.16.
* *Chap.* 18.26.
* *Chap.* 18.25.
* *Deut.* 9.5.
i Full of abundance of all things.
* *Chap.* 11.2,3. *deut.* 14.4.
k By eating them contrary to my commandement.
* *Verse* 7.
* *Deut* 18.11. 1. *sam.* 28.7.

CHAP. XXI.

2 For whom the Priests may lament. 6 How pure the Priestes ought to be, both in themselues and in their familie.

AND the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be [a] defiled by the dead among his people.

2 But by his kinsman that is neere vnto him: *to wit*, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother.

3 Or by his sister a [b] maid, that is neere vnto him, which hath not had an husband: for her [†] he may lament.

4 He shall not lament for the [c] Prince among his people, to pollute himselfe.

5 They shall not make * bald parts vpon their head, nor shaue off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, *and* the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife an whore, or [d] one polluted, neither shall they marry a woman diuorced from her husband: for such one *is* holy vnto his God.

8 Thou shalt [e] sanctifie him therefore, for he offereth the [f] bread of thy God: he shalbe holy vnto thee: for I the Lord which sanctifie you, am holy.

9 ¶ If a Priestes daughter fall to play the whore, she polluteth her father: *therefore* shall she be burnt with fire.

10 ¶ Also the high Priest among his brethren (vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments) shall not [g] vncouer his head, nor rent his clothes,

2 By touching the dead, lamenting, or being at their buriall.
b For being married she seemed to be cut off from his familie.
† *Heb. he may bee defiled.*
c The Priest was permitted to mourne for his next kinred onely.
* *Chap.* 19.27.
d Which hath an euill name, or is defamed.
e Thou shalt count them holy, and reuerence them.
f The shewbread.
g He shall vse no such ceremonies as the mourners obserued.

11 Neither shall hee goe to any ‖ dead body, nor make himselfe vncleane by his father or by his mother.

12 Neither shall he goe out of the [h] Sanctuary, nor pollute the holy place of his God: for the [i] crowne of the anointing oyle of his God *is* vpon him: I am the Lord.

13 Also he shall take a maid vnto his wife:

14 *But* a widowe or a diuorced woman, or a polluted, *or* an harlot, these shall he not marry, but shall take a maide of his owne [k] people to wife:

15 Neither shall hee defile his [l] seede among his people. for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron and say, Whosoeuer of thy seede in their generations hath any blemishes, shall not praesse to offer the bread of his God:

18 For whosoeuer hath any blemish, shall not come neere: *as* a man blinde or lame, or that hath [m] a flat nose, or that hath any [n] misshapen *member*,

19 Or, a man that hath a broken foote, or a broken hand,

20 Or, *u* crookebackt, or bleare eyed, [o] or hath a blemish in his eye, or be scuruy, or scabbed, or hath *his* stones broken.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not praesse to offer the [p] bread of his God.

22 The bread of his God, *euen* of the [q] most holy, and [r] of the holy shall he eate:

23 But he shall not goe in vnto the [s] vaile, nor come neere the altar, because hee hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

h To goe to the dead.
i For by his anointing hee was preferred to the other Priests, and therefore could not lament the dead, lest hee should haue polluted his holy anointing.
k Not onely of his tribe, but of all Israel.
l By marrying any vncharste or defamed woman.
m Which is deformed or bruised.
n As not of equall proportion, or hauing in number more or lesse.
o Or that hath a web, or pearle.
p As the shewbread, and meat offerings.
q As of sacrifice for sinne.
r As of the tenths and first fruits.
s Into the Sanctuarie.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblation should be offered.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they bee [a] separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things, which they hallow vnto me: I am the Lord.

3 Say vnto them, Whosoeuer *hee bee* of all your seed among your generations after you, that [b] toucheth the holy things which the children of Israel hallow vnto the Lord, hauing his vncleannesse vpon him, euen that person shall bee cut off from my sight: I am the Lord.

4 * Whosoeuer also of the seed of Aaron is a leper, or hath a running issue, he shall not eate of the holy things vntill he bee cleane: and whosoeuer toucheth any that is [c] vncleane *by reason* of the dead, or a man whose issue of seed runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may bee made vncleane, or a man by whom he may take vncleannesse, † whatsoeuer vncleannesse he hath,

6 The person that hath touched such, shall therefore bee vncleane vntill the euen, and shall not eat of the holy things, ‖ except he haue washed his

i *Or, to the house of the dead.*
a Meaning, that the Priest abstaine from eating, so long as they are polluted.
b To eat thereof.
* *Chap.* 15.1.
c By touching any dead thing, or being at buriall of the dead.
† *Heb. according to all his vncleannesse.*
‖ *Or, vntill.*

his flesh with water.

7 But when the Sunne is downe, he shall bee cleane, and shall afterward eat of the holy things: for it is his || foode.

8 *Of a beast that dieth, or is rent *with beasts*, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, lest they beare *their* sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no [d] stranger also eate of the holy thing, neither [e] the ghest of the Priest, neither shal an hired seruant eate of the holy things:

11 But if the Priest buy any with money, hee shall eate of it, also he that is borne in his house: they shall eate of his meate.

12 If the Priests daughter also be maried vnto a [f] stranger, she may not eate of the holy offrings.

13 Notwithstanding if the Priests daughter be a widow or diuorced, and haue no childe, but is returned vnto her fathers house, she shall eat of her fathers bread, as shee did in her * youth: but there shall no stranger eate thereof.

14 ¶ If a man eat of the holy thing vnwittingly, he shall put the [g] fift part thereunto, and giue it vnto the Priest with the halowed thing.

15 So they shall not defile the holy things of the children of Israel, which they offer vnto the Lord,

16 Neither cause the *people* to beare the iniquitie *of their* [h] trespasse, while they eate their holy thing: for I the Lord doe halow them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoeuer *hee be* of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offring,

19 *Ye shall offer* of your free minde a male without blemish of the beeues, of the sheepe, or of the goates.

20 Ye shall not offer any thing that hath a blemish, for that shall not be acceptable for you.

21 * And whosoeuer bringeth a peace offring vnto the Lord to accomplish his vow, or for a free offring of the beeues, or of the sheepe, his free offring shalbe perfect, no blemish shalbe in it.

22 Blinde, or broken, or maimed, or hauing a || wenne, or skiruie, or skabbed: these shall ye not offer vnto the Lord, nor make an offring by fire of these vpon the Altar of the Lord.

23 Yet a bullocke, or a sheepe that hath *any* * *member* superfluous or lacking, such mayest thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make *an offering thereof* in your land,

25 Neither [i] of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption *is* in them, there is a blemish in them: *therefore* shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goate shalbe brought foorth, it shall be euen seuen dayes vnder his damme: and from the eight day foorth it shalbe accepted for a sacrifice made by fire vnto the Lord.

28 As for the cow or the ewe, ye shal not * kill her and her yong *both* in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The same day it shall be eaten, ye shal leaue * none of it vntill the morrow: I am the Lord.

31 Therefore shall yee keepe my Commandements and doe them: *for* I am the Lord.

32 Neither shall ye * pollute mine holy Name, but I will be hallowed among the children of Israel. I the Lord sanctifie you.

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feastes of the Lord. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The sea of first fruites. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feasts of the Lord which yee shall call the holy || assemblies, *euen* these are my feastes.

3 * Six dayes || shall worke be done, but in the seuenth day *shall bee* the Sabbath of rest, [a] an holy || conuocation, ye shall doe no worke *therein*, it is the Sabbath of the Lord in all your dwellings.

4 ¶ These are the feasts of the Lord, *and* holy conuocations, which yee shall proclaime in their [a] easons.

5 In the first moneth, *and* in the fourteenth *day* of the moneth at euening *shalbe* the Passeouer of the Lord,

6 And on the fifteenth day of this moneth *shall bee* the feast * of vnleauened bread vnto the Lord: seuen dayes yee shall eate vnleauened bread.

7 In the first day yee shall haue an holy conuocation: yee shall doe no [b] seruile worke *therein*.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes, *and* in the [c] seuenth day *shalbe* an holy conuocation: ye shal doe no seruile worke *therein*.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, and reape the harueſt thereof, then yee shall bring || a sheafe of the first fruits of your haruest vnto the Priest,

11 And hee shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the [d] Sabbath, the Priest shall shake it.

12 And that day when ye shake the sheafe, shal yee prepare a lambe without blemish of a yeere old, for a burnt offering vnto the Lord:

13 And the meate offering thereof *shall be* two [e] tenth deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the Lord of sweet sauour: and the drinke offering thereof the fourth part [f] of an Hin of wine.

14 And ye shall eat neither bread nor parched corne, nor || greene eares, vntill the selfe same day that ye haue brought an offering vnto your God: *this shalbe* a Law for euer in your generations and in all your dwellings.

15 ¶ Ye shall count also to you from the morrow after the Sabbath, *euen* from the day that ye shall bring the sheafe of the shake-offering, seuen || Sabbaths they shalbe complete.

16 Vnto the morrow after the seuenth Sabbath shall yee number fiftie dayes: then yee shall bring

[d] Which is not of the tribe of Leui.

[e] Some reade, the seruant which had his eare boared and would not goe free, Exod. 21.6.

[f] Who is not of the Priests kindred.

* *Chap.* 10, 14.

[g] He shall giue that and a fifth part ouer.

[h] For if they did not offer for their errour, the people by their example might commit the like offence.

* *Deut.* 15.21. *Malac.* 3.5.12.

|| *Or, wart.*

* *Chap.* 21.18.

[i] Ye shall not receiue any vnperfect thing of a stranger, to make it the Lords offering: which hee calleth the bread of the Lord.

[k] For whosoeuer doth otherwise then God commandeth, pollute th his Name.

* *Deut.* 22.6.

* *Chap.* 7.15.

|| *Or, conuocations.*

* *Exod.* 20.9.10.

[a] *Or, yee may work.*

|| *Or, assembly.*

[a] For the Sabbath was kept euery weeke, and these other were kept but once euery yeere.

* *Exod.* 12.15. *numb.* 28.17.

[b] Or, bodily labour, laue about that which none must eat, Exod. 12.16.

[c] The first day of the feast and the seuenth were kept holy: in the rest they might worke, except any feast were intermeddled, as the feast of vnleauened bread, the fifteenth day, and the least of sheaues the sixteenth day.

[d] *The morrow made from* 12.15. *numb.* 15.15. *Psal.* 129.7.

[e] That is the second Sabbath of the Sabbath of the Passeouer.

[f] Which is the fift part of an Ephah or two Omers: reade Exod. 16.15.

[g] *Or fourteeres.*

[g] That is the seuenth day after the first Sabbath of the Passeouer.

|| *Or, weeke.*

a new meate offering vnto the Lord.

17 Yee shall bring out of your habitations bread for the shake offering: they shall bee two *loaues* of two tenth deales of fine floure, *which* shall be bakeu with [h] leauen for first fruites vnto the Lord.

18 Also yee shall offer with the bread seuen lambes without blemish of one yeere olde, and a yong bullocke and two rames: they shall be for a burnt offering vnto the Lord, with their meate offerings and their drinke offerings, for a sacrifice made by fire of a sweet sauour vnto the Lord.

19 Then yee shall prepare an hee goate for a sinne offring, and two lambes of one yere old for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruits before the Lord, *and* with the two lambes: they shalbe holy to the Lord, for the [i] Priest.

21 So ye shall proclaime the same day, *that* it may be an holy conuocation vnto you: yee shall doe no seruile worke *therein: it shall bee* an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ [k] And when you reape the harueſt of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any after gathering of thy harueſt, *but* shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the [k] seuenth moneth, *and* in the first *day* of the moneth shall yee [l] haue a Sabbath, for the remembrance of [m] blowing the trumpets, an holy conuocation.

25 Yee shall doe no seruile worke *therein*, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 Than * tenth also of this seuenth moneth shalbe a day of reconciliation: it shalbe an holy conuocation vnto you, and ye shal [n] humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shal doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no maner worke *therefore: this shall be* a law for euer in your generations, *throughout* all your dwellings.

32 This shall bee vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth *day* of the moneth at euen, from [o] euen to euen shall ye † celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, * In the fifteenth day of this seuenth moneth *shall be* for seuen dayes the feast of Tabernacles vnto the Lord.

35 In the first day *shalbe* an holy conuocation: ye shall doe no seruile worke *therein*.

36 Seuen daues yee shall offer * sacrifice made by fire vnto the Lord, *and* [n] the eight day shalbe an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the solemne assembly, ye shall doe no seruile worke *therein*.

37 These are the feasts of the Lord (which yee shall call holy couocations) to offer sacrifice made by fire vnto the Lord, *as* burnt offering and meate offering, [q] sacrifice, and drinke offerings, euery one vpon his day,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offrings, which ye shall giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when yee haue gathered in the fruite of the land, yee shall keepe an holy feast vnto the Lord seuen dayes: in the first day *shall bee* a [r] Sabbath: likewise in the eight day *shall be* a Sabbath.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palme trees, and the bowes of || thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

41 So yee shall keepe this feast vnto the Lord seuen dayes in the yere, by a perpetuall ordinance through your generations: in the seuenth moneth shall you keepe it.

42 Yee shall dwell in boothes seuen dayes: all that are Israelites borne, shall dwell in boothes,

43 That your posterity may know that I haue made the children of Israel to dwell in [s] boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feasts.

CHAP. XXIIII.

2 The oyle for the lampes. 5 The shewbread. 14 The blasphemer shalbe stoned. 17 He that killeth shalbe killed.

AND the Lord spake vnto Moses, saying,

2 [a] Command the children of Israel, that they bring vnto thee pure oyle oliue beaten, for the light, to cause the lamps to burne continually.

3 Without the vaile [b] of the Testimony, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: *this shall be* a law for euer through your generations.

4 Hee shall dresse the lampes vpon the * pure Candlesticke before the Lord perpetually.

5 ¶ Also thou shalt take fine floure, and bake twelue * cakes thereof: two [c] tenth deales shalbe in one cake.

6 And thou shalt set them in two rowes, sixe in a row, vpon a pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that [d] in stead of the bread it may bee for a remembrance, *and* an offering made by fire vnto the Lord.

8 Euery Sabbath hee shall put them in rowes before the Lord euermore, *receiuing them* of the children of Israel for an euerlasting Couenant.

9 * And the *bread* shalbe Aarons and his sons, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

10 ¶ And there went [e] out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel strouetogether in the hoste.

11 So the Israelitish womans sonne [f] blasphemed the Name *of the Lord*, and cursed, and they brought

[h] Because the Priest should eate them, as Cha. 7. 13. and they should not be offered to the Lord vpon the Altar.

[i] That is, offered to the Lord, & the rest should be for the Priests.

* *Chap. 16. 29. deut. 24. 19.*

[k] That is, about the end of September.

[l] Or, an holy day to the Lord.

[m] Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Iubile.

* *Chap. 16. 29, 30. numb. 29. 7.*

[n] By fasting and prayer.

[o] Which containeth a night & a day: yet they tooke it but for their naturall day.

† *Ebr. rest your Sabbath.*

* *Numb 29. 12. & vm 7. 2, 37.*

* *Exod. 29. 18.*

[p] Or, a day wherein the people are stayed from all worke.

[q] Or, peace offering.

[r] Or, a solemne feast.

[s] Or, of boughes thicke with leaues.

[a] Reade Exod. 27. 20.

[b] Which vaile separated the holiest of all, where was the Arke of the Testimony, from the Sanctuarie.

* *Exod. 31. 8.*

* *Exod. 25. 30.*

[c] That is, two Omers, reade Exod. 16. 16.

[d] For it was burnt euery Sabbath, when the bread was taken away.

* *Exod. 29. 33. chap. 8. 31. matth. 12. 1, 3.*

[e] Meaning, out of his tent.

[f] By swearing or despiting God.

brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri of the tribe of Dan)

12 And they * put him in ward, till hee tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the hoste, and let all that heard him, * put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shall g beare his sinne.

16 And he that blasphemeth the Name of the Lord, shall be put to death: all the Congregation shall stone him to death: aswel the stranger, as he that is borne in the land: when hee blasphemeth the Name *of the Lord*, let him be slaine.

17 ¶ * He also that † killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, † beast for beast.

19 Also if a man cause *any* blemish in his neighbour: as he hath done, so shall it bee done to him:

20 * Breach for breach, eye for eye, tooth for tooth such a blemish as hee hath made in any, such shall he repayed to h m.

21 And he that killeth a beast, shall restore it: but he that killeth a man shall be slaine.

22 Ye shall haue one * lawe: it shall be aswell for the stranger as for one borne in the countrey, for I am the Lord your God.

23 ¶ Then h Moses told the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

* Numb. 15. 34.

* Deut. 13. 9. and 17. 7.

g Shall be punished.

* Exod. 21. 12. deut. 19. 4, 11. † Ebr. *smiteth the soule of any man.* † Ebr. *soule for soule.*

* Exod. 21. 24. deut. 19. 21. mat. 5. 38.

* Exod. 12. 49.

h Becaule the punishment was not yet appointed by the law, for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

CHAP. XXV.

2 *The Sabbath of the seuenth yeere.* 8 *The Iubile in the fiftieth yeere.* 14 *Not to oppresse their brethren.* 23 *The sale and redeeme of lands, houses and persons.*

AND the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When yee shall come into the land which I giue you, the * land shall † keepe Sabbath vnto the Lord.

3 a Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seuenth yeere shall be a Sabbath of rest vnto the land: *it shall be* the Lords Sabbath: thou shalt neither sow thy field nor cut thy vineyard.

5 That which groweth of it b owne accord of thy harueſt, thou shalt not reape, neither gather the grapes that thou hast c left vnlaboured: *for* it shalbe a yeere of rest vnto the land.

6 And the d rest of the land shall be meat for you, *then* for thee and for thy seruant, and for thy mayd, and for thy hired seruant, and for the stranger that sojourneth with thee.

7 And for thy cattell, and for the beasts that are in thy land, shall all the increase thereof bee meate.

8 ¶ Also thou shalt number seuen || Sabbaths of yeeres vnto thee, *euen* seuen times seuen yeere: and the space of the seuen Sabbaths of yeeres will be vnto thee nine and fourtie yeere.

9 e Then thou shalt caue to blow the trumpet of the Iubile in the tenth *day* of the seuenth moneth: euen in the day of the reconciliation shall yee make the trumpet blowe thorowout all your land,

10 And yee shall hallow that yeere, *euen* the fiftieth yeere, and proclaime liberty in the land to all the f inhabitants thereof: it shall be the Iubile vnto you, and ye shall returne euery man vnto his g possession, and euery man shal returne vnto his family.

11 This fiftieth yeere shall be a yeere of Iubile vnto you: yee shall not sowe, neither reape that which groweth of it selfe, neither gather *the grapes* thereof that are left vnlaboured.

12 For it is the Iubile, it shall bee holy vnto you: yee shall eate of the increate thereof out of the field.

13 In the yeere of this Iubile, ye shall returne euery man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, yee shall h not oppresse one another:

15 *But* according to the number of i yeeres after the Iubile, thou shalt buy of thy neighbour: *also* according to the number of the yeeres of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres thou shalt abate the price of it: for the number of k fruits doth he sell vnto thee.

17 Oppresse not yee therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee shall obey mine ordinances, and keepe my lawes, and do them, and ye shall dwell in the land || in safety.

19 And the land shall giue her fruit, and yee shall eate your fill, and dwell therein in safety.

20 And if yee shall say, What shall we eate the seuenth yeere, for wee shall not sowe, nor gather in our increate?

21 I will † send my l blessing vpon you in the sixt yeere, and it shall bring foorth fruit for three yeeres.

22 And ye shall sowe the eight yeere, and eate of the old fruit vntill the ninth yeere: vntill the fruit thereof come, ye shall eate the old.

23 ¶ Also the land shall not be sold to be l cut off *from the family*: for the land is mine, *and* yee be but strangers and soiourners with me.

24 Therefore in all the land of your possession ye shall m grant me a redemption for the land.

25 ¶ If thy brother be impouerished, and sell his possession, then his redeemer shall come, *euen* his neere kinsman, and buy out that which his || brother sold.

26 And if hee haue no redeemer, but † hath gotten and found to buy it out.

27 Then shall he n count the yeeres of his sale, and restore the ouerplus to the man, to whom he sold it: so shall he returne to his possession.

28 But if hee cannot get sufficient to restore to him, then that which is solde, shall remaine in the hand of him that bought it, vntill the yeere of the Iubile: and in the Iubile it shall come o out, and hee shall returne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled citie, he may buy it ought again within a

c In the beginning of the fiftieth yeere was the Iubile, so called, because it a yeere of liberty was publikely proclaimed by the sound of a cornet.

f Which were in bondage.

g Because the tribes should neither lose their possessions or families confounded nor confused.

h By deceit or oppression.

i If the Iubile to come be neere, thou shal sell better cheape: if it bee farre off, dearer.

k And not the full possession of the land.

|| Or, *safely, carefully.*

† Ebr. *I will command.*

l It could not be sold for euer, but must returne to the family in the Iubile.

m Yet shal I sell it on condition that it may be redeemed.

|| Or, *kinsman.*

† Ebr. *he hand hath gotten.*

n Abating the money of the yeeres past and paying for the rest of the yeeres to come.

o From his hands that bought it.

whole yeere after it is sold: within a yeere may he buy it out.

30 But if be not bought out within the space of a full yeere, then the house that is in the walled citie, shall be stablished, p as out off *from the familie*, to him that bought it, throughout his generations: it shall not goe out in the Iubile.

31 But the houses of villages which haue no walles round about them, shalbe esteemed as the field of the countrey: they may be bought out againe, and shall ‖ goe out in the Iubile.

32 Notwithstanding, the cities of the Leuites, *and* the houses of the cities of their possession, may the Leuites redeeme † at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the citie of their possession shall goe out in the Iubile: for the houses of the cities of the Liuites are their possession among the children of Israel.

34 But the field of the q suburbs of their cities shal not be sold: for it is their perpetuall possession.

35 ¶ Moreouer, if thy brother be impouerished, and r fallen in decay with thee, thou shalt relieue him, and *as* a stranger and soiourner, so shall he liue with thee.

36 * Thou shalt take no vsury of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsury, nor lend him thy victuals for increase.

38 I am the Lord your God which haue brought you out of the land of Egypt, to giue you the land of Canaan, *and* to be your God.

39 ¶ * If thy brother also *that dwelleth* by thee bee impouerished, and bee sold vnto thee, thou shalt not compell him to serue as a bond seruant.

40 *But* as an hired seruant, and as a soiourner he shall be with thee: he shall serue thee vnto the yeere of Iubile.

41 Then shall he depart from thee, *both* he and his children with him, and shall returne vnto his familie, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43 * Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bondseruant also, and thy bondmaid, which thou shalt haue, *shalbe* of the heathen that are round about you: of them shall yee buy seruants and maids.

45 And moreouer of the children of the strangers that are soiourners among you, of them shall yee buy, and of their families that are with you, which they begat in your land: these shalbe your possession.

46 So yee shall take them as inheritance for your children after you to possesse them by inheritance, ye shall vse their labours for euer: but ouer your brethren the children of Israel yee shall not rule one ouer another with cruelty.

47 ¶ If a soiourner or a stranger *dwelling* by thee † get *riches*, and thy brother by him bee impouerished, and sell himselfe vnto the stranger or soiourner *dwelling* by thee, or to the stocke of the strangers family,

48 After that hee is sold, hee may bee bought out: one of his brethren may buy him out,

49 Or his vncle, or his vncles sonne may buy him out, or *any* of the kinred of his flesh among his family may redeeme him: either if he can u get *so much*, he may buy himselfe out.

50 Then he shall reckon with his buyer from the yeere that was sold to him, vnto the yeere of Iubile: and the money of his sale shalbe according to the number of x yeeres: according to the time of an hired seruant shall he be with him.

51 If there be many yeeres behind, according to them he shall giue again for his deliuerance, of the money that he was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 Hee shall bee with him yeere by yeere as an hired seruant: he shall not rule cruelly ouer him in thy y sight.

54 And if hee be not redeemed thus, hee shall goe out in the yeere of Iubile, he, and his children with him.

55 For vnto me the children of Israel *are* seruants: they are my seruants whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatry forbidden. 3 A blessing to them that keepe the commaundements. 14 The curses to those that breake them. 42 God promiseth to remember his couenant.

YEe shall make you none idoles nor grauen image, neither reare you vp any * pillar, neither shall ye set ‖ any image of stone in your land to bow down to it: for I am the Lord your God.

2 Ye shal keepe my Sabbaths, and * reuerence my Sanctuary: I am the Lord.

3 ¶ * If yee walke in mine ordinances, and keepe my commandements, and doe them.

4 I will then send you a raine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruit.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eate your bread in plenteousnesse, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleepe, and * none shal make you afraid: also I † will rid euill beasts out of the land, and the b sword shall not goe thorow your land.

7 Also ye shall chase your enemies, and they shall fall before you vpon the sword.

8 * And fiue of you shal chase an hundreth, and an hundreth of you shall put ten thou and to flight, and your enemies shal fall before you vpon the sword.

9 For † I will haue respect vnto you, and make you increase, and multiply you, and c establish my couenant with you.

10 Ye shal eate also old store, and cary out old because of the new.

11 * And I will set my d Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will be your God, and ye shall be my people.

13 I am ȳ Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the e bonds of your yoke, and made you goe vpright.

14 ¶ * But if ye will not obey me, nor doe all these commandements,

15 And if ye shall despise mine ordinances, either

p That is for euer, reade verse 23.

[*Or, returne.*

† *Ebr. for euer.*

q Where the Leuites kept their cattell.

r In Hebrew it is, if his hand shake: meaning, if hee stretch forth his hand for help as one in misery.

* *Exod 22.25. deut. 23.19. prou. 28.8. Ezek. 18.8 & 22.12.*

* *Exod 21.2. deut. 15.12. iere. 34.14.*

† Vnto perpetuall seruitude.

a *Ephes 6.9. Colos. 4.1.*

e For they shall not be bought out at the Iubile.

† *Ebr. his hand take hold.*

u If he be able.

x Which remaine yet to the Iubile.

y Thou shalt not suffer him to intreate him rigorously, if thou know it.

* *Exod 20.4. deut. 5.8. Psal. 97.7.*

‖ Or, *stone hauing any image.*

* *Chap. 19.30.*

* *Deut. 28.1.*

a By promising abundance of earthly things, he stireth the minds to consider the rich treasures of the spirituall blessings.

* *Iob 11.19.*

† *Ebr. I will cause the euill beast to cease.*

b Ye shall haue no warre.

* *Iosh. 23.19.*

† *Ebr. I will turne vnto you.*

c Performe that which I haue promised.

* *Ezek. 37.26. 2. cor 6.16*

d I will be daily present with you.

e I haue set you at full liberty, whereas before ye were as beasts tyed in bands.

* *Deut. 28.15. lament. 2.17. malac. 2.2.*

ther if your soule abhorre my Lawes, so that yee wil not doe all my Commandements, but breake my [f] Couenant,

16 Then will I also doe this vnto you, I will appoint ouer you || fearefulnesse, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shall sow your seed in vaine: for your enemies shall eate it:

17 And I wil set [g] my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne ouer you, [x] and ye shal flee when none pursueth you.

18 And if ye will not for these *things* obey me, then will I punish you [h] seuen times more, according to your sinnes,

19 And I wil breake the pride of your power, and I will make your heauen as [i] yron, and your earth as brasse:

20 And your || strength shalbe spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruit.

21 ¶ And if yee walke [k] stubburnely against me, and will not obey me, I will then bring seuen times moe plagues vpon you, according to your sinnes.

22 I will also send wilde beastes vpon you, which shall [l] spoile you, and destroy your cattell, and make you few in number: so your high [m] wayes shalbe desolate.

23 Yet if by these yee will not be reformed by me, but walke stubbornely against me,

24 Then will I also walke * stubbornely against you, and I will smite you yet seuen times for your sinnes:

25 And I will send a sword vpon you, that shall auenge the quarrell of my Couenant: and when yee are gathered in your Cities, I will send the pestilence among you, and ye shall be deliuered into the hand of the enemie.

26 When I shall breake the [n] staffe of your bread, then ten women shall bake your bread in one [o] ouen, & they shal deliuer your bread against by weight, and ye shall eate, but not be satisfied.

27 Yet if yee will not for this obey mee, but walke against me stubbornely,

28 Then will I walke stubbornely in *mine* anger against you, and I will also chastise you seuen times *more* according to your sinnes.

29 * And yee shall eate the flesh of your sonnes, and the flesh of your daughters shall ye deuoure.

30 I will also destroy your hie places, and [x] cut away your images, and cast your carkeises vpon the || bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your Sanctuary vnto naught, and [p] will not smell the sauour of your sweete odours.

32 I will also bring the land vnto a wildernes and your enemies which dwell therein shall be astonished thereat.

33 Also I will scatter you among the heathen, and [q] will draw out a sword after you, and your land shalbe waste, and your cities shalbe desolate.

34 Then shall the land enioy her * Sabbaths as long as it lyeth voide, and ye shall bee in your enemies land: then shall the land rest, and enioy her Sabbaths.

35 All the dayes that it lieth void, it shal rest, because it did not rest in your [r] Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I will send euen a || faintnesse into their hearts in the land of their enemies, and the sounde of a leaf shaken shall chase them, and they shall [s] flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And ye shall perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies lands, and for the iniquites of their fathers shall they pine away with [t] them also.

40 Then they shal confesse their iniquitie, and the wickednes of their fathers for their trespasse, which they haue trespassed against me, & also because they haue walked stubburnely against me.

41 Therefore I will walke stubburnely against them, and bring them into the land of their enemie: so then their vncircumcised hearts shall bee humbled, and then they shall || willingly beare *the punishment* of their iniquitie.

42 Then I will remember my Couenant with Iaakob, and my Couenant also with Ithak, and also my Couenant with Abraham will I remember, and will remember the land.

43 [u] The land also *in the meane season* shall bee left of them, and shall enioy her Sabbaths while she lieth waste without them, but they shall willingly suffer *the punishment* of their iniquitie, because they despiled my Lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither wil I abhorre them, to destroy them vtterly, *nor* to breake my Couenant with them: for I am the Lord their God:

45 But I will remember for them the [x] Couenant of old, when I brought them out of the land of Egypt, in the sight of the heathen, that I might be their God: I am the Lord.

46 These are the Ordinances, and the Iudgements, and the Lawes which the Lord made betweene him, and the children of Israel, in mount Y Sinai by the hand of Moses.

CHAP. XXVII.

2 *Of vowes vo. 21, and the redemption of the leuite,* 28 *A thing separate from the vse of man, cannot be sold nor redeemed, but reuoked to the Lord.*

MOreouer, the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, If any man shall make a [a] vow of a person vnto the Lord, by [b] thy estimation,
3 Then thy estimation shall bee *thus*: a male from twenty yeere old vnto sixtie yeere old shall be by thy estimation euen fiftie [c] shekels of siluer, after the shekel of the Sanctuary.
4 But if it be a female, then thy valuation shal be thirty shekels.
5 And from fiue yeere old to twenty yeere old, thy valuation shall be for the male twentie shekels, and for the female ten shekels.
6 But from a [d] moneth old vnto fiue yeere old, thy price of the male shall be fiue shekels of siluer, and thy price of the female three shekels of siluer.
7 And from sixty yeere old and aboue, if *he be* a male, then thy price shal be fifteene shekels, and for the female ten shekels.

8 But

f Which I made with you in chusing you to be my people.
|| *Or, an hastie plague.*
g I eade Chap. 17.10.
* *Prou.28.1.*
h That is, more extreamely.
i Ye shall haue drought and barrennesse, Agge. 1. 10.
|| *Or, labour.*
k Or, as some read e by tortune, imputing my plagues to chance and fortune.
l Of your children, 1.King.17. 25.
m Because none dare passe thereby for feare of beasts.
* 2.Sam.22 27. *psal.18.26.*
n That is, the strength, whereby the life is sustained, Ezek.4.16. and 5.16.
o One ouen shall be sufficient for ten families.
p *Deut 28.53.*
* *2.Chro.34.7.*
|| *Or, carcases.*
p I will not accept your sacrifices.
q Signifying that no enemy can come without Godsfending.
* *Chap.25.2.*
r Which I commanded you to keepe.
s Fearefulness, or cowardlinesse.
t As if their enemies doe chase them.
t Forasmuch as they are companions of their fathers faults, they shall be punished as well as their fathers.
|| *Or, beare for their sinne.*
u While they are captiues, and without repentance.
* *Deut.4 31. rom.11.26.*
x Made to their forefathers.
y Fifty dayes after they came out of Egypt.

a As of his sonne or his daughter.
b Which art the Priest.
c Beside the value of the shekel, Exod.30.13.
d He speaketh of those vowes whereby the fathers dedicated their children, and which were not of such force but they might be redeemed from them.

8 But if hee be poorer [e] then thou hast esteemed *him*, then shall he present himselfe before the Priest, and the Priest shal value him, according to the abilitie of him that vowed, *so* shall the Priest value him.

9 And if *it be* a [f] beast, whereof men bring an offring vnto the Lord, all that one giueth of such vnto the Lord, shalbe holy.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then *both* this and that, which was changed for it, shalbe holy.

11 And if *it be* any vncleane beast, of which men doe not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: *and* as thou valuest it, *which art* the Priest so shall it be.

13 But if hee will buy it againe, then hee shall giue the fift part of it more, aboue thy valuation.

14 ¶ Also when a man shal dedicate his house to be holy vnto the Lord, then the Priest shal value it, whether it be good or bad, *and* as the Priest shall prise it, [i] so shall the value be.

15 But if he that sanctified it, will redeeme his house, then hee shall giue thereto the fift part of money more then thy estimation, & it shalbe his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it according to the [h] seed thereof: an [i] Homer of barley seed *shalbe* at fiftie shekels of siluer.

17 If he dedicate his field *immediatly* from the yeere of Iubile, it shall bee woorth as thou doest esteeme it

18 But if he dedicate his field after the Iubile, then the Priest shal reckon him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shalbe abated by thy estimation.

19 And if hee that dedicateth it, will redeeme the field, then he shal put the fift part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

20 And if hee will not redeeme the field, but *the Priest* [k] sell the field to another man, it shalbe redeemed no more.

21 But the field shalbe holy to the Lord, when it goeth out in the Iubile, as a fielde [l] separate from common vses: the possession thereof shalbe the Priestes.

22 If a man also dedicate vnto the Lord a field which hee hath bought, which is not of the ground of his inheritance.

23 Then the Priest shall set the price to him, as *thou esteemest it, vnto the yeere of Iubile, and hee shall giue [m] thy price the same day, *as the thing* holy vnto the Lord.

24 *But* in the yeere of Iubile, the field shall returne vnto him, of whom it was bought: to him *I say*, whose inheritance the land was.

25 And all thy valuation shall bee according to the shekel of * the Sanctuary: a shekel conteineth twentie gerahs.

26 ¶ *Notwithstanding the first borne of the beastes because it is the Lords first borne, none shall decicate such, be it bullocke, or sheepe; *for* it is the [n] Lords.

27 But if it be an vncleane beast, then he shall redeeme it by thy valuation, and giue the fift part more thereto: and if it bee not redeemed, then it shalbe sold according to thy estimation.

28 *Notwithstanding, nothing separate from the common vse that a man doeth separate vnto the Lord of all that he hath (whether it bee man or beast, or land of his inheritance) may bee solde nor redeemed: *for* euery thing separate from the common vse is most holy vnto the Lord.

29 Nothing separate from the common vse which shall be separate from man, shall be redeemed *but* [o] die the death.

30 Also all the tithe of the land *both* of the seede of the ground, *and* of the fruite of the trees is the Lords: *it is* holy to the Lord.

31 But if a man will redeeme *any* of his tithe, he shall adde the [p] fift part thereto.

32 And euery tithe of bullocke, and of sheepe, *and* of all that goeth vnder the [q] rodde, the tenth shalbe holy vnto the Lord.

33 He shall not looke if it be good or bad, neither shall hee change it: else if he change it, both it, and that it was changed withall shall be holy *and* it shall not be redeemed.

34 These are the Commandements which the Lord commanded by Moses vnto the children of Israel in Mount Sinai.

[e] If he be not able to pay after thy valuation.

[f] Which is cleane, Chap. 11. 3.

[g] That is, consecrate to the Lord.

[h] Heb. *so shall it stand.*

[h] Valuing the price thereof according to the seed that is sowne, or by the seed that it doth yeeld.

[i] Homer is a measure containing ten Ephahs, reade of Ephah, Exod. 16. 16, 36.

[k] For their owne necessitie or godly vses.

[l] That is, which is dedicate to the Lord, with a curse to him that doeth turne it to his priuate vse, Num. 21. 3. deut. 13. 15. Ioshu. 9. 17.

[m] Verse 12.

[n] The Priestes valuation.

[o] It shall remaine without redemption.

[p] Besides the value of the thing is sesse.

[q] All that which is numbred: that is, euery tenth as he falleth by tale without exception or respect.

THE FOVRTH BOOKE OF Moses, called *Numbers.

[a] So called because of the diuersitie and multitude of numbrings which are here chiefly conteined, both of mens names and places.

THE ARGVMENT.

For asmuch as God hath appointed that his Church in this world shall bee vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth, hee did not straightway bring his people, after their departure out of Egypt, into the land which hee promised them: but ledde them to and fro for the space of fourtie yeeres, and kept them in continuall exercises before they enioyed it, to trie their faith, and to teach them to forget the world, and to depende on him. Which triall did greatly profite, to discerne the wicked and the hypocrites, from the faithfull and true seruants of God, who serued him with pure heart, whereas the other, preferring their carnall affections to Godsglory, and making Religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whome God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set foorth as a most notable example for all ages, to beware how they abuse Gods word, preferre their owne lustes to his will, or despise his ministers. Notwithstanding, God is euer true in his promise, and gouerneth his by his holy Spirite, that either they fall not to such inconueniences, or else returne to him quickely by true repentance: and therefore hee continueth his graces toward them, hee giueth them ordinances and instructions, as well for Religion, as outward policie: hee

he preserueth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoyd all controuersies that might arise, hee taketh away the occasions, by numbring among all the tribes, both the land which they had wonne, and that also which he had promised, as seemed best to his godly wisedome.

CHAP. I.

2 Moses and Aaron with the twelue Princes of the Tribes are commanded of the Lord to number them that are able to go to warre. 49 The Leuites are exempted for the seruice of the Lord.

THe Lord spake againe vnto Moses in the wilderness of [a] Sinai, in the Tabernacle of the Congregation, in the first *day* of the [b] second moneth, in the second yeere after they were come out of the land of Egypt, saying,

2 * Take ye the summe of all the Congregation of the children of Israel, after their families *and* households of their fathers, with the number of their names: *to wit*, all the males, † man by man:

3 From twentie yeere old and aboue, all that goe foorth to the warre in Israel, thou and Aaron shall number them throughout their armies.

4 And with you shall be [c] men of euery tribe, such *as are* the heads of the house of their fathers.

5 And these are the names of the men that shall [d] stand with you, of *the tribe of* Reuben, Elizur, the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Aminnadab:

8 Of Issachar, Nathaneel the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel the sonne of Ocran:

14 Of Gad, Eliasaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These *were* famous in the Congregation, [e] Princes of the tribes of their fathers, *and* heads ouer thousands in Israel.

17 ¶ Then Moses and Aaron tooke these men which are expressed by *their* names.

18 And they called all the Congregation together in the first *day* of the second moneth, who declared [f] their kinreds by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, man by man.

19 As the Lord had commanded Moses, so hee numbred them in the wilderness of Sinai.

20 So were the sonnes of || Reuben Israels eldest sonne by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, man by man, euery male from twentie yeere old and aboue, as many as || went foorth to warre:

21 The number of them, *I say*, of the tribe of Reuben, *was* sixe and fourtie thousand, and fiue hundreth.

22 Of the sonnes of || Simeon by their generations, by their families, *and* by the houses of their fathers, the summe thereof by the number of *their* names, man by man, euery male from twenty yere old and aboue, all that went foorth to warre.

23 The summe of them, *I say*, of the tribe of Simeon *was* nine and fiftie thousand, and three hundreth.

24 ¶ Of the sonnes of || Gad by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre:

25 The number of them, *I say*, of the tribe of Gad *was* fiue and fourtie thousand, and sixe hundred and fiftie.

26 ¶ Of the sonnes of || Iudah by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre:

27 The number of them, *I say*, of the tribe of Iudah, *was* threescore and fourteene thousand, and sixe hundreth.

28 ¶ Of the sonnes of || Issachar by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twenty yeere old and aboue, all that went foorth to warre:

29 The number of them *also* of the tribe of Issachar *was* foure and fiftie thousand and foure hundreth.

30 ¶ Of the sonnes of || Zebulun by their generations, by their families *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre:

31 The number of them *also* of the tribe of Zebulun, *was* seuen and fiftie thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, *namely* of the sonnes of || Ephraim by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre:

33 The number of them *also* of the tribe of Ephraim *was* fortie thousand and fiue hundreth.

34 ¶ Of the sonnes of || Manasseh by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre:

35 The number of them *also* of the tribe of Manasseh *was* two and thirtie thousand and two hundreth.

36 Of the sonnes of || Beniamin by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre:

37 The number of them *also* of the tribe of Beniamin *was* fiue and thirtie thousand and foure hundreth.

39 Of the sonnes of || Dan by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre.

a In that place of the wilderness that was neere to mount Sinai.
b Which containeth part of April, and part of May.
* *Exod. 30. 12.*
† *Heb. by their heads.*
c That is, the chiefest man of euery tribe.
d And assist you when ye number the people.
e Or, captaines, and gouernours.
f In shewing euery man his tribe, and his ancestors.
|| These are the names of the twelue tribes, as first of Reuben.
|| *Or, as were able to beare weapons.*
|| Simeon.
|| Gad.
|| Iudah.
|| Issachar.
|| Zebulun.
|| Ephraim.
|| Manasseh.
|| Beniamin.
|| Dan.

¶ THE

¶ The Figure Of The Tabernacle erected, and of the Tents pitched round about it.

AB *The length of the Court, of an hundred cubits on the South side: in the which there were 20. pillars of fiue cubits height apiece, whereto the curtaines were tied to inclose the Court.* C D *The North side, which was in all points like.* B C *The West end which was of fiftie cubits wide. In this space there were 10. pillars of equall height with the rest, whereunto the curtaines were fastened, to close the Court in on that side.* A D *The East end, which was also of 50. cubits breadth, so that the whole Court was in length twise the breadth. The comming in was at the East end, right as it there hanged a wrought hanging of twentie cubites long, fastened to foure pillars.* E *At the sides of the hanging there were curtaines of fifteene cubites in length, which were fastened on this side of the hanging, to three pillars, and on the other side to as many as the Figure sheweth.*

39 The number of them *also* of the tribe of Dan *was* threescore and two thousand, and seuen hundreth.

40 ¶ Of the sonnes of || Asher by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twenty yeere old and aboue, all that went foorth to warre:

41 The number of them *also* of the tribe of Asher *was* one & forty thousand and fiue hundreth.

42 ¶ Of the children of || Naphtali, by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names from twentie yeere old and aboue, all that went to the warre,

|| Asher.

|| Naphtali.

43 The number of them *also* of the tribe of Naphtali, *was* three and fiftie thousand, and foure hundreth.

44 These are the || summes which Moses, and Aaron numbred, and the Princes of Israel, the twelue men *which* were euery one for the house of their fathers.

45 So *thu* was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number sixe hundreth and three thousand, fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbred among g them.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimony, and ouer all the instruments thereof, and ouer al things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall † dwell round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shal set it vp: for the h stranger that commeth neere, shalbe slaine.

52 Also the children of Israel shall pitch their tents euery man in his campe, and euery man vnder his standerd throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, lest vengeance i come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

|| Or, full count.

g Which were warriours, but were appointed to the vse of the Tabernacle.

† Heb. cauipe.

h Whosoeuer is not of the tribe of Leui.

i By not hauing due regard to the Tabernacle of the Lord.

CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Israelites.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 a Euery man of the children of Israel shall campe by his Standerd, *and* vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the Sunne, shall they of the Standerd of the hoste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab *shalbe* || Captaine of the sonnes of Iudah.

4 And his host and the number of them *were* seuentie and foure thousand, and sixe hundreth.

5 Next vnto him shall they of the tribe b of Issachar pitch, and Nathaneel the sonne of Zuar *shalbe* the captaine of the sonnes of Issachar:

6 And his hoste and the number thereof *were* foure and fiftie thousand, and foure hundreth.

7 *Then* the Tribe of Zebulun, and Eliab the son of Helon captaine ouer the sonnes of Zebulun:

8 And his hoste and the number thereof, seuen and fiftie thousand and foure hundreth:

9 The whole number of the c hoste of Iudah *are* an hundreth foure score and sixe thousand, and foure hundreth according to their armies: they shall first set foorth.

10 ¶ On the South side *shalbe* the Standerd of the

a In the twelue tribes were foure principall Standerds, so that euery three tribes had their Standerd.

|| Or, Prince.

b Iudah, Issachar, and Zebulun the sonnes of Leah, were the first Standerd.

c Of them which were contined vnder that name.

the hoste [d] of Reuben according to their armies: and the captaine ouer the sonnes of Reuben *shall be* Elizur the sonne of Shedeur.

11 And his hoste, and the number thereof sixe and fourtie thousand and fiue hundreth.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon *shall be* Shelumiel the sonnes of Zurishaddai:

13 And his hoste, and the number of them nine and fiftie thousand and three hundreth.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad *shall bee* Eliasaph the sonne of ‖ Deuel:

15 And his host and the number of them *were* fiue and fourty thousand sixe hundreth and fifty.

16 All the number of the campe of Reuben *were* an hundreth and one and fiftie thousand, and foure huudreth and fiftie according to their armies, and they shall set foorth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe *with* the hoste of the Leuites, in the [e] midst of the campe as they haue pitched, so shall they goe forward euery man in his order, according to their standards.

18 ¶ [f] The standard of the campe of Ephraim *shall bee* toward the West according to their armies: and the captaine ouer the sonnes of Ephraim *shall be* Elishama the sonne of Ammihud:

19 And his hoste and the number of them *were* fourty thousand and fiue hundreth.

20 And by him *shall be* the tribe of Manasseh, and the captaine ouer the sonnes of Manasseh, *shall be* Gamliel the sonne of Pedahzur:

21 And his host and the number of them *were* two and thirtie thousand and two hundreth.

22 And the tribe of Beniamin, and the captain ouer the sonnes of Beniamin *shall be* Abidan the sonne of Gideoni:

23 And his hoste, and the number of them *were* fiue and thirtie thousand and foure hundreth.

24 All the number of the campe of Ephraim *were* an hundreth and eight thousand and one hundreth according to their armies, and they shall goe in the third place.

25 ¶ The standard of the host of [g] Dan *shall be* toward the North according to their armies: and the captaine ouer the children of Dan *shall bee* Ahiezer the sonne of Ammishaddai:

26 And his host and the number of them *were* two and three core thousand and seuen hundred.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher *shall be* Pagiel the sonne of Ocran:

28 And his host and the number of them *were* one and fourty thousand and fiue hundreth.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali *shall be* Ahira the sonne of Enan:

30 And his host and the number of them *were* three and fifty thousand foure hundreth.

31 All the number of the host of Dan *was* an hundreth and seuen and fifty thousand and sixe hundreth: they shall goe hindmost with their standards.

32 ¶ These are the [h] summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, sixe hundreth and three thousand, fiue hundreth and fiftie.

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her maide, were of the second standard.

‖ Or, Reuel.

e Because it might be inequall distance from each one and all indifferently haue recourse thereunto.

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children, so they and Beniamin make the third standard.

g Dan and Naphtali the sonnes of Bilha Rahels maid with Asher the sonne of Zilpah make the fourth standard.

h Which were of twenty yeeres and aboue.

33 But the Leuites were not numbred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their [i] standards, & so they iourneyed euery one with his families, according to the houses of their fathers.

i For vnder euery ensigne the more principall Lords were chiefe Officers to keepe euery band in order.

CHAP. III.

6 The charge and office of the Leuites. 12. 35 Why the Lord separated the Leuites for himselfe. 16 Their number, families and captaines. 40 The first borns of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

THese also were the [a] generations of Aaron and Moses, in the day that the Lord spake with Moses, in mount Sinai.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anointed Priests, whom *Moses* did * consecrate to minister in the Priests office.

4 * And Nadab and Abihu died [b] before the Lord, when they offered * strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar & Ithamar serued in the Priests office in the [c] sight of Aaron their father.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and set them before Aaron the Priest that they may serue him,

7 And take the charge with him, euen the charge of the whole Congregation [d] before the Tabernacle of the Congregation to doe the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and *vnto* the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his [e] sonnes: *for* they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sons to execute their Priests office: and the [g] stranger that commeth neere, shall be slaine.

11 ¶ Also the Lord spake vnto Moses saying,

12 Behold, I haue euen taken the Leuites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Leuites, shall be mine.

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, * I sanctified vnto mee all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

14 ¶ Moreouer, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: every male from a moneth olde and aboue shalt thou number.

16 Then Moses numbred them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Leui by their names, * Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi, The care the families of

a Or, families and kinreds.

* Exod. 6. 23.

* Exod. 28. 3.

* Leuit. 10. 1. & chap. 26. 61.

b Heb. in the face.

b Or, before the Altar.

* Leuit. 10. 2.

c Whiles their father liued.

d Offer them vnto Aaron for the vse of the Tabernacle.

e Which appertained to the seruing of the high Priests commandement to the ouersight of the people, and the seruice of the Tabernacle.

f Aarons sonnes the Priests serued in the Sanctuarie in praying for the People and offring sacrifice: the Leuites serued for the inferiour vses of the same.

g Any one that would minister out being a Leuite.

* Exod. 13. 1 and 34. 19 levit. 27. 26. cap. 8. 16. 18. 23.

* Gen. 46. 11. exod. 6. 16. chap. 16. 57. 1 chron. 6. 1. and 23. 6.

Leui, according to the houses of their fathers.

21 Of Gershon *came* the family of the Libnites, and the family of the Shimeites: these are the families of the Gershonites.

22 The summe whereof (b alter the number of all the males from a moneth olde and aboue) was counted seuen thousand and fiue hundreth.

23 ¶ The families of the Gershonites shall pitch behind the Tabernacle Westward.

24 The captaine and ‖ ancient of the house of the Gershonites *shall bee* Eliasaph the sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation *shall bee* the i Tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

26 And the hanging of the Court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the seruice thereof.

27 ¶ And of Kohath *came* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Vzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue *was* eight thousand and sixe hundreth hauing the k charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the South side of the Tabernacle.

30 The captaine and ancient of the house *and* families of the Kohathites *shall bee* Elizaphan the sonne of Vzziel:

31 And their charge *shall be* the l Arke, and the Table, and the Candlestick, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that seruith thereto.

32 And Eleazar the sonne of Aaron the Priest *shall bee* ‖ chiefe captaine of the Leuites, *hauing* the ouersight of them that haue the charge of the Sanctuary.

33 ¶ Of Merari *came* the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue *was* six thousand and two hundreth.

35 The captaine and the ancient of the house of the families of Merari *shall b.* Zuriel the sonne of Abihail: they shall pitch on the North side of the Tabernacle.

36 And in the charge and custodie of the sons of Merari *shall bee* m the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that seruith thereto,

37 With the pillars of the court round about, with their sockets, and their pins, and their cords.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, *I say*, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuary, n and the charge of the children of Israel: but the stranger that commeth neere, shall be slaine.

39 The whole summe of the Leuites, which Moses and Aaron numbred at the commandement of the Lord throughout their families, *euen* all the males from a moneth old and aboue, *was* two and twenty o thousand.

b Onely numbring the male children.

‖ *Or, father.*

i Their charge was to carry the couerings and hangings of the Tabernacle.

k Doing euery one his duety in the Sanctuary.

l The chiefe things within the Sanctuarie were committed to the Kohathites.

‖ *Or, prince of princes.*

m The wood worke and the rest of the instruments were committed to their charge.

n That none should enter into the Tabernacle contrary to Gods appointment.

o So that the first borne of the children of Israel were moe by 273. as verse 43.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel, from a moneth old and aboue, and take the number of their names.

41 And thou shalt take the Leuites to mee p for all the first borne of the children of Israel, (I *am* the Lord) and the cattell of the Leuites for all the first borne of the cattell of the children of Israel.

42 And Moses numbred as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth old and aboue) according to their number were two and twentie thousand, two hundred seuenty and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattel, and the Leuites shal be mine, (I am the Lord.)

46 And for the redeeming of the two hundreth seuenty and three, (which are moe then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take fiue shekels for euery person: after the weight of the Sanctuary shalt thou take it: *the shekel *contemeth* twenty gerahs.

48 And thou shalt giue the money, wherwith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Leuites:

50 Of the q first borne of the children of Israel tooke hee the money: *euen* a thousand three hundreth threescore and fiue *shekels*, after the shekel of the Sanctuary.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

p So that now the Leuites should satisfie vnto the Lord for the first borne of Israel, saue for the 273. which were moe then the Leuites, for whom they payed money.

* *Exod.30.13. Leui.27.25.chap. 18.16.ezek.45.22.*

q Of the 273. which were moe then the Leuites.

CHAP. IIIII.

1 The offices of the Leuites, when the hoste remoued. 46 The number of the three families, of Kohath, Gershon, and Merari.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, *and* houses of their fathers,

3 From a thirty yeere olde and aboue, euen vntill fiftie yeere olde, all that enter into the assembly to doe the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation *about* the holiest of all.

5 ¶ When the hoste remoueth, then Aaron and his sonnes shall come and take downe b the couering vaile, and shall couer the Arke of the Testimony therewith.

6 And they shall put thereon a couering of badgers skinnes, and shall spread vpon it a cloth altogether of blew silke, and put to c the barres thereof:

7 And vpon the * table of shew *bread*, they shall spread a cloth of blue silke, and put thereon the dishes, and the *incense* cups and goblets, and couerings to couer it d with, and the bread shall be thereon continually:

8 And they shal spread vpon them a couering of

a The Leuites were numbred after three sorts, first at a moneth olde when they were consecrate to the Lord, next at 25. yeere old when they were appointed to seruе in the Tabernacle, and at 30. yeere old to bearе the burthens of the Tabernacle.

b Which diuided the Sanctuary from the holiest of all.

c That is, put them vpon their shoulders to carry it: for the barres of the Arke could neuer be remoued, Exod.25.15.

* *Exod.25.30.*

d Meaning, to couer the bread.

of skarlet, and couer the same with a couering of badgers skinnes, and to put to the barres therof.

9 Then they shall take a cloth of blew silke, and couer the * candlesticke of light with his lampes and his snuffers, * and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a couering of badgers skinnes, and put it vpon the [c] barres.

11 Also vpon the golden [t] altar they shall spread a cloth of blew silke, and couer it with a couering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministery wherwith they minister in the Sanctuary, and put *them* in a cloth of blew silke, and couer them with a couering of badgers skinnes, and put them on the barres.

13 Also they shall take away the ashes from the [g] altar, and [s] pread a purple cloth vpon it,

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the flesh hookes and the besomes, and the basens, *euen* all the instruments of the altar: and they shall spread vpon it a couering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes haue made an ende of couering the [h] Sanctuarie, and all the instruments of the Sanctuary, at the remouing of the hoste, afterward the sonnes of Kohath shall come to beare it, but they shall not [i] touch *any* holy thing, lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the sonne of Aaron the Priest *pertaineth* the oyle for the light, and the * sweet incense and the [k] dayly meat offering, and the * anointing oyle, *with* the ouersight of all the Tabernacle, and of all that therein is, *both* in the Sanctuarie, and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses and to Aaron, saying,

18 Yee shall not [l] cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint [m] them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuarie is folden vp, lest they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers, throughout their families:

23 From thirtie yeere old and aboue, vntill fiftie yeere olde shalt thou number them, all that [n] enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinnes, that is on high vpon it, and the vaile of the [o] doore of the Tabernacle of the Congregation.

26 The curtaines also of the court, & the vaile of the entring in of the gate of the court, [p] which is neere the Tabernacle, and neere the altar round about, with their coards, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites bee done, in all their charges and in all their seruice, and yee shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch *shall be* vnder the [q] hand of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merari by their families, *and* by the houses of their fathers.

30 From thirtie yeere old and aboue, euen vnto fiftie yeere old shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office *and* charge according to all their seruice in the Tabernacle of the Congregation: the * boardes of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars round about the court, with their sockets and their pinnes, and their cordes with all their instruments, euen for all their seruice: and by [r] name yee shall reckon the instruments of their office *and* charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes of the Congregation numbred the sonnes of the Kohathites, by their families, and by the houses of their fathers,

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the [t] numbers of them throughout their families were two thousand, seuen hundreth and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord, by the [f] hand of Moses.

38 Also the number of the sonnes of Gershon throughout their families & houses of their fathers,

39 From thirtie yeere old and vpward, euen vnto fiftie yere old: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, *and* by the houses of their fathers *were* two thousand fixe hundreth and thirtie.

41 These are the numbers of the families of the sonnes of Gershon: of all that did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, *and* by the houses of their fathers.

43 From thirtie yeere old and vpward, euen

* Exod.25.31.
* Exod.25.38.
c The Ebrew word signifieth an instrument made of two staues or barres.
f Which was to burne incense, read Exod.30.1.
g Of the burnt offering.
h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.
i Before it be couered.
* Exod.30.34.35.
k Which was offered at morning and euening.
* Exod.30.23,25.
l Comming by your negligence that the holy things be not well wrapped, and so they by touching thereof perish.
m Shewing what part euery man shall beare.
n Which were receiued into the company of them that ministred in the Tabernacle of Congregation.
o Which vaile hanged betweene the Sanctuary and the court.
p Which court compassed both the Tabernacle of the Congregation, and the altar of burnt offering.
q vnder the charge and ouersight.
* Exod.26.15.
r Yee shall make an inuentorie of all the things which yee commit to their charge.
t Or, the number of them.
f God appointing Moses to be the minister and executor thereof.
t Which were of competent age to serue therein, that is betweene 30. and 50.

vnto fiftie yeere olde: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundreth.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbred according to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, and Aaron, and the princes of Israel numbred by their families and by the houses of their fathers,

47 From thirtie yeere olde and vpward, euen to fiftie yeere old, euery one that came to do [u] his duetie, office, seruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, fiue hundreth and fourescore.

49 According to the † commandement of the Lord by the hand of Moses did *Aaron* number them, euery one according to his seruice, and according to his charge. Thus *were* they of that tribe numbred, as the Lord commanded [x] Moses.

u Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.

† *Ebr. according to the mouth, or word.*

x So that Moses neither added, not diminished from that which the Lord commanded him.

CHAP. V.

3 The leprous, and the polluted shall be cast forth. 6 The purging of sinne. 15 The triall of the suspected wife.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel that they * put out of the hoste euery leper, and euery one that hath * an issue, and whosoeuer is defiled by * the dead.

3 Both male and female shal ye put out, ‖out of the hoste shall ye put them, that they defile not their [a] tents among whom I dwell.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, * When a man or woman shall commit any sinne [b] that men commit, and transgresse against the Lord, when that person shall trespasse,

7 Then they shall confesse their sinne which they haue done, & shall restore the damage thereof * with his principall, and put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the [c] man haue no kinsman, to whom he should restore the damage, the damage shalbe restored to the Lord for the Priests vse, besides the ramme of the atonement, whereby hee shall make atonement for him.

9 And euery offering of all the [d] holy things of the children of Israel, which they bring vnto the Priest, shalbe * his.

10 And euery mans hallowed things shall be his: *that is*, whatsoeuer any man giueth the Priest, it shalbe his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans wife [e] turne to euill, and commit a trespasse against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there bee no witnesse against her, neither shee taken with the maner,

14 † If hee be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, *but* he shall not powre [f] oyle vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to [g] minde.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take [h] the holy water in an earthen vessell, and of the dust that is in the floore of the Tabernacle, *euen* the Priest shall take it and put it into the water.

18 After, the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielousie offering, and the Priest shall haue bitter *and* [i] cursed water in his hand,

19 And the Priest shall charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleannesse from thine husband, be free from this bitter *and* cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee besides thine husband,

21 (Then the Priest shall charge the woman with an oth of cursing, & the Priest shal say vnto the woman) The Lord make thee to be [k] accursed, and detestable for the othe among the people, and the Lord cause thy thigh to † rot, and thy belly to swell:

22 And that this cursed water may go into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answere, [l] Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall [m] blot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water *turned* into bitternesse, shall enter into her.

25 Then the Priest shall take the ielousie offring out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shall take *an handfull* of the offring for a ‖memoriall thereof, and burne it vpon the [n] altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, if shee be defiled and haue trespassed against her husband, then shall the cursed water, *turned* into bitternesse, enter into her, and her belly shal swell, and her thigh shall rot, and the woman shalbe accursed among her people.

28 But if the woman bee not defiled, but bee ‖ cleane, shee shall be free, and shall conceiue and beare.

29 This is the law of ielousie, when a wife turneth from her husband and is defiled,

30 Or, when a man is moued with a ielous mind being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this law,

31 And the man shall be [o] free from sinne, but this woman shall beare her iniquitie.

* *Leuit.13.3.*
* *Leuit.15.2.*
* *Leuit.21.1.*
‖ *Or, in a place out of the hoste.*

a There were three maner of tents: of the Lord of the Leuites, and of the Israelites.

* *Leuit.6.3.*

b Commit any fault willingly.

* *Leuit.6.5.*

c If hee be dead to whom the wrong is done, and also haue no kinsman.

d Or, things offered to the Lord, as first fruits, &c.

* *Leuit.10.12.*

e By breaking the band of matiage, and playing the harlot.

† *Ebr. If the spirit of ielousie come vpon him.*

f Only in the sinne offering, and this offering of ielousie were neither oyle nor incense offered.

g Or making the sinne known, and not purging it.

h Which also is called the water of purification or sprinkling, reade Chap.19.9.

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

k Both because she had committed so hainous a fault, and forswore herselfe in deaying the same.

† *Ebr. to fall.*

l That is, be it so, as thou wilhest, as Psal.41.13. deut. 27.15

m Shall wash the curses, which are written, into the water in the vessell.

‖ *Or perfume.*

n Where the incense was offered.

o The man might accuse his wife vpon suspition, and not be reproued.

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselues to vow a vow of a [a] Nazarite, to separate *himselfe* vnto the Lord,
3 Hee shall abstaine from wine and strong drinke, and shall drinke no sowre wine nor sowre drinke, nor shall drinke any liquor of grapes, neither shall eate fresh grapes nor dried.
4 As long as his abstinence endureth, shall he eate nothing that is made of the wine of the vine, neither the kernels, nor the huske.
5 While he is separate by his vow: the * rasor shall not come vpon his head, vntill the dayes be out, in the which hee separateth *himselfe* vnto the Lord, he shall be holy, and shall let the lockes of the haire of his head grow.
6 During the time that hee separateth himselfe vnto the Lord, hee shall come at no [b] dead body:
7 He shall not make himselfe vncleane at the death of his father or mother, brother, or sister: for the consecration of his God is vpon [c] his head.
8 All the dayes of his separation hee shall be holy to the Lord.
9 And if any die suddenly by him, or hee beware, then the [d] head of his consecration shall be defiled, and hee shall shaue his head in the day of his clensing: in the seuenth day he shall shaue it.
10 And in the eight day hee shall bring two turtles, or two young pigeons to the Priest, at the doore of the Tabernacle of the Congregation.
11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by [e] the dead: so shall he hallow his head the same day.
12 And he shall [f] consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere olde for a trespasse offering, and the first [g] dayes shalbe void: for his consecration was defiled.
13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation,
14 And hee shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish, for a burnt offering, and a shee lambe of a yeere olde without blemish, for a sinne offering, and a ram without blemish, for peace offerings,
15 And a basket of vnleauened bread, of * cakes of fine floure, mingled with oile, and wafers of vnleauened bread anointed with oyle with their meate offering, and their drinke offerings:
16 The which the Priest shall bring before the Lord, and make his sin offering and his burnt offering.
17 Hee shall prepare also the ram for a peace offering vnto the Lord, with the basket of vnleauened bread, and the Priest shall make his meate offering, and his drinke offering.
18 And * the Nazarite shall shaue the head [h] of his consecration at the doore of the Tabernacle of the Congregation, & shall take the haire of the head of his consecration, and [i] put it in the fire which is vnder the peace offering.
19 Then the Priest shal take the sodden shoulder of the ramme, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the hands of the Nazarite, after hee hath shauen his consecration.
20 And the Priest shall shake them to and fro before the Lord, this is an holy thing for the Priest || beside the shaken breast, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.
21 This is the lawe of the Nazarite, which hee hath vowed, *and* of his offering vnto the Lord for his consecration, [k] besides that he is able to bring: according to the vow which he vowed, so shall he doe after the law of his consecration.
22 ¶ And the Lord spake vnto Moses, saying,
23 Speake vnto Aaron and to his sonnes, saying, Thus shall yee [l] blesse the children of Israel, and say vnto them,
24 The Lord blesse thee, and keepe thee,
25 The Lord make his face shine vpon thee, and be merciful vnto thee,
26 The Lord lift vp his countenance vpon thee, and giue thee peace.
27 So they shall put my [m] Name vpon the children of Israel, and I will blesse them.

CHAP. VII.

The heads or princes of Israel offer at the setting vp of the Tabernacle. 10 And at the dedication of the Altar. 89 God speaketh to Moses from the Mercie-seat.

NOw when Moses had finished the setting vp of the Tabernacle and * anointed it and sanctified it, and all the instruments thereof, and the altar with all the || instruments thereof, and had anointed them, and sanctified them,
2 Then the || princes of Israel, heads ouer the houses of their fathers, (they were the princes of the tribes, who were ouer them that were numbred) offered,
3 And brought their offring before the Lord, sixe [a] couered charets, and twelue oxen: one charet for two princes, and for euery one an oxe, and they offered them before the Tabernacle.
4 And the Lord spake vnto Moses, saying,
5 Take *thes*e of them, that they may be to doe the [b] seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.
6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites.
7 Two charets and foure oxen he gaue to the sonnes of Gershon according vnto their [c] office.
8 And foure charets and eight oxen he gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.
9 But to the sonnes of Kohath he gaue none, [d] because the charge of the Sanctuary belonged to them, *which* they did beare vpon *thes*e shoulders.
10 ¶ The princes also offered in the [e] dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.
11 And the Lord said vnto Moses, One prince one day, and another prince another day, shall offer their offering, for the dedication of the altar.
12 ¶ So then on the first day did || Nahshon the sonne of Amminadab of the tribe of Iudah offer his offering.
13 And his offering *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle

a Which separated themselues from the world, & dedicated themselues to God: which figure was accomplished in Christ.
* *Iudg.* 13.5. *1.Sam.*1.11.
b As at burials, or mournings.
c In that he suffered his haire to grow, he figuified that he was consecrate to God.
d Which long haire is a signe that he is dedicate to God.
e By being present where the dead was.
f Beginning at the eight day when he is purified.
g So that he shall begin his vow anew.
* *Leuit.*2.15.
* *Aboth* 22.24.
h In token that his vow is ended.
i For the haire which was consecrate to the Lord, might not be cast into any prolane place.
* *Exod.*40.18.
a Like horse-litters, to keepe the things that were carried in them, from weather.
b That is, to cary things & furniture.
c For their vses to cary with.
d The holy things of the Sanctuary must be carried vpon their shoulders, and not drawen with oxen, *chap.*4.15
e That is when the first sacrifice was offered thereupon by Aaron, *Leuit.*9.1.
l The offering of Nahshon,

of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a * meate offering,

* Leuit. 2. 1.

14 An *incense* cup of golde of ten *shekels*, full of incense,

15 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullocks, fiue rammes, fiue hee goats, and fiue lambes of a yeere old: this was the offering of Nahshon the sonne of Amminadab.

‖ The offering of Nethaneel.

18 ¶ The second day ‖ Nethaneel, the sonne of Zuar, prince of *the tribe* of Issachar did offer:

19 Who offered for his offering a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

20 An *incense* cup of golde of ten *shekels*, full of incense,

21 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

22 An hee goate for a sinne offering,

23 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere old: this was the offering of Nethaneel the sonne of Zuar:

‖ The offering of Eliab.

24 ¶ The third day ‖ Eliab the sonne of Helon prince of the children of Zebulun *offered*.

25 His offering *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle, of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

26 A golden *incense* cup of ten *shekels*, full of incense,

27 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Eliab the sonne of Helon.

‖ The offering of Elizur.

30 ¶ The fourth day ‖ Elizur the sonne of Shedeur, prince of the children of Reuben *offered*.

31 His offering *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

32 A golden *incense* cup of ten *shekels*, full of incense,

33 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks, fiue rammes, fiue hee goats, and fiue lambes of a yeere olde: this was the offering of Elizur the sonne of Shedeur.

‖ The offering of Shelumiel.

36 ¶ The fifth day ‖ Shelumiel the sonne of Zurishaddai, prince of the children of Simeon *offered*.

37 His offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering.

38 A golden *incense* cup of ten *shekels*, full of incense,

39 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

40 An hee goate for a sinne offering,

41 And for a peace offering, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Shelumiel the sonne of Zurishaddai.

‖ The offering of Eliasaph.

42 ¶ The sixt day ‖ Eliasaph the sonne of Deuel prince of the children of Gad *offered*.

43 His offering *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuentie shekels after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meate offering,

44 A golden *incense* cup of ten *shekels*, full of incense,

45 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Eliasaph the sonne of Deuel.

‖ The offering of Elishama.

48 ¶ The seuenth day ‖ Elishama the sonne of Ammiud prince of the children of Ephraim *offered*.

49 His offering *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,

50 A golden *incense* cup of ten *shekels*, full of incense,

51 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Elishama the sonne of Ammiud.

‖ The offering of Gamliel.

54 ¶ The eight day *offered* ‖ Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuentie shekels after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

56 A golden *incense* cup of ten *shekels*, full of incense,

57 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Gamliel the sonne of Pedazur.

‖ The offering of Abidan.

60 ¶ The ninth day ‖ Abidan the sonne of Gideoni prince of the children of Beniamin *offered*.

61 His offering *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

62 A golden *incense* cup of ten *shekels*, full of incense,

63 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offring, two bullocks, fiue rammes,

rammes, fiue hee goates, fiue lambes of a yeere old: this was the offering of Aliidan the sonne of Gideoni.

66 ¶ The tenth day || Ahiezer the sonne of Ammishaddai, prince of the children of Dan *offered*.

67 His offering *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuentie shekels after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,

68 A golden *incense* cup of ten *shekels*, full of incense,

69 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offering, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere old: this was the offering of Ahiezer the sonne of Ammishaddai.

72 ¶ The eleuenth day || Pagiel the sonne of Ocran, piince of the children of Asher *offered*.

73 His offering *was* a siluer charger of an hundreth add thirtie *shekels* weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,

74 A golden *incense* cup of ten *shekels*, full of incense,

75 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

76 An hee goat for a sinne offering,

77 And for a peace offering, two bullocks, fiue rams, fiue hee goates, fiue lambes of a yeere old: this was the offering of Pagiel the sonne of Ocran.

78 ¶ The twelfth day || Ahira the sonne of Enan, prince of of the children of Naphtali *offered*.

79 His offering *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuentie shekels after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,

80 A golden *incense* cup of ten *shekels*, full of incense,

81 A yong bullocke, a ram, a lambe of a yeere old for a sinne offering,

82 An hee goat for a sinne offering,

83 And for peace offerings, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Ahira the sonne of Enan.

84 This was the [f] dedication of the Altar by the princes of Israel, when it was anointed: twelue chargers of siluer, twelue siluer bowles, twelue *incense* cups of gold,

85 Euery charger *conteining* an hundreth and thirtie *shekels* of siluer, and euery bowle seuentie: all the siluer vessels *conteined* two thousand and foure hundreth *shekels*, after the shekel of the Sanctuary.

86 Twelue *incense* cups of gold full of incense, *conteining* ten shekels euery cup, after the shekel of the Sanctuary: all the gold of the *incense* cups *was* an hundreth and twenty *shekels*.

87 All the bullockes for the burnt offering *were* twelue bullocks, the rams twelue, the lambes of a yeere old twelue, with their meat offerings, and twelue hee goats for a sinne offering.

88 And all the bullocks for the peace offrings *were* foure and twentie bullockes, the rammes sixtie, the hee goats sixtie, the lambes of a yeere old sixtie: this was the dedication of the Altar, after that it was [g] anointed.

89 And when Moses went into the [h] Tabernacle of the Congregation to speake with *God*, hee heard the voyce of one speaking vnto him from the Mercyseat, that was vpon the Arke of the Testimony [i] between the two Cherubims, and hee spake vnto him.

|| The offering of Ahiezer.

|| The offering of Pagiel, or Phegiel.

|| The offering of Ahira.

f This was the offering of the princes, when Aaron did dedicate the Altar.

g By Aaron.

h That is, the Sanctuary.

i According as he had promised, Exod. 25. 22.

CHAP. VIII.

2 The order of the lampi. 6 The purifying and offring of the Leuites. 24 The age of the Leuites when they were ordained to seruice, and when they are dismissed.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shal giue light toward the [a] forefront of the Candlesticke.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlesticke, as the Lord had commanded Moses.

4 And this was the work of the Candlesticke, *euen* of gold beaten out with the hammer, both the shaft, and the flowres thereof *was beaten out with the hammer: [b] according to the paterne which the Lord had shewed Moses, so made hee the Candlesticke.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle [c] water of purification vpon them, and let them shaue all their flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a yong bullocke with his meate offering of fine floure mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble [d] all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lord, and the [e] children of Israel shall put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shake-offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, and make thou the one a sinne offering, and the other a burnt offring vnto the Lord, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Lenites before Aaron and before his sonnes, and offer them as a shake-offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shal be *mine.

15 And afterward shall the Leuites goe in, to seruie in the Tabernacle of the Congregation, and thou shalt purifie them and offer them as a shake-offering.

16 For they are freely giuen * vnto mee from among the children of Israel, for [f] such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

17 * For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote enery first borne in the land o. Egypt, I sanctified them for my selfe.

18 And

a To that part which is ouer against the Candlesticke, Exo. 25 37.

* Exod. 25. 18.

b And not lette gether of diuers pieces.

c In Ebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19. 9.

d That thou mayest doe this in presence of them all.

e Meaning, certaine of them in the name of the whole.

* Chap. 3. 45.

* Chap. 3. 9.

f That is, they that are the first borne.

* Exod. 13. 2. Luke 2. 23.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel to doe the seruice of the g children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto the h Sanctuary.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake-offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, i before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also *belongeth* to the Leuites: from fiue and twentie yeere old and vpward, they shall goe in, to execute *their* office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the k office, and shall serue no more.

26 But they shal minister l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

g Which seruice the Israelites should else doe.

h Because the Leuites go into the Sanctuary, in their name.

i In their presence to serue them.

k Such office as was painefull, as to beare burdens, and such like.

l In singing Psalmes, instructing, counselling, and keeping the things in order.

CHAP. IX.

2 The Passeouer is commanded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloud conducteth the israelites through the wilderness.

AND the Lord spake vnto Moses in the wildernesse of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passeouer at the time appointed thereunto.

3 In the fourteenth day of this moneth at * euen, ye shall keepe it in his due season: according to a all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the foureteenth day of the first moneth at euen in the wilderneſse of Sinai. according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

7 And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not c offer an offering vnto the Lord in the time thereunto appointed among the children of Israel?

8 Then Moses said vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

*Exod.12.1. *levit. 23.5. *chap.28 16 deut 16.1.

* *Exod 12.6. deut 16.6.

a Euen in all points as the Lord hath instituted it.

b By touching a corps or being at the buriall.

c Or, celebrate the Passeouer the fourteenth day of the first moneth.

10 Speake vnto the children of Israel, and say. If any among you, or of your posterities shall be vncleane by the reason of a corps, or be in a long iourney, d hee shall keepe the Passeouer vnto the Lord.

11 In the fourteenth day of the e second moneth at euen they shall keepe it: with vnleauened bread, and sowre herbes shall they eate it.

12 They shall leaue none of it vnto the morning, * nor breake any bone of it according to all the ordinance of the Passeouer shall they keepe it.

13 But the man that *is* cleane, and is not in a f iourney, and is negligent to keepe the Passeouer, the same person shall bee cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his ‖ sinne.

14 And if a stranger dwel amoug you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof *is*, so shall he doe: * ye shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ * And when the Tabernacle was reared vp, a cloud couered the Tabernacle, *namely*, the Tabernacle of the Testimonie: and at euen there was vpon the Tabernacle, as the g appearance of fire vntill morning.

16 So it was alway: the cloude couered it *by day*, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 And at the † commandement h of the Lord the children of Israel iourneyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, * they † lay still.

19 And when the cloud tarried still vpon the Tabernacle a long time, the children of Israel kept the i watch of the Lord, and iourneyed not.

20 So when the cloud abode † a few dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet *if* the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloud was taken vp, then they iourneyed.

22 Or if the cloud tarried two dayes, or a moneth, or a yeere vpon the Tabernacle abiding theron, the children of Israel * abode still, and iourneyed not: but when it was taken vp, they iourneyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lord by the k hand of Moses.

d And cannot come where the Tabernacle is, when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer granted vnto them.

* *Exod.12.46. John 19.36.*

f When the Passeouer is celebrated.

‖ *Or, punishments of his sinne.*

* *Exod.12.49.*

* *Exod.40.34.*

g Like a pillar, reade Exod.13 21.

† *Ebr. mouth.*

h Who taught them what to doe by the cloud.

* *1.Cor.10.1.*

† *Ebr. tarried.*

i They waited when the Lord would signifie either their departure, or their abode, by the cloud.

† *Ebr. dayes of number.*

* *Exod 40.36,37. reade verse 18.*

k Vnder the charge and government of Moses.

CHAP. X.

2 The vse of the siluer Trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the hoste are numbred. 30 Hobab refuseth to goe with Moses his sonne in law.

AND the Lord spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an a whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

a Or, of worke beaten out with the hammer.

3 And when they shall blow with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes *or* heads ouer the thousands of Israel shall come vnto thee.

5 But if yee blow an alarme, then the campe of them that pitch on the [b] East part, shal go forward.

6 If yee blow an alarme the second time, then the hoste of them that lie on the [c] Southside, shall march: *for* they shall blow an alarme when they remoue.

7 But in assembling the Congregation, ye shal blow without an alarme.

8 And the sonnes of Aaron the Priest shall [d] blow the trumpets, and yee shall haue them as a law for euer in your generations.

9 And when ye goe to warre in your land against the enemie that vexeth you, yee shall blow an alarme with the trumpets, and yee shall be remembred before the Lord your God, and shall be saued from your enemies.

10 Also in the day of your [e] gladnesse, and in your feast dayes, & in the beginning of your moneths, ye shall also blow the trumpets ‖ ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yeere, in the second moneth, and in the twentieth *day* of the moneth the cloud was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their ‖ iourneys out of the desert of Sinai, and the cloud rested in the wildernesse of Paran.

13 So they [f] first tooke their iourney at the commandement of the Lord, by the hand of Moses.

14 ¶ * In the first place went the standard of the hoste of the children of Iudah according to their armies: and * Nahshon the sonne of Amminadab *was* ouer his band.

15 And ouer the band of the tribe of the children of Issachar *was* Nethaneel the sonne of Zuar

16 And ouer the band of the tribe o the children of Zebulun *was* Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon and the sonnes of Merari went forward bearing [g] the Tabernacle.

18 ¶ After, departed the standard of the hoste of Reuben, according to their armies, and ouer his band *was* Elizur the sonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon *was* Shelumiel the sonne of Zurishaddai.

20 And ouer the band of the tribe of the children of Gad *was* Eliasaph the sonne of Deuel.

21 The Kohathites also went forward and [h] bare the * Sanctuarie, and the [i] *former* did set vp the Tabernacle against they came.

22 ¶ Then the standard of the hoste of the children of Ephraim went forward according to their armies, and ouer his band *was* Elishama the sonne of Ammiud.

23 And ouer the band of the tribe of the sons of Manasseh *was* Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sons of Beniamin *was* Abidan the sonne of Gideoni.

25 ¶ Last, the standard of the hoste of the children of Dan marched, [k] gathering all the hostes according to their armies: and ouer his band *was* Ahierer the sonne of Ammishaddai.

26 And ouer the band of the tribe of the children of Asher *was* Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali *was* Ahira the sonne of Enan.

28 ¶ These were the remouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses said vnto [m] Hobab the son of Reuel the Midianite, the father in law of Moses, Wee goe into the place, of which the Lord said, I will giue it you. Come thou with vs, and we will doe thee good: for the Lord hath promised good vnto Israel.

30 And hee answered him, I will not goe: but I will depart to mine owne country, and to my kindred.

31 Then he said, I pray thee, leaue vs not: for thou knowest our camping places in the wildernesse: therefore thou mayest be [l] our guide,

32 And if thou goe with vs, what goodnesse the Lord shall shewe vnto vs, the same will wee shew vnto thee.

33 ¶ So they departed from the [n] mount of the Lord, three dayes iourney: and the Arke of the couenant of the Lord went before them in the three dayes iourney, to search out a resting place for them,

34 And the cloud of the Lord *was* vpon them by day, when they went out of the campe.

35 And when the Aarke went forward, Moses said, * [o] Rise vp, Lord, & let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, hee said, Returne, O Lord, to thee † many thousands of Israel.

CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 16 They loathe Manna. 11 The weake reio of Moses. 16 The Lord ordeineth the burden of Moses to be eaten of the Ancients. 31 The Lord sendeth quailes. 33 Their lust is punished.

WHen the people became ‖ murmurers, † it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * consumed the vtmost parts of the hoste.

2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And he called the name of that place, ‖ Taberah, because the fire of † Lord burnt among them.

4 ¶ And a number of [a] people that was among them, fell a lusting, and [b] turned away, and the children of Israel also wept and said, Who shall giue vs flesh to eat?

5 We remember the fish which we did eat in Egypt for [c] nought, the cucumbers, & the pepons, and the leekes, and the onions, and the garlicke.

6 But now our soule is [d] dried away, we can see nothing but this MAN.

7 (The MAN also was as * coriander seed, and his colour like the colour of [e] bdelium.

8 The people went about and gathered, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the dewe fell downe vpon the hoste in the night, the MAN fell with it.)

10 ¶ Then Moses heard the people weepe throughout their families, euery man in the doore of his tent, and the wrath of the Lord was grieuously

b That is, the host of Iudah and they that are vnder his ensigne.
c Meaning, the hoste of Reuben.
d So that onely the Priests must blow the trumpets, so long as the Priesthood lasted.
e When yee reioyce that God hath remoued any plague.
‖ *Or, when yee offer burnt offerings.*
‖ *Or, in keeping this order in their iourneys.*
f From Sinai to Paran, Chap. 33. 1.
* *Chap 2. 3.*
* *Chap. 1. 7.*
g With all the appertinances thereof.
h Vpon their shoulders.
* *Chap. 4. 4.*
i The Merarites and Gershonites.
k Leaving none behind, nor any of the former that fainted in the way
l This was the order of their hoste when they remoued.
m Some thinke that Reuel, Iethro, Hobab, and Ken were all one: Kin he saith, that Reuel was Iethros father: so Hobab was Moses father in law, looke Exo. 2. 18. and 3. 1. and 4. 18. and 18. 1. and Iudg. 4. 11.
† *Heb. yes vnto vs.*
n Mount Sinai, or Horeb.
* *Psal. 68. 1. 2.*
o Declare thy might and power.
† *Heb. to the ten thousands of Israel.*
‖ *Heb. murmurers.*
† *Heb. it was euill in the eares of the Lord.*
* *Psal. 78. 21.*
‖ *Or, burning.*
a Which were all those strangers that came out of Egypt with them, Exod. 12. 38.
b From God.
c For a small price or good cheape
d For the greedy lust of flesh.
* *Exod. 16. 31.*
‖ *Exod. 6. 10. Psal. 78. 24. Iohn 6. 31.*
e Which is a white pearle or precious stone.

grieuouſly kindled: alſo Moſes was grieued.

11 And Moſes ſaid vnto the Lord, Wherefore haſt thou || vexed thy ſeruant? and why haue I not found [c] fauour in thy ſight, ſeeing thou haſt put the charge of all this people vpon me?

12 Haue I [d] conceiued all this people? or haue I begotten them, that thou ſhouldeſt ſay vnto me, Carie them in thy boſome (as a nurſe beareth the ſucking childe) vnto the [h] land, for the which thou ſwareſt vnto their fathers?

13 Where ſhould I haue fleſh to giue vnto all this people? for they weepe vnto me, ſaying, Giue vs fleſh that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found fauour in thy [i] ſight, kill me, that I behold not my miſery.

16 ¶ Then the Lord ſaid vnto Moſes, Gather vnto mee ſeuentie men of the Elders of Iſrael whom thou knoweſt, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them ſtand there with thee,

17 And I will come downe, and talke with thee there, [k] and take of the Spirit, which is vpon thee, and put vpon them, and they ſhall beare the burthen of the people with thee: ſo thou ſhalt not beare it alone.

18 Furthermore thou ſhalt ſay vnto the people, [l] Be ſanctified againſt to morow, and ye ſhall eate fleſh: for you haue wept in the eares of the Lord, ſaying, Who ſhall giue vs fleſh to eate? for we were better in Egypt: therefore the Lord will giue you fleſh, and ye ſhall eate.

19 Ye ſhall not eat one day nor two daies, nor fiue dayes, neither ten dayes, nor twentie dayes,

20 But a whole moneth, vntill it come out at your noſtrels, and be loth ſome vnto you, becauſe ye haue [m] contemned the Lord which is [n] among you, and haue wept before him, ſaying, Why came we hither out of Egypt?

21 And Moſes ſaid, Sixe hundreth thouſand footemen *are there* of the people, [o] among whom I am: and thou ſayeſt, I will giue them fleſh, that they may eate a moneth long.

22 Shall the ſheepe and the beeues bee ſlaine for them to finde them? either ſhall all the fiſh of the ſea bee gathered together for them to ſuffice them?

23 And the Lord ſayde vnto Moſes, Is * the Lords hand ſhortned? thou ſhalt ſee now whether my word ſhall come to paſſe vnto thee, or no.

34 ¶ So Moſes went out and tolde the people the words of the Lord, and gathered ſeuenty men of the Elders of the people, and ſet them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and ſpake vnto him, and || tooke of the ſpirit that was vpon him, and put it vpon the ſeuentie Ancient men: and when the Spirit reſted vpon them, then they prophesied, and did not [p] ceaſe.

26 But there remained two of the men in the hoſte: the name of the one *was* Eldad, and the name of the other Medad, and the Spirit reſted vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the hoſte.

27 Then there ranne a young man, and tolde Moſes, and ſaid, Eldad and Medad doe prophesie in the hoſte.

28 And Ioſhua the ſonne of Nun the ſeruant of Moſes one of his [q] yong men, anſwered and ſaid, My lord Moſes, [r] forbid them.

29 But Moſes ſaide vnto him, Enuieſt thou for my ſake? yea, would God that all the Lords people *were* Prophets, *and* that the Lord would put his Spirit vpon them.

30 And Moſes returned into the hoſte, he and the Elders of Iſrael.

31 Then there went foorth a winde from the Lord and * brought quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this ſide, and a dayes iourney on the other ſide, round about the hoſte, and *they were* about two cubits aboue the earth.

32 Then the people aroſe, all that day, and all the night, and all the next day, and gathered the quailes: hee that gathered the leaſt, gathered ten [t] Homers full, and they ſpread them abroad for their vſe round about the hoſte.

33 While the fleſhe was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled againſt the people, and the Lord * ſmote the people with an exceeding great plague.

34 So the name of the place was called, || Kibroth-hattaauah: for there they buried the people that fell a luſting.

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 *Aaron and Miriam grudge againſt Moſes.* 10 *Miriam is ſtricken with leproſie, and healed at the prayer of Moſes.*

AFterward Miriam and Aaron || ſpake againſt Moſes, becauſe of the woman of Ethiopia whom he had married (for he had married [a] a woman of Ethiopia)

2 And they ſaid, What? hath the Lord ſpoken but onely by Moſes? hath he not ſpoken alſo by vs? and the Lord heard *thu.*

3 (But Moſes *was* a very * [b] meeke man aboue all the men that were vpon the earth)

4 And by and by the Lord ſaid vnto Moſes, and vnto Aaron, and vnto Miriam, Come out yee three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and ſtood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And hee ſaid, Heare now my wordes, If there be a Prophet of the Lord among you, I will be knowen to him by a [c] viſion, *and* will ſpeake vnto him by dreame.

7 My ſeruant Moſes is not ſo, who is faithfull [d] in all mine houſe,

8 Vnto him will I ſpeake * mouth to mouth, and by viſion, and not in darke words, but hee ſhall [e] see the ſimilitude of the Lord. Wherefore then were ye not afaid to ſpeake againſt my ſeruant, *euen* againſt Moſes?

9 Thus the Lord was very angry with them, and departed.

10 Alſo the cloud departed from the [f] Tabernacle: and behold, Miriam *was* leprous like ſnow: and Aaron looked vpon Miriam, and behold, *ſhee was* leprous.

11 Then Aaron ſaid vnto Moſes, Alas, my lord, I beſeech thee, lay not the ſinne vpon vs, which

[g] *Or, will intreated.*
[h] Or, wherein haue I diſpleased thee?
[g] Am I their father that none may haue the charge of them but I?
[h] Of Canaan promised by an othe to our fathers.
[i] I had rather die then to see my griefe and miſerie thus daily increase by their rebellion.
[k] I will diſtribute my Spirit among them, as I haue done to thee.
[l] Prepare your ſelues that yee be not vncleane.
[m] Or, caſt him off, becauſe ye refuſed Manna, which hee appointed as moſt meete for you.
[n] Who leadeth and gouerneth you.
[o] Of whom I haue the charge.
* *Iſa. 50. 2. and 59. 1.*
[p] *Or, ſeparated, as verſe 17.*
[p] From that day the ſpirit of prophesie did not ſaile them.
[q] Or, a yong man whom he had chosen from his youth.
[r] Such blinde zeale was in the apoſtles, Mar. 9. 38 Luke 9. 49.
* *Exod. 16. 13. Pſal. 78. 26, 27.*
[t] Of Homer reade Leuit. 27. 16. alſo it ſignifieth an heape, 2. Ezod. 8. 14. Iudg. 15. 16.
* *Pſal. 78. 31.*
[u] *Or, graues of luſt.*
[a] Zipporah Moſes wife was a Midianite, and beeaſe Midian bordered on Ethiopia, it is ſometime in the Scripture comprehended vnder this name.
* *Eccliu. 45. 4.*
[b] And ſo bare with their grudgings although he knew them.
[c] These were the two ordinary meanes.
[d] In all Iſrael, which was his Church.
* *Exod. 33. 11.*
[e] So farre as any man was able to comprehend, which he calleth his backe parts, Exod 33. 11.
[f] From the doore of the Tabernacle.

which we haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as one dead, of whom the flesh is halfe consumed, when he commeth out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee heale her now.

14 ¶ And the Lord said vnto Moses, If her father had [h] spit in her face, should shee not haue beene ashamed seuen dayes? Let her be [*] shut out of the hoste seuen dayes, and after she shall be receiued.

15 So Miriam was shut out of the hoste seuen dayes, and the people remooued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the land of Canaan. 24 They bring of the fruit of the land. 31 Caleb comforteth the people against the discouraging of the other spies.

THen afterward the people remooued from Hazeroth, and pitched in the wilderness of [a] Paran.

2 ¶ And the Lord spake vnto Moses, saying,

3 [b] Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shal yee send a man, *such as are* all rulers among them.

4 Then Moses sent them out of the wildernes of Paran at the commandement of the Lord: all those men were || heades of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, || Oshea the sonne of Nun:

10 Of the tribe of Beniamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, *to wit*, of the tribe of Manasseh, Gaddi the sonne of Susi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the [c] men, which Moses sent to spie out the land: and Moses called the name of Oshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out the land of Canaan, and said to them, Go vp this way toward the South, and goe vp into the || mountaines,

19 And consider the land what it is, and the people that dwell therein, whether they be strong or weake, either few or many.

20 Also what the land is that they dwell in, whether it be [d] good or bad: and what cities *they bee*, that they dwell in, whether they dwell in tents, or in walled townes:

21 And what the land *is*: whether it bee fat or leane, whether there bee trees therein, or not. And be of good courage, and bring of the fruite of the land (for then *was* the time of the first ripe grapes)

22 ¶ So they went vp, and searched out the land, from the wildernesse of [e] Zin vnto Rehob, to goe to Hamath,

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Sheshai, and Talmai, the sonnes of [f] Anak. And [g] Hebron was built seuen yeere before Zoan in Egypt.

24 [*] Then they came to the riuer of Eshcol, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre betweene two, and *brought* of the pomegranates and of the figges.

25 That place was called the || riuer Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after forty dayes, they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron, and vnto all the Congregation of the children of Israel, in the wildernesse of [h] Paran, to Cadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruite of the land.

28 And they told [i] him, and said, wee came vnto the land whither thou hast sent vs, and surely it floweth with [*] milke and honie: and here is of the fruit of it.

29 Neuertheless, the people bee strong that dwell in the land, and the cities *are* walled and exceeding great: and moreouer, wee sawe the [k] sonnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, and the Iebusites, and the Amorites dwell in the mountaines, and the Canaanites dwel by the sea, and by the coasts of Iorden.

31 Then Caleb stilled the people || before Moses, and said, Let vs goe vp at once, and possesse it: for vndoubtedly we shall ouercome it.

32 But the men that went vp with him, sayde, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone thorow to search it out: is a land that [l] eateth vp the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw gyants, the sonnes of Anak, *which come* of the gyants, so that wee seemed in our sight like grashoppers: and so wee were in their sight.

CHAP. XIIII.

2 The people murmure against Moses. 10 They would haue stoned Caleb and Iosuah. 13 Moses pacifieth God by his prayer. 43 The people that would enter into the land contrary to Gods will, are slaine.

THen all the Congregation lifted vp their voyce, and cried: and the [a] people wept that night.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly saide vnto them, Would God wee had died in the land of Egypt, or in this wildernesse: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wives, and our children shall be a prey: were it not better for vs to returne into Egypt?

4 And

g As a child that commeth out of his mothers belly dead, hauing a sit were but the skin.

h In his displeasure.

* *Leuit. 13. 46.*

a That is, in Rithma, which was in Paran chap. 33. 18.

b After the people had required it of Moses, as it is in Deut. 1. 22. then the Lord spake to Moses so to doe.

|| *Or, rulers.*

|| *Iosua.*

c Which in number were twelue, according to the twelue tribes.

|| *Or, hie country.*

d Plentifull or barren.

e Which was in the wildernesse of Paran.

f Which were a kind of gyants.

g Declaring the antiquity thereof also Abraham, Sarah, Isaac, and Iacob were buried there.

* *Deut. 1. 24.*

|| *Or, the valley of Eshcol, that is, of grapes.*

h Called also Kadesh barnea.

i That is, Moses.

* *Exod. 33. 3.*

k Ahiman, Sheshai and Talmai, whom Caleb slew afterward, Iosu. 11. 21, 22.

|| *Or, murmurings against Moses.*

l The gyants were so cruell, that they spoiled and killed one another, and these that came to them.

a Such as were afraid at the report of the tenspies.

b To see enemies the Canaanites.

4 And they said one to another, Let vs make a captaine and returne into Egypt.

5 Then Moses and Aaron [c] fell on their faces before all the assembly of the Congregation of the children of Israel.

6 * And Iosshua the sonne of Nun, and Caleb the sonne of Iephunneh *two* of them that searched the land [d] rent their clothes,

7 And spake vnto all the assembly of the children of Israel, saying, The land which we walked thorow to search it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not yee against the Lord, neither feare yee the people of the lande: for they are *but* [e] bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayde, [f] Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord sayd vnto Moses, How long will this people prouoke mee, and how long will it be yer they beleeue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses sayd vnto the Lord, * When the Egyptians shall heare it, (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of the land, (*for* they haue heard, that thou Lord, art among this people, *and* that thou, Lord, art seene † face to face, and that thy cloude standeth ouer them, and that thou * goest before them, by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kill this people as g one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not * able to bring this people into the land which hee sware vnto them, therefore hath hee slaine them in the wilderneſse.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is * slow to anger, and of great mercie, and * forgiuing iniquity and sinne, but not making *the* [h] *wicked* innocent, and * visiting the wickednesse of the fathers vpon the children, in the third and fourth *generation:*

19 Be merciſull, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiuen this people from Egypt, euen vntill now.

20 And the Lord said, I haue forgiuen [h] it, according to thy request.

21 Notwithstanding, as I liue, al the earth shal be filled with the glory of the Lord.

22 For all those men which haue seen my glory, and my miracles which I did in Egypt, and in the wilderneſse, and haue tempted me this [i] tenne times, and haue not obeyed my voyce:

23 Certainely they shal not see the land, wherof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant * Caleb, because he had another [k] spirit, and hath followed me still, euen him will I bring into the land, whither hee went, and his seede shall inherite it.

25 Now the Amalekites and the Canaanites [l] remaine in the valley: *wherefore* turne backe to morow, and get you into the [m] wilderneſse by the way of the red sea.

26 ¶ After, the Lord spake vnto Moses and to Aaron, saying,

27 * How long *shall I suffer* this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israel, which they murmure against me.

28 Tell them, As * I liue (saith the Lord) I will surely doe vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shall fall in the wilderneſse, and all you that were * counted through all your numbers, rom twenty yere old and aboue, which haue murmured against me,

30 Ye shall not doubtleſse come into the land, for the which I * lifted vp mine hand, to make you dwell therin, saue Caleb the sonne of Iephunneh, and Iosshua the sonne of Nun.

31 But your children, (which yee saide should be a pray) them will I bring in, and they shall know the land which ye haue refused:

32 But euen your carkeises shall fall in this wilderneſse.

33 And your children shall [n] wander in the wilderneſse fourtie yeeres, and shall beare your [o] whoredomes, vntill your carkeises bee wasted in the wilderneſse.

34 After the number of the dayes in the which ye searched out the land, *euen* fourtie dayes, * euery day for a yeere, shall yee beare your iniquitie, for * fourtie yeeres, and ye [p] shall feele my breach of promise.

35 I the Lord haue said, Certainely I will doe so to all this wicked company, that are gathered together against mee: *for* in this wilderneſse they shalbe consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, * shall die by a plague before the Lord.

38 But Iosshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 ¶ Then Moses tolde these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 * And they rose vp earely in the morning, and gate them vp into the top of the mountaine, saying, Loe, wee bee [q] ready to goe vp to the place which the Lord hath promised: for we haue [q] sinned.

41 But Moses said, Wherefore transgresse yee thus the commandements of the Lord? it will not so come well to passe.

42 Goe not vp, (for the Lord is not among you) lest yee bee ouerthrown before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed [r] obstinately to goe vp to

c Lamenting the people, and praying for them.

* *Eccliu.46.9.*
Numc.2.56.

d For sorow bearing their blasphemie.

e We shall easily ouercome them.

f This is the condition of them that would perswade in Gods cause, to be persecuted of the multitude.

* *Exod.32.12.*

† *Ebr. eye to eye.*

* *Exod.13.21.*

g So that none shall escape.

* *Deut.9.28.*

* *Exod.34.6.*
Psal.103.8.
* *Psal.103.8.*
* *Exod.20.5.*
Ezech.34.7.

h In that he destroyed not them vtterly, but left their posterity and certaine to enter.

i That is, sundry times and often.

* *Iosh.14.6.*

k A meeke and obedient spirit, & not rebellious.

l And lie in wait for you.
m For I will not defend you.

* *Psal.106.26.*

* *Chap.26.65. and 32.10.*

* *Deut.1.35.*

* *Gen.14.23.*

n The word signifieth to be shepherds, or to wander like shepherds to and fro.

o Your infidelity and disobedience against God.
* *Ezek.4.6.*
* *Psa.95.10.*

p Whether my promise be true or no.

* *1.Cor.10.10. Iaeb.3.10,17. Iude 5.*

* *Deut.1.41.*

q They confesse they sinned by rebelling against God but consider not they offended in going vp without Gods commandement.

r They could not be stayed by any meanes.

to the top of the mountaine: but the Arke of the Couenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them,* and consumed them vnto Hormah.

Deut.1.44.

CHAP. XV.

2 The offrings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the sabbath.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, *When ye be come into the a land of your habitations, which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice* || to fulfill a vow, or a free offering, or in your Feasts to make a * sweete sauour vnto the Lord, of the heard or of the flocke,

4 Then * let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine floure, mingled with the fourth part of an b Hin of oyle.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe *appointed* for the burnt offering, or *any* offering.

6 And for a ramme, thou shalt for a meat offering, prepare two tenth deales of fine floure, mingled with the third part of an Hin of oyle.

7 And for a c drinke offering thou shalt offer the third part of an Hin of wine, for a sweete sauour vnto the Lord.

8 And when thou prepareſt a bullocke for a burnt offring, or for a sacrifice to fulfill a vow or a peace offering to the Lord,

9 Then let him offer with the bullocke a meat offring of || three tenth deales of fine floure, mingled with halfe an Hin of oile.

10 And thou shalt bring for a drinke offring halfe an Hin of wine: for an offering made by fire of a sweet sauour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number d that ye prepare *to offer*, so shall ye doe to euery one according to their number.

13 All that are borne of the countrey, shall do these things thus, to offer an offering made by fire of sweete sauour vnto the Lord.

14 And if a stranger soiourne with you, or whosoeuer bee among you in your generations, and will make an offering by fire of a sweete sauour vnto the Lord, as ye doe, so shall he doe.

15 * One ordinance *shalbe* both for you of the Congregation, & also for the stranger that dwelleth *with you, euen* an ordinance for euer in your generations: as you are, so shall the stranger be before the Lord.

16 One law and one manner shall serue both for you and for the stranger that soiourneth with you.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say, vnto them, When yee be come into the land, to the which I bring you,

19 And when yee shall eate of the bread of the land, ye shall offer an heaue offering vnto the Lord.

20 Ye shall offer vp a cake of the first of your e dough for an heaue offering: * as the heaue offering of the barne, so ye shall lift it vp.

21 Of the first of your dough ye shal giue vnto the Lord, and heaue offering in your generations.

22 ¶ And if yee f haue erred, and not obserued all these Commandements, which the Lord hath spoken vnto Moses,

23 *Euen* all that the Lord hath commaunded you by the hand of Moses, from the first day that the Lord commanded Moses, and henceforward among your generations:

24 And if so be that ought bee committed ignorantly of the g Congregation, then all the Congregation shall giue a bullocke for a burne offering, for a sweet sauour vnto the Lord, with the meat offering and drinke offering thereto, according to the * maner, and an hee goate for a sinne offering.

25 And the Priest shall make an atonement for al the Congregation of the children of Israel, and it shalbe forgiuen them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shall bee forgiuen all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people *were* in ignorance.

27 ¶ * But if any person sinne through ignorance, then he shall bring a shee goate of a yeere old for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shalbe forgiuen him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doeth sinne by ignorance.

30 ¶ But the person that doeth ought h presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people,

31 Because hee hath despised the word of the Lord, and hath broken his commandement: that person shalbe vtterly cut off: his h iniquity shall be vpon him.

32 ¶ And while the children of Israel were in the wildernesse they found a man that g gathered sticks vpon the Sabbath day.

33 And they that found him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in * ward. for it was not declared what should be done vnto him.

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoste.

36 And all the Congregation brought him without the hoste, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they k make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blue silke.

39 And ye shall haue the fringes that when ye looke vpon them, ye may remember all the commandements of the Lord, and do them: and that yee seeke not after your own heart, nor after your owne eyes, after the which yee goe a [illegible]

a Into the land of Canaan.

Deut.12.21.

Levit.23.10.

|| Or, separate.

Exod.29.18.

Levit.2.1.

b Reade Exod. 29.40.

c The liquor was so called, because it was powred on the thing that was offered.

|| Or, three Omers.

d Euery sacrifice of the beasts must haue their meate offering and drinke offering, according to this proportion.

Exod.12.49.

Chap.9.14.

e Which is made of the first corne ye gather.

Leuit.23.14.

f As by one sight or ignorance, reade Leuit.4.2.13.

g Some reade from the eyes of the Congregation, that is, hid from the Congregation.

Leuit.4.13.

Leuit.4.27.

h Heb. with an high hand, that is, in contempt of God.

g He shall sustaine the punishment of his sinne.

Leuit.24.12.

k Deut.22.12. Mat.23.5.

|| By leaning Gods commandements to bee an vnto effect.

40 That yee may remember and doe all my Commandements, and be holy vnto your God.
41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his company perishes. 41 The people the next day murmure. 49 1400. are slaine for murmuring.

NOw * Korah the sonne of Izhar, the sonne of Kohath the sonne of Leui || went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonnes of Peleth, the sonnes of Reuben:
2 And they rose vp || against Moses, with certaine of the children of Israel, two hundreth and fiftie captaines of the assembly, * famous in the Congregation, and men of renowne,
3 Who gathered themselues together against Moses, and against Aaron, and said vnto them, [a] *Ye take* too much vpon you, seeing all the Congregation is holy, [b] euery one of them, and the Lord is among them: wherefore then lift ye your selues aboue the Congregation of the Lord?
4 But when Moses heard it, hee fell vpon his face,
5 And spake to Korah and vnto all his company, saying, To morow the Lord will shew who is his, and who is holy, and who ought to approch neere vnto him: and whom he hath [c] chosen, he will cause to come neere to him.
6 This doe *therefore*, Take your censers, *both* Korah, and all his company,
7 And put fire therein, and put incense in them before the Lord to morow: and the man whom the Lord doeth chuse, the same shall bee holy: [d] *Ye take* too much vpon you, ye sonnes of Leui.
8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Leui.
9 Seemeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?
10 Hee hath also taken thee to [e] him, and all thy brethren, the sonnes of Leui with thee, and seeke ye the office of the Priest also?
11 For which cause, thou, and all thy company are gathered together against the Lord: and what is Aaron, that ye murmure against him?
12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: Who answered, We will not come vp.
13 It is a small thing that thou hast brought vs out [f] of a land that floweth with milke and honie, to kill vs in the wildernesse, except thou make thy selfe lord and rule ouer vs also?
14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou [g] put out the eyes of these men? wee will not come vp.
15 Then Moses waxed very angrie, and sayd vnto the Lord, * Looke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.
16 And Moses said vnto Korah, Bee thou and all thy company [h] before the Lord: *both* thou, they, and Aaron to morrow.
17 And take euery man his censer, and put incense in them, and bring ye euery man his censer before the Lord, two hundreth and fiftie censers: thou also and Aaron, euery one his censer.
18 So they tooke euery man his censer, and put fire in them, and layd incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.
19 And Korah gathered all the [i] multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.
20 And the Lord spake vnto Moses and to Aaron, saying,
21 Separate your selues from among this Congregation, that I may consume them at once.
22 And they fell vpon their faces and sayd, O God the God of the spirits || of all flesh, hath not one man *onely* sinned, and wilt thou bee wroth with all the Congregation?
23 And the Lord spake vnto Moses, saying,
24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.
25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.
26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest yee perish [k] in all their sinnes.
27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on euery side: and Dathan and Abiram came out and stood in the doore of their tents, with their wiues, and their sonnes, and their little children.
28 And Moses said, Hereby ye shall know that the Lord hath sent me to doe all these workes: for *I haue* not *done them* of mine owne [l] minde.
29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.
30 But if the Lord make [m] a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they go downe quick into || [n] the pit: then ye shal vnderstand that these men haue prouoked the Lord.
31 ¶ And assoone as hee had made an end of speaking all these words, euen the ground claue asunder that was vnder them,
32 And the earth * opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods.
33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.
34 And all Israel that were about them, fled at the cry of them: for they said, *Lest vs flee*, lest the earth swallow vs vp.
35 But there came out a fire from the Lord, and consumed the two hundreth and fiftie men that offered the incense.
36 ¶ And the Lord spake vnto Moses, saying,
37 Speake vnto Eleazar the sonne of Aaron the Priest, that hee take vp the censers out of the burning, and scatter the fire beyond *the altar*: for they are hallowed.
38 The censers, *I say*, of these sinners, *that destroyed* [o] themselues: and let them make of them broad plates for a couering of the Altar: for they offered them before the Lorde, therefore they shalbe

*Chap.27.3. ecclus.45.18. iude 11.
|| Or, tooke other with him.
* Or, before Moses.
* Chap.26.9.
a Or, let it suffice you: meaning, to haue abused them thus long.
b All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.
c To be the Priest, and to offer.
d He layeth the same to their charge iustly, wherewith they wrongfully charged him.
e To serue in the Congregation, as in the verse before.
f Thus they spake contemptuously preferring Egypt to Canaan.
g Wilt thou make them that searched the land, beleeue that they saw not what which they saw?
* Gen.4.4.5.
h At the doore of the Tabernacle.
i All that were of their faction.
|| Or, of euery creature.
k With them that haue committed so many sinnes.
l I haue not forged them of mine owne braine.
m Or, shew a strange sight.
n Or, deepe and darke places of the earth.
* Chap.27.3. leuit.11.6. psal.106.17.
o Which were the occasion of their owne death.

p Of Gods indgements against rebels.

shalbe holy, and they shall bee a p signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brasen censers, which they, that were burnt had offered, and made broad plates of them for a couering of the Altar.

40 *Iem* a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that hee be not like q Korah and his company, as the Lord said to him by the hand of Moses.

q Who presumed aboue his vocation.

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they ‖ turned their faces toward the tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

‖ Or, bent to wit, Moses and Aaron.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickely: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer and put fire therein of the r Altar, and put *thereon* incense, and goe quickely vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

r For it was not lawful to take any other fire, but of the Altar of burnt offring, Leuit. 10. 1.

47 Then Aaron tooke as Moses commanded him, and ranne into the middes of the Congregation, and behold, the s plague was begun among the people, and hee put in incense, and made an atonement for the people.

s God had begun to punish the people.

48 And when he stood betweene the dead, and them that were aliue, the t plague was stayed.

t God drew backe his hand, and ceased to punish them.

49 So they died of this plague fourteene thousand and seuen hundreth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

2 There we ha rods of the twelue Princes of the tribes of Israel 8 Aarons rod buddeth, and beareth blossomes, 10 for a testimonie against the rebellious people.

And the Lord spake vnto a Moses, saying,

a While he was in the doore of the Tabernacle.

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, *euen* twelue roddes: *and* thou shalt write euery mans name vpon his rodde.

3 And write Aarons name vpon the rodde of Leui: for euery rodde *shalbe* for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before *the Arke* of the Testimony, * where I will declare my self to you.

* Exod. 25. 22.

5 And the mans rod, whom I b chuse, shall blossome: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

b To be the chiefe Priest.

6 ¶ Then Moses spake vnto the children of Israel, and all their princes gaue him a rodde, one rodde for euery prince, according to the houses of their fathers, *euen* twelue rods, and the rodde c of Aaron *was* among their rods.

c Though Ioseph's tribe was diuided into two in the distribution of the land, yet there is but one and Leui maketh a tribe.

7 And Moses layd the rods before the Lord, in the Tabernacle of the Testimonie.

8 And when Moses on the morrow went into the Tabernacle of the Testimonie, beholde, the rod of Aaron d for the house of Leui was budded, and brought forth buds, and brought forth blossomes, and bare ripe almonds.

d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 ¶ After, the Lord said vnto Moses, * Bring Aarons rod againe before the Testimonie to bee kept for a token to the rebellious children, and thou shalt cause their e murmuring to cease from me, that they die not.

* Heb. 9. 4.

e Grudging that Aaron could be hie Priest.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, f we are dead, we perish, we are all lost:

f The Calde text describeth thus their murmuring: We die by the sword, the earth swalloweth vs vp, the pestilence doeth consume vs.

13 Whosoeuer commeth neere, or approcheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1. 7 The Office of Aaron and his sonnes, 2 with the Leuites. 8 The Priests part of the offrings. 20 God is their portion. 26 The Leuites haue the tithes, and offer the tenthes thereof to the Lord.

And the Lord said vnto Aaron, Thou, and thy sonnes, and thy fathers house with thee, shall beare a the iniquitie of the Sanctuarie: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

a If you trespasse in any thing concerning the ceremonies of the Sanctuary or your office, you shalbe punished.

2 And bring also with thee thy brethren of the tribe of Leui of the family of thy father which shalbe ioyned with thee, and minister vnto thee, but thou, and thy sonnes with thee *shall minister* before the Tabernacle of the Testimonie.

3 And they shall b keepe thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the Altar, lest they die, both they and you.

b That is, the things which are committed to your charge, which thou doest enjoyne them.

4 And they shall bee ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no c stranger shall come neere vnto you:

c Which was not of the seede of Leui.

5 Therefore shall yee keepe the charge of the Sanctuarie, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue * taken your brethren the Leuites from among the children of Israel, *which* as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

* Chap. 3. 45.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the Altar, and within the vaile: therefore shall ye serue: *for* I haue made your Priests office ‖ an office of seruice: therefore the stranger that commeth neere shalbe slaine.

‖ Or, a gift.

8 ¶ Againe the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine d offrings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anoyntings sake, and to thy sonnes, for a perpetuall ordinance.

d As the first seruit, first borne, and the tenthes.

9 This shalbe thine of the most holy things, *reserued* from the e fire: all their offering of all

e That which was not burned should be the Priests.

their meat offering, and of all their sinne offring, and of all their trespasse offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

10 In the most [f] holy place shalt thou eate it: euery male shall eate of it: it is holy vnto thee.

11 This also shall be thine: the heaue offering of their gift, with all the shake offerings of the children of Israel, I haue giuen them vnto thee and to thy sonnes, and to thy [g] daughters with thee, to be a duety for euer. all the cleane in thine house shall eate of it.

12 All the [h] fat of the oyle, and all the fat of the wine, and of the wheat, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall bee thine: all the cleane in thine house shall eate of it.

14 * Euery thing separate from the common vse in Israel, shalbe thine.

15 All that *first* openeth the * matrice of any flesh, which they shal offer vnto the Lord of man or beast, shalbe thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to bee redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of the Sanctuary, * which is twentie gerahs.

17 But the first borne of a kow, or the first borne of a sheepe, or the first borne of a goate shalt thou not [i] redeeme: *for* they are holy: thou shalt sprinkle their blood at the Altar, and thou shalt burne their fat: *it is* a sacrifice made by fire for a sweet sauour vnto the Lord.

18 And the flesh of them shall bee thine, * as the shake breast, and as the right shoulder shalbe thine.

19 All the heaue offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duetie for euer: *it is* a perpetuall couenant [k] of salt before the Lord, to thee, and to thy seed with thee.

20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their [l] land: neither shalt thou haue any part among them: * I am thy part, and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Leui, all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more [m] come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.

23 But the Leuites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare [n] their sinne: *it is* a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tythes of the children of Israel, which they shal offer as an offring vnto the Lord, I haue giuen the Leuites for an inheritance, therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites, and say vnto them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heaue offering of that same for the Lord, *euen* the tenth part of the tithe.

27 And your heaue offering shall be reckened vnto you, as the [o] corne of the barne, or as the abundance of the winepresse.

28 So yee shall also offer an heaue offering vnto the Lord of all your tithes, which yee shall receiue of the children of Israel, and yee shall giue thereof the Lords heaue offering to Aaron the Priest.

29 Ye shal offer of all your gifts all the Lords heaue offerings: of all the [q] fat of the same *shall ye offer* the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offred the fat thereof, then it shalbe counted vnto the Leuites, as the increase of the corne floore, or as the increase of the wine presse.

31 And ye shall eate it in all [r] places, yee and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall [s] beare no sinne by the reason of it, when yee haue offered the fat of it: neither shall yee pollute the holy [t] things of the children of Israel, lest ye die.

CHAP. XIX.

1 The sacrifice of the red kow: 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

And the Lord spake to Moses, and to Aaron, saying,

2 [a] This is the ordinance of the Law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And yee shall giue her vnto Eleazar the Priest, that he may bring her * without the hoste, and cause her to [b] be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinckle it before the Tabernacle of the Congregation seuen times,

5 And cause the kow to be burnt in his sight, with her * skinne, and her flesh, and her blood, and her doung shall he burne *her*.

6 Then shall the Priest take cedar wood, and hyssope, and scarlet *lace*, and cast them in the mids of the fire where the kow burneth.

7 Then shal the [c] Priest wash his clothes, and hee shall wash his flesh in water, and then come into the hoste, and the Priest shalbe vncleane vnto the euen.

8 Also hee that [d] burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

9 And a man, *that is* cleane, shall take vp the ashes of the kow, and put them without the hoste in a cleane place: and it shalbe kept for the Congregation of the children of Israel for [e] a sprinkling water: it is a sinne offering.

10 Therefore hee that gathereth the ashes of the kow, shall wash his clothes, and remaine vncleane vntil euen: and it shalbe vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 Hee that toucheth the dead body of any man shalbe vncleane euen seuen dayes.

12 Hee shall purifie himselfe [f] therewith the third

That is, in the Sanctuary, betweene the Court and the Holiest of all.

[g] Read Leuit. 10.14.

[h] That is, the chiefest, or the best.

* *Leuit.27.28.*

* *Exod.13.2. and 12.29. Leuit.27.26. chap 3.13.*

* *Exod.30.13. Leuit.27.25. chap.3.47. ezek.45.12.*

[i] Because they are appointed for sacrifice.

* *Exod.29.26. Leuit.7.30.*

[k] That is, sure, stable, and vncorruptible.

[l] Of Canaan.

* *Deut.10.9. and 18.2. Iosh.13.14,33. ezek.44.28.*

[m] To serue therein: for the Leuites are put in their place.

[n] If they faile in their Office, they shalbe punished.

[o] As acceptable as the fruit of your owne ground or Vineyard.

[p] Which ye haue receiued of the children of Israel.

[q] Reade verse 12.

[r] As in the 11. verse.

[s] Ye shall not be punished therefore.

[t] The offrings which the Israelites haue offered to God.

[a] According to this Law and ceremonie, ye shall sacrifice the red kow.

* *Heb.13.11.*

[b] By another Priest.

* *Heb 9.13.*

* *Exod.29.14. Leuit. 4.11,12.*

[c] Meaning, Eleazar.

[d] The inferiour Priest who killed her and burned her.

[e] Or, the water of separation, because that they that were separate for their vncleanesse, were sprinkled therewith and made cleane. Chap 8.7 It is also called holy water, because it was ordeined to an holy vse. Chap. 5.17.

[f] With the sprinkling water.

third day, and the seuenth day he shall be cleane: but if he purifie not himselfe the third day, then the seuenth day he shall not be cleane.

13 Whosoeuer toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall bee [g] cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shalbe vncleane, and his vncleannesse *shall remaine* still vpon him.

14 This is the lawe, When a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be vncleane seuen dayes.

15 And all the vessels that bee open, which haue no [†] couering fastened vpon them, shall bee vncleane.

16 Also whosoeuer toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seuen dayes.

17 Therfore for an vncleane person they shall take of the burnt ashes of the sinne offering, and [i] pure water shall be put thereto into a vessell.

18 And a [k] cleane person shall take hyssope, and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seuenth day, and he shall purifie himselfe the seuenth day, and [l] wash his clothes, and wash himselfe in water, and shall be cleane at euen.

20 But the man that is vncleane, and purifieth not himselfe, that person shall bee cut off from among the Congregation, because hee hath defiled the Sanctuary of the Lord: and the sprinkling water hath not beene sprinkled vpon him: *therefore* shall he be vncleane.

21 And it shall be a perpetuall law vnto them, that he that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shalbe vncleane vntill euen.

22 And whatsoeuer the vncleane person toucheth shall be vncleane: and the person that toucheth *him*, shall be vncleane vntill the euen.

g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

† *Ebr. a couering of cloth.*

h Of the red cow burnt for sinne.

i Water of the fountaine or riuer.

k One of the priests which is cleane.

l Because he had been among them that were vncleane or else had touched the water, as verse 21.

m That is, vncleane.

CHAP. XX.

1 *Miriam dieth,* 2 *The people murmure.* 8 *They haue water out of the rocke.* 14 *Edom denieth the Israelites passage.* 25. 28. *The death of Aaron, in whose roome Eleazar succeedeth.*

THen the children of Israel came with the whole Congregation to the desert of Zin in the first [a] moneth, and the people abode in Cadesh: where [b] Miriam died, and was buried there.

2 But there was no water for the Congregation, and they assembled themselues against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished * when our brethren died before the Lord.

4 * Why haue yee thus brought the Congregation of the Lord vnto this wildernesse, that *wee* and our cattell should die there?

5 Wherefore now haue yee made vs to come vp from Egypt, to bring vs into this miserable place *which is* no place of seede, nor figges, nor vines, nor pomegranats? neither is there any water to drinke.

6 Then Moses and Aaron went from the assembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.

7 ¶ And the Lord spake vnto Moses, saying,

8 Take the [c] rod, and gather thou and thy brother Aaron the Congregation together, and speake yee vnto the rocke before their eyes, and it shall giue foorth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation and their beasts drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke: and *Moses* said vnto them, Heare now, ye rebels: [e] shall we bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and the water came out abundantly: so the Congregation, and their beasts dranke.

12 ¶ Againe the Lord spake vnto Moses, and to Aaron, Because yee beleeued mee not, to [f] sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of [g] Meribah, because the children of Israel strioue with the Lord, and hee [h] was sanctified in them.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of [i] Edom, *saying*, Thus sayth thy brother Israel, Thou knowest all the trauell that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.

16 But when we cried vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, wee are in the city Kadesh, in thine vtmost border.

17 I pray thee that wee may passe thorow thy countrey: we will not goe thorow the fields nor the vineyards, neither will we drinke of the water of the welles: we will goe by the [‖] kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, [‖] Thou shalt not passe by me, least I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will goe vp by the high way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feete.

20 Hee answered againe, Thou shalt not goe thorow. Then [‖] Edom came out against him with much people, and with a mighty power.

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel [k] turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from * Kadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall be [l] gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because yee did [m] disobey my commandement at the water of [‖] Meribah.

25 Take * Aaron and Eleazar his sonne, and bring

a This was fourty yeeres after their departure from Egypt.

b Moses and Aarons sister.

c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh

* *Chap. 11. 33.*

* *Exod. 17. 2.*

d Wherewith thou diest miracles in Egypt, and diddst diuide the sea.

e The punishment which followed hereof declared that Moses and Aaron beleeued not the Lords promise, as appeareth, verse. 12.

f That the children of Israel should beleeue, and acknowledge my power, and so honour me.

g Or, strife and contention, Chap. 27. 14.

h By shewing himself almighty, and maintaining his glory.

i Because Iaakob or Israel was Esaus brother, who was called Edom.

‖ Or, high way.

‖ Or, come not.

‖ Or, the Edomites.

k To passe by an other way.

* *Chap. 33. 37.*

l Read Genes. 25. 8.

m Or, rebelled.

‖ Or, strife.

* *Chap. 33. 38. deut. 32. 50.*

bring them vp into the mount Hor.

26 And cause Aaron to put off his garments, and put them vpon Eleazar his sonne: for Aaron shall be gathered *to his fathers*, and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: * so Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel ‖ wept for Aaron thirtie dayes.

CHAP. XXI.

3 Israel vanquisheth King Arad. 6 The fiery serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are ouercome in battell.

WHen king * Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the [a] way of the spies, then fought he against Israel, and tooke of them prisoners.

2 So Israel vowed a vow vnto the Lord, and said, If thou wilt deliuer *and* give this people into mine hand, then I will vtterly destroy their cities.

3 And the Lord heard the voice of Israel, and deliuered *them* the Canaanites: and they vtterly destroyed them and their cities, and called the name of the place ‖ * Hormah.

4 ¶ After they departed from the mount Hor by the way of the Red sea, to [b] compasse the land of Edom, and the people were sore grieued because of the way.

5 And the people spake against God and against Moses, *saying*, wherefore haue ye brought vs out of Egypt, to die in the wilderness? for *here is* neither bread nor water, and our soule * lotheth this light [c] bread.

6 * Wherefore the Lord sent [d] fierie serpents among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and said, We haue sinned: for we haue spoken against the Lord, and against thee: pray to the Lord, that hee take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fiery serpent, and set it vp ‖ for a signe, that as many as are bitten, may looke vpon it, and liue.

9 * So Moses made a serpent of brasse, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasse, and ‖ liued.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched ‖ in Ie-abarim, in the wilderness, which is before Moab on the East side.

12 ¶ They remoued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, and commeth out of the coasts of the Amorites: (for Arnon *is* the border of Moab, between the Moabites and the Amorites)

14 Wherefore it shall be spoken in the booke of [e] the battels of the Lord, ‖ what thing he did in the red sea, and in the riuers of Arnon,

15 And *at* the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence *they turned* to Beer: the same is the well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, ‖ Rise vp wel, [f] sing ye vnto it.

18 The princes digged this well, the captaines of the people digged it, euen the [g] lawgiuer, with their staues. And from the wilderness *they came* to Mattanah.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah, that looketh toward Iesh imon.

21 ¶ Then Israel sent messengers vnto Sihon, king of the Amorites, saying,

22 * Let me goe thorow thy land: we will not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the welles: we will goe by the kings way, vntill wee be past thy countrey.

23 * But Sihon gaue Israel no licence to passe thorow his countrey, but Sihon assembled all his people, and went out against Israel into the wildernes: and he came to Iahoz, and fought against Israel.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto [h] Iabok, *euen* vnto the children of Ammon, *was* [i] strong.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the † villages thereof.

26 For [k] Heshbon was the citie of Sihon the king of the Amorites, which had fought beforetime against the king of the Moabites, and had taken all his land out of his hand *euen* vnto Arnon.

27 Wherfore they that spake in prouerbes, say, Come to Heshbon, let the citie of Sihon bee built and repaired:

28 For [l] a fire is gone out of Heshbon, *and* a flame from the citie of Sihon, and hath consumed Ar of the Moabites, *and* the lords of Bamoth in Arnon.

29 Woe be to thee, Moab: O people of [m] Chemosh, thou art vndone: he hath suffred his sonnes to be pursued, and his daughters *to be* in captiuity to Sihon the king of the Amorites.

30 Their † empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which *reacheth* vnto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ * And they turned, and went vp toward Bashan: and Og the king of Bashan came out against them, hee, and all his people, to fight at Edrei.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand, and all his people, and his land: * and thou shalt doe to him as thou didst vnto Sihon the king of the Amorites which dwelt at Heshbon.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP.

* Deut. 10. 6. and 32. 50.

‖ Or, mourned.

* Chap. 33. 40.

a By that way which their spies, that searched the dangers, found to be most safe.

‖ Or, destruction.

* Iudg. 1. 17.

b For they were forbidden to destroy it, Deut. 2. 5.

* Chap. 11. 6.

c Meaning Manna, which they thought did not nourish.

* Wisd. 16. 1. 5. 1 Cor. 10. 9.

d For they that were stung therewith, were so inflamed with the heate thereof, that they died.

‖ Or, vpon a pole.

* 2 King. 18. 4. Iob. 3. 14.

‖ Or, recouered.

* Chap. 33. 43.

‖ Or, in the heaps of Abarim, or, hills.

e Which seemeth to be the booke of the iudges, or as some think, a booke which is lost.

‖ Or, (How God destroyed Vaheb (the citie) with a whirlwind and the valleys of Arnon.

* Deut. 2. 26. Iudg. 11. 19.

* Deut. 29. 7.

* Iosh. 12. 2 Psal. 135. 11. Amos. 2. 9.

h The riuer.

i For the people were tall and strong like giants, Deut. 2. 20.

† Ebr. daughters.

k For if it had beene the Moabites, the Israelites might not haue possessed it, Deut. 2. 9.

l Meaning, warre.

m Chemosh was the idole of the Moabites, 1. King. 11. 33. who was not able to defend his worshippers, which tooke the idole for their father.

† Ebr. high.

* Deut. 3. 1. and 29. 7.

* Psal. 135. 11.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, and his Asse speaketh. 38 Balaam protesteth that he will speake nothing, but that which the Lord putteth in his mouth.

AFter, the children of Israel departed, and pitched in the plaine of Moab on the [a] other side of Iordan from Iericho.

2 ¶ Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were sore afraid of the people, because they were many, and Moab || frosted against the children of Israel.

4 Therefore Moab said vnto the [b] Elders of Midian, Now shal this multitude licke vp all that are round about vs, as an oxe licketh vp the grasse of the field: and Balak the sonne of Zippor *was* king of the Moabites at that time.

5 *He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the [c] riuer of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

6 Come now therefore, I pray thee, *and* curse me this people (for they are stronger then I) so it may be that I shall be able to smite them, and to driue them out of the land: for I know that hee, whom thou blessest, is blessed, and he whom thou curseſt, shalbe cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing [d] *the reward* of the soothsaying in their hand, and they came vnto Balaam, and told him the words of Balak.

8 Who answered them, Tary here this night, and I will giue you an answere, as the Lord shall say vnto me. So the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and sayde, What men are these with thee?

10 And Balaam sayde vnto God, Balak the sonne of Zippor king of Moab hath sent vnto me, *saying*,

11 Behold, *there is* a people come out of Egypt and couereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to ouercome them in battell, and to driue them out.

12 And God [f] said vnto Balaam, Go not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue [g] me leaue to goe with you.

14 So the princes of Moab rose vp, and went vnto Balak, and sayde, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe moe princes, and more honourable then they:

16 Who came to Balaam, and saide to him, Thus sayth Balak the sonne of Zippor, [h] Be not thou stayed, I pray thee, from comming vnto me.

17 For I wil promote thee vnto great honour, and will doe whatsoeuer thou sayest vnto mee: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said vnto the seruants of Balak, * If Balak would giue me his house full of siluer and gold, I cannot go beyond the word of the Lord my God, to doe lesse or more.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto mee more.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, *and* goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and sadled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he [k] went: and the Angel of the Lord stood in the way to be against him, as he rode vpon his asse, and his two seruants *were* with him.

23 And * when the asse saw the Angel of the Lord stand in the way, and his sword drawen in his hand, the asse turned out of the way, and went into the field, but Balaam smote the asse, to turne her into the way.

24 ¶ Againe the Angel of the Lord stood in a path of the vineyards, *hauing* a wall on the one side, and a wall on the other.

25 And when the asse saw the Angel of the Lord, she thrust her selfe vnto the wall, and dasht Balaams foot against the wall: wherfore he smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, *either* to the right hand, or to the left.

27 And when the asse saw the Angel of the Lord, she || lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Lord [m] opened the mouth of the asse, and she said vnto Balaam, What haue I done vnto thee, that thou hast smitten mee now three times?

29 And Balaam said vnto the asse, Because thou hast mocked mee: I would there were a sword in in mine hand, for now would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse which thou hast ridden vpon since thy first time vnto this day? haue I vsed at any time to doe thus vnto thee? Who said, Nay.

31 And the Lord [o] opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawen in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because *thy* [p] way is not straight before me.

33 But the asse saw mee, and turned fro mee now three times: for els, if she had not turned fro mee, surely I had euen now slaine thee, and saued her aliue.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way against me: now therfore if it displease thee, I will turne † home againe.

35 But the Angel said vnto Balaam, Goe with the men: but [q] what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a citie of Moab, which is the [r] border of Arnon, euen in the vtmost coast.

37 Then Balak said vnto Balaam, Did I not send for thee, to call thee? Wherfore came st thou not vnto mee? am I not able in deede to promote thee vnto honour?

[a] Being at Iericho it was beyond Iorden: but where the Israelites were, it was on this side.

|| *Or, was vexed.*

[b] Which were the heads and gouernours.

* *Iosh.24.9.*

[c] To wit, Euphrates, vpon the which stood this citie Pethor.

[d] Thinking to bribe him with gifts to curse the Israelites.

[e] Whom before he called Elders: meaning the gouernours, and after calleth them seruants: that is, subiects to their King.

[f] He warned him by a dreame, that he should not consent to the kings wicked request.

[g] Else he shewed himselfe willing, couetousnesse had so blinded his heart.

[h] The wicked seeke by all means to further their naughtie enterprises, though they know that God is against them.

* *Deut.24.13.*

[i] Because he tempted God to require him contrary to his commandement, his petition was granted, but returned to his owne condemnation.

[k] Moued rather with couetousnesse, then to obey God.

* *2.Pet.2.16. Iude 11.*

[l] The second time.

|| *Or, fell.*

[m] Gaue her power to speake.

[n] Since thou hast bene my master.

[o] For whose eyes the Lord doeth not open, they can neither see his danger, nor his louer.

[p] Both thy heart is corrupt, and thine enterprise wicked.

† *Or, leave me, or to meete me.*

† *Ebr. f will returne to me.*

[q] Because his heart was euill, his chastisement was renewed, that he should not pretend ignorance.

[r] Neere the place where the Israelites camped.

f Of my selfe I can speake nothing: onely what God geveth: that will I vtter, seeme it good or bad

|| Or, of Arestes: or, a populous citie

38 And Balaam made answere vnto Balak, Lo, I am come vnto thee, and can I now say any thing at all? the word that God putteth in my mouth, that shall I speake.

39 So Balaam went with Balak, and they came vnto the city of || Huzoth.

40 Then Balak offered bullockes, and sheepe, and sent *thereof* to Balaam, and to the princes that were with him.

41 And on the morrow Balak tooke Balaam, and brought him vp into the high places of [e] Baal, that thence hee might see the vtmost part of the people.

e Where the idole Baal was worshipped.

CHAP. XXIII.

1 Balaam causeth seuen Altars to be built. 5 God teacheth him what to answere. 8 Iustifiedd of cursing bee blesseth Israel. 19 God is not like man.

AND Balaam said vnto Balak, Build me here seuen Altars, and prepare me here seuen bullockes, and seuen rammes.

2 And Balak did as Balaam said, and [a] Balak and Balaam offered on *euery* altar a bullocke and a ramme.

a For amongst the Gentiles the kings oftimes vsed to sacrifice, as did the Priests.

3 Then Balaam said vnto Balak, Stand by thy burnt offering, and I will goe, if so be that the Lord will come *and* meete me: and whatsoeuer he sheweth me, I will tell thee: so he || went forth alone.

|| Or, went vp hiere.

4 And God [b] met Balaam, and *Balaam* said vnto him, I haue prepared seuen altars, and haue offered vpon *euery* altar a bullocke and a ramme.

b Appeared vnto him.

5 And the Lord [c] put an answere in Balaams mouth, and said, Goe againe to Balak, and say on this wise.

c Taught him what to say.

6 So when hee returned vnto him, loe, hee stood by his burnt offering, hee and all the princes of Moab.

7 Then hee vttered his || parable, and sayd, Balak the king of Moab hath brought mee from || Aram out of the mountaines of the East, *saying*, Come, curse Iaakob for my sake: come, and [d] detest Israel.

|| Or, prophecie.

|| Or, Syria.

d Cause that all men may hate and detest them.

8 How shall I curse, where God hath not cursed? or how shall I detest, *where* the Lord hath not detested?

9 For from the top of the rocks I did see him, and from the hils I did behold him: loe, the people shall dwell by themselues, and shall not be reckoned among the [e] nations.

e But shall haue religion and lawes apart.

10 Who can tell the || dust of Iaakob, and the number of the fourth part of Israel? Let me [g] die the death of the righteous, and let my last end be like his.

|| The infinite multitude, as the dust of the earth.

g The feare of Godsiudgement caused him to wish to be toyned to the houshold of Abraham: thus the wicked haue their consciences wounded when they consider Godsiudgements.

11 Then Balak said vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered, and said, Must I not take heede to speake that, which the Lord hath put in my mouth?

13 And Balak said vnto him, Come, I pray thee, with me vnto another place, whence thou mayest see them, and thou shalt see but the vtmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 ¶ And he brought him into || Sede-sophim to the top of Pisgah, and built seuen altars, and offered a bullocke and a ramme on *euery* altar.

|| Or, into the field of shewes that spied: to wit, lest the enemie should approch.

15 After, he said vnto Balak, Stand here by thy burnt offering, and I will meet *the Lord* yonder.

16 And the Lord met Balaam, and * put an answere in his mouth, and said, Goe againe vnto Balak, and say thus.

* Chap. 22. 35.

17 And when hee came to him, behold, hee stood by his burnt offering, and the princes of Moab with him: so Balak said vnto him, What hath the Lord said?

18 And he vttered his parable, and said, Rise vp Balak, and heare, hearken vnto me, thou sonne of Zippor.

19 [h] God *is* not *as* man, that he should lie, neither *as* the sonne of man, that hee should repent: hath he said, and shall he not doe it? and hath he spoken, and shall he not accomplish it?

h Gods enemies are compelled to confesse that his gouernment is iust, constant, and without change or repentance.

20 Behold, I haue receiued *commandement* to blesse: for he hath blessed, and I cannot alter it.

21 Hee seeth none iniquitie in Iaakob, nor seeth no transgression in Israel: the Lord his God *is* with him, and the || ioyfull shout of a King *is* among them.

|| They triumph as victorious Kings ouer their enemies.

22 God brought them out of Egypt: their strength *is* as an vnicorne.

23 For *there is* no sorcerie in Iaakob, nor soothsaying in Israel. [k] according to this time it shall be said of Iaakob and of Israel, What hath God wrought?

k Considering what God shall worke this time for the deliuerance of his people, all the world shall wonder.

24 Behold, the people shall rise vp as a lion, and lift vp himselfe as a yong lion: hee shall not lie downe till hee eate of the pray, and till hee drinke the blood of the slaine.

25 ¶ Then Balak said vnto Balaam, Neither curse, nor blesse them at all.

26 But Balaam answered, and said vnto Balak, Tolde not I thee, saying, All that the Lord speaketh, that must I doe?

27 ¶ Againe Balak said vnto Balaam, Come, I pray thee, I wil bring thee vnto another place, if so bee it will please God, that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Iesthmon.

29 Then Balaam said vnto Balak, Make mee here seuen altars, and prepare me here seuen bullockes, and seuen rammes.

30 And Balak did as Balaam had said, and offered a bullocke and a ramme on *euery* altar.

CHAP. XXIIII.

5 Balaam prophecieth of the great posperitie that should come vnto Israel: 17. Also of the comming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

WHen Balaam saw that it pleased the Lord to blesse Israel, then he went not, * as certaine times before, to set diuinations, but set his face toward the [a] wildernesse.

* Chap. 23. 3-15.

a Where the Israelites camped.

2 And Balaam lift vp his eyes, & looked vp on Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 * And hee vttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes [b] were shut vp, hath said,

* Chap. 23. 7. 18.

b His eyes were shut vp before in respect of the cleare visions which he saw after: some reade were open.

4 Hee hath said, which heard the wordes of God, and saw the vision of the Almightie, and [c] falling *in a trance* had his eyes opened:

c Though he lay as in a sleepe, yet the eyes of his mind were open.

5 ¶ How goodly are thy tents, O Iaakob, *and* thine habitations, O Israel!

|| Or, tentes.

6 As the valleys are they stretched foorth, as gardens by the riuers side, as the || aloe trees which the Lord hath planted, as the cedars beside the waters.

d His prosperitie and posteritie shall be very great.

7 The [d] water droppeth out of his bucket, and his

his seed *shalbe* in many waters, and his king shall be higher then [c] Agag, and his kingdome shall be exalted.

8 God brought him out of Egypt: his strength *shalbe* as an vncorne: he shall eate the nations his enemies, and bruise their bones, and shoote them thorow with his arrowes.

9 *He coucheth, *and* lyeth downe as a young lion, and as a lion: who shall stirre him vp? blessed is hee that blesseth thee, and cursed is hee that curseth thee.

10 Then Balak was very angry with Balaam, and [f] smote his hands together: so Balak said vnto Balaam, I sent for thee to curse mine enemies, and beholde, thou hast blessed them now three times.

11 Therfore now flee vnto thy place I thought surely to promote thee vnto honour: but loe, the [g] Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Tolde I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of siluer and gold, I cannot passe the commaundement of the Lord, to doe *either* good or bad of mine owne mind? what the Lord shall command, that same will I speake.

14 And now behold, I goe vnto my people: come, I will aduertise [†] [h] thee what this people shall doe to thy folke in the latter dayes.

15 And he vttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes were shut vp, hath said,

16 He hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almightie, and falling *in a trance* had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not neere: there shall come a [i] Starre of Iaakob, and a Scepter shall rise of Israel, and shall smite the [k] coastes of Moab, and destroy all the sonnes of [l] Sheth.

18 And Edom shalbe possessed, and Seir shalbe a possession to their enemies but Israel shall doe valiantly.

19 Hee also that shall haue dominion *shall bee* of Iaakob, and shall destroy the remnant of the [m] citie.

20 ¶ And when he looked on Amalek, he vttered his parable, and said, Amalek *was* the [n] first of the nations: but his latter end *shall come* to destruction.

21 And hee looked on the || Kenites, and vttered his parable, and said, Strong is thy dwelling place, and [o] put thy nest in the rocke.

22 Neuertheless, || the Kenite shall be spoiled vntill Asshur carry thee away captiue.

23 Againe hee vttered his parable, and said, Alas, [p] who shall liue when God doeth this?

24 The ships also shall *come* from the coastes of [q] Chittim, and subdue Asshur, and shall subdue Eber, and [r] hee also *shall come* to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commaundeth to kill the Midianites.

NOw whiles Israel abode in *Shittim, the people began to commit whoredome with the [a] daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel [b] coupled himselfe vnto Baal-Peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord said vnto Moses, * Take all the heads of the people, & hang them vp || before the Lord [c] against the Sunne, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Euery one slay his [d] men that were ioyned vnto Baal Peor.

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, [e] who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest saw it, hee rose vp from the middes of the Congregation, and tooke a || speare in his hand,

8 And followed the man of Israel into the tent, and thrust them both thorow: *to wit*, the man of Israel, and the woman, || thorow her belly: so the plague ceased from the children of Israel.

9 * And there died in that plague foure and twentie thousand.

10 Then the Lord spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee [f] was zealous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie.

12 Wherefore say *to him*, Behold, * I giue vnto him my couenant of peace,

13 And he shall haue it, and his seed after him, *euen* the couenant of the Priests office for euer, because hee was zealous for his God, and hath made an [g] atonement for the children of Israel.

14 And the name of the Israelite *thus* slaine, which was killed with the Midianitish woman, *was* Zimri the sonne of Salu, prince of the family of the Simeonites.

15 And the name of the Midianitish woman that was slaine, *was* Cozbi the daughter of Zur, who *was* head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lord spake vnto Moses, saying,

17 * Vexe the Midianites, and smite them:

18 For they trouble you with their [h] wiles, wherwith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

2 The Lord commaundeth to number the children of Israel by the plaine of Moab from twenty yeeres old and vpward. 57 Iudas nites and their families. 64 None of them was numbered in Sinai, or into Canaan, saue Caleb and Iosue.

AND so after the [a] plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation

*Chap.33.49.

a With the women.

b Worshipped the idole of the Moabites, which was in the hill Peor.

*Deut.4.3. Iosh. 22.17.

|| Or to the Lord.

c Openly in the sight of all.

d Iudges, to see execution done of them that are vnder his charge.

e Repenting that they had offended God.

*Psal.106.30. 1.Mac.2.54.

†Or, iauelin.

|| Or, in her tent.

*1.Cor.10.8.

*Psal.106.30.

f He was zealous to maintaine my glory.

*Eccles.45.24. 1.Mac.2.54.

g Hath pacified Gods wrath.

|| Ebr. in the house of the father.

*Chap.31.2.

h Leading you to commit both corporall and spirituall fornication by the counsel, Chap.31.16. Reuel.2.14.

a Which came for their whoredome and idolatry.

Chap.1.3. of the children of Israel, from twentie yere old, and aboue throughout their fathers houses, all that goe forth to warre in Israel.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden b *toward* Iericho, saying,

b Where the riuer is neere to Iericho.

4 From twentie yeere olde and aboue, *ye shall number the people,* as the * Lord had commaunded Moses and the children of Israel, when they came out of the land of Egypt.

*Chap.1.1.

5 ¶ * Reuben the first borne of Israel: the children of || Reuben *were:* Hanoch, *of whom came* the family of the Hanochites, *and* of Pallu the family of the Palluites:

*Gene.46.8.exod.6.14. chron.5.1. || Reuben.

6 Of Hesron, the family of the Hesronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fourtie thousand, seuen hundred and thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the Congregation, and * stroue against Moses and against Aaron, in the c assembly of Korah, when they stroue against the Lord.

* Chap.16.2. c In that rebellion whereof Korah was head.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundred and fiftie men, who were d for a signe:

d That is, for an example that other should not murmure and rebel against Gods ministers.)

11 Notwithstanding, *all* the sonnes of Korah died not.

12 ¶ And the children of || Simeon after their families *were:* Nemuel, *of whom came* the family of the Nemuelites: of Iamin, the family of the Iaminites: of Iachin, the family of the Iachinites:

|| Simeon.

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand, and two hundred.

|| Gad.

15 ¶ The sonnes of || Gad after their families, *were:* Zephon, *of whom came* the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and fiue hundred.

|| Iudah.

19 ¶ The sonnes of || Iudah, Er and Onan: but Er and Onan died in the land of e Canaan.

e Before Iaakob went into Egypt, Gen 38.3,7,10. and 46.12.

20 So were the sonnes of Iudah after their families: of Shelah *came* the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sonnes of * Pharez *were:* of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.

*Gene.46.12.

22 These are the families of Iudah after their numbers, seuenty and sixe thousand, and fiue hundreth.

|| Issachar.

23 ¶ The sonnes of || Issachar after their families *were:* Tola, *of whom came* the family of the Tolaites: of Pua, the family of the Punites:

24 Of Iashub, the family of the Iashubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar, after their numbers, threescore and foure thousand and three hundred.

|| Zebulun.

26 The sonnes of || Zebulun, after their families *were:* of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Iahleel, the family of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, threescore thousand and fiue hundred.

28 ¶ The sonnes of Ioseph after their families, *were:* || Manasseh and Ephraim.

|| Manasseh.

29 The sonnes of Manasseh *were:* of * Machir, the family of the Machirites: and Machir begate Gilead: of Gilead *came* the family of the Gileadites.

* Iosh. 17.1.

30 These are the sonnes of Gilead: *of* Iezer, the family of the Iezerites: of Helek the family of the Helekites.

31 Of Asriel, the family of the Asrielites: of Shechem, the family of the Shechemites.

32 Of Shemida, the family of the Shemidaites: of Hepher, the family of the Hepherites.

33 ¶ And * Zelophehad the son of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

* Chap.27.1.

34 These are the families of Manasseh, and the number of them, two and fiftie thousand, and seuen hundred.

35 ¶ These are the sonnes of || Ephraim after their families: of Shuthelah, *came* the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

|| Ephraim.

36 And these are the sonnes of Shuthelah: of Eran the family of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two & thirty thousand and fiue hundred: these are the sonnes of Ioseph after their families.

38 ¶ *These are* the sonnes of || Beniamin after their families: of Bela, *came* the family of the Belaites: of Asbbel the family of the Asbbelites: of Ahiram, the family of the Ahiramites:

|| Beniamin.

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sonnes of Bela, were Ard and Naaman: *of Ard came* the family of the Ardites, of Naaman, the family of the Naamites.

41 These are the sonnes of Beniamin after their families, and their numbers, fiue and fortie thousand and sixe hundred.

42 ¶ These are the sonnes of || Dan after their families: of Shuham *came* the family of the Shuhamites: these are the families of Dan after their households.

|| Dan.

43 All the families of the Shuhamites *were* after their numbers, threescore and foure thousand, and foure hundred.

44 ¶ The sonnes of || Asher after their families, *were:* of Iimnah, the family of the Iimnites: of Isui, the family of the Isuites: of Beriah, the family of the Beriites.

|| Asher.

45 The sonnes of Beriah, *were:* of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fiftie thousand and foure hundred.

48 ¶ The sonnes of || Naphtali, after their families

|| Naphtali.

milies were: of Iahzeel, the families of the Iahzeelites: of Guni, the family of the Gunites.

49 Of Iezer, the family of the Izrites: of Shillem, the family of the Shillemites.

50 These are the families of Naphtali according to their housholdes, and their number, fiue and fortie thousand, and foure hundred.

51 These are the [e] numbers of the children of Israel: sixe hundred and one thousand, seuen hundred and thirtie.

52 ¶ And the Lord spake vnto Moses, saying,

53 Vnto these the land shall be diuided for an inheritance, according to the number of [‖] names.

54 * To many thou shalt giue the more inheritance, and to fewe thou shalt giue lesse inheritance: to euery one according to his number shal be giuen his inheritance.

55 Notwithstanding, the land shalbe * diuided by lot: according to the names of the tribes of their fathers they shall inherite:

56 According to the lot, shall the possession thereof be diuided betweene many and few.

57 ¶ * These also are the numbers of the Leuites after their families: of Gershon, came the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These are the families of Leui, the family of the Libnites: the family of the Hebronites: the family of the Mahlites: the family of the Mushites: the family of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called * Iochebed, the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram, Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu died, because they offered strange fire vnto the Lord.

62 And their number were three and twentie thousand, all males from a moneth olde & aboue, for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moses and Eleazar the Priest, which numbred the children of Israel in the plaine of Moab, neere Iorden, toward Iericho.

64 And among these there was not a man of them, [g] whom Moses and Aaron the Priest numbred, when they told the children of Israel in the wildernesse of Sinai.

65 For the Lord said of them, * They shall die in the wildernesse: so there was not left a man of them, saue Caleb the sonne of Iephunneh, and Iosh. the sonne of Nun.

CHAP. XXVII.

1 *The law of the heritage of the daughters of Zelophehad.* 12 *The land of promise is shewed vnto Moses.* 16 *Moses prayeth for a gouernour to the people.* 18 *Iosh. is appointed in his stead.*

THen came the daughters of * Zelophehad, the sonne of Hepher, the sonne of Gilead, the son of Machir, the sonne of Manasseh, of the family of Manasseh, the sonne of Ioseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

2 And stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of the Congregation, saying,

3 Our father * died in the wildernesse, and hee was not among the assembly of them that were assembled against the Lord in the companie of Korah, but died in his [a] sinne, and had no sonnes.

4 Wherefore should the name of our father bee taken away from among his family, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their [b] cause before the Lord.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die, and haue no sonne, then yee shall turne his inheritance vnto his daughter.

9 And if hee haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his family, and he shal possesse it: and *thu* shalbe vnto the children of Israel a law of [c] iudgement, as the Lord hath commanded Moses.

12 ¶ Againe the Lord said vnto Moses, * Goe vp into this mount of Abarim, & behold the land which I haue giuen vnto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

14 For yee were * disobedient vnto my word in the desert of Zin, in the strife of the assembly, to sanctifie mee in the waters before their eyes: * That is the water of ‖ Meribah in Kadesh, in the wildernesse of Zin.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the [d] spirits of all flesh appoint a man ouer the Congregation,

17 Who may [e] goe out and in before them and leade them out and in, that the Congregation of the Lord be not as sheepe, which haue not a shepheard.

18 And the Lord said vnto Moses, Take thee Iosh. the sonne of Nun, in whom is the Spirit, and [f] put thine hands vpon him,

19 And set him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight,

20 And [g] giue him of thy glory, that all the congregation of the children of Israel may obey.

21 And he shal stand before Eleazar the Priest, who shall aske counsell for him * by the [h] iudgement of Vrim before the Lord: at his word they shall goe out, and at his word they shall come in, *both* hee, and all the children of Israel with him, and all the Congregation.

22 So Moses did as the Lord had commanded him, and hee tooke Iosh. and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a [i] charge, as the Lord had spoken by the hand of Moses.

CHAP. XXVIII.

1 *The daily sacrifice.* 9 *The sacrifice of the Sabbath.* 11 *Of the moneth.* 16 *Of the Passouer.* 26 *Of the first fruits.*

And

[e] This is the third time that they are numbred.

[‖] *Or, persons.*

* *Chap. 33. 54.*

* *Iosh. 11. 23. and 14. 2.*

* *Exod. 6. 16, 17, 18, 19. verses.*

* *Exod. 2. 2.* and *6. 20.*

* *Leuit. 10. 2. chap. 3. 4. 1. chron. 24. 2.*

[g] Wherein appeareth the great power of God, that so wonderfully increased his people.

* *Chap. 14. 28, 29. 1. cor. 10. 5, 6.*

* *Chap. 26. 33* and *36. 11. Iosh. 17. 3.*

* *Chap. 14. 35. 1. cor. 10. 6, 11.*

[a] According as all men die, for as much as they are sinners.

[b] That is, their matter to be iudged, to know what he should determine as he did all hard matters.

[c] Meaning, an ordinance to iudge by.

* *Deut. 32. 49.*

* *Chap. 20. 24.*

* *Chap. 20. 12.*

* *Exod. 17. 7.*

‖ *Or, strife.*

[d] Who as he hath created, so he gouerneth the hearts of all men.

[e] That is, gouerne them and doe his dutie, 2. 2. Chron. 1. 10.

[f] And so appoint him gouernour.

[g] Commend him to the people as ancetor the office, and appointed by God.

* *Exod. 28. 30.*

[h] According to his office: signifying that the ciuill magistrate could execute nothing but that which he knew to be the will of God.

[i] How he should gouerne himselfe in his office.

AND the Lord spake vnto Moses, saying,
2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto mee in their due season mine offering, *and* [a] my bread for my sacrifices made by fire for a sweete sauour vnto me.
3 Also thou shalt say vnto them, * This is the offering made by fire, which yee shall offer vnto the Lord, two lambes of a yeere old without spot daily for a continuall burnt offering.
4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.
5 * And the tenth part of an Ephah of fine floure for a * meate offering, mingled with the fourth part of an * Hin of beaten oyle.
6 *This shall be* a daily burnt offering, as was made in the mount Sinai for a sweet sauour: *it is a* sacrifice made by fire vnto the Lord.
7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offring vnto the Lord.
8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare *this* [b] *for* an offering made by fire of sweete sauour vnto the Lord.
9 ¶ But on the Sabbath day *ye shall offer* two lambs of a yeere old without spot, and two [c] tenth deales of fine floure for a meate offering mingled with oyle, and the drinke offering thereof.
10 *This is* the burnt offering of euery Sabbath, beside the [d] continuall burnt offering, and drinke offering thereof.
11 ¶ And in the beginning of your moneths, ye shall offer a burnt offering vnto the Lord, two yong bullockes, and a ramme, and seuen lambes of a yeere old without spot,
12 And three tenth deales of fine floure for a meat offring mingled with oyle for one bullock, and two tenth deales of fine floure for a meat offering, mingled with oyle for one ramme.
13 And a tenth deale of fine floure mingled with oyle for a meate offering vnto one lambe: for a burnt offering of sweet sauour: *it is* an offering made by fire vnto the Lord.
14 And their drinke [e] offrings shalbe halfe an Hin of wine vnto one bullocke, and the third part of an Hin vnto a ramme, and the fourth part of an Hin vnto a lambe: this is the burnt offering of euery moneth throughout the moneths of the yeere.
15 And one hee goat for a sinne offering vnto the Lord shall be prepared, besides the continuall burnt offering, and his drinke offering.
16 * Also the foureteenth day of the first moneth *is* the Passeouer of the Lord.
17 And in the fifteenth day of the same moneth *is* the feast: seuen dayes shall vnleauened bread be eaten.
18 In the * first day *shall be* an holy [f] conuocation, ye shall doe no seruile worke *therein*.
19 But yee shall offer a sacrifice made by fire for a burnt-offering vnto the Lord, two yong bullocks, one ramme, and seuen lambs of a yeere old: see that they be without blemish.
20 And their meate offering *shall bee* of fine floure mingled with oyle: three tenth deales shall yee prepare for a bullocke, and two tenth deales for a ramme:
21 One tenth deale shalt thou prepare for euery lambe, *euen* for the seuen lambes.
22 And an hee goate for a sinne offering, to make an atonement for you.
23 Ye shal prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.
24 After this maner ye shall prepare throughout all the seuen dayes, for the [g] maintaining of the offering made by fire for a sweete sauour vnto the Lord. It shall be done beside the continuall burnt offering, and drinke offering thereof.
25 And in the seuenth day ye shal haue an holy conuocation, *wherein* yee shall doe no seruile worke.
26 ¶ Also in the day of your first fruites, when yee bring a new meat offering vnto the Lord, according to your weeks ye shal haue an holy conuocation, and ye shall doe no seruile worke *mit:*
27 But yee shall offer a burnt offering for a sweet sauour vnto the Lord, two yong bullocks, a ramme, and seuen lambes of a yeere old,
28 And their meat offring of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,
29 And one tenth deale vnto euery lambe, throughout the seuen lambes.
30 And an hee goate to make an atonement for you:
31 (Ye shal do *this* besides the continuall burnt offering, and his meat offring:) † see they be without blemish, with their drinke offerings.

CHAP. XXIX.

1 Of the three principall feastes of the seuenth moneth, to wit, the feast of trumpets. 7 The feast of reconciliation, 12 And the feast of Tabernacles.

MOreouer, in the first *day* of the [a] seuenth moneth ye shall haue an holy conuocation: yee shall doe no seruile worke *therein*: * it shall bee a day of blowing the trumpets vnto you.
2 And yee shall make a burnt offering for a sweet sauour vnto the Lord: one yong bullocke, one ramme, *and* seuen lambes of a yeere old without blemish.
3 And their meat offering *shalbe* of fine floure mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,
4 And one tenth deale vnto one lambe, for the seuen lambes,
5 And an hee goat for a sinne offring to make an atonement for you,
6 Beside the burnt offring of the [b] moneth, and his meat offring, & the continuall [c] burnt offring, and his meat offering and the drinke offerings of the same, according to their maner, for a sweet sauour: it *is* a sacrifice made by fire vnto the Lord.
7 ¶ * And ye shal haue in the tenth *day* of the seuenth moueth, an holy [d] conuocation: and yee shall * humble your soules, *and* shall not doe any worke *therein*:
8 But ye shal offer a burnt offering vnto the Lord for a sweete sauour: one young bullocke, a ramme, and seuen lambes of a yeere old: see they be without blemish.
9 And their meat offering shalbe of fine floure mingled with oyle, three tenth deales to a bullocke, *and* two tenth deales to a ramme,
10 One tenth deale vnto euery lambe, throughout the seuen lambes,
11 An hee goat for a sinne offring, (beside the sin offering to make the atonement, and the continual [c] burnt offring, & the meat offring thereof) and

[a] By bread, hee meaneth all maner of sacrifice.
[b] * Exod. 29. 38.
* Exod. 16. 36.
* Leuit. 2. 1.
* Exod. 29. 40.
[b] The meate offering and drinke offering of the euening sacrifice.
[c] Of the measure Ephah.
[d] Which was offered euery day at morning and at euening.
[e] That is, the wine that shalbe powred vpon the sacrifice.
* Exod. 12. 18. and 23. 15. Leuit. 23. 5.
[f] Or, solemne assembly.
† Ebr. bread.
[g] In counting seuen weekes from the Passeouer to Whitsuntide, as Leuit. 23. 15.
† Ebr. they shalbe to you.
[a] Which conteineth part of September, and part of October.
* Leuit. 23. 24.
[b] Which must be offered in the beginning of euery moneth.
[c] Which is for morning and euening.
* Leuit. 16. 30, 31. and 23. 27.
[d] Which is the feast of reconciliation.
* Leuit. 16. 29.
[e] That is, offered euery morning and euening.

and their drinke offerings.

12 ¶ And in the fifteenth day of the seuenth moneth, ye shall haue an [i] holy conuocation: ye shall doe no seruile worke therein, but yee shall keepe a feast vnto the Lord seuen dayes.

13 And ye shall offer a burnt offering for a sacrifice made by fire for a sweete sauour vnto the Lord, thirteene yong bullockes, two rammes, and fourteene lambes of a yeere olde: they shall bee without blemish.

14 And their meate offering shall bee of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goat for a sinne offering, besides the continuall burnt offering, his meat offering, and his drinke offering.

17 ¶ And the || second day ye shall offer twelue yong bullockes, two rammes, fourteene lambes of a yeere olde without blemish,

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goat for a sinne offering, (besides the continuall burnt offering and his meate offering) and their drinke offerings.

20 ¶ Also the || third day ye shall offer eleuen bullockes, two rammes, and fourteene lambes of a yeere olde without blemish,

21 With their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes, after their number, according to the [g] maner,

22 And an hee goat for a sinne offering, besides the continuall burnt offering, and his meat offering and his drinke offering.

23 ¶ And the || fourth day ye shall offer ten bullockes, two rammes, and fourteene lambes of a yeere olde without blemish.

24 Their meat offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goat for a sinne offering, besides the continuall burnt offering, his meate offering and his drinke offering.

26 ¶ In the || fifth day also ye shall offer nine bullockes, two rammes, and fourteene lambes of a yeere olde without blemish.

27 And their meate offering and their drinke offrings for the bullocks, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meat offering, and his drinke offering.

29 ¶ And in the || sixth day ye shall offer eight bullockes, two rammes, and fourteene lambes of a yeere olde without blemish,

30 And their meat offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

31 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offerings.

32 ¶ In the || seuenth day also ye shall offer seuen bullockes, two rammes, and fourteene lambes of a yeere olde without blemish,

33 And their meat offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

35 ¶ In the || eight day, yee shall haue * a solemne assembly: yee shall doe no seruile worke therein,

36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweet sauour vnto the Lord, one bullocke, one ramme, and seuen lambes of a yeere olde without blemish.

37 Their meat offering and their drinke offerings for the bullocke, for the ramme, and for the lambes, according to their number, after the maner,

38 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meat offering, and his drinke offering.

39 These things ye shall doe vnto the Lord in your feastes, beside your [h] vowes, and your free offerings, for your burnt offerings, and for your meat offerings, and for your drinke offerings, and for your peace offerings.

i Meaning, the feast of the Tabernacles.

|| The second day of the feast of the Tabernacles.

|| The third day.

g According to the ceremonies appointed thereunto.

|| The fourth day.

|| The fifth day.

|| The sixth day.

|| The seuenth day.

|| The eight day.

* Leuit. 23. 36.

h Besides the sacrifices that you shall vow or offer of your own mindes.

CHAP. XXX.

3 Concerning vowes 4 The vow of the maide, 7 Of the wife, 10 Of the widow, or diuorced.

THen Moses spake vnto the children of Israel according vnto all that the Lord had commanded † him.

2 Moses also spake vnto the heads of the tribes [a] concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoeuer voweth a vow vnto the Lord, or sweareth an oth to bind him † selfe by a bond, hee shall not † breake his promise, but shall doe according to all that proceedeth out of his mouth.

4 If a woman also vow a vow vnto the Lord, and binde her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith shee hath bound her selfe, and her father hold his [b] peace concerning her, then all her vowes shall stand, and euery bond, wherewith she hath bound her selfe, shall stand.

6 But if her father [c] disallow her the same day that he heareth all her vowes and bonds, wherewith she hath bound her selfe, they shall not bee of value, and the Lord will forgiue her, because her father disallowed her.

7 And if she haue an husband when she voweth or [d] pronounceth *ought* with her lips, wherewith she bindeth her selfe,

8 If her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vow shall stand, and her bonds wherewith she bindeth her selfe shall stand in effect.

9 But if her husband disallow her the same day that he heareth it, then shal he make her vow which she hath made, and that that she hath pronounced with her lips, wherewith shee bound her [e] selfe, of none effect: and the Lord will forgiue her.

10 But euery vow of a widow, and of her that is diuorced (wherewith she hath bound herselfe) shall stand in [f] effect with her.

11 And

† Ebr. Moses.

a Because they might declare them to the Israelites.

† Ebr. his soule.

† Ebr. violate his word.

b For in so doing he doeth approue her.

c By not approuing or consenting to her vow.

d Either by other, or solemne promise.

e For she is in subiection of her husband, and can perform nothing without his consent.

f For they are not vnder the authoritie of the man.

11 And if she vowed in her husbands g house, or bound her selfe streitly with an othe,
12 And her husband hath heard it, and helde his peace concerning her, not disallowing her, then all her vowes shall stand, and euery bond, wherewith shee bound her selfe, shall stand in effect.
13 But if her husband disanulled them the same day that hee heard them, nothing that proceeded out of her lippes concerning her vowes or concerning † her bondes, shall stand in effect: for her husband hath disanulled them: and the Lord will forgiue her.
14 So euery vow, and euery othe or bond, made to h humble the soule, her husband may stablish it, or her husband may breake it.
15 But if her husband hold his peace concerning her from i day to day, then he stablisheth all her vowes and all her bondes which shee hath made: hee hath confirmed them because hee held his peace concerning her the same day that hee heard them.
16 But if he k breake them after that hee hath heard them, then shall he beare her iniquitie.
17 These are the ordinances which the Lord commanded Moses betweene a man and his wife, and betweene the father and his daughter, being yong in her fathers house.

g Her husband being aliue.

† Ebr. the bonds of her soule.

h To mortifie her selfe by abstinence or other bodily exercise.

i And warne her not the same day that he heareth it, as verse 9.

k Not the same day he heard them but some day after, the sinne shall be imputed to him and not to her.

CHAP. XXXI.

8 Fiue kings of Midian and Balaam are slaine. 18 Onely the maides are reserued aliue. 27 The pray is equally diuided. 50 A present giuen of Israel.

A Nd the Lord spake vnto Moses, saying,
2 *Reuenge the children of Israel of the Midianites, and afterward shalt thou be * gathered vnto thy people.
3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them go against Midian to execute the vengeance of the Lord a against Midian.
4 A thousand of euery tribe throughout all the tribes of Israel shall ye send to the warre.
5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto the warre, of euery tribe a thousand.
6 And Moses sent them to the warre, *euen* a thousand of euery tribe, and *sent* them with b Phinehas the sonne of Eleazar the Priest to the war: and the holy instruments, that is, the trumpets to blow *were* in his hand.
7 And they warred against Midian, as the Lord had commanded Moses, and slewe all the males.
8 They slew also the kings of Midian among them that were slaine: * Eui and Rekem, and Zur, and Hur, and Reba fiue kings of Midian, and they slew c Balaam the sonne of Beor with the sword:
9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoiled all their cattell, and all their flockes, and all their goods.
10 And they burnt all their cities, wherein they dwelt, and all their || villages with fire.
11 And they tooke all the spoile and all the pray *both* of men beasts.
12 And they brought the d captiues and that which they had taken, and the spoile vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iorden *toward* Iericho.
13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation, went out of the campe to meet them.
14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre and battell.
15 And Moses said vnto them, What? haue ye saued all the e women?
16 Behold, * these caused the children of Israel through the f counsell of Balaam, to commit a trespasse against the Lord, f as concerning Peor, and there came a plague among the Congregation of the Lord.
17 Now therefore, * slay all the males among the g children, and kill all the women that haue knowen man by carnall copulation.
18 But all the women children that haue not knowen carnall copulation, keepe aliue for your selues.
19 And ye shall remaine without the hoste seuen dayes, all that haue killed any person, * and all that haue touched any dead, *and* purifie both your selues and your prisoners the third day, and the seuenth.
20 Also ye shall purifie euery garment, and all that is made of skinnes, and all worke of goates haire, and all things made of wood.
21 ¶ And Eleazar the Priest said vnto the men of warre, which went to the battell, This is the ordinance || of the Lawe which the Lord * commanded Moses.
22 As for golde, and siluer, brasse, yron, tinne, and lead:
23 *Euen* all that may abide the fire, yee shall make it goe thorow the fire, and it shalbe cleane: yet, it shalbe h purified with * the water of purification: and all that sufferetb not the fire, ye shall cause to passe by the i water.
24 Ye shal wash also your clothes the seuenth day, and ye shalbe cleane: and afterward yee shall come into the hoste.
25 ¶ And the Lord spake vnto Moses, saying,
26 Take the summe of the pray that was taken, *both* of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.
27 And diuide the pray || betweene the souldiers that went to the warre, and all the Congregation.
28 And thou shalt take a tribute vnto the Lord of the k men of war which went out to battel: one person of fiue hundred, *both* of the persons and of the beeues, and of the asses, and of the sheepe.
29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, *as* an heaue offring of the Lord.
30 But of the halfe of the children of Israel, thou shalt take l one, taken out of fiftie, *both* of the persons, of the beeues, of the asses, and of the sheepe, *euen* of all the cattell, and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.
31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.
32 And the bootie, *to wit*, the rest of the pray which the men of war had spoyled, was sixe hundred seuentie and fiue thousand sheepe.
33 And seuentie and two thousand beeues.

34 And

*Chap. 25. 17.
* Chap. 27. 13.

a As he had commanded, Chap. 25. 17. declaring also that the iniury done against his people, is done against him.

b For his great zeale that he bare to the Lord, Chap. 25. 13.

* Iosh. 13. 21.

c The false prophet, who gaue counsell how to cause the Israelites to offend their God.

|| Or, palaces and gorgeous buildings.

d As the women and little children.

e Asthough he said, Ye ought to haue spared none.
* Chap. 25. 2.
1 Pet. 2. 15.

f For worshipping of Peor.
* Iudg. 21. 11.

g That is, all the men children.

* Chap. 19. 12.

|| Or, contained in the law.
* Chap. 19. 12.

h The third day, and before it be molten.
* Chap. 19. 9.

i It shall be washed.

|| The pray is first diuided equally among all.

k Of the pray that falleth to the souldiers.

l The Israelites which had not been at warre, of euery fiftieth payd one to the Lord: and the souldiers one of euery fiue hundreth.

34 And threescore and one thousand asses.
35 And two and thirty thousand persons in all, of women that had † lien by no man.
36 And the halfe, *to wit*, the part of them that went out to war, touching the number of sheepe, was three hundreth seuen and thirtie thousand, and fiue hundreth.
37 And the [m] Lords tribute of the sheepe was sixe hundreth and seuentie and fiue:
38 And the beeues *were* sixe and thirtie thousand, whereof the Lords tribute *was* seuentie and two.
39 And the asses *were* thirty thousand and fiue hundreth, whereof the Lords tribute *was* threescore and one.
40 And [n] of persons sixteene thousand, whereof the Lords tribute *was* two and thirty persons.
41 And Moses gaue the tribute of the Lordes offering vnto Eleazar the Priest, as the Lord had commanded Moses.
42 And of the [o] halfe of the children of Israel, which Moses diuided from the men of warre,
43 (For the halfe that perteined vnto the congregation, was three hundred thirtie and seuen thousand sheepe and fiue hundreth,
44 And sixe and thirty thousand beeues,
45 And thirty thousand asses, & fiue hundreth,
46 And sixteene thousand persons)
47 Moses, I say, tooke of the halfe that perteined vnto the children of Israel, one taken out of fiftie, *both* of the persons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.
48 ¶ Then the captaines which were ouer thousands of the host, the captains ouer the thousands, and the captaines ouer the hundreths came vnto Moses:
49 And said to Moses, Thy seruants haue taken the summe of the men of warre which are vnder † our authoritie, and there lacketh not one man of vs.
50 [q] We haue therefore brought a present vnto the Lord, what enery man found of iewels of gold, bracelets, and chaines, rings, earerings, and ornaments of the legs, to make an atonement for our soules before the Lord.
51 And Moses and Eleazar the Priest took the gold of them, *and* all wrought iewels.
52 And all the gold of the offering that they offered vp to the Lord (of the captaines ouer thousands and hundreds) *was* sixteene thousand seuen hundred and fiftie shekels.
53 (*For* the men of warre had spoyled, euery man for him [r] selfe)
54 And Moses and Eleazar the Priest tooke the gold of the captaines ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a [s] memoriall of the children of Israel before the Lord.

† *Ebr. not known a bed of mam.*
m This is the portion that the souldiers gaue to the Lord.
n Meaning of the maids, and virgins, which had not companied with man.
o Of that part which was giuen vnto them in diuiding the spoile.
p Which had not beene at warre.
† *Ebr. under our hands.*
q The captaines by the free offering acknowledge the great benefit of God in preserving his people.
r And gaue no portion to their captaines.
s That the Lord might remember the children of Israel.

CHAP. XXXII.

1 The request of the Reubenites and Gadites, 16 and their promise vnto Moses. 20 Moses graunteth their request. 33 The Gadites, Reubenites, and half the tribe of Manasseh, conquer and build cities on this side Iorden.

NOw the children of [a] Reuben, and the children of Gad had an exceeding great multitude of cattell: and they saw the land of Iazer, and the land of [b] Gilead, that it was an apt place for cattell.
2 Then the children of Gad, and the children of Reuben came, and spake vnto Moses and to Eleazar the Priest, and vnto the Princes of the Congregation, saying,
3 *The land of* Ataroth, and Dibon, and Iazer, and Nimrah, and Hesbhon, and Elealeh, and Shebam, and Nebo, and Beon,
4 Which countrey the Lord smote before the Congregation of Israel, is a land *meete* for cattell, and thy seruants haue cattell:
5 Wherefore, said they, If wee haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, *and* bring vs not ouer Iorden.
6 And Moses said vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and yee tarry here?
7 Wherefore now † discourage yee the heart of the children of Israel to go ouer into the land, which the Lord hath giuen them?
8 Thus did your fathers, when I sent them from Cadesh-barnea to see the land.
9 For * when they went vp euen vnto the || riuer of Eshcol, and sawe the land, they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had giuen them.
10 And the Lords wrath was kindled the same day, and he did sweare, saying,
11 † None of the men that came out of Egypt, * from twentie yeere old and aboue, shall see the land for the which I sware vnto Abraham, to Izhak, and to Iaakob, because they haue not || wholly followed mee:
12 Except Caleb the sonne of Iephunneh the Kenezite, and Iosha the sonne of Nun: for they haue constantly followed the Lord.
13 And the Lord was very angry with Israel, and made them wander in the wilderness fourty yeeres, vntill all the generation that had done [c] euill in the sight of the Lord, were consumed.
14 And behold, ye are risen vp in your fathers stead *as* an increase of sinfull men still to augment the fierce wrath of the Lord toward Israel.
15 For if ye turne away from following him, hee will yet againe leaue *the people* in the wilderness, and [d] ye shall destroy all this folke.
16 And they went neere to him, and sayd, We will build sheepefolds here for our sheepe, *and* for our cattell, and cities for our children.
17 But wee our selues will bee ready armed *to goe* before the children of Israel, vntill wee haue brought them vnto their [e] place: but our children shall dwell in the defenced cities, because of the inhabitants of the land.
18 We will not returne vnto our houses, vntill the children of Israel haue inherited, euery man his inheritance.
19 Neither wil we inherite with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.
20 ¶ * And Moses sayd vnto them, If yee will doe this thing, and goe armed [f] before the Lord to warre:
21 And will goe euery one of you in harnesse ouer Iorden before the Lord, vntill hee hath cast out his [g] enemies from his sight:
22 And vntill the land bee subdued before the Lord, then yee shall returne and bee innocent toward the Lord, and toward Israel: and this land shall be your possession before the Lord.
23 But if yee will not doe so, behold, yee haue sinned

† *Ebr. breaks.*
* *Chap. 13. 24.*
|| *Or, valley.*
† *Ebr. seed of the men.*
* *Chap. 14. 28, 29.*
|| *Or, perseuered and continued.*
c because they murmured neither would believe their report, which told the trueth as concerning the land.
d By your occasion.
e In the land of Canaan.
* *Iosh. 1. 13.*
f Before the Arke of the Lord.
g That is, the inhabitants of the land.
h The Lord will graunt you this land which you requite, *Iosh. 1. 15.*

sinned against the Lord, and bee sure, that your sinne i will find you out.

i Ye shall assuredly bepunished for your sinne.

24 Build you *then* cities for your children, and folds for your sheepe, and doe that yee haue spoken.

25 Then the children of Gad, and the children of Reuben, spake vnto Moses, saying, Thy seruants will doe as my lord commandeth:

26 Our children, our wiues, our sheep, & al our cattell shall remaine there in the cities of Gilead,

27 But *thy seruants wil goe euery one armed to warre before the Lord for to fight, as my lord saith.

* Iosh. 4.12.

28 So concerning them, Moses k commanded Eleazar the Priest, and Iosh ua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

k Moses gaue charge that his promise made to the Reubenitis, and others, should be performed after his death so that they brake not their.

29 And Moses said vnto them, If the children of Gad, & the children of Reuben wil go with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shal giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the l Lord hath said vnto thy seruants, so will we doe.

l That is, attributed to the Lord which his messenger speaketh.

32 We will go armed before the Lord into the land of Canaan: that the possession of our inheritance *may be* ours on this side Iorden.

33 * So Moses gaue vnto them, *euen* to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the m Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof, and coasts, euen the cities of the countrey round about.

* Deut. 3.12 Iosh. 13.8. and 22.4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Ioth. 10.12. hee speaketh of them that inhabited beyond Iordan.

34 ¶ Then the children of Gad built Dibon, and Ataroth and Aroer,

35 And Atroth, Shophan and Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepefolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah and gaue other names vnto the cities which they built.

39 And the children * of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

* Gen. 50.23.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 * And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them n Hauoth Iair.

* Deut. 3.14.

n That is, the villages of Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah after his owne name.

CHAP. XXXIII.

1 Two and fourty iourneys of Israel are numbred. 52 They are commanded to kill the Canaanites.

THese are the o iourneys of the children of Israel, which went out of the land of Egypt, according to their bands vnder the hand of Moses and Aaron.

o From whence they departed, and whither they came.

2 And Moses wrote their going out by their iourneys, according to the commaundement of the Lord: so the e are the iourneys of their going out.

3 Now they * departed from Rameses the first moneth, *euen* the fifteenth day of the first moneth, on the morrow after the Passeouer: *and* the children of Israel went out with an high hand in the sight of all the Egyptians.

* Exod. 12.37.

4 (For the Egyptians buried all their first borne which the Lord had smitten amongst them vpon their b gods also the Lord did execution)

b Either meaning their idoles, or their men of authority.

5 And the children of Israel remooued from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wilderness.

* Exod. 13.20.

7 And they remooued from Etham, and turned againe vnto c Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

c At the commandement of the Lord, Exod. 14.2.

8 And they departed from before Hahiroth, and * went thorow the middes of the Sea into the wilderness, and went three dayes iourney in the wilderness of Etham, and pitched in Marah.

* Exod. 15.22.

9 And they remooued from Marah, and came vnto * Elim, and in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.

* Exod. 15.27.

10 And they remooued from Elim, and camped by the red Sea.

11 And they remooued from the red Sea, and lay in the * wilderness of Sin.

* Exod. 16.1.

12 And they tooke their iourney out of the wilderness of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooued from Alush, and lay in * Rephidim, where was no water for the people to drinke.

* Exod. 17.1.

15 And they departed from Rephidim, and pitched in the * wilderness of Sinai.

* Exod. 19.1.

16 And they remooued from the desert of Sinai, and pitched in * Kibroth Hattaauah.

* Chap. 11.34.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

* Chap. 11.35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched in Rimmon Parez.

* Chap. 13.1.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remoued from Haradah, and pitched in Makheloth.

26 And they remoued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remooued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And

This Map declareth the way which the Israelites went for the space of forty yeres, from Egypt thorow the wildernesse of Arabia, vntill they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the 42. places where they pitched their Tents, Num. 33. with the obseruation of the degrees, concerning the length and the breadth, and the places of their abode, set out by number.

32 And they remooued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the *wildernesse of Zin, which is Kadesh.

37 And they remooued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (*And Aaron § Priest went vp into mount Hor, at the commandement of the Lord, and died there, in the fortieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the ‡ fift moneth.

39 And Aaron was an hundreth and three and twenty yeere olde, when hee died in mount Hor.

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Israel.)

41 And they departed from mount *Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim, before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the || plaine of Moab, by Iorden *toward* Iericho.

49 And they pitched by Iorden, from Bethieshimoth vnto * Abel-shittim, in the plaine of Moab.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iorden *toward* Iericho, saying,

51 Speake vnto the children of Israel, and say vnto them, * When ye are come ouer Iorden to enter into the land of Canaan,

52 Ye

*Chap.20.22.

*Chap.20.25. *Deut.32.50.

‡ Which the Ebrewes call Ab, and answereth to part of Iuly and part of August.

*Chap.21.1.

*Chap.21.4,10.

*Chap.21.12.

|| Or, field.

*Chap.25.1.

*Deut.7.2. Iosh. 11.11,12.

e Which were set vp in their hie places to worship.

52 Ye shall then driue out all the inhabitants of the land before you, and destroy all their [e] pictures, and breake asunder all their images of metall, and plucke downe all their hie places.

53 And yee shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

54 And yee shall inherit the land by lot, according to your families: *to the more yee shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

*Chap.26.53,54.

55 But if ye wil not driue out the inhabitants of the land before you, then those which yee let remaine of them, shall be * || prickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

*Iosh.23.13. Iudg.2.3. || Or, kennes.

56 Moreouer, it shal come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

3 The coastes and borders of the land of Canaan. 17 Certaine men are assigned to diuide the land.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, When yee come into the land of Canaan, this is the [a] land that shall fall vnto your inheritance: *that is*, the land of Canaan with the coastes thereof.

a Meaning, the description of the land.

3 * And your South quarter shalbe from the wildernes of Zin to the borders of Edom: so that your South quarter shalbe from the salt sea coast Eastward.

*Iosh.15.1.

4 And the border shall compasse you from the South to ||Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

|| Or, ascending vp of scorpions.

5 And the border shall compasse from Azmon vnto the [b] riuer of Egypt, and shall goe out to the Sea.

6 And your West quarter shall bee the great [c] Sea: euen that border shall be your West coast.

7 And this shalbe your North quarter, yee shall marke out your border from the great Sea *vnto* mount [d] Hor.

8 From mount Hor you shall point out till it come vnto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, and goe out at Hazar-enan, this shall bee your North quarter.

10 And yee shall marke out your East quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and goe out at the side of the [e] sea of [e] Chinnereth Eastward.

12 Also that border shall goe downe to Iordan, and leaue at the salt sea: this shall bee your land with the coasts thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to giue vnto nine tribes, and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the houses of their fathers, and the tribe of the children of Gad, according to their fathers houses, and halfe the tribe of Manasseh haue receiued their inheritance.

*Chap.32.33. Iosh.14.2,3.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iordan *toward* Iericho full East.

b Which was Nilus, or as some think, Rhinocorura.

c Which is called Mediterraneum.

d Which is a mountaine neere Tyre and Sidon, and not that Hor in the wildernesse where Aaron died.

e Which in the Gospel is called the lake of Gennazareth.

16 ¶ Against the Lord spake to Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: * Eleazar the Priest, and Iosh ua the sonne of Nun.

*Iosh.19.51.

18 And yee shall take also a [f] prince of euery tribe to diuide the land.

f Ope: the heads or chiefe men of euery tribe.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iepunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel, the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lord commanded to [g] diuide the inheritance vnto the children of Israel, in the land of Canaan.

g And he iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbs. 11 The cities of refuge. 16 The law of manslayer. 30 For one mans witnesse shall no man be condemned.

AND the Lord spake vnto Moses in the plaine of Moab by Iorden, *toward* Iericho, saying,

2 * Command the children of Israel, that they giue vnto the [a] Leuites of the inheritance of their possession, [b] cities to dwell in: yee shall giue also vnto the Leuites the suburbs of the cities round about them.

*Iosh.21.2.

a Because they had no inheritance assigned them in the land of Canaan.

b God would haue them scattered throw all the land, because the people might be preserued by them in the obedience of God, and his law.

3 So they shall haue the cities to dwell in, and their suburbs shall bee for their cattell, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which ye shall giue vnto the Leuites, from the wall of the city outward *shall be* a thousand cubites round about.

5 And yee shall measure without the citie of the East side, [c] two thousand cubites: and of the South side, two thousand cubites: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the city *shall be* in the mids: this shall be *the measure* of the suburbs of their cities.

c So that in all were three thousand: and in the compasse of these two thousand they might plant and sowe.

6 And of the cities which yee shall giue vnto the Leuites, * *there shall be* sixe cities for refuge, which ye shal appoint, that he which killeth, may flee thither: and to them yee shall adde two and fortie cities moe.

*Deut.4.41. Iosh.20.2. and 21.3.

7 All the cities which ye shall giue to the Leuites, *shall bee* eight and fourtie cities: them *shall ye giue* with their suburbs.

8 And concerning the cities which yee shall giue, of the possession of the children of Israel: of many ye shall take moe, and of few yee shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which hee inheriteth.

9 ¶And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say vnto them, * When yee be come ouer Iorden into the land of Canaan,
11 Ye shall appoynt you cities, to bee cities of refuge for you, that the slayer which slayeth any person vnawares, may flee thither.
12 And these cities shalbe for you a refuge from the [d]auenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.
13 And of the cities which ye shal giue, sixe cities shall ye haue for refuge.
14 Ye shall appoint three [e] on this side Iorden, and yee shall appoynt three cities in the land of * Canaan, which shalbe cities of refuge.
15 These sixe cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth † among you, that euery one which killeth any person vnawares, may flee thither.
16 * And if one [f] smite another with an instrument of yron that he die, he is a murtherer, *and* the murtherer shall die the death.
17 Also if hee smite him by casting a [g] stone, wherewith he may be slaine, & he die, he is a murtherer, *and* the murtherer shall die the death.
18 Or if he smite him with an hand weapon of wood wherwith he may be slaine, if he die, he is a murtherer, *and* the murtherer shall die the death.
19 The reuenger of the blood himselfe shall slay the murtherer: when he meeteth him, he shal slay him.
20 But if he thrust him * of hate, or hurle at him by laying of wait, that he die,
21 Or smite him through enmitie with his hand, that he die, hee that smote him, shall die the death: *for* he is a murtherer: the reuenger of the blood shall slay the murtherer when hee meeteth him.
22 But if hee pushed him || vnaduisedly, and * not of hatred, or cast vpon him any † thing, without laying of wait,
23 Or any stone (whereby he might be slaine) and saw him not, nor caused it to fall vpon him, and hee die, and was not his enemie, neither sought him any harme:
24 Then the Congregation shall iudge betweene the slayer and the [h] auenger of blood according to these lawes.
25 And the Congregation shal deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither he was fled: and he shall abide there vnto the death of the [i] hie Priest, which is anointed with the holy oyle.
26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,
27 And the reuenger of blood find him without the borders of the citie of his refuge, and the reuenger of blood slay the [k] murtherer, he shalbe guiltlesse.
28 Because he should haue remained in the citie of his refuge, vntill the death of the hie Priest: and after the death of the hie Priest, the slaier shal returne vnto the land of his possession.
29 So these things shal be a [l] law of iudgment vnto you, throwout your generations in al your dwellings.
30 Whosoeuer killeth any person, the *Iudge* shall slay the murtherer through * witnesses: but *one witnesse shall not testifie against a person to cause him to die.

31 Moreouer, ye shall take no recompense for the life of the murtherer, which is [m] worthy to die: but he shalbe put to death.
32 Also yee shall take no recompense for him that is fled to the city of his refuge, that he should come againe, and dwell in the land, before the death of the high Priest.
33 So ye shall not pollute the land wherein ye shal dwell: for || blood defileth the land: and the land cannot be [n] cleansed of the blood that is shed therein, but by the blood of him that shed it.
34 Defile not therefore the land which ye shal inhabite, for I dwell in the mids thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 A order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

THen [a] the chiefe fathers of the family of the sonnes of Gilead, the son of Machir, the sonne of Manasseh, of the families of the sons of Ioseph, came, and spake before Moses, & before the princes, the chiefe fathers of the children of Israel,
2 And said, * The Lord commanded [b] my lord to giue the land to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.
3 If they bee married to any of the sonnes of the *other* tribes of the children of Israel, then shal their inheritance be taken away from the inheritance of our fathers, & shall be put vnto the inheritance of the tribe whereof they shalbe: so shal it be taken away from the lot of our inheritance.
4 Also when the [c] Iubile of the children of Israel commeth, then shal their inheritance be put vnto the inheritance of the tribe whereof they shalbe: so shall their inheritance bee taken away from the inheritance of the tribe of our fathers.
5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue said [d] well.
6 This is the thing that the Lord hath commanded concerning the daughters of Zelophehad, saying, They shall bee wiues to whom they think best, only to the family of the tribe of their father shall they marry.
7 So shal not the inheritance of the children of Israel remoue from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of their fathers.
8 And euery daughter that possesseth any [e] inheritance of the tribes of the children of Israel, shalbe wife vnto one of the family of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.
9 Neither shall the inheritance go about from tribe to tribe but euery one of the tribes of † children of Israel shal sticke to his owne inheritance.
10 As the Lord commanded Moses, so did the daughters of Zelophehad.
11 For * Mahlah, Tirzah, and Hoglah, and Milcah, & Noah the daughters of Zolophehad were maried vnto their fathers brothers sonnes:
12 They were wiues *to certaine* of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the family of their father.
13 These are the [f] commandements and lawes which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iorden *toward* Iericho.

*Exod. 21. 13. deut. 19. 2. iosh. 20. 2.
d Meaning, from the next of the kinred, who ought to pursue the cause.
e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4. 41. * Iosh. 20. 7.
† Ebr. among them.
* Exod. 21. 14.
f Wittingly and willingly.
g That is, with a big and dangerous stone: in Ebr. with a stone of his hand
* Deut. 19. 11.
|| Or, suddenly. * Exod. 21. 13.
† Ebr. instrument.
h That is, his next kinsman.
i Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the hie Priest Iesus Christ.
k By the sentence of the Iudge.
l A law to iudge murthers done, either of purpose, or vnaduisedly.
* Deut. 17. 6. and 19. 15. * Matth. 18. 16. 2. cor. 13. 1.
m Which purposely hath committed murther.
(Or, murther.) n So God is mindfull of the blood wrongfully shed, that he maketh his dumbe creatures to demand vengeance thereof.
a It seemeth that the tribes contended who might marry their daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses.
b Chap. 27. 1. iosh. 1. 5.
c Meaning, Moses.
c Signifying, that at no time it could returne, for in the Iubile all things returned to their owne tribes.
d For the tribe could not haue continued, if the inheritance which was the maintenance thereof, should haue bene alienated to others.
e When there is no male to inherite.
* Chap. 27. 2.
f Touching the ceremoniall and iudiciall lawes.

THE FIFTH BOOKE OF Moses, called * Deuteronomie.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude and sundry rebellion against God for the space of fourtie yeeres, Deut. 9. 7. they had deserued to haue beene cut off from the number of his people, and for euer to haue beene deprived of the vse of his holy word and Sacraments: yet he did euer preserue his Church euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore he brought them into the land of Canaan, destroyeth their enemies, giueth them their country, towns, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adultries, murmurings, and rebellion, he had most sharpely punished) to feare and obey the Lord, to embrace and keepe his law, without adding thereunto, or diminishing therefrom. For by his word he would be knowen to be their God, and they his people, by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false prophet from the true, light from darknesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God prouided to raise vp kings and gouernours, for the setting forth of his word and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoeuer offendeth the maiestie of God. And as he had to fore instructed their fathers in all things appertaining both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so hee prescribeth heere anew all such lawes and ordinances, which either concerne his diuine seruice, or else are necessary for a Common wealth: appointing to euery state and degree their charge and duetie: as well how to rule and liue in the feare of God, as to nourish friendshippe toward their neighbours, and to preserue that order which God hath established among men: threatning withall most horrible plagues to them that transgresse his Commaundements, and promising all blessings and felicitie to such as obserue and obey them.

* That is, a second law: so called, because the Lawe which God gaue in mount Sinai, is here repeated, as though it were a new law: and this booke is a Commentary or exposition of the tenne Commandements.

CHAP. I.

a *A briefe rehearsall of things done before from Horeb vnto Kadesh barnea. 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commaundement of the Lord.*

THese be the wordes which Moses spake vnto all Israel, on a this side Iorden in the wildernesse, in the plain, b ouer against § red sea, betweene Paran & Tophel, and Laban, and Hazeroth, and Di-zahab.

2 There are eleuen dayes iourney from c Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fortieth yeere that Moses spake vnto the children of Israel according vnto all that the Lord had giuen him in commaundement vnto them,

4 After that hee had slaine d * Sihon the king of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Iorden in the land of Moab, e began Moses to declare this law, saying,

6 The Lord our God spake vnto vs in f Horeb, saying, Ye haue dwelt long enough in this mount,

7 Turne you & depart, and go vnto the mountaine of the Amorites, and vnto all places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the sea side, to the land of the Canaanites, and vnto Lebanon: euen vnto the great riuer, the riuer || Perath.

8 Behold, I haue set the land before you: goe in and * possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them, and to their seed after them.

9 ¶ And I spake § vnto you the same time, saying, I am not able to beare you my selfe alone.

10 The Lord your God hath h multiplied you: and behold, yee are this day as the starres of heauen in number.

11 (The Lord God of your fathers make you a thousand times so many moe as yee are, and blesse you, as he hath promised you.)

12 How can I alone i beare your cumbrance, and your charge, and your strife?

13 Bring you men of wisedome and of vnderstanding, and k knowen among your tribes, and I will make them rulers ouer you.

14 Then yee answered mee, and said, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes, l wise and knowen men, & made them rulers ouer you, captaines ouer thousands, and captains ouer hundreds, and captaines ouer fifty, and captaines ouer tenne, and officers among your tribes.

16 And I charged your Iudges the same time, saying, Heare the *controuersies* betweene your brethren, and * iudge righteously betweene euery man and his brother, and the stranger that is with him.

17 Ye shall haue no respect of person in iudgement, * but shal heare the small as well as the great: ye shall not feare the face of man: for the iudgement is m Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wildernesse (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And n I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Behold, the Lord thy God hath laid the land before thee: goe vp *and* possesse it, as the Lord the God of thy fathers hath said vnto thee: feare not, neither be discouraged.

22 ¶ o Then yee came vnto me euery one, and said, Ye will send men before vs, to search vs out the

a In the countrey of Moab.

b So that the wildernesse was betweene these, and this plaine of Moab.

c In Horeb or Sinai, foure yeeres before this the law was giuen: but because all that were then of age and iudgement were now dead, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.

d By these examples of Godsfauour their minds are prepared to receiue the Law.

* *Num. 21. 24.*

e The second time.

f In the second yeere and second moneth, Numb. 10. 11.

|| *Or, Euphrater.*

* *Gen. 15. 18. and 17. 7, 8.*

g By the counsel of Iethro my father in law, Exod. 18. 19.

h So much by the course of nature, as miraculously.

i Signifying how great a burden it is to gouerne the people.

k Whose godlinesse and vprightnesse is knowen.

l Declaring what sort of men ought to haue a publike charge, Reade Exod. 18. 21.

* *Iohn 7. 24.*

* *Leu. 19. 15. chap. 16. 19. 1. sam. 16. 7. prou. 24. 23. eccles. 42. 1. iames 2. 2.*

m And you are his Lieutenants.

n So that the fault was in themselues, that they did not sooner possesse the inheritance promised.

o Reade Num. 13. 1, 3.

the land, and to bring vs word againe, what way we must goe vp by, and vnto what cities we shall come.

23 So the saying pleased me well, and I tooke twelue men of you, of euery tribe one.

24 * Vp departed, and went vp into the mountaine, and came vnto the || riuer Eshcol, and searched out the *land*,

25 And tooke of the fruit of the land in their hands, and brought it vnto vs, and brought vs word againe, and p said, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding ye would not goe vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, and said, Because the Lorde q hateth vs, therefore hath hee brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shall wee goe vp? our r brethren haue discouraged our hearts, saying, The people *is* greater, and taller then wee: the cities *are* great, and walled vp to heauen: and moreouer, we haue seene the sonnes of the * Anakims there.

29 But I said vnto you, Dread not, nor beafraid of them.

30 The Lord your God, f who goeth before you, he shall fight for you, according to all that he did vnto you in Egypt before your eyes,

31 And in the wildernesse, where thou hast seene how the Lord thy God bare thee, as a man doth beare his sonne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleeue the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to go, and in a cloud by day.

34 Then the Lord heard the voice of your words, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this froward generation see that good land which I sware to giue vnto your fathers,

36 Saue Caleb the sonne of Iephunneh: hee shall see it, * and to him will I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 * Also the Lord was angry with me for your sakes, saying, * Thou also shalt not goe in thither,

38 But Iosh̄ua the sonne of Nun which standeth t before thee, he shall goe in thither: encourage him: for he shall cause Israel to inherite it.

39 Moreouer, your u children, which yee said should be a pray, and your sonnes, which in that day had no knowledge betweene good and euill, they shall goe in thither, and vnto them will I giue it, and they shall possesse it.

40 But as for you, turne backe, and take your iourney into the wildernesse by the way of the red sea.

41 Then yee answered, and said vnto me, Wee haue sinned against the Lord, we will go vp, and fight, according to all that the Lord our God hath commanded vs: and yee armed you euery man to the warre, and were ready to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, (for I am y not among you) lest ye fall before your enemies.

43 And when I told you, ye would not heare, but rebelled against the commandement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came vp against you, and chased you (as bees vse to doe) and destroyed you in Seir, *euen* vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not z heare your voice, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained *before*.

CHAP. II.

4 Israel is forbidden to fight with the Ebonmites, 9 Moabites, 19 and Ammonites. 33 Sihon king of Hesbon is discomfited.

THen we turned, and tooke our iourney into the wildernesse, by the way of the red sea, as the Lord spake vnto me: and we compassed mount Seir a b long time.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne you the people, saying, Ye shall goe thorow c the coast of your brethren the children of Esau, which dwell in Seir, and they shall bee afraid of you: take yee good heede therefore.

5 Ye shall not prouoke them: for I will not giue you of their land so much as a foot breadth, * because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hath d blessed thee in all the workes of thine hand: hee knoweth thy walking thorow this great wildernesse, and the Lord thy God hath beene with thee this foure e yeere, *and* thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwelt in Seir, thorow the way of the || plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wildernesse of Moab.

9 Then the Lord said vnto mee, Thou shalt not || vexe Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children f of Lot for a possession.

10 The f Emims dwelt therein in times past, a people great and many, and tall as the Anakims.

11 They also were taken for g ants as the Anakims: whom the Moabites call Emims.

12 The * Horims also dwelt in Seir before time, whom the children of Esau chased out, and destroyed them before them, and dwelt in their stead as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, *said I*, and get you ouer the riuer * Zered: and we went ouer the riuer Zered.

14 The space also wherein we came from Kadesh-barnea, vntill we were come ouer the riuer Zered, *was* eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For indeede the h hand of the Lord was against them, to destroy them from among the hoste till they were consumed.

* *Numb 13.24. Or. valley of the cluster of grapes.*

p To wit, Caleb and Iosh̄ua, Moses preferreth the better part to the greater, that is, two to ten.

q Such was the lewes vnthankefulnesse, that they counted Gods especiall loue, hatred.

r The other ten, not Caleb and Iosh̄ua.

* *Numb. 13.29.*

f Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnesse, and agreeable to God.

* *Exod. 13 21.*

* *Numb. 14 23.*

* *Iosh. 14.6.*

* *Numb 20.12. and 27.14.*

* *Chap. 3.26. and 4.21. and 34.4.*

t Which ministreth vnto thee.

u Which were vnder twenty yeere olde, as Numb. 14.31.

x This declareth mans nature, who will do that which God forbiddeth, and will not doe that which hee commandeth.

y Signifying, that man hath no strength, but when God is at hand to helpe him.

z Because yee therefore shewed your hypocrisie, then true repentance, rather lamenting the losse of your brethren, then repenting for your sinnes.

a They obeyed after that God had chastised them.

b Eight and thirty yeere, as verse 14.

c This was the second time for before they had caused the Israelites to returne, Numb. 20.21.

* *Gen. 36.8.*

d And giuen them meanes whereby thou mayest make recompence, also God also dealeth here by his prouidence, as he hath done.

|| *Or, wilderness.*

|| *Or, be sorry.*

e Which were the Moabites and Ammonites.

f Signifying that as these gyants were driuen out for their sinnes: so the wicked when their sinnes are ripe, cannot auoide Gods plagues.

* *Gen. 36 20.*

* *Numb 21.12.*

g He sheweth hereby how Gods promise to his children is not vain.

h Iust plaies and punishments cannot deffray, vntill we be twenty yeere old and aboue.

16 ¶ So when all the men of warre were consumed and dead from among the people:
17 Then the Lord spake vnto me, saying,
18 Thou shalt go thorow Ar the coast of Moab this day:
19 And thou shalt come neere ouer against the children of Ammon: *but* shalt not lay siege vnto them, nor moove warre against them: for I will not giue thee of the land of the children of Ammon *any* possession: for I haue giuen it vnto the children of Lot for a possession.
20 That also was taken for a land of [i] gyants: *for* giants dwelt therein a foretime, whom the Ammonites called Zamzummims:
21 A people *that was* great and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:
22 As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.
23 And the Auims which dwelt in Hazarim *euen* vnto || Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.
24 ¶ Rise vp *therfore, said the Lord*: take your iourney, and passe ouer the riuer Arnon: behold, I haue giuen into thine hand Sihon the [k] Amorite, king of Heshbon, and his land. begin to possesse it, and prouoke him to battell.
25 This day will I [l] begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shal heare thy fame, and shal tremble and quake before thee.
26 Then I sent messengers out of the wildernesse of Kedemoth vnto Sihon king of Heshbon, with words of peace saying,
27 ¶ * Let me passe thorow thy land: I will goe by the high way: I will neither turne vnto the right hand nor to the left.
28 Thou shalt sell me meat for money, for to eate, and shalt giue mee water for money for to drinke: onely I will go thorow on my foote,
29 (As the [m] children of Esau which dwelt in Seir, and the Moabites which dwell in Ar did vnto me) vntill I be come ouer Iorden, into the land which the Lord our God giueth vs.
30 But Sihon the king of Heshbon would not let vs passe by him: for the Lord thy God had [n] hardened his spirit, and made his heart obstinate, because hee would deliuer him into thine hand, as *appeareth* this day.
31 And the Lord said vnto me, Behold, I haue begun to giue Sihon and his land before thee: begin to possesse and inherite his land.
32 * Then came out Sihon to meete vs, himselfe with all his people to fight at Iahaz.
33 But the Lord our God deliuered him † into our power, and we smote him, and his sonnes, and all his people.
34 And we tooke all his cities the same time, and destroyed euery citie, men and [o] women, and children: we let nothing remaine.
35 Onely the cattell wee tooke to out selues, and the spoile of the cities which we tooke,
36 From Aroer, which is by the banke of the riuer of Arnon and *from* the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: *for* the Lord our God deliuered vp all || before vs.

i Who called themselues Rephaims, that is, preseruers, or physicians to heale and reforme vices: but were indeed Zamzummims, that is, wicked and abominable.

|| *Or, Caza.*

k According to his promise made to Abraham, Gen. 15. 21.

l This declareth that the hearts of men are in Gods hands: either to be made faint, or bold.

* *Numb. 21. 22.*

m Because neither in treaty nor examples of others could moue him, he could not complaine of his iust destruction.

n God in his election and reprobation doth not only appoint the ends but the meane tending to the same.

* *Numb. 21. 23.*

† *Ebr. before vs.*

o God had cursed Canaan, and therefore he would not that any of the wicked race should be preserued.

|| *Or, into our hand.*

37 Only vnto the land of the children of Ammon thou camest not, *nor* vnto any place of the || riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbad vs.

|| *Or, sword.*

CHAP. III.

3 Og king of Bashan is slaine. 11 The bignesse of his bed. 18 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Iosua is made Captaine. 27 Moses is permitted to see the land, but not to enter, all he desired vs.

THen we turned, and went vp by the way of Bashan: * and Og king of Bashan [a] came out against vs, hee, and all his people to fight at Edrei.
2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt do vnto him as thou diddest vnto * Sihon king of the Amorites, which dwelt at Heshbon.
3 So the Lord our God deliuered also vnto our hand, * Og the king of Bashan, and all his people: and wee smote him, vntill none was left him *aliue*.
4 And wee tooke all his cities the same time, neither was there a city which we tooke not from them, *euen* three score cities, *and* all the countrey of Argob, the kingdome of Og in Bashan.
5 All these cities *were* fenced with hie walles, gates and bars, beside [b] vnwalled townes a great many.
6 And wee ouerthrew them, as we did vnto Sihon king of Heshbon, destroying euery citie, *with* men, [c] women, and children.
7 But all the cattell, and the spoile of the cities we tooke for our selues.
8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden, from the riuer of Arnon vnto mount Hermon:
9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)
10 All the cities of the plaine, and all Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.
11 For onely Og king of Bashan remained of the remnant of the giants, [d] whose bed *was* a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof [e] nine cubites, and foure cubites the breadth of it, after the cubit of a man.
12 And this land *which* wee possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.
13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh, *euen* all the countrey of Argob with all Bashan, which is called, The land of Giants.
14 Iair the sonne of Manasseh tooke all the countrey of Argob vnto the coasts of Geshuri, and of Maachathi: and called them after his owne name, Bashan, * Hauoth Iair vnto [f] this day.
15 And I gaue *part* of Gilead vnto Machir.
16 And vnto the Reubenites and Gadites I gaue *thereof* of Gilead, and vnto the riuer of Arnon halfe the riuer and the borders, euen vnto the riuer [g] Iabbok, *which is* the border of the children of Ammon:
17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the sea of the plaine, *towit*, the salt sea || vnder the springs of Pisgah

* *Numb. 21. 33. chap. 29. 7.*

a Therefore beside the commandement of the Lord they had iust occasion of his part to fight against him.

* *Numb. 21. 24.*

* *Numb. 21. 33.*

b As villages and small townes.

c Because this was Gods appointment therefore it may not be iudged cruell.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victory.

* *Numb. 32. 33.*

* *Numb. 32. 41.*

e Meaning, when he wrote this history.

f Which separateth the Ammonites from the Amorites.

|| *Or, at Ashedoth-pisgah.*

Pisgah Eastward.

18 ¶ And I commanded g you the same time, saying, The Lord your God hath giuen you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely, and your children, and your cattell (for I know that yee haue much cattel) shall abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shal ye * returne euery man vnto his possession, which I haue giuen you.

21 ¶ * And I charged Ioshua the same time, saying, Thine eyes haue seene all that the h Lord your God hath done vnto these two Kings: * so shall the Lord doe vnto all the kingdomes whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mighty hand: for where is there a God in heauen or in earth, that can i doe like thy workes, and like thy || power?

25 I pray thee let me go ouer and see the good land that is beyond Iorden, that goodly k mountaine, and Lebanon.

26 But the Lord was angry with me for your sakes, and would not heare mee: and the Lord said vnto mee, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, & l lift vp thine eyes Westward, and Northward, and Southward, and Eastward, & behold it with thine eyes, for thou shalt not goe ouer this Iorden:

28 But charge Ioshua, and encourage him, and holden him: for he shal goe before this people, and he shall diuide for inheritance vnto them, the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-Peor.

CHAP. IIII.

1 An exhortation to obserue the Law without adding thereto or diminishing. 6 Therein standeth our wisdome. 9 We must teach it our children. 15 No Image ought to vse vnto worship. 26 Threatnings against them that forsake the Law of God. 37 God chose thee and beloued thy fathers. 42 The three cities of refuge.

NOw therefore hearken, O Israel, vnto the ordinances and to the Lawes which I teach you to a doe, that ye may liue and goe in, and possesse the land, which the Lord God of your fathers giueth you.

2 * Ye shal b put nothing vnto the word which I commaund you, neither shall yee c take ought therefrom, that ye may keepe the Comandements of the Lord your God, which I command you.

3 Your d eyes haue seene what the Lord did because of Baal-Peor: for all the men that followed Baal-Peor, the Lord thy God hath destroyed euery one from among you.

4 But ye that did e cleaue vnto the Lord your God, are all aliue euery one of you this day.

5 Behold, I haue taught you ordinances, and Lawes, as the Lord my God commanded me, that ye should doe euen so within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for that is your f wisdome, & your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, || Onely this people is wise, and of vnderstanding, and a great nation.

7 For what Nation *is so* great, vnto whom the gods come so neere vnto them, as the Lord our God *is g neere vnto vs*, in all that wee call vnto him for?

8 And what Nat on *is so* great that hath ordinances and Lawes so righteous, as all this Law, which I set before you this day?

9 But take heed to thy selfe, and h keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the daies of thy life: but teach them thy sonnes, and thy sonnes sonnes.

10 *Forget not* the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto mee, Gather mee the people together, and I will cause them heare my words, that they may learne to feare me all the daies that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neere and * stood vnder the Mountaine, and the Mountaine i burnt with fire vnto the mids of heauen, *and there was* darknesse, clouds and mist.

12 And the Lord spake vnto you out of the middes of the fire, *and* yee heard the voice of the words, but saw no similitude, aue a voice.

13 Then he declared vnto you his Conenant which he commanded you to k doe, *euen* the ten || Commandements, and wrote them vpon two tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances & lawes which you should obserue in the land, whither ye goe to possesse it.

15 Take therefore good heede vnto your † selues: for ye saw l no image in the day that the Lord spake vnto you in Horeb out of the middes of the fire.

16 That ye corrupt not your selues, and make you a grauen image *or* representation of any figure: *whether it be* the likenesse of male or female,

17 The likenesse of any beast that is on earth, *or* the likenesse of any feathered foule that flieth in the aire:

18 *Or* the likenesse of any thing that creepeth on the earth, *or* the likenesse of any fish that is in the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the hoste of heauen, shouldest be driuen to worship them and serue them which the Lord thy God hath m distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the n iron fornace, out of Egypt, to be vnto him a people *and* inheritance, as *appeareth* this day.

21 And the Lord was angry with me for your words, and sware that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iorden: but ye shall go ouer, and possesse that good land.

23 Take heede vnto your selues, lest ye forget

g That is, the Reubeniter, Gaditer, and half Manasseh as Num.32. 31.

*Iosh. 22.4.

*Num.27.18, 19,22.

h So that the victories came not by your owne wisdome, strength or multitude.

*Iosh. 1. 5. and 10.8,25.

i He speaketh according to the common and corrupt speach of them which attribute that power vnto idoles that onely appertaineth vnto God.

k He meaneth Zion, where the Temple should bee built, and God honoured

l As before he saw by the spirit of prophecie the good mountaine which was Zion: so here his eyes were lifted vp, but the order of nature to behold all the orientall land of Canaan.

a For this doctrine standeth not in bare knowledge, but in practise of life.

*Deut. 12.32.

b Thinke not to be more wise then I am.

c God will not be serued by hatfes, but will haue full obedience.

d Gods iudgements executed vpon other idolaters, ought to serue for our instruction, read Num.25 3,4.

e And were not idolaters.

f Because all men naturally desire wisdome, he sheweth how to attaine vnto it.

|| Or, surely.

g Helping vs, and deliuering vs out of all dangers, as 2.Sam.7.23.

h He addeth half these words, to shew that we can neuer be carefull enough to keepe the Law of God, and to teach it to our posteritie.

i Exod. 19.18.

i The Law was giuen with feareful miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.

k God doyneth this condition to his Conenant.

|| Or, words.

† Ebr. soules.

l Signifying, that destruction is prepared for all them that make any image to represent God.

m He hath appointed them for to seruemen.

n He hath deliuered you out of most miserable slauery, and freely chosen you for his children.

o Moses good affection appeareth in that that he being deprived of such an excellent treasure, doeth not enuie them that must enroy it.

the Couenant of the Lord your God which hee made with you, and *lest* ye make you any grauen image, *or* likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a p consuming fire, *and* a ielous God.

25 ¶ When thou shalt beget children and children children, and shalt haue remained long in the land, if ye q corrupt your selues, and make any grauen image, *or* likenesse of any thing, and worke euil in the sight of the Lord thy God, to prouoke him to anger.

26 I r call heauen and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye go ouer Iorden to possesse it: ye shall not prolong your dayes therein, but shall vtterly be destroyed.

27 And the Lord shall s scatter you among the people, and yee shall be lefte few in number among the Nations, whither the Lord shall bring you:

28 And there yee shall serue gods: *euen* the worke of mans hand, wood, and stone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with all thine t heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, † at the length if thou returne to the Lord thy God, and bee obedient vnto his voice,

31 (For the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the Couenant of thy fathers, which hee u sware vnto them.

32 For inquire now of the daies that are past, which were before thee, since the day that God created man vpon the earth, and x *aske* from the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voice of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go and take him a Nation from among nations, by y tentations, by signes and by wonders, and by warre, and by a mightie hand, & by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest z know that the Lord hee is God, *and* that there is none but he alone.

36 Out of heauen he made thee heare his voice to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voice out of the middes of the fire.

37 And because a hee loued thy fathers, therefore hee choose their seede after them, and hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, *and* to giue thee their land for inheritance, as *appeareth* this day.

39 Vnderstand therefore this day, and consider in thine heart that the Lord he is God in heauen aboue, and vpon the earth beneath: there *u* none other.

40 Thou shalt keepe therefore his ordinances, and his Commandements which I commaund thee this day, that it may b goe wel with thee, and with thy children after thee, and that thou maiest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side of Iorden toward the Sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnawares, and hated him not in time past might flee, I say, vnto one of those cities, and liue:

43 *that is,* *Bezer in the wildernes, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ So this is the Law which Moses set before the children of Israel.

45 These are the c witnesses, and the ordinances, and the Lawes which Moses declared to the children of Israel after they came out of Egypt,

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon king of the Amorites which dwelt at Heshbon, whom Moses and the children of Israel * smote, after they were come out of Egypt:

47 And they possessed his land, and the land of * Og King of Bashan, two Kings of the Amorites which were on this side Iorden toward the Sunne rising:

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto Mount Sion, which is Hermon:

49 And all the plaine by Iorden Eastward, euen vnto d the Sea of the plaine, vnder the * springs of Pisgah.

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The Law is repeated. 23 The people are afraid at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

THen Moses called all Israel, and saide vnto them, Heare, O Israel, the ordinances and the Lawes which † I propose to you this day, that yee may learne them, and take heed to obserue them.

2 *The Lord our God made a couenant with vs in Horeb.

3 The Lord a made not this couenant with our fathers *only*, but with vs, *euen* with vs all here aliue this day.

4 The Lord talked with you b face to face in the Mount, out of the middes of the fire.

5 (At that time I stood betweene the Lord and you, to declare vnto you the word of the Lord: for yee were afraide at the sight of the fire, and went not vp into the Mount) and he said,

6 ¶ * I am the Lord thy God which haue brought thee out of the land of Egypt, from the house of || bondage.

7 Thou shalt haue none c other gods before my face.

8 Thou shalt make thee no grauen image *or* any likenesse *of that* that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bow thy selfe vnto them, nor serue them: for * I the Lord thy God am a d ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth *generation* of them that hate me:

10 And shewing mercie vnto thousands of them

p To those that come not vnto him with loue and reuerence, but rebellious against him, Heb. 12.29.

q Meaning thereby all superstition and corruption of the true seruice of God.

r Though men would absolue you, yet the insensible creatures shall be witnesse of your disobedience.

s So that his curse shall make his former blessings of none effect.

t Not with outward shew or ceremonie, but with a true confession of thy faults.

† *Heb. in the latter dayes.*

u To certifie them the more of their saluation.

x Mans negligence is partly cause, that he knoweth not God.

y By so manifest proofes, that none could doubt thereof.

z He sheweth the cause why God wrought these miracles.

a Freely, and not of their desert.

b God promiseth reward, not for our merits, but to encourage vs, and to assure vs that our labour shall not be lost.

* *Iosu. 20. 8.*

c The articles and points of the Couenant.

* *Num. 21. 24. chap. 1. 4.*

* *Num. 21. 33. chap. 3. 3.*

d That is, the salt Sea. * *Chap. 3. 17.*

† *Heb. I speake in your eares.*

* *Exod. 19. 5, 6.*

a Some reade, God made not this couenant that is, in such ample sort, and with such signes and wonders.

b So plainely that you need not to doubt thereof.

* *Exod. 20. 2. leuit. 26. 1. psal. 97. 7, 9.*

|| *Or, seruants.*

c God bindeth vs to serue him only, without superstition and idolatry.

* *Exod. 34. 7. iere. 32. 18.*

d That is, of his honour, not permitting it to be giuen to other.

e The first degree to keepe the commandements, is, to loue God.

them that e loue mee, and keepe my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes f thou shalt labour, and shalt do all thy worke:

f Meaning, sinne God permitteth sixe dayes to our labours: that we ought willingly to dedicate the seuenth to serue him wholy.

14 But the seuenth day *is* the Sabbath of the Lord thy God: thou shalt not doe any worke *therein*, thou, nor thy sonne, nor thy daughter, nor thy manseruant, nor thy maid, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy manseruant and thy maid may rest as well as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and *that* the Lord thy God brought thee out thence by a mighty hand, and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ g Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

g Not for a shew, but with true obedience, and due reuerence.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adultery.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

* Matth.5.21.
* Luke.18.20.
* Rom.13.9.

21 * Neither shalt thou h couet thy neighbors wife, neither shalt thou desire thy neighbours house, his field, nor his manseruant, nor his maid, his oxe, nor his asse, nor ought that thy neighbour hath.

* Rom.7.7.
h He speaketh not onely of that reiolute will, but that there be no motion or affection.

22 ¶ These wordes the Lord spake vnto all your multitude in the mount out of the middes of the fire, the cloud and the darknesse, with a great voyce, and i added no more *thereto*: and wrote them vpon two tables of stone, and deliuered them vnto me.

i Teaching vs by his example to be content with his word, and adde nothing thereto.

23 And when yee heard the voyce out of the middes of the darknesse, (for the mountaine did burne with fire) then ye came to me all the chiefe of your tribes, and your Elders:

24 And yee sayde, Beholde, the Lord our God hath shewed vs his glory and his greatnesse, and * we haue heard his voyce out of the mids of the fire: we haue seene this day that God doeth talke with man, and he * liueth.

* Exod.19.19.
* Chap.4.33.

25 Now therefore, why should wee die? for this great fire will consume vs: if wee heare the voyce of the Lord our God any more, we shal die.

26 For what || flesh *was* there euer, that heard the voyce of the liuing God speaking out of the mids of the fire as we *haue*, and liued?

|| Or, man.

27 Go thou neere, and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God saith vnto thee, * and wee will heare it, and doe it.

* Exod.20.19

28 Then the Lord heard the voyce of your words, when yee spake vnto mee: and the Lord sayde vnto mee, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well sayd all that they haue spoken.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereto.

29 Oh k that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might goe well with them, and with their children for euer.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commandements, and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commanded you: l turne not aside to the right hand nor to the left.

l Yee shall neither adde nor diminish, Chap.4.2.

33 *But* walke in all the wayes which the Lord your God hath commanded you, that yee may m liue, and that it may goe well with you: and that yee may prolong *your* dayes in the land which ye shall possesse.

m As by obedience God giueth vs all felicitie: so of disobeying God proceed all our miseries.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements, 5 which vs to loue him with all our hearts. 7 The same must he taught to the posterite. 16 Not to tempt God. 25 Righteousnesse is continued in the Law.

THese now are the commandements, ordinances, and || lawes, which the Lord your God commanded *me* to teach *you*, that yee might doe them in the land whither ye goe to possesse it:

|| Or, iudgements.

2 That thou mightest a feare the Lord thy God, and keepe all his ordinances, and his commandements which I commaund thee, thou, and thy sonne, and thy sonnes sonne, all the dayes of thy life, euen that thy dayes may be prolonged.

a A reuerent feare and loue of God, is the first beginning to keepe Gods commandements.

3 Heare therefore, O Israel, and take heed to doe it, that it may goe well with thee, and that ye may increase m ghtily b in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

b Which hath abundance of all things appertaining to mans life.

4 Heare, O Israel, the Lord our God *is* Lord onely.

5 And * thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and w th all my might.

* Matth.22.37. Marke 12.29.30. Luke 10.27.

6 * And these words which I command thee this day, shall be in thine heart.

* Chap.11.18.

7 And thou shalt c rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest vp:

c Some reade, thou shalt whet them vpon thy children: to wit, that they may printe them more deeply in memorie. [Or, Cause to remember.

8 And thou shalt bind them for a signe vpon thine hand, and they shalbe || as frontlets between thine eyes.

|| Or, for.

9 And thou shalt write them vpon the d posts of thine house, and vpon thy gates.

d That when thou entest in, thou may est remember them.

10 And when the Lord thy God hath brought thee into the land which hee sware vnto thy fathers Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all manner of goods which thou filledst not, and welles digged which thou diggedst not, vineyards & olive trees which thou plantedst not, and *when* thou hast eaten and art full,

12 e Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

e Let not wealth and ease cause thee forget God and mercies wherein thou art entered out of misery.

13 Thou shalt feare the Lord thy God, and serue him, and shalt f sweare by his Name.

f We must feare God first in our hearts, and confesse his Name, which is done by swearing lawfully.

14 Yee shall not walke after other gods, *after* any of the gods of the people which are round about you,

15 (For the Lord thy God is a iealous God among

among you :) lest the wrath of the Lord thy God bee kindled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shal not tempt the Lord your God, as ye did tempt him in Massah:

17 *But* ye shall keepe diligently the commandements of the Lord your God, and his testimonies and his ordinances, which hee hath commanded thee.

18 And thou shalt doe that which is right and good in the [b] sight of the Lord: that thou mayest prosper, and that thou mayest goe in, and possesse that good lande which the Lord sware vnto thy fathers.

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When [i] thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, Wee were Pharaohs bond-men in Egypt, but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his houshold, before our eyes.

23 And [k] brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, *and* to feare the Lord our God, that it may goe euer well with vs, *and* that he may preserue vs aliue as at this present.

25 Moreouer, this shall be our [l] righteousnesse before the Lord our God, if we take heed to keepe all these commandements, as hee hath commanded vs.

g By doubting of his power, refusing lawfull means, and abusing his graces.

h Here he condemneth all mans good intentions.

i God requireth not onely that we serue him all our life, but also that we take paine that our posterity may set forth his glory.

k Nothing ought to moue vs more to true obedience then the great benefits which wee haue receiued of God.

l But because none could fully obey the Law, we must haue our recourse to Christ, to bee iustified by faith.

CHAP. VII.

1 *The Israelites may make no couenant with the Gentiles.* 5 *They must destroy the idoles* 8 *The election dependeth on the free loue of God.* 19 *The experience of the power of God ought to confirme vs.* 25 *To auoide all occasion of idolatry.*

WHen the Lord thy God shall bring thee into the land whither thou goest to possesse it, * and shall root out many nations before thee: the Hittites, and the Girgashites, and the Amorites and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mighter then thou,

2 And the Lord thy God shal giue them [a] before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no * couenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For ‖ they will cause thy sonne to turne away from mee, and to serue other gods: then will the wrath of the Lord waxe hot against you, and destroy thee suddenly.

5 But thus ye shall deale with them, [b] Ye shal ouerthrow their altars, and breake downe their pillars, and yee shall cut downe their groues, and burne their grauen images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosen thee, to be a precious people vnto him selfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chuse you, because yee were moe in number then any people: for ye were the fewest of all people:

* *Chap.* 31.8.

a Into thy power.

* *Exod.* 23.32. *and* 34.12.

‖ *Or, any of them.*

b God would haue his seruice pure without all idolatrous ceremonies and superstitions. Cha. 12.3. * *Chap.* 14.2. *and* 26.18, 19. * *Exod.* 19.5. 1. *pet.* 2.9.

8 But because the Lord [c] loued you, and because hee would keepe the othe which hee had sworne vnto your fathers, the Lord hath brought you out by a mighty hand, and deliuered you out of the house of bondage from the hand of Pharaoh king of Egypt,

9 That thou mayest know, [d] that the Lord thy God, hee is God, the faithfull God which keepeth couenant and mercie vnto them that loue him and keepe his commaundements, *euen* to a thousand generations,

10 And rewardeth them [e] to their face that hate him, to bring them to destruction: he will not deferr to reward him that hateth him, to his face.

11 Keepe thou therefore the commandements and the ordinances, and the lawes, which I command thee this day to do them.

12 ¶ For if yee hearken vnto these lawes, and obserue and doe them, then the Lord thy God shal keepe with thee the couenant, and the [f] mercie, which he sware vnto thy fathers.

13 And he will loue thee, and blesse thee, and multiplie thee: hee will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine and thine oyle, *and* the increase of thy kine, and the flockes of thy sheepe, in the lande which he sware vnto thy fathers to giue thee.

14 Thou shalt bee blessed aboue all people: * there shall be neither male nor female barren among you, nor among your cattell.

15 Moreouer, the Lord will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: [g] thine eye shall not spare them, neither shalt thou serue their gods, for that shall be thy * destruction.

17 If thou say in thine heart, These nations are moe then I, how can I cast them out?

18 Thou shalt not feare them, *but* remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great ‖ tentations which thine eyes saw, and the signes and wonders, and the mightie hand and stretched out arme, whereby the Lord thy God brough thee out: so shall the Lord thy God doe vnto all the people, whose face thou feareest.

20 * Moreouer, the Lord thy God will send [h] hornets among them, vntill they that are left, and hide themselues from thee, be destroyed.

21 Thou shalt not feare them for the Lord thy God *is* among you, a God mightie and dreadfull.

22 And the Lord thy God will root out these nations before thee by little and little: thou mayest not consume them at once, lest the [i] beasts of the field increase vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And he shall deliuer their kings into thine hand, and thou shalt destroy their name from vnder heauen: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall yee * burne with fire, *and* * couet not the siluer and golde *that is* on them, nor take it vnto thee, lest thou [k] be snared therewith: for it is an abomination *before* the Lord thy God.

26 Bring not therefore abomination into thine

c Freely, finding no cause in you more then in others to doe.

d And so put difference betweene him and idoles.

e Meaning, manifestly, or in this life.

f This couenant is grounded vpon his free grace, therefore in recompensing their obedience, he hath respect to his mercie and not to their merits.

* *Exod.* 23.26.

* *Exod.* 9.14. *and* 15.26.

g We ought not to be merciful, where God commandeth seuerity. * *Exod.* 23.33.

‖ *Or plagues, or trials as Chap.* 29.3. *exod* 15.25. *and* 16.4.

* *Exod.* 23.28. *iosh.* 24.12.

h There is not so small a creature, which I will not arme to fight on thy side against them.

i So that it is yong commoditie that God accomplish not his promise so soone as you would wish.

* *Chap.* 12.3. *exod.* 23.24. * *Iosh.* 7.1, 21. 2 *mac.* 12.40.

k And be intised to idolatry.

thine house, lest thou be accursed like it, *but* vtterly abhorre it, and count it most abominable: for it is * accursed.

* *Chap.13.17.*

CHAP. VIII.

2 God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proud for Gods benefits. 19 The forgetfulnesse of Gods benefits causeth destruction.

YE shall keepe all the commandements which I command thee this day, for [a] to doe them: that ye may liue and be multiplied, and go in, and possesse the land which the Lord sware vnto your fathers.

a Shewing that it is not enough to heare the word, except we expresse it by example of life.

2 And thou shalt remember all the way which the Lord thy God led thee this fortie yeeres in the wildernesse for to humble thee, and to [b] prooue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

b Which is declared in afflictions, either by patience, or by grudging against God visitation.

3 Therefore he humbled thee, and made thee hungry, and fedde thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liueth not by bread onely, but by euery *word* that proceedeth out of the mouth of the Lord, doth a man liue.

4 Thy raiment waxed not old vpon thee, neither did thy foote [d] swell those forty yeeres.

c Man liueth not by meate onely, but by the power of God which giueth it strength to nourish vs.

d As they that goe barefooted.

5 Knowe therefore in thine heart, that as a man nourtureth his sonne, so the Lord thy God [e] nourtureth thee.

e So that his afflictions are signes of his fatherly loue toward vs.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and || depths that spring out of valleys and mountaines:

|| *Or, meres.*

8 A land of wheate and barley, and of vineyards, and figtrees, and pomegranates: a land of oyle oliue, and of hony:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land [f] whose stones *are* yron, and out of whose mountaines thou shalt digge brasse.

f Where there are mines of mettall.

10 And when thou hast eaten and filled thy selfe, thou shalt [g] blesse the Lord thy God for the good land which he hath giuen thee.

g For to receiue Gods benefits and not to be thankful, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keeping his commandements and his lawes, and his ordinances, which I command thee this day:

12 Lest *when* thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt *therein*,

13 And thy beasts, and thy sheepe, are increased, and thy siluer and gold is multiplied, and all that thou hast is increased,

14 Then thine heart [h] bee lifted vp, and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

h By attributing Gods benefits to thine owne wisedome and labour, or to good fortune.

15 Who was thy guide in the great & terrible wildernes (*wherin were* fiery serpents & scorpions, and drought, where *was* no water,* who brought foorth water for thee out of the rocke of flint:

* *Num.20.11.*

16 Who fedde thee in the wildernesse with * MAN, which thy fathers knew not) to humble thee, and to prooue thee, that hee might doe thee good at thy latter end.

* *Exod.16 15.*

17 *Beware* lest thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God, for it is he which giueth thee power to get substance, to establish his couenant which hee sware vnto thy fathers, as *appeareth* this day.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I [k] testifie vnto you this day, that yee shall surely perish.

i If things concerning this life proceede onely of Gods mercie? much more spirituall gifts and inheritance liuing.

k Or take to witnesse the heauen, and the earth, as Chap.4.26.

20 As the nations which the Lord destroyeth before you, so yee shall perish, because yee would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

4 God doth them not good for their owne righteousnesse, but for his owne sake, 7 Moses putteth them in remembrance of their sinnes. 17 The tables are broken. 26 Moses prayer for the people.

HEare O Israel, thou shalt passe ouer Iorden [a] this day to goe in *and* to possesse nations greater and mightier then thy self, *and* cities great and walled vp to heauen,

a Meaning, shortly.

2 A people great and tall, *men* the children of the Anakims, whom thou knowest, and *of whome* thou hast [b] heard *say*, Who can stand before the children of Anak?

b By the report of the spies, Num.13.29.

3 Vnderstand therfore, that this day the Lord thy God is he which [c] goeth ouer before thee, *as a* consuming fire: he shall destroy them, and he shal bring them downe before thy face: so thou shale cast them out and destroy them suddenly, as the Lord hath said vnto thee.

c To guide thee and goueme them.

4 Speake not thou in thine heart [d] after that the Lord thy God hath cast them out before thee) saying, For my [d] righteousnesse the Lord hath brought mee in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any it commeth of his great mercie.

5 *For* thou entrest not to inherite their land for thy righteousnesse, or for thy vpright heart: but for the wickednesse of those nations, the Lord thy God doth cast them out before thee, and that he might performe the word which the Lord thy God sware vnto thy fathers, Abraham, Izhak, and Iaakob.

6 And when thou hast eaten and filled thy selfe, thou shalt [g] blesse the Lord thy God for the good land which he hath giuen thee.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousnes. for thou art a [e] stiffe-necked people.

e Like stubborne oxen, which will not endure their masters yoke.

7 ¶Remember *and* forget not, how thou prouokedst the Lord thy God to anger in the wildernesse: [f] since the day that thou diddest depart out of the land of Egypt, vntill yee came vnto this place, ye haue rebelled against the Lord.

f He proueth by the length of time that their rebellion was most great and intolerable.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, *euen* to destroy you.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, *I say*, of the couenant which the Lord made with you: and * I abode in the mount forty dayes and forty nights, *and* I neither ate bread, nor yet dranke water.

* *Exod.24.18. and 34.28.*

10 * Then the Lord deliuered mee two tables of stone, written with the [g] finger of God, and in them *was contained* according to all the wordes which the Lord had said vnto you in the mount out of the mids of the fire, in the day of the assembly.

* *Exod.31.18.*

g That is, miraculously and not by the hand of men.

11 And when the fourty dayes and fourtie nights were ended, the Lord gaue mee the two tables of stone, the tables, *I say*, of the couenant.

12 And the Lord said vnto me,* Arise, get thee downe quickly from hence: for thy people which thou

* *Exod.32.7.*

thou hast brought out of Egypt, haue [h] corrupt *their wayes*: they are soone turned out of the way which I commanded them, they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and beheld, it is a stiffe-necked people.

14 [i] Let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mighty nation, and greater then they be.

15 So I returned, and came downe from the Mount (and the mount burnt with fire, & the two Tables of the couenant *were* in my two hands)

16 Then I looked, and behold, yee had sinned against the Lord your God: *for* ye had made you a molten calfe, *and* turned quickely out of the [k] way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell downe before the Lord, fourty dayes, and fourty nights, as before: I neither ate bread nor dranke water, because of all your sinnes which yee had committed in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, *euen* to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, *euen* to [l] destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, *I meane* the calfe which ye had made, and burnt him with fire, and stamped him and ground him small, euen vnto very dust: and I cast the dust thereof into the riuer, that descended out of the [m] mount.

22 Also [n] in Taberah, & in [n] Massah, [*] and in Kibroth-hattaauah ye prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh barnea, saying, Goe vp, and possesse the land which I haue giuen you, then ye [n] rebelled against the commandements of the Lord your God, and beleeued him not, nor hearkened vnto his voyce.

24 Ye haue been rebellious vnto the Lord since the day that I knew you.

25 Then I fell downe before the Lord [o] fourty dayes and fourty nights, as I fell downe *before*, because § Lord had said, that he would destroy you.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mighty hand.

27 [p] Remember thy seruants Abraham, Izhak, & Iaakob: looke not to the stubbornnesse of this people, nor their wickednes, nor to their sinne,

28 Least the countrey, whence thou broughtest them, say, [*] because the Lord was not able to bring them into the land which hee promised them, or because he hated them, he caried them out to slay them in the wildernesse.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

i Signifying that the prayers of the faithful are a barre to stay Gods anger, that he consume not all.

k That is, from the Law: wherein he declareth what is the cause of our perdition.

l Whereby hee sheweth what danger they are in, that haue authoritie, and resist not wickednesse.

m Horeb, or Sinai.
* *Num.* 11.1.53.
* *Exod.* 17.7.
* *Num.* 11.34.

n At the returne of the spies.

o Whereby is signified that God requireth earnest continuance in prayer.

p The godly in their prayers ground on Gods promise, and confesse their sinnes.
* *Num.* 14.16.

CHAP. X.

9 The second tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of vs. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

IN the same time the Lord said vnto me, * Hewe thee two Tables of stone like vnto the first, and come vp vnto me into the mount, and make thee an Arke of wood,

2 And I wil write vpon the Tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of [a] Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the tenne commandements, which the Lord spake vnto you in the Mount out of the middes of the fire, in the day of the [b] assembly) and the Lord gaue them vnto me.

5 And I departed and came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 ¶ And the children of Israel tooke their iourney from Beeroth of the children of Iaakan, to [c] Mosera where Aaron died and was buried, and Eleazar his sonne became Priest in his stead.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, *and* to stand before the Lord, to [d] minister vnto him, and to blesse in his name vnto this day.

9 Wherefore Leui hath no part nor inheritance with his brethren: *for* the Lord is his [e] inheritance, as the Lord thy God hath promised him.

10 And I tarried in the Mount, as at the first time, fourty dayes and fourty nights, and the Lord heard mee at that time also, *and* the Lorde would not destroy thee.

11 But the Lord said vnto me, Arise go foorth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now Israel, what doth the Lord thy God [f] require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou keepe the commandements of the Lord and his ordinances, which I commaund thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens [g] is the Lords thy God, and the [e] earth, with all that therein is.

15 § Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seede after them, *euen* you aboue all people, as *appeareth* this day.

16 [h] Circumcise therfore the foreskin of your heart, and harden your neckes no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no * persons, nor taketh reward:

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 * Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and [i] shalt sweare by his Name.

21 He

* *Exod.* 34.1.

a Which wood is of long continuance.

b When you were assembled to receiue the Law.

c This mountaine was also called Hor, Num. 20.28.

d That is, to offer sacrifices, and to declare the Law to the people.

e So God turned the curse of Iaakob, Gen. 49.7. vnto blessing.

f For all our sinnes and transgressions God requireth nothing but to turne to him and obey him.

* *Psal.* 24.1.

g Although hee was Lord of heauen and earth, yet would he chuse none but you.

h Cut off all your euill affections, Ierem. 4.4.

* 1 *Chron.* 19.7. *Iob* 34.19. *Rom.* 2.11.

* *Chap.* 6.13. *Matth.* 4.10.

i Reade Chap. 6.13.

21 Hee is thy praise, and hee is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe vnto Egypt * with seuentie persons, and now the Lord thy God hath made thee, as the * starres of the heauen in multitude.

* Gene.46.27. and.1.5.
* Gene.15.5.

CHAP. XI.

1 An exhortation to loue God, and keepe his Law. 10 The prai se of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing and cursing.

THerefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his Ordinances, & his Lawes, and his Commandements alway.

2 And [a] consider this day (*for I speake not* to your children, which haue neither knowne nor seene) the chastisement of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme,

3 And his signes and his acts which hee did in the middes of Egypt vnto Pharaoh the king of Egypt, and vnto all his land:

4 And what hee did vnto the hoste of the Egyptians, vnto their horses, and to their charets, when he caused the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And [b] what he did vnto you in the wildernesse, vntill ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sons of Eliab the sonne of Reuben, when the earth opened her mouth, & swallowed them with their housholds and their tents, and all their substance that † they had in the middes of all Israel.

7 For your eyes haue seene all the great acts of the Lord which he did.

8 Therefore shall ye keepe [c] all the Commandements, which I command you this day, that ye may bee strong, and goe in and possesse the land whither ye goe to possesse it:

9 Also that ye may prolong *your* dayes in the land, which the Lord sware vnto your fathers, to giue vnto them and to their seed, *euen* a land that floweth with milke and honie.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence yee came, where thou sowedst thy seed, and wateredst it with thy ‖ [d] feet as a garden of herbes:

11 But the land whither ye goe to possesse it, *is* a land of mountaines and valleyes, *and* drinketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God *are* alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 ¶ If yee shall hearken therefore vnto my Commandements, which I command you this day, that yee loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in due time, [e] the first raine & the latter, that thou mayest gather in thy wheate, & thy wine, and thine oyle.

15 Also I will send grasse in thy fields for thy cattell, that thou mayest eate, and haue enough.

16 *But* beware lest your heart [f] deceiue you, and lest ye turne aside, and serue other gods, and worship them,

17 And *so* the anger of the Lord be kindled against you, and he shut vp the heauen, that there bee no raine, and that your land yeeld not her fruite, and ye perish quickly from the good land, which the Lord giueth you.

18 ¶ Therefore shall ye lay vp these my words in your heart and in your soule, and * binde them for a signe vpon your hand, that they may bee as a frontlet betweene your eyes.

19 And yee shall * teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the posts, of thine house, and vpon thy gates,

21 That your dayes may be multiplied and the dayes of your children, in the land which the Lord sware vnto your fathers to giue them, as long as [g] the heauens are aboue the earth.

22 ¶ For if ye keepe diligently all these Commandements, which I command you to doe, *that is*, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 * All the places whereon the soles of [h] your feete shall treade, shall be yours: your coast shall be from the wildernesse and from Lebanon, and from the Riuer, *euen* the riuer Perath, vnto the vttermost [i] Sea.

25 No man shall stand against you: *for* the Lord your God shall cast the feare and dread of you vpon all the land that ye shall tread vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and curse:

27 * The blessing, if ye obey the Commandements of the Lord your God, which I command you this day:

28 And the * curse, if ye wil not obey the Commandements of the Lord your God, but turne out of the way, which I command you this day, to go after other gods, which ye haue not [k] known.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iorden on that part, † where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside the ‖ groue of Moreh?

31 For ye shall passe ouer Iorden, to goe in to possesse the land, which the Lord your God giueth you, & ye shall possesse it, and dwell therein.

32 Take heede therefore that ye * doe all the Commandements and the Lawes, which I set before you this day.

* Chap.6.6,8.
* Chap.4.10. and 6.6,7.
g As long as the heauens endure.
* Ios.1.3.
h This was accomplished in Dauids and Salomons time.
i Called Mediterraneum.
* Chap.28.2. and 30.1.
* Chap.28.15.
k He reproueth the malice of men which leaue that which is certaine to follow that which is vncertaine.
* Chap.27.12,13. Ios.8.33
l Meaning, in Samaria.
‖ Or, plaine.
* Chap.5.32.

CHAP. XII.

2 To destroy the idolatrous places. 5. 8 To serue God where he commandeth, and as he commandeth, and not as men fantasie. 19 The Levites must bee nourished. 31 Idolaters burnt their children vnto their gods. 32 To adde nothing to Gods word.

THese are the ordinances and the lawes which ye shall obserue and do in the land (which the Lord God [a] of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 * Ye shall vtterly destroy all the places wherein the nations which ye shall possesse, serued their gods vpon the hie mountaines, and vpon the hills, and vnder euery greene tree.

3 * Also ye shall ouerthrow their altars, and breake downe their pillars, & burne their [b] groues with fire & ye shall hew downe the graue images of

* Gene.46.27. and.1.5.
* Gene.15.5.
b As well concerning his benefits, as his corrections.
† Or, was at their feet.
c Because ye haue felt both his chastisements, and his benefits.
‖ Or, labour.
d As by making gutters for the water to come out of the riuer Nilus to water the land.
e To the seede time, and toward harvest.
f By deuising to your selues foolish deuotions according to your owne fantasies.
a Whereby they are admonished to seeke none other God.
* Chap.7.5.
* Iudg.2.2.
b Wherein they sacrificed to their idoles.

of their gods, and abolish their names out of that place.

4 Ye shal e not so do vnto the Lord your God,

5 But yee shall seeke the place which the Lord your God shall * chuse out of all your tribes, to put his Name there, *and* there to dwell, and thither thou shalt come.

6 And yee shall bring thither your burnt offrings, and your sacrifices, and your tithes, and the d offering of your hands, and your vowes, and your free offrings, and the first borne of your kine and of your sheepe,

7 And there yee shall eate e before the Lord your God, and ye shall reioyce in all that yee put your hand vnto, *both* ye, and your housholds, because the Lord thy God hath blessed thee.

8 Yee shall not doe after all these things that we doe f here this day: *that is*, every man whatsoeuer seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

10 But when yee goe ouer Iorden, and dwell in the land which the Lord your God hath giuen you to inherit, and *when* he hath giuen you g rest from all your enemies round about, and ye dwell in safetie,

11 When there shalbe a place which the Lord your God shall chuse, to cause his Name to dwell there, thither shall ye bring all that I command you: your burnt offrings, and your sacrifices, your tithes, and the offring of your hands, and all your ‖ speciall vowes, which ye vow vnto the Lord.

12 And yee shall reioyce before the Lord your God, ye and your sonnes and your daughters, and your seruants, and your maidens, and the Leuite, that is within your gates: * for hee hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offerings in euery place that thou seest:

14 But in the place which the Lord shal h chuse in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt doe all that I command thee.

15 Notwithstanding thou mayest kill & eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the i blessing of the Lord thy God which he hath giuen thee: *both* the vncleane and the cleane may eate thereof, k as of the roe bucke, and of the hart.

16 Onely yee shall not eate the blood, *but* powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the l tithe of thy corne, nor of thy wine, nor of thine oyle nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands,

18 But thou shalt eate it before the Lord thy God, in the place which the Lord thy God shall chuse, thou, and thy on & thy daughter, and thy seruant, and thy maid, and the Leuite that is with in thy gates: & thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 * Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shal enlarge thy border, as * he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheepe which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eat in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke, and the hart is eaten, so shalt thou eate them: *both* the vncleane and the cleane shall eate of them alike.

23 Only be † sure that thou eat not the blood: for the blood m is the life, and thou mayest not eate the life with the flesh.

24 *Therefore* thou shalt not eate it, *but* powre it vpon the earth as water.

25 Thou shalt not eat it, that it may goe well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lord:

26 But thine n holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the Altar of the Lord thy God, & the blood of thine offerings shall bee powred vpon the Altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heed, and heare all these words which I command thee, that it may go o well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shal destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them, and dwell in their land,

30 Beware lest thou be taken in a p snare after them, after that they be destroyed before thee, and lest thou aske after their gods, saying, How did these nations serue their gods, that I may doe so likewise?

31 Thou shalt not doe so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue q burned both their sonnes and their daughters, with fire to their gods.

32 *Therefore* whatsoeuer I command you, take heed you doe it: * thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

5 *The inticers to idolatry must be slaine, seeme they neuer so holy.* 6 *So neere of kinred or friend soever,* 12 *Or great in multitude or power.*

IF there arise among you a Prophet or dreamer of a dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder, which he hath told thee come to passe,) saying, b Let vs goe after other gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the words of that Prophet, or vnto that dreamer of dreames: for the Lord your God c proueth you, to know whether yee loue the Lord your God with all your heart, and with all your soule.

4 Ye shal walke after the Lord your God and feare him, and shall keepe his commandements, and hearken vnto his voyce, and yee shall serue him, and cleaue vnto him.

5 But that Prophet, or that dreamer of dreams, hee shall d be slaine, because hee hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee

e Ye shall not serue the Lord with superstitions. * 1 *Kings* 8.29. 2 *chron.* 6.5. *and* 7.12, 16.

d Meaning, the first fruits.

e Where his Arke shall be.

f Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.

g Is had not bene ynough to conquer, except God had maintained them in rest vnder his protection.

‖ *Or that which ye chuse out for your vowes.*

* *Chap.* 10.9.

h As was declared euer by the placing the Arke, as in Shiloh 245. yeeres, or as some write, more then 300. yeeres, and in other places still the Temple was built.

i As God hath giuen thee power and abilitie.

k Euery one might eate at home as well the beast appointed for sacrifice, as the other.

l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where he had appointed.

* *Ecclus* 7.32.

* *Gen* 28.14. *chap.* 19 8.

m Because the life of beasties is in their blood.

n That which thou wilt offer in sacrifice.

o God by promise bindeth himselfe to doe good to them that obey his word.

p By following their superstitions and idolatries, and thinking to serue mee thereby.

q They thought nothing too dear to offer to their idoles. * *Chap.* 4.2. *Iosh.* 1.7. *prou* 30.6. *reuel.* 22.18.

a Which saith that he hath things reuealed vnto him in dreames.

b He sheweth where vnto the false Prophets tend.

c God ordeineth all these things that his may be knowen.

d Being conuict by testimonies, and condemned by the iudge.

thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away foorth of the middes of thee.

6 ¶ If e thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife *that lieth* in thy bosome, or thy friend, which is as thine owne t soule, intiie thee secretly, saying, Let vs go and serue other gods: (which thou hast not knowen, thou, *I say* nor thy father)

7 *And* of the gods of the people which are round about you, neere vnto thee or far off from thee, from ỳ one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shewe mercy, nor keepe him secret:

9 But thou shalt euen kill him: g thine hand shall be first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That * all Israel may heare and feare, and doe no more any such wickednesse as this among you.

12 ¶ If thou shalt heare say (concerning any of thy cities, which the Lord thy God hath giuen thee to dwell in)

13 † Wicked men are gone out from among you, and haue drawen away the inhabitants of their citie, saying, Let vs go and serue other gods, which ye haue not knowen,

14 Then h thou shalt seeke, and make search and enquire deligently: and if *it be* true, *and* the thing certain, that such abomination is wrought among you.

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sword: destroy it vtterly, and all that is therein, and the cattel thereof with the edge of the sword.

16 And i thou shalt gather all the spoile of it into the middes of the streete there of, and burne with fire the citie and all the spoile thereof euery whit, vnto the Lord thy God: and it shall be an heape for euer, it shall not be built againe.

17 And there shal cleaue nothing of the k damned thing to thine hand, that the Lord may turne from the fierceness of his wrath, and shewe thee mercy, and haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God and keepe all his commandements which I command thee this day, that thou doe that which is right in the eyes of the Lorde thy God.

CHAP. XIIII.

1 *The maners of the Gentiles in marking themselues for the dead may not be followed.* 4 *What meates are cleane to bee eaten and what not.* 29 *The tithes for the Leuite, stranger, fatherlesse and widow.*

YE are the children of the Lord your God. * Ye shal not cut your selues, nor make you *any* baldnesse betweene your eyes for the dead.

2 * For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a peculiar people vnto himselfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eat no maner of abomination.

4 b These are the beastes which yee shall eat, the beefe, the sheepe, and the goat,

5 The hart, and the roe bucke, and the bugle, and the wild goat, and the vnicorne, and the wild oxe, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the cleft into two clawes, and *is* of the beastes that cheweth the cud, that shall ye eate.

7 But these ye shall not eat, of them that chew the cud, and of them that deuide and cleaue the hoofe *onely*: the camel, nor the hare nor the conyger they chew the cud, but deuide not the hoofe: *therefore* they shall be vncleane vnto you:

8 Also the swine, because hee deuideth the hoofe, and cheweth not the cud, shall be vncleane vnto you: ye shal not eat of their flesh, nor touch their dead carkeises.

9 ¶ * These shall ye eate, of all that are in the waters: all that haue finnes and scales shal ye eat.

10 And whatsoever hath no finnes nor scales, ye shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birds ye shall eat.

12 But these are they whereof ye shal not eate: the eagle nor the gosshauke, nor the osprey,

13 Nor the glead, nor the kite, nor the vulture, after their kind,

14 Nor all kinds of rauens,

15 Nor the ostrich, nor the nightcrow, nor the ‖ seamew, nor the hawke after her kind,

16 Neither the litle owle, not the great owle, nor the redshanke,

17 Nor the pelicane, nor the swanne, nor the cormorant:

18 The storke also, and the heron in his kind, nor the lapwing, nor * the backe.

19 And euery creeping thing that flieth, shall be vncleane vnto you: it shall nor be eaten.

20 *But* of the cleane foules ye may eate.

21 Ye shall eate of nothing that c dieth alone, but thou shalt giue it vnto the c stranger that is within thy gates, that he may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not * seethe a kid in his mothers milke.

22 Thou shalt e giue the tithe of all the increase of thy seed, that commeth forth of the field yeere by yeere.

23 And thou shalt eate before the Lorde thy God (in the place which he shal chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheep, that thou mayest learn to feare the Lord thy God alway.

24 And if the way be too long for thee, so that thou art not able to carie it, because the place is farre from thee, where the Lorde thy God shall chuse to set his Name, t when the Lorde thy God shall blesse thee,

25 Then shalt thou make it in money, & ‖ take the money in thine hand, and go vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestowe the money for whatsoever thine heart desireth: whether it bee oxe, or sheep, or wine, or strong drinke or whatsoever thine heart desireth: g and shalt eate it there before the Lorde thy God, and reioyce *both* thou, and thine houshold.

27 And the Leuite that is within thy gates, shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 ¶ At the end of three yeere thou shalt h bring foorth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

29 Then

e All naturall affections must giue place to Gods honour.
f Whom thou louest as thy life.
g As the witnesse is charged, Chap. 17.7.
* Chap. 17.13.
† Heb. children of Belial.
h Which art appointed to see faults punished.
i Signifying that no idolatrie is so execrable, not more grieuously to be punished, then of them which once professed God.
k Of the spoile of that idolatrous & cursed citie, reade Chap 7.26. and Iosh 7.11.
* Leuit. 19.28.
* Chap. 7.6 and 26.18, 19.
a Therefore thou oughtest not to follow the superstitions of the Gentiles.
b This ceremoniall Law instructed the Iewes to seeke a spirituall pureness, euen in their meat and drinke.

Leuit. 11.9.
‖ Or, cuckow.
* Leuit. 11.19.
c Because their blood was not shed, but remaineth in them.
d Which is one of thy religion.
* Exod. 23.19. and 34.26.
e The tithes were ordained for the maintenance of the Leuites which had none inheritance.
f When he shall giue the abilitie. ‖ Or, buie vp.
g After the Priest hath received the Lords part.
h Besides the yeerely tithes that were giuen to the Leuites, these were laide vp in store for the poore.

29 Then the Leuite shal come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse and the widow, which are within thy gates, and shal eate, and be filled, that the Lord thy God may blesse thee in all the work of thine hand which thou doest.

CHAP. XV.

1 The yeere of releasing of debts. 5 God blesseth them that keepe his commandements. 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattell must be offered to the Lord.

AT the terme of euen yeere thou shalt make a freedome.

2 And this is the maner of the freedome: euery [a] creditor shal quite the lone of his hand which he hath lent to his neighbour: he shal not aske it againe of his neighbour, nor o his brother: for *the yeere* of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 [b] Saue when there shall bee no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of the Lord thy God, to obserue and doe all these commandements, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and * thou shalt lend vnto many nations, but thou thy selfe shalt not borow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee be poore ‖ win any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand frō thy poore brother.

8 * But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therfore ‡ it grieueth thee to looke on thy poore brother, and thou giuest him nought, and he crie vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and † let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shal blesse thee in all thy works and in all that thou putteest thine hand to.

11 [c] Because there shall be euer *some* poore in the land, therefore I command thee, saying, Thou shalt [d] open thine hand vnto thy brother, to thy needy, and to thy poore in thy land.

12 ¶ * If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, and serue thee sixe yere, euen in the seuenth yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away empte,

14 *But* shalt [e] giue him a liberal reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, & the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not go away from thee, because he loueth thee and thine house, *and* because he is well with thee,

17 * Then shalt thou take an awle, and pierce his eare through against the doore, and he shal be thy seruant † for euer. and vnto thy maid seruant thou shalt do likewise.

18 Let it not grieue thee, when thou letteest him goe out free from thee: for hee hath serued thee sixe yeeres, *which is* the double worth of a hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe thou shalt sanctifie vnto the Lord thy God. [h] Thou shalt do no work with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eat it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, *both* thou and thine houshold.

21 * But if there be any blemish therein, *as if it be* lame or blind, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

22 *But* shalt eate it within thy gates: the vncleane and the cleane *shall eate it* alike, [i] as the roe bucke and as the hart.

23 Onely thou shalt not eat the blood thereof, *but* powre it vpon the gronnd as water.

CHAP. XVI.

1 Of Easter. 10 Whitsuntide. 13 And the feast of Tabernacles. 18 What officers ought to be ordained. 21 Idolatry forbidden.

THOu shalt keepe the moneth of [a] Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the month of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore [b] offer the Passeouer vnto the Lord thy God, of sheepe, and bullocks, * in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou * shalt eate no leauened bread with it: *but* seuen dayes shalt thou eate vnleauened bread therewith, *euen* the bread of [c] tribulation: for thou camest out of the land of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shal be no leauen seene with thee in all thy coastes seuen dayes long: neither shall there remaine the night any of the flesh vntill the morning, which thou offeredst § first day at euen.

5 Thou mayest [d] not offer the Passeouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the [e] Passeouer at euen, about the going down of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Sixe dayes shalt thou eat vnleauened bread, and the seuenth day *shall be* a solemne assembly to the Lord thy God: thou shalt do no work *therein*.

9 ¶ Seuen weekes shalt thou [f] number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to § corne:

10 And thou shalt keepe the feast of weekes vnto the Lord thy God, † *euen* a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite that is within thy gates, & the stranger, & the fatherless, and

a Ho shall onely release his debters which are not able to pay for that yeere.

b For if thy debter berich, he may be constrained to pay.

* *Chap. 28.12.*

‖ *Or, any of thy cities.*

* *Mat 5.42. Luke 6.34.*

‡ *Ebr. thine eye is euill.*

† *Ebr. let not thine heart be euill.*

c To trie your charitie. Matth. 26.11.

d Thou shalt be liberall.

* *Exod. 21.2. Jere. 34.14.*

e In token that thou doest acknowledge the benefits which God hath giuen thee by his labours.

* *Exod. 21.6.*

f To the yeere of Iubile, Leu. 25.40.

g For the hired seruant serued but three yeeres and hee sixe.

* *Exod. 34.19.*

h For they are the Lords.

* *Lemit. 22.20, 21. chap. 17.1. Eccliu. 35.12.*

i Thou shalt as well eate them as the roe bucke, and other wilde beasts.

a Reade Exod. 12.14.

b Thou shalt eate the Easter lambe.

* *Chap. 12.5.*

* *Exod. 12.24, 25.*

c Which signifies that affliction, which thou hadst in Egypt.

d This was chiefly accomplished when the Temple was built.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

f Beginning at the next morning after the Passeouer, Leuit. 23.15. Exod. 23.4.

† *Or, as thou art able willingly.*

and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obseruе and doe these Ordinances.

13 ¶ Thou shalt g obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy son, and thy daughter, & thy seruant, and thy maid, and the Leuite, and the stranger, and the fatherles, and the widow, *i* are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shall chuse, when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ * Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the vneauened bread, and in the feast of the weekes, and in the feast of the Tabernacles and they shall not appeare before the Lord * emptie.

17 Euery man *shall giue* according to the gift of his *h* hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 ¶ *i* Iudges and officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 Wrest not thou the Law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, & peruerteth the words of the iust.

20 That which *k* is iust and right shalt thou follow, that thou mayest liue, and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no grouе of any trees neere vnto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no || pillar, which thing the Lord thy God hateth.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the Iudge. 12 The contemner must die. 15 The election of the King. 16. and 17 What things he ought to auoid. 18 And what he ought to imbrace.

THou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is * *a* blemish *or* any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there bee found among you in any of thy cities, which the Lord thy God giueth thee, man or *b* woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his Couenant,

3 And hath gone and serued other gods, and worshipped them, as the Sunne, or the Moone, or any of the hoste of heauen, which I haue not *c* commanded,

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently and if *it be* true, *and* the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring foorth that man: or that woman (which haue committed that wicked thing) vnto thy gates, *whether it bee* man or woman & shalt stone them with stones, till they die.

6 * At the mouth † of two or three witnesses shall hee that is worthy of death, die: *but* at the mouth of one witnesse he shall not die.

7 The hands of the *d* witnesses shall bee first vpon him, to kill him: and afterward the hands of all the *e* people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites and vnto the *f* Iudge that shall be in those dayes, and aske, and they shall shew thee the sentence of iudgement,

10 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to doe according to all that they inform thee.

11 According to the Law, which they shall teach thee, and according to the iudgement which they shall tell thee, shalt *g* thou do: thou shalt not decline from the thing which they shal shew thee, *neither* to the right hand, nor to the left.

12 And that man that will do presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to *h* minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israel.

13 So all the people shall heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it and dwell therein, if thou say, I will set a King ouer me, like as all the nations that are about me,

15 *Then* thou shalt make him King ouer thee, whom the Lord thy God shall chuse from among thy brethren shalt thou make a King ouer thee: thou || shalt not set a *i* stranger ouer thee, which is not thy brother.

16 In any wise he shall not prepare him many horses, nor bring the people againe to *k* Egypt, for to increase the number of horses, seeing the Lord hath sayd vnto you, Ye shall henceforth goe no more againe that way.

17 Neither shall hee take him many wiues, lest his heart *l* turne away, neither shall he gather him much siluer and gold.

18 And when he shall sit vpon the throne of his Kingdome, then shall he write him this *m* Law repeated in a booke, by the *n* Priests of the Leuites.

19 And it shalbe with him, and hee shall reade therein all dayes of his life, that he may learne to feare the Lord his God, *and* to keepe all the words of this Law, and these ordinances, for to do them:

20 That his heart bee not lifted vp aboue his *o* brethren, and that he turne not from the Commandement, to the right hand or to the left, *lest* that he may prolong his dayes in his kingdome, he, and his sonnes in the mids of Israel.

CHAP. XVIII.

3 Portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoid the abominations of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false Prophet shall be slaine. 22 How he may be known.

THe Priests of the Leuites, *and* all the tribe of Leui * shal haue no part nor inheritance with Israel, * *but* shal eat the offerings of the Lord made by fire, and his *a* inheritance.

2 Therefore shall they haue no inheritance among their brethren: *for* the Lord is their inheritance, as he hath said vnto them.

3 ¶ And

g That is, the fifteenth day of the seuenth moneth, Leuit 23.34.

* Exod. 23.15. and 34.23.

+ Sechut 35.4.

h According to the abilitie that God hath giuen him.

i He gaue authoritie to that people for a time to chuse themselues magistrates.

k The magistrate must constantly follow the tenour of the Law, and in nothing decline from iustice.

|| Or, image.

+ Chap. 15.21.

a Thou shalt not serue God for fashions sake, as hypocrites doe.

b Shewing that the crime cannot be excused by the frailtie of the person.

c Whereby he condemneth all religion and seruing of God, which God hath not commanded.

* Num 35.30. chap. 19.15. matt. 18.16. 2 cor. 13.1.

† Or, of two witnesses, or three witnesses.

d Whereby they declared that they testified the truth.

e To signifie a common conscience to maintaine Gods honour and true religion.

f Who shall giue sentence and the Priests counsell him by the Law of God.

g Thou shalt obey their sentence that the controuersie may haue an end.

h So long as he is the true minister of God, and pronounceth according to his word.

|| Or, mayest not.

i When mens of the nation, lest he change true religion into idolatrie, and bring thee to seruitie.

k To redeeme their iniuries and to take vnto them their horses, 1 King. 10.28.

l From the law of God.

m Meaning, the Deuteronomie.

n Me shall cause it to be written by them, or he shall write it by their example.

o Whereby it is meant that it is angelicall to haue their hearts lifted vp nature hinderth vnless they be loue another.

Num 18.10.

Chap 10.9.

1 cor. 9.15.

a Therefore the Leuites had no other inheritance.

3 ¶ And this shalbe the Priestes duetie of the people, that they which offer sacrifice, whether *it be* bullock or sheepe, shall giue vnto the Priest the [b] shoulder, and the two cheeks, and the maw.

4 The first fruits *also* of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand & minister in the Name of the Lord, him and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with [c] all the desire of his heart vnto the place which the Lord shall chuse,

7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eat [d] beside that which commeth of his sale of his patrimony.

9 When thou shalt come into the land which ☞ Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none be found among you that maketh his son or his daughter to [e] * go thorow the fire, *or* that vseth witchcraft, *or* a regarder of times, or a marker of the flying of foules, or a sorcerer,

11 Or * a charmer, or that counselleth with spirits, or a soothsayer, or that * asketh counsell at the dead.

12 For all that doe such things *are* abomination vnto the Lord, and because of these abominations the Lord thy God doeth cast them out before thee.

13 Thou shalt be [f] vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sorcerers: ☞ as for thee, the Lord thy God hath not ☞ suffered thee so.

15 ¶ * The Lord thy God wil raise vp vnto thee a [g] Prophet like vnto mee, from among you, *euen* of thy brethren: vnto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou sayedst, * Let mee heare the voice of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord said vnto me, They haue wel spoken.

18 * I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his [h] mouth, and he shal speake vnto them all that I shall command him.

19 And whosoeuer will not hearken vnto my words, which hee shall speake in my Name, I will [i] require it of him.

20 But the Prophet that shal presume to speake a word in my Name which I haue not commanded him to speake, or that speaketh in the name of other gods, euen the same prophet shall die.

21 And if thou think in thine heart, How shall we know the word which the Lord hath not spoken?

22 When a Prophet speaketh in the Name of the Lord, if the thing [k] follow not, nor come to passe, that is the thing which the Lord hath not spoken, *but* the Prophet hath spoken it presumptuously: thou shalt not *therefore* be afraid of him.

b The right shoulder, Num. 18.18.

c Meaning to serue God vnfainedly, and not to seeke case.

d Not constrained to liue of himselfe.

e Signifying, they were purged by this ceremony of passing betweene two fires.
* *Leuit.* 18.21.
* *Leuit.* 20.27.
* 1 *Sam.* 28.7.

f Without hypocrisie, or mixture of false religion.

† *Ebr. but thou wo so.*
† *Ebr. given or appointed.*
* *Actes* 3.37.

g Meaning, a continuall succession of Prophets, till Christ the end of all Prophets come.
* *Exod.* 20.19.

* *Iosh.* 1.45. *actes* 3.21.

h Which promise is not only made to Christ, but to all that teach in his Name, *Isa* 59.21.

i By executing punishment vpon him.

k Vnder this sure note he conuinceth all the other tokens.

CHAP. XIX.

2 *The franchisd towns.* 14 *Not to remoue by neighbors bounds.* 16 *The punishments of him that beareth false witnesse.*

WHen the Lord thy God * shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 * Thou shalt separate three cities, for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

3 Thou shalt [a] prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherite, into three parts, that euery [b] manslayer may flee thither.

4 ¶ This also is the cause wherefore the manslayer shall flee thither, and liue. who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As hee that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that hee dieth, the same [c] shall flee vnto one of the cities, and liue,

6 Lest the * auenger of the blood follow after the manslayer while his heart is chased, and ouertake him, because the way is long, and slay him, although hee bee not ‖ worthy of death, because he hated him not in time passed.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God [d] enlargeth thy coasts (as hee hath sworne vnto thy fathers) and giueth thee all the land, which hee promised to giue vnto thy fathers,

9 (If thou keepe all these Commandements to doe them, which I command thee this day, *to wit*, that thou loue the Lord thy God, and walke in his wayes for euer) * then shalt thou adde three cities moe for thee besides those three,

10 That innocent blood bee not shed within the land, which the Lord thy God giueth thee to inherite, [e] lest blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,

12 Then the [f] Elders of his citie shall send and fet him thence, and deliuer him into the hands of the auenger of the blood, that he may die.

13 Thine eye shall not spare him, but thou shalt put away *the crie* of innocent blood from Israel, that it may goe well with thee.

14 ¶ Thou shalt not remoue thy neighbours mark, which they of old time haue set in thine inheritance, that thou shalt inherite in the land, which the Lord thy God giueth thee to possesse it.

15 ¶ * One witnesse shall not rise against a man for any trespasse, or for any sinne, or for any fault that hee offendeth in, * *but* at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be stablished.

16 ¶ If a false witnesse rise vp against a man to accuse him of trespasse,

17 Then both the men which striue together shall stand before [g] [h] Lord, *euen* before the priests and the iudges, which shall be in those dayes,

18 And the Iudges shall make diligent inquisition: and if the witnesse be found false, *and* hath giuen false witnesse against his brother,

19 * Then shall yee doe vnto him as hee had thought to do vnto his brother: so thou shalt take euill away forth of the mids of thee.

20 And the rest shall heare *this*, and feare, and shall henceforth commit no more any such wickednesse

*Ch.p.12.29.

* *Exod.* 21.13. *numb.* 35.9.11. *iosh.* 20.2.

a Make an open and ready way.

b Which killeth against his wil, and bare no hatred in his heart.

c That murther is not committed vpon murther.
* *Num.* 35.12.

‖ *Or, cannot bee iudged to death.*

d When thou goest ouer Iordan to possesse the whole land of Canaan.

* *Iosh* 20.7.

e Lest thou bee punished for innocent blood.

f The magistrates.

g Then whosoeuer pardoneth murther, offendeth against the word of God.

* *Chap* 17.6. *matth* 18.16. *iohn* 8.17. 2. *Cor.* 13.1. *hebr.* 10.28.

h Gods presence is where his true ministers are assembled.

* *Prou.* 19.5. *dan.* 13.62.

kednesse among you.

21 Therefore thine eye shall haue no compassion, *but* *life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

3 The exhortation of the Priest. 5 The exhortation of the Officers, shewing who should goe to battell. 10 Peacemust first be proclaimed. 19 The trees that beare fruit must not be destroyed.

WHen [a] thou shalt go forth to warre against thine enemies, and shalt see horses and chariots, *and* people moe then thou, bee not afraid of them: for the Lord thy God [b] with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: *let not your hearts faint, neither feare, nor be amased, nor adread of them.

4 For the Lord your God [b] goeth with you, to fight for you against your enemies, *and* to saue you.

5 ¶ And let the officers speake vnto the people, saying, What man [c] *is there* that hath built a new house, and hath not [d] dedicate it? let him goe and returne to his house, lest he die in the battell, and another man dedicate it.

6 And what man [c] *is there* that hath planted a Vineyard, and hath not [d] eaten of the fruit? let him goe and returne againe vnto his house, lest he die in the battell, and another eat the fruit.

7 And what man [c] *is there* that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, * Whosoeuer is afraid and faint hearted, let him goe and returne vnto his house, lest his brethrens heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 ¶ When thou commest neere vnto a Citie to fight against it, * thou shalt offer it peace,

11 And if it answere thee againe [e] peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make war against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, *and the cattell, and all that is in the citie, *euen* all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the Cities, which are a great way off from thee, which are not of the Cities of these [f] Nations here.

16 But of the Cities of this people, which the Lord thy God shall giue thee to inherite, thou shalt saue no person aliue,

17 But shalt vtterly destroy them: *to wit*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites: as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done vnto their gods, and so yee should sinne against the Lord your God.

19 ¶ When thou hast besieged a Citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the [g] tree of the field is mans *life*)

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make sorts against the Citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

1 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The body may not hang all night.

IF one be found [a] slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the field, & it is not knowne who hath slaine him,

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the Cities that are round about him that is slaine.

3 And let the Elders of that Citie, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that Citie bring the heifer vnto a stonie [b] valley, which is neither eared nor sowen, and strike off the heifers necke there in the valley.

5 And the Priests the sonnes of Leui (whom the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forth, & by their word shall all strife & plague be tried.

6 And all the Elders of that Citie that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie and say, Our hands haue not shed this blood, neither haue our eies seene it.

8 [c] O Lord bee merciful vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiuen them.

9 So shalt thou take away *the cry* of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, [d] and she shall shaue her head, and pare her nailes,

13 And she shall put off the garment that shee was taken in, and she shal remaine in thine house, [e] and bewaile her father and her mother a moneth long: and after that thou shalt goe in vnto her, and marry her, and she shalbe thy [f] wife.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued, and another hated, and they haue borne him children, both the loued, and also the hated: if the first borne be the sonne of the hated,

16 Then when the time commeth, that hee

*Exod.21.23. Iruit.24.20. Matth.5.38.

a Meaning vpon iust occasion: for God permitteth not his people to fight, when it seemeth good to them.

*Deut.28.9.

b It is present to defend you with his grace and power.

c For when they entred first to dwell in an house, they gaue thanks to God, acknowledging that they had that benefit by his grace.

d The Ebrew word signifieth to make common or prophane, Leuit. 19.23.

*Iudg.7.3.

*Num.21.12. Deut.2.26.

e If it accept peace.

*Iosh.8.2.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites executers of his will, chap.7.10.

g Some reade, For man *shall be in stead* of the tree of the field, to come out in the siege against thee.

a This Law declareth how horrible a thing murther is, seeing that for one man a whole country shalbe punished, except a remedie be found.

b *Or rough.*

b That the blood shed of the innocent beast in a solitarie place, might make them abhorre the fact.

c This was the prayer, which the Priests made in the audience of the people.

d Signifying that her former life must be changed before she could be ioyned to the people of God.

e As having renounced parents and countrey.

f This onely was permitted in the warres: otherwise the Israelites could not marry strangers.

g This declareth that the plurality of wives came of a corrupt affection.

appointed[a] his sonnes to bee heires of that which he hath, hee may not make the sonne of the beloued first borne || before the sonne of the hated, which is the first borne.

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him [h] double portion of all that hee hath: for hee is the first of his strength, and to [i] him belongeth the right of the first borne.

18 ¶ If any man haue a sonne that is stubborne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his [k] mother, and they haue chastened him, and hee would not obey them,

19 Then shall his father and his mother take him, & bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his Citie, This our sonne is stubburne and disobedient, *and* he will not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his City shall [l] stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree.

23 His body shall not remaine [m] all night vpon the tree, but thou shalt bury him the same day: for the * curse of God *is* on him that is hanged. Defile not therefore thy land which the Lord thy God giueth thee to inherite.

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her young birds. 8 Why they should haue battlements. 9 Not to mixe diuers kinds together. 13 Of the wife not being found a Virgine. 23 The punishment of adulterie.

THOu * shalt not see thy brothers oxe nor his sheepe goe astray, and [a] withdraw thy selfe from them, *but* shalt bring them againe vnto thy brother.

2 And if thy brother be not [b] neere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it, then shalt thou deliuer it to him againe:

3 In like maner shalt thou doe with his [c] asse, and so shalt thou doe with his rayment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe *from them*.

4 ¶ Thou shalt not see thy brothers asse nor his oxe fall downe by the way, and withdraw thy selfe from them, *but* shalt lift them vp with him.

5 ¶ The [d] woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans rayment: for all that do so *are* abomination vnto the Lord thy God.

6 ¶ If thou finde a birds nest in the way, in any tree, or on the ground, *whether they be* yong or egges, and the damme sitting vpon the yong, or vpon the egges, [e] thou shalt not take the damme with the yong,

7 *But* shalt in any wise let the damme go, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a new house, thou shalt make a battlement on thy roofe, that thou lay not blood vpon thine house, if any man fall thence,

9 ¶ Thou shalt not [f] sow thy vineyard with diuers kindes of seeds, least thou defile the increase of the seed which thou hast sowen, and the fruite of the vineyard.

10 ¶ Thou shalt not plow with an oxe and an asse together.

11 ¶ Thou shalt not weare *a garment* of diuers sorts, as of wollen and linnen together.

12 ¶ * Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couest thy selfe.

13 ¶ If a man take a wife, and when hee hath lyen with her, hate her,

14 And lay [g] slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a maide,

15 Then shall the father of the maide and her mother take and bring the signes of the maydes virginitie vnto the Elders of the citie to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And loe, he layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these *are the tokens* of my daughters virginitiy: and they shall spead the [h] vesture before the Elders of the citie.

18 Then the Elders of the citie shall take that man and chastise him,

19 And shall condemne him in an hundreth *shekels* of siluer, and giue them vnto the father [i] of the maide, because hee hath brought vp an euill name vpon a maide of Israel: and she shall be his wife, and he may not put her away all his life.

20 ¶ But if this thing be true, that the mayde be not found a virgine,

21 Then they shall bring foorth the maide to the doore of her fathers house, and the men of her city shall stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers house: so shalt thou put euill away from among you.

22 ¶ * If a man be found lying with a woman married to a man, then they shall die euen both twaine, *to wit*, the man that lay with the wife, and the wife: so thou shalt put away euil from Israel,

23 ¶ If a maide be betrothed vnto a husband, and a man finde her in the towne and lye with her,

24 Then shall yee bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maid because she cryed not *being* in the city, and the man, because he hath || humbled his neighbours wife: so thou shalt put away euill from among you.

25 ¶ But if a man finde a betrothed mayde in the field and force her, and lye with her, then the man that lay with her, shall die alone:

26 And vnto the maid thou shalt doe nothing, because there is in the maide no || cause of death: for as when a man riseth against his neighbour and woundeth him to death, so [k] is this matter.

27 For hee found her in the fields: the betrothed mayde cryed, and there was no man to succour her.

28 ¶ * If a man find a maide that is not betrothed, and take her, and lye with her, and they bee found,

29 Then the man that lay with her, shall giue vnto the maides father fiftie *shekels* of siluer: and the

[1] *Or, while the sonne of the hated liueth.*

[a] As much as to two of the others.

[i] Except he be vnworthy as was Reuben Iaakobs sonne.

[k] For it is the mothers duetie also to instruct her children.

[l] Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

[m] For Gods Law by his death is satisfied, and nature abhorreth cruelties.

* *Gala. 3. 13.*

* *Exo. 23. 4.*

[a] As though thou saweest it not.

[b] Shewing that brotherly affection must be shewed not one vnto them that dwell neere vnto vs, but also to them which are farre off.

[c] Much more art thou bound to doe for thy neighbours person.

[d] For that were to alter the order of nature, and to despise God.

[e] If God detest cruelties done to little birds, how much more to man, made according to his image?

[f] The tenor of this Law, is to walke in simplicitie, and not to be curious of new inuentions.

* *Num. 15. 38.*

[g] That is, be an occasion that that is slandered.

[h] Meaning, the sheet, wherein the signes of her virginitie were.

[i] For the fault of the child redounded to the shame of the parents: therefore he was recompensed when the was faultlesse.

* *Leuit. 20. 10.*

[1] *Or, defiled.*

[1] *Or, no sinne worthy of death.*

[k] Meaning, that the innocent can not be punished.

* *Exod. 22. 16.*

she shalbe his wife, because he hath humbled her he cannot put her away all his life.

30 ¶ No man shall [l] take his fathers wife, nor shall vncouer his fathers skirt.

l He shal not lie with his stepmother meaning hereby all other degrees forbidden, Leuit.18.

CHAP. XXIII.

1 What men might not bee admitted to office. 9 What they ought to auoide when they go to warre. 15 Of the fugitiue seruant. 17 To flee all kind of whoredome. 19 Of Vsury. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by bursting or that hath his priuie member cut off, [a] shall enter into the Congregation of the Lord.

2 [b] A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the Congregateon of the Lord.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation shal they not enter into the Congregation of the Lord for euer,

4 Because they [c] met you not with bread and water in the way, when ye came out of Egypt, and * because they hired against thee Balaam the sonne of Beor, of Pethor in Arem-naharaim, to curse thee.

5 Neuertheless, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou [d] shalt not seeke their peace nor their prosperitie all thy daies for euer.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptia, because thou wast a stranger in his land.

8 The children that ate begotten [e] of them in their third generation, shall enter into the Congregation of the Lord.

9 ¶ When thou goest out with the hoste against thine enemies, keep thee then from all wickednesse.

10 ¶ If there bee among you any that is vncleane by that which commeth to him by night, he shall goe out of the hoste, and shal not enter into the host.

11 But at euen hee shall wash *himselfe* with water, and when the sunne is down, he shal enter into the host.

12 ¶ Thou shalt haue a place also without the host, whither thou shalt [f] resort,

13 And thou shalt haue a paddle among thy weapons, and when thou wouldest sit down without, thou shalt dig therewith, and returning, thou shalt [g] couer thine excerments.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, & to giue *thee* thine enemies before thee: therefore thine host shall be holy, that he see no filthy thing in thee, and turne away from thee.

15 ¶ Thou shalt not [h] deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 Hee shall dwell with thee, *euen* among you, in what place hee shall chuse, in one of thy [†] cities where it liketh him best: thou shalt not vexe him.

17 ¶ There shalbe no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.

18 Thou shalt neither bring the [i] hire of a whore nor the price of a dogge into the house of the Lord thy God for any vowe: for euen both

a Either to beare office, or to marry a wife.

b This was to cause them to liue chastly that their posterity might not be reiected.

* Deut.23.3.

c Hereby he condemneth all that further not the children of God in their vocation.

* Numb.22.5.6.

d Thou shalt haue nothing to doe with them.

e If the fathers haue renounced their idolatry, and receiued circumcision.

f For the necessitie of nature.

g Meaning hereby that his people should be pure, both in soule and body.

h This is meant of the heathen, who fled for their masters cruelty, and imbraced the true religion.

† *Heb. gates.*

i Forbidding hereby that any gaine gotten of euill things should be applied to the seruice of God, Mich.1.7.

these *are* abomination vnto the Lord thy God.

19 ¶ * Thou shalt not giue to vsurie to thy brother: *as* vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie.

20 Vnto a [k] stranger thou maiest lend vpon vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may [l] bless thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God wil surely require it of thee, and *se* it should be sinne vnto thee.

22 But when thou abstainest from vowing, it shalbe no sinne vnto thee.

23 That which is gone out of thy lippes, thou shalt [m] keepe and performe, as thou hast vowed it willingly vnto the Lord thy God: *for* thou hast spoken it with thy mouth.

24 ¶ When thou commest vnto [n] thy neighbours vineyard, then thou maiest eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy [o] vessel.

25 When thou commest into thy neighbours corne, * thou maiest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

* Exod.22.25. Leuit.25.36.

k This was permitted for a time for the hardnesse of their heart.

l If thou shew thy charity to thy brother. God will declare his loue toward thee.

m If the vow be lawfull and godly.

n Being hired so to labour.

o To bring home to thine house.

* Matth.12.1.

CHAP. XXIIII.

1 Diuorcement permitted. 5 Hee that is newly married is exempted from warre. 6 Of the pledge. 14 Wages must not bee retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherlesse and widow.

WHen a man taketh a wife, and marrieth her, if so bee shee finde no fauour in his eyes, because hee hath espied some filthinesse in her, [a] then let him write her a bil of diuorcement, and put it in her hand, and send her out of his house.

2 And when shee is departed out of his house and gone her away, and mary with another man,

3 And if the latter husband hate her, and write her a letter of a diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 *Then* her first husband, which sent her away, may not take her againe to be his wife, after that shee is [b] defiled: for that *is* abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, hee shall not goe a warfare, [c] neither shall be charged with any businesse, but shall bee free at home one yeere, and reioyce with his wife, which hee hath taken.

6 ¶ No man shall take the nether nor the vpper millstone to pledge: for this gage is *his* liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him, that theefe shal die: so shalt thou put euill away from among you.

8 ¶ Take heed of the [d] plague of leprosie, that thou obserue diligently, and doe according to all that the Priests of the Leuites shal teach you: take heed ye doe as I commanded them.

9 Remember what the Lord thy God did vnto * Miriam by the way after that yee were come out of Egypt.

10 ¶ When thou shalt aske aguine of thy neigh-

a Hereby God approueth not that diuorcement, but permitteth it to auoide further inconuenience, Matth.19.7.

b Seeing that by admitting her, he iudged her to be vncleane and defiled.

c That they might learne to know one anothers conditions and so afterward liue in godly peace.

d Not any thing whereby a man getteth his liuing.

* Leuit.13.8.

* Numb.12.10.

bour any thing lent, thou shalt not goe [c] into his
house to fetch his pledge,
11 But thou shalt stand without, and the man
that borowed it of thee, shal bring the pledge out
of the doores vnto thee.
12 Furthermore, if it bee a poore bodie, thou
shalt not sleepe with his pledge,
13 *But* shalt restore him the pledge when the
sunne goeth downe, that he may sleepe in his rai-
ment, and blesse thee: and it shalbe righteousnesse
vnto thee [l] before the Lord thy God.
14 ¶ Thou shalt not oppresse an hired seruant
that is needie and poore, *neither* of thy brethren,
nor of the stranger that is in thy land within thy
gates.
15 * Thou shalt giue him his hire for his day,
neither shall the sunne goe downe vpon it: for he
is poore, and therewith susteineth his life: least he
crie against thee vnto the Lord, and it be sinne
vnto thee.
16 ¶ * The fathers shall not bee put to death
for the children, nor the children put to death for
the fathers, but euery man shall bee put to death
for his owne sinne.
17 ¶ Thou shalt not peruert the right of the
[g] stranger, *nor* of the fatherlesse, nor take a wid-
dowes raiment to pledge.
18 But remember that thou wast a seruant in
Egypt, and how the Lord thy God deliuered thee
thence. Therefore I command thee to doe this
thing.
19 ¶ * When thou cutteest down thine haruest
in thy field, & hast forgotten a sheafe in the field,
thou shalt not goe againe to fet it, *but* it shall bee
for the stranger, for the fatherlesse, and for the wi-
dow: that the Lord thy God may blesse thee in al
the workes of thine hands.
20 When thou ‖ beateest thine oliue tree, thou
shalt not goe ouer the boughes again, *but* it shal
be for the steanger, for the fatherlesse, and for the
widow.
21 When thou gatheest thy ‖ vineyard, thou
shalt not gather the grapes cleane after thee, *but*
they shall bee for the stranger, for the fatherlesse
and for the widow
22 And remember that thou wast [h] a seruant
in the land of Egypt: therefore I command thee
to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp seed to the kinsman. 11 In what case a woman's hand must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

WHen there shall bee strife betweene men,
and they shal come vnto iudgment, [a] and
sentence shall bee giuen vpon them, and the
righteous shall be iustified, and the wicked con-
demned,
2 Then if so be the wicked be worthy to bee
beaten, the iudge shall cause him to lie downe,
[b] and to be beaten before his face, according to
his trespasse vnto a certaine number.
3 [c] Forty *stripes* shall hee cause him to haue,
and not past, least if he should exceed and beat him
aboue that with many stripes, thy brother should
appeare despised in thy sight.
4 ¶ * Thou shalt not mouse the oxe that
treadeth out the corne.
5 ¶ * If brethren dwel together, and one of
them die and haue no sonne, the wife of the dead
shall not marrie without, *than*, vnto a stranger,
but his [d] kinsman shall goe in vnto her, and take
her to wife, and doe the kinsmans office to her.
6 And the first borne which she bareth, shall
succeed in the name of his brother which is dead,
that his name be not put out of Israel.
7 And if the man will not take his kinswo-
man, then let his kinswoman goe vp to the gate
vnto the Elders, and say, My kinsman refuseth to
raise vp vnto his brother a name in Israel: he wil
not doe the office of a kinsman vnto me.
8 Then the Elders of his citie shall call him,
and commune with him: if he stand and say, I wil
not take her,
9 Then shall his kinswoman come vnto him
in the presence of the Elders, and loose his shoe
from his foot, and spit in his face, and answer, and
say, So shall it bee done vnto that man that will
not build vp his brothers house.
10 And his name shall be called in Israel, The
house of him whose shoe is put off.
11 ¶ [e] when men striue together, one with
another, if the wife of the one come neere, for to
rid her husband out of the hands of him that smi-
eth him, and put forth her hand, and take him by
his priuities,
12 Then thou shalt cut off her hand: thine eye
shall not spare her.
13 ¶ Thou shalt not haue in thy bag two mane-
ner of † weights, a great and a small:
14 Neither shalt thou haue in thiue house dif-
ers † measures, a great and a small:
15 *But* thou shalt haue a right & iust weight:
a perfit and a iust measure shalt thou haue, that
thy dayes may be lengthened in the land, which
the Lord thy God giueth thee.
16 For all that doe such things, *and* all that do
vnrighteously, *are* abomination vnto the Lord
thy God.
17 ¶ * Remember what Amalek did vnto thee
by the way, when ye were come out of Egypt:
18 How he met thee by the way, and smote the
hindmost of you, all that were feeble behind thee,
when thou wast fainted and wearie, and he feared
not God.
19 Therefore, when the Lord thy God hath
giuen thee rest from all thine enemies round a-
bout in the land which the Lord thy God giueth
thee for an inheritance to possesse it, *then* thou
shalt put out the [f] remembrance of Amalek from
vnder heauen: forget not.

CHAP. XXVI.

3 The offering of the first fruits. 5 What they must protest when they offer them. 12 The tithe of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

ALso when thou shalt come into the lande
which the Lord thy God giueth thee for in-
heritance, and shalt possesse it, and dwell there-
in,
2 [a] Then shalt thou take of the first of all the
fruit of the earth, and bring it out of the lande
that the Lord thy God giueth thee, and put it in
a basket, and goe vnto the place which the Lord
thy God shall chuse, to [b] place his name there.
3 And thou shalt come vnto the Priest, that
shalbe in those dayes, & say vnto him, I acknow-
ledge this day vnto the Lord thy God, that I am
come vnto the countrey which the Lord sware
vnto our fathers for to giue vs.
4 Then the Priest shall take the basket out of
thine hand, and set it down before the altar of the
Lord

[c] As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

[l] Though hee would bee vnthankefull, yet God will not forget it.

* *Leuit.19.13. iob.4.14.*

* *2.king.14.6. 2.chro.25.4. iere. 31.22.30.eze. 18.20.*

[g] Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

* *Leuit.19.9. and 23.22.*

Or, gatheres thine olives.

‖ *Or, the grapes of thy vineyard.*

[h] God indged them not mindfull of his benefit, except they were beneficial vnto others.

[a] Whether there be a plaintife or none, the magistrates ought to trie our faults, and punish according to the crime.

[b] When the crime deserueth not death.

[c] The Iewes of superstition afterward tooke one away. 2.Cor. 11.24.

* *1.Cor.9.9.1.tim. 5.18.*

* *Ruth.4.3.matth. 22.24.mark.12.19 luke.20.28.*

[d] Because the Ebrew word signifieth not the naturall brother, and the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the naturall brother should marrie his brothers wife, but some other of the kinred that was in that degree which might marry.

[e] This law importeth that godly shamefastnesse be preserued, for it is an horrible thing to see a woman past shame.

† *Ebr. stone and stone.*

† *Ebr. Ephah and Ephah, reade Exod. 13.36.*

* *Exod.17.8.*

[f] This was partly accomplished by Saul about 450. yeeres afterward.

[a] By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God.

[b] To be called vpon, serued, and worshipped spiritually, Chap. 12.5.

Lord thy God.

5 And thou shalt answere and say before the Lord thy God, A [c] Syrian *was* my father, who being ready to perish *for hunger*, went downe into Egypt, and sojourned there with a smal company, and grew there vnto a nation great, mighty [d] and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when we [e] cryed vnto the Lord God of our fathers, the Lord heard our voyce, and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mighty hand, and a stretched out arme, with great terriblenesse, both in signes and wonders.

9 And he hath brought vs into this place, and hath given vs this land, *even* a land that floweth with milke and hony.

10 And now, loe, I haue [f] brought the first fruits of the land, which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee and to thine [g] houshold, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tythes of thine increase, the third yeere, *which is* the yere of tything, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eate within thy gates, and be satisfied,

13 Then thou shalt [h] say before the Lord thy God, I haue brought the hallowed thing out of mine house, & also haue giuen it vnto the Leuites & to the strangers, to the fatherlesse, & to the widow, according to all thy * comandements which thou hast commanded mee: I haue [i] transgressed none of thy commandements, nor forgotten *them*.

14 I haue not eaten thereof in my [k] mourning, nor suffered ought to perish [l] through vncleannesse, nor giuen ought thereof for the dead, *but* haue hearkened vnto the voyce of the Lorde my God. I haue done [m] after all that thou hast commanded me.

15 Looke downe from thine holy habitation, *even* from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the lande that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to do these ordinances & lawes: keepe them therefore, and doe them with [n] all thine heart, and with all thy soule.

17 Thou hast set vp the Lorde this day to bee thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 [o] And the Lord hath set thee vp this day, to be a * precious people vnto him (as hee hath promised thee) and that thou shouldest keepe all his commandements,

19 And to make thee * high aboue all nations (which he hath made) in praise, and in name and in glory,* and that thou shouldest be an holy people vnto the Lord thy God, as he hath sayd.

CHAP. XXVII.

2 They are commanded to write the Law vpon stones for a remembrance. 5 Also to build an altar. 13 The cursings are giuen on mount Ebal.

THen Moses with the Elders of Israel [a] commanded the people, saying, Keepe al the commandements which I command you this day.

2 And when ye shall * passe ouer Iorden vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, & plaister them with plaister,

3 [b] And shalt write vpon them all the words of this Lawe, when thou shalt come ouer, that thou mayest goe into the land which the Lord thy God giueth thee: a land that floweth with milke and honie, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shal passe ouer Iorden, ye shall set vp these stones which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou build vnto the Lord thy God an altar, *even* an altar of stones: thou shalt lift none [c] yron *instrument* vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the words of this Law, [d] well and plainely.

9 ¶ And Moses and the Priests of the Leuites spake vnto all Israel, saying, Take heed and heare O Israel: this day thou art become the people of the Lord thy God.

10 Thou [e] shalt hearken therefore vnto the voice of the Lord thy God, and do his commandements and his ordinances, which I commaund thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand vpon mount Grizzim, to blesse the people when ye shall passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, and [f] Ioseph, and Beniamin.

13 And these shall stand vpon mount Ebal, to [g] curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answere and say vnto all the men of Israel with a loude voice,

15 ¶ Cursed be the man that shall make any carued or molten [h] image, *which is* an abomination vnto the Lord, the worke of the hands of the craftesman, and putteth it in a secret place: And all the people shall answere and say: So be it.

16 Cursed be he that [i] curseth his father & his mother: and all the people shall say: So be it.

17 Cursed be he that remoueth his neighbors [k] marke: And all the people shall say So be it.

18 Cursed be he that maketh the [l] blind go out of the way. And all the people shall say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherlesse, and the widow: And all the people shall say: So be it.

20 Cursed be hee that lieth with his fathers wife: for hee hath vncouered his fathers [m] skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast. And all the people shall say: So be it.

22 Cursed be hee that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be hee that lieth with his [n] mother in law: And all the people shall say: So be it.

[c] Meaning Iacob, who serued 20. yeres in Syria.

[d] Onely by Gods mercy, and not by their fathers deseruings.

[e] Alledging the promises made to our fathers, Abraham, Izhak and Iaakob.

[f] In token of a thankefull heart, and mindfull of this benefite.

[g] Signifying that God giueth vs not goods for our selues onely, but for their wives also which are committed to our charge.

[h] Without hypocrisie.

* *Chap.14.27.*

[i] Of malice and contempt.

[k] Or, for any necessitie.

[l] By putting them to any prophane vse.

[m] As farre as my sinnefull nature would suffer: for else, as Dauid and Paul say, there is not one iust, Psal. 14.3. rom.3.10.

[n] With a good and simple conscience.

[o] Signifying that there is a mutuall bond beweene God and his people.

* *Chap.7.6. and 14.2.*

* *Chap.4.7. and 28.1.*

* *Chap.7.6. and 14.2.*

[a] As Gods minister, and charged with the same.

* *Iosh.4.1.*

[b] God would that his Law should be set vp in the borders of the land of Canaan, that all that looked thereon might know that the land was dedicate to his seruice.

* *Exod.20.25. Iosh.8.31.*

[c] The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

[d] That euery one may well read it, and vnderstand it.

[e] This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

[f] Meaning Ephraim and Manasseh.

[g] Signifying, that if they would not obey, yet for loue, they should be made to obey for feare.

[h] Vnder this he contemneth all the corruptio of Gods seruice, and the transgression of the first table.

[i] Or contemneth: and this appertaineth to the second table.

[k] He condemneth all iniuries and extortions.

[l] Meaning, that he helpeth not and counselleth not his neighbour.

[m] In committing villeny against him. *Leuit.20.11. and chap.22.30. ezek.22.10.*

[n] Meaning his wiues mother.

24 Cursed bee hee that smiteth his neighbour
o secretly: And all the people shall say: So be it.
25 * Cursed be he that taketh a reward to put
to death innocent blood: And all the people shall
say: So be it.
26 * Cursed b e hee that confirmeth not all the
words of this Law, to doe them: And all the people shall say: So be it.

o For God that seeth in secret, will reuenge it.
* Exo.22.12.
* Galat.3.10.

CHAP. XXVIII.

1 *The promises to them that obey the Commandements.* 15 *The threatnings to the contrary.*

IF * thou shalt obey diligently the voyce of the
Lord thy God, and obserue and do all his com-
mandements, which I command thee this day,
then the Lord thy God will a set thee on high a-
boue all the nations of the earth.
2 And all these blessings shall come on thee,
and b ouertake thee, if thou shalt obey the voyce
of the Lord thy God.
3 Blessed shalt thou be in the c city, and bles-
sed also in the field.
4 Blessed shall be the fruit d of thy body, and
the fruit of thy ground, and the fruit of thy cat-
tell, the increase of thy kine, and the flocks of thy
sheepe.
5 Blessed shalbe thy basket and thy dough.
6 Blessed shalt thou be when thou e commest
in, and blessed also when thou goest out.
7 The Lord shall cause thine enemies that rise
against thee, to fall before thy face: they shall
come out against thee one a way, and shall flee be-
fore thee f seuen wayes.
8 The Lord shall command the blessing *to be*
with thee in thy store houses, and in all that thou
settest thine g hand to, and will blesse thee in the
land which the Lord thy God giueth thee.
9 The Lord shall make thee an holy people
vnto himselfe, as hee hath sworne vnto thee, if
thou shalt keepe the commandements of the Lord
thy God, and walke in his wayes.
10 Then all people of the earth shall see that
the Name of the Lord is h called vpon ouer thee,
and they shall be afraid of thee.
11 And the Lord shall make thee plenteous in
goods: in the fruit of thy body, and in the fruit of
thy cattell, and in the fruite of thy ground, in the
land which the Lord sware vnto thy fathers, to
giue thee.
12 The Lord shall open vnto thee his good
treasure, *euen* the i heauen to giue raine vnto thy
land in due season, and to blesse all the worke of
thine hands: and * thou shalt lend vnto many na-
tions, but shalt not borrow thy selfe.
13 And the Lord shall make thee the head, and
not the || taile, and thou shalt be aboue onely, and
shalt not bee beneath, if thou obey the comman-
dements of the Lord thy God which I command
thee this day, to keepe and to doe *them*.
14 But thou shalt not decline from any of the
words, which I command you this day, *either* to
the * right hand or to the left, to goe after other
gods to serue them.
15 ¶ * But if thou wilt not obey the voyce of
the Lord thy God, to keepe and to do all his com-
mandements, and his ordinances, which I com-
mand thee this day, then all these curses shall
come vpon thee, and ouertake thee.
16 Cursed shalt thou be in the towne, and cur-
sed also in the field.
17 Cursed shall thy basket be, & thy || dough.
18 Cursed shall be the fruite of thy body, and
the fruit of thy land, the increase of thy kine, and
the flocks of thy sheepe.
19 Cursed shalt thou be when thou commest
in, and cursed also when thou goest out.
20 The Lorde shall send vpon thee cursing,
trouble, and || shame, in all that which thou settest
thine hand to do, vntill thou bee destroyed, and
perish quickly, because of the wickednes of thy
works whereby thou hast forsaken me.
21 The Lord shall make the pestilence cleaue
vnto thee, vntill he hath consumed thee from the
land, whither thou goest to possesse it.
22 * The Lord shall smite thee with a con-
sumption, and with the feuer, and with a burning
ague, and with feruent heate, and with the
sword, and with || blasting, and with the mildew,
and they shall pursue thee vntill thou perish.
23 And thine heauen that is ouer thine head,
shall be k brasse, and the earth that is vnder thee,
yron.
24 The Lord shal giue thee for the raine of thy
land, dust and ashes: *euen* from || heauen shall it
come downe vpon thee, vntill thou be destroyed.
25 *And* the Lord shall cause thee to fall before
thine enemies: thou shalt come out one way a-
gainst them, and shalt flee seuen wayes before
them, & shalt be l scattered through all the king-
domes of the earth.
26 And thy m carkeis shall be meate vnto all
foules of the aire, and vnto the beasts of the earth
and none shall fray them away.
27 The Lord will smite thee with the botch of
Egypt, and with the emerods, and with the skab,
and with the itch, that thou canst not be healed.
28 And the Lord shall smite thee with mad-
nesse, and with blindnesse, and with astonying of
heart.
29 Thou shalt also grope at noone dayes, as
the n blind gropeth in darkenesse, and shalt not
prosper in thy wayes: thou shalt neuer but be op-
pressed with wrong, and bee powled euermore,
and no man shall succour *thee*.
30 Thou shalt betroth a wife, & another man
shall lie with her: thou shalt build an house, and
shalt not dwell therein: thou shalt plant a vine-
yard, and shalt not † eate the fruit.
31 Thine oxe shall be slaine before thine eyes,
and thou shalt not eate thereof: thine asse shalbe
violently taken away before thy face, and shall
not be restored to thee: thy sheepe shalbe giuen
vnto thine enemies, and no man shall rescue *them*
for thee.
32 Thy sonnes and thy daughters shalbe giuen
vnto another people, and thine eyes o shall still
looke for them, euen till they fall out, and there
shalbe no power in thine hand.
33 The fruit of thy land and all thy labours
shall a people which thou knowest not, eate, and
thou shall neuer but suffer wrong, and violence
alway:
34 So that thou shalt be madde for the sight
which thine eyes shall see.
35 The Lord shall smite thee in the knees, and
in the thighes, with a sore botch, that thou canst
not be healed: euen from the sole of thy foot vnto
the top of thine head.
36 The Lord shall bring thee and thy p King
(which thou shalt set ouer thee) vnto a nation,
which neither thou nor thy fathers haue known,
and there thou shalt serue other gods, *euen* wood
and stone,

37 And

a He will make thee the most excellent of all people.
b When thou thinkest thy selfe forsaken.
c Thou shalt liue wealthily.
d Thy children and succession.
e All thine enterprises shall haue good successe.
f Meaning, many ways.
g God will blesse vs, if we doe our duetie, and not be idle.
h In that he is thy God, and thou art his people.
i For nothing in the earth is profitable, but when God sendeth his blessings from heauen.
* Chap.15.6.
|| Or, *the lowest*.
* Iosh.23.6.
* Leuit.26.14. Ieremi.7.17. Threna 2.2. Haggai 1.10.
|| Or, *flour*.
* Leuit.26.3.
|| Or, *rebuke*.
* Leuit.26.16.
|| Or, *droughts*.
k It shall giue thee more moysture then if it were of brasse.
|| Or, *out of the aire as dust raised with winde*.
l Some reade, thou shalt be a terrour & feare, when they shall heare how God hath plagued thee.
m Thou shalt be cursed both in thy life and in thy death: for the burial is a testimony of the resurrection: which signe for thy wickednesse thou shalt lacke.
n In things most euident and cleare thou shalt lacke direction and iudgement.
† Ebr. *make it common*.
o When they shal returne from their captiuitie.
p Ashe did Manasseh, Ioachim, Zedekias and others.

37 And thou shalt * be a wonder, a prouerbe, and a common talke among all people, whither the Lord shall cary thee.

38 * Thou shalt cary out much seede into the field, & shalt gather but little in: for the grashoppers shall destroy it.

39 Thou shalt plant a vineyard, and dresse it, but shalt neither drinke of the wine, nor gather *the grapes:* for the wormes shall eate it.

40 Thou shalt haue Oliue trees in all thy coasts, but shalt not anoynt thy selfe with the oyle: for thine oliues shall || fall.

41 Thou shalt beget sonnes and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All thy trees and fruite of thy land shall q the grashopper consume.

43 The stranger that is among you, shal climbe aboue thee vp on hie, and thou shalt come downe beneath alow.

44 He shall lend thee, and thou shalt not lend him: hee shall be the head, and thou shalt bee the taile.

45 Moreouer, all these curses shall come vpon thee, and shall pursue thee and ouertake thee, till thou be destroyed, because thou obeyedst not the voice of the Lord thy God, to keep his commandements, and his ordinances, which he commanded thee:

46 And they shall bee vpon r thee for signes and wonders, and vpon thy seed for euer,

47 Because thou seruedst not the Lord thy God with ioyfulnesse, and with a good heart, for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednesse, and in neede of all things: and he shall put a yoke of yron vpon thy necke vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, *euen* from the end of the world, flying *swift* as an egle: a nation whose tongue thou shalt not vnderstand.

50 A nation of a || fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

51 The same shall eate the fruit of thy cattel, and the fruit of thy land vntil thou be destroyed, and he shall leaue thee neither wheate, wine, nor oyle, *neither* the || increase of thy kine, nor the flocks of thy sheepe, vntill he haue brought thee to nought.

52 And he shall besiege thee in all thy cities, vntill thine high and strong walles fall downe, wherein thou trustedst in all the land: and hee shall besiege thee in all thy || cities thorowout all thy lande, which the Lord thy God hath giuen thee.

53 * And thou shalt eat the fruit of thy body, *euen* the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnesse wherein thine enemie shall inclose thee.

54 *So that* the man that is tender and exceeding daintie among you, * shall be grieued at his brother, and at his wife *that lieth* in his bosome, and at the remnant of his children, which hee hath yet left,

55 For feare of giuing vnto any of them of the flesh of his children, whom he shall eate, because he hath nothing left him in that siege, and straitnesse, wherewith thine enemie shall besiege thee in all thy cities.

56 The tender and daintie s woman among you, which neuer would venture to set the sole of her foote vpon the ground (for her softnesse and tendernesse) shall be grieued at her husband *that lieth* in her bosome, and at her sonne, and at her daughter,

57 And at her t afterbirth (that shal come out from betweene her feete) and at her children, which she shall beare: for when all things lacke, she shall eate them secretly, during the siege and straitnesse wherewith thine enemie shall besiege thee in thy cities.

58 ¶ If thou wilt not keepe and doe u all the words of this Law (that are written in this book) and feare this glorious and fearefull Name, THE LORD THY GOD.

59 Then the Lord wil make thy plagues wonderfull, and the plagues of thy seede, *euen* great plagues, and of long continuance, and sore diseases, and of long durance.

60 Moreouer, he will bring vpon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleaue vnto thee.

61 And euery sicknesse, and euery plague, which is not x written in the booke of this Law, will the Lord heape vpon thee, vntill thou be destroyed.

62 And ye shal be left few in number, where yee were as the * starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to doe you good, and to multiplie you: so he wil reioyce ouer you, to destroy you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possesse it.

64 And the Lord shal y scatter thee among all people from the one end of the world vnto the other, and there thou shalt serue other gods, which thou hast not knowen, nor thy fathers, *euen* wood and stone.

65 Also among these nations thou shalt finde no rest, neither shal the sole of thy foot haue rest: for the Lord shall giue thee there a trembling heart, and *looking to returne* till thine eyes fail out, and a sorowfull minde.

66 And thy life shall || hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with z ships by the way, whereof I sayd vnto thee, Thou shalt see it no more againe: and there yee shall sell your selues vnto your enemies for bondmen and bondwomen, and there *shall be* no buyer.

CHAP. XXIX.

a *The people are exhorted to obserue the commandements. 10 The whole people from the highest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flatteryth himself in his wickednesse. 24 The cause of Gods wrath against his people.*

THese are the a wordes of the couenant which the Lorde commanded Moses to make with the children of Israel in the land of Moab,

* *Ierr.24.9. and 25.9. 1.King.9.7.*
* *Mich.6.15. Lag.1.6.*
|| *Or, be shaken, before they be ripe.*
q Vnderstand he conteineth all the vermin, which destroy the fruits of the land: and this is an euident token of Gods curse.
r Gods plagues shall be euident signes that he is offended with thee.
|| *Or, barbarous, cruel, or impudent.*
|| *Or, firstborne of thy bullocks.*
|| *Or, gates.*
* *Leuit.26.29. 2.King.6.29. Ieremi.19.10. Baruch 2.3.*
* *Chap.15.9.*
s As came to passe in the dayes of Ioram king of Israel, 2 King. 6.29. and when the Romans besieged Ierusalem.
t Hunger shall so bite her, that she shall be ready to eat her child before it be deliuered.
u For he that offendeth in one is guilty of all, Iam. 2.10.
x Declaring that God hath infinite meanes to plague the wicked, besides them that are ordinary or written.
* *Chap.10.22.*
y Signifying that it is a singular gift of God to be in a place whereat we may worship God purely and declare our faith and religion.
|| *Or, shall be in doubt of thy life.*
z Because they were vnadisfull of that miracle, when the sea gaue place for them to passe thorow.
a That is, the articles, or conditions.

beside the couenant which he had made with them in [b] Horeb.

2 ¶ And Moses called all Israel, and said vnto them, Yee haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The [c] great tentations which thine eyes haue seene, those great miracles and wonders:

4 Yet the Lord hath not [d] giuen you an heart to perceiue, and eyes to see, and eares to heare vnto this day.

5 And I haue led you forty yeeres in the wildernesse: your clothes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Yee haue eaten no [e] bread, neither drunke wine, nor strong drinke, that yee might know how that I am the Lord your God.

7 After, yee came vnto this place, and Sihon king of Heshbon, and Og king of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

9 * Keepe therefore the wordes of this couenant and doe them, that yee may prosper in all that ye shall doe.

10 Ye stand this day euery one of you before the Lord your [f] God: your heads of your tribes, your Elders and your officers, *euen* all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe, from the hewer of thy wood vnto the drawer of thy water,

12 That thou shouldest [g] passe into the couenant of the Lord thy God, and into his oth which the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto himselfe, and that he may bee vnto thee a God, as hee hath said vnto thee, and as hee hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant and this oth with you onely,

15 But *aswell* with him that standeth heere with vs this day before the Lord our God, as with him [h] that is not here with vs this day.

16 For yee know, how we haue dwelt in the land of Egypt, and how wee passed thorow the mids of the nations, which ye passed by.

17 And ye haue seene their abominations and their idoles (wood and stone, siluer and golde) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serue the gods of these nations, *and* that there should not bee among you [i] *any* root that bringeth forth * gall and wormewood,

19 So that when he heareth the words of this curse, hee [||] blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnnesse of mine owne heart, thus adding [k] drunkennesse to thirst.

20 The Lord will not be merciful vnto him, but then the wrath of the Lord and his iealousie shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen.

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this law.

22 So that the [l] generation to come, *euen* your children, that shall rise vp after you, and the stranger that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

23 (*For* all that land *shall* burne with brimstone and salt: it shall not bee sowen, nor bring forth, nor any grasse shall grow therein, like as in the ouerthrowing of * Sodome and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath, and in his anger)

24 Then shall all nations say, * Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they shall answere, Because they haue forsaken the Couenant of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: *euen* gods which they knewe not, and || which had giuen them nothing.

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger and in wrath, and in great indignation, and hath cast them into another land, as *appeareth* this day.

29 The [m] secret things *belong* to the Lord our God, but the things reuealed *belong* vnto vs, and to our children for euer, that we may doe all the words of this law.

CHAP. XXX.

1 Mercy shewed when they repent. 6 The Lord doeth circumcise the heart. 11 All excuse of ignorance is taken away. 15. 19 Life and death is set before them. 20 The Lord is their life which obey them.

NOw when all these things shall come vpon thee, *euen* the blessing or the curse which I haue set before thee, and thou shalt [a] turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God, and obey his voice in all that I commaund thee this day: thou, and thy children, with all thine [b] heart, and with all thy soule.

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God hath scattered thee.

4 Though thou wereft cast vnto the vtmost part of [c] heauen, from thence will the Lord thy God gather thee, and from thence will hee [d] take thee,

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and he will shew thee fauour and will multiply thee aboue thy fathers.

6 And the Lord thy God will [e] circumcise thine heart, and the heart of thy seede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou mayst liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

8 [f] Returne

[b] At the first giuing of the Law, which was fortie yeeres before.

[c] The prooles of my power.

[d] Hee sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

[e] Made by mans arte, but Manna, which is called the bread of Angels.

* *Chap.4.6. 1.King.2.3.*

[f] Who knweth your hearts, and therefore ye may not think to dissemble with him.

[g] Alluding to them, that when they made a sure couenant, diuided a beast in twaine, & past betweene the parts diuided, Genes.15.10.

[h] Meaning their posteritie.

[i] Such sin, as the bitter fruit thereof might choke and dest-eyed you

* *Aller.23. for flatter.*

[k] For as he that is thirstie, desireth to drinke much: so he that followeth his appetites, seeketh by al meanes, and yet cannot be satisfied.

[l] Gods plagues vpon them that rebel against him, shall be so strange, that all ages shall be astonished.

* *Gen.19.24.25.*

* *1.King.9.8. Ierem.22.8.*

[||] *Or, which had not giuen them a land to possesse.*

[m] Moses hereby reproueth their curiositie, which seeke those things that are onely known to God: and their negligence that regard not that which God hath reuealed vnto them, as the Law.

[a] By calling to remembrance, both his mercies and his plagues.

[b] In true repentance is none hypocrisie.

[c] Euen to the worlds end.

[d] And bring thee into thy countrey.

[e] God will purge all thy wicked affections: which thing is not in thine owne power to doe.

f If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

g He meaneth not that God is subiect to these passions, to reioyce, or to be sad: but he vseth this maner of speach, to declare the loue that hee beareth vnto vs.

h The law is so euident, that none can pretend ignorance.
* *Rom.10.6.*

i By heauen and the sea he meaneth places most farre distant.
k Euen the Law and the Gospel.
l By faith in Christ.

m So that to loue and obey God, is onely life and felicitie
n He addeth these promises to signifie that it is for our profit that we loue him, and not for his.

* *Chap.4.26.*

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

8 [1] Returne thou therefore, and obey the voice of the Lord, and doe all his Commandements, which I command thee this day.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruit of thy body, and in the fruit of thy cattel, and in the fruit of the land for thy wealth: for the Lord will turne againe, and [g] reioyce ouer thee to doe thee good, as he reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements and his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart and with all thy soule.

11 ¶ For this commandement which I command thee this day, is [h] not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, * Who shall goe vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyond the [i] sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that wee may doe it?

14 But the [k] word is very neere vnto thee: *euen* in thy mouth, and in thine heart, for to [l] doe it.

15 Behold, I haue set before thee this day life and good, death and euill,

16 In that I command thee this day, [m] to loue the Lord thy God, to walke in his wayes, and to keepe his commandements, and his ordinances, and his lawes, that thou mayest [n] liue, and be multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt bee [o] seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shall surely perish, yee shall not prolong your dayes in the land, whither thou passest ouer Iorden to possesse it.

19 * I call heauen and earth to record this day against you, *that* I haue set before you life and death, blessing and cursing: therefore [o] chuse life, that *both* thou and thy seed may liue,

20 By louing the Lord thy God, by obeying his voice, and by cleaving vnto him: for he is thy life, and the length of thy dayes: that thou mayest dwell in the land which the Lord sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

a *Moses preparing himselfe to die, appointeth Ioshua to rule the people. 9 He giueth the law to the Leuites, that they should read it to the people. 19 God giueth them a song as a witnesse betweene him and them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebellious ter his death.*

THen Moses went and spake these words vnto all Israel.

2 And said vnto them, I am an hundreth and twenty yeere old this day: [a] I can no more go out and in: al o the Lord hath said vnto mee, * Thou shalt not goe ouer this Iorden.

3 The Lord thy God he will goe ouer before thee, hee will destroy these nations before thee, and thou shalt possesse them. * Ioshua, hee shall goe before thee, as the Lord hath said.

4 And the Lord shal doe vnto them, as he did to * Sihon and to Og kings of the Amorites, and vnto their land, whom he destroyed.

5. And the Lord shall giue them [b] before you, that ye may doe vnto them according vnto euery * commandement which I haue commanded you.

6 ‖ Plucke vp your hearts therefore, and bee strong: dread not, nor be afraid of them: for the Lord thy God him selfe doeth goe with thee: hee will not faile, nor forsake thee.

7 ¶ And Moses called Ioshua, and said vnto him in the sight of all Israel, Be [c] of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.

8 And the Lord himselfe doeth [d] goe before thee: he will bee with thee: he will not faile thee, neither forsake thee, feare not *therefore*, nor bee discomforted.

9 ¶ And Moses wrote this Law, and deliuered it vnto the Priests the sonnes of Leui (which bare the Arke of the Couenant of the Lord) and vnto all the Elders of Israel.

10 And Moses commanded them, saying, * Euery eueenth yeere * when the yeere of freedome *shalbe* in the feast of the Tabernacles:

11 When all Israel shall come to appeare [e] before the Lord thy God, in the place which hee shall chuse, thou shalt reade this Law before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obserue all the words of this Law.

13 And that their children which [f] haue not knowen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land whither ye goe ouer Iorden to possesse it.

13 ¶ Then the Lord said vnto Moses, Behold, thy dayes are come, that thou must die: Call Ioshua, and stand ye in the Tabernacle of the Congregation, that I may giue him a ‖ charge. So Moses and Ioshua went and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle: in the pillar of a [g] cloude: and the pillar of the cloude stood ouer the doore of the Tabernacle.

16 ¶ And the Lord said vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange land (whither they goe *to dwell* therein) and will forsake mee, and breake my couenant which I haue made with them.

17 Wherefore my wrath wil waxe hote against them at that day, and I will forsake them, and will [h] hide my face from them: then they shall be consumed, and many aduersities and tribulations shal come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the euill which they shall commit, in that they are turned vnto other gods.

19 Now therefore write ye this [i] song for you, and teach it the children of Israel: put it in their mouthes, that this song may be my witnesse against the children of Israel.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth with milke and hony, and they shall eate, and fill themselues, and waxe fat: [k] then shall they turne vnto other gods,

a I can no longer execute mine office.
* *Num.20.12.*
Chap.3.26.

* *Num.27.18.*

* *Num.21.24.*

b Into your hands.
* *Chap.7.2.*

‖ Or, be of good courage.

c For he that must goue rne the people, hath need to be valiant to represse vice, and constant to maintaine vertue.
d Signifying that man can neuer be of good courage, except he be persuaded of Gods fauour and assistance.

* *Nehem 8.2.*
* *Chap.15.1.*

e Before the Arke of the couenant, which was the signe of Gods presence and the figure of Christ.

f Which were not borne when the Law was giuen.

‖ Or, commaunde ment.

g In a cloud that was fashioned like a pillar.

h That is, I will take my fauour from them: as to turne his face towards vs, is to shew vs his fauor.

i To preserue you and your children from idolatry, by remembring Gods benefits.
k For this is the nature of flesh, no longer to obey God then it is vnder the rod.

gods, and serue them, and contemne mee, and
breake my couenant.
21 And then when many aduersities and tribu-
lations shall come vpon them, this song shall [l] an-
swere them to their face as a witnesse: for it shall
not be forgotten out of the mouthes of their po-
sterity: for I know their imagination, which they
go about euen now, before I haue brought them
into the land which I sware.

l That these euils are come vpon them because they forsooke mee.

22 ¶ Moses therefore wrote this song the same
day, and taught it the children of Israel.
23 And God gaue Iosuah the sonne of Nun a
charge, and said, *Be strong and of a good cou-
rage: for thou shalt bring the children of Israel
into the land, which I sware vnto them, and I
will be with thee.

* Iosh. 1.6.

24 ¶ And when Moses had made an ende of
writing the words of this Law in a booke vntill
he had finished them,
25 Then Moses commanded the Leuites, which
bare the Arke of the couenant of the Lord, saying,
26 Take the booke of this Law, and put yee
it in the side of the Arke of the couenant of the
Lord your God, that it may be there for a [m] wit-
nesse against thee.

m Of thine infidelitie, when thou shalt turne away from the doctrine conteined therein.

27 For I knowe thy rebellion and thy stiffe
necke: behold, I being yet aliue with you this day,
yee are rebellious against the Lord: how much
more then after my death?
28 Gather vnto mee all the Elders of your
tribes, and your [n] officers, that I may speake these
words in their audience, and cal heauen and earth
to record against them.

n As gouernours, iudges, and magistrates.

29 For I am sure that after my death yee will
vtterly be corrupt and turne from the way, which
I haue commanded you: therefore euill wil come
vpon you at the length, because ye wil commit e-
uill in the sight of the Lord by prouoking him to
anger through the [o] worke of your hands.
30 Thus Moses spake in the audience of all the
congregation of Israel the words of this song, vn-
till he had ended them.

o By idolatry, and worshipping images, which are the worke of your hands.

CHAP. XXXII.

The song of Moses conteining 7 Gods benefite toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Law to the children. 49 God forewarneth Moses of his death.

Hearken, yee [a] heauens, and I will speake: and
let the earth heare the words of my mouth.
2 My [b] doctrine shall droppe as the raine,
and my speach shall still as the dew, as the showre
vpon the herbes, and as the great raine vpon the
grasse.
3 For I will publish the Name of the Lord:
giue ye glory vnto our God.
4 Perfect is the worke of the [c] mighty God:
for all his wayes are iudgement. God is true, and
without wickednesse: iust and righteous is he.
5 They haue corrupted themselues toward
him by their voyce, not being his children, but a
froward and crooked generation.
6 Do ye so reward the Lord, O foolish people
and vnwise? is not he thy father, & hath bought
thee? he hath [d] made thee, and proportioned thee.
7 ¶ Remember the dayes of olde: consider
the yeeres of so many generations: aske thy fa-
ther, and he will shew thee: thine Elders, and they
will tell thee.
8 When the most high God diuided to the na-
tions their inheritance, when hee separated the

a As witnesses of this peoples ingratitude.
b He desireth that he may speake to Gods glory, and that the people, as the greene grasse, may receiue the dew of his doctrine.
c The Ebrew word is rocke, noting that God onely is mighty, faithfull and constant in his promise.
d Not according to the common creation, but he hath made thee a new creature by his Spirit.

sonnes of Adam, he appointed the borders of the
[e] people, according to the number of the children
of Israel.
9 For the Lords portion is his people: Iaakob
is the lot of his inheritance.
10 He found him in the land of the wildernes,
in a waste, and roaring wildernesse: he led him a-
bout, he taught him, and kept him as the apple of
his eye.

e When God by his prouidence diuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

11 As an eagle stereth vp her nest, [f] fluttereth
ouer her birds, stretcheth out her wings, taketh
them, and beareth them on her wings,
12 So the Lord alone led him, and there was
no || strange god with him.

f To teach them to flee.

|| Or, god of strange nation.

13 He caried him vp to the high places of the
[g] earth, that he might eate the fruits of the fields,
and hee caused him to sucke [h] hony out of the
stone, and oyle out of the hard rocke:
14 Butter of kine, and milke of sheepe, with fat
of the lambes, and rams fed in Bashan, and goats,
with the fat of the graines of wheate: and the red
† liquor of the grape hast thou drunke.

g Meaning of the land of Canaan, which was hie in respect of Egypt.
h That is, abundance of all things euen in the very rockes.
† Ebr. blood.

15 ¶ But hee that should haue beene [i] vpright,
when he waxed fat, spurned with his heele: thou
art fat, thou art grosse, thou art laden with fatnes,
therefore hee forsooke God that made him, and
regarded not the strong God of his saluation.

i Hee sheweth what is the principall end of our vocation.

16 They prouoked him with [k] strange gods:
that prouoked him to anger with abominations:
17 They offered vnto deuils, not to God, but
to gods whom they knew not: [l] new gods that
came newly vp, whom their fathers feared not.
18 Thou hast forgotten the mighty God, that
begate thee, and hast forgotten God that formed
thee.

k By changing his seruice for their superstitions.
l Scripture calleth new, whatsoeuer man inuenteth, be the error neuer so old.

19 The Lord then sawe it and was angry, for
the prouocation of his [m] sonnes and of his daugh-
ters.
20 And hee said, I will hide my face from
them: I will see what their end shall be: for they
are a froward generation, children in whom is no
faith.

m Hee calleth them Gods children, not to honor them, but to shew them from what dignitie they are fallen.

21 They haue mooued me to ielousie with that
which is not God: they haue prouoked mee to an-
ger with their vanities: * and I will mooue them
to ielousie with those which are no [n] people: I will
prouoke them to anger with a foolish nation.

* Rom. 10.19.
n Which I haue not fauoured, nor giuen my lawes vnto them.

22 For fire is kindled in my wrath, and shall
burne vnto the bottome of hell, and shall con-
sume the earth with her increase, and set on fire
the foundations of the mountaines.
23 I will spend plagues vpon them: I will be-
stow mine arrowes vpon them.
24 They shall bee burnt with hunger, and con-
sumed with heate, and with bitter destruction: I
will also send the teeth of beasts vpon them, with
the venime of serpents creeping in the dust.
25 The sword shall [o] kill them without, and
in the chambers feare: both the young man and
the yonng woman, the suckling with the man of
gray haire.

o They shall be slaine both in the field and at home.

26 I haue said, I would scatter them abroad:
I would make their remembrance to cease from
among men,
27 Saue that I feared the furie of the enemie,
lest their aduersaries should [p] waxe proud, and
lest they should say, Our high hand and not the
Lord hath done all this.
28 For they are a nation void of counsell, nei-
ther is there any vnderstanding in them.
29 Oh that they were wise, then they would vn-
derstand

p Reioycing to see the godly afflicted, and attributing that to themselues, which is wrought by Gods hand.

derstand this: they would ¶ consider their latter ende.

30 How should * one chase a thousand, & two put ten thousand to flight, except their strõg God had sold them, and the Lord had || shut them vp?

31 For their God *u* not as our God, euen our enemies being iudges.

32 For their vine *is* of the vine of Sodom, and of the vines of Gomorah: their grapes *are* grapes of gall, their clusters *be* bitter.

33 Their [r] wine *u* the poison of dragons, and the cruell gall of aspes.

34 Is not this laid in store with me, *and* sealed vp among my treasures?

35 * Vengeance and recompence are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 For the Lord shall iudge his people, and || repent toward his seruants, when hee seeth that their power is gone, and none [s] shut vp *in hold* nor left *abroad*.

37 When men shall say, Where are their gods, their mightie God, in whom they [t] rusted,

38 Which did eate the fat of their sacrifices, *and* did drinke the wine of their drinke offerings? let them rise vp, and helpe you: let him bee your refuge.

39 Behold now, for I, I am he, and there is no gods with me: * I kill and giue life: I wound, and I make whole: * neither is there *any* that can deliuer out of mine hand.

40 For I [t] lift vp mine hand to heauen, and say, I liue for euer.

41 If I whet my glittering sword, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my sword shall eate flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemie.

43 * Ye nations, praise his people: for hee will auenge the [u] blood of his seruants, and will execute vengeance vpon his aduersaries, and will be merciful vnto his land, *and* to his people.

44 ¶ Then Moses came & spake all the words of this song in the audience of the people, hee and || Hoshea the sonne of Nun.

45 When Moses had made an ende of speaking all these words to all Israel,

46 Then he said vnto them, * Set your hearts vnto all the wordes which I testifie against you this day, that ye may command them vnto your children, that they may obserue and doe all the words of this Law.

47 For it is no [x] vaine word concerning you, but it is your life, and by this word yee shall prolong your dayes in the land, whither ye goe ouer Iorden to possesse it.

48 * And the Lord spake vnto Moses the selfe same day, saying,

49 Go vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer against Iericho: and beholde the land of Canaan, which I giue vnto the children of Israel for a possession,

50 And die in the mount which thou goest vp vnto, and thou shalt bee * gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people,

51 Because yee * trespassed against me among the children of Israel, at the waters || of Meribah, at Kadesse in the wildernes of Zin: for ye [y] sanctified me not among the children of Israel.

52 Thou shalt therefore see the land before thee, but shalt not goe thither, *I meane*, into the land which I giue the children of of Israel.

CHAP. XXXIII.

1 *Moses before his death blesseth all the tribes of Israel.* 26 *There is no god like to the God of Israel.* 29 *Nor any people like vnto his.*

NOw this is the [a] blessing wherewith Moses the man of God blessed the children of Israel before his death, and said,

2 The Lord came from Sinai, and rose vp from Seir vnto them, *and* appeared clearly from mount Paran, & hee came with ten [b] thousands of Saints, *and* at his right hand a fierie Law for them.

3 Though hee loue the people, *yet* [c] all thy Saints are in thine hands: and they are humbled at [d] thy feete to receiue thy words.

4 Moses commanded vs a Law for an [e] inheritance of the Congregation of Iaakob.

5 Then || he was among the || righteous *people*, *as* King, when the heads of the people, and the tribes of Israel were assembled.

6 ¶ Let [f] Reuben liue, and not die, though his men be a small number.

7 ¶ And thus *he blessed* Iudah, and said, Heare, O Lord, the voyce of Iudah, and bring him vnto his people: his hands shall be [g] sufficient for him if thou helpe him against his enemies.

8 ¶ And of Leui he said, Let thy * Thummim and thine Vrim bee with thine Holy one, whom thou diddest proue in Massah, *and* didst cause him to striue at the waters of Meribah.

9 Who said vnto his father and to his mother, [h] I haue not seene him, neither knew he his brethren, nor knew his owne children: for they obserued thy word, and kept thy Couenant.

10 They shall teach Iaakob thy iudgements, and Israel thy Lawe: they shall put incense before thy face, and the burnt offering vpon thine Altar.

11 Blesse, O Lord, his substance, and accept the worke of his hands: [i] smite thorow the loynes of them that rise against him, and of them that hate him, that they rise not againe.

12 ¶ Of Beniamin he said, The beloued of the Lord shall [k] dwel in safetie by him: *the Lord* shall couer him all the day long, and dwell betweene his shoulders.

13 ¶ And of Ioseph hee sayd, Blessed of the Lord is *his* land for the sweetnesse of heauen, for the dew, and for the || depth lying beneath,

14 And for the sweete increase of the Sunne, and for the sweet increase of the Moone,

15 And for *the sweetenesse* of the top of the ancient mountaines, and for the sweetnesse of the old hilles.

16 And for the sweetnesse of the earth, and abundance thereof: and the good will of him that dwelt in the [l] bush, shall come vpon the head of Ioseph, and vpon the top of the head of him that was * separated *from* his brethren.

17 His beautie *shall be like* his first borne bullocke, and his || hornes *as* the hornes of an vnicorne: with them he shall smite the people together, *euen* the endes of the world: these are also the ten thousands of Ephraim, and these are the thousands of Manasseh.

18 ¶ And

q They would consider the felicitie, that was prepared for them if they had obeyed God.
* *Iosh.23.10.*
|| *Or, deliuered them to their enemie.*

r The fruits of the wicked are as poyson, detestable to God, and dangerous for man.
* *Deutr.28.15. rom.12.19. heb.10.30.*

|| *Or, change his minde.*
s When neither strong nor weake in a maner remaine.

* *1.Sam.2.6. iob.13.3.*
* *Wisd.16.13.*

t That is, I sweare, read. Gen.14.22.

* *Rom.15.10.*
u Whether the blood of Gods people be shed for their sinnes, or triall of their faith, he promiseth to reuenge it.
|| *Or, Iesus.*

* *Chap.6.6. and 11.18.*

x For I will performe my promise vnto you, Iis. 55.10.

* *Numb.27.12.*

* *Gen.25.8.*
* *Num.20.25,28. and 33.38.*

* *Num.20.12,13. and 27.14.*
y *Or, of Seyn.*
y Yee weere not earnest and constant to maintaine mine honour.

a This blessing containeth not onely a simple prayer, but an assurance of the effect thereof.
b Meaning infinite Angels.

c Ebr. his Saints, that is, the children of Israel.
d As the disciples.
e To vs and our successours.
|| *Or, Moses.*
|| *Or, Israel.*
f Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished, and his familie but small.
g Signifying that he should hardly obtaine Iaakobs promise, Genes. 49.8.
h *Exod.28.39.*

h He preferred Gods glory to all naturall affection, Exod.32.27.

i Hee declareth that the ministers of God haue many enemies, and therefore haue neede to bee prayed for.
k Because the Temple should be built in Zion, which was in the tribe of Beniamin, hee theweth that God should dwel with him there.
l *Or, Bushbuiser.*

* Which was God appearing vnto Moses, Exod.3.2.
* *Gen.49.26.*

m *Or, strength.*

18 ¶ And of Zebulun he said, Reioyce, Zebulun, in thy [m] going out, and *thou* Issachar in thy tents.

19 They shall call the people vnto the ‖ mountaine: there they shall offer the sacrifices of righteousnesse: for [n] they shall sucke of the abundance of the sea, and of the treasures hid in the sand.

20 ¶ Also of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a Lion that catcheth for his pray the arme with the head.

21 And hee looked to himselfe at the beginning, because there was a portion of the [o] Lawgiuer hid: yet hee shall come with the heads of the people, to execute the iustice of the Lord, and his iudgements with Israel.

22 ¶ And of Dan hee sayd, Dan *is* a Lions whelpe: he shall leape from Bashan.

23 ¶ Also of Naphtali he said, O Naphtali, satisfied with fauour, and filled with the blessing of the Lord, possesse [p] the West and the South.

24 ¶ And of Asher hee said, Asher *shall be* blessed with children, hee shalbe acceptable vnto his brethren, and shall dip his foot in oyle.

25 Thy shooes *shalbe* [q] yron and brasse, and thy strength *shall continue* as long as thou liuest.

26 ¶ There is none like God, O righteous *people*, which rideth vpon the heauens for thine helpe, and on the clouds in his glory.

27 The eternall God *is thy* refuge, and vnder *his* armes thou art for euer: hee shall cast out the enemie before thee, and will say, Destroy *them*.

28 Then Israel [r] the fountaine of Iaakob shall dwell alone in safetie in a land of wheate and wine: also his heauens shall drop the dew.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lord, the shielde of thine helpe, and which is the sword of thy glory? therefore [s] thine enemies shall bee in subiection to thee, and thou shalt tread vpon their hie places.

CHAP. XXXIIII.

1 Moses seeth all the land of Canaan. 5 Hee dieth. 8 Israel weepeth. 9 Iosh ua succeedeth in Moses roome. 10 The praise of Moses.

THen Moses went from the plaine of Moab vp into mount [a] Nebo vnto the toppe of Pisgah that is ouer against Iericho: and the Lord shewed him * all the land of Gilead, vnto Dan,

2 And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost [b] sea:

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord said vnto him, * This is the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, I will giue it vnto thy seed: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

5 So Moses the seruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And [c] he buried him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto [d] this day.

7 Moses was now an hundreth and twentie yeere old when he died, his eye was not dimbe, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

9 And [e] Iosh ua the sonne of Nun was full of the spirit of wisedome: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lord knew [f] face to face).

11 In all the miracles and wonders which the Lord sent him to doe in the land of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mighty [g] hand and all that great feare, which Moses wrought in the sight of all Israel.

m In thy prosperous voyages vpon the sea, Gen. 49. 13

‖ Or, mount Zion.

n The tribe of Zebulun.

o So that the portion of the Gadites, and others on this side Iorden was Gods, though it was not so known.

p Meaning, neere the sea.

q Thou shalt be strong, or thy countrey full of metall. It seemeth that Simeon is left out because hee was vnder Iudah, and his portion of his inheritance, Iosh. 19. 9.

r Who was plentifull in issue as a fountaine.

s Thine enemies for feare shall lye and faine to be in subiection.

a Which was part of mount Abarim, Numb. 27. 12.

* Chap. 3. 24.

b Called Mediterranean.

* Gene. 12. 7. and 13. 15.

c To wit, the Angel of the Lord, Iude 9.

d That the Iewes might not haue occasion thereby to commit idolatry.

e Hereby appeareth the fauour of God, that leaueth not his Church destitute of a gouernour.

f Vnto whom the Lord did reueile himselfe to plainely, as Exod. 33. 11.

g Meaning, the power of God working by Moses in the wilderness.

THE BOOKE OF IOSHVA.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as hee promised by the mouth of Moses, that a Prophet should bee raised vp vnto the people like vnto him, whom hee willeth to obey, Deut. 18. 15. so hee sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he raiseth vp Iosh ua to bee ruler and gouernour ouer his people, that neither they should bee discouraged for lacke of a Captaine, nor haue occasion to distrust Gods promises hereafter. And because that Iosh ua should bee confirmed in his vocation, and the people also might haue none occasion to grudge, as though hee were not approoued of God: hee is adorned with most excellent gifts and graces of God, both to gouerne the people with counsell, and to defend them with strength, that hee lacked nothing, which either belonged to a valiant captaine, or a faithfull minister. So hee ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance hee diuideth among the people, and appointeth their borders: hee establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefits, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doeth represent Iesus Christ the true Iosh ua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis vnto the end of this booke, are conteined 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290 So that the Genesis contesneth 2369. Exodus 140. the other three bookes of Moses 40. Iosh ua 27. So the whole maketh 2576. yeeres

CHAP.

CHAP. I.

The Lorde encouraged the Iosh. to inuade the land. 4 The borders and limits of the land of the Israelites. 5 The Lord promiseth to assist Iosh. if he obey his word. 11 Iosh. commandeth the people to prepare them selues to passe ouer Iordan, 12 and exhorteth the Reubenites to execute their charge.

NOw after the [a] death of Moses the seruant of the Lord, the Lorde spake vnto Iosh. the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, goe ouer this Iorden, thou and all this people, vnto the land which I giue thee, *that u*, to the children of Israel.

3 * Euery place that the sole of your foote shall treade vpon, haue I giuen you, as I said vnto Moses.

4 * From the [b] wilderness and this Lebanon euen vnto the great riuer, the riuer || Perath: all the land of the [c] Hittites, euen vnto the great [d] Sea toward the going downe of the Sunne, shall be your coast.

5 There shall not a man be able to withstand thee all the daies of thy life: as I was with Moses, so will I be with thee, * I will not leaue thee, nor forsake thee.

6 * Be strong, and of a good courage: for vnto this people shalt thou diuide the land for an inheritance, which I sware vnto their fathers to giue them.

7 Onely be thou strong, and || of a most valiant courage, that thou mayest obserue and doe according to all the Lawe which Moses my seruant hath commaunded thee: * thou shalt not turne away from it to the right hand, nor to the left, that thou mayest [e] prosper whithersoeuer thou goest.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day & [f] night, that thou mayest obserue and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou || haue good successe.

9 Haue not I commaunded thee, saying, Bee strong, and of a good courage, feare not, nor bee discouraged? for I the Lord thy God *will be* with thee, whithersoeuer thou goest.

10 ¶ Then Iosh. commanded the officers of the people, saying,

11 Passe through the hoste, and command the people, saying, Prepare you vitailes: for [g] after three dayes ye shall passe ouer this Iorden to goe in to possesse the land, which the Lord your God giueth you to possesse it.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Iosh. saying,

13 * Remember the word, which Moses the seruant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this [h] land.

14 ¶ Your wiues, your children, and your cattell shall remaine in the land which Moses gaue you || on this side Iorden: but yee shall goe ouer before your brethren armed, all that bee men of warre, and shall helpe them,

15 Vntill the Lord haue giuen your brethren rest as well as to you, and vntill they also shall possesse the land, which the Lord your God giueth them: then shall yee returne vnto the land of your possession, and shall possesse it, which *land* Moses the Lords seruant [i] gaue you on this side Iorden toward the Sunne rising.

16 Then they answered Iosh. saying, All that thou hast commanded vs, wee will doe, and whithersoeuer thou sendest vs, we will goe.

17 As we obeyed Moses in all things, [k] so will wee obey thee: onely the Lord thy God bee with thee, as he was with Moses.

18 Whosoeuer shall rebell against thy commandement, and will not obey thy words in all that thou commandest him, let him bee put to death: onely be strong and of good courage.

a The beginning of this booke dependeth on the last chapter of Deut. which was written by Iosh. as a preparation to his history.

* *Chap.14.9.*

* *Deut.11.24.*
b Of Zin, called Kadesh and Paran.
‖ *Or, Euphrates.*
c Meaning, the whole land of Canaan.
d Called Mediterraneum.
* *Hebr.13.5.*

* *Deut.31.23.*

‖ *Or, grow stronger and stronger.*

* *Deut.5.32. and 28.14.*
e Hee sheweth wherein consisteth true prosperity, euen to obey the word of God.
f Shewing that it was not possible without continuall study of Gods word.
‖ *Or, gouerne wisely.*

g Meaning, from the day that this was proclaimed, Chap.3.2.

* *Numb.32.20.*

h Which belonged to Sihon the King of the Amorites, and Og king of Bashan.
‖ *Or, beyond Iorden from Iericho.*

i By your request, but yet by Gods secret appointment, deut.33.21.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebell against him.

CHAP. II.

1 Iosh. sendeth men to spie Iericho, whom Rahab hideth 11 She confesseth the God of Israel 12 Sent against a signe for her deliuerance. 21 The spies returne to Iosh. with comfortable tidings.

THen Iosh. the sonne of Nun sent out of [a] Shittim two men to spie secretly, saying, Go view the land, and *also* Iericho: and they went, and * came into an ‖ harlots house, named Rahab, and lodged there.

2 Then report was made to the King of Iericho, saying, Beholde, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the King of Iericho sent vnto Rahab, saying, [b] Bring foorth the men that are come to thee, *and* which are entred into thine house: for they become to search out all the land.

4 (But the woman had taken the two men, and hid them) Therfore sayd she thus, There came men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: follow ye after them quickely, for ye shall ouertake them.

6 (But she had brought them vp to the [c] roofe of the house, and hid them with the stalks of flax, which she had spread abroad vpon the roofe)

7 And certaine men pursued after them, the way to Iorden, vnto the foordes, and assoone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee came vp vnto them vpon the roofe,

9 And sayd vnto the men, I know that the Lord hath giuen you the land, and that the [d] feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

10 For wee haue heard how the Lord * dried vp the water of the red Sea * before you, when you came out of Egypt, and what you did vnto the two Kings of the Amorites, that were on the other side Iorden, vnto * Sihon and to Og, whom ye vtterly destroyed:

11 And when wee heard it, our hearts ‖ did faint, and there remained no more ‖ courage in any because of you: for [e] the Lord your God, he is the God in heauen aboue, and in earth beneath.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercy, ye will also shew mercy vnto my fathers house, and giue me a true token,

13 And that yee will saue aliue my father and my mother, and my brethren and my sisters, and all that they haue: and that yee will deliuer our ‖ soules from death.

14 And the men answered her, [f] Our life for you

a Which place was in the plaine of Moab neere vnto Iorden.
* *Hebr.11.31. iames 2.25.*
‖ *Or, tauerners house, or hostisse.*

b Though the wicked see the hand of God vpon them, yet they repent not, but leese how they may by their power and policie resist his working.

c Meaning, vpon the house: for then these houses were flat aboue, so that they might doe their business there vpon.

d So God promised, Deut.28.7. chap.5.1.

e *Exod.14.21, 28.*
* *Chap.9.3.*

* *Numb.21.24.*

‖ *Or, melted.*
‖ *Or, spirit.*
e Herein appeareth the great mercie of God that in this common destruction hee would draw a most miserable sinner to repent and confesse his Name.
f *Or, liues.*
[f] We warrant you vpon paine of our liues.

you to die, if ye vtter not this our businesse: and when the Lord hath giuen vs the land, wee will deale mercifully and truely with thee.

15 Then she let them down by a cord thorow the window: for her house *was* vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, goe you into the [g] mountaine, lest the pursuers meet with you, and hide your selues there three dayes, vntill the pursuers be returned: then afterward may ye go your way.

17 And the men said vnto her, [h] Wee will bee blamelesse of this thine oath which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt bind this cord of red threed in the window, whereby thou lettest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoeuer then doeth goe out at the doores of thine house into the street, [i] his blood shall be vpon his head, and we will be guiltlesse: but whosoeuer shall bee with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou vtter this our [k] matter, we will be quit of thine oath, which thou hast made vs sweare.

21 And shee answered, According vnto your words, so be it: then she sent them away, and they departed, and she bound the [l] red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed [l] ouer, and came to Iosua the sonne of Nun, & told him all things that came vnto them.

24 Also they said vnto Iosua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the countrey faint because of vs.

CHAP. III.

Iosua commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Iosua before the people. 9 Iosuas exhortation to the people. 16 The waters pass asunder whilst the people passe.

THen Iosua rose very earely, and they removed from Shittim, and came to [a] Iorden, hee and all the children of Israel, and lodged there before they went ouer.

2 And after [b] three dayes, the officers went throughout the hoste,

3 And commanded the people, saying, When yee see the Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, yee shall depart from your place, and goe after it.

4 Yet there shall be a space betweene you and it, about || two thousand cubites by measure: yee shall not come neere vnto it, that yee may know the way, by the which ye shall goe: for yee haue not gone this way in times past.

5 (Now Iosua had saide vnto the people, * Sanctifie your selues: for to morrow the Lord will doe wonders among you)

6 Also Iosua spake vnto the priests, saying, Take vp the Arke of the couenant, and goe ouer before the people: so they tooke vp the Arke of the couenant, and went before the people.

7 ¶ Then the Lord said vnto Iosua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the couenant, saying, When ye are come to the brinke of the waters of Iorden, ye shall stand still [c] in Iorden.

9 ¶ Then Iosua said vnto the children of Israel, Come hither and heare the words of the Lord your God.

10 And Iosua said, [d] Hereby yee shall know that the liuing God is among you, and that hee wil certainly cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

11 Behold, the Arke of the couenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you [e] twelue men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, * shal stand still vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Pristes bearing the * Arke of the couenant, *went* before the people.

15 And as they that bare the Arke came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brink of the water, (* for Iorden vseth to fill all his [f] bankes all the time of harueſt)

16 Then the waters that came downe from aboue, stayed *and* rose vpon an heape, and departed farre from the citte of Adam, that was beside Zaretan: but the *waters* that came downe toward the Sea of the wilderness, *euen* the salt Sea, failed *and* were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the couenant of the Lord, stood, drie within Iorden ready prepared, and all the Israelites went ouer drie, vntill all the people were gone cleane ouer through Iorden.

CHAP. IIII.

2 God commanded Iosua to set vp twelue stones in Iorden. 18 The waters returne to their old course. 20 Other twelue stones are set vp in Gilgal. 21 This miracle must be declared to the posteritie.

AND when all the people were wholly gone * ouer Iorden, (after the Lord had spoken vnto Iosua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden: out of the place where the Priests stoode in a [a] readinesse, twelue stones which ye shall take away with you, and leaue them in the [b] lodging where you shall lodge this night)

4 Then Iosua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

5 And

g Which was neere vnto the citte.

h We shal be discharged of our oath, if thou doest performe this condition that followeth: for so shalt thou and thine be deliuered

i He shalbe guilty of his owne death.

k So that others should thinke to escape by the same meanes.

l Or, scarles coloured.

l To wit, the riuer Iorden.

a Which according to the Hebrewes was in March, and about 40. dayes after Moses death.

b Which time was giuen for to prepare them vitailes, Chap. 1.11.

|| Or, a mile.

* Leuit. 20.7. numb. 11.18. chap. 7.13. Ezech. 16.5.

c Euen in the chanell where the streame had run, as verse 17.

d By this miracle in diuiding the water.

e Which should set vp twelue stones in remembrance of the benefit.

* Psal. 114.3.

* Acts 7.45.

f 1. Chron. 12.15. Eccles. 24.30.

Because the riuer was accustomed at this time to be full, the miracle is so much the greater.

g Either tarying till the people were past, or as some reade, stee, as though they had been vpon the drie land.

* Deut. 27.2.

a As Chap. 3.17.

b Meaning, the place where they should campe.

5 And Ioshua said vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel.

6 That this may bee a signe among you, that when your [e] children shal aske their fathers in time to come, saying, What *meane* you by these stones?

7 Then yee may answere them, That the waters of Iorden were cut off before the Arke of the Couenant of the Lord: *for* when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Ioshua had commaunded, and tooke vp twelue stones out of the middes of Iorden as the Lord had said vnto Ioshua, according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and laid them downe there.

9 And Ioshua set vp [d] twelue stones in the mids of Iorden, in the place where the feet of the Priests, which bare the Arke of the Couenant, stood, & there haue they continued vnto this day.

10 ¶ So the Priests which bare the Arke, stood in the mids of Iorden, vntil euery thing was finished that the Lord had commanded Ioshua to say vnto the people, according to al that Moses charged Ioshua: then the people hasted & went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests [e] before the people.

12 *And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousand prepared for warre went before the [f] Lord vnto battel, into the plaine of Iericho.

14 That day the Lord magnified Ioshua in the sight of all Israel, and they ‖ feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Ioshua, saying,

16 Command the Priests that beare the [g] Arke of the Testimonie, to come vp out of Iorden.

17 Ioshua therefore commanded the Priests, saying, Come ye vp out of Iorden.

18 And when the Priests that bare the Arke of the Couenant of the Lord, were come vp out of the mids of Iorden, and assoone as the soles of the Priestes feet were set on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth *day* of the [h] first moneth, and pitched in Gilgal, in the Eastside of Iericho.

20 Also the twelue stones, which they tooke out of Iorden, did Ioshua pitch in Gilgal.

21 And hee spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, & say, What *meane* these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer as the Lord your God did the red Sea * which he dried vp before vs, till we were gone ouer,

24 That al the people of the world may know that the hand of the Lord is mighty, that yee might feare the Lord your God continually.

e God commandeth that not only we our selues profit by his wonderfull workes, but that our posteritie may know the cause thereof, and glorifie his Name.

d Besides the twelue stones which were caried by the tribes and set vp in Gilgal.

e Meaning, in the presence or sight of the people.
* Num.31.27.29.

f That is, before the Arke.

‖ Or, reuerenced him.

g Because the Arke testified Gods presence, and the Tables of the Law conteined therein, signified Gods will toward his people.

h Called Abib or Nisan, conteining part of March and part of April.

* Exod.14.21.22.
1 Gods benefits serue for a further condemnation to the wicked, and stirre vp his to reuerence him and obey him.

CHAP. V.

1 *The Canaanites are afraid of the Israelites.* 2 *Circumcision is commaunded the second time.* 10 *The Passeouer is kept.* 12 *Manna ceaseth.* 13 *The Angel appeareth vnto Ioshua.*

NOw when all the Kings of the [a] Amorites, which were beyond Iorden Westward, and al the kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

2 ¶ That same time the Lord said vnto Ioshua, *Make thee sharpe knives, [b] *and* returne, and circumcise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe knives, and circumcised the sonnes of Israel in [c] the hil or the foreskinnes.

4 And this is the cause why Ioshua circumcised all the people, *euen* the males that came out of Egypt because all the men of warre were dead in the wildernes by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wildernesse by the way after they came out of Egypt, were [d] not circumcised.

6 For the children of Israel walked fourtie yeeres in the wildernesse, till all the people of the men of war that came out of Egypt, were consumed, because they obeyed not the voice of the Lord: vnto whom the Lord sware that he would not shew them the lande, * which the Lord had sworne vnto their fathers, that he would giue vs, *euen* a land that floweth with milke and hony.

7 So their sonnes whom he raised vp in their steade, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the campe till they [e] were whole.

9 After, the Lord sayd vnto Ioshua, This day I haue taken away the [f] shame of Egypt from you: wherefore he called the name of that place, Gilgal, vnto this day.

10 ¶ So the Children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen, in [g] plaine of Iericho.

11 And they did eat of the corne of the land, on the morrow after the Passeouer, vnleauened bread and parched corne in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eat of the fruite of the lande of Canaan that yeere.

13 ¶ And when Ioshua was by Iericho, he lift vp his eyes and looked: and behold, there stood a * man against him, hauing a sword drawen in his hand, and Ioshua went vnto him, and said vnto him, Art thou on our side, or on our aduersaries?

14 And he said, Nay, but *as* a Captaine of the hoste of the Lord am I now come: then Ioshua fel on his face to the earth, and did worship, and saide vnto him, What sayeth my Lorde vnto his seruant?

15 And the Captaine of the Lords hoste saide vnto Ioshua, * Loose thy shoe off thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

a The Amorites were on this side Iorden, where ccc two kings were slaine, direcion the feet toward Moab.

* Exod.4.25.
b For now they had left it off about 40. yeeres.
c Gilgal was so called because they were there circumcised.

d For they looked daily to remoue at the Lords commandement, which thing they that were euen circumcised, could not doe without great danger.
* Numb.14.23.

e For their sore was so grieuous, that they were not able to remoue.
f By bringing you into this promised land contrary to the wicked opinion of the Egyptians, for the foreskin, wherebyy you were like to the Egyptians.

* Exod.13.23.
g That that Ioshua worshipped him, he acknowledgeth him to be God: and in that he hath called himselfe the Lords Captaine, he declareth himselfe to be Christ.
* Exod.3.5.
* Exod.4.25.
* Exod.7.2.

CHAP. VI.

3 The Lord instructeth Ioshua what he should doe at touching Iericho. 6 Iosshua commandeth the Priests and warriors what to doe. 20 The walles fall. 22 Rahab is saued. 24 All is burnt save gold and metall. 26 The curse of him that buildeth the Citie.

NOw Iericho was shut vp, and [b] closed, [c] because of the children of Israel, none might goe out nor enter in.

2 And the Lord said vnto Ioshua, Behold, I haue giuen into thine hand Iericho and the King thereof, and the strong men of warre.

3 All yee therefore *that be* men of warre, shall compasse the Citie, in going round about the Citie [d] once: thus shall you doe sixe dayes.

4 And seuen Priests shall beare seuen Trumpets of rams hornes before the Arke: and the seuenth day ye shal compasse the City seuen times, and the Priests shall blow with the Trumpets.

5 And when they make a long *blast* with the rams horne, and ye heare the sound of the Trumpet, all the people shall shout with a great shout: then shall the wall of the City fall downe flat, and the people shall a [e] cend vp, euery man streight before him.

6 ¶ Then Iosshua the sonne of Nun called the priests & said vnto them, Take vp the Arke of the Couenant, and let seuen priests beare seuen trumpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, [f] Go and compasse the city: and let him that is armed, go forth before the Arke of the Lord.

8 ¶ And when Iosshua had spoken vnto the people, the seuen Priests bare the seuen Trumpets of rams hornes, and went foorth before the Arke of the Lord, and blew with the Trumpets, and the Arke of the Couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests, that blew the Trumpets: then the [g] gathering *host* came after the Arke, as they went and blew the Trumpets.

10 (Now Iosshua had commanded the people, saying, Ye shall not shout, neither make any noise with your voice, neither shall a word proceed out of your mouth, vntil the day that I say vnto you, Shout, then shall ye shout)

11 So the Arke of the Lord compassed the citie, and went about it [h] once: then they returned into the host, and lodged in the campe.

12 And Iosshua rose earely in the morning, and the Priests bare the Arke of the Lord.

13 Al o seuen Priestes bare seuen trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the [i] gathering *host* came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the host thus they did sixe dayes.

15 And when the seuenth day came, they rose earely, euen with the dawning of the day, and compassed the citie after the same manner [k] seuen times: onely that day they compassed the citie seuen times.

16 And when the Priests had blowen the trumpets the seuenth time, Iosshua said vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And the citie shall be [l] an execrable thing, *both* it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, thee, and all that are with her in the house: for * thee hid the messengers that we sent.

18 Notwithstanding, be ye ware of the execrable thing, lest yee make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel execrable, and trouble it.

19 But al siluer, and gold, and vessels of brasse, and yron shalbe [m] consecrate vnto the Lord, *and* shall come into the Lords treasurie.

20 So the people shouted, when they had blowne trumpets: for when the people had heard the sound of the Trumpet, they shouted with a great shout: and the * wall fell downe flat: so the people went vp into the citie, euery man straight before him: * and they tooke the citie.

21 And they vtterly destroyed all that was in the Citie, both man and woman, yong and old, and oxe, and sheepe, and asse, with the edge of the sword.

22 But Iosshua had said vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that she hath, * as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her family, and put them [n] without the host of Israel.

24 After, they burnt the city with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse and yron, they put vnto the treasure of the [o] house of the Lord.

25 So Iosshua saued Rahab the harlot, and her fathers houshold, and all that thee had, and shee [p] dwelt in Israel, euen vnto this day, because she had hid the messengers, which Iosshua sent to spie out Iericho.

26 ¶ And Iosshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this city Iericho: [q] he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall he set vp the gates of it.

27 So the Lord was with Iosshua, and he was famous through all the world.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Iosshua prayeth to the Lord. 16 Iosshua enquireth out him that sinned, and stoneth him and all his.

BVt the children of Israel committed a trespasse in the excommunicate thing: for * Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah, tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Iosshua sent men from Iericho to [b] Ai, which is beside Bethauen, on the Eastside of Bethel, and spake vnto them, saying, Go vp, and view the countrey. And the men went vp and viewed Ai,

3 And returned to Iosshua, and sayd vnto him, Let not all the people go vp, *but* let as it were two or three thousand men go vp, and smite Ai, and make not al the people to labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them vpon a thirty and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then

a That none could goe out.
b That none could come in.
c For feate of the Israelites.
d Euery day once.
e That the conquest might not be assigned to mans power, but to the mercie of God, which with most weake things can ouercome that which seemeth most strong.
f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.
g Meaning the Rereward, wherein was the Standard of the tribe of Dan, Num. 10. 25.
h For that day.
i The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.
k besides euery day once for the space of sixe daies.
l That is, appointed wholly to bee destroyed.
*Chap. 2. 4.

*Leuit. 27. 21. Numb. 21. 2. Deuet. 13. 15, 17.
m And therefore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle.
*Heb. 11. 30.
*2. Mac. 12. 15, 16.

*Chap. 2. 14. Heb. 11. 31.

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged.
o Meaning the Tabernacle.
p For shee was maried to Salmon prince of the tribe of Iudah, Matth. 1. 5.
q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. Kings 16. 34.

a In taking that which was commanded to be destroyed.
*Chap. 22. 20. 1. Chron. 2. 7.
b This was a city of the Amorites: for there was another so called among the Ammonites, Iere. 49. 3. The first Ai is called Aiah, Isa. 10. 28
c God would by this ouerthrow make them more earnest to search out and punish the sinne committed.

6 ¶ Then Iosh. rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, hee, and the Elders of Israel, and put dust vpon their heads.

7 And Iosh. said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God wee had bene content to dwell on the [d] other side Iorden.

8 Oh Lord, what shall I say, when Israel turne their backes before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shal compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie [e] Name?

10 ¶ And the Lord said vnto Iosh. Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my Couenant, which I commanded them: for they haue euen taken of the excõmunicate thing, and haue also stollen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, *but* haue turned their backes before their enemies, because they be execrable: neither will I be with you any more, except ye [f] destroy the excommunicate from among you.

13 Vp *therefore*, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, *There is* an execrable thing among you, O Israel, *therefore* yee cannot stand against your enemies, vntill ye haue put the [g] execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shal come according to the families: and the family which the Lord shall take, shall come by the housholds: and the household which the Lord shall take, shall come man by man.

15 And he that is [h] taken with the excommunicate thing, shall bee burnt with fire, hee, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Iosh. rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the family of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And hee brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Iosh. sayd vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and [i] make confession vnto him, and shew mee now what thou hast done: hide it not from mee.

20 And Achan answered Iosh. and sayd, Indeede, I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I saw among the spoyle a goodly [k] Babylonish garment, and two hundreth shekels of siluer, and a wedge of gold of fifteie shekels weight, and I coueted them, and tooke them: and behold, they lye hidde in the earth in the mids of my tent, and the siluer vnder it.

22 ¶ Then Iosh. sent messengers, which ranne vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Iosh. and vnto all the children of Israel, and laid them before the Lord.

24 Then Iosh. tooke Achan the || sonne of Zerah, and the siluer, and the garment, and the [l] wedge of gold, and his [m] sonnes, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that hee had: and all Israel with him brought them vnto the valley of Achor.

25 And Iosh. said, [n] In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and [o] so the Lord turned from his fierce wrath: therefore hee called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The siege, 19 and winning of Ai. 29 The King thereof is hanged. 30 Iosh. setteth vp an Aiter. 32 He writeth the Law vpon stones, 35 and readeth it to all the people.

AFter the Lord said vnto Iosh., * feare not, neither bee thou faint hearted: take all the men of warre with thee, and arise, goe vp to Ai: behold, I haue giuen into thine hand the King of Ai, and his people, and his Citie, and his land.

2 And thou shalt doe to Ai, and to the King thereof, as thou diddest vnto *Iericho, and to the King thereof: neuertheless, the spoile thereof, and *the cattell thereof shall ye take vnto you for a prey: thou shalt lie in waite against the citie on the [a] backeside thereof.

3 ¶ Then Iosh. arose, and all the men of warre to goe vp against Ai: and Iosh. chose out thirtie thousand strong men, *and* valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye [b] shall lie in wait against the citie on the backside of the Citie: goe not very farre from the Citie, but be ye all in a readinesse.

5 And I and all the people that are with me, wil approch vnto the Citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the Citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and || destroy the Citie: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the Citie, ye shall set it on fire: according to the commandement of the Lord shall ye doe: behold, I haue charged you.

9 ¶ Iosh. then sent them foorth, and they went to lie in wait, and abode betweene Beth-el and Ai, on the Westside of Ai: but Iosh. lodged that night [c] among the people.

10 And Iosh. rose vp early in the morning, and [d] numbred the people: and he and the Elders of Israel went vp before the people *against* Ai.

11 Also all the men of warre that were with him, went vp and drew neere, and came against the Citie, and pitched on the Northside of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about fiue thousand men, [e] and set them to lie in wait betweene Beth-el and Ai, on the Westside of the Citie.

13 And the people set all the hoste that was on the North side against the Citie, and the liers in

L waite

[d] This infirmitie of his faith sheweth how we are inclined of nature to distrust.

[e] When thine enemies shall blasphème thee, and say that thou wast not able to defend vs from them.

[f] Then to suffer wickednesse vnpunished, is to refuse God willingly.

[g] Meaning the man that tooke of the thing forbidden.

[h] That is, found guilty, either by lottes or by the iudgement of Vrim, Num. 27. 21.

[i] By declaring the truth: for God is glorified when the truth is confessed.

[k] Such a rich garment as the States of Babylon did weare.

|| Or, *urphew.*

[l] Some read, a plate: others, a rod, and some a tongue.

[m] This iudgment only appertaineth to God, and to whom he will reuile it, to manifie hath commanded not to punish the child for the fathers fault, Deut. 24. 16.

[n] He declareth that this is Gods iudgment, because he had offended, and caused others to be blame.

1 Deut. 1. 21, 29, and 7. 18.

2 Chap. 6. 21.

3 Deut. 20. 14.

[a] Meaning, on the West side, as verse 9.

[b] God would not destroy Ai by miracle, as Iericho, to the intent that other Nations might feare the power and policie of his people.

|| Or drive out (or inhabitants) of the Citie.

[c] With the rest of the armie.

[d] That is, viewed and mustered them and set them in aray.

[e] He sent these few, that the other which lay in ambush, might not be discouered.

wait on the West, against the Citie: *and* Iosh. went the same night into the f mids of the valley.

14 ¶ And when the king of Ai saw it, then the men of the city hasted and rose vp early, and went out against Israel to battell, he and all his people, at the time appointed, before the plaine: for he knew not that *any* lay in wait against him on the backeside of the citie.

15 Then Iosh. and all Israel g *as* beaten before them, fled by the way of the wilderness.

16 And all the people of the citie were called together to pursue after them: and they pursued after Iosh., and were drawn away out of the citie.

17 So that there was not a man left in Ai, nor in Bethe-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lord said vnto Iosh., h Stretch out the speare that is in thine hand, toward Ai. for I will giue it into thine hand: and Iosh. stretched out the speare that hee had in his hand, toward the citie.

19 And they that lay in wait, arose quickly out of their place, and ranne as soone as he had stretched out his hand, and they entred into the citie, and tooke it, and hasted, and set the citie on fire.

20 And the men of Ai looked behinde them, and saw it: for loe, the smoke of the city ascended vp || to heauen, and they had || no power to flee this way or that way: for the people that fled to the wildernes, turned backe vpon the pursuers.

21 When Iosh. and all Israel saw that they that lay in waite, had taken the citie, and that the smoke of the citie mounted vp, then they turned againe and slew the men of Ai.

22 Also the i other issued out of the citie against them: so were they in the mids of Israel, these *being* on the one side, and the rest on the other side: and they slew them, so that they let none of them * remaine nor escape.

23 And the king of Ai they tooke aliue, and brought him to Iosh.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field, *that is*, in the wildernes where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and k smote it with the ege of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Iosh. drew not his hand backe againe which he had stretched out with the speare, vntill he had vtterly destroyed all the inhabitants of Ai.

27 * Onely the cattell and the spoile of this citie, Israel tooke for a pray vnto themselues, according vnto the word of the Lord, which hee commanded Iosh.

28 And Iosh. burnt Ai, and made it an heape for l euer, *and* a wildernesse vnto this day.

29 And the king of Ai hee hanged on a tree, vnto the euening. And as soone as the Sunne was downe, Iosh. commaunded m that they should take his carkeis downe from the tree, and cast it at the entring of the gate of the citie, and * lay thereon a great heape of stones, *that remaineth* vnto this day.

30 ¶ Then Iosh. built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in the * booke of the Law of Moses, an Altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, a n rehearsall of the Law of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges stoode on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the couenant of the Lord) as well the stranger, as hee that is borne in the countrey: halfe of them *were* ouer against mount Gerizim, and halfe of them ouer against mount Ebal, * as Moses the seruant of the Lord had commanded before, that they should blesse the children of Israel.

34 Then afterward hee read all the wordes of the Law, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a word of all that Moses had commanded, which Iosh. read not before all the Congregation of Israel, * as well *before* the o women and the children, as the stranger that was conuersant among them.

CHAP. IX.

1 *Diuers Kings assemble themselues against Iosh.* 3 *The craft of the Gibeonites.* 15 *Iosh. maketh a league with them.* 23 *For their craft they are condemned to perpetuall seruery.*

AND when all the Kings that a were beyond Iorden, in the mountaines & in the valleys, and by all the coastes of the b great Sea ouer against Lebanon (*as* the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

2 They gathered themselues together, to fight against Iosh., and against Israel with one † accord.

3 ¶ * But the inhabitants of Gibeon heard what Iosh. had done vnto Iericho, and to Ai,

4 And therefore they wrought craftily: for they went, and fained themselues ambassadours, and tooke olde sackes vpon their asses, and olde bottels for wine, both rent and c bound vp,

5 And old shoes and clouted vpon their feete: also the raiment vpon them *was* old, and all their prouision of bread was dried, and mouled.

6 So they came vnto Iosh. into the hoste to Gilgal, and said vnto him, and vnto the men of Israel, Wee be come from a farre countrey: now therefore make a league with vs.

7 Then the men of Israel said vnto the d Hiuites, It may bee that thou dwellest among vs, how then can I make a league with the?

8 And they said vnto Iosh., We are thy seruants. Then Iosh. said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre countrey thy seruants are come for e the Name of the Lord thy God: for wee haue heard his fame and all that he hath done in Egypt.

10 And all that he hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Heshbon, and to Og king of Bashan, wh ch were at Ashtaroth.

11 Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vitailes [with you for the iourney, and go to meete them,

f Or, to the midst.

g As they which fained to flee for feare.

h Or, lift vp the bann r, to signifie when they shall inuade the citie.

|| Or, toward the heauen.

|| Or, place.

i Which came out of the ambush.

* Deut. 7. 2.

k For the fire which they had before set in the Citie, was not to consume it, but to signifie vnto Iosh. that they were entred.

* Num. 31. 22. 26. as verse 2.

l That it could neuer be built againe.

m According as it was commanded, Deut. 21. 23.

* Chap. 7. 25, 26.

a In respect of the plaine of Moab.

b The maine sea called Mediterraneum.

† Heb. one mouth. 2. Sam. 21. 8.

c Because they were all worne.

d For the Gibeonites and the Hiuites were all one people.

e Euen the Idolaters for feare of death, will pretend to honour the true God, and receiue his Religion.

† Heb. in your hand.

* Exod. 20. 25. Deut. 27. 5.

n Meaning, the ten Commandements, which are the summe of the whole Law.

* Deut. 11. 29. and 27. 12, 13.

o So neither young nor old, man nor woman were exempted from hearing the word of the Lord.

* Deut. 31. 12, 13.

them, and say vnto them, Wee are your seruants: now therefore make ye a league with vs.

12 This our [f] bread we tooke it hote with vs for victuals out of our houses, the day wee departed to come vnto you, but now behold, it is dried, and it is mouled.

13 Also these bottles of wine which we filled, *were* new, and loe, they be rent, and these our garments and our shoes are old, by reason of the exceeding great iourney.

14 ¶ And the [g] men accepted *their tale* concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their nighbours, and that they dwelt among them.

17 And the children of Israel tooke their [h] iourney, & came vnto their cities the third day, and their cities *were* Gibeon, and Chephirah, and Beeroth, and Kiriath-iearem.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation [i] murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, Wee haue sworne vnto them by the Lord God of Israel: now therefore wee may not touch them.

20 *But* this we will doe to them, and let them liue, lest the wrath bee vpon vs, because of the oath which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shall hew wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and said, wherefore haue yee beguiled vs, saying, Wee are very farre from you, when yee dwell among vs?

23 Now therefore yee are curſed, and there shall none of you be freed from being bond men, and hewers of wood, and drawers of water for [l] the house of my God.

24 And they answered Ioshua, and said, Because it was told thy seruants, that the Lord thy God had * commanded his seruant Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore wee were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And behold now, we are in thine hand: do as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did hee vnto them, and deliuered them out of the [m] hand of the children of Israel, that they slew them not.

27 And Ioshua appointed them that same day *to bee* hewers of wood, and drawers of water for the Congregation, and for the [n] altar of the Lord vnto this day, in the place which he should chuse.

f The wicked lacke no arte, nor spare no liesto set forth their policie, when they will deceiue the seruants of God.

g Some thinke that the Israelites ate of their victuals, and so made a league with them.

h From Gilgal.

i Fearing left for their fault the plague of God should haue light vpon them all.

k This doth not establish rash oths, but sheweth Gods mercie toward his, which would not pun sh them for their sawlt.

l For the vses of the Tabernacle and of the Temple when it shall be built.

* *Deut. 7. 1.*

m Who were minded to put them to death for feare of Gods wrath.

n That is for the sacrifices of the Temple, as vers. 23

CHAP. X.

1 *Fiue kings make warre against Gibeon, whom Ioshua discomfiteth* 11 *The Lord raineth haile stones and slew many* 12 *The Sunne standeth at Ioshuahs prayer.* 26 *The fiue kings are hanged.* 29 *Many moe cities and kings are destroyed.*

NOw when Adoni-zedek king of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, (* *for* as he had done to Iericho and to the king thereof, so hee had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and weare among them,

2 Then they feared exceedingly, for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof *were* mightie.

3 Wherefore [a] Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachish, and vnto Debir king of Eglon, saying,

4 Come vp vnto me, and helpe me, that wee may smite Gibeon: for they haue made peace with Ioshua, and with the children of Israel.

5 Therefore the fiue kings of the Amorites the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, *and* the king of Eglon gathered themselues together and went vp, they with all their hostes, and besieged Gibeon, and made [b] warre against it.

6 And the men of Gibeon sent vnto Ioshua, *euen* to the host to Gilgal, saying, Withdraw not thine hand from thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites, which dwell in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said vnto Ioshua, [c] Feare them not: for I haue giuen them into thine hand: none of them shall stand against thee.

9 Ioshua therfore came vnto them suddenly: *for* he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah, and to Makkedah.

11 And as they fledde from before Israel, *and* were in the going down to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they died: *they were* more that died with the [d] haile stones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and hee said in the sight of Israel, *Sunne, stay thou in Gibeon, and thou moone, in the valley of Aialon.

13 And the Sunne abode, and the moone stood still, vntill the people auenged themselues vpon their enemies: (is not this written in the booke of [e] Iasher?) so the Sunne abode in the middes of the heauen, and hasted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord [f] fought for Israel.

15 ¶ After, Ioshua returned, and all Israel with him vnto the campe to Gilgal:

16 But the fiue kings fled and were hid in a caue at Makkedah.

17 And it was tolde Ioshua, saying, The fiue kings are found hid in a caue at Makkedah.

18 Then Ioshua said, Roule great stones vpon

* *Chap. 6. 19. 21.*

* *Chap. 3. 28. 29.*

a That is, Lord of iustice: so tyrants take to themselues glorious names, when indeed they be very enemies against God and all iustice.

b So enuious the wicked are when any depart from their band.

c Left Ioshua should haue thought that God had sent this great power against him for his vnlawfull league with the Gibeonites, the Lord here strengtheneth him.

d So we see thes all things ieruse to execute Gods vengeance against the wicked.

* *Iosu. 28. 21.*

ecclus. 46. 4, 5.

e Some reade, the booke of the righteous, meaning Moses: the Caldee text readeth in the booke of the law: but it is like that it was a booke thus named, which is now lost.

f By taking away the enemies hearts and destroying them with haile stones.

the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and † smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

† Ebr. cut off all their traine or tail.

20 And when Iosua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entered into walled cities,

21 Then all the people returned to the campe, to Iosua at Makkedah in g peace: no man moued h s tongue against the children of Israel.

g Or in safety. so that none gaue them as much as an euill word.

22 After, Iosua said, Open the mouth of the caue, and bring out these fiue kings vnto me forth of the caue.

23 And they did so, and brought out those fiue kings vnto him foorth of the caue, *euen* the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, *and* the king of Eglon.

24 And when they had brought out those kings vnto Iosua, Iosua called for all the men of Israel, and said vnto the chiefe of the men of war, which went with him, come neere, set your feete vpon the [h] neckes of these kings, and they came neere, and set their feete vpon their neckes.

h Signifying what should become of the rest of Gods enemies, seeing that kings themselues were not spared.

25 And Iosua said vnto them Feare not, nor be faint hearted, *but* be strong and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Iosua smote them, and slew them, and hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Iosua gaue commandement, that they should take * them downe off the trees, and cast them into the caue (wherein they had beene hid) and they laied greate stones vpon the caues mouth, *which remaine* vntill this day.

* Deut 21.23. chap.8.29.

28 ¶ And that same day Iosua tooke || Makkedah and smote it with the edge of the sworde, and the king thereof destroyed he with them, and || all the soules that were therein, hee let none remaine: for he did to the king of Makkedah * as he had done vnto the king of Iericho.

|| Iosua taketh Makkedah.

|| Or, euery person. * Chap 6.21.

29 Then Iosua went from Makkedah, and al Israel with him vnto Libnah, and sought against Libnah.

30 And the Lord gaue || it also and the king thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the || soules that were therin: he let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Iericho.

|| Libnah is taken.

|| Or, persons.

31 ¶ And Iosua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue || Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

|| Lachish is taken.

33 ¶ Then Horam king of || Gezer came vp to helpe Lachish: but Iosua smote him and his people, vntill none of his remained.

|| The king of Gezer is slaine.

34 ¶ And from Lachish Iosua departed vnto || Eglon, and all Israel with him, and they besieged it and assaulted it.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein hee vtterly destroyed the same day, according to al that he had done to Lachish.

|| Eglon is taken.

36 Then Iosua went vp from Eglon, and all Israel with him vnto Hebron, and they sought against it.

37 And when they had taken || it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: he lefte none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

|| Hebron is taken

38 ¶ So Iosua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken || it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the soules that were therein, hee let none remaine: as hee did to Hebron, so hee did to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

|| Debir is taken.

40 ¶ So Iosua smote all the hill countreys, and the South countreys, and the valleys, and the [i] hill sides, and all their kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

i Some reade Ashedoth, which signifieth the descents of the hils.

41 And Iosua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Iosua take at [k] one time, because the Lord God of Israel fought for Israel.

k In one battell.

43 Afterward, Iosua and all Israel with him returned vnto the campe in [l] Gilgal.

l Where the Arke was, there to giue thankes for their victories.

CHAP. XI.

2 Diuers kings and cities, and countreys ouercome by Iosua. 15 Iosua did all that Moses had commanded him 20 God hardeneth the enemies hearts to set they might be destroyed.

AND when Iabin king of Hazor had heard this then he [a] sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

a The more that Gods power appeareth, the more the wicked rage against it.

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side [b] of Cinneroth, and in the valleys and in the borders of Dor westward,

b Which the Euangelists call the lake of Genezareth, or Tiberias.

3 *And* vnto the Canaanites, *both* by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder [c] Hermon in the land of Mizpeh.

c Which was mount Sihon, as Deut 4.48.

4 And they came out, and all their hosts with them, many people, as the sand that is on the sea shore, for multitude, with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Iosua, Be not afraide for them: for to morrow about this time will I deliuer them all slaine before Israel: thou shalt [d] hough their horses, and burnt their charets with fire.

d That neither they should fense to the vse of war, nor the Israelites should put their trust in them.

7 Then came Iosua and all the men of warre with him, against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto [e] Misrephothmaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

e Which signifieth hot waters, or according to some, brine pits.

9 And

9 And Iosh ua did vnto them as the Lorde bade him: hee houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Iosh ua turned backe, and tooke Hazor, and smote the King thereof, with the sword: for Hazor before time was the head of all those kingdomes.

11 Moreouer they smote all the [f] persons that were therein with the edge of the sword, vtterly destroying *all*, leauing none aliue, and hee burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Iosh ua take, and smote them with the edge of the sword, *and* vtterly destroyed them, * as Moses the seruant of the Lord had commanded.

13 But Israel burnt none of the cities that stood still in their [g] strength, saue Hazor onely, that Iosh ua burnt.

14 And all the spoile of these cities and the cattell the children of Israel tooke for their prey, but they smote euery [h] man with the edge of the sword, vntill they had destroyed them, not leauing one aliue.

15 ¶ As the Lord * had commanded Moses his seruant, so did Moses * commaund Iosh ua, and so did Iosh ua: hee left nothing vndone of all that the Lord had commanded Moses.

16 So Iosh ua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low country, and the plaine, and the [i] mountaine of Israel, and the low country of the same,

17 From the mount [k] Halak, that goeth vp to Seir, euen vnto ‖ Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and smote them, and slew them.

18 Iosh ua made war long time with all those Kings,

19 Neither was there any citie that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all *other* they tooke by battell.

20 For it came of the Lord, to [l] harden their hearts that they should come against Israel in battel, to the intent that they should destroy them vtterly, *and* shew them no mercy, but that they should bring them to nought, as the Lord had commanded Moses.

21 ¶ And that same season came Iosh ua, and destroyed the Anakims out of the mountaines: *as* out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Iosh ua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: only in Azzah, [m] in Gath, and in Ashdod were they left.

23 So Iosh ua tooke the whole land, according to all that the Lord had said vnto Moses: and Iosh ua gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

f Both men, women and children.

* Numb. 33.52. deut. 7.2.

g Which were strong by situation and not hurt by warre.

h All mankind.

* Exod. 34.11. * Deut. 7.2.

i That is, Samaria.

k So called, because it was bare and without trees. *Or, the valley of God.*

* Chap. 9.3.

l That is, to giue them ouer to themselues: and therefore they could not but rebell against God and seeke their owne destruction.

m Out of the which came Goliath, 1. Sam. 17.4.

* Numb. 26.53.55.

CHAP. XII.

1. 7 What Kings Iosh ua and the children of Israel killed on both sides of Iordan. 24 Which were in number thirtie and one.

And these are the kings of the land, which the children of Israel smote and possessed their land, on the [a] other side Iorden toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

a From Gilgal where Iosh ua camped.

2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cinneroth Eastward, and vnto the sea of the ‖ plaine, euen the salt sea Eastward, the way to Beth-ieshmoth, and from the South vnder the ‖ springs of * Pisgah.

4 ¶ They *conquered* also the coast of Og king of Bashan of the * remnant of the gyants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue *their land* for a possession vnto the Reubenites, & vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the country, which Iosh ua and the children of Israel smote on this side Iorden, Westward from Baal-gad in the valley of Lebanon, euen vnto the mount [b] Halak that goeth vp to Seir, and Iosh ua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the valleyes, and in the plaines, and in the ‖ hill sides, and in the wildernesse, and in the South, *where were* the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

9 ¶ * The king of Iericho *was* one: * the king of Ai, which is beside Bethel, one:

10 * The king of Ierusalem, one: the King of Hebron, one:

11 The King of Iarmuth, one: the King of Lachish, one:

12 The King of Eglon one: the * King of Gezer, one:

13 The * King of Debir, one: the King of Geder, one:

14 The King of Hormah one: the King of Arad, one:

15 The * King of Libnah one: the King of Adullam, one:

16 The * King of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the * king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Ioknean ‖ of Carmel, one:

23 The king of Dor, in the country of Dor, one: the king of the * nations of Gilgal, one:

24 The king of Tirzah, one. All the kings *were* thirtie and one.

* Numb. 21.24. deut. 3.6.

Or, willernesse.

Or, the sides. Deut. 3.17. and 4.49.

Deut. 3.11. chap. 13.12.

* Numb. 32.29. deut. 3.12. chap. 13.8.

b Read chap. 11. verse 17.

Or, in Ashdoth.

* Chap. 6.2. * Chap. 8.29.

* Chap. 10.23.

* Chap. 10.33.

* Chap. 10.39.

* Chap. 10.29.30.

* Chap. 10.28.

* Chap. 11.10.

Or, were vnto Carmel.

* Gen. 14.1.

CHAP. XIII.

3 The boarders and coasts of the land of Canaan 8 The possession of the Reubenites, Gadites, and halfe tribe of Manasseh 14 The Lords the inheritance of Leui. 22 Balaam was slaine.

uer: also this border goeth vp to the waters of || En-shemesh, and endeth at * En-rogel.

8 Then this border goeth vp to the valley of the sonne of Hinnon, on the Southside of the Iebusites: the same is Ierusalem. Also this border goeth vp to the top of the mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of the † Giants Northward.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water: of Nephtoah, & goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is || Kiriath-iearim.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the North side: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the endes of this coast are vnto the [d] Sea.

12 And the West border *is* to the great Sea: so this border shall be the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Iosh ua giue a part among the children of Iudah, as the Lord commanded him, *even* * Kiriath-arba of the father of Anak which is in Hebron.

14 And Caleb [e] drove thence three sonnes of Anak, Sheshai, and Ahiman, & Talmai, the sonnes of Anak.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir before time *was* Kiriath-sepher.

16 Then Caleb said, Hee that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the || brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

18 And as she went in *to him*, shee moued him, to aske of her father a field: [f] and shee lighted off her asse, and Caleb said vnto her, What wilt thou?

19 Then shee answered, || Giue me a blessing: for thou hast giuen me the South countrey: [g] giue mee also springs of water. And hee gaue her the springs aboue, and the Springs beneath.

20 This shall be the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coastes of Edom Southward *were* Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth.

25 And Hazor, Hadattah, and Kerioth, Hezron (which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heshmon, and Beth-pelet,

28 And Hazar, shual, and Beersheba, and Bizi-othiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and [h] Hormah,

31 And Ziklag, and Madmanna, & Sansannah,

32 And Lebaoth, and Shilhim, and Aain, and Rimmon: all *these* cities *are* twentie nine with their villages.

33 ¶ In the lowe countrey *were* Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, & Adithaim, & Gederah, and Gederothaim: fourteene cities with their villages.

37 Zenam, and Hadashah, and Migdal-gad.

38 And Dileam, and mizpeh, and Iokthe el,

39 Lachish, and Bozkath, and Eglon,

40 And Kabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteene cities with their villages.

42 Lebnah, and Ether, and Ashan,

43 And Iiphtah, and Ashnah, and Nezib,

44 And Keilah, and Aczib, and Maresha: nine cities with their villages.

45 Ekron with her † townes and her villages,

46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the [i] riuer of Egypt, and the great sea, *was their* coast.

48 ¶ And in the mountaines *were* Shamir, and Iattir, and Socoh,

49 And Dannah, and [k] Kiriath-sannah (which is Debir)

50 And Anab, and Ashtemoh, and Anim,

51 And Goshen, and Holon, and Giloh: eleuen cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, & Beth-tappuah, & Aphekah,

54 And Humtah, and * Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Bethzur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: sixe cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.

61 ¶ In the wildernes *were* Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the [l] city of salt, and Engedi: sixe cities with their villages.

63 Neuertheless, the Iebusites that were the inhabitants of Ierusalem, could not the children of Iudah cast [m] out, but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 The lot o: part of Ephraim. 10 The Canaanite dwelled among them.

And the lot fell to the [a] children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastward, *and* to the wildernes that goeth vp from Iericho by the mount of Beth-el:

2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Arahiataroth,

3 And goeth down Westward to the coast of Iaphleti, vnto the coast of Beth-horon, the nether, and to Gezer, and the ends [b] thereof are at the sea.

4 So the children of Ioseph, Manasseh and Ephraim [c] tooke their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the East side were Ataroth-addar, vnto Beth-horon the vpper.

6 And thus border goeth out to the sea vnto Mich-methah on the North side, and this border returneth

Or, the fountaine of the sunne.
* 1. Kings. 1. 9.
† Ebr. Rephaim.
|| Or, the citie of woods.
d Meaning, toward Syria.
* Chap. 14. 15.
e This was done after the death of Iosh ua, Iudg. 1. 10, 20.
|| Or, consin.
f Because her husband tarried too long.
|| Or, grant me this petition.
g Because her countrey was barren, she desired of her father a field that had springs, Iudg. 1. 14, 15.
h Which before was called Zephath, Iudg. 1. 17.
† Ebr. daughters.
i Meaning, Nilus, as Chap. 15. 3.
k Which is also called Kiriath-sepher, verse 15.
* Chap. 14. 15.
l Of this citie the salt sea hath his name.
m That is vtterly, though they slew the most part, and burnt their citie, Iudg. 1. 8.
a That is, to Ephraim and his children. for Manasshes portion followeth.
* Iudg. 1. 26.
b Of their inheritance.
c Generally, first Ephraim, and then Manasseh.

returneth Eastward vnto Taanath-shiloh, and passeth it on the Eastside vnto Ianohah,

7 And goeth downe from Ianohah to Ataroth, and Naarath, and commeth to Iericho, and goeth out at Iorden.

8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the [e] separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

THis was also the lot of the tribe of Manasseh: for he was the * first borne of Ioseph: *to wit,* of Machir the first borne of Manasseh, *and* the father of Gilead: now because hee was a man of warre, he had Gilead and Bashan.

2 And also * of the rest of the [a] sonnes of Manasseh by their families, *euen* of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

3 ¶ * But Zelophehad the sonne of Hepher, the sonne of Gilead, the son of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 Which came before Eleazar the Priest, and before Iosthua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to giue vs an inheritance among our [b] brethren: therefore according to the commandement of the Lord, hee gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to [c] Manasseh beside the land of Gilead and Bashan which is on the other side of Iorden,

6 Because the daughters of Manasseh did inherite among his sonnes: and Manasseh's other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but [d] Tappuah beside the border of Manasseh *belongeth* to the sonnes of Ephraim.

9 Also this border goeth downe vnto the [e] riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the North side of the riuer, and the ends of it are at the [e] Sea.

10 The South perteineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in [f] Asher Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, & the inhabitants of Dor with the towns thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, *euen* three countreys.

12 Yet the children of Manasseh [g] could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Iosthua, saying, Why hast thou giuen me but one lot, and one portion to inherite, seeing I am a great people, for as much as the Lord hath [h] blessed me hitherto?

15 Iosthua then answered them, If thou be a much people, get thee vp to the wood, and cut *trees* for thy selfe there in the land of the Perizzites, and of the giants, [i] if mount Ephraim be too narrow for thee.

16 Then the children of Ioseph said, The mountaine will not be enough for vs: and all the Canaanites that dwell in the lowe countrey, haue chariots of yron, as well they in Beth-shean, and in the townes of the same, as they in the valley of Iezreel.

17 And Iosthua spake vnto the house of Ioseph, to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power, *and* shalt not haue one lot.

18 Therefore the mountaine shall bee thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall be thine, [k] and thou shalt cast out the Canaanites, though they haue yron chariots, *and* though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to diuide the land to the other seuen tribes. 11 The lot of the children of Benjamin.

AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the [a] Tabernacle of the congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seuen tribes, to whom [b] they had not diuided their inheritance.

3 Therefore Iosthua said vnto the children of Israel, How long are yee so slacke to enter and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for *euery* tribe three men that I may send them, and they shall arise, and walke through the land, and distribute according to [c] their inheritance, and returne to me,

5 And that they may diuide it vnto them into seuen parts, (Iudah shall abide in his coasts at the South, and the house of Ioseph shall abide in their coasts at the North)

6 Ye shall describe the land into seuen parts, and shall bring them hither to me, and I will cast lots for you here before the [c] Lord our God.

7 But the Leuites shall haue no part among you: for the [d] Priesthood of the Lord is their inheritance: also Gad and Reuben, and half the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their way, and Iosthua charged them that went to describe the

d For so farre the coasts reach.

e Because Ephraim's tribe was farre greater then Manasseh, therefore he had mo cities.

* Gen. 41. 51. and 46. 20. and 50. 23. numb. 32. 39.

* Numb. 26. 29.

a For the other half tribe had their portion beyond Iorden.

* Num. 26. 33. and 27. 1. and 36. 2, 11.

b Among them of our tribe.

c In the land of Canaan: fiue to the males: and other fiue to the daughters of Zelophehad.

d Meaning, the citie it selfe.

e *Or, the brooke of reedes.*

e That is, toward the maine sea.

f In the tribe of Asher, and tribe of Issachar.

g For at the first they lacked courage and altogether agreed with them on condition contrary to Gods commandements.

h According to my father Iaakob's prophecie, Gen. 48. 19.

i If this mount be not large enough, why doest not thou go forth to destroying Gods enemies as hee hath commanded.

k So that thou shalt enioy my portion (meaning).

a For they had now remoued it from Gilgal, and set it vp at Shiloh.

b As Eleazar, Iosthua, & the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

c That is, to seuer out to euery man one.

d For the Leuites had their heritage appointed.

e Before the Arke of the Lord.

f That is, the seuen tribes, Chap. 13. 14.

the land, saying, Depart and go thorow the land, and g describe it, and returne to mee, that I may heere cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed thorow the land, and described it by cities into seuen parts in a booke, and returned to Iosiua into the camp at Shiloh.

10 ¶ Then Iosiua h cast lots for them in Shiloh before the Lord, and there Iosiua diuided the land vnto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their lot lay i betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the North side was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaine Westward, and the ends thereof are in the wildernesse of Beth-auen:

13 And this border goeth along from thence to Luz, *euen* to the South side of Luz (the same is Beth-el) and this border descendeth to Athroth-addar, neere the mount, that lieth on the South side of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-hor on Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the tribe of Iudah: this is the West quarter.

15 And the South quarter *is* from the end of Kiriath-iearim, and this border goeth out ‖ Westward, and commeth to the fountaines of waters of Nephtoah.

16 And this border descendeth at the ende of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the ‖ giants Northward, and descendeth into the valley of Hinnom by the side of ‖ Iebusi Southward, and goeth downe to En-rogel,

17 And compasseth from the North, and goeth forth to l En-shemesh, and stretcheth to Geliloth, which is toward the going vp vnto Adummin, and goeth downe to the * stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After this border goeth along to the side of Beth-hoglah Northward: and the endes thereof, *that is*, of the border, reach to the point of the salt Sea Northward, *and* to the m end of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Beniamin by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Beniamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el.

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebusi, (which is n Ierusalem) Gibeath, *and* Kiriath: foureteene cities with their villages: this is the inheritance of the children of Beniamin, according to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar. 24 Of Aser, 32 Of Naphtali, 40 Of Dan, 49 The possessions of Iosiua.

AND the second lot came out to Simeon, *euen* for the tribe of the children of Simeon, according to their families: and their inheritance was in the a mids of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem:

4 And Eltolad, and Bethul, and Harmah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuben: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalath-beer, *and* ‖ Ramath, Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah *came* the inheritance of the children of Simeon: for the part of the children of Iudah was too b much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth vp c Westward, euen to Maraleth, and reacheth to Dabbasheth, and meeteth with the riuer that lieth before Iokneam,

12 And turneth from Sarid Eastward toward the Sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the ends thereof are in the valley of Iiphtah-el.

15 And Kattah, and Nahallal, and Shimron, and Idalah, and d Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families: *that is*, these cities, and their villages.

17 ¶ The fourth lot came out to Issachar, *euen* for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesulloth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharath,

20 And Harabbith, and Kishion, and Abez,

21 And Remeth, and e En-gannim, and En-hadpah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shahazimath, and Beth-shemesh, and the endes of their coast reach to Iorden: fixteene cities with their villages.

23 This

g By writing the names of euery countrey and city.

h That euery one should be content with Godsappointment.

i Their inheritance bordered vpon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

‖ *Or, to the sea.*

‖ *Or, Rephaim.*

‖ *Or, Ierusalem.*

l Which is in the tribe of Ephraim.

* *Chap. 15. 6.*

m To the very straite where the riuer runneth into the salt sea.

n Which was not wholly in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

a According to Iakobs prophecie, that he should bee scattered among the other tribes, Gen. 49. 7.

‖ *Or, Ramath-negeb.*

b But this large portion was giuen them by Gods prouidence to declare their increase in time to come.

c Meaning, toward the great sea.

d There was another Bethlehem in the tribe of Iudah.

e There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distincted by the tribe onely.

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities and their villages.

24 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcah, and Hali, and Beten, and Ashaph,

26 And Alammelech, and Amad, and Misheal, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the Sunne rising to Beth-dagon, and commeth to [f] Zebulun, and to the valley of Iiphtah-el, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coast turneth to Ramah and to the strong citie of [g] Zor, and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel to Achzib,

30 Vmmah also and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is*, these cities and their villages.

32 ¶ The sixt lot came out to the children of Naphtali, *even* to the children of Naphtali according to their families.

33 And their coast was from [h] Heleph, *and* from Allon in Zaanannim, and Adaminekeb, and Iabneel, euen to Lakum, and the ends thereof are at Iorden.

34 So this coast turneth Westward to Azmoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and goeth to Asher on the West-side, and to Iudah || by Iorden toward the sunne rising.

35 And the strong cities *are* Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth.

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor.

38 And Iron, and Middal-el, Horem, and Beth-anah, and Beth-shemesh: nineteene cities with their villages,

39 This is the inheritance of the tribe of the children of Naphtali according the their families: *that is*, the cities and their villages.

40 ¶ The seuenth lotte came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zerah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Aialon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before [k] Iapho.

47 But the coasts of the children of Dan fell out *too little* for them: therefore the children of Dan went vp to [l] fight against Leshem, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein and called Leshem, [m] Dan after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, *that is*, these cities and their villages.

49 ¶ When they had made an ende of dividing the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Iosh ua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which he asked, *even* [n] Timnath-serah in mount Ephraim: and hee built the citie and dwelt therein.

51 [o] These are the heritages which Eleazar the Priest, and Iosh ua the sonne of Nun, & the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the tabernacle of the Congregation: so they made an end of diuiding the countrey.

CHAP. XX.

2 The Lord commaundeth Iosh ua to appoint cities of refuge. 3 The vse thereof, 7 and their names

The Lord also spake vnto Iosh ua, saying,

2 Speake to the children of Israel, and say, [p] Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,

3 That the slayer that killeth any person [q] by ignorance, *and* vnwittingly, may flee thither, and they shall bee your refuge from the auenger of blood.

4 And hee that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shew his cause [r] to the Elders of the citie: and they shall receiue him into the citie vnto them, and giue him a place, that hee may dwell with them.

5 And if the [s] auenger of blood pursue after him, they shall not deliuer the slayer into his hand because hee smote his neighbour ignorantly, neither hated he him beforetime:

6 But he shall dwel in that city vntil he stand before the Congregation in [t] iudgement, [u] *or* vntill the death of the hie Priest that shall be in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *even* vnto the citie from whence he fled.

7 ¶ Then they appointed Kedesh in || Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side Iorden *toward* Iericho Eastward, they appointed [x] Bezer in the wilderness vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the [y] tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoeuer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill hee stood before the [z] Congregation.

CHAP. XXI.

The cities given to the Leuites, 41 in number eight and forty. 44 The Lord according to his promise gaue vnto them all Israel rest.

Then came the || principall fathers of the Leuites vnto Eleazar the Priest, and vnto Iosh ua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, [a] The Lord commanded by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commaundement

[f] Iayneth to the tribe of Zebulun, which lay more Eastward.

[g] Which was Tyrus a strong citie in the Sea.

[h] These cities were in the countrey of Zaanannim.

|| Or, euen vnto Iorden.

[i] Of the which the lake of Gennezareth had his name.

[k] Called Ioppe.

[l] According as Iaakob had prophesied. Gen 49.17.

[m] Iudg 18.29.

[n] Iosh. 24.30.

[o] Numb. 34.17.

[p] Exod. 21.13. num. 35.6, 11, 14. deut. 19.2.

[q] Heb. vnawares, or stealingly, or no grudge.

[r] Else in the eares of the Elders.

[s] That is, the nearest kinsman of kin that is slaine.

[t] Till his cause were prouoked.

[u] Numb. 35.25.

|| Or, Galilee.

[x] Deut. 4.43. 1 Cron. 6.78.

[y] Out of the half tribe of Manasseh beyond Iorden.

[z] Before the Iudges.

|| Heads or Gouernors.

[a] Numb. 35.2.

[b] In Hebre by whose commandement the Lord gaue power

ment of the Lord these cities with their suburbs.

4 And the lot came out for the families of the
b Kohathites: and the children of Aaron the
Priest, *which were* of the Leuites, had by lot out of
the tribe of Iudah, and out of the tribe of Sime-
on, and out of the tribe of Beniamin c thirteene
cities.

5 And the rest of the children of Kohath *had*
by lot out of the families of the tribe of Ephra-
im, and out of the tribe of Dan, and out of the
halfe tribe of Manasseh, ten cities.

6 Also the children of Gershon *had* by lot out
of the families of the tribe of Issachar, and out of
the tribe of Asher, and out of the tribe of Naph-
tali, and out of the halfe tribe of Manasseh in Ba-
shan, thirteene cities.

7 The children of Merari according to their
families *had* out of the tribe of Reuben, and out
of the tribe of Gad, and out of the tribe of Zebu-
lun, twelue cities.

8 So the children of Israel gaue by lot vnto
the Leuites these cities with their suburbes, as the
Lord had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the chil-
dren of Iudah, & out of the tribe of the children
of Simeon, these cities which are here named.

10 And they were the childrens of d Aaron
being of the families of the Kohathites, *and* of the
sonnes of Leui, (for theirs was the first lot.)

11 So they gaue them Kiriath-arba of the fa-
ther of Anak (which is Hebron) in the moun-
taine of Iudah, with the suburbes of the same
round about it.

12 (But the land of the citie, and the villages
thereof, gaue they to * Caleb the sonne of Iephun-
neh to be his possession.)

13 ¶ Thus they gaue to the e children of Aa-
ron the Priest, a citie of refuge for the slayer, e-
uen Hebron with her suburbes, and Libnah with
her suburbes,

14 And Iattir with her suburbes, and Estre-
moa, and her suburbes,

15 And Holon with her suburbes, and Debir
with her suburbes,

16 And Ain with her suburbs, and Iuttah with
her suburbs, Beth-shemesh with her suburbs: nine
cities out of those two tribes.

17 And out of the tribe of Beniamin *they gaue*
Gibeon with her f suburbes, Geba with her sub-
urbes,

18 Anathoth with her suburbes, and Almon
with her suburbes: foure cities.

19 All the cities of the children of Aaron
Priests, *were* thirteene cities with their suburbes.

20 ¶ But to the families of the children of Ko-
hath of the Leuites, g which were the rest of the
children of Kohath (for the cities of their lot
were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the
slayer, h Shechem with her suburbes in mount E-
phraim, and Gezer with her suburbes,

22 And Kibzaim with her suburbes, and Beth-
horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with
her suburbs, Gibbethon with her suburbes,

24 Aialon with her suburbs, Gath-rimmon
with her suburbs: foure cities.

25 And out of the i halfe tribe of Manasseh,
Tanach with her suburbes, and Gath-rimmon
with her suburbes: two cities.

26 All the cities for the other families of the
children of Kohath *were* ten with their suburbs.

27 ¶ Al o vnto the children of Gershon of the
families of the Leuites, *they gaue* out of the halfe
tribe of Manasseh, the city of refuge for the slayer
k Golan in Bashan with her suburbes, and Beesh-
terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon
with her suburbs, Dabereh with her suburbs,

29 Iarmuth with her suburbs, Engannim with
her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with
her suburbes, Abdon with her suburbs,

31 Helkah with her suburbs, and Rehob with
her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie
of refuge for the slayer, Kedesh in l Galile with her
suburbes, and Hammoth-dor with her suburbes,
and Kartan with her suburbes: three cities.

33 All the cities of the Gershonites according
to their families, *were* thirteene cities with their
suburbs.

34 ¶ Also vnto the families of the children of
Merari the i rest of the Leuites, *they gaue* out of
the tribe of Zebulun, Iokneam with her suburbes,
and Kartah with her suburbs,

35 Dimnah with her suburbes, Nahalal with
her suburbes: foure cities.

36 And out of the tribe of Reuben, m Bezer
with her suburbs, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath
with her suburbs: foure cities.

38 And out of the tribe of Gad *they gaue* for a
citie of refuge for the slayer, Ramoth in Gilead
with her suburbes, and Mahanaim with her sub-
urbes,

39 Heshbon with her suburbs, *and* Iazer with
her suburbs: foure cities in all.

40 So all the cities of the children of Merari
according to their families (which were the rest
of the families of the Leuites) were by their lot,
twelue cities.

41 *And* all the cities of the Leuites n within
the possession of the children of Israel, *were* eight
and fourtie with her suburbs.

42 These cities lay euery one *seuerally* with
their suburbs round about them: so were all these
cities.

43 ¶ So the Lord gaue vnto Israel all the land,
which hee had sworne to giue vnto their fathers:
and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about
according to all that he had sworne vnto their fa-
thers: and there stood not a man of all their ene-
mies before them: *for* the Lord deliuered all their
enemies into their hand.

45 * There failed nothing of all the good
things which the Lord had sayd vnto the house
of Israel, *but* all came to passe.

b He meaneth them that were Priests: for some were but Leuites.
c Euery tribe gaue moe or fewer cities according as their inheritance was great or little, Num. 35.8.
d For Aaron came of Kohath, & therefore the Priests office remained in that family.
* *Chap.14.14.*
1.chron.6.56.
e That is, the Priest of the familie of the Kohathites, of whom Aaron was chiefe.
f The suburbs were a thousand cubites from the wall of the cities round about, Num.35.4.
g That were not Priests.
h Hebron and Shechem were the two cities of refuge vnder the Kohathites.
i Which dwelt in Canaan.
k Golan and Kedesh were the cities of refuge vnder the Gershonites.
l Or, *Galile.*
i They are here called the rest, because they are last numbred, and Merari was the yongest brother, Gen. 46.11.
m Bezer and Ramoth were the cities of refuge vnder the Merarites, and beyond Iordan, Chap.20.8.
n Thus according to Iaakobs prophecie they were scattered throughout the countrey, which God vsed to this end, that his people might bee instructed in the true religion by them.
* *Chap.23.14,15.*

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They build an altar for a memoriall. 15 The Israelites reproue them. 21 Their answere for defence of the fame.

THen a Iosh ua called the Reubenites, and the
Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Yee haue kept all that
Moses the seruant of the Lord b commanded you,
and haue obeyed my voyce in all that I comman-
ded you:

3 You haue not forsaken your brethren this
long season vnto this day, but haue diligently
kept

a After that the Israelites enioyed the land of Canaan.
b Which was to goe armed before their brethren, Num.32.29.

kept the commandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren, as hee promised them: therefore now returne ye, and goe to your tents, to the land of your possession, which Moses the seruant of the Lord * hath giuen you beyond Iorden.

5 But take diligent heede, to doe the commandement and Law, which Moses the seruant of the Lord commanded you: *that ye*, * that ye c loue the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and seruе him with all your heart, and with all your soule.

6 So Iosh ua d blessed them, and sent them away, and they went vnto their tents.

7 ¶ Now vnto *one* halfe of the tribe of Manasseh Moses had giuen *a possession* in Bashan: and vnto the *other* halfe thereof gaue Iosh ua among their brethren on this side Iorden Westward: therefore when Iosh ua sent them away to their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, & with a great multitude of cattell, with siluer and with gold, with brasse and with yron, and with great abundance of raiment: diuide the spoyle of your enemies with your e brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Caanan) to goe vnto the countrey of Gilead to the land of their possession, which they had obtained according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the † borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built f there an altar by Iorden, a great altar to see to.

11 ¶ When the children of Israel heard say, Behold the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan, vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vp g to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead Phinehas the son of Eleazar the Priest.

14 And with him ten Princes, of euery chiefe house a Prince, according to all the tribes of Israel: for euery one *was* chiefe of their fathers household among the‖ thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith h the whole Congregation of the Lord, What transgressiō is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an altar for to rebell this day against the Lord?

17 Haue we too little for the wickednesse * of Peor, whereof we are not i cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Yee also are turned away this day from the Lord: and seeing yee rebell to day against the Lord, euen to morrow he will be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be k vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but l rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the son of Zerah trespasse grieuously in the execrable thing, and wrath fell on all the Congregation of Israel? and this man alone m perished not in his wickednesse.

21 ¶ Then the children of Reuben and the children of Gad, and halfe the tribe of Manasseh answered, and said vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord *we haue doue it*, saue thou vs not this day.

23 If we haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord n himselfe require it:

24 And if we haue not *rather* done it for feare of *this* thing, saying, In time to come your children might say vnto our children, What haue yee to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betweene vs and you, yee children of Reuben and of Gad: therefore ye haue no part in the Lord: so shal your children make our children o cease from fearing the Lord.

26 Therefore we said, We will now goe about to make vs an altar, not for burnt offring, nor for sacrifice,

27 But it shall be a * witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him, in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore sayd we if so be that they should *so* say to vs or to our p generations in time to come, then will wee answere, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnesse betweene vs and you.

29 God forbid that wee should rebell against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, *or* for meate offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation and heads ouer the thousands of Israel which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manasseh spake, † they were well content.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceiue, That the Lord is q among vs, because ye haue not done this trespasse against the Lord: now yee r haue deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then

* Num. 32. 33. chap. 13. 8.

* Deut. 10. 12.

c He sheweth wherein consisteth the fulfilling of the Law.

d He commended them to God, and prayed for them.

e Which remained at home and went not to the warre, Num. 31. 27. 1. Sam. 30. 24.

† Ebr. Geliloth, which countrey also was called Canaan, because the Amorites dwelling there were called Canaanites.

f That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

g Such now was their zeale, that they would rather lose their liues then suffer the true religion to bee changed or corrupted.

‖ Or, multitude.

h Not onely of the Princes, but also of the common people.

* Num. 25. 4.

i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and idolatry.

k In your iudgement.

l To vse any other seruice then God hath appointed, is to rebell against God, 2. Sam. 15. 23.

* Chap. 7. 1. c.

m Signifying, that if many suffered for one mans fault, for the fault of many all should suffer.

n Let him punish vs.

o Or, to turne backe from the true God.

* Gen. 31. 48. chap. 24. 27. verse 34.

p They signifie a wonderfull care that they bare toward their posteritie, that they might liue in the true seruice of God.

† Ebr. it was good in their eyes.

q By preserving vs and gouerning vs.

r Or, hem if ye had offended, he would haue punished with you.

32 ¶ Then Phinehas the sonne of Eleazar the
Priest with the princes, returned from the chil-
dren of Ruben, and from the children of Gad, out
of the land of Gilead vnto the land of Canaan, to
the children of Israel, and brought them answere.
33 And the saying pleased the children of Is-
rael: and the children of Israel blessed God and
† minded not to go against them in battell, for to
destroy the land, wherein the children of Reuben
and Gad dwelt.
34 Then the children of Ruben, and the chil-
dren of Gad called the alter || *Ed*: for it shall bee
a witnesse betwetne vs, that the Lord *is* God.

CHAP. XXIII.

2 Ioshua exhorteth the people that they ioyne not themselues to the Gentiles, 7 that they name not their idols 14 The promise if they feare God, 15 And threatnings if they forsake him.

AND a long season after that ẏ Lord had giuen
rest vnto Israel from all their enemies round
about, and Ioshua was old, and † striken in age
2 Then Ioshua called all Israel, *and* their El-
ders and their Heads and their Iudges, and their
officers, and said vnto them, I am old, *and* striken
in age.
3 Also yee haue seene all that the Lord your
God hath done vnto all these nations [a] before
you, how the Lord your God himselfe hath fought
for you.
4 Behold, I haue || diuided vnto you by lot
these nationes that remaine, to be an inheritance
according to your tribes, from Iorden, with all
the nations that I haue destroyed, euen vnto the
great Sea † Westward.
5 And the Lord your God shall expell [b] them
before you, and cast them out of your sight, and
ye shall possesse their land, as the Lord your God
hath said vnto you.
6 Be ye therefore of a valiant courage, to ob-
serue and doe all that is written in the booke of
the Law of Moses, * that ye turne not therefrom
to the right hand nor to the left,
7 Neither compnay with these nationes: *that
is* with them which are [c] left with you, neither
*make mention of the name of their gods, [d] nor
cause to swere *by them*, neither serue them, nor
bow vnto them:
8 But stick fast vnto the Lord your God, as ye
haue doue vnto this day.
9 For the Lord hath cast out before you great
nations and mighty, and no man hath stood be-
fore your face hitherto.
10 * One man of you shall chase a thousend:
for the Lord your God he fighteth for you, as hee
hath promised you.
11 Take good heed therfore vnto your † selues,
that ye loue the Lord your God.
12 Else, if you goe backe, and cleaue vnto the
rest of these nations: *that is*, of them that remaine
with you, and shall || make mariages with them,
and || goe vnto them, and they to you,
13 Knowe yee for certaine, that the Lord your
God will cast out no more of these nations from
before you: *but they shal be a snare and destru-
ction vnto you, and a whip on your sides, and
thornes in your [e] eyes, vntill yee perish out of
this good land, which the Lord your God hath
giuen you.
14 And behold, this day doe I [f] enter into the
way of all the world, and yee know in all your
[g] hearts, and in all your soules, that * nothing hath
failed of all the good things which the Lord your
God promised you, *but* all are come to passe vnto
you: nothing hath failed thereof.
15 Therfore as all || good things are come vp-
on you, which the Lord your God promised you,
so shal ẏ Lord bring vpon you euery || euil thing,
vntill hee haue destroyed you out of this good
land which the Lord your God hath giuen you.
16 When yee shall [h] transgresse the Couenant
of the Lord your God, which hee commaunded
you, and shall goe and serue other gods, and bow
your selues to them, then shall the wrath of the
Lord waxe hote against you, and yee shall perish
quickly out of the good land which hee harh gi-
uen you.

|| Or, praised.
† Ebr. sayd.
|| Or, witnesse.
† Ebr. commen into yeeres.
a Your eyes bea-ring witnesse.
|| Or, ouerthrowne these nations.
† Ebr, at the sunne set.
b Which yet re-maine and are not ouercome, as chap. 13. 2.
* Deut. 5. 32. and 28. 14.
c And not yet sub-dued.
* Psal. 16. 4.
d Let not the Iud-ges admit an oath which any shall swere by their idoles.
* Leuit. 26. 8. deut. 32. 30.
† Ebr. soules.
|| Or, be of their affinitie.
|| Or, haue conuer-sation with them.
* Exod. 23. 33. numb. 33. 55. deut. 7. 16.
e Meaning they shal be a continual griefe vnto you, and so the cause of your destruction.
f I die according to the course of nature.
g Most certainly.
* Chap. 21. 45.
|| Or, promises.
|| Or, threatnings, as chap. 24. 20.
h He sheweth that no euill can come vnto man, except he offend God by disobedience.

CHAP. XXIIII.

2 Ioshua rehearseth Gods benefits, 14 and exhorteth the peo-ple to feare God. 25 The league renued betweene God and the people. 29 Ioshua dieth. 32 The bones of Joseph are buried. 33 Eleazar dieth.

AND Ioshua assembled *againe* all the [a] tribes
of Israel to Shechem, and called the Elders of
Israel, and their Heads, and their Iudges, and their
officers, & they presented themselues before [b] God.
2 Then Ioshua said vnto all the people, Thus
saith the Lord God of Israel, * Your fathers dwelt
beyond the [c] flood in old time, *euen* Terah the fa-
ther of Abraham, and the father of Nachor, and
serued other gods.
3 And tooke your father Abraham from be-
yond the flood, and brought him thorow all the
land of Canaan, and multiplied his seed, and * gaue
him Izhak.
4 And gaue vnto Izhak, * Iaakob and Esau:
and I gaue vnto * Esau mount Seer, to possesse it:
but * Iaakob and his children went downe into
Egypt.
5 * I sent Moses also and Aaron, and I pla-
gued Egypt: & when I had *so* done among them,
I brought you out.
6 So I * brought your fathers out of Egypt,
and ye came vnto the Sea, and the Egyptians pur-
sued after your fathers with charets and horsemen
vnto * the red Sea.
7 Then they cried vnto the Lord, and hee
put || a darkenesse betweene you and the Egypti-
ans, and brought the Sea vpon them, and couered
them: so your eyes haue seene what I haue done
in Egypt: also ye dwelt in the wildernis a [d] long
season.
8 After, I brought you into the land of the
Amorites, which dwelt beyond Iorden, * and they
fought with you: but I gaue them into your hand
and ye possessed their countrey, and I destroyed
them out of your sight.
9 * Also Balacke the sonne of Zippor king of
Moab, arose and warred against Israel, and sent
to call Balaam the sonne of Beor for to curse you.
10 But I would not heare Balaam: therefore
hee blessed you, and I deliuered you out of his
hand.
11 And yee went ouer Iorden, and came vnto
Iericho, and the [e] men of Iericho fought against
you, the Amorites, and the Perizzites, and the
Canaanites, and the Hittites, and the Girgashites,
the Hiuites, and the Iebusites, and I deliuered
them into your hand.
12 And I sent * hornets before you, which cast
them out before you, *euen* the two kings of ẏ A-
morites, & not with thy sword, nor with thy bow.
13 And I haue giuen you a land wherein yee
did

a That is, the nine tribes and the halfe.
b Before the Arke which was brought to Shechem, when they went to bury Iosephs bones.
* Gen. 11. 31. iudeth. 5. 6. 7.
c Euphrates in Mesopotamia.
* Gen 11. 26.
* Gen. 22. 2.
* Gen. 25. 26.
* Gen. 36. 8.
* Gen. 46. 6.
* Exod. 3. 10.
* Exod. 12. 37.
* Exod. 14. 9.
|| Or, a cloude.
d Euen forty yeeres.
* Numb. 21. 29.
* Numb. 22. 5. deut. 23. 4.
e Because it was the chiefe citie, vnder it he conteineth all the countrey: els they of the citie fought not.
* Exod. 23. 28. deut. 7. 20. chap. 11. 20.

did not labour, and Cities which ye built not, and ye dwell in them, and eat of the Vineyards and oliue trees, which ye planted not.

14 Now therefore [f] feare the Lord, and serue him in vprightnesse and in truetb, and put away the gods, which your fathers serued beyond the flood and in Egypt, and serue ye the Lord.

15 And † if it seeme euill vnto you to serue the Lord, chuse you this day whom ye wil serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land yee dwell: [g] but I and mine house wili serue the Lord.

16 Then the people answered and said, God forbid, that wee should forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs, and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserued vs in all the way that wee went, and among all the people through whom we came.

18 And the Lord did cast out before vs all the people, euen the Amorites which dwelt in the land: *therefore* will we also serue the Lord, [h] for he is our God.

19 And Iosh ua said vnto the people, Yee cannot serue the Lord: for he is an holy God: he is a ielous God: he wil not pardon your iniquities nor your sinnes.

20 If yee forsake the Lord and serue strange gods, * then hee will returne and bring euill vpon you, and consume you, after that hee hath done you good.

21 And the people said vnto Iosh ua, Nay, but we will serue the Lord.

22 And Iosh ua said vnto the people, Yee are witnesses [i] against your selues, that yee haue chosen you the Lord, to serue him: and they saide

f This is the true vse of Gods benefits to learne thereby to feare and serue him with an vpright conscience.

† Eb. if it be euill in your sight.

g This teacheth vs that if all the world would goe from God, yet euery one of vs particularly is bound to cleaue vnto him.

h How much more are wee bound to serue God in Christ, by whom we haue received the redemption of our soules?

* Chap. 23. 15.

i If you doe the contrary, your owne mouthes shall condemne you.

We are witnesses.

23 Then put away now, *said he*, the strange [k] gods which are among you, and bow your hearts vnto the Lord God of Israel.

24 And the people said vnto Iosh ua, The Lord our God will we serue, & his voice will we obey.

25 So Iosh ua [l] made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Iosh ua wrote these words in the booke of the Law of God, and tooke a great stone, and pitched it there vnder an ‖ oke that was in the Sanctuary of the Lord.

27 And Iosh ua said vnto al the people, Behold this stone shalbe a witnesse vnto vs: for it [m] hath heard all the words of the Lord which hee spake with vs: it shall be therefore a witnes against you lest ye denie your God.

28 Then Iosh ua let the people depart, euery man vnto his inheritance.

29 And after these things Iosh ua the sonne of Nun, the seruant of the Lord died, being an hundreth and ten yeeres old.

30 And they buried him in the border of his inheritance in * Timnath-serah, which is in mount Ephraim, on the North side of mount Gaash.

31 And Israel serued the Lord all the dayes of Iosh ua, and all the dayes of the Elders that ouerliued Iosh ua, and which had knowen all the works of the Lord that he had done for Israel.

32 And the * bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Iaakob bought of * the sonnes of Hamor, † father of Shechem, for an hundreth pieces of siluer, & the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in the † hill of Phinchas his sonne, which was giuen him in mount Ephraim.

k Out of your hearts and otherwise.

l By ioyning God and the people together: also he repeated the promises & threatenings out of the Law. ‖ Or, tree.

m Rather then mans disimulation should not be punished the dumme creatures shall crie for vengeance.

* Gen. 50. 26. Iosh. 24. 32.

h Such are the people commonly as their rulers are.

* Gen. 10. 25. Exod. 13. 19.

* Gen. 33. 19.

† Eb. Gibeah Pinchas.

THE BOOKE OF IVDGES

THE ARGVMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant and hainous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and saw the truetb of Gods promise performed, in stead of acknowledging his great benefites and giuing thankes for the same, they fell to most horrible oblivion of Gods graces, contrary to their solemne promise made vnto Iosh ua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for hee suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from liberties, and cast them into seruitude, to the intent they might feele their owne miseries, and so call vnto him and be deliuered.) So to shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them, and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised vp as it seemed best to God, for the gouernance of his people. They were fourteene in number beside Iosh ua, and gouerned from Iosh ua vnto Saul the first King of Israel. Iosh ua and these vnto the time of Saul, ruled 377. yeres. In this booke are many notable points declared, but two especially: first the battell that the Church of God hath for the maintenance of true Religion against idolatrie, and superstition: next what great danger that common wealth is in, when as God giueth not a Magistrate to reteine his people in the pureness of Religion and his true seruice.

CHAP. I.

1 After Iosh ua was dead, Iudah was constituted captaine. 6 Adoni-bezek is taken. 14 The request of Achsah. 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.

After that Iosh ua was dead, the children of Israel [a] asked the Lord saying, [b] Who shall goe vp for vs against the Canaanites, to fight first against them?

2 And the Lord said, Iudah shall goe vp: behold, I haue giuen the land into his hand.

3 And Iudah said vnto Simeon his [c] brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, & the Lord deliuered the Canaanites & the Perizzites into their hands, & they slew of them in Bezek ten thousand men.

5 And

a By the iudgement of Vrim, read Exod. 28. 30. num. 27. 21. 1. Sam. 28. 6.

b Who shalbe our captaine?

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1.

[g] Or, the lord of Bezek.

5 And they found || Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and [d] cut off the thumbs of his hands and of his feet.

[d] This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so did he receiue, Leuit.24.19,20.

7 And Adoni-bezek said, Seuenty kings hauing the thumbes of their hands and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me: so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had set the [e] citie on fire.)

[e] Which was afterward built againe, and possessed by the Iebusites, 2 Sam.5.6.

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron before time was called * Kiriatharba: and they slew [f] Sheshai, and Ahiman, and Talmai.

*Iosh.15.14.

[f] These three were giants, and the children of Anak.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time *was* Kiriath-sephir.

12 And Caleb said, Hee that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs yonger brother tooke it, to whom he gaue Achsah his daughter to wife.

14 And when shee came *to him*, shee moued him to aske of her father a field, [g] and she lighted off her asse, and Caleb saide vnto her, What wilt thou?

[g] Reade Iosh.15.18.

15 And she answered him, Giue me a blessing: for thou hast giuen me a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

16 ¶ And the children of [h] Keni Moses father in law went vp out of the city of the palme trees with the children of Iudah, into the wildernesse of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

[h] This was one of the names of Moses father in law, read Num.10.29.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the city of * Hormah.

*Num.21.3.

18 Also Iudah tooke [i] Azzah with the coastes thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

[i] These cities and others were afterward possessed of the Philistims, 1.Sam.6.17.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleyes, because they had charets of yron.

20 And they gaue Hebron vnto Caleb, as *Moses had said: and he expelled thence the three sonnes of Anak.

*Num.14.24. Iosh.14.13. and 15.14.

21 But the children of Beniamin did not cast out the Iebusites, that [k] inhabited Ierusalem: therefore the Iebusites dwell with the children of Beniamin in Ierusalem vnto this day.

[k] For after that the tribe of Iudah had burnt it, they built it againe.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord *was* with them.

23 And the house of Ioseph caused to viewe Beth-el (and the name of the citie before time *was* *Luz.)

24 And the spies sawe a man come out of the citie, and they sayd vnto him, Shew vs, wee pray thee the way into the citie, * and wee will shew thee mercie.

*Iosh.2.14.

25 And when hee had shewed them the way into the citie, they smote the city with the edge of the sword, but they let the man and all his houshold depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her towns: neither the inhabitants of Megiddo with her townes: [l] but the Canaanites dwelled still in that land.

*Iosh.17.11.

[l] Wherefore God permitted the Canaanites to dwell still in the land, read, Chap 3.4. *Iosh.16.10.

28 Neuertheleſſe when Israel was strong they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaaites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did [m] Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

[m] That is, the tribe of Zebulun is also to be vnderstood of the rest.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them [n] out.

[n] But made them pay tribute as the others did.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheleſſe the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites || droue the children of Dan into the mountaine: so that they suffred them not to come downe to the valley.

|| Or, afflicted them.

35 And the Amorites || dwelt still in mount Heres in Aiialon, and in Shaalbim, and when the [o] hand of Ioseph's family preuailed, they became tributaries:

|| Or, would dwell.

[o] Meaning, when he was stronger then they.

36 And the coast of the Amorites was from Maaleh-akrabbim, *euen* from [p] Selah & vpward.

[p] Which was a citie in Arabia, or as some read from the rocke.

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fell to idolatrie after Iosh uas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffered idolatries to remaine among them.

AND [a] an Angel of the [b] Lord came vp from Gilgal to Bochim, and said, I made you to go vp out of Egypt, & haue brought you vnto the land which I had sworne vnto your fathers, and said, I will neuer breake my couenant with you.

[a] That is, messenger, or prophet, as some think Phinehas.

2 * Ye also shall make no couenant with the inhabitants of this land, * *but* shall breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

* Deut 7.2. [b] Deut.12.3.

3 Wherefore, I said also, I will not cast them out before you, but they shall be * *as thornes* vnto your sides, and their gods shalbe your || destruction.

* Iosh 23.13. || Or, snare.

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place,

|| Or, weeping.

b After that hee had diuided to euery man his portion by lot, Iosh. 24. 28.

c Meaning the wonders and miracles.

d Heres, by turning the letters backward is Serch as Iosh. 24. 30.

e That is, all manner of idoles.

* Chap. 10. 6.
f These were idoles, which had the forme of an ewe or sheepe among the Sidonians.
* Psal. 44. 12.
Isa. 50. 1.
g In all their enterprises.
h The vengeance.

|| Or, magistrates.

† Ebr saued.

i Meaning from the true religion.

† Ebr. repented.
k Seeing their cruelties.

* Chap 3. 12.
† Ebr corrupt themselues.

place,|| Bochim, and offered sacrifices there vnto the Lord.

6 ¶ Now when Iosh ua had b sent the people away, the children of Israel went euery man into his inheritance, to possesse the land.

7 And the people had serued the Lord all the dayes of Iosh ua, & all the dayes of the Elders that out liued Iosh ua, which had seene all the great c works of the Lord that he did for Israel.

8 But Iosh ua the sonne of Nun the seruant of the Lord died, when hee was an hundred and ten yeeres old:

9 And they buried him in the coasts of his inheritance, in d Timnath-heres in mount Ephraim on the North side of mount Gaash.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

11 ¶ Then the children o Israel, did wickedly in the sight of the Lord, and serued e Baalim,

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, *euen* the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued * Baal, and f Asht aroth.

14 And the wrath of the Lord was hote against Israel, & he deliuered them into the hands of spoylers that spoyled them, and he * sold them into the handes of their enemies round about them, so that they could no longer stand before their enemies.

15 g Whithersoeuer they went out, the h hand of the Lord was sore against them, as the Lord had said, and as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lord raised vp || iudges, which † deliuered them out of the handes of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, & worshipped them, *and* turned quickly out of the i way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of the enemies all the dayes of the Iudge (for the Lord had compassion of their groanings, k because of them that oppressed them, and tormented them)

19 Yet * when the Iudge was dead, they returned, and † did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the l nations, which Iosh ua left when he died.

22 That through them I may m prouue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and droue them not out immediatly, neither deliuered them into the hand of Iosh ua.

CHAP. III.

1 The Canaanites were left to trie Israel. 9 Othniel deliuereth Israel. 12 Ehud killeth king Eglon. 31 Shamgar killeth the Philistims.

THese now are the nations which the Lord left, that he might prouе Israel by them *euen* as many *of Israel* as had not knowen all the a warres of Canaan,

2 Only to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessors knew o not)

3 Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remained to prouue Israel by them, to wit, whether they would obey the Commandements of the Lord which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,

6 And they tooke c their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and d Asheroth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chushan-rishathaim king of || Aram-naharaim, and the children of Israel serued Chushan-rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a Sauiour to the children of Israel, and he saued them, *euen* Othniel the sonne of Kenaz, Calebs yonger brother.

10 And the e Spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chushan-rishathaim king of || Aram into his hand, and his hand preuailed against Chushan-rishathaim.

11 So the land had rest f fourtie yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord g strengthened Eglon king of Moab against Israel, because they had committed wickednes before the Lord.

13 And he gathered vnto him the children of Ammon and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel serued Eglon king of Moab eighteene yeeres.

15 But when the children o Israel cryed vnto the Lord, the Lord stirred them vp a Sauiour, h Ehud the sonne of Gera, the sonne of || Iemini, a man || lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud || made him a daggar with two edges of a cubite length, and he did gird it vnder his rayment vpon his right thigh,

17 And he presented the gift vnto Eglon king of Moab: (and Eglon *was* a very fat man

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he turned again from the quarries that were by Gilgal, & said, I haue a secret errand vnto thee, O king. Who said, Keepe silence: and

a Which were archieued by the hand of God, and not by the power of man.

b For they cessed in God, and he fought for them.

c Contrary to Gods commandement, Deut. 7. 3.

d Trees or woods erected for idolatrie.

|| Or, Mesopotamia.

e He was stirred vp by the Spirit of the Lord.

|| Or, Syria.

f That is, vnder Iosh ua, or vnder Othniel.

g So that the enemies of Gods people haue no power ouer them but by Gods appointment.

|| Or, Benjamin.
|| Or, ambidexter.

|| Or, a sword to be made.

h Or, some made out of the places of idoles, || Or, he escaped.

all that stood about him, went out from him.

20 Then Ehud came vnto him, (and he sate alone in a summer parler, which he had) and Ehud said, I haue a message vnto thee from God. Then he arose out of his throne.

21 And Ehud put foorth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the hallt went in after the blade, and the fat closed about the blade, so that hee could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the || porch, and shut the doores of the parlour vpon him, and locked them.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parler were locked, they said, Surely † he doeth his easement in his sommer chamber.

25 And they tarried till they were ashamed: and seeing hee opened not the doores of the parler, they tooke the key and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they tarried) and was passed the quarries, and escaped vnto Seirath.

27 And when he came *home*, || he blew a trumpet in Mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Follow mee: for the Lord hath deliuered your enemies, *euen* Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, and suffered not a man to passe ouer.

29 And they slewe of the Moabites the same time about tenne thousand men, all || fedde men, and all *were* warriours, and there escaped not a man.

30 So Moab was † subdued that day, vnder the hand of Israel: and the k land had rest foure-score yeeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slew of the Philistims sixe hundreth men with an oxe l goade, and hee also deliuered Israel.

CHAP. IIII.

1 Israel sinne, and are geuen into the hand of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

AND the children of Israel † began againe to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord solde them into the hand of a Iabin King of Canaan, that reigned in Hazor, whose chiefe Captaine *was called* Sisera, which dwelt in b Harosheth of the Gentiles.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundred charets of yron, and twentie yeeres hee had vexed the children of Israel very sore)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth c iudged Israel.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then she sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said vnto him, Hath not the Lord God of Israel d commanded, *saying*, Goe, and draw toward mount Taber, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

7 And I will draw vnto thee to the * || riuer Kishon, Sisera, the captaine of Iabins army with his charets, and his multitude, and wil deliuer him into thine hand.

8 And Barak said vnto her, e If thou wilt goe with me, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then shee answered, I will surely goe with thee: but this iourney that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and || he went vp on his feet with tenne thousand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the || children of m Hobab the father in law of Moses, was departed from the † Kenites, and pitched his tent f vntill the plaine of Zaanaim, which is by Kedesh)

12 Then they shewed Sisera that Barak the son of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charets, *euen* nine hundred charets of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah said vnto Barak, g Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera and all his charets, and all his hoste with the edge of the sword before Barak, so that Sisera lighted downe off his charet, and fled away on his feet.

16 But * Barak pursued after the charets, and after the hoste vnto Harosheth of the Gentiles: and all the host of Sisera fell vpon the edge of the sword: there was not a man left.

17 Howbeit Sisera fled away on his feete to the tent of Iael the wife of h Heber the Kenite: (for peace *was* betweene Iabin the King of Hazor, and betweene the house of Heber the Kenite)

18 And Iael went out to meete Sisera, and said vnto him, Turne in my lord, turne in to me: feare not. And when hee had turned in vnto her into her tent, she coured him with a || mantle.

19 And he said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirsty. And she opened * a bottle of milke, and gaue him drinke, and coured him.

20 Againe he said vnto her, Stand in the doore of the tent, and when any man doeth come, and enquire of thee, saying, Is i any man here? Thou shalt say, Nay.

21 Then Iael Hebers wife tooke a k naile of the tent, and tooke an hammer in her hand, and went softly vnto him, and smote the naile into his temples, and fastened it vnto the ground, (for hee was fast asleepe and weary) and *so* he died.

22 And behold, as Barak pursued after Sisera, Iael came out to meet him, and said vnto him, Come, and I will shew thee the man, whom thou seekest: and when he came into her *tent*, behold, Sisera lay l dead, and the naile in his temples.

23 So God brought downe Iabin the King of Canaan that day before the children of Israel.

24 And the hand of the children of Israel † prospered.

*Psal. 83. 9, 10.
Or, valley.

e Fearing his own weaknes and his enemies poweryhe desireth the Prophetesse to go with him to assure him of Gods will from time to time.

Or, he led after him 10000. men.

Or. posterities.
Numb. 10. 29.
Heb. from Kain.
i Meaning, that he possessed a great part of that countrey.

g She still encourageth him to this enterprise by assuring him of Gods fauour and ayd.

Psal. 83. 10.

h Whose ancestors were strangers, but worshipped the true God, & therefore were ioyned with Israel.

Or, blanket.

Chap. 5. 25.

i To wit, Sisera.

k That is the pin or stake whereby it was fastened to the ground.

l So he saw that a woman had the honour, as Deborah prophesied.

§ Or, call.

† Heb. he coueretb his face.

§ Or, caused the trumpet to bee blowen, Numb. 10. 2, 3.

|| Or, strong and biggebodied.

† Heb. humbled.
k Meaning, the Israelites.
l So that it is not the number nor the meanes that God regardeth, when he will get the victory.

† Heb. added or continued to doe euill.

a There was another Iabin, whom Ioshua killed and burnt his city Hazor, Iosh. 11. 13.
b That is, in a wood, or strong place.

c By the spirit of prophecie, resolving of controuersies, and declaring the will of God.

d And reuealed vnto me by the spirit of prophecie.

† Ebr. were and was strong.

† prospered, and preuailed against Iabin the king of Canaan, vntill they had destroyed Iabin king of Canaan.

CHAP. V.

1 *The song and thanksgiuing of Deborah and Barak, after the victorie.*

THen sang Deborah, and Barak the sonne of Abinoam the same day, saying,

2 Praise yee the Lord for the auenging of Israel, *and* for the a people that offered themselues willingly.

a To wit, the two tribes of Zebulun and Nephtali.

3 Heare ye kings, hearken ye princes: I, *euen* I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, * when thou wentest out of Seir, when thou departedst out of the field of * Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

* Deut. 4. 11.
* Exod. 2. 1.

5 * The mountaines melted before the Lord, * *as did* that Sinai before the Lord God of Israel.

* Psal. 97. 5.
* Exod. 19. 18.
* Chap. 3. 21.
* Chap. 4. 18.

6 In the dayes of * Shamgar the sonne of Anath in the dayes of * Iael, the high wayes were b vnoccupied, and the trauailers walked thorow by-wayes.

b For feare of the enemies.

7 The townes were not inhabited: they decayed, *I say*, in Israel, vntill I Deborah came vp, which rose vp c a mother in Israel.

c Miraculously stirred vp of God to pity them and deliver them.

8 They chose new gods: then *was* warre in the gates. Was there a d shield or speare seene among forty thousand of Israel?

d They had no heart to resist their enemies.

9 Mine heart *is set* on the gouernours of Israel, *and* on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on e white asses, ye that dwell f by Middin, and that walke by the way.

e Ye gouernours.
f As in danger of your enemies.

11 For the noise o. the archers *appeased* among the g drawers of water: there shall they rehearse the righteousnesse of the Lord, his righteousnesse of h s townes in Israel: then did the people of the Lord goe downe to the gates.

g For now you may draw water without feare of your enemies.

h To wit, them that keepe thy people in captiuitie.

12 Vp Deborah, vp, arise, *and* sing a song: arise Barak, and leade h thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine haue dominion ouer me mighty of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim i their roote *arose* against Amalek: *and* after thee, Beniamin *shall fight* against thy people, *O Amalek*: of Machir came rulers, and of Zebulun, they that handle the pen of the k writer.

i Iosh. 10. first fought against Amalek, and Saul destroyed him.
k Euen the learned did helpe to fight.

15 Euen the princes of Issachar were with Deborah, and l Issachar, and also Barak: hee was set on his feet in the valley, for the diuisions of Reuben *were* great m thoughts of heart.

l Euen the whole tribe.
m They mutiniedd that they came not out to Iorden to helpe them.

16 Why abodest thou among the sheepefolds, to heare the bleatings of the flocks? for the diuisions of Reuben *were* great thoughts of heart.

17 n Gilead abode beyond Iorden: and why doth Dan remaine in ships? Asher sate on the sea shore, and tarried in his o decayed places.

n She reproueth all them that came not to helpe their brethren in their necessitie.
o Either by beating of the sea, or by mining.

18 *But* the people of Zebulun and Nephtali haue ieoparded their liues vnto the death in the hie places of the field.

19 The kings came *and* fought: then fought the kings of Canaan in Taanach by the water of Megiddo: they receiued no gaine of p money.

p They wan nothing, but lost all.

20 They fought from heauen, *euen* the starres in their courses fought against Sisera.

21 The riuer Kishon q swept them away, that ancient riuer, the riuer Kishon. O my soule, thou hast marched valiently.

q It was a riuer neere Tabor, where they fought.

22 Then were the horse hooues broken with the oft beating together of their mighty *men*,

23 Curse yee r Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mighty.

r Some reade, churned milke in a great cup.

24 Iael the wife of Heber the Kenite shall be blessed aboue *other* women: blessed shall shee be aboue women *dwelling* in tents.

25 He asked water, *and* shee gaue him milke: she brought foorth s butter in a lordly dish.

s Some reade, churned milke in a great cup.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote shee Sisera: she smote off his head after she had wounded and pierced his temples.

27 Hee bowed him downe at her feete, he fell downe, and lay still: at her feete hee bowed him downe, and fell: and when hee had sunke downe, he lay there t dead.

28 The mother of Sisera looked out at a window, and cried thorow the lattesse, Why is this charet so long a comming? why tarry the ‖ wheels of his charets?

‖ Or, feete.

29 Her wise ladies answered her, Yea, t she answered her selfe with her owne words,

t Ebr. destroyed.

30 Haue they not gotten, *and* they deuide the spoyle? euery man hath a maide or two. Sisera hath a pray of diuers colored *garments*, a pray of sundry colours made of needle worke: of diuers colours of needle worke on both sides, u for the chiefe of the spoile.

c That is, shee comforted her selfe.
u Because he was chiefe of the armie.

31 So let all thine enemies perish, O Lord: but they that loue him, shall bee as the x Sunne when hee riseth in his might. And the land had rest fourtie yeeres.

x Shall grow daily more and more in Gods fauour.

CHAP. VI.

1 *Israel is oppressed of the Midianites for their wickednesse.* 24 *Gideon is iust to be their aduenturer.* 37 *He asketh a signe.*

AFterward the children of Israel committed wickednesse in the sight of the Lord, and the Lord gaue them into the hands of Midian seuen yeeres.

2 And the hand of Midian preuailed against Israel, a *and* becau c of the Midianites the children of Israel made them dens in the mountaines, and caues, and strong holdes.

a For feare of the Midianites they fled into the dens of the mountaines.

3 When Israel had sowen, then came vp the Midianites, the Amalekites, and they of the ‖ East, and came vpon them,

‖ Or, of Kedem.

4 And camped by them, and destroyed the fruit of the earth, euen till thou come vnto b Azzah, and left no food for Israel, neither sheep, nor oxe, nor asse.

b Euen almost the whole country.

5 For they went vp and their cattell, c came with their tents as grasshoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impouerished by the Midianites: therefore the d children of Israel cried vnto the Lord.

c That is, in end of Gods punishment to call his people home: that they were [illegible] to [illegible].

7 ¶ And when the children of Israel cried vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand

of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you and giuen you their land.

10 And I said vnto you, I am the Lord your God: * feare not the gods of the Amorites in whose land you dwell: but yee haue not obeyed my voice.

11 ¶ And the Angel of the Lord came, and sate vnder the oke which was in Ophrah, that pertained vnto Ioash the father of the Ezrites, and his sonne Gideon threshed wheate by the winepresse, || to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord *a* with thee, thou valiant man.

13 To whome Gideon answered, [d]Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where bee all his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the [e]Lord looked vpon him, and said, Goe in this thy [f] might, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, wherebyshall I saue Israel? behold, my || father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And hee answered him, I pray thee, if I haue found fauour in thy sight, then shew me [g] a signe that thou talkest with me.

18 Depart not hence, I pray thee, vntil I come vnto thee, and bring mine offering, and lay it before thee. And he said, I wil tary vntil thou come againe.

19 ¶ Then Gideon went in, and made ready a kidde, and vnleauened bread of an [h] Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of the Lord said vnto him, Take the flesh and the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lord put foorth the end of the staffe that he held in his hand, and touched the flesh and the vnleauened bread: and there arose vp fire [i] out of the stone, and consumed the flesh and the vnleauened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, *I shall die.*

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, || Iehouah-shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord said vnto him, Take thy fathers yong bullocke, and another bullocke [k] of seuen yeere old, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the [l] groue, which thou shalt cut downe.

27 Then Gideon tooke ten men of his seruants, and did as the Lord bade him, but because hee feared to doe it by day for his fathers houshold, and the men of the citie, he did it by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was broken, and the groue cut downe that was by it, and the [m] second bullocke offered vpon the altar that was made.

29 Therefore they said one to another, Who hath done this thing? and when they enquired and asked, they sayd, Gideon the sonne of Ioash hath done this thing:

30 Then the men of the citie said vnto Ioash, Bring out thy sonne, that he may die: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Ioash said vnto all that stood by him, Will ye pleade Baals cause? or will ye saue him? [n] he that will contend for him, let him die or the morning. If hee be God, let him pleade for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal plead for himselfe, because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the East, were gathered together, and went and pitched in the valley of Izreel.

34 But the Spirit of the Lord † came vpon Gideon, * and hee blew a trumpet, and [o] Abiezer was ioyned with him.

35 And he sent messengers thorowout all Manasseh, which also was ioyned with him, and hee sent messengers vnto Asher, and to Zebulun and to Naphtali, and they came vp to meet them.

36 Then Gideon sayde vnto God, [p] If thou wilt saue Israel by mine hand as thou hast said,

37 Behold, I will put a fleece of wooll in the threshing place: If the dew come on the fleece onely, and it be drie vpon all the earth, then shall I beleeue, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, and filled a bowle of water.

39 Againe, Gideon said vnto God, Be not angry with me, that * I may speake once more: let me proue once againe I pray thee, with the fleece: let it now be drie onely vpon the fleece, and let dew be vpon all the ground.

40 And God did so that same night: for it was [q] drie vpon the fleece onely, and there was dew on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his company. 12 The Midianites are discomfited by a wonderful sort. 25 Oreb and Zeeb are slaine.

THen * Ierubbaal (who is Gideon) rose vp early, and all the people that were with him, and pitched beside † the well of Harod, so that the hoste of the Midianites was on the North side of them, in the valley by the hill of † Moreh.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for mee to giue the Midianites into their hands, lest Israel make their

* 2. King. 17. 35. 38 Iere. 10. 2.

| Or, to prepare his flight.

d This came not of distrust, but of weakenesse of faith which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith whereby they be iustified.

e That is, Christ appearing in visible forme

f Which I haue giuen thee.

|| Or, family.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

h Of Ephad read Exod. 16. 36.

i By the power of God onely, as in the sacrifice of Helias, 1. King. 18. 38.

* Exod. 33. 20. Chap. 13. 22.

| Or, the Lord of peace.

k That is, as the Chaldee text writeth, fed seuen yeeres.

a Meaning the fat bull, which was kept to be offered vnto Baal.

b Thus we ought to iustifie them that are zealous of Gods cause, though all the multitude be against vs.

l which growed about Baals altar.

m Meaning the fat bull, which was kept to be offered vnto Baal.

n Thus we ought to iustifie them that are zealous of Gods cause, though all the multitude be against vs.

† Ebr. clad Gideon. * Num. 10. 3. chap. 3. 27.

o The family of Abiezer, whereof he was.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

* Gen. 18. 32.

q Whereby he was assured that it was a miracle of God.

* Chap. 8. 35.

† Ebr. Eu-harod.

† Ebr. Hammoreh.

their [a] vaunt against me, and say, Mine hand hath saued me.

3 Now therefore proclaime in the audience of the people, and say, * Who [o]is timorous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will [b] try them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoeuer I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So hee brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselues, and euery one that shall bow downe his knees to drinke, [c] put apart.

6 And the number of them that lapped [by putting] their hands to their mouthes were three hundreth men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord sayd vnto Gideon, By these three hundreth men that lapped, will I saue you, and deliuer the Midianites into thine hand: and let all the other [d] people goe euery man vnto his place.

8 ¶ So the people tooke vitailes † with them, and their trumpets: and he sent all the rest of Israel, euery man vnto his tent, and || reteined the three hundreth men: and the hoste of Midian was beneath him in a valley.

9 ¶ And the same night the Lord saide vnto him, Arise, [e] get thee downe vnto the hoste: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, then goe thou, and Phurah thy seruant downe to the hoste,

11 And thou shalt hearken what they say, and so shall thine hands be strong to goe downe vnto the hoste. Then went he downe and Phurah his seruant vnto the outside of the souldiers that were in the hoste.

12 ¶ And the Midianites, and the Amalekites and all * they of the East, lay in the valley like grashoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, behold, a man tolde a dreame vnto his neighbor, and said, Beholde, I dreamed a dreame, and loe, a [f] cake of barley bread tumbled from aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellow answered, and said, This is nothing else saue the sword of Gideon the sonne of Ioash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the same, he [g] worshipped, and returned vnto the host of Israel, and said, Vp: for the Lord hath deliuered into your hand the hoste of Midian.

16 And hee diuided the three hundreth men into three bandes, and gaue euery man a trumpet in his nand with emptie pitchers, and || lampes [h] within the pitchers.

17 And he said vnto them, Looke on me, and doe likewise, when I come to the side of the hoste: euen as I doe, so doe you.

11 When I blowe with a trumpet and all that are with me, blowe ye with trumpets also on euery side of the hoste, and say, [i] For the Lord, and for Gideon.

19 ¶ So Gideon and the hundreth men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right hands to blowe withall, and they cried, The [k] sword of the Lord and of Gideon.

21 And they stoode, euery man in his place round about the hoste: and all the hoste || ranne, and cryed, and fled.

22 And the three hundreth blew with trumpets, and * the Lord set euery mans sword vpon his [l] neighbour, & vpon all the hoste: so the hoste fled to Beth-hashittah in Zererah, and to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the [m] waters vnto Beth-barah and Iorden. Then all the men of Ephraim gathered together, and tooke the waters vnto Beth-barah, and Iorden.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slewe Zeeb at [n] the wine presse of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Iorden.

CHAP: VIII.

1 Ephraim murmureth against Gideon, 2 who appeaseth them, 4 He pursueth the Iordan, 16 He reuengeth himself vpon the of Succoth and Penuel. 27 Hee maketh an Ephod which was the cause of idolatrie. 30 Of Gideons sonnes and of his death.

THen the men of Ephraim sayde vnto him, [a] Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharpely.

2 To whom he said, What haue I now done, in comparison of [b] you? is not the [c] gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, hee, and the three hundreth men that were with him, weary, yet pursuing them.

5 And he said vnto the men of Succoth, Giue, I pray you, [d] morsels of bread vnto the people that follow me (for they be wearie) that I may follow after Zebah and Zalmunna kings of Midian.

6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna nów in thine hands, that wee should giue bread vnto thine armie?

7 Gideon then sayd, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will teare your flesh with thorns of the wildernesse and with briers.

8 ¶ And

[a] God will not that any creature deprue him of his glory. † Deut. 20. 8. 1. Mac. 3. 56.

[b] I will giue thee a proofe to know them that shall goe with thee.

[c] Let them depart as vnmeete for this enterprise.

[d] That is, the one & thirty thousand, and 700. Looke verse 3. and 6. † Or, in their hands. || Or, incouraged.

[e] Thus the Lord by diuers meanes doeth strengthen him, that he faint not in so great an enterprise.

* Chap. 6. 33.

[f] Some reade, a trembling noyse of barley bread: meaning, that one of no reputation should make their great armie to tremble.

[g] Or, gaue God thanks, as it is in the Chalde text.

|| Or, firebrands.

[h] These weake meanes God vsed to signifie that the whole victorie came of him.

[a] They began to cauil, because hee had the glorie of the victorie.

[b] Which haue slaine to princes Oreb and Zeeb.

[c] This last acte of the whole tribe is more famous, then the whole enterprise of one man of one family.

[d] Or, some small portion. † Ebr. that are as in feet.

[e] Because thou hast more mean kindnesse to vs, shalt thou to haue ouercome the whole? † Ebr. beat in pieces.

[i] That is, the victorie shall be the Lords & Gideons his seruants.

[k] Shall destroy the enemies.

|| Or, broke their array.

* Iosh. 9. 4.

[l] The Lord caused the Midianites to kill one another.

[m] Meaning, the passages or the foordes, that they should not escape.

* Psal. 83. 11. Isa. 10. 26.

[n] These places had their names of the acts that were done there.

8 ¶ And he went vp thence to Penuel, & spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And hee said also vnto the men of Penuel, When I come againe [f] in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna *were* [g] in Karkor, and their hostes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundreth and twentie thousand men that drew swords.

11 ¶ And Gideon went through them that dwelt in [h] Tabernacles on the East side of Nobah and Iogbehah, and smote the hoste: for the hoste was carelesse.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah, and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, [i] the sunne being *yet* hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: and hee || wrote to him the princes of Succoth and the Elders thereof, *euen* seuentie and seuen men.

15 And he came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whom yee vpbraided me, saying, Are the hands of Zebah, and Zalmunna already in thine hands, that wee should giue bread vnto thy weary men?

16 Then he tooke the Elders of the citie, and thornes of the wildernesse and briers, and † did teare the men of Succoth with them.

17 Also hee brake downe the tower of * Penuel, and slew the men of the citie.

18 ¶ Then said he vnto Zebah and Zalmunna, What maner of men were they, whom yee slew at Tabor? and they answered, || As thou art, so were they: *every* one was like the children of a King.

19 And he said, They were my brethren, euen my [k] mothers children: as the Lord liueth, if yee had saued their liues, I would not slay you.

20 Then hee saide vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for [l] as the man is, *so is* his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the || ornaments, that were on their camels necks.

22 ¶ Then the men of [n] Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy [m] sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, *but* the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, [n] I would desire a request of you, that you would giue mee euery man the earerings of his pray (for they had golden earerings because they were Ismaelites.)

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the earerings of his pray.

26 And the weight of the golden earerings that he required, was a thousand and seuen hundreth *shekels* of golde, beside collars || and iewels, and purple raiment that was on the kings of Midian, and beside the chaines that were about their camels neckes.

27 And Gideon made an [o] Ephod therof, and put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon, and his house.

28 Thus was Midian brought lowe before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnes forty yeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuenty sonnes † begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the [p] father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made [q] Baal-berith their god.

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the hands of al their enemies on euery side.

35 Neither [r] shewed they mercy on the house of Ierubbaal, *or* Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Sichemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

THen Abimelech the sonne of Ierubbaal went to Shechem vnto his [a] mothers brethren, and communed with them, and with all the family, *and* house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your [b] bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were mooued to follow Abimelech: for, said they, He is our brother.

4 And they gaue him seuenty pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired || vaine and light fellowes which followed him.

5 And hee went vnto his fathers house at Ophrah, and [c] slew his brethren, the sonnes of Ierubbaal, *about* seuenty persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with the house of [d] Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

7 And when they told it to Iotham, he went and stood in the top of mount Gerizim, and lift vp his voice and cried, and said vnto them, Hearken vnto mee, you men of Shechem, that God may hearken vnto you.

8 [e] The trees went foorth to anoint a King ouer them, and said vnto the Oliue tree, Reigne thou ouer vs.

9 But the Oliue tree said vnto them, Should I leaue my fatnesse, wherewith by mee they honour God and man, and goe to aduance mee abouе the trees?

10 Then

[f] Having gotten the victorie.
[g] A citie East-ward beyond Iorden.
[h] Hewen by the wildernesse where the Arabians dwelt in tents.
[i] Some reade, before the sunne rose vp.
|| *Or, described.*
† *Ebr. brake in pieces, as one thresheth corne.*
* 1. *King.* 12. 25.
|| *Or, they were like vnto thee.*
[k] We came all out of one belly: therefore I will be reuenged.
[l] Meaning, that they would be rid out of their paine at once, or else to haue a valiant man to put them to death.
|| *Or, collars.*
[m] That is, thy posteritie.
[n] His intent was to shew himselfe thankefull for this victorie by reioyring of religion, which because it was not according as God had commanded, turned to their destruction.
|| *Or, sweet balles.*
[o] That is, such things as pertained to the vse of the Tabernacle, of Ephod, Looke more Exo. 28. 4, 6. 1. Sam. 2. 18 and 2. Sam. 6. 14. and Chap. 17. 6.
† *Ebr. which came out of his thigh.*
[p] Which citie belonged to the family of ☞ Ezrites.
[q] That is, Baal, to whom they had bound themselues by couenant.
[r] They were vnmindfull of God & vnkind toward him, by whome they had receiued so great a benefit.
[a] To practise with his kinsfolks for the attaining of the kingdome.
[b] Of your kinred by my mothers side.
|| *Or, idle fellowes and vagabonds.*
[c] Thus tyrants to establish their vsurped power, spare not the innocent blood. 2. king. 10. 7. 2. chron. 21. 4.
[d] Which was as the towne house, or common hall, which he calleth the tower of Shechem, vers. 49.
[e] By this parable he declareth that those that are not ambitious, are most worthy of honor, and that the ambitious auoide their honour both to their owne destruction & others.

10 Then the trees said to the figgetree, Come thou, *and* be king ouer vs.
11 But the figgetree answered them, Should I forsake my sweetnesse, and my good fruit, and goe to aduance me aboue the trees?
12 Then saide the trees vnto the vine, Come thou, *and* be king ouer vs.
13 But the vine said vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me aboue the trees?
14 Then said all the trees vnto the || bramble, Come thou, *and* reigne ouer vs.
15 And the bramble said vnto the trees, If yee will indeed anoint mee king ouer you, come, and put your trust vnder my shadow: and if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon.
16 Now therefore, if ye doe truely, and vncorruptly to make Abimelech king, and if yee haue dealt wel with Ierubbaal and with his house, and haue done vnto him according to the deseruing of his hands,
17 (For my father fought for you, and † aduentured his life, and deliuered you out of the hands of Midian.
18 And yee are risen vp against my fathers house this day, and haue slaine his children, *about* seuenty persons vpon one stone, and haue made Abimelech, the sonne of his maide seruant, king ouer the men of Shechem, because hee is your brother)
19 If ye then haue dealt truly and purely with Ierubbaal, and with his house this day, then g reioyce yee with Abimelech, and let him reioyce with you.
20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come foorth from the men of Shechem, and from the house of Millo, and consume Abimelech.
21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.
22 So Abimelech reigned three yeere ouer Israel.
23 But God h sent an euill spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,
24 That the cruelty toward the seuenty sonnes of Ierubbaal and their blood might come and be layed vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.
25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.
26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.
27 Therefore they i went out into the field, and gathered in their grapes, and trode them, and made merry, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.
28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is he not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should wee serue him?

Or, bistle or briar.

f Abimelech shall destroy the nobles of Shechem.

† *Ebr. he cast his life farre from him.*

g That he is your king, and you his subiects.

h Because the people consented with the king in shedding innocent blood therefore God destroyeth both the one and the other.

i Before they were afraid of Abimelech power, and durst not goe out of the citie.

29 Now would God this people were vnder mine hand: then would I put away Abimelech, And he said to k Abimelech, Increase thine armie, and come out.
30 ¶ And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.
31 Therefore hee sent messengers vnto Abimelech † priuily, saying, Beholde, Gaal the sonne of Ebed, and his brethren bee come to Shechem, and behold, they fortifie the citie against thee.
32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.
33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when hee and the people that is with him, shall come out against thee, doe to him † what thou canst.
34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.
35 Then Gaal the sonne of Ebeb went out, and stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him from lying in waite.
36 And when Gaal saw the people, he said to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul saide vnto him, The l shadow of the mountaines seeme men vnto thee.
37 And Gaal spake againe, and said, See, there come folke downe † by the middle of the land, and another band commeth by the way of the plaine of || Meonenim.
38 Then said Zebul vnto him, Where is now thy mouth that sayd, Who is Abimelech, that wee should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.
39 And Gaal m went out before the men of Shechem, and fought with Abimelech.
40 But Abimelech pursued him, and hee fled before him, and many were ouerthrown and wounded euen vnto the entring of the gate.
41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.
42 ¶ And on the morrow the people went out into the field: which was told Abimelech.
43 And hee tooke the n people, and diuided them into three bands and laid waite in the fields, and looked, and behold, the people were come out of the citie, and he rose vp against them, and smote them.
44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ranne vpon all the people that were in the field, and slew them.
45 And when Abimelech had fought against the citie all that day, hee tooke the citie, and slew the people that was therein, and destroyed the citie, and sowed o salt vnto it.
46 ¶ And when all the men of the tower of Shechem heard it, they entred into an holde of the house of the god p Berith.
47 And it was tolde Abimelech, that all the men of the tower of Shechem were gathered together.
48 And Abimelech gate him vp to mount

k Braggingly, as though he had beene present, or to his captaine Zebul.

† *Ebr. craftily.*

† *Ebr. whatsoever hand can finde.*

l Then art afraid of a shadow.

† *Ebr. by the naui.*

|| *Or, charmers.*

m As their captaine.

n Which were of his company.

o Tho. [illegible] ye vnto [illegible] nyue.

p That is [illegible] ab berith [illegible] 8. 33.

zalmon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughs of trees, and tooke them, and bare them on his shoulder, and sayde vnto the folke that were with him, What ye haue seene me doe, make hast, *and* doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the hold on fire with them: so all the men of the tower of Shechem [q] died also, about a thousand men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong tower within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the top of the tower.

52 And Abimelech came vnto the tower, and fought against it, and went hard vnto the doore of the tower to set it on fire.

53 But a certaine woman* cast a piece of a millstone vpon Abimelechs head, and brake his braine-pan.

54 Then Abimelech called hastily his page that bare his harnesse, and said vnto him, Drawe thy sword, and slay mee, that men say not of mee, A woman slewe him. And his page [r] thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father in slaying his seuenty brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the [s] curse of Iotham the sonne of Ierubbaal.

q Meaning, that al were destroyed as well they in the tower, as the other

* 2.Sam.11.21.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

s For making a tyrant their king.

CHAP. X.

2 Tola dieth 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 and he hath pitie on them.

After Abimelech, there arose to defend Israel, Tola the sonne of Huah, the sonne of || Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee || iudged Israel three and twentie yeere, and died, and was buried in Shamir.

3 ¶ And after him [a] rose Iair a Gileadite, and iudged Israel two and twenty yeeres.

4 And hee had thirtie sonnes that [a] rode on thirty asse-colts, and they had thirty cities, which are called || Hauoth Iair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Kamon.

6 ¶ *And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and * Ashtaroth, and the gods of || Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee || sold them into the hands of the Philistims, and into the hands of the children of Ammon:

8 Who from that yeere vexed and oppressed the children of Israel eighteene yeeres, [b] *euen* all the childre of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the hou e of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel [c] cried vnto the Lord, saying, Wee haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord [d] sayde vnto the children of Israel, *did not I deliuer you* from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and yee cried to me, and I saued you out of their hands.

13 Yet yee* haue forsaken mee, and serued other gods: wherefore I will deliuer you no more.

14 Go, and cry vnto the Gods which he haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel saide vnto the Lord, Wee haue sinned, doe thou vnto vs whatsoeuer please thee: onely wee pray thee to deliuer vs [e] this day.

16 Then they put away the strange gods from among them, and [f] serued the Lord: and || his soule was grieued for the miserie of Israel.

17 Then the children of Ammon gathered themselues together, and pitched in Gilead: and the children of Israel assembled themselues, and pitched in Mizpeh.

18 And the people *and* princes of Gilead saide one to another, Whosoeuer will begin the battell against the children of Ammon, the same shall be *head ouer all the inheritance of Gilead.

CHAP. XI.

2 Iphtah being chased away by his vnbrethren, was after made captaine ouer Israel. 30 He maketh a vaw vnto 32 He vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

Then Gilead begate Iphtah, and Iphtah the Gileadite was † a valiant man, but the sonne of an || harlot.

2 And Gileads wife bare him sonnes, & when the womans children were come to age, they thrust out Iphtah, and said vnto him, Thou shalt not inherite in our fathers hou e: for thou art the sonne of [a] a strange woman.

3 Then Iphtah fled from his brethren, and dwelt in the land of [b] Tob: and there gathered idle fellowes to Iphtah, and [c] went out with him.

4 ¶ And in processe of time, the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the [d] Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they said vnto Iphtah, [e] Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and [f] expell me out of my fathers house? how then come you vnto me now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphtah, Therefore we turne againe to thee now, that thou maiest goe with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah said vnto the Elders of Gilead, If yee bring mee home againe to fight against the children

c They prayed to the Lord, and confessed their sinnes.

d By stirring them vp soue Prophet, as Chap.6.8.

* Deut.32.15. iere.2.13.

e That is, from this present danger.

f This is true repentance, to put away the euill, and to serue God aright.

Or, *be pitied.*

* Chap.12.6.

q Signifying, they were men of authority.

Or, *the townes of Iair, as Deut.3.14.*

* Chap.2.11. and 3.7. and 4.1. and 6.1. and 13.1.

* Chap. 2. 13.

Or, *Syria.*

Or, *delivered.*

b As the Reubenites, Gadites and half the tribe of Manasseh.

Or, *vnto him.*

Or, *gouerned.*

a Signifying, they were men of authority.

Or, *the townes of Iair, as Deut.3.14.*

* Chap.2.11. and 3.7. and 4.1. and 6.1. and 13.1.

* Chap. 2. 13.

Or, *Syria.*

Or, *delivered.*

b As the Reubenites, Gadites and half the tribe of Manasseh.

Or, *vnto him.*

Or, *gouerned.*

Or, *his vncle.*

a That is, of an harlot, as verse 1.

b Where the gouernour of the country was called Tob.

c Ioyned with him, as some thinke against his brethren.

d Or, ambassadours, sent for that purpose.

e Men oftimes are constrained to desire helpe of them whom before they haue refused.

f Oftimes those things which men reiect, God chuseth to doe great enterprises by.

children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said vnto Iphtah, The Lord † be witnesse betweene vs, if we doe not according to thy words.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his words before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with me, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphtah, * Because Israel tooke my land when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those *lands* † quietly.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, * Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wildernesse vnto the red sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the king of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went through the wildernesse, and compassed the land of Edom, and the land of Moab, and came by the Eastside of the land of Moab, and pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon *was* the border of Moab.

19 Also Israel * sent messengers vnto Sihon, king of the Amorites the king of Heshbon, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our || place.

20 But Sihon g consented not to Israel, that he should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon, and all his folke into the hands of Israel, and they smote them, so Israel possessed all the land of the Amorites, the inhabitants of that countrey.

22 And they possessed * all the coast of the Amorites, from Arnon vnto Iabbok, and from the wildernesse euen vnto Iorden.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest thou not possesse that which Chemosh thy god giueth thee to possesse? So whomsoeuer the h Lord our God driueth out before vs, them will we possesse.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab? did not he striue with Israel and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeeres? why did not yee then recouer them in that space?

27 Wherefore I haue not offended thee: but thou doest me wrong to warre against mee. The Lord the Iudge k be Iudge this day betweene the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Iphtah, which he had sent him.

29 ¶ Then the l Spirit of the Lord came vpon Iphtah, and he passed ouer to Gilead, and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphtah m vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that commeth out of the doores of mine house to meet mee, when I come home in peace from the children of Aramon, shall bee the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer euen till thou come to Minnith, twenty cities, and to forth to || Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, behold, his daughter came out to meet him with n timbrels and dances which was his onely childe: hee had none other sonne, nor daughter.

35 And when he saw her, he o rent his clothes, and said, Alas my daughterr, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and cannot goe backe.

36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also shee said vnto her father, Doe thus much for me: suffer me two moneths, that I may goe to the mountaines, and p bewaile my virginitie, I and my fellowes.

38 And he said, Goe: and he sent her away two moneths: so she went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the end of two moneths, shee turned againe vnto her father, who did with her according to his vow which hee had vowed, and she had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and fourtie thousand Ephraimites. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themselues together, and went a Northward, and said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and thou dedst not call vs to goe with thee? we will therefore burne thine house vpon thee with fire.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their hands.

3 So when I saw that ye deliuered mee not,

† *Heb. be the witnesse.*

* *Numb. 21. 23.*

† *Heb. in peace.*

* *Deut. 2. 9.*

* *Num. 20. 14, 20.*

* *Numb. 21. 13. and 22. 24.*

* *Deut. 2. 26.*

|| *Or, countrey.*

g He trusted them not to goe thorow his countrey.

* *Deut 2. 36.*

h For we ought more to believe and obey God, then thou thine idoles.

* *Num. 22. 2. deut. 1. 34. iosh. 24. 9.*

i Meaning, their gowns.

k To punish the offender.

l That is, the spirit of strength and zeale.

m As the Apostle commendeth Iphtah for his valiant enterprise in deliuering the people, Hebr. 11. 32. so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the sinnes of the godly doe not vtterly extinguish their faith.

|| *Or, the plaine.*

n According to the maner after the victory.

o Being ouercome with blind zeale, and not considering whether the vow was lawfull or no.

p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be married.

a After this had passed between.

b That is, a mutiny or sedition, whereby one other, as they did also against Gideon, Chap. 8. 1.

c That is, I ventured my life, and when mans helpe failed, I put my trust onely in God.

c I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are ye come vpon me now to fight against me?

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Yee Gileadites are runnagates of Ephraim d among the Ephraimites, and among the Manassites.

d Ye ranne from vs, and chose Gilead, and now in respect of vs, yee are nothing.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,

e Which signifieth the fall of waters, or an eare of corne.

6 Then said they vnto him, Say now e Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and fourtie thousand.

7 And Iphtah iudged Israel sixe yeeres: then died Iphtah the Gileadite, and was buried in *one* of the cities of Gilead.

f Some thinke that this was Boaz the husband of Ruth.

8 ¶ After him f Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, *which* he sent out, and tooke in thirtie daughters from abroad for his sonnes: and hee iudged Israel seuen yeere.

10 Then Ibzan died, and was buried at Bethlehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and was buried in Aiialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

† Ebr. *sonnes sonnes.* ‖ Or, *horse-colts.*

14 And he had fourtie sonnes and thirtie † nephewes that rode on seuentie ‖ asse-colts: and he iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites:

CHAP. XIII.

1 *Israel for their wickednes is oppressed of the Philistims.* 3 *The Angel appeareth to Manoahs wife.* 16 *The Angel commandeth him to sacrifice vnto the Lord.* 24 *The birth of Samson.*

BVt the children of Israel continued to commit * wickednes in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fourtie yeere.

* Chap. 2. 11 and 3. 7. and 4. 1. and 6. 1. and 10. 6.

2 ¶ Then there was a man in Zorah of the familie of the Danites named Manoah, whose wife was a barren, and bare not.

a Signifying, that their deliuerance came onely of God, and not by mans power.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art barren, and beareest not: but thou shalt conceiue, and beare a sonne.

4 And now therefore beware * that thou drinke no wine, nor strong drinke, neither eat any vncleane thing.

* Num. 6. 2, 3.

5 For loe, thou shalt conceiue, and beare a sonne, and no razor shall * come on his head: for the child shall be a b Nazarite vnto God from his birth: and he shall begin to saue Israel out of the hands of the Philistims.

* 1. Sam. 1. 11.

b Meaning, hee should be separate from the world, and dedicate to God.

6 ¶ Then the wife came and told her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of an Angel of God exceeding c fearefull, but I asked him not whence he was, neither told he me his name,

c If flesh be not able to abide the sight of an Angel, how much lesse the presence of God?

7 But hee said vnto mee, Behold, thou shalt conceiue and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing, for the childe shall bee a Nazarite to God from his birth to the day of his death.

8 Then Manoah d prayed to the Lord, and said, I pray thee, my Lord, let the man of God, whom thou sentest, come againe now vnto vs, and teach vs what wee shall doe vnto the childe when he is borne.

d Hee sheweth himselfe ready to obey Gods will, and therefore desireth to know further.

9 And God heard the voyce of Manoah, and the Angel of God came againe vnto the wife, as she sate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband and said vnto him, Behold, the man hath appeared vnto me, that came vnto me e to day.

e It seemeth that the Angel appeared vnto her twise in one day.

11 And Manoah arose and went after his wife, and came to the f man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

f He calleth him man, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

12 Then Manoah said, Now let thy saying come to passe: *but* how shall we order the childe, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I said vnto her.

14 She may eate of nothing that commeth of the vine-tree: she shal not drinke wine nor strong drinke, nor eate any g vncleane thing: let her obseue all that I haue commanded her.

g Any thing forbidden by the Law.

15 Manoah then said vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntil we haue made ready a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make me abide, I wil not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the h Lord: for Manoah knew not that it was an Angel of the Lord.

h Shewing that he sought not his owne honour but Gods, whose messenger he was.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord said vnto him, Why asketh thou thus after my name, which is ‖ secret.

‖ Or, *marueilous.*

19 Then Manoah tooke a kid with a meat offering, and offered it vpon a stone vnto the Lord: and *the Angel* did i wonderously, whiles Manoah and his wife looked on.

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife) Then Manoah knew that it was an Angel of the Lord.

22 And Manoah said vnto his wife, * We shall surely die, because we haue seene God.

* Exod. 33. 20. chap. 6. 22.

23 But his wife said vnto him, If the Lord would kill vs, hee would not haue received a k burnt offering, and a meat offring of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

k These graces that we haue received of God, and his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

24 ¶ And the wife bare a sonne, and called his name Samson, and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lord began to ‖ strengthen

|| Or, to come vpon him at diuers times.

|| strengthen him in the hoste of Dan, betweene Zorah, and Esthaol.

CHAP. XIIII.

2 Samson desireth to haue a wife of the Philistims. 6 He killeth a Lion. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him and taketh another.

NOw Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims,

2 And he came vp and told his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistims: nowe therefore †giue me her to wife.

† Ebr. take her for me to wife.

3 Then his father and his mother sayd vnto him, Is there [a] neuer a wife among the daughters of thy brethren, and among all my people, that thou must go to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseth me well.

a Though his parents did iustly reproue him, yet it appeareth that this was the secret worke of the Lord, verse 4.

4 But his father & his mother knew not that it came of the Lord, that he should seeke an occasion against the [b] Philistims: for at that time the Philistims reigned ouer Israel.

b To fight against them for the deliuerance of Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyards at Timnath: and behold, a yong Lion roared vpon him.

6 And the Spirit of the Lord [c] came vpon him, and hee tare him, as one should haue rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

c Whereby he had strength and boldnesse.

7 And hee went downe and talked with the woman which was beautifull in the eyes of Samson.

8 ¶ And within a *few* dayes, when he returned || to receiue her, hee went a side to see the carkeis of the Lion: and beholde, there was a swarme of bees, and hony in the bodie of the lion.

|| Or, to take her to his wife.

9 And hee tooke thereof in his hands, and went eating, and came to his father & to his mother, and gaue vno them, and they did eate: but he told not them, that he had taken the hony out of the body of the lion.

10 So his father went downe vnto the woman, and Samson made there a [d] feast: for so vsed the yong men to doe.

d Meaning, when he was married.

11 And when [e] they saw him, they brought thirtie companions to be with him.

e That is, her parents or friends.

12 Then Samson saide vnto them, I will now put foorth a riddle vnto you: and if you can declare it mee within seuen dayes of the feast, and finde it out, I will giue you thirtie sheetes, and thirtie change of garments.

13 But if you cannot declare it mee, then shall yee giue me thirtie sheetes, and thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

f To weare at feasts, or solemne dayes.

14 And hee saide vnto them, Out of the eater came meate, and out of the strong came sweetenesse: and they could not in three dayes expound the riddle.

15 And when the seuenth day [g] come, they saide vnto Samsons wife, Entise thine husband, that he may declare vs the riddle, lest wee burne thee and thy fathers house with fire. Haue ye called vs || to possesse vs? is it not *so?*

g Or, drew neere: for it was the fourth day.

|| Or, to impouerish vs.

16 And Samsons wife wept before him, and said, Surely thou hatest me, and louest me not: for thou hast put forth a riddle vnto the [h] children of my people, and hast not told it mee. And he said vnto her, Beholde, I haue not told it my father nor my mother, and shall I tell it thee?

h Vnto them which are of my nation.

17 Then Samsons wife wept before him, [i] seuen dayes, while their feast lasted: and when the seuenth day came, hee tolde her, because shee was importunate vpon him: so shee told the riddle to the children of her people.

i Or, to the seuenth day, beginning at the fourth.

18 And the men of the citie said vnto him the seuenth day before the sunne went downe, What is sweeter then hony? and what is stronger then a Lion? Then said he vnto them, [k] If ye had not plowed with my heiffer, ye had not found out my riddle.

k If yee had not vsed the helpe of my wife.

19 And the Spirit of the Lord came vpon him, and he went downe [l] to Ashkelon, and slew thirty men of them and spoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and hee went vp to his fathers house.

l Which was one of the fiue chiefe cities of the Philistims.

20 Then Samsons wife was *giuen* to his companion, whom he had vsed as his friend.

CHAP. XV.

4 Samson sieth firebrands to the foxes tailes. 6 The Philistims burne his father in law and his wife. 15 With the iawbone of an asse he killeth a thousand men. 19 Out of a great rock in the iaw God gaue him water.

BVt within a while after, in the time of wheat harueſt, Samson visited his wife with a kid, saying, I will [a] go in to my wife into the chamber: but her father would not suffer him to goe in.

a That is, I will vse her as my wife.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then shee? take her, I pray thee, in stead of the other.

3 Then Samson said vnto them, Now am I more [b] blameless then the Philistims: therefore will I doe them displeasure.

b For through his father in lawes occasion, hee was mooued against to take vengeance of the Philistims.

4 ¶ And Samson went out, and tooke three hundreth foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when he had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the [c] ricks and the standing corne with the vineyards *and* oliues.

c Or that which was reaped and gathered.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the [d] Timnite, because hee had taken his wife, and giuen her to his companion. Then the Philistims came vp and [e] burnt her and her father with fire.

d Of the citizens of Timnath.

e So the wicked punish not vnder the loue of iustice, but for feare of danger, which else might come to them.

7 And Samson said vnto them, Though yee haue done this, yet will I be auenged of you, and then I will cease.

8 So he smote them || hippe and thigh with a mighty plague: then hee went and dwelt in the top of the rocke Etam.

|| Or, for sinnes and footes.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and || were spread abroad in Lehi.

|| Or, camped.

10 And the men of Iudah said, Why are yee come vp vnto vs? And they answered, To [f] binde Samson are we come vp, *and* to doe to him as hee hath done to vs.

f And so being out of prison to punish him.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? [g] Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

g Such was their guile in seeking occasion against such as great benefits had been ministred vnto them.

12 Against they said vnto him, Wee are come to binde thee, and to deliuer thee into the hands of

of the Philistims. And Samson sayd vnto them, Sweare vnto mee, that yee will not fall vpon mee your selues.

13 And they answered him, saying, No, but we will bind thee and [b]deliuer thee vnto their hand, but wee will not kill thee. And they bound him with two new coards, and brought him from the rocke.

14 When hee came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the coardes that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And he found a [i] new iawbone of an asse, and put forth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse *are* heapes vpon heapes: with the iaw of an asse haue I slaine a thousand men.

17 And when he had left speaking, hee cast away the iawbone out of his hand, and called that place, || Ramath-Lehi.

18 And he was sore athirst, and [k] called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had drunke, his Spirit came againe, and hee was reuiued: wherefore the name thereof is called, || En-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 *Samson carieth away the gates of Azzah* 18 *He was deceiued by Delilah,* 30 *he pulleth down the house vpon the Philistims* 31 *and dieth with them.*

THen went Samson to [a] Azzah, and saw there || an harlot, [b] and went in vnto her.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and layde wait for him all night in the gate of the citie, and were quiet all the night, saying, *Abide* || till the morning early, and we shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the || riuer of Sorek, whose name was Delilah:

5 Vnto whom came the princes of the Philistims, and said vnto her, Entise him, & see wherein his great strength *lieth*, and by what meane wee may ouercome him, that wee may binde him, and punish him, and euery one of vs shall giue thee eleuen hundreth [c] *shekels* of siluer.

6 ¶ And Delilah said to Samson, Tell mee, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest bee bound to doe thee hurt.

7 Samson then answered vnto her, If they bind me with seuen || greene coards, that were neuer drie, then shall I bee weake, and bee as another man.

8 And the princes of the Philistims brought her seuen greene coards that were not dry, and she bound him therewith.

9 (And shee had [d] men lying in waite with her in the chamber.) Then shee said vnto him, The Philistims *be* vpon thee, Samson. And hee brake the coardes, as a threed of tow is broken, when [e] it feeleth fire: so his strength was not knowen.

10 ¶ After Delilah sayde vnto Samson, See, thou hast mocked mee, and tolde me lies. I pray thee now, [f] tell mee wherewith thou mightest be bound.

11 Then hee answered her, If they binde mee with new ropes that were neuer occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and saide vnto him, The Philistims *be* vpon thee, Samson: (and men lay in wait in the chamber) and he brake them from his armes, as a threed.

13 ¶ Afterward Delilah sayde to Samson, Hitherto thou hast beguiled mee, and tolde mee lies: tell mee how thou mighest bee bound, [g] And hee saide vnto her, If thou plattest seuen lockes of mine head with the threedes of the woofe.

14 And she fastened it with a pinne, and saide vnto him, The Philistims *be* vpon thee, Samson. And hee awoke out of his sleepe, and went away with the || pinne of the webbe, and the woofe.

15 Againe she said vnto him, How canst thou say, [h] I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde mee wherein thy great strength *lieth*.

16 And because she was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therfore hee told her all his [i] heart, and said vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I bee shauen, my strength will goe from mee, and I shall be weake, and be like all *other* men.

11 And when Delilah saw that hee had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once *again*: for he hath shewed mee all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and shee called a man, and made him to shaue off the seuen locks of his head, and she began to vexe him, and his strength was [k] gone from him.

20 Then she said, The Philistims *be* vpon thee, Samson. And hee awoke out of his sleepe, and thought, I wil goe out now as at other times, and shake my selfe, but he knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and he did grind in the prison house.

22 And the haire of his head began to [l] grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemie into our handes.

13 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemie and destroyer of our countrey, which hath slaine many of vs.

25 And

[b] Thus they had rather berray their brother, then vse the meanes that God had giuen for their deliuerance.

[i] That is, of an asse lately slaine.

[k] *Or, the lifting vp of the iaw.*

[k] Whereby appeareth that he did these things in faith, and so with a true zeale to glorifie God, and deliuer his countrey.

[l] *Or, the fountaine of him that prayed.*

[a] One of the fiue chiefe cities of the Philistims.

[b] *Or, vnto a strangerer.*

[b] That is, he lodged with her.

[c] *Or, to the light of the morning.*

[d] *Or, plaine.*

[e] Of the value of a shekel reade Gen. 23. 15.

[f] *Or, new withs.*

[d] Certaine Philistims in a secret chamber.

[e] When fire cometh neere it.

[f] Though her falshood tended to make him lose his life, yet his affection so blinded him, that he could not beware.

[g] It is impossible if we giue place to our wicked affections, but at length we shall be destroyedd.

[g] *Or, beame.*

[h] For this Samson vsed to say, I loue thee.

[i] Thus his immoderate affections toward a wicked woman, caused him to lose Gods excellent gifts, and become slaue vnto them whom hee should haue ruled.

[k] Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

[l] Yet had he not his strength againe, till he had called vpon God, and reconciled himselfe.

25 And when their hearts were merrie, they said, Call Samson that he may make vs pastime. So they called Samson out o. the prison house, and he [m] was a laughing stocke vnto them, and they set him betweene the pillars.

26 Then Samson said vnto the seruant that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there *were* all the princes of the Philistims: also vpon the roofe *were* about three thousand men and women, that beheld while Samson ‖ played)

28 Then Samson called vnto the Lord, and said, O Lord God I pray thee, thinke vpon mee: O God, I beseech thee, strengthen me at this time onely, that I may be † at once [n] auenged of the Philistims for my two eyes.

29 And Samson laid holde on the two middle pillars whereupon the house stood, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then said Samson, [o] Let me lose my life with the Philistims: and he bowed him with all his might, and the house fell vpon the princes, and vpon all the people that were therein: so the dead which he slewe at his death were moe then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp and buried him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeeres.

CHAP. XVII.

3 Michahs mother according to her vowe, made her sonne two idoles. 5 He made his sonne a Priest for his idoles, 10 and after he hirede a Leuite.

THere [a] was a man of mount Ephraim, whose name was Michah.

2 And hee said vnto his mother, The eleuen hundreth *shekels* of siluer that were taken from thee, for the which thou cursedst, and spakest it euen in mine hearing, behold the siluer [u] with me, I tooke it. Then his mother said, Blessed be my sonne of the Lord.

3 And when he had restored the eleuen hundreth *shekels* of siluer to his mother, his mother sayde, I had dedicate the siluer to the Lord of mine hand for my sonne, to make [b] a grauen and molten image. Now therefore I will giue it thee againe.

4 And when he had restored the money vnto his mother, his mother tooke two hundreth *shekels* of siluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had a house of gods, and made an * [c] Ephod, & * [d] Teraphim, and † consecrated one of his sonnes who was his Priest.

6 * In those dayes there was no [e] King in Israel, *but* euery man did that which was good in his owne eyes.

7 ¶ There was also a yong man out of Bethlehem Iudah, ‡ of the family of Iudah: who was a Leuite, and sojourned there,

8 And the man departed out of the city, *euen* out of Beth-lehem Iudah, to dwel where he could finde *a place:* and as hee iourneyed, hee came to mount Ephraim to the house of Michah.

9 And Michah sayd vnto him, Whence comest thou? And the Leuite answered him, ‖ I *come* from Beth-lehem Iudah, and goe to dwell where I may finde *a place.*

10 Then Michah sayd vnto him, Dwell with mee, and be vnto mee a father and a Priest, and I will giue thee ten *shekels* of siluer by yeere, and a sute of apparell, and thy meat and drinke. So the Leuite went in.

11 And the Leuite was [h] content to dwel with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the young man was his Priest, and was in the house of Michah.

13 Then sayd Michah, Now I know that the Lord will be [i] good vnto me, seeing I haue a Leuite to my Priest.

CHAP. XVIII.

2 The children of Dan send men to search the land. 11 They come the five hundreth and take the goat and the Priest of Michah away. 27 They destroy Laish. 28 They build a citie, and set vp idolatry.

IN those dayes there was no [a] king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time *all* their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, fiue men out of their coasts, *euen* men expert in warre, out of Zorah and Eshtaol to view the land, and search it out, and sayd vnto them, [b] Goe *and* search out the land. Then they came to mount Ephraim to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knewe the [c] voyce of the yong man the Leuite: and being turned in thither, they sayd vnto him, who brought thee hither? or what makest thou in this place? and what hast thou *to doe* here?

4 And he answered them, Thus and thus dealeth Michah with mee, and hath hired mee, and I am his Priest.

5 Againe they said vnto him, Aske counsell now of God, that we may know whether the way which we goe, shall be prosperous.

6 And the Priest sayd vnto them, [d] Goe in peace: for the Lord guideth your way which yee goe.

7 Then the fiue men departed, and came to Laish, and sawe the people that were therein, which dwelt carelesse, after the maner of the Zidonians, quiet and sure, because no man † made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no businesse with *other* men.

8 ¶ So they came againe vnto their brethren to Zorah and Eshtaol: and their brethren sayde vnto them, What haue ye *done?*

9 And they answered, Arise, that we may goe vp against them: for we haue seene the land, and surely it is very good, and [e] doe ye sit still? be not slothfull to goe and enter to possesse the land.

10 (If ye will goe, ye shall come vnto a carelesse people, and the country *is* large) for God hath giuen it into your hand. It [f] is a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the familie

m Thus by Gods iust iudgements they are made illuses to infidels which neglect their vocation in defending the faithfull.

‖ Or, was mocked.

† Ebr. take one vengeance.

n According to my vocation, which is to execute Gods iudgements vpon the wicked.

o He speaketh not this of disparitist, but humbling himselfe for neglecting his office and the offence thereby giuen.

a Some thinke this history was in the time of Othniel, or as Iosephus writeth, immediately after Iosiua.

b Contrary to the commaudements of God and true religion practised vnder Iosua, they forsooke the Lord and fell to idolatrie.

* Chap 8.27.

c He would seruе both God and idoles.

† Gen. 31.19. Hosea 3.4.

d by Teraphim some vnderstand certaine idoles, hauing the likeness of a man: but others vnderstand thereby all maner of things and instruments belonging vnto those whosoought for any answere at Gods hands, as Chap 18.5.6.

‡ Ebr. filled the hand of some.

* Chap. 21 25.

a For where there is no Magistrate fearing God, there is no order, no true religion, nor

f Which Bethlehem was in the tribe of Iud

g For in those dayes the estate of God was corrupt in all estates, and the Leuites were not looked vnto.

h Not considering that he should take occasion vnto him of God sent to maintaine his owne belly.

i Thus the idolaters persuade themselues of Gods fauour, which indeed he meaneth detestedly.

a Meaning, no ordinary Magistrate to punish vice according to Gods word.

b For the portion which Iosiua gaue them, was not sufficient for all their tribe.

c They knew him by his speach that he was a strangers there.

d Thus God graciously ministreth occasion to the wicked to deceiue them, that they may be destroyed for their delight in errors.

† Ebr. made them ashamed.

e Lose yee this occasion through your slothfulnesse?

milie of the Danites from Zorah and from Eshtaol, fixe hundreth men appointed with instruments of warre.

12 And they went vp, and pitched in Kiriathiearim in Iudah: wherefore they called that place || Mahaneh-Dan vnto this day: and it is behinde Kiriath-iearim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the fiue men, that went to spie out the countrey of Laish, and said vnto their brethren, [f] Know yee not, that there is in these houses an Ephod, and Teraphim, & a grauen and a molten image? Now therefore consider what ye haue to doe.

15 And they turned thitherward, and came to the house of the yong man the Leuite, *euen* vnto the house of Michah, and saluted him peaceably.

16 And the sixe hundreth men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the fiue men that went to spie out the land, went in thither, *and* tooke the [g] grauen image, and the Ephod, and the Teraphim, and the molten image and the Priest stood in the entring of the gate with the sixe hundreth men that were appointed with weapons of warre.

18 And the other went into Michahs house, and fet the grauen image, the Ephod, and the Teraphim, & the molten image. Then said the Priest vnto them, What doe yee?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldest be a Priest vnto the house of one man, or that thou shouldest be a Priest vnto a tribe and to a family in Israel?

20 And the Priestes heart was glad, and hee tooke the Ephod, and the Teraphim, and the grauen image, and went among the [h] people.

21 And they turned and departed, and put the children, and the cattell, and the substance [i] before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and said vnto Michah, What aileth thee, that thou makest an outcrie?

24 And he said, Ye haue taken away my [k] gods, which I made, and the Priest, & goe your wayes: and what haue I more? how then say ye vnto me, What aileth thee?

25 And the children of Dan sayd vnto him, Let not thy voice be heard among vs lest † angry fellowes runne vpon thee, and thou lose thy life with the liues of thine houshold.

26 So the children o Dan went their wayes: and when Michah saw that they were too strong for him, hee turned and went backe vnto his house.

27 And they tooke the [l] things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people, and without mistrust, & smote them with the edge of the sword, and burnt the city with fire.

28 And there was none to || helpe, because [m] Laish was farre from Zidon, and they had no businesse with *other* men; also it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein,

29 * And called the name of the citie Dan, after the name of Dan their father, which was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them vp the [n] grauen image: and Ionathan the sonne of Gershom the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites, vnto the day of the [o] captiuitie of the land.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 A Leuites wife being an harlot so tooke her husband, and hee tooke her again. 25 At Gibeah she was mo; willenously abused to the death. 29 The Leuite cuttith her in pieces, and sendeth her to the twelue tribes.

ALso in those dayes, * when there was no king in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Iudah,

2 And his concubine plaied the whore † there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure moneths.

3 And her husband arose and went after her, to speake † frindly vnto her, and to bring her again: *he had* also his seruant with him, and a couple of asses: and she brought him vnto her fathers house, and when the young womans father sawe him, he reioysed || of his comming.

4 And his father in law, the yong womans father reteined him: and he abode with him three daies: so they did eat & drinke and lodged there.

5 ¶ And when the fourth day came they arose early in the morning and † hee prepared to depart, then the yong womans father sayd vnto his sonne in lawe, || Comfort thine heart with a morsell of bread, and then goe your way.

6 So they sate downe and did eat and drinke both of them together. And the [a] yong womans father said vnto the man, Be content, I pray thee, and tarie all night and let thine heart be merrie,

7 And when the man rose vp to depart, his father in law || was earnest: therefore hee returned, and lodged there.

8 And hee arose vp early the fifth day to depart, and the yong womans father sayd, [b] Comfort thine heart, I pray thee: and they tarried vntil after midday, and they both did eat.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the yong womans father sayd vnto him, Behold now, the day † draweth toward euen: I pray you, tarie all night: behold, || the sunne goeth to rest: lodge here, that thine heart may be merrie, and to morrow get you early vpon your way, and go to thy tent.

10 But the man would not tary, but arose, and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine *were* with him.

11 When they were neere to Iebus, the day || was sore spent, and the seruant sayd vnto his master, Come, I pray thee, and let vs turne into this citie of the Iebusites, and lodge all night there.

12 And his master answered him, [d] Wee will not turne into the citie of strangers that are not of

§ *Or, the tents of Dan.*

[f] Because they before had had good successe, they would that their brethren should be incouraged by hearing the same tidings.

[g] So superstition blinded them, that they thought Godspower was in these idoles, and that they should haue good successe by them, though by violence and robbery they did take them away.

[h] With the sixe hundreth men.

[i] Suspecting them that did pursue them.

[k] This declareth what opinion the idolaters haue of their idoles.

† *Ebr. who haue their heare losse.*

[l] Meaning, the idols, as verse 18.

§ *Or, deliuer them.*

[m] Which after was called Cesarea Philippi.

* *Iosh. 19.47.*

[n] Thus in stead of giuing glory to God, they attributed the victory to their idoles, and honoured them therefore.

[o] That is, till the Arke was taken, 1. Sam. 5.1.

* *Chap. 17.6. and 18.1.*

* *Gen. 25.6.*

† *Ebr. besides him, to wit, with others.*

† *Ebr. to her heart.*

§ *Or, as on meeting.*

† *Ebr. rose vp.*

§ *Or, strengthen.*

[a] That is, his concubines father.

§ *Or, compelled him*

[b] Meaning, that he should refresh himself with meat, as verse 5.

† *Ebr. is weake.*

Or, the day lodgeth.

[c] To wit, to the towne or citie, where he dwelt.

§ *Or, went downe.*

[d] Though in these dayes there were most horrible corruptions, yet very necessitie could not compel them to haue to doe with them that professed not the true God.

of the children of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs draw neere to one of these places, that wee may lodge in Gibeah, or in Ramah.

14 So they went forward vpon their way, and the Sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he sate him down in a street of the city: for there was no man that || tooke them into his house to lodging.

16 And behold, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [e] Iemini.

17 And when he had lift vp his eyes, hee saw a || wayfaring man in the streetes of the citie: then this olde man said, Whither goest thou, and whence camest thou?

18 And he answered him, We came from Bethlehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and go *now* to the house of the Lord: and no man receiueth me to house.

19 Although we haue straw and prouender for our asses, and also bread & wine for me and thine handmaid, and for the boy that is with thy seruant: we lacke nothing.

20 And the old man said, || Peace be with thee: as for all that thou lackest, *shalt thou find* with me: onely abide not in the street all night.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feet, and did eat and drinke.

22 And as they were making their hearts merry, behold, the men of the city, † wicked men beset the house round about, and smote at the doore, and spake to this old man the master of the house, saying, Bring forth the man that came into thine house, that we may know him.

23 And * this man the master of the house went out vnto them, and said vnto them, Nay my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, do not this villeny.

24 Behold, *here is* my daughter, a virgine, and his concubine: them will I bring out now, [h] and humble them, and doe with them what seemeth you good: but to this man doe not this villeny.

25 But the men would not hearken to him: therfore the man tooke his concubine, & brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans house where her lord was, till the light day.

27 And her || lord arose in the morning, and opened the doores of the house, and went out to goe his way, and behold the woman his concubine *was* || dead at the doore of the house, and her hands *lay* vpon the threshold.

28 And he sayd vnto her, Vp, and let vs goe: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his [k] place.

29 And when hee was come to his house, hee tooke a knife, & laid hand on his concubine, and diuided her in pieces with her bones into twelue parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the Leuite declares his wrong. 13 They euil for them that did her villenie. 25 The Israelites are twise ouercome, 46 and at length get the victorie.

THen * all the children of Israel went out, and the Congregation was gathered together as [a] one man, from Dan to Beersheba, with the land of Gilead, vnto the [b] Lord in Mizpeh.

2 And the [c] chiefe of all the people, *and* all the tribes of Israel assembled in the Congregation of the people of God foure hundreth thousand footmen that [c] drew sword.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel [d] said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was slaine, answered and said, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the || men of Gibeah rose against me, and beset the house round about vpon mee by night, thinking to haue slaine mee, and haue forced my concubine that she is dead.

6 Then I tooke my concubine and cut her in pieces, and sent [e] her thorowout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Behold, yee are all children of Israel: giue your a duise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his [f] house.

9 But now this is that thing which wee will doe to Gibeah: *we will goe vp* by lot against it.

10 And we will take ten men of the hundreth throughout all the tribes of Israel: and an hundreth of the thousand, and a thousand of ten thousand to bring [g] vitaile for the people, that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the citie, knit together as one man.

12 And the tribes of Israel sent men thorow all the [h] tribe of Beniamin, saying, What wickednesse is this that is committed among you?

13 Now therfore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euil from Israel. but the children of Beniamin [i] would not obey the voice of their brethren the children of Israel.

14 But the children of Beniamin gathered themselues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were numbred at that time out of the cities, sixe and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were numbred seuen hundreth chosen men.

16 Of all this people *were* seuen hundreth chosen men, being * left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel beside Beniamin, were numbred foure hundreth thousand men that

*Or, gathered them.

[e] That is, of the tribe of Beniamin.

*Or, a man walking.

[f] To Shiloh, or Mizpeh, where the Arke was.

*Or, bee of good comfort.

† Ebr. men of Belial, that is, given to all wickednesse.

[g] To the intent they might breake it.

* Gene. 19. 6.

[h] That is, abuse them, as Gen. 19. 8.

[i] She fell downe dead, as verse 27.

*Or, husband.

*Or, fallen.

[k] Meaning, home vnto mount Ephraim.

I For this was like the sin of Sodom, for the which God rained downe fire and brimstone from heauen.

* Iosu. 10. 9.

[a] That is all with one consent.

[b] To aske counsell.

† Ebr. corners.

[c] Meaning, men able to handle their weapon.

[d] To the Leuite.

Or, chiefe, or lords.

[e] That is, hee pieces, to euery tribe a piece, chap. 19. 29.

[f] Before we haue reuenged this wickednesse.

[g] These onely should haue the charge to prouide for vitiall for the rest.

[h] That is, euery family of the tribe.

[i] Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euill, and therefore were all iustly punished.

* Chap. 3. 15.

that drew sword, euen all men of warre.

18 And the children of Israel arose, and went vp [k] to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lord said, Iudah *shalbe* first.

19 Then the children of Israel arose vp early, and camped against Gibeah.

20 And the men of Israel went out to battel against Beniamin, and the men of Israel put themselues in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slew down to the ground of the Israelites that day [l] two and twenty thousand men.

22 And the people the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord said, Go vp against them)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came foorth to meete them out of Gibeah, and slew downe to the ground of the children of Israel againe eighteene thousand men: † all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept, and sate there before the Lord, and fasted that day vnto the euening, and offered burnt offerings, and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for [m] there *was* the Arke of the Couenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron [n] stood before it at that time) saying, Shal I yet go any more to battell against the children of Beniamin my brethren, or shal I cease? And the Lord said, Goe vp: for to morrow I will deliuer them into your hand.

29 And Israel set men to lie in waite round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselues in aray against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were [o] drawen from the city: and they began to smite of the people and kill as at other times, *euen* by the wayes in the fielde (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirty men of Israel.

32 (For the children of Beniamin said, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee, and pluck them away from the citie vnto the hie [p] wayes)

33 And all the men of Israel rose vp out of their place, and put themselues in aray at Baal-tamar: and the men that lay in wait of the Israelites came forth of their place, *euen* out of the medowes of Gibeah.

34 And they came ouer against Gibeah, tenne thou and chosen men of all Israel, and the battell was sore: for they knew not that the [q] euill was neere them.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day fiue and twentie thousand and an hundred men: all they could handle the sword.

36 So the children of Beniamin saw that they were stricken downe: for the men of Israel [r] gaue place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the ambushment ‖ drew themselues along, and smote all the city with the edge of the sword.

38 Also the men of Israel had appointed a certain time with the ambushments, that they should make a great flame *and* smoake rise vp out of the citie.

39 And when the men of Israel retired in the battell, Beniamin began to [s] smite and kill of the men of Israel about thirty persons: for they said, Surely they are stricken down before vs, as in the first battell.

40 But when the flame began to arise out of the citie, [t] a pillar of smoke, the Beniamites looked back, and behold, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned [u] againe, and the men of Beniamin were astonied: for they saw that euill was neere vnto them.

42 Therfore they fled before the men of Israel vnto the way of the wildernes, but the battell ouertooke them: also they which *came out* of the cities, slew them [u] among them.

43 *Thus* they compassed the Beniamites about, *and* ‖ chased them at ease, and ouerran them, euen ouer against Gibeah on the East side.

44 And there were slaine of Beniamin eighteene thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the *Israelites* [x] gleaned of them by the way fiue thousand men, and pursued after them vnto Gidom, and slew two thousand men of them.

46 So that all that were slaine that day of Beniamin, were [y] fiue and twenty thousand men that drew sword, which were all men of warre.

47 *But fixe hundred men turned and fled to the wildernes vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Beniamin, and smote them with the edge of the sword, from the men of the citie vnto the beastes, and all that came to hand: also they set on fire all the [z] cities that they could come by.

CHAP. XXI.

1 The Israelites sweare that they will not marry their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgines to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

MOreouer, the men of Israel [a] sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voices, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morrow the people rose vp and made there an [b] altar, and offered burnt offerings and peace offerings.

5 Then

k That is to the Arke which was in Shiloh: some thinke in Mizpeh, as verse 1.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

† *Ebr all they drawing the sword.*

m To wit, in Shiloh.

n Or serued in the Priestes office at those dayes: for the Iewes write, that he lined three hundred yeeres.

o By the policy of the children of Israel.

p Meaning crosse-wayes or pathes to diuers places.

q They knew not that Gods iudgement was at hand to destroy them.

r Retired to draw them after.

‖ *Or, made a long sound with a trumpet.*

s For they were waxen hardy by the two former victories.

t And withstood their enemies.

u For they were compassed in on euery side.

‖ *Or, drone them from the rest.*

x They slew them by one and one as they were scattered abroad.

y Besides eleuen hundred that had bene slaine in the former battels. [a] *Chap. 21. 13.*

z If they belonged to the Beniamites.

a This oath came of rashnesse, and not of iudgement: for after they brake it in shewing secretly the meanes to marry with certaine of their daughters.

b According to their custome when they would consult with the Lord.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oathe concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel [c] were sory for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall wee doe for wiues to them that remaine, seeing we haue sworne by the Lord, that wee will not giue them of our daughters to wiues?

8 Also they said, Is there any of the tribes of Israel that [d] came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the hoste, *and* to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the † most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

11 *And this is it that yee shall doe: yee shall vtterly destroy all the males, and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundreth maides, Virgines that had knowne no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation [e] sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called || peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued alue of the women of Iabesh Gilead: but they had not [f] so ynough for them.

15 And the people were sorie for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wiues to the remnant? for the women of Beniamin are destroyed.

17 And they said, *There must be* [g] an inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit wee may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he that giueth a wife to Beniamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh, *in a place*, which is on the [h] North side of Beth-el, and on the East-side of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commaunded the children of Beniamin, saying, Goe, and lie in waite in the Vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come yee out of the Vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And [i] when their fathers or their brethren come vnto vs to complaine, wee will say vnto them, Haue pitie on them for our sakes, because wee reserued not each man his wife in the warre, and because ye haue not giuen vnto them hitherto, ye haue sinned.

23 And the children of Beniamin did so, and tooke wiues of them that dauced according to their [k] number, which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 *In those daies there was no king in Israel, *but* euery mã did that which was good in his eies.

c Or repented that they had destroyed their brethren, as app. 20. verse 15.

d Condemning them to be fautours of vice, which would not put their hand to punish it.

† Ebr. children of strength.

* Num. 31. 17.

e To wit, about foure moneths after the discomfiture, Chap 20. 47.

|| Or friendly.

f For there lacked two hundreth.

g Beniamin must be referred to haue the twelfth portion in the inheritance of Iacob.

h He describeth the place where the maides vsed yeerely to dance, as the maner then was, and to sing Psalmes and songs of good workes among them.

i Though they thought hereby to periwade men that they kept their oath, yet before God it was broken.

k Meaning two hundreth.

* Chap 17. 6. and 18. 1. and 19. 1.

¶ THE BOOKE OF RVTH.

THE ARGVMENT.

THis booke is intitled after the name of Ruth: which is the principall person spoken of in this Treatise. Wherein also figuratiuely is set foorth the state of the Church which is subiect to manifolde afflictions, and yet at length God giueth good and vnfaillie issue: teaching vs to abide with patience till God deliuer vs out of troubles. Hereinalso is described how IESVS CHRIST, *who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby, that the Gentiles should bee sanctified by him, and ioyned with his people, and that there should bee but one Sheepefold, and one Sheepeheard. And it seemeth this Historie appertaineth to the time of the Iudges.*

CHAP. I.

1 *Elimelech goeth with his wife and children into the land of Moab.* 3 *Hee and his sonnes die.* 19 *Naomi and Ruth come to Beth-lehem.*

IN the time that the Iudges † ruled, there was a dearth in the [a] land, and a man of Beth-lehem [b] Iudah went for to sojourne in the countrey of Moab, hee, and his wife, and his two sonnes.

2 And the name of the man *was* Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chileon, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wiues of the [c] Moabites: the ones name *was* Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left *destitute* of her two sonnes, and of her husband.

6 ¶ Then shee arose with her daughters in law, and returned from the countrey of Moab: for shee had heard say in the countrey of Moab, that the Lord had [d] visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where shee was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters in

† Ebr. iudged.

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

c By this wonderfull prouidence of God, Ruth became one of Gods houshold, of whom Christ came.

d By sending them plenty again.

in law, Goe, returne each of you vnto her owne mothers house: the Lord shew fauour vnto you, as ye haue done with the dead, and with me,

9 The Lord graunt you, that you may finde e rest, either of you in the house of her husband. And when she kissed them, they lift vp their voice and wept.

10 And they said vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi said, Turne againe my daughters: for what cause will you goe with mee? are there any more sonnes in my wombe, that they may be your husbands?

12 Turne againe my daughters: go your way: for I am too old to haue an husband. If I should say, I haue hope, *and* if I had an husband this night: yea, if I had borne sonnes,

13 Would yee tary for them, till they were of age? would ye bee deferred for them from taking of husbands? nay my daughters: for it grieueth mee ‖ much for your sakes that the hand of the Lord is gone out against me.

14 Then they lift vp their voice and wept againe, and Orpah f kissed her mother in law, but Ruth abode still with her.

15 And *Naomi* said, Behold, thy sister in law is gone back vnto her people, and vnto her gods: g returne thou after thy sister in law.

16 And Ruth answered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people *shall be* my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried. The Lord do so to me and more also, if *ought* but death depart thee and me.

18 ¶ When she saw that she was stedfastly minded to goe with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was h noysed of them through all the citie, and they said, Is not this Naomi?

20 And she answered them, Call me not ‖ Naomi, *but* call me ‖ Mara: for the Almightie hath giuen me much bitternesse.

21 I went out full, and the Lord hath caused me to returne emptie: why call ye me Naomi, seeing the Lord hath humbled me, and the Almightie hath brought me vnto aduersitie?

22 So Naomi returned and Ruth the Moabitesse her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of i barley harueſt.

CHAP. II.

1 *Ruth gatheretb corne in the fields of Boaz.* 8 *The gentlenesse of Boaz toward her.*

THen Naomies husband had a kinsman, one of great a power of the family of Elimelech, and his name *was* Boaz.

2 And Ruth the Moabitesse said vnto Naomi, I pray thee, let mee goe to the field, and b gather eares of corne after him, in whose sight I find fauour. And she said vnto her, Goe my daughter.

3 ¶ And shee went, and came and gleaned in the fielde after the reapers, and it came to passe, that shee met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said vnto the reapers, The Lord *be* with you: and they answered him, The Lord blesse thee.

5 Then saide Boaz vnto his seruant that was appointed ouer the reapers, Whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabitish maid, that came with Naomi out of the countrey of Moab.

7 And shee said vnto vs, I pray you, let mee gleane and gather after the reapers ‖ among the sheaues: so shee came, and hath continued from that time in the morning vnto now, saue that she tarried a little in the house.

8 ¶ Then said Boaz vnto Ruth, Heareſt thou my daughter? goe to none other field to gather, neither goe from hence: but abide here by my maidens.

9 c Let thine eyes be on the field that they do reape, and go thou after the *maydens*. Haue I not charged the seruants, that they touch thee not? Moreouer when thou art a thirst, go vnto the vessels, and drinke of that which the seruants haue drawne.

10 Then shee fell on her face, and bowed herselfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shouldest know me, seeing I am a d stranger?

11 And Boaz answered and said vnto her, All is told and shewed mee that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke: and a full reward bee giuen thee of the Lord God of Israel, vnder whose e wings thou art come to trust.

13 Then she said, Let mee finde fauour in thy sight, my lord: for thou hast comforted mee, and spoken comfortably vnto thy maide, though I be not like to one of thy maides.

14 And Boaz said vnto her, At the meale time come thou hither, and eat of the bread, and dippe thy morsell in the vineger. And she sate beside the reapers, and hee reached her parched corne: and she did eate, and was sufficed, and f left thereof.

15 ¶ And when she arose to gleane, Boaz commanded his seruants, saying, Let her gather amongst the sheaues, and doe not rebuke her.

16 Also let fall *some* of the sheaues for her, and let it lie, g she may gather it vp, & rebuke her not.

17 So shee gleaned in the field vntill euening, and she threshed that she had gathered, and it was about an *Ephah of barley.

18 ¶ And she tooke it vp, and went into the citie, & her mother in law saw what she had gathered: Also she g tooke foorth, and gaue to her that which she had reserued, when she was sufficed.

19 Then her mother in law saide vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knew thee. And shee shewed her mother in law, with whom she had wrought, and said, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law, Blessed be hee of the Lord: for hee ceaseth not to doe good to the liuing and to the h dead. Againe Naomi saide vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitesse said, Hee said also certainely vnto mee, Thou shalt be with my seruants, vntill they haue ended all mine harueſt.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe out

e Hereby it appeareth that Naomi by dwelling among idolaters, was waxen cold in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

‖ *Or, more then you.*

f When shee tooke leaue and departed.

g No perswasions can prevaile to turne them backe from God whom he hath chosen to be his.

h Whereby appeareth that she was of a great family, and of good reputation.

i *Or beautifull.* ‖ *Or, bitter.*

a Both for vertue, authoritie and riches.

b This her humilitie declareth her great affection toward her mother in law, forasmuch as she spareth no painefull diligence to get both their liuing.

c That is, take heed in what field they doe reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, that she shall neuer want any thing, if she put her trust in God, and liue vnder his protection.

f Which shee brought home to her mother in law.

*Exod. 16. 36.

g To wit, of her bagge, as is in the Chaldee text.

h To my husband and children when they were aliue, and now to vs.

out with his maides, that they || meete thee not in another field.

23 Then she kept her by the maids of Boaz, to gather vnto the end of barley harvest, and of wheat harvest, & || dwelt with her mother in law.

CHAP. III.

1 Naomi giveth Ruth counsell. 8 Shee sleepeth at Boaz feete. 12 He attributeth himselfe to be her kinsman.

AFterward Naomi her mother in law said vnto her, My daughter, shall not I seeke a rest for thee, that thou mayest prosper?

2 Now also is not Boaz our kinsman, with whose maides thou wast? Behold, hee winnoweth barley to night in the || floore.

3 Wash thy selfe therefore, and anoint thee, and put thy raiment vpon thee, & get thee downe to the floore: let not the man know of thee, vntill he haue left eating and drinking.

4 And when hee shall sleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and hee shall tell thee what thou shalt doe.

5 And she answered her, All that thou biddest me, I will doe.

6 ¶ So she went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and c cheered his heart, hee went to lie downe at the end of the heape of corne, and shee came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid || and caught hold: and loe, a woman lay at his feete.

9 Then he said, Who art thou? And shee answered, I am Ruth thine handmaid: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Then said hee, Blessed be thou of the Lord, my daughter: thou hast d shewed more goodnes in the latter end, then at the beginning, inasmuch as thou followest not young men, were they poore or rich.

11 And now, my daughter, feare not: I will do to thee all that thou requirest: for all the citie of my people doeth know that thou art a vertuous woman.

12 And now, it is true that I am thy kinsman, howbeit there is a kinsman neerer then I.

13 Tarie to night, and when morning is come, if he e will doe the dutie of a kinseman vnto thee, well, let him doe the kinsemans duetie: but if hee will not doe the kinsemans part, then will I doe the duetie of a kinseman, as the Lord liueth: sleepe vntill the morning.

14 ¶ And shee lay at his feete vntill the morning: and she arose before one could know another: for he said, Let no man know that a woman came into the floore.

15 Also he said, Bring the || sheet that thou hast vpon thee, and hold it. And when shee held it, hee measured sixe *measures* of barley, and layed them on her, and she went into the citie.

16 And when she came to her mother in law, she said, f Who art thou my daughter? And shee told her all that the man had done to her.

17 And sayd, These sixe *measures* of barley gaue he me: for he said to me, thou shalt not come empty vnto thy mother in law.

18 Then said shee, My daughter, sit still, vntill thou knowe how the thing will fall: for the man wil not be in rest, vntill he haue finished the matter this time day.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinsman, concerning her marriage. 7 The ancient custome in Israel to Boaz, in marrieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

THen went Boaz vp to the gate, and sat there, and behold, the kinsman, of whom Boaz had spoken, came by: and he saide, b Ho, such one, come, sit downe here. And hee turned, and sate downe.

2 Then he tooke ten men of the Elders of the citie, and said, Sit yee downe here. And they sate downe.

3 And he said vnto the kinsman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of land, which was our brothere Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the || assistants, & before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none besides thee to redeeme it, and I am after thee. Then he answered, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitesse the wife of the dead, to stir vp the name of the dead, vpon his d inheritance.

6 And the kinsman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Israel, concerning redeeming and changing for to stablish all things: a man did plucke off his shoe, and gaue it his neighbour, and this was a sure e witnesse in Israel.

8 Therefore the kinsman said to Boaz, Buy it for thee: and he drew off his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Yee are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse the wife of Mahlon, haue I bought to be my wife, to stir vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, *We are* witnesses: the Lord make the wife that commeth into thine house like Rahel and like Leah, which twaine did build the house of Israel: and that thou mayest do worthily in Ephrathah, and be famous in Beth-lehem.

12 And that thine house bee like the house of Pharez (g whō Thamar bare vnto Iudah) of the seede which the Lord shall giue thee of this young woman.

13 ¶ So Boaz tooke Ruth: and shee was his wife: and when hee went in vnto her, the Lord gaue that she conceiued, and bare a sonne.

14 And the women said vnto Naomi, Blessed *be* the Lord, which hath not left thee this day without a kinsman, and h his name shall bee continued in Israel.

15 And this shall bring thy life againe, and cherish thine old age: for thy daughter in lawe, which loueth thee, hath borne vnto him, and she is better to thee then i seuen sonnes.

16 And Naomi tooke the child, and laide it in her lap, and became nurse vnto it.

1 Or, fall vpon thee.

1 Or, returned to her mother in law.

a Meaning, that shee would prouide her of an husband, with whom she might liue quietly.

2 Or, in the barne.

b Boaz, not yet nay other.

c That is, had refreshed himselfe among his seruants.

1 Or, turned himselfe from one side to another.

d Thou shewest thy selfe from time to time more vertuous.

e If he will take thee to be his wife by the title of affinity, according to Gods law, Deut. 25.5.

1 Or, mantle.

f Perceiving by her coming home, that he had not taken her to his wife, she was astonied.

1 Which was the place of iudgement.

b The Hebrewes here vse two words which haue no proper signification, but serue to note a certaine person: as we say, Ho, such one, or, such one.

1 Or, inhabitants.

c For thou art the next of the kin.

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deut. 25.9.

f Or of the citie where he remained.

g Esther 4.14. Matth. 1.3. Luke 3.33.

h He shall leaue a continuall posterity.

i Meaning many sonnes.

17 And *the women* her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed the sume was the father of Ishai, the father of Dauid.

18 ¶ These now are the generations of *[k] Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmah,

21 And Salmon begate Boaz, and Boaz begat Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

* 1. Chron 1. 4. matt. 1. 3.

k This genealogy is brought in, to proue that Dauid by succession came of the house of Iudah.

THE FIRST BOOKE OF SAMVEL.

THE ARGVMENT.

According as God had ordeined, Deut. 17. 14. that when the Israelites should be in the land of Canaan, he would appoint them a king: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order which God had for a time appointed for the gouernement of his Church, demaunded a king, to the intent they might bee as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him which did representIesus Christ the true deliverer, therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne that the person of a king is not sufficient to defend them, except God by his power preserue and keepe them. And therefore hee punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroade. And because Saul, whom of nothing God hath preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glory, hee was by the voyce of God put downe from his estate, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a patterne and example to behold their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 his two wiues. 5 Hanna was barren, and prayed to the Lord. 15 Her answere to Eli. 20 Samuel is borne. 24 Shee doth dedicate him to the Lord.

THere was a man of one of the two [a] Ramathaim Zophim, of mount Ephraim, whose name *was* Elkanah the son of Ieroham, the son of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

2 And hee had two wiues: the name of one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 * And this man went vp out of his citie euery yeere, to worship and to sacrifice vnto the Lord of hostes in [b] Shiloh, where were the two sonnes of Eli, Hophni, and Phinehas, Priestes of the Lord.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthy [c] portion: for hee loued Hannah, and the Lord had made her barren.

6 ¶ And her aduersary vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) *and* as oft as shee went vp to the house of the Lord, thus shee vexed her, that she wept and did not eate.

8 Then said Elkanah her husband to her, Hannah, why sleepest thou [d] and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten [d] sonnes?

9 So Hannah arose vp after that they had eaten and drunke in Shiloh (and Eli the Priest sate vpon a stoole by one of the postes of the [e] Temple of the Lord)

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also shee vowed a vow, and saide, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but giue vnto thine handmaid a manchilde, then I will giue him vnto the Lord all the dayes of his life, * and there shall no razor come vpon his head.

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lippes did mooue onely, but her voyce was not heard: therefore Eli thought she had beene drunken.

14 And Eli said vnto her, How long wilt thou be drunken? Put away † thy drunkennesse from thee.

15 Then Hannah answered, and said, Nay my lord, *but* I am a woman † troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

16 Count not thine handmaide † for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaide finde † grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord [g] remembred her.

20 For in processe of time Hannah conceiued, and bare a sonne, and she called his name Samuel, Because, *saydshe*, I haue asked him of the Lord.

21 ¶ So the man [h] Elkanah and all his house, went vp to offer vnto the Lord the yeerely sacrifice and his vow:

22 But Hannah went not vp: for she said vnto her husband, *I will tarrie* vntill the child be weaned, then I will bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband saide vnto her, Doe

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim. that is, the learned men and Prophets.

* Deut. 16. 16.

b For the Arke was there at that time.

c Some read, a portion with an heauie cheere.

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

e That is, of the house where the Arke was.

* Num. 6. 5. Iudg. 13. 5.

† Ebr. thy wine.

† Ebr. of an hard spirit.

* Psal. 42. 5.

† Ebr. for a daughter of Belial.

f That is, pray vnto the Lord for me.

g According to her petition.

h This Elkanah was a Leuite, 1. Chron. 6. 27. and as some write once a yere they accustomed to appeare before the Lord with their families.

Doe what seemeth thee best: tary vntill thou hast weined him: only ẏ Lord accomplish his i word. So the woman abode, and gaue her sonne sucke vntill she weined him.

24 ¶ And when she had weined him, she tooke him with her with three bullocks and an* Ephah of floure and a bottell o wine, and brought him vnto the house of the Lord in Shiloh, and the childe was † yong.

25 And they slew a bullocke, and brought the childe to Eli.

26 And she said, Oh my lord, as thy k soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue † giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: and he l worshipped the Lord there.

CHAP. II.

1 *The song of Hannah.* 12 *The sonnes of Eli wicked.* 3 *The new custome of the Priests.* 18 *Samuel ministreth before the Lord.* 20 *Eli blesseth Elkanah and his wife.* 23 *Eli reproueth his sonnes.* 27 *God sendeth a Prophet to Eli.* 31 *Eli is threatned for not chastising his children.*

AND Hannah a prayed, and said, Mine heart reioyceth in the Lord, mine b horne is exalted in the Lord: my mouth is c enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is none, besides thee, & there is no god like our God.

3 Speake d no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are establishad.

4 The bow *and* the mightie men are broken, and the weake haue girded themselues with strength.

5 They that were full, are hired foorth for e bread, and the hungry are no more *hired*, so that the barren hath borne ‖ seuen: and shee that had many children is feeble.

6 * The Lord killeth & maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 *He raiseth vp the poore out of the dust, and lifteth vp ẏ beggar from the dunghill, to set *them* among f princes, and to make them inherite the seat of glory: for the pillars of the earth are the g Lords: and he hath set the world vpon them.

9 He will keepe the feet of his Saints, and the wicked shall keepe silence in darknesse: for in *his owne* might shall no man be strong.

10 The Lords aduersaries shall bee destroyed, and out of heauen shall he* thunder vpon them: the Lord shall iudge the ends of the world, and shall giue power vnto his h King, and exalt the horne of his Anointed.

11 And Elkanah went to Ramah to his house, and the child did minister vnto the Lord i before Eli the Priest.

12 ¶ Now the sonnes of Eli *were* wicked men, *and* k knew not the Lord.

13 For the Priests custome towards the people *was this*: when any man offered sacrifice, the Priests ‖ boy came, while the flesh was seething, and a flesh hooke with three teeth, in his hand,

14 And thrust ir into the kettle, or into the caldron, or into the panne, or into the pot: all that the flesh hooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the m fat, the priests boy came & said vnto the man that offered, Giue me flesh to rost for the Priest: for he will not haue sodden flesh of thee, but raw.

16 And if any man said vnto him, Let them burne the fat according to the ‖ custom, then take as much as thine n heart desireth: then he would answere, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the young men was very great before the Lord: for men o abhorred the offering of the Lord.

18 ¶ Now Samuel being a young childe ministred before the Lord, girded with a linnen * Ephod,

19 And his mother made him a litle coat, and brought it to him from yeere to yeere, when shee came vp with her husband, to offer the yerely sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord giue thee seed of this woman, for ‖ the petition that shee asked of the Lorde: and they departed vnto their place.

21 And the Lord visited Hannah, so that shee conceiued and bare three sonnes, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that p assembled at the doore of the Tabernacle of the Congregation.

23 And he said vnto them, Why doe yee such things? for of all this people I heare euill reports of you.

24 *Doe* no *more*, my sonnes: for it is no good report that I heare, *which is*, that yee make the Lords people to q transgresse.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who will plead for him? Nothwithstanding they obeyed not the voice of their father, because the Lord r would slay them.

26 ¶ (Now the childe Samuel profited, and grew, and was in fauour both with the Lord and also with men.)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plainely appeare vnto the house of thy ſ father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon my altar, & to burne incense, and to weare an Ephod before me, and* I gaue vnto the house of thy father al the offerings made by fire of the children of Israel.

29 Wherefore haue you t kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honourest thy children aboue me, to make your selues fat of the first fruits of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I said, that thine house, and the house of thy father should walke before mee for euer: but now the Lord saith, u It shall not be so: for them that honour me, I will honour, and they that despise me, shall be despised.

31 Beholde, the dayes come, that I will cut off thine x arme, and the arme of thy fathers house, that there shall not be an old man in thine house.

32 And thou y shalt see *thine* enemie in the habitation *of the Lord* in all things wherewith *God* shall blesse Israel, and there shall not bee an

i Because her prayer tooke effect, therefore it was called the Lords promise.
* *Exod.16 36.*
† *Ebr. a childe.*
k That is, most certainely.
† *Ebr. lent.*
l Meaning, Eli gaue thanks to God for her.
a After that she had obtained a sonne by prayer, she gaue thankes.
b I haue recouered strength and glory by the benefite of the Lord.
c I can answere them, that reproue my barrennesse.
d In that ye condemne my barrennesse, ye shew your pride against God.
e They sell their labours for necessary foode.
* *for, many.*
* *Deut.32.39. wisd.16.13. 1ob.13.2.*
f He preferreth to honor, and putteth downe according to his owne will, though mans iudgement be contrary.
g Therefore he may dispose all things according to his will.
* *Chap.7.10.*
h She grounded her prayer on Iesus Christ which was to come.
i In all that Eli commanded him.
k That is, they neglected his ordinance.
[*Or, sinne.*
l Transgressing the order appointed in the Law, Leuit.7.31. for their bellies sake.
m Which was commanded first to haue bene offered to God.
[*Or, Law.*
n Not passing for their owne profite, so that God might be serued aright.
o Seeing the horrible abuse thereof.
* *Exod.28 4.*
[*Or, for the thing that the Tabernacle to the Lord: to wit, Samuel.*
p Which was (as the Ebrues write) after their trauaile when they came to be purified, reade Exod.38.8. Leuit.12.6.
q Because they contemne their duety to God, verse 17.
r So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.
ſ To wit, Aaron.
* *Leuit.10 14.*
t Why haue you conuinced my sacrifices, and as it were troden them vnder foote?
u Godspromises are with effectuall to such as begin with constancy, vnto to feare and obey him.
x Thy power and authoritie
y Thy posteritie shall see the glory of the chiefe Priest translated to another, whom they shall enuy, 1. King. 2.27.

old man in thine house for euer.

33 Neuertheleſſe, I will not deſtroy enery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorrowfull: and all the multitude of thine houſe ſhall || die *when they be* men.

34 And this ſhalbe a ſigne vnto thee, that ſhall come vpon thy two ſonnes Hophni and Phinehas: in one day they ſhall die both.

35 And I will ſtirre mee vp [a] faithfull Prieſt, that ſhall do according to mine heart, and according to my mind: & I will build him a ſure houſe, and he ſhal walke before mine Anointed for euer.

36 And all that are left in thine houſe, ſhall come and [a] bow downe to him for a piece of ſiluer and a morſell of bread, and ſhal ſay, Appoint me, I pray thee, to one of the priests offices, that I may eate a morſell of bread.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel thrice times. 11 And sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli

NOw the childe Samuel miniſtred vnto the Lord [a] before Eli: and the word of the Lord was [b] precious in thoſe dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his [c] place, his eies began to waxe dim that he could not see.

3 And yer the [d] light of God went out, Samuel ſlept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord [e] called Samuel: and he ſaid, Here I am.

5 And he ranne vnto Eli, and ſaid, Here am I, for thou calledſt me. But he ſaid, I called thee not: goe againe *and* ſleepe. And he went and ſlept.

6 And the Lord called once againe, Samuel. And Samuel aroſe, and went to Eli, and ſaid, I am here: for thou diddeſt call me. And he anſwered, I called thee not, my ſonne: goe againe *and* ſleepe.

7 Thus *did* Samuel, before hee knew [f] the Lord, and before the word of the Lord was reueiled vnto him.

8 And the Lorde called Samuel againe the third time: and he aroſe, and went to Eli, and ſaid, I am here: for thou haſt called me. Then Eli [g] perceiued that the Lord had called the child.

9 Therefore Eli ſaid vnto Samuel, Goe *and* ſleepe: and if he call thee, then ſay, Speake Lord, for thy ſeruant heareth. So Samuel went, and ſlept in his place.

10 ¶ And the Lord came, and ſtood, and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speake, for thy ſeruant heareth.

11 ¶ Then the Lord ſaid vnto Samuel, Behold, I will doe a thing in Iſrael, whereof whoſoeuer ſhall heare, his to * eares ſhall [h] tingle.

12 In that day I will raiſe vp againſt Eli all things which I haue ſpoken cõcerning his houſe: when I begin, I will alſo make an end.

13 And I haue told him that I will iudge his houſe for euer, for the iniquitie which hee knoweth, becauſe his ſonnes ran into a ſlander, and he ſtayed them not.

14 Now therefore I haue ſworne vnto the houſe of Eli, that [i] wickednes of Elies houſe ſhall not be purged with ſacrifice nor offring for euer.

15 Afterward Samuel ſlept vntil the morning, and opened the doores of the houſe of the Lord, and Samuel feared to ſhow Eli the vision.

16 ¶ Then Eli called Samuel, and ſaid, Samuel my ſonne. And he anſwered, Here I am.

17 Then he ſaid, What is it, that *the Lord* ſayd vnto thee? I pray thee hide it not from me. God [k] doe ſo to thee, and more alſo, if thou hide any thing from me, of all that he ſaid vnto thee.

18 So Samuel tolde him euery whit, and hid nothing from him. Then he ſaid, It is the Lord: let him do what ſeemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, & let none of his words [l] fall to the ground.

20 And all Iſrael from Dan to Beer-ſheba knew || that faithfull Samuel *was* the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed himſelfe to Samuel in Shiloh by † his word.

CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They doe fet the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 16 The death of the wife of Phinehas the sonne of Eli.

AND Samuel ſpake vnto all Iſrael: † and Iſrael went out againſt the Philiſtims to battell, and pitched beſide || Eben-ezer: and the Philiſtims pitched in Aphek.

2 And the Philiſtims put themſelues in array againſt Iſrael: and when they ioyned the battell, Iſrael was ſmitten downe before the Philiſtims: who ſlew of the armie in the field about foure thouſand men.

3 So when the people were come into the campe, the Elders of Iſrael ſaid, [a] Wherefore hath the Lord ſmitte vs this day before the Philiſtims? let vs bring the arke of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may ſaue vs out of the hand of our enemies.

4 Then the people ſent to Shiloh, & brought from thence the arke of the couenant of the Lord of hoſtes, who [b] dwelleth betweene the Cherubims: and there *were* the two ſons of Eli, Hophni and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the hoſte, all Iſrael ſhouted a mighty ſhout, ſo that the earth rang againe.

6 And when the Philiſtims heard the noiſe of the ſhout, they ſayd, What meaneth the ſound of this mighty ſhout in the hoſt of the Ebrewes? and they vnderſtood, that the Arke of the Lord was come into the hoſte.

7 And the Philiſtims were afraid, and ſayd, God is come into the hoſte: therefore ſayd they, [c] Woe vnto vs: for it hath not beene ſo heretofore.

8 Woe vnto vs who ſhal deliuer vs out of the hand of theſe mightie Gods? theſe are the Gods that ſmote the Egyptians with all the plagues in the [d] wilderneſſe.

9 Be ſtrong and play the men, O Philiſtims, that ye be not ſeruants vnto the Ebrewes, * as they haue ſerued you: be valiant therefore, and fight.

10 And the Philiſtims fought, and Iſrael was ſmitten downe, and fled euery man into his tent: and there was an exceeding great ſlaughter: for there fell of Iſrael [e] thirty thouſand footmen.

11 And the Arke of God was taken, and the two ſonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the army, and came to Shiloh the ſame day with his clothes [f] rent, and earth vpon his head.

13 And when hee came, loe, Eli ſate vpon a ſeat

[1] *Or when they come to man age.*

[2] Meaning Zadok, who ſucceeded Abiathar, and was the figure of Chriſt.

[a] That is, ſhall be inferiour vnto him.

[a] The Chalde text readeth, whiles Eli liued.

[b] Becauſe there were very few Prophets to declare it.

[c] In the court next to the Tabernacle.

[d] That is, the lampes which burnt in the night.

[e] Ioſephus writeth that Samuel was twelue yeeres olde, when the Lord appeared to him.

[f] By viſion.

[g] Such was the correption of thoſe times, that the chiefe Prieſt was become dull and negligent to vnderſtand the Lords appearing.

* 2.Kings 21.12.

[h] God declareth what ſudden feare ſhall come vpon men, when they ſhal heare that the Arke is taken, and ſee Elies houſe deſtroyed.

[i] Meaning, that his poſteritie ſhould neuer enioy the chiefe Prieſts office.

[k] God puniſh thee after this and that ſort, except thou tell me truth, Ruth.1.17.

[l] The Lord accomplished whatſoeuer he had ſaid.

Or, that Samuel was the faithfull Prophet of the Lord.

† *Heb by the word of the Lord.*

† From the departure of the Iſraelites out of Egypt, vnto the time of Samuel, are about 390. yeere.

|| *Or, ſtone of helpe, chap.7.12.*

[a] For it may ſeeme that this warre was vndertaken by Samuels commandement.

[b] For he vſed to appeare to the Iſraelites betweene the Cherubims vpon the Arke of the couenant. Exod.25.verſe 17.

[c] Before we fought againſt men, and now God is come to fight againſt vs.

[d] For in the red ſea in the wilderneſſe the Egyptians were deſtroyed, which was the laſt of all his plagues.

* *Iudg.13.1.*

[e] Dauid alluding to this place. Pſal. 78.63. ſaith they were conſumed with fire: meaning they were ſuddenly deſtroyed.

[f] In token of ſorrow and mourning.

g Left it should be taken of the enemies.

seat by the way side, waiting: for his heart g feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noyse of the crying, hee said, What meaneth this noise of the tumult? and the man came in hastily, and told Eli.

15 (Now Eli *was* fourescore and eyghteene yeere old, and * his eyes were dim that hee could not see.)

* Chap.4.2.

16 And the man sayd vnto Eli, I came from the armie, and I fled this day out of the host: and he sayd, What thing is done, my sonne?

17 Then the messenger answered, and sayde, Israel is fled before the Philistims, and there hath beene also a great slaughter among the people: and moreouer, thy two sonnes, Hophni and Phinehas h are dead, and the Arke of God is taken.

h According as God had afore said.

18 ¶ And when hee had made mention of the Arke of God, *Eli* fell from his seat backward by the side of the gate, and his necke was broken, and he died: for hee was an old man and heauie: and he had || judged Israel forty yeeres.

|| Or gouerned.

19 And his daughter in law, Phinehas wife, was with childe, *neere* || her trauell: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she i bowed her selfe, and trauelled: for her paines came vpon her.

|| Or, to crie out.

i And setled her body toward her trauell.

20 And about the time of her death, the women that stood about her, sayd vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the child || Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

|| Or, (No glory), or, where is the glory!

22 Shee sayd againe, k The glory is departed from Israel: for the Arke of God is taken.

k She vttered her great sorrow by repeating her words.

CHAP. V.

1 The Philistims bring the Arke into the house of Dagon, which idole fell downe twice. 6 The men of Ashdod are plagued. 8 The Arke is carried into Gath, and after to Ekron.

THen the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto a Ashdod.

a Which was one of the fiue principall cities of the Philistims.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of b Dagon, and set it by Dagon.

b Which was their chiefe idole, and as some write, from the nauill downeward was like a fish, and vpward like a man.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands *were* cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagons house, c tread not on the threshold of Dagon in Ashdod, vnto this day.

c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition.

6 But the hand of the Lord was heauy vpon them of Ashdod, and destroyed them, and more them with * emerods, *both* Ashdod, and the coasts thereof.

* Iosh.8.64.

7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs and vpon Dagon our god.

8 They sent therefore, and gathered all the Princes of the Philistims vnto them, and sayd, d What shall wee doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

d Thoughthey had left Gods power, and were afraid thereof, yet they would further trie him, which thing God turned to their shame and his glory.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and hee smote the men of the citie, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send e away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction *and* death, throughout all the citie, *and* the hand of God was very sore there.

e The wicked when they feele the hand of God, grudge and reuolt from where the godly humble themselues, and cry for mercy.

12 And the men that died not, were smitten with the emerods: and the crie of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims, which they sent againe with a gift. 12 It commeth to Bethshemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lord was in the country of the Philistims a seuen moneths,

a They thought by continuance of time the plague would haue ceased and the world haue kept the Arke still.

2 And the Philistims called the Priestes and the Soothsayers, saying, What shall wee doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they saide, If you send away the Arke of the God of Israel, send it not away empte, but giue vnto it b a sinne offering: then shall yee bee healed, and it shall be known to you, why his hand departeth not from you.

b The idolaters feare therein a true God, who punisheth sinne iustly.

4 Then saide they, What shall bee the sinne offering, which we shall giue vnto it? And they answered, Fiue golden emerods, and fiue golden mise, according to the number of the princes of the Philistims: for one plague *was* on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so ye shall giue glory vnto the God of Israel, that hee may take his hand from you, and from your c gods, and from your land.

c This is Gods iudgement vpon the idolaters that knowing the true God, they worship false gods. Exod.12.12.

6 Wherefore then should yee hearden your hearts, as the Egyptians and Pharaoh hardened their hearts? when hee wrought wonderfully among them, * did they not let them goe, and they departed?

d Meaning the golden emerods and the golden mice.

7 Now therefore make a new cart, and take two milch kine, on whome there hath come no yoke: and tie the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the e iewels of gold which yee giue it for a sinne offering in a coffer by the side thereof, and send it away, that it may goe.

e The wicked are [illegible] to [illegible] f The wicked are [illegible] g The Gods of [illegible]

9 And take heed, if it goe by the way of his owne coast to Beth-shemesh, it is hee that did vs this great euill: but if not, wee shall know then that it is not his hand that smote vs, *but it* was a f chance that happened vs.

10 And

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calues at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went & turned neither to the right hand nor to the left: also the princes of the Philistims went after g them vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat harueſt in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the field of Ioshua a Beth-shemite, and stood still there. There was also a great stone, and h they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for i Ashdod one, for Gaza one, for Askelon one, for Gath one, *and* for Ekron one,

18 And golden mice, according to the number of all the cities of the Philistims, *belonging* to the fiue princes, both of walled townes, and of townes vnwalled vnto the great *stone* of || Abel, whereon they set the Arke of the Lord: *which stone remaineth* vnto this day in the fielde of Ioshua the Beth-shemite.

19 And he smote of the men of Beth-shemesh, because they k had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh sayde, Who is able to stand before this holy Lord God? and to whom shall he goe from vs?

22 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe, *and* take it vp to you.

g For the triall of the matter.

h To wit, the men of Beth-shemesh, which were Israelites.

i These were the fiue principall cities of the Philistims, which were not all conquered vnto the time of Dauid.

|| *Or, the plant, or lamentation.*

k For it was not lawfull to any either to touch or to see it, saue onely to Aaron and his sonnes, Numb 4. 15, 20.

CHAP. VII.

1 The Arke is brought to Kiriah iearim. 3 Samuel exhorteth the people to forsake their sinnes, and turne to the Lord. 10 The Philistims fight against Israel, and are ouercome. 16 Samuel iudgeth Israel.

THen the men of a Kirath-iearim came and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

a A citie in the tribe of Iudah, called also Kiriath-baal, Iosh. 15. 60.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twenty yeeres) and all the house of Israel lamented b after the Lord.

b Lamented for their sinnes, and followed the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and* Ashtaroth, and direct your hearts vnto the Lord, and serue him* only, and he shal deliuer you out of the hand of the Philistims.

* *Iosh. 24. 15, 23.*
* *Iudg. 2. 12.*
* *Deut. 6. 4. Matth. 4. 10.*

4 Then the children of Israel did put away * Baalim & Ashtaroth, and serued the Lord only.

* *Iudg. 2. 12, 13.*

5 And Samuel said, Gather all Israel to c Mizpeh, and I will pray for you vnto the Lord.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

6 And they gathered together to Mizpeh, and d drew water, and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

d The Chaldee Paraphrase, that they drew water out of their heart: that is, wept abundantly for their sinnes.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to e crie vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

e Signifying, that in the prayers of the godly, there ought to be a vehement zeale.

9 Then Samuel tooke a sucking lambe, and offered it al together for a burnt offring vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord f thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

f According to the prophesie of Hannah, Samuels mother, Chap. 2. 10.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill *they came* vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it betweene Mizpeh and g Shen, and called the name thereof Eben-Ezer, and he said, Hitherto hath the Lord holpen vs.

g Which was a great rocke ouer against Mizpeh.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coasts of the same out of the handes of the Philistims: and there was peace betweene Israel and the h Amorites.

h Meaning, the Philistims.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudged Israel: also he built an i altar there vnto the Lord.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his steps. 5 The Israelites aske a King. 11 Samuel declareth in what state they shall be vnder the king. 19 Notwithstanding, they aske one still, and the Lord willeth Samuel to graunt vnto them.

WHen Samuel was now become olde, hee a made his sonnes Iudges ouer Israel.

a Because he was not able to beare the charge.

2 (And the name of his eldest sonne was b Ioel, and the name of the second Abiah) *euen* Iudges in Beer-sheba.

b Who was also called Vashni. 1. Chron. 6. 28.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewards, and peruerted the iudgement.

* *Deut. 16. 19.*

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto c Ramah,

c For there his house was, Chap. 7. 17.

5 And said vnto him, Behold, thou art olde, and

and thy sonnes walke not in thy wayes: * make vs now a king to iudge vs like all nations.

6 But the thing [d] displeased Samuel, when they said, Gine vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this pay, (and haue forsaken mee, and serued other gods) euen so doe they vnto vnto thee.

9 Now therfore hearken vnto their voyce: howbeit, yee [e] testifie vnto them, and shew them the maner of the king that shall reigne ouer them.

10 ¶ So Samuel told all the words of the Lord vnto the people that asked a king of him.

11 And hee said, This shall be the [f] manner of the king that shall reigne ouer you: he will take your sonnes, and appoint them to his charets, and to bee his horsemen, and *some* shall runne before his charet.

12 And he will make them his captaines ouer thousands, and captaines ouer fifties, and to eare his ground, and to reape his haruest, and to make instruments of warre, and the things that seruе for his charets.

13 He will also take your daughters, and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields, and your vineyards, and your best oliue trees, and giue them to his seruants.

15 And hee will take the tenth of your seed, and of your vineyards, and giue it to his || Eunuches, and to his seruants.

16 And hee will take your men seruants, and your mayd seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall cry out at that day, because of your king whom yee haue chosen you, and the Lord will not [g] heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall bee a king ouer vs.

20 And we also will bee like all *other* nations, and our king shall iudge vs, and go out before vs, and fight our battels.

21 Therefore when Samuel heard all the words of the people, hee rehearsed them in the eares of the Lord.

22 And the Lord said to Samuel, || Hearken vnto their voice, and make them a king. And Samuel said vnto the men of Israel, Goe euery man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commanding him to anoint him king. 22 Samuel bringeth Saul to the feast.

THere was now a man of Beniamin, [a] mighty in power, named * Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorah, the sonne of Aphiah, the sonne of a man of Temini.

2 And he had a sonne called Saul, [a b] goodly yong man and a faire: so that among the children of Israel there was none goodlier then hee: from the shoulders vpwards, he was higher then any of the people.

3 And the asses of Kish, Sauls father, were lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, goe and [c] seeke the asses.

4 So he passed through mount Ephraim, and went thorow the land of Shalishah, but they found them not. Then they went thorow the land of Shalim, & *there they were* not: he went also thorow the land of Iemini, but they found them not.

5 When they came to the land of [d] Zuph, Saul said vnto his seruant that was with him, Come and let vs returne, lest my father leaue *the care of* the asses, and take thought for vs.

6 And he said vnto him, Behold now, in this citie is a man of God, and hee is an honorable man: all that hee saith commeth to passe: let vs now goe thither, if so be that he can shew vs what way we may goe.

7 Then sayd Saul to his seruants, Well then, let vs goe: but what shall we bring vnto the man? For the || bread is spent in our vessels, and there is no present to bring to the man of God: what haue wee?

8 And the seruant answered Saul againe, and said, Behold, I haue found about mee the fourth part of a [e] shekel of siluer: that will I giue the man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an answere of God, thus he spake, Come, and let vs goe to the [f] Seer: for *he that is called* now a Prophet, was in old time called a Seer)

10 Then said Saul to his seruant, Well said, come, let vs goe: so they went into the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the citie, they found maids that came out to draw water, and said vnto them, Is there heere a Seer?

12 And they answered them, and said, Yea, loe, *he is* before you: make haste now, for he came this day to the citie: for there is an [g] offering of the people this day in the high place.

13 When ye shall come into the citie, ye shall find him straightway yer he come vp to the high place to eate, for the people will not eate vntill he come, because hee will [h] bless the sacrifice: and then eate they that bee bidden to the feast: now therefore goe vp, for euen now shall ye finde him.

14 Then they went vp into the citie, and when they were come into the mids of the citie, Samuel came out against them, to goe vp to the hie place.

15 ¶ * But the Lord had reuealed to Samuel † secretly (a day before Saul came) saying,

16 To morrow about this time I will send thee a man out of the land of Beniamin, him shalt thou annoint to bee gouernour ouer my people Israel, that he may [i] saue my people out of the hands of the Philistims: for I haue looked vpon my people, and their crie is come vnto me.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man, whom I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and said, Tell mee, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer: goe vp before me vnto the high place: for ye shall eat with mee to day, and to morrow I will let thee goe, and will tell thee all that is in thine [k] heart.

20 And

* *Hos.13.10.*
d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

e To prouue if they will forsake their wicked purpose.
f Not that kings haue this authoritie by their office, but that such as reigne in Gods wrath should vsurpe this ouer their brethren, contrary to the Law. Deu.17.20.

|| *Or, chiefe officers.*

g Because ye repent not for your sinnes, but because ye smart for your afflictions, whereinto ye cast your selues willingly.

|| *Or grant their request.*

a That is, both valiant and rich.
* *Chap.14.51.*
1.Chron.18.33.

b So that it might seeme that God approuued their request in appointing out such a person.

c All these circumstances were meanes to seruе vnto Gods prouidence, whereby Saul (vnwitting and approued of God) was made king.
d Where was Amath Zophim the citie of Samuel.

e Which is about fiue pence, reade Gen.23.15.

f So called, because he foresaw things to come.

g That is, a feast after the offering, which should bee kept in an high place of the citie appointed for that vse.
h That is, giue thanks and aske the meat according to their customs.

* *Chap.15.1.*
Acts 13.20.
† *Heb. in his eare.*

i Notwithstanding that it was wickednesse, yet God was euer mindfull of his inheritance.

k Meaning all that thou desirest to know.

20 And as for thine asses that were lost three dayes agoe, care not for them: for they are found: and [l] on whom *is set* all the desire of Israel? is it not vpon thee, and on all thy fathers house?

21 ¶ But Saul answered, and said, Am not I, the sonne of Iemini of the smallest tribe of Israel? and my family *a* the least of all the families of the tribe of Beniamin. Wherefore then speakest thou so to mee?

22 And Samuel tooke Saul and his seruant, and brought them into the [m] chamber, & made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

23 And Samuel said vnto the cooke, Bring forth the portion which I gaue thee, *and* whereof I said vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was [n] vpon it, and set it before Saul. And *Samuel* said, Behold, that which is left, set it before thee, *and* eate: for hitherto hath it beene kept for thee, saying, Also I [o] haue called the people. So Saul did eate with Samuel that day.

25 And when they were come down from the high place into the citie, he communed with Saul vpon the top of the house.

29 And when they arose early about the spring of the day, Samuel called Saul to the [p] top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both hee, and Samuel.

27 And when they were come downe to the end of the citie, Samuel said to Saul, Bid the seruant goe before vs, (and he went) but stand thou still now, that I may shew thee [q] the word of God.

CHAP. X.

1 Saul is anointed King by Samuel. 9 God changeth Sauls heart, and he prophesieth. 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

THen Samuel tooke a viall of [a] oyle, and powred it vpon his head, and kissed him, and said, Hath not the Lord anointed thee to be gouernor ouer his inheritance?

2 When thou shalt depart from mee this day, thou shalt find two men by * Rahels sepulchre in the border of Beniamin, euen at Zelzah, and they will say vnto thee, The [b] asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I doe for my sonne?

3 Then shalt thou goe forth from thence, and shalt come to the ‖ plaine of Tabor, and there shal meet thee three men going vp to God to Beth-el, one carying three kiddes, and another carying three loaues of bread, and another carying a bottle of wine:

4 And they will aske thee † if all be well, and will giue thee the two *loaues of* bread, which thou shalt receiue of their hands.

5 After that thou shalt come to the [c] hill of God, where is the garison of the Philistims: and when thou art come thither to the citie, thou shalt meete a company of Prophets comming downe from the hie place with a viole, and a timbrel, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the spirit of the Lord wil come vpon thee, and thou shalt prophesie with them, & shalt be turned into another man.

7 Therefore when these signes shall come vnto thee, doe as occasion shall serue: for God *is* with thee.

8 And thou shalt goe downe before mee to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. * Tary for mee seuen dayes, till I come to thee, and shew thee what thou shalt doe.

9 And when he had turned his backe to goe from Samuel, God gaue him another [d] heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, behold, the company of Prophets met him, and the Spirit of God came vpon him, and hee ‖ prophesied among them.

11 Therefore all the people that knew him before, when they saw that hee prophesied among the Prophets, said each to other, What is come vnto the sonne of Kish? * is Saul also among the Prophets?

12 And one of the same place answered, and sayd, But who is their [e] father? Therefore it was a prouerbe, Is Saul also among the [f] Prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 And Sauls vncle said vnto him, and to his seruant, Whither went ye? And he said, To seeke the asses: and when wee saw that they were no where, we came to Samuel.

15 And Sauls vncle said, Tell me, I pray thee, what Samuel said vnto you.

16 Then Saul said vnto his vncle, Hee told vs plainely that the asses were found: but concerning the kingdome whereof Samuel spake, told he him not.

17 ¶ And Samuel [g] assembled the people vnto the Lord in Mizpeh,

18 And hee sayd vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But yee haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and yee said vnto him, *No*, but appoint a King ouer vs. Now therefore stand ye before the Lord according to your tribes, and according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Beniamin was [h] taken.

21 Afterward hee assembled the tribe of Beniamin according to their families, and the family of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, hee could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Behold, hee [i] hath hid himselfe among the stuffe.

23 And they ranne, and brought him thence: and when hee stood among the people, hee was higher then any of the people from the shoulders vpward.

24 And Samuel said to all the people, See yee not him, whome the Lord hath chosen, that there is none like him among all the people? and all the people shouted, and said, † God saue the King.

25 Then Samuel told the people [k] the duetie of the kingdome, and wrote it in a booke, and layed

l Whom doth Israel desire to be their king but thee?

m Where the feast was.

n That is, the shoulder with the breast, which the Priest had for his family in all peace offerings, Leuit. 10.14.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knew of thy comming.

p To speake with him secretely: for the houses were flat above.

q Gods commandement as concerning thee.

a In the law this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule.

* Gen. 35.20.

b Samuel confirmeth him by these signes, that God hath appointed him king.

‖ Or, oake.

† Ebr. of peace.

c Which was an high place in the citie Kriath-iearim, where the Arke was, Chap. 7.2.

* Chap. 13.8.

Ebr. shoulder.

d He gaue him such vertues as were meete for a King.

‖ Or, sang praises.

* Chap. 19.14.

e Meaning, that prophecie cometh not by succession, but is given to whom it pleaseth God.

f Noting thereby how that from low degree commeth suddenly to honour.

g Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

h That is, by casting of lot.

i As though he were vnworthy and vnwilling.

† Ebr. Let the king liue.

k As is written in Deut chap. 17. 15. &c.

layed it vp before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he saue vs? So they despised him, and brought him no presents: but he [1] held his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabish Gilead, who seeketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites ouercome. 14 The kingdome renewed.

THen Nahash the Ammonite [a] came vp, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nahash, Make a couenant with vs, and we will be thy seruants.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your [b] right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh said, Giue vs seuen dayes respit, that wee may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde the[e] tidings in the eares of the people: and all the people lift vp their voices and wept.

5 And beholde, Saul came following the cattel out of the field, and Saul said, What aileth this people that they weepe? And they tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God [c] came vpon Saul, when he heard these tidings, and hee was exceeding angry,

7 And tooke a yoke of oxen, & hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoeuer commeth not forth after Saul, and after [d] Samuel, so shal his oxen be serued. And the feare of the Lord fell on the people, and they came out † with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand men: and the men of Iudah thirty thousand.

9 Then [e] they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the Sunne be hote, yee shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morrow we will come out vnto [f] you, and ye shal doe with vs all that pleaseth you.

11 ¶ And when the morrow was come, Saul put the people in three bands, and they came in vpon the host in the morning watch, and slew the Ammonites vntill the heat of the day: and they that remained were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, [g] Who is he that said, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul said, there shall no man [h] die this day: for to day the Lord hath saued Israel.

14 ¶ Then said Samuel vnto the people, Come that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal, & there they offered [i] peace offrings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel taketh the people to sollowe the Lord.

SAmuel then said vnto all Israel, Behold, I haue [a] hearkened vnto your voyce in all that yee said vnto mee, and haue appointed a King ouer you.

2 Now therefore behold, *your* King walketh [b] before you, and I am olde and gray headed, and behold, my sonnes *are* with you: and I haue walked before you from my childehood vnto this day.

3 Behold, here I am: [*] beare record of me before the Lord, and before his anointed. [c] Whose oxe haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe to blind mine eyes therewith, and I will restore it you?

4 Then they saide. Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand,.

5 And he said vnto them, The Lord is witnesse against you, and his [d] Annointed is witnesse this day, that yee haue found nought in mine hands. And they answered, *He is* witnesse.

6 Then Samuel said vnto the people, It is the Lord that ‖ made Moses and Aaron, and that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord according to all the ‖ righteousnesse of the Lord, which hee shewed to you and to your fathers.

8 * After that Iaakob was come into Egypt, and your fathers cried vnto the Lord, then the Lord * sent Moses and Aaron, which brought your fathers out of Egypt, and made them dwell in this place.

9 *And when they forgat the Lord their God, hee sold them into the hands of Sisera [e] captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cried vnto the Lord and said, We haue sinned, because wee haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lord sent Ierubbaal [f] and Bedan, and * Iphtah, and * Samuel, and deliuered you out of the hands of your enemies on euery side, and ye dwelled safe.

12 Notwithstanding when you saw that Nahash the king of the children of Ammon came against you, ye said vnto me, [g] No, but a king shall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the King whom ye haue chosen, *and* Whom ye haue desired: loe therefore, the Lord hath set a King ouer you.

14 If ye will feare the Lord and serue him, and heare his voyce, and not disobey the word of the Lord, both yee, and the King that reigneth ouer you, shall [h] follow the Lord your God.

15 But if ye wil not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your fathers.

16 Now

[1] Both to auoide sedition and also to winne them by patience.

[a] After that Saul was chosen King, for feare of whom they asked a King, as Chap.12.12.

[b] This declareth, that the more neere that tyrants are to their destruction, the more cruell they are.

[c] God gaue him the spirit of strength and courage to go against this tyrant.

[d] He addeth Samuel, because Saul was not yet appronued of all.

† *Ishar, as one man.*

[e] Meaning, Saul and Samuel.

[f] That is, to the Ammonites dissembling, that they had hope of ayde.

[g] By this victory the Lord wonne the hearts of the people to Saul. [h] By shewing mercie he thought to ouercome their malice.

[i] In signe of thankesgiuing for the victorie.

[a] I haue granted your petition.

[b] To gouerne you in peace and war.

[*] *Ecclus 46 19.*

[c] God would that this confession should be a patterne for all them that haue any charge or office.

[d] Your king, who is anointed by the commandement of the Lord.

‖ *Or, exalted.*

‖ *Or, benefits.*

[*] *Gen.46.5,6.*

[*] *Exod.4.16.*

[e] *Iudg 4.2.*

[e] Captaine of Iabins hoste, king of Hazor.

[f] That is, Samson, Iudg.13.25.

[*] *Iudg 11 1.*

[*] *Chap. 9 1.*

[g] Meaning God to be the helpe of man, Chap.8.5.

[h] Ye shall be preserued as they that follow the Lords will.

[i] Meaning the euil gouernours.

16 Now al'o ſtand and ſee this great thing which the Lord will doe before your eyes.

17 Is it not now wheare harueſt ? I will call vnto the Lord, and he ſhall ſend thunder & raine, that ye may perceiue and ſee, how that your wickednesse is [k] great, which yee haue done in the ſight of the Lord in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord ſent thunder and raine the ſame day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people ſaid vnto Samuel, Pray for thy ſeruants vnto the Lord thy God, that wee die not: for wee haue ſinned in asking vs a King, beſide [l] all our *other* ſinnes.

20 ¶ And Samuel ſaid vnto the people, Feare not, (yee haue indeede done all this wickednesse, [m] yet depart not from following the Lord, but ſerue the Lord with all your heart,

21 Neither turne yee backe: for *that ſhould be* after vaine things which cannot profit you, nor deliuer you, for they are but vaninitie.)

22 For the Lord will not forſake his people for his great Names ſake: becauſe it hath plea ed the Lord to make you [n] his people.

23 Moreouer, God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.

24 Therefore feare you the Lord, and ſerue him in the trueth with all your [o] hearts, and conſider how great things he hath done for you.

25 But if ye doe wickedly, ye ſhall periſh, both ye, and your King.

k In that yee haue forſaken him, who hath all power in his hand, for a mo. rall man.

l Not onely at other times, but now chiefly.

m He sheweth that there is no ſinne ſo great, but it ſhalbe forgiuen, if the ſinner turne againe to God.

n Of his free mercy, and not of your merits, and therefore he will not forſake you.

o Vnfaimedly, and without hypocriſie.

CHAP. XIII.

3 The Philiſtims are mitten of Saul and Ionathan. 13 Saul being diſobedient to Gods commaundement, is shewed of Samuel. that hee ſhall not reigne. 19 The great ſlauery, wherein the Philiſtims kept the Iſraelites.

SAul now had beene king [a] one yeere, and hee reigned [b] two yeeres ouer Iſrael.

2 Then Saul choſe him three thouſand of Iſrael: and two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſand were with Ionathan in Gibeah of Beniamin: and the reſt of the people he ſent euery one to his tent.

3 And Ionathan ſmote the gariſon of the Philiſtims, that was in the [c] hill: and it came to the Philiſtims eares: and Saul blewe the [d] trumpet throughout all the land, ſaying. Heare, O yee Ebrewes.

4 And all Iſrael heard ſay, Saul hath deſtroyed a gariſon of the Philiſtims: wherfore Iſrael was had in abomination with the Philiſtims: and the people gather together after Saul to Gilgal.

5 ¶ The Philiſtims alſo gathered themſelues together to fight with Iſrael, thirty thouſand charets, and ſixe thouſand horſemen: for the people *was* like the ſand which is by the Seaſide in multitude, and came vp, and pitched in Michmaſh Eaſtward from [e] Beth-auen.

6 And when the men of Iſrael ſaw that they were in a ſtrait (*for the people were in diſtreſſe*) the people hid themſelues in caues, and in holds, and in rockes, and in towres and in pits.

7 And *ſome* of the Ebrewes went ouer Iorden vnto the land of [f] Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he tarieд ſeuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] ſcattered from him.

9 And Saul ſaid, Bring a burnt offering to me and peace offerings: and hee offered a burnt offering.

10 And aſſoone as hee had made an end of offering the burnt offering, behold, Samuel came: and Saul went foorth to meete him, to † ſalute him.

11 And Samuel ſaid, What haſt thou done? Then Saul ſaid, Becauſe I ſaw that the people was [h] ſcattered from mee, and that thou cameſt not within the dayes appointed, and that the Philiſtims gathered themſelues together to Michmaſh,

12 Therefore ſaid I, The Philiſtims will come downe now vpon mee to Gilgal, and I haue not made ſupplication vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandement of the Lord thy [i] God, which hee commaunded thee: for the Lord had now ſtabliſhed thy kingdome vpon Iſrael for euer.

14 But now thy kingdome ſhall not continue: the Lord hath ſought him a [k] man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, becauſe thou haſt not kept that which the Lord had commanded thee.

15 ¶ And Samuel aroſe and gate him vp from Gilgal in [l] Gibeah of Beniamin: and Saul numbred the people that were found with him, about ſixe hundreth men.

16 And Saul and Ionathan his ſonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philiſtims pitched in Michmaſh.

17 And there came out of the hoſte of the Philiſtims || three bands to deſtroy, one band turned into the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the [m] third band turned toward the way of the coaſt that looketh toward the vallley of Zeboim toward the wilderneſſe.

19 Then there was no ſmith found throughout all the land of Iſrael: for the Philiſtims ſaid, Leſt the Ebrewes make them ſwords or ſpeares.

20 Wherefore all the Iſraelites went downe to the Philiſtims, to ſharpen euery man his ſhare, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the ſhares, and for the mattocks, and for the pike-forkes, and for the axes, and for to ſharpen the goads.

22 So when the day of battell was come, there was neither [n] ſword nor ſpeare found in the hands of any of the people that were with Saul and with Ionathan: but *onely* with Saul and Ionathan his ſonne was there found.

23 And the gariſon of the Philiſtims came out to the paſſage of Michmaſh.

a While theſe things were done.

b Before he tooke vpon him the ſtate of a king.

c Of Kiriath-iearim, where the Arke was, Chap. 10 5.

d That euery one ſhould prepare themſelues to warre.

e Which was alſo called Beth-el, in the tribe of Beniamin.

f Where the two tribes and the halfe remained.

g Thinking that the abſence of the Prophet was a ſigne, that they ſhould loſe the victory.

† Ebr. bleſſe him.

h Though theſe cauſes ſeeme ſufficient in mans iudgement, yet becauſe they had not the word of God, they turned to his deſtruction.

i Who willed thee to obey him, and reſt vpon the words ſpoken by his Prophet.

k That is, Dauid.

l And went to his citie Ramah.

|| Or, *the deſtroyers to wit, the captains came out with three bands.*

m So that to mans iudgement theſe three armies would haue ouerrunne the whole countrey.

n To declare that the victorie onely came of God, and not by their force.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philiſtims to flight. 24 Saul bindeth the people by an oath, not to eate till euening. 32 The people eate with the blood. 37 Saul would put Ionathan to death. 45 The people deliuer him.

THen on a day Ionathan the ſonne of Saul ſaid vnto the young man that bare his armour, [a] Come, and let vs goe ouer toward the Philiſtims gariſon, that is yonder on the other ſide, but hee told not his father.

a By this example God would declare to Iſrael, that the victorie did not conſiſt in multitude or armour, but onely came of his grace.

2 And

2 And Saul taried in the border of Gibeath vnder a pomgranate tree which was in Migron, and the people that were with him, *were* about sixe hundreth men.

3 And Ahiah the sonne of Ahitub, * Iahabods brother, the sonne of Phinehas, the sonne of Eli, *was* the Lords Priest in Shiloh, and ware an Ephod: and the people knew not that Ionathan was gone.

4 ¶ Now in the way whereby Ionathan fought to go ouer to the Philistims garison, there was a || sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one *was* called Bozez, and name of the other Seneh.

5 The one rocke stretched from the North toward Michmas, and the other *was* from the South toward Gibeah.

6 And Ionathan sayd to the yong man that bare his armour, Come, and let vs goe ouer vnto the garison of these vncircumcised: it may bee that the Lord will worke with vs: for it is || not hard to the Lorde * to saue with many, or with few.

7 And hee that bare his armour, sayd vnto him Doe all that is in thine heart: goe where it pleaseth thee: behold, [c] I am with thee as thine heart desireth.

8 Then sayd Ionathan, Behold, we goe ouer vnto those men, and will shew our selues vnto them.

9 [d] If they say on this wise to vs, Tarie vntill we come to you, then wee will stand still in our place, and not go vp to them.

10 But if they say, Come vp vnto vs, then wee will go vp: for * the Lord hath deliuered them into our hand: and this shall be a signe vnto vs.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims sayd, See the Ebrewes come out of the [e] holes wherein they had hid themselues.

12 And the men of the garison answered Ionathan, and his armour bearer, and sayd, Come vp to vs: for we will shew you a thing. Then Ionathan sayd vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon [f] his hands and vpon his feete, and his armour bearer after him: and *some* fell before Ionathan, and his armour bearer slew *others* after him.

14 So the [g] first slaughter which Ionathan and his armour bearer made, was about twenty men, as it were within halfan acre of land which two *oxen plow*.

15 And there was a feare in the hoste, *and* in the fielde, and among all the people: the garison also, and they that went out to spoyle were afraid themselues: and the earth [h] trembled: for it was *stricken* with feare by God.

16 ¶ Then the watchmen of Saul, in Gibeath of Beniamen sawe: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, beholde, Ionathan and his armour-bearer were not there.

18 And Saul sayde vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the Priest, the noyse that was in the hoste of the Philistims, spread farther abroade, and increased: therefore Saul sayd vnto the Priest, [i] Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * euery mans sword was against his fellow, *and* there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims before time, and were come with them into all parts of the host, euen they also turned to be with the [k] Israelites that were with Saul and Ionathan.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed *with hunger*: for Saul charged the people with an oath, saying, [l] Cursed be the man that eateth † food till night, that I may bee auenged of mine enemies: so none of the people tasted *any* sustenance.

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and behold the hony dropped, and no man mooued his hand to his mouth for the people feared the [m] oathe.

27 But Ionathan heard not when his father charged the people with the oath: wherefore hee put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his [n] eyes receiued sight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were || faint.

29 Then said Ionathan, My father hath [o] troubled the land: see now how mine eyes are made cleare, because I haue tasted a little of this hony.

30 How much more, if the people had eaten to day of the spoyle of their enemies which they found? for had there not beene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmas to Aijalon: and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheepe, and oxen, and calues, and slew them on the ground, and the people did eate them * with the blood.

33 Then men tolde Saul, saying, Beholde, the people sinne against the Lord, in that they eate with the blood. And hee said, Yee haue trespassed: [p] roule a great stone vnto me this day.

34 Againe Saul sayd, Goe abroade among the people, and bid them bring me euery man his oxe, and euery man his sheepe, and slay them here, and eat and sinne not against the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lorde, *and* that || was the first altar that hee made vnto the Lord.

36 ¶ And Saul sayd, Let vs goe downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they sayd, Doe whatsoeuer thou thinkest best. Then sayde the Priest, Let vs [q] draw neere

* *Chap.4.21.*

|| *Or, like a tooth.*

[b] To wit, the Philistims.
|| *Or, none can let the Lord.*
* *2.Chron.14.11.*

[c] I will follow thee whithersoeuer thou goest.

[d] This he spake by the spirit of prophesie, foreafmuch as he tryed God gaue him assurance of the victory.
* *1.Mac.4.30.*

[e] Thus they spake contemptuously and by diuision.

[f] That is, he crept vp, or went vp with all haste.

[g] The second was when they slew one another, and the third when the Israelites chased them.

[h] In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shall be against his enemies.

[i] Let the Ephod alone: for I haue no leisure now to aske counsell of God. Num.27.21.
* *Iudg.7.22.23.*
2.chron.20.23.

[k] Though before for feare of the Philistims they declared themselues as enemies to their brethren.

[l] Such was his hypocrisie and arrogancie, that hee thought to attribute to his policie that which God had giuen by the hand of Ionathan.
† *Ebr. bread.*

[m] That is, the punishment if they brake their othe.

[n] Which were dimme before for weariness and hunger.

[o] *Or weary.*
o By making this cruell law.

* *Leuit.7.26.and 19.26.deut.12.16.*

[p] That the blood of the beasts that shall be slaine may be poured out vpon it.

[q] *Or, at that stone began he to build an altar.*

[q] To take counsell of him.

neere hither vnto God.

37 So Saul asked of God, *saying*, Shall I goe down after the Philistims? wilt thou deliuer them into the hands of Israel? But hee answered him not at that time.

38 ¶ And Saul sayd, * All † ye chiefe of the people, come yee hither, and know, and see by whom this sinne is done this day.

39 For as the Lord liueth, which saueth Israel, though it be *done* by Ionathan my sonne, he shal die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be yee on the side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue [a] a perfect *lot*. And Ionathan and Saul were taken, but the people escaped.

42 And Saul said, Cast *lot* betweene mee and Ionathan my sonne, and Ionathan was taken.

43 Then Saul sayd to Ionathan, Tell me what thou hast done? And Ionathan told him, & sayd, I tasted a little hony with the end of the rod that was in mine hand, and loe I must die.

44 Againe Saul answered, God doe so & more also, vnlesse thou die the death, Ionathan.

45 And the people said vnto Saul, [f] Shall Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shal not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Ionathan that he died not.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom and against the Kings of Zobah, and against the Philistims: and whithersoeuer he went, hee || handled them as wicked men.

48 Hee gathered also an hoste, and smote [t] Amalek, and deliuered Israel out of the handes of them that spoyled them.

49 Now the sonnes of Saul were Ionathan, [u] and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the yonger was named [x] Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was [y] Abner the sonne of Ner, Sauls vncle.

51 And Kish *was* Sauls father: and Ner the father of Abner *was* the sonne of Abiel.

52 And there was sore warre against the Philistims all the dayes of Saul: and [z] whomsoeuer Saul saw to bee a strong man, and meete for the warre, he tooke him vnto him.

* *Iudg.* 10. 2. † *Ebr. corners.*

[a] Cause the lot to fall on him that hath broken the othe: but he doth not consider his presumption in commanding the same othe.

[f] The people thought it their duety to rescue him, who of ignorance had but broken a rash saw, and by whom they had receiued so great a benefit.

|| *Or, ouercame them.*

[t] As the Lord had commanded, Deut. 25. 17.

[u] Called also Abinadab, chap. 31. 2.

[x] Which was the wife of Dauid, chap. 18. 27.

[y] whom Ioab the captaine of Dauid slew, 2. Sam. 3. 27

[z] As Samuel had sore warned, chap. 8. 11.

CHAP. XV.

3 Saul is commanded to slay Amalek 9 Hee spareth Agag and the best things 19 Samuel reproueth him 28 Saul protesteth of the Lord and his kingdome giuen to another. 33 Samuel heweth Agag in peeces.

AFterward Samuel sayd vnto Saul, * The Lord sent me to anoint thee King ouer his people, ouer Israel: now therefore [a] obey the voyce of the words of the Lord.

2 Thus saith the Lord of hosts, I remember what Amalek did to Israel, * how they laid *wait* for them in the way, as they came vp from Egypt.

3 Now *therefore* goe, and smite Amalek, and destroy ye all that perteineth vnto them, and haue no compassion on them, but [b] slay both man and woman, both infant and suckling, both oxe and sheeps, both camel and asse.

4 And Saul assembled the people, || and numbred them in Telaim, two hundred thousand footmen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, || and set watch at the riuer.

6 And Saul sayd vnto the [c] Kenites, Goe, depart, *and* get you downe from among the Amalekites, lest I destroy you with them: for ye shewed [d] mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Hauilah, as thou commest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe and the oxen, and the fat beasts, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 It [e] repenteth mee that I haue made Saul king: for he is turned from me, and hath not preformed my commandements. And Samuel was moued, and cried vnto the Lord all night.

12 And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the [f] commandement of the Lord.

14 But Samuel sayd, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let me tel thee what the Lord hath sayd to me this night. And he sayd vnto him, Say on.

17 Then Samuel said, When thou wast [g] little in thine own sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee king ouer Israel.

18 And the Lord sent thee on a iourney, and sayde, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, I [h] haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe, and oxen, and the chiefest of the things which should haue beene destroyed, to offer vnto the Lord

* *Chap.* 9. 16.

[a] Because he hath preferred thee to this honour, thou art bound to obey him.

* *Exod.* 17. 14. *numb.* 24. 20.

[b] That this might be an example of Gods vengeance against them that deale cruelly with his people

|| *Or, knew their number by the lambes which they brought.*

|| *Or, fought in the valley.*

[c] Which were the posterity of Iethro Moses father in law.

[d] For Iethro came to visit them and gaue them good counsell, Exod. 18. 19.

[e] God in his eternall counsell neuer changeth nor repenteth, as verse 29. Though he seemeth to vse to repent when any thing goeth contrary to his temporall election.

[f] This is the nature of hypocrites to be impudent against the truth, to condemne others, and iustifie themselues.

[g] Meaning of base condition, as chap. 9. 21.

[h] He standeth most impudently in his owne defence both against God and his owne conscience.

Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? * behold, * to obey is better then sacrifice, and to hearken *vnto* *ter* then the fat of Rammes.

23 For i rebellion *is as* the sinne of witchcraft, and transgression is wickednes and idolatry. Because thou hast cast away the word of the Lord, therefore hee hath cast away thee from being King.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the Commaundement of the Lord, and thy wordes, because I feared the people, and obeyed their voice.

25 Now therefore I pray thee, take away my k sinne, and turne againe with mee, that I may worship the Lord.

26 But Samuel said vnto Saul, I wil not returne with thee: for thou hast cast away the word of the Lord, and the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himself to go away, he caught the lappe of his coat, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdome of Israel from thee this day, and hath giuen it to thy l neighbour, that is better then thou.

29 For indeed the m strength of Israel wil not lye nor repent: for he is not a man that he should repent.

30 Then hee said, I haue sinned: but honour mee, I pray thee, before the Elders of my people, and before Israel, and turne againe with mee, that I may worship the Lord thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring yee hither to mee Agag the king of the Amalekites: and Agag came vnto him ‖ pleasantly, and Agag said, Truely the n bitternesse of death is passed.

33 And Samuel said, * As thy sword hath made women childlesse, so shal thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to o Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to p see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord q repented that hee made Saul king ouer Israel.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoint Dauid. 7 God regardeth the heart. 13 The spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul seeketh for Dauid.

THe Lord then said vnto Samuel, How long wilt thou mourne for Saul, a seeing I haue cast him away from reigning ouer Israel? fill thine horne with oyle and come, I will send thee to Ishai the Bethlehemite: for I haue prouided me a king among his sonnes.

2 And Samuel said, How can I goe? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer † with thee, and say, I am come b to doe sacrifice to the Lord.

3 And call Ishai to the sacrifice, and I wil shew thee what thou shalt doe, and thou shalt anoint vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the Elders of the towne were c astonied at his comming, and said, Comest thou peaceably?

5 And hee answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your c lues, and come with me to the sacrifice. And hee sanctified Ishai and his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and said, Surely the Lords d Annointed is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for *God seeth* not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the * heart.

8 Then Ishai called Abinadab, and made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Ishai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Ishai made his seuen sonnes to come before Samuel, and Samuel said vnto Ishai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Ishai, † Are there no more children *but these?* And he said, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel said vnto Ishai, * Send and fet him: for we will not sit downe, till he be come hither.

12 And he sent, and brought him in: and hee was ruddy, and of a good countenance, and comely visage. And the Lord said, Arise *and* annoint him: for this is hee.

13 Then Samuel tooke the horne of oyle, and anointed him in the middes of his brethren. And the * Spirit o the Lord ‖ came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the spirit of the Lord departed from Saul, and an e euill spirit *sent* of the Lord, vexed him.

15 And Saul s seruants said vnto him, Beholde now, the euill spirit of God vexeth thee.

16 Let our Lord therefore command thy seruants *that are* before thee, to seeke a man that is a cunning player vpon the harpe: that when the euill spirit of God commeth vpon thee, hee may play with his hand, and thou mayest be eased.

17 Saul then said vnto his seruants, Prouide me a man I pray you, that can play well, and bring him to me.

18 Then answered one of his seruants, & said, Beholde, I haue seene a f sonne of Ishai, a Bethlehemite, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ishai, and said, Send mee Dauid thy sonne, which is with the sheepe.

20 And Ishai tooke an asse *laden* with bread, and a flagon of wine and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and ‖ stood before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let Dauid now remaine with mee: for hee hath found fauour in my sight.

23 And so when the *euill* spirit of God came vpon Saul, Dauid tooke an harpe and played with his

i God hateth nothing more then the disobedience of his Commandement, though the intent seeme neuer so good to man.

k This was not true repentance, but dissimulation, fearing the losse of his kingdome.

l That is, to Dauid.

m Meaning God, who maintaineth and preferreth his.

‖ Or in bonds.

n He suspected nothing lesse then death, or as some write, he pashed not for death.

* Exod. 17. 11. num. 14. 45.

o Where his house was.

p Though Saul came where Samuel was, Chap. 19. 22.

q As verse 11.

a Signifying that we ought not to shew our selues more pitifull then God, nor to lament them whom he casteth off.

† Eb. in thine hand.

b That is, to make a peace offering, which ought bee done though the Arke was not there.

c Fearing, least some grieuous crime had in committed, because the Prophet was not wont to come thither.

d Thinking that Eliab was ordained of God to be made king.

* 1. Chron. 28. 9. Iere. 11. 20. and 17. 10. and 20. 12. Psal. 7. 10.

† Eli. as the children vnsure.

* 2. Sam. 7. 8. Psal. 78. 71. and 89. 20.

* Ver. 7. 14. and 13. 20.

‖ Or prospered.

e The wicked spirits are at Gods commandement to execute his will against the wicked.

f Though Dauid was now anointed King by the Prophet, yet God would exercise him in sundry ordes before he had the vse of his kingdome.

‖ Or, serued him.

his hand, and Saul was g refreshed and was eased: for the euill spirit departed from him.

that his condemnation might bee the more euident, for his him.

g God would that Saul should receiue this benefite as at Dauid is hand cruel hate toward

CAHP. XVII.

1 *The Philistims make warre against Israel.* 10 *Goliath defieth Israel.* 17 *Dauid is sent to his brethren.* 34 *The strength and boldnesse of Dauid.* 47 *The Lord saueth not by sword nor speare.* 50 *Dauid killeth Goliath and the Philistims flee.*

NOw the Philistims gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoh and Azekah, || in the coast of Dammim.

2 And Saul, and the men of Israel assembled, and pitched in the valley || of Elah, and put themselues in battell aray to meet the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: a a valley *was* betweene them.

4 ¶ Then came a man betweene them a both out of the tents of the Philistims, named Goliath of Gath: his height *was* sixe cubites and an hand breadth.

5 And had an helmet of brasse vpon his head, and a || brigandine vpon him: and the weight of his brigandine *was* b fiue thousand b shekels of brasse.

6 And he had || boots of brasse vpon his legs, and a shield of brasse vpon his shoulders.

7 And the shaft of his speare *was* like a weauers beame: and his speare head *weyed* sixe hundreth shekels of yron: and one bearing a shielde went before him.

8 And he stood, and cried against the host of Israel, and said vnto them, Why are ye come to set your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and † kil me, then will we be your seruants: but if I ouercome him and kill him, then shall yee be our seruants, and serue vs.

10 Also the Philistim said, I defie the hoste of Israel this day: giue me a man, that we may fight || together.

11 When Saul and all Israel heard those words of the Philistim they were discouraged, and greatly afraid.

12 ¶ Now this Dauid *was* the * sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and || this man was taken for an old man in the dayes of Saul.

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battel *were* Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So Dauid was the least: and the three eldest went after Saul.

15 Dauid also c went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drew neere in the morning, and euening, and continued forty dayes.

17 And Ishai said vnto Dauid his son, d Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and run to the hoste to thy brethren.

18 Also carie these ten fresh cheeses vnto the captaine, and looke how thy brethren fare, and receiue their e pledge.

19 (Then Saul and they, and all the men of Israel *were* in the valley of Elah, fighting with the Philistims)

20 ¶ So Dauid rose vp earely in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commanded him, and came within the compasse of the hoste: and the hoste went out in aray, and shouted in the battell.

21 For Israel and the Philistims had put themselues in aray, armie against armie.

22 And Dauid left the things, which he bare, vnder the hands of the keeper of the † carriage, and ranne into the hoste: and came and asked his brethren † how they did.

23 And as he talked with them, behold, the man *that was* betweene the two *armies*, came vp, (whose name *was* Goliath the Philistim of Gath) out of the || armie of the Philistims, and spake f such words, and Dauid heard them.

24 And all the men of Israel when they sawe the man, ranne away from him, and were sore afraide.

25 For euery man of Israel said, Saw yee not this man that commeth vp? euen to reuile Israel is he come vp: and to him that killeth him, will the King giue great riches, and will giue him his * daughter, yea, and make his fathers house g free in Israel.

26 ¶ Then Dauid spake to the men that stood with him, and said, What shalbe done to the man that killeth this Philistim, and taketh away the h shame from Israel? for who is this vncircumcised Philistim, that he should reuile the hoste of the liuing God?

27 And the people answered him after this manner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and said, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wildernesse? I know thy pride and the malice of chine heart, that thou art come downe to see the battell.

29 Then Dauid said, What haue I now done? is there not a i cause?

30 And hee departed from him into the presence of another, and spake of the same manner, and the people answered him according to the former words.

31 ¶ And they that heard the wordes which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid said to Saul, Let no mans heart faile him, because of him: thy seruant will go, and fight with this Philistim.

33 And Saul said to Dauid, Thou art not k able to goe against this Philistim to fight with him: for thou art a boy, and hee is a man of war from his youth.

34 And Dauid answered vnto Saul, thy seruant kept his fathers sheepe, and there came a l lion, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against mee I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lion, and the beare: therfore this vncircumcised Philistim shal bee as one of them, seeing he hath railed on the hoste of the liuing God.

37 ¶ More-

a Betweene the two campes.

b Or, *coste of plate.* That is, 156. lib 4. ounces after half an ounce the shekel: and 600. shekels weight amounteth to 18. lib. 3. quarters.

c Or, *greaues.*

† Heb. *smite me.*

d Or, *bund to hand.*

* Chap. 16. 1.

e Or, *he was counted among theeis slaes bare office.*

† To serue Saul, as chap. 16. verse 19.

d Though Ishai meant one thing, yet Gods prouidence directed Dauid to another ende.

e If they haue laid any thing to gage for their necessity, redeeme it out.

† Heb. *vessels.*

† Heb. *of peace.*

a Or, *valley.*

f As are aboue rehearsed, verse 8. and 9.

* Iosh. 15. 16.

g From cares, and paiments.

h This dishonour that he doeth to Israel.

i For his fathers sending was a iust occasion, and also he felt himselfe inwardly moued by Gods Spirit.

k Here Satan proueth Dauids faith, by the infidelitie of Saul.

l Dauid by the experience that he hath had in time past of Gods help, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

37 ¶ Moreouer, Dauid said, The Lord deliuered mee out of the paw of the lion, and out of the paw of the beare, he will deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, [m] Goe, and the Lord bee with thee.

38 And Saul put his rayment vpon Dauid, and put a helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and ‖ began to go: for he neuer proued it. and Dauid said vnto Saul, I cannot goe with these: for I am not accustomed. Wherefore Dauid put them off him.

40 Then tooke he his [n] staffe in his hand, and chose him fiue smoothe stones out of a brooke, and put them in his shepheards bagge or scrippe, and his sling *was* in his hand, and hee drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto Dauid, and the man that bare the shielde *went* before him.

42 Now when the Philistim looked about and saw Dauid, hee disdained him: for hee was but yong, ruddy, and of a comely face.

43 And the Philistim sayd vnto Dauid, Am I a dog that thou commest to me with staues? And the Philistim [o] cursed Dauid by his gods.

44 And the Philistim sayd to Dauid, Come to me, and I wil giue thy flesh vnto the foules of the heauen, and vnto the beasts of the field.

45 Then sayd Dauid to the Philistim, Thou commest to mee with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hosts, the God of the hoste of Israel, whom thou hast railed vpon.

46 This [p] day shal the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeises of the host of the Philistims this day vnto the foules of the heauen, and to the beastes of the earth, that all the world may know that Israel hath a God,

47 And that all this assembly may know, that the Lord saueth not with sword nor with speare, (for the battell is the Lords) and hee will giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid [q] hasted and ranne to fight against the Philistim.

49 And Dauid put his hand in his bagge, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

50 So Dauid * ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slewe him, when Dauid had no sword in his hand.

51 Then Dauid ran, and stood vpon the Philistim, and tooke his sword, and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistims saw that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistims, vntill they came to the ‖ valley, and vnto the gates of Ekron: and the Philistims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoiled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his ‖ tent.

55 ¶ When Saul saw Dauid goe forth against the Philistim, hee said vnto Abner the captaine of his hoste, Abner, whose sonne is this yong man? And Abner answered, As thy soule liueth, O King, I cannot tell.

56 Then the king said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, Whose son art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Isha the Bethlehemite.

CHAP. XVIII.

1 The enmity of Ionathan and Dauid. 6 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 He proueth to him Merab to wife: but instead of him Michal. 27 Dauid deliuereth to Saul two hundred foreskinnes of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

AND when hee had made an ende of speaking vnto Saul, the [a] soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him as his owne soule.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Ionathan and Dauid made a couenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it to Dauid, and his garments, euen to his sword, and to his bow, and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, *and* behaued himselfe [b] wisely: so that Saul set him ouer the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 ¶ When they came againe, and Dauid returned from the slaughter of the [c] Philistim, the women came out of all cities of Israel singing and dancing to meete king Saul, with timbrels, with *instruments of* ioy, and with rebecks.

7 And the women ‖ sang by course in their play, and said, * Saul hath slaine his thousand, and Dauid his ten thousand.

8 Then sore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed *but* a thousand, and *what can he haue* more, saue the kingdome?

9 Wherefore Saul [d] had an eye on Dauid from that day forward.

10 ¶ And on the morrowe the euill spirit of God came vpon Saul, and hee [e] prophesied in the middes of the house: and Dauid played with his hand like as at other times, and there *was* a speare in Sauls hand.

11 And Saul tooke the speare, and said, I will smite Dauid *thorow* to the wall. But Dauid auoyded twise out of his presence.

12 And Saul was afraide of Dauid, because the Lord was with him, and was departed from Saul.

13 Therfore Saul put him from him, and made him a captaine ouer a thousand, and he went out and in before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord *was* with him.

15 Wherefore when Saul saw that he was very wise, he was afraid of him.

16 For all Israel and Iudah loued Dauid, because he went out and in before them.

m For by these examples he saw that the power of God was with him.

‖ Or, assayed.

n To the intent that by these weak meanes God might onely be knowen to be the authour of this victory.

o Heeswore by his gods, that he would destroy him.

p Dauid being assured both of his cause, and of his calling, prophesieth of the destruction of the Philistims.

q Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

*Eccles. 47.4. 1. Mac. 4.30.

‖ Or, Gai the citie.

‖ Or, house at Bethlehem.

a His affection was fully bent toward him.

b That is, he prospered in all his doings.

c To wit, Goliath

‖ Or, answered, playing. Chap. 21.11 and 29.5. Eccles. 47.6,7.

d Because he bare him enuy, and hatred.

e That is, spake as a man beside himselfe, for so the people abused this word when they could not vnderstand.

f Meaning, hee was captaine ouer the people.

17 ¶ Then Saul said to Dauid, Behold, mine eldest daughter Merab, her I will giue thee to wife: onely be a valiant sonne vnto me, and g fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

18 And Dauid answered Saul, What am I? and what is my life, *or* the family of my father in Israel, that I should be sonne in law to the king?

19 Howbeit when Merab Sauls daughter should haue bene giuen to Dauid, h she was giuen vnto Adriel a Meholathite to wife.

20 ¶ Then Michael Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therfore Saul said, I will giue him her, that she may be a i snare to him, and that the hand of the Philistims may bee against him. Wherefore Saul said to Dauid, thou shalt this day bee my sonne in law in the *one* of the twaine.

22 And Saul commanded his seruants, Speake with Dauid secretly & say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these words in the eares of Dauid. And Dauid said, k Seemeth it to you a light thing to be a Kings sonne in law, seeing that I am a poore man & of smal reputation?

24 And then Sauls seruants brought him word againe, saying, Such words spake Dauid.

25 And Saul said, This wise shall ye say to Dauid, The king desireth no dowrie, but an hundred foreskings of the Philistims, to bee auenged of the Kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid well, to be the l Kings sonne in law: and the dayes were not expired.

27 Afterward Dauid arose with his men, and went & slew of the Philistims two hundred men: and Dauid brought their foreskinnes, and m they gaue them wholly to the King that hee might be the Kings sonne in law: therefore Saul gaue him Michael his daughter to wife.

28 Then Saul sawe, and vnderstood that the Lord *was* with Dauid, & that Michael the daughter of Saul loued him.

29 Then Saul was more and more afraid n of Dauid, and Saul became alway Dauids enemie.

30 And when the Princes of the Philistims went forth, at their going forth o Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

CHAP. XIX.

2 Ionathan declareth to Dauid the wicked purpose of Saul. 11 Michael his wife saueth him. 18 Dauid commeth to Samuel. 23 The spirit of prophecie ommeth on Saul.

THen Saul spake to Ionathan his sonne, and to all his seruants, that they should a kill Dauid: but Ionathan Sauls sonne had a great fauour to Dauid.

2 And Ionathan told Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret *place*, and hide thy selfe.

3 And I will goe out and stand by my father in the field where thou b art, and will commune with my father of thee, and I will see what *hee saith*, and will tell thee.

4 ¶ And Ionathan spake good of Dauid vnto Saul his father, & said vnto him, Let not the King sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For he p did put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voice of Ionathan, and Saul c sware, As the Lord liueth, hee shall not die.

7 So Ionathan called Dauid, and Ionathan shewed him all those words, & Ionathan brought Dauid to Saul, and hee was in his presence as in times past.

8 ¶ Againe the warre began, and Dauid went out & fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as he sate in his house hauing his speare in his hand, and Dauid d played with his hand.

10 And Saul intended to smite Dauid to the wall with a speare, but hee turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal e let Dauid downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow stuffed with goats *haire* vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, he said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to mee in the f bed, that I may slay him.

16 And when the messengers were come in, behold, an image *was* in the bed, with a pillow of goats *haire* vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that he is escape? And Michal answered Saul, He said vnto me, Let me go, or else I will kill thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in g Naioth.

19 But one tolde Saul, saying, Behold, Dauid *is* at Naioth in Ramah.

20 And Saul sent messengers to take Dauid: and when they saw a company of Prophets, prophesying, and Samuel standing h as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also i prophesied.

21 And when it was told Saul, hee sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went hee himselfe to Ramah, & came to a great well that is in Sechu, and he asked, and said, Where are Samuel and Dauid? and one said, Behold, *they be* at Naioth in Ramah.

23 And hee k went thither, *even* to Naioth in Ramah, and the Spirit of God came vpon him also, and hee went prophecying vntill hee came to Naioth in Ramah.

24 And

g Fight against them that warre against Gods people.

h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2.Sam.21.6.

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

k Meaning, that he was not able to endowe his wife with riches.

l Because hee thought himselfe able to compasse the kings request.

m Meaning, Dauid and his souldiers.

n To be deprived of his kingdome.

o That is, Dauid had better successe against the Philistims then Sauls men.

a Before Saul sought Dauids life secretly, but now his hypocrisie burseth forth to open cruelties.

b That I may giue thee warning what to doe.

p Ebr. he put his soule in his hand. 1 Sam.12 3. chap 28 21. psal.119. 109.

c Whatsoever he pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the euill spirit, as Chap.16,23.

e Thus God mooued both the sonne and daughter of this tyrant to fauour Dauid against their father.

f Behold how the tyrants to accomplish their rage, neither regarde one or friendship, God not man.

g Naioth was a schoole where the word of God was studied, neere to Ramah.

h Being their chiefe instructer.

i Changed their minds and prayised God.

k With a minde to persecute them.

l His kingly apparell.
m He humbled himselfe as other did.
* *Chap.10.11.*

24 And he stript of his l clothes, and he prophesied also before Samuel, and fell m downe naked all that day and all that night: therefore they say, * Is Saul also among the Prophets?

CHAP. XX.

1 Ionathan confesseth Dauid. 3 They renew their league. 35 Saul would haue killed Ionathan. 38 Ionathan admeth, as Dauid, by three arrowes of his fathers sute.

AND Dauid a fled from Naioth in Ramah, and came and said before Ionathan, What haue I done? what b mine iniquitie? and what sinne haue I committed before thy father, that hee seeketh my life?

a For Saul was stayed, and prophesied a day and a night, by Gods prouidence, that Dauid might haue time to escape.

2 And hee said vnto him, God forbid, thou shalt not die: behold, my father will doe nothing great nor small, but he will † shew it me: and why should my father hide this thing from me? hee will not doe it.

† Heb. shewele it in thine eeares.

3 And Dauid sware againe, and said, Thy father knoweth that I haue found grace in thine eyes: therefore hee thinketh, Ionathan shall not know it, lest he be sory: but indeede, as the Lord liueth, and as thy soule liueth, there is but a b step betweene me and death.

b I am in great danger of death.

4 Then sayd Ionathan vnto Dauid, Whatsoeuer thy soule † requireth, that I will doe vnto thee.

† Heb. saith.

5 And Dauid said vnto Ionathan, Behold, to morrow is the c first day of the moneth, and I should sit with the king at meat: but let me goe, that I may hide my selfe in the fieldes vnto the third day at euen.

c At what time there should be a solemne sacrifice. Num.28.11. to the which they added peace-offerings and feasts.
d Reade Chap. 20.18.

6 If thy father make mention of me, then say, Dauid asked leaue d of me, that hee might goe to Beth-lehem to his owne citie: for there is a e yerely sacrifice for all that family.

7 And if hee say thus, It is well, thy seruant shall haue peace: but if he be angry, be sure that wickednesse is concluded of him.

8 So shalt thou shew mercy vnto thy seruant: * for thou hast ioyned thy seruant into a couenant of the Lord with thee, and if there be in me iniquitie, slay thou me: for why shouldest thou bring me to thy father?

* *Chap.18.3. and 23.18.*

9 ¶ And Ionathan answered, God keepe that from thee: for if I knew that wickednesse were f concluded of my father to come vpon thee, would not I tell it thee?

e That he were fully determined.
f If thy father do fauour me.

10 Then said Dauid to Ionathan, Who g shall tell me? how *shall I know* if thy father answere thee cruelly?

11 And Ionathan said to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Ionathan said to Dauid, O Lord God of Israel, when I haue groped my fathers mind to morrow at this time, *or* within this three dayes, and if it be well with Dauid, and I then send not vnto thee, and shew it thee,

13 The Lord g do so and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will shew thee also, and send thee away, that thou mayest goe in peace: and the Lord be with thee as he hath beene with my father.

g The Lord punish me most grieuously.

14 Likewise *I require* not whiles I liue: *for I doubt not* but thou wilt shew me the mercie of the Lord, h *that I die not.*

h I know that if thou wert now preferred to the kingdome, thou wouldest not destroy me, but shew thy selfe friendly to my posterity.

15 But *I require* that thou cut not off thy mercy from mine house for euer, no, not when the Lord hath destroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the house of Dauid, *saying*, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan sware vnto Dauid, because he loued him, (for hee loued him as his owne soule)

18 Then said Ionathan to him, To morrow is the first day of the moneth: and thou shalt bee i looked for, for thy place shall be empty.

i Or, mentioned.

19 Therefore thou shalt hide thy selfe three dayes, *then* thou shalt goe downe quickly and come to the place where thou didst hide thy selfe, when this matter was in hand, and shalt remaine by the stone k Ezel.

k Heb. of the way, because it serued as a signe to shew the way to them that passed by.

20 And I will shoot three arrowes on the side thereof, as though I shot at a marke.

21 And after I will send a boy, *saying*, Goe, seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it l is well with thee, and no hurt, *as* the Lord liueth.

l Heb. peace.

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the m Lord hath sent thee away.

m The Lord is the author of thy departure.

23 As touching the thing which thou and I haue spoken of, behold, the Lord *be* between thee and me for euer.

24 ¶ So Dauid hid himselfe in the field: and when the first day of the moneth came, the king sate to eate meat.

25 And the king sate, as at other times, vpon his seate, euen vpon his seate by the wall: and Ionathan arose, and Abner sate by Sauls side, but Dauids place was empty.

26 And Saul said nothing that day: for hee thought, Some thing hath befallen him, though he were n cleane, *or else* because he was not purified.

n Yet he might haue some busnesse to let him.

27 But on the morrow which was the second day of the moneth, Dauids place was empty again: and Saul said vnto Ionathan his sonne, Wherefore commeth not o the sonne of Ishai to meate, neither yesterday nor to day?

o Thus he speaketh contemptuously of Dauid.

28 And Ionathan answered vnto Saul, Dauid required of me, *that he might goe* to Beth-lehem.

29 For he said, Let me goe, I pray thee: for our family *offereth* p a sacrifice in the city, and my brother hath sent for mee: therefore now, if I haue found fauour in thine eyes, let me go, I pray thee, and see my q brethren: this is the cause that hee commeth not vnto the Kings table.

p That is, a peace offering.
q Meaning all his kinsfolke.

30 Then was Saul angry with Ionathan, and said vnto him, Thou r sonne of the wicked rebellious woman, doe not I know that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion *and* shame of thy mother?

r Thou arrant contrary vnto me as thy mother is.

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be stablished, nor thy kingdome: wherefore now send and fet him vnto me, for he s shall surely die.

† Heb. sonne of death.

32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shall he t die? what hath he done?

t Or, were too great a tyrant, to put one to death and not to shew the cause why.

33 And Saul cast a speare at him to hit him, whereby Ionathan knew that it was determined of his father to slay Dauid.

34 ¶ So Ionathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sory for Dauid, *and* because his father had reuiled him.

35 On the next morning therefore Iona-

q For this was the third day, as it was agreed vpon, ver. 5.

r By these words he admonished Dauid what hee ought to doe.

† Hebr. instruments.

s It seemeth that he had shot on the North side of the stone, left the boy should haue espied Dauid.

t Which oth he called in the eight verse, the couenant of the Lord.

a Where the arke then was to aske counsell of the Lord.

b These infirmities that we see in the Saints of God, teach vs that none hath his iustice in himselfe but receiueth it of Gods mercie.

* Exod. 25. 30. Leuit 24. 5. Matth. 12. 3, 4.

c If they haue not companied with their wiues.

d That is, their bodies.

e Shall be more careful to keepe his vessell holy, when he shall haue eaten of this holy food?

f Tarying to worship before the Arke.

‖ Or, master of them that kept Sauls asses.

than went out into the field, q at the time appointed with Dauid, and a little boy with him.

36 And he said vnto his boy, Run now, seeke the arrowes which I shoot: and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Ionathan had shot, Ionathan cryed after the boy, and said, Is not the arrow beyond thee?

38 And Ionathan cryed after the boy, r Make speede, haste *and* stand not still: and Ionathans boy gathered vp the arrowes, and came to his master,

39 But the boy knew nothing: only Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his † bow & arrowes vnto the boy that was with him, and said vnto him, Goe carry them into the citie.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was toward the s South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

42 Therefore Ionathan said to Dauid, Goe in peace: that which we haue t sworne both of vs in the Name of the Lord, saying, The Lord bee betweene me and thee, and betweene my seede and betweene thy seede, *let it stand* for euer.

43 And hee arose and departed, and Ionathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He geeteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to king Achish, 13 and there faineth himselfe mad.

THen came Dauid to a Nob to Ahimelech the Priest, and Ahimelech was astonished at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid said to Ahimelech the Priest, The b king hath commanded me a certaine thing, and hath said vnto me, Let no man know whereabout I send thee, and what I haue commanded thee: and I haue appointed my seruants to such *and* such places.

3 Now therefore, if thou hast ought vnder thine hand, giue mee fiue *cakes of* bread, or what commeth to hand.

4 And the Priest answered Dauid, and sayd, There is no common bread vnder mine hand, but here is * hallowed bread, if the young men haue kept themselues, at least from c women.

5 Dauid then answered the Priest, and said vnto him, Certainely women haue beene separate from vs these two or three dayes since I came out: and the d vessels of the young men were holy, though the way were profane, and how much more then shall *euery one* e be sanctified this day in the vessell?

6 So the Priest gaue him hallowed *bread*: for there was no bread there, saue the shewbread that was taken from before the Lord, to put hot bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul f abiding before the Lord, named Doeg the Edomite, the ‖ chiefest of Sauls herdmen)

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine harnesse with me, because the king s businesse required haste.

9 And the Priest said, The sword o Goliath the Philistim, whom thou sleweest in the * valley of Elah, behold, it is wrapt in the cloth behind the g Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: and Dauid said, There is none to that, giue it me.

10 And Dauid arose and fledde the same day from h the presence of Saul, and went to Achish the king of Gath.

11 And the seruants o Achish said vnto him, Is not this Dauid the * king of the land? did they not sing vnto him in dances, saying, * Saul hath slaine his thousand, and Dauid his ten thousand?

12 And Dauid † considered these words, and was sore afraid of Achish the king of Gath.

13 And he changed his behaiour before them, and fained himselfe mad in their hands, i scrabled on the doores o the gate, and let his spettle fall downe vpon his beard.

14 Then said Achish vnto his seruants, Loe, ye see the man is beside himselfe, wherefore haue yee brought him to me?

15 Haue I neede of madde men, that ye haue brought this fellow to play the madde man in my presence? k shall he come into mine house?

CHAP. XXII.

1 Dauid hideth himselfe in a caue. 2 Many that were in trouble, came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

DAuid therefore departed thence, and saued himselfe in the caue a of Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all those that were vexed in minde, and hee was their ‖ prince, and there were with him about foure hundred men.

3 ¶ And Dauid went thence to Mizpeh in b Moab, and said vnto the king of Moab, I pray thee let my father and my mother come *and abide* with you, till I know what God will doe for mee.

4 And he c brought them before the king of Moab, and they dwelt with him all the while that Dauid was in the d hold.

5 And the Prophet Gad said vnto Dauid, Abide not in the hold, *but* depart and goe into the land of Iudah. Then Dauid departed and came into the forest of Hareth.

6 ¶ And Saul heard that Dauid was e discouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

7 And Saul said vnto his seruants that stood about him, Heare now, ye sons f of Iemini, will the sonne of Ishai giue euery one of you fields and vineyards? will hee make you all captaines ouer thousands, and captaines ouer hundreds:

8 That all ye haue conspired against me, and there s none that telleth mee that my sonne hath made a couenant with the sonne of Ishai? and there is none of you that is sory for mee, or sheweth mee, that my g sonne hath stirred vp my seruant to lie in waite against mee, as *appeareth* this day.

9 ¶ Then answered Doeg the Edomite, (who was

* Chap. 17. 2.

g Behind that place where the high Priests garment lay.

h That is, out of Sauls dominion.

* Chap. 17. 9.
* Chap. 18. 7 and 29. 5 eccle 47. 6.

† Hebr. put these words in his heart.

i By making marks and toyes.

k Is he meet to be in a kings house?

a Which was in the tribe of Iudah, and neere to Beth-lehem.

‖ Or, captaine.

b For there was another so called in Iudah.

c For he feared the rage of Saul against his house.

d That is, in Mizpeh, which was a strong holde.

e That a great bruit went on him.

f Yea that are of my tribe and lineage.

g Hereby hee would perswade them that this conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his master.

was appointed ouer the seruants of Saul) and said, I saw the sonne of Ishai, when he came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him, and gaue him victuals, and hee gaue him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, *o*[illegible], *h* the Priests that were in Nob: and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul saide vnto him, Why haue yee conspired against me, thou and the sonne of Ishai, in that thou hast giuen him victuall, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lye in waite as appeareth this day?

14 ¶ And Ahimelech answered the King, and said, Who is so faithful among all thy seruants as Dauid, *being* also the Kings sonne in law, and goeth at thy commandement, and is honourable in thine house?

15 *i* Haue I not at this day first begun to aske counsell of God for him? bee it farre from me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou and all thy fathers house.

17 And the King said vnto the ‖ footmen that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with Dauid, and because they knew when he fled, and shewed it not to me. But the seruants of the King *k* would not moue their hands to fall vpon the Priests of the Lord.

18 Then the King said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew that same day foure score and fiue persons that did weare a linnen Ephod.

19 Also Nob the citie of the Priests smote hee with the edge of the sword, both man and woman, both childe and suckling, both oxe and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name *was* Abiathar) escaped and fled after Dauid.

21 And Abiathar shewed Dauid, that Saul had slaine the Lords Priests.

22 And Dauid said vnto Abiathar, I knew it the same day, when Doeg the Edomite *was* there, that he would tell Saul. I am the cause *of the death* of all the persons of thy fathers house.

23 Abide thou with me, *and* feare not: for ‖ he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

h Which were the remnant of the house of Eli, whose house God threatned to punish.

i Haue I not at other times also, when he had great affaires, consulted with the Lord for him.

‖ *Or, footmen.*

k For they knew that they ought not to obey the wicked commandement of the King in slaying the innocents.

l This was Gods prouidence, who according to his promise preserued some of the house of Eli, Chap. 2. 33.

‖ *Or, he that seeth thy life, shall take mine also.*

CHAP. XXIII.

1 Dauid chaseth the Philistimes from Keilah. 12 Dauid departeth from Keilah, and remaineth in the wilderness of Ziph. 16 Ionathan comforteth Dauid. 28 Saul enterprise is broken in pursuing Dauid.

THen they told Dauid, saying, Beholde, the Philistims fight against *a* Keilah, and spoile the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered Dauid, Goe and smite the Philistims and saue Keilah.

3 And Dauids men said vnto him, See, wee be afraide here in *b* Iudah, how much more if wee come to Keilah against the hoste of the Philistims?

4 Then Dauid asked counsell of the Lord again. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech * fled to Dauid to Keilah, he brought an *c* Ephod † with him)

7 ¶ And it was told Saul that Dauid was come to Keilah, and Saul said, God hath deliuered him into mine hand: for hee is shut in, seeing hee is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischeefe against him, said to Abiathar the Priest, *d* Bring the Ephod.

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer mee vp into his hand? and will Saul come downe as thy seruant hath heard? O Lord God of Israel I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 Then said Dauid, Will the ‖ lords of Keilah deliuer mee vp and the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about six hundreth, arose and departed out of Keilah, and went ‖ whither they could. And it was told Saul, that Dauid was fled from Keilah, and he left off his iourney.

14 And Dauid abode in the wildernesse in ‖ holds, and remained in a mountaine in the wildernes of Ziph. And Saul sought him euery day, but God *e* deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid *was* in the wildernesse of Ziph in the wood.

16 ¶ And Ionathan Sauls sonne arose and went to Dauid into the wood, and comforted † him in God,

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, *f* and thou shalt be * King ouer Israel, and I shalbe next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holds, in the wood in the hill of Hachilah, which is on the right side ‖ of Iesimon?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part *shall be* to deliuer him into the Kings hands.

21 Then Saul said, *g* Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare yet better: know and see his place where he *haunteth, and* who

b That is, in the midses of Iudah, much more when we come to the borders against our enemies.

* *Chap. 22. 20.*

c By Gods prouidence this was preserued and kept with Dauid the true King.

† *Heb. in his hand.*

d To consult with the Lord by Vrim and Thummim.

‖ *Or, gouernours.*

‖ *Or, to and fro, as being no certaine place to goe to.*

‖ *Or, strong places.*

e No power nor policie can preuaile against Gods children, but when he appointeth the time.

† *Heb. his hand.*

f Ionathan assureth Dauid, that God will accomplish his promise, and that it is Saul that seeketh against his owne conscience.

‖ *Or, of the wilderness.*

g The Lord recompense this friendship.

† *Heb. prouide yet better.*

h *Or, foot hath beene.*

who hath seene him there: for it is said to me, Hee is subtile, and craftie.

23 See therefore and know all the secret places where he hideth himselfe, and come ye againe to me with the certaintie, and I will go with you: and if hee be in the [h] land, I will search him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wildernesse of Maon, in the plaine on the right hand of Iesh imon.

25 Saul also and his men went to seeke him, and they told Dauid: wherefore he came downe vnto a rocke, and abode in the wildernesse of [i] Maon. And when Saul heard that, he followed after Dauid in the wildernesse of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a [k] messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Therefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, [l] Sela-hammahlekoth.

h In your country of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah, Iosh. 15 55.

k Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the Lions mouth.

l That is, the stone of diuision, because there they diuided themselues one from another.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He consents to Dauid to sweare vnto him to be fauourable to his.

AND Dauid went thence, and dwelt in [a] holds at En-gedi.

2 When Saul was returned from the Philistims, they told him, saying, Behold, Dauid [a] in the wildernes of [b] Enged.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes *among* the wilde goats.

4 And he came to the sheepcoats by the way where there was a caue, and Saul went in † to doe his easement: and Dauid and his men sate in the † inward parts of the caue.

5 And the men of Dauid said vnto him, See, the day is [c] come, whereof the Lord saide vnto thee, Behold, I will deliuer thine enemie into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lap of Sauls garment priuily.

6 And afterward Dauid [d] was touched in his heart, because he had cut off the lap which was on Sauls *garment*.

7 And he said vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So Dauid ouercame his seruants with these words, & suffered them not to arise against Saul: so Saul rose vp out of the caue and went away.

9 ¶ Dauid also arose afterward, and went out of the caue, and cried after Saul, saying, O my lord the King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himselfe.

10 And Dauid said to Saul, [e] Wherefore giueest thou an eare to mens words, that say, Behold, Dauid seeketh euill against thee?

11 Behold, this day, thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the caue, and some bade me kill thee, but I had compassion on thee, and said, I will not lay mine hand on my master: for hee is the Lords Anoynted.

12 Moreouer my father, behold: behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euil nor wickednesse in mee, neither haue I sinned against thee, yet thou huntest after my soule, to take it.

13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the ‖ olde Prouerbe saith, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the King of Israel come out? after whom doest thou pursue? after a dead dog, *and* after a flea?

16 The Lord therefore be iudge, and iudge betweene thee and me, and see, and pleade my cause, and † deliuer me out of thine hand.

17 When Dauid had made an end of speaking these words to Saul, Saul said, [f] Is this thy voice, my sonne Dauid? and Saul lift vp his voice, and wept,

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with mee: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall find his enemie, and let him depart † free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I [g] know that thou shalt be King, and that the Kingdome of Israel shall be stablished in thine hand.

22 Sweare now therfore vnto me by the Lord, that thou wilt not destroy my seed after me, and that thou wilt not abolish my Name out of my fathers house.

23 So Dauid sware vnto Saul, and Saul went home: but Dauid and his men went vp vnto the hold.

2 That is in strong places, which were defenced by Nature.

b A city of Iudah, Iosh. 15.62.

† Ebr. to couer his feet.

† Ebr. in the sides.

c Here we see how ready we are to harden Gods promises, if the occasion serue neuer so little.

d For seeing it was his owne priuate cause, herein edibat he had touched his enemie.

e Contrary to the false report of them that said, Dauid was Sauls enemie, he proueth it neither to be his friend.

‖ Or, the Prouerbe of an auncient man.

† Ebr. iudge.

f Though he was a most cruel enemie to Dauid, yet by his great gentlenesse his conscience compelled him to yeeld.

† Ebr. a good way.

g Though this tyrant saw and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

CHAP. XXV.

1 Samuel dieth. 3. Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ayinoam Dauids wiues. 44 Michal is giuen to Phalti.

THen * Samuel died, and all Israel assembled, and mourned for him, and buried him in his [a] owne house at Ramah. And Dauid arose, and went downe to the wildernesse of Paran.

2 Now in [b] Maon *was* a man, who had his possession in Carmel, and the man was exceeding mightie, and had three thousand sheepe, and a thousand goats: and he was shearing his sheepe in Carmel.

3 The name also of the man *was* Nabal, and the name of his wife Abigail, and she was a woman of singular wisdome, and beautifull, but the man *was* churlish, and euil conditioned, and was of the family of Caleb.

4 And Dauid heard in the wildernesse, that Nabal did sheare his sheepe.

5 Therefore Dauid sent ten yong men, and Dauid said vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aske him in my name † how he doeth.

6 And thus shal ye say † for salutation, Both thou, and thine house, and all that thou hast, be in peace, wealth and prosperitie.

* Chap. 28.3. Eccles. 46.13, 20.

a That is, among his owne kinred.

b Maon and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galile.

† Ebr. of peace.

c Some reade, for mayest thou liue in prosperitie the next yeere, both thou, &c.

† Ebr. for life.

7 Behold, I haue heard, that thou hast shearers: now thy shepherds were with vs, and we did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Aske thy seruants, and they will shewe thee. Wherefore let these young men finde fauour in thine eyes: (for wee come in a good season) giue I pray thee, whatsoeuer [d] commeth to thine hand vnto thy seruants, and to thy sonne Dauid.

9 ¶ And when Dauids yong men came, they told Nabal all those words in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and sayde, Who is Dauid? and who is the sonne of Ishai? there bee many seruants now a dayes, that breake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my sheaters, and giue it vnto men, whom I know not whence they be?

12 ¶ So Dauids seruants turned their way, and went againe, and came, and told him all those things.

13 And Dauid sayd vnto his men, Gird euery man his sword *about him*. And they girded euery man his sword: Dauid also gi ded his sword. And about foure hundred men went vp after Dauid, and two hundred abode by the [†] carriage.

14 Now one of the seruants tolde Abigail Nabals wife, saying, Behold, Dauid sent messengers out of the wildernesse, to salute our master, and he [†] railed on them.

15 Notwithstanding, the men were very good [f] vnto vs, and we had no displeasure neither missed we any thing as long as wee were conuersant with them, when we were in the fields.

16 They were as a wal vnto vs both by night and by day, all the while we were with them keeping sheepe.

17 Now therefore take heede, and see what thou shalt doe: for euill [†] will surely come vpon our master, and vpon all his familie: for he is so wicked, that a man cannot speake to him.

18 ¶ Then Abigail made haste, and tooke two hundred cakes, and two bottels of wine, and fiue sheep ready dressed, and fiue measures of parched corne, and an hundred [‖] traules of raisins, and two hundred of figs, and laded them on asses.

19 Then she sayd vnto her seruants, Go yee before mee: behold, I will come after you: yet shee told [g] not her husband Nabal.

20 And as shee rode on her asse, shee came downe by a secret place of the mountaine, and beholde, Dauid and his men came downe against her, and shee met them.

21 And Dauid saide, Indeed I haue kept all in vaine that this fellow had in the wildernesse, so that nothing was missed of all that perteined vnto him: for he hath requited me euill for good.

22 So and more also doe God vnto the enemies of Dauid: *for* surely I will not leaue of all that he hath, by the dawning of the day, *any* that [h] pisseth against the wall.

23 And when Abigail saw Dauid, shee hasted and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the ground,

24 And fell at his feete, and sayde, Oh, my lord, I *haue committed* the iniquitie, and I pray thee, let thine handmaide speake [†] to thee, and heare thou the words of thine handmaide.

25 Let mee my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is hee: [‖] Nabal is his name, and folly is with him: but I thine handmaide sawe not the young men of my lord whom thou sentest.

26 Now therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hath withholden thee from comming to *shed* blood, and that thine hand should *not* saue thee) so now thine enemies shall be as Nabal, and they that intend to doe my lord euill.

27 And now, this [i] blessing which thine handmaid hath brought vnto my lord, let it bee giuen vnto the yong men that follow my lord.

28 I pray thee, forgiue the trespasse of thine handmaide: for the Lord will make my lord a [k] sure house, because my lord fighteth the battels of the Lord, and none euill hath beene found in thee in all thy life.

29 Yet [l] a man hath risen vp to persecute thee, and to seek thy soule, but the soule of my lord shall bee bound in the [m] bundle of life with the Lord thy God: and the soule of thine enemies shall God cast out as out of the middle of a sling.

30 And when the Lord shal haue done to my lord all the good that he hath promised thee, and shall haue made thee ruler ouer Israel,

31 Then shall it be no griefe vnto thee, nor offence of mind vnto my lord, that hee hath not shed blood causlesse, nor that my lord hath [n] *not* preserued himselfe: and when the Lord shall haue dealt well with my lord, remember thine handmaide.

32 Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete mee.

33 And blessed be thy counsell, and blessed be thou which hast kept me this day from comming to *shed* blood, [o] and that mine hand hath *not* saued mee.

34 For indeede, as the Lord God of Israel liueth, [p] who hath kept mee backe from hurting thee, except thou haddest hasted and met mee, surely there had not beene left vnto Nabal by the dawning of the day, *any* that pisseth against the wall.

35 Then Dauid receiued of her hand that which she had brought him, and sayd to her, Goe vp in peace to thine house: behold, I haue heard thy voyce, and haue [†] granted thy petition.

36 ¶ So Abigail came to Nabal, and behold, hee made a feast in his house, like the feast of a king, and Nabals heart was merrie within him, for hee was very drunken: wherefore shee tolde him [q] nothing, neither lesse nor more, vntill the morning arose.

37 Then in the morning, when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like [r] a stone.

38 And about ten dayes after, the Lord smote Nabal, that he died.

39 ¶ Now when Dauid heard that Nabal was dead, he said, Blessed be the Lord, that hath [‖] iudged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euil: for the Lord hath recompensed the wickednesse of Nabal vpon his owne head. Also Dauid sent to commune with Abigail, to [†] take her to his wife.

40 And when the seruants of Dauid were come to

[d] Whatsoeuer thou hast ready for vs.

[e] Thus the conetous wretches in stead of relieuing the necessity of Gods children, vie to reuile their persons, and condemne their cause.

[†] Ebr. vessell.

[†] Ebr. drone them away.

[f] When we kept our sheepe in the wildernesse of Paran.

[†] Ebr. is accomplished.

[†] Ebr bread.

[‖] Or, clusters.

[g] Because shee knew his crooked nature, that hee would rather haue perished, then consented to her enterprise.

[h] Meaning by this proverbe, that he would destroy both small and great.

[†] Ebr. in thine eares.

[i] That is, that thou should not be reuenged of thine enemie.

[†] Or present.

[†] Ebr. walke as the sheepe.

[k] Confirme his kingdome to his posterite.

[l] Ebr. from thy dayes.

[m] To wit, Saul. God shall preserue thee long in his seruice, and destroy thine enemies.

[n] That he hath not auenged himselfe, which things would haue tormented his conscience.

[o] Reade verse 26.

[p] He attributeth it to the Lords mercie and not to himselfe that he was stayed.

[†] Ebr receiued thy face.

[q] For he had no heart either to consider, or to giue thankes for this great benefit of deliuerance.

[r] For feare of the great danger.

[‖] Or, reuenged.

[†] For he had experience of her great godlinesse, wisedome and humilitie.

to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.
41 And she arose, and bowed her selfe on her face to the earth, and sayd, Behold, let thine handmaide be a seruant to wash the feet of the seruants of my Lord.
42 And Abigail hasted, and arose, and rode vpon an asse, and her fiue maides † followed her, and she went after the messengers of Dauid, and was his wife.
43 Dauid also tooke Ahinoam of Iezreel, and they were both his wiues.
44 Now Saul had given [k] Michal his daughter, Dauids wife, to Phalti the sonne of Laish, which was of [l] Gallim.

† Ebr. went at her feete.

[k] Iosh.15.56.

[l] Which was a place bordering on the countrey of the Moabites.

CHAP. XXVI.

1 Dauid mad iscorne at Saul by the Ziphims. 12 Dauid taketh away Saul speare, and a pot of water that stood at his head. 21 Saul confesseth his sinne.

AGaine the Ziphims came vnto Saul to Gibeah, saying, [a] Doeth not Dauid hide himselfe ‖ in the hill of Hachilah before ‖ Ieshimon?
2 Then Saule arose, and went downe to the wildernes of Ziph, hauing three thousand [a] chosen men of Israel with him, for to seeke Dauid in the wildernesse of Ziph.
3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Now Dauid abode in the wildernesse, and hee saw that Saul came after him into the wildernesse.
4 (For Dauid had sent out spies, and vnderstood that Saul was come ‖ in very deed)
5 Then Dauid arose, and came to the place where Saul had pitched, and *when* Dauid beheld the place where Saul lay, and [b] Abner the sonne of Ner which was his cheife captaine, (for Saul lay in the fort, and the people pitched round about him)
6 Then spake Dauid, and sayd to Ahimelech the Hittite, and to Abishai the sonne of Zeruiah, brother to [c] Ioab, saying, Who will goe downe with me to Saul to the host? Then Abishai sayde, I will goe downe with thee.
7 So Dauid and Abishai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his ‖ head: and Abner and the people lay round about him.
8 ¶ Then sayd Abishai to Dauid, God hath closed thine enemie into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I wil not smite him [d] againe.
9 And Dauid said to Abishai, Destroy him not, for who can lay his hand [e] on the Lords anoynted, and be guiltlesse?
10 Moreouer Dauid sayd, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.
11 The Lord keepe me from laying mine hand vpon the Lords anoynted: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.
12 So Dauid tooke the speare and the pot of water from Sauls head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for † the Lord had sent a dead sleepe vpon them.
13 Then Dauid went into the other side, and stood on the top of an hil afarre off, a great space being betweene them.

* Chap 23.19.

‖ Or, in Gibeah.

‖ Or, in the wildernes.

[a] That is, of the most skilful and valiant souldiers.

‖ Or, a certaine place.

* Chap. 14.50. and 17.55.

[b] Who was a stranger, and not an Israelite.

[c] Who afterward was Dauids chiefe captaine.

‖ Or, bolster.

[d] Meaning, hee would make him sure at one stroke.

[e] To wit, in his owne priuate cause: for Iehu slew two kings at Gods appointment, 2 Kings.9.24.

† Ebr. the heauie sleepe of the Lord was fallen vpon them.

14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying, † Heerest thou not, Abner? Then Abner answered and sayd, Who art thou that cryest to the king?
15 ¶ And Dauid said to Abner, Art not thou a [f] man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the folke in to destroy the king thy lord.
16 This is not well done of thee: as the Lord liueth, ye are ‖ worthie to die, because yee haue not kept your master the Lords anoynted: and now see where the kings speare is, and the pot of water that was at his head.
17 And Saul knew Dauids voyce, and sayd, Is this thy voice, [g] my sonne Dauid? and Dauid sayd, It is my voyce, my lord, O king.
18 And he said, Wherfore doeth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?
19 Now therfore, I beseech thee, let my lord the king heare the words of his seruant. If the Lord haue stirred thee vp against mee, [h] let him smell the sauour of a sacrifice: but if the children of men *haue done it*, cursed bee they before the Lord: for they haue cast mee out this day from abiding in the inheritance of the Lord, saying, Go, serue [i] other gods.
20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.
21 Then said Saul, I haue sinned: come again, my sonne Dauid: for I will doe thee no more harme, because my soule was [k] precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.
22 Then Dauid answered, and sayd, Behold the kings speare, let one of the yong men come ouer and fet it.
23 And let the Lord reward euery man according to his [l] righteousnesse and faithfulnesse: for the Lord had deliuered thee into *mine* handes this day, but I would not lay mine hand vpon the Lords anoynted.
24 And behold, like as thy life was much set by this day in mine eyes: so let my life bee set by in the eyes of the Lord, that hee may deliuer mee out of all tribulation.
25 Then Saul sayd to Dauid, Blessed art thou, my sonne Dauid: for thou shalt doe great things, and also preuaile. So Dauid went his way, and Saul returned to his [m] place.

† Ebr. answered.

[f] Esteemed most valiant, and meete to saue the king.

‖ Ebr. sonnes of death.

[g] Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.

[h] Let his anger toward vs be pacified by a sacrifice.

[i] As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

[k] Because thou paiedst my life this day.

[l] Thus he protesteth his innocencie toward Saul, not defending his iustice in the sight of God, in whose presence none is righteous Psal. 143 and 130.3.

[m] To Gibeah of Beniamin.

CHAP. XXVII.

1 Dauid fleeth to Achish king of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceiued by Dauid.

AND Dauid said in his heart, I shall now [a] perish one day by the hand of Saul: is it not better for mee that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of mee to seeke mee any more in all the coasts of Israel, and *so* escape out of his hand?
2 Dauid therefore arose, and he, and the fiue hundred men that were with him, went vnto Achish the sonne of Maoch king of Gath.
3 And Dauid [b] dwelt with Achish at Gath, he, and his men, euery man with his houshold, Dauid

[a] Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.

[b] Thus God by his prouidence changeth the enemies hearts, and maketh them to fauour his in their necessitie.

Dauid with his two wiues, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid said vnto Achish, If I haue now found grace in thine eyes, [e] let them giue mee a place in some other citie of the countrey, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 ¶ And [†] the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and inuaded the [e] Geshurites,, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, *from the way*, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, and left neither man nor woman aliue, and tooke sheep and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayd, || Where haue yee benn a rouing this day: and Dauid answered, Against the South of Iudah, and against the South of the [e] Ierahmeelites, and against the South of the Kenites.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath, saying, Lest they should tell on vs, and say, So did Dauid, and so *will be* his maner all the while that hee dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, || Hee hath made his people of Israel vtterly to abhorre him: therefore he shall be my seruant for euer.

CHAP. XXVIII

a Dauid hath the chiefe charge promised about Achish 8 Saul consulteth with a witch, and she causeth him to speake with Samuel, 18 Who declareth his ruine.

NOw at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to Dauid, [a] Beware, thou shalt goe out with me to the battell, thou and thy men.

2 And Dauid said to Achish, Surely thou shalt know what thy seruant can doe. And Achish said to Dauid, Surely I will make thee keeper of mine head for euer.

3 (* Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his own citie: and Saul had [b] put away the sorcerers, and the Soothsayers out of the land.)

4 Then the Philistims assembled themselues, and came and pitched in Shunem: and Saul assembled all Israel and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, he was afrayd, & his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by [c] Vrim, nor yet by Prophets.

7 ¶ Then said Saul vnto his seruants, Seeke mee a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul [d] changed himselfe, and put on other raiment, and hee went, and two men with him, and they came to the woman by night, and hee said, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him vp whom I shall name vnto thee.

9 And the woman said vnto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then seekest thou to take mee in a snare, to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no || harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And hee answered, Bring mee vp [e] Samuel.

12 And when the woman sawe Samuel, shee cried with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceiued mee? for thou art Saul.

13 And the king sayd vnto her, Be not afraid: for what sawest thou? And the woman sayd vnto Saul, I saw || gods ascending vp out of the earth.

14 Then he said vnto her, What fashion is hee of? And shee answered, An old man commeth vp lapped in a mantel: and Saul knew that it was [f] Samuel, and he inclined his face to the ground, and bowed himselfe.

15 ¶ And Samuel sayd to Saul, Why hast thou disquieted mee, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither [†] by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee, what I shall doe.

16 Then sayd Samuel, Wherefore then doest thou aske of mee, seeing the Lord is gone from thee, and is thine enemie?

17 Euen the Lord hath done to him, as hee spake [g] by mine || hand: for the Lord will rent the kingdom out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreouer the Lord will deliuer Israel with thee into the hands of the Philistims: [h] and to morrow shalt thou and thy sonnes bee with mee, and the Lord shall giue the hoste of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was [i] sore afraid because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and said vnto him, Lo, thine handmaide hath obeyed thy voyce, and I [k] haue put my soule in thine hand and haue obeyed thy words which thou sayedst vnto me.

22 Now therefore, I pray thee hearken thou also vnto the voyce of thine handmaide, and let mee set a morsell of bread before thee that thou mayest eate and get thee strength, and goe on thy iourney.

23 But he refused, and said, I will not eate: but his seruants and the woman together compelled him, and he obeyed their voice: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and shee hasted, and killed it, and tooke floure and kneaded it, and baked of it vnleauened bread.

25 Then

a Let thine officers appoint me a place.

† Heb. the number of the dayes.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

|| Or, against whom.

e Which were a family of the tribe of Iudah, 2.Chron.2.9.

|| Or, he doth sturdy abhorre his people.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmity, he durst not denie him.

* Chap.25.1.

b According to the commandement of God, Exod.22.18. deut.18.10,11.

c Meaning, the high Priest, Exod.28.30

d He seeketh not to God in his miserie, but vsed by Satan to vnlawfull meanes, which in his conscience he condemneth.

e He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath no power ouer them.

|| Or, an excellent person.

f To his imagination, albeit it was Satan who so blind his eies, tooke vpon him the forme of Samuel, as he can doe of an Angel of light. 2.Cor.11.14.

† Or, by the hands of Prophets.

g That is, to Dauid. Chap.15.28.

|| Or, ministery.

h Yee shall bee dead, chap.31.6.

i The wicked, when they heare Gods iudgements tremble and despaire, but cannot seeke for mercie by repentance.

k I haue ventured my life,

Because it required haste.

25 Then she brought them before Saul, and before his seruants: and when they had eaten, they stoode vp, and went away the same night.

CHAP. XXIX.

The princes of the Philistims can e Dauid to be sent backe from the battell against Israel, because they distrusted him.

SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched || by the fountaine, which is in Izreel.

2 And the || Princes of the Philistims went foorth by hundreds and thousands: but Dauid and his men came behind with Achish.

3 Then sayd the princes of the Philistims. What *are* these Ebrewes *here?* And Achish sayd vnto the princes of the Philistims, Is not this Dauid the seruant of Saul § king of Israel, who hath been with me these dayes, [b] or these yeeres, and I haue found nothing in him, since he † dwelt with me vnto this day?

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims sayd vnto him, * Send this fellow backe that hee may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, least that in the battel he be an aduersary to vs: for wherewith should hee obtaine the fauour of his master? should it not bee with the [c] heads of these men?

5 Is not this Dauid, of whom they sang in dances, saying, * Saul slew his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast beene vpright and good in my sight, when thou [d] wentest out and in with me in the hoste, neither haue I found euill with thee, since thou camest to me vnto this day, but † the princes doe not fauour thee.

7 Wherefore now returne and goe in peace, that thou displease not the princes of the Philistims.

8 ¶ And Dauid sayd vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue beene with thee vnto this day, that I may [e] not goe and fight against the enemies of my Lord the King?

9 Achish then answered, and said to Dauid, I know thou pleasest me as the Angel of God: but the princes of the Philistims haue sayd, Let him not goe vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy [f] masters seruants that are come with thee: and when ye be vp early, assoone as ye haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord, and pursuing his enemies recouereth the prey. 24 He deuideth it equally. 26 And sendeth part to his friends.

BVt when Dauid and his men were come to Ziklag [a] the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had [b] smitten Ziklag and burnt it with fire.

2 And had taken the women that were therein, prisoners, both small and great, *and* slew not a man, but caried them away, and went their waies.

3 ¶ So Dauid and his men came to the citie, and behold, it was burnt with fire, & their [c] wiues and their sonnes and their daughters were taken prisoners.

4 Then Dauid and the people that were with him, lift vp their voyces and wept, vnti l they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorrow: for the people [d] intended to stone him, because the hearts of all the people were vexed, euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 ¶ And Dauid said vnto Abiathar the Priest Ahimelechs sonne, I pray thee, bring mee the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lord, saying, Shall I follow after this company? shall I ouertake them? And he answered him, Follow: for thou shalt surely ouertake them, and [e] recouer all.

9 ¶ So Dauid and the sixe hundred men that were with him, went, and came to the riuer Besor, where a part of them abode:

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being too weary to goe ouer the riuer Besor)

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him [f] bread, and hee did eate, and they gaue him water to drinke.

12 Also they gaue him a few figges, and two clusters of raisins: and when hee had eaten, his spirit came againe to him: for hee had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And Dauid sayd vnto him, To whome belongest thou? and whence art thou? And hee sayd, I am a yong man of Egypt, and seruant to an Amalekite, and my master left me three dayes agoe because I fell sicke.

14 We roued vpon the South of Chereth, and vpon the *coast* belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid sayd vnto him, Canst thou bring me to this company? And he said, [g] Sweare vnto me by God, that thou wilt neither kill mee, nor deliuer me into the hands of my master, and I will bring thee to this company.

16 ¶ And when hee had brought him thither, behold, they lay scattered abroad vpon all the earth, [h] eating and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight euen vnto the euening [i] of the next morrow, so that there escaped not a man of them, saue foure hundreth yong men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid recued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 Dauid

g 9 *or, in A'n.*
h *Or, capiuines.*

a According to their bands, or cnsigues.

b Meaning a long time, that is, foure moneths and certaine dayes, Chap. 27. 7.
† *Ebr. Sell, as Gen. 23. 18.*
* *1. Chron. 12. 19.*

c Would not Saul receiue him to fauour if he could betray vs?
† *Chap. 18. 7.*
and *21. 11.*

d That is, wast conuersant with me.

† *Ebr. thou art not good in the eyes of the princes.*

e This dissimulation cannot be excused: for it griued him to goe against the people of God.

f With them that fled vnto thee from Saul.

a After that hee departed from Achish.
b That is, destroyed the citie.

c For these onely remained in the citie when the men were gone to warre.

d Thus we see, that in troubles and aduersities we doe not consider Gods prouidence, but like raging beasts forget both our owne duety, and contemne Gods appointment, out of vs.

e Though God seeme o leaue vs for a time, yet if we trust in him we shall be forced and comforted.

f God by his prouidence both prouided for the necessity of this poore stranger, and made him a guide to Dauid to accomplish his enterprise.

g For oths were in all ages had in most reuerence in a mong the heathen.

h The wicked in their pompe and pleasures consider not the iudgment of God which is then at hand to inuite them.

i Some reade, and vnto the morrow of the two euenings: that is, three dayes.

20 Dauid also tooke all the sheepe, and the oxen, *and* they drawe them before his cattel, and said, This is Dauids [k] prey.

21 ¶ And Dauid came to the two hundreth men that were too weary for to follow Dauid: whom they had made also to abide at the riuer Besor: and they came to meet Dauid, and to meet the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will wee giue them none of the prey that wee haue recouered, saue to euery man his [l] wife and his children: therefore let them cary them away and depart.

23 Then said Dauid, Yee shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preserued vs, and deliuered the company that came against vs, into our hands.

24 For who will obey you in this matter? but as his part *is* that goeth downe to the battell, so *shall* his part *be*, that tareth by the stuffe: they shall part alike.

25 [m] So from that day forward hee made it a statute and a Law in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, hee sent of the prey vnto the Elders of Iudah, and to his friends, saying, See, *there is* a blessing for you of the spoile of the enemies of the Lord.

27 He sent to them of Bethel, and to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and [n] to all the places where Dauid and his men had haunted.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Vnder these are comprehended the cattell and goods which appertained to euery man.

m Some referre these words to Dauid, that the alledged an old custome and Law, as if it were written. It is both now and hath bene euer.

n Shewing himselfe mindfull of their benefits towards him.

CAHP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his body, which was hanged on the wall.

NOw * the Philistims fought against Israel, and the men of Israel fledde away from the Philistims, and they fell downe ‖ wounded in mount Gilboa.

2 And the Philistims preassed sore vpon Saul and his sonnes, and slew Ionathan, and Abinadab, and Malchishua Sauls sonnes.

3 And when the battell went sore against Saul, the archers and bowmen † hit him, and hee was sore ‖ wounded of the archers.

4 Then sayd Saul vnto his armour bearer, [a] Draw out thy sword, and thrust mee through therewith, lest the vncircumcised come and thrust me through and mocke me: but his armour bearer would not, for he was sore afraide. Therefore Saul tooke a sword and fell vpon it.

5 And when his armour bearer saw that Saul was dead, he fell likewise vpon his sword and died with him.

6 So Saul died and his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the [b] valley, and they of the other side [c] Iorden saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

8 ¶ And on the morrow when the Philistims were come to spoile them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should [d] publish it in the temple of their idoles, and among the people.

10 And they laid vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of [e] Iabesh-Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his sonnes, from the wall of Beth-shan, and came to Iabesh, and * burnt them there,

13 And tooke their bones and * buried them vnder a tree at Iabesh, and [f] fasted seuen dayes.

* 2. Chron. 10. 1.

‖ Or, slaine.

† Heb. found him.

‖ Or, afraid.

a So wee see that his cruell life hath a desperate end: as is commonly seene in them that persecute the children of God.

b Neere to Gilboa.

c The tribes of Reuben and Gad, and half the tribe of Manasseh.

d In token of victory and triumph.

e Whom he had deliuered from their enemies. Chap. 11. 11.

* Iere. 34. 5.

* 2. Sam. 2. 4.

f According to the custome of mourners.

THE SECOND BOOKE of Samuel.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, because they containe the conception, nativitie and the whole course of his life, and also the lines and actes of two Kings, to wit, of Saul and Dauid whom he anointed and consecrated Kings by the ordinance of God. And as the first booke contemneth those things, which God brought to passe among the people vnder the gouernement of Samuel and Saul: so this second booke declareth the noble actes of Dauid, after the death of Saul, whenhee began to reigne, vnto the ende of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which hee sustained both within his house and without: what horrible and dangerous insurrections, vproares, and treasons were wrought against him, partly by false counsellers, fained friends and flatterers, and partly by some of his owne children and people: and how by Gods assistance hee ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scriptures setteth forth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, aswell in his owne person, as in his members but at length he ouercometh all his enemies, and giueth his Church victory against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP.

CHAP. I.

4 *It was told Dauid of Saul's death.* 15 *Hee causeth them to bee slaine that brought the tidings.* 19 *Hee lamenteth the death of Saul and Ionathan.*

AFter the death of Saul, when Dauid was returned frō the *slaughter of the Amalekites, and had bene two dayes in Ziklag,

2 Behold, a man came the thirde day out of the hoste from Saul with his [a] clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeysance.

3 Then Dauid said vnto him, Whence commest thou? And he said vnto him, Out of the host of Israel I am escaped.

4 And Dauid said vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowne, and dead, and also Saul and Ionathan his sonne are dead.

5 And Dauid saide vnto the yong man that told it him, How knowest thou that Saul and Ionathan his sonne be dead?

6 Then the yong man that told him, answered, [b] As I came to mount Gilboa, behold, Saul leaned vpon his speare, and loe, the charets and ‖ horsemen followed hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an [c] Amalekite.

9 Then said he vnto mee, I pray thee † come vpon me, and slay me: for anguish is come vpon me, because my [d] life is yet whole in me.

10 So † I came vpon him, and slew him, and because I was sure that hee could not liue, after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid tooke hold on his clothes, * and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ¶ [c] Afterward Dauid sayd vnto the yong man that told it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid said vnto him, * How wast thou not afraide, to put foorth thine hand to destroy the Anointed of the Lord?

15 Then Dauid called one of his yong men, and sayd, Goe neere, and fall vpon him. And hee smote him that he died.

16 Then said Dauid vnto him, [f] Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anointed.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne.

18 (Also he bade them teach the children of Iudah to [g] shoote, as it is written in the booke of * ‖ Iasher)

19 O noble Israel, [h] hee is slaine vpon thy hie places: how are the mighty ouerthrown!

20 * Tell it not in Gath, nor publish it in the streetes of Ashkelon, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumph.

21 Ye mountaines of Gilboa, vpon you *be* neither dew nor raine, nor [i] *be there* fields of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though hee had not bene anoynted with oyle.

22 The bow of Ionathan neuer turned backe, neither did the sword of Saul returne empty from the blood of the slaine, and from the fat of the mightie.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not [k] diuided: they were swifter then eagles, they were stronger then lyons.

24 Ye daughters of Israel, weepe for Saul, which clothed you in skarlet, [l] with pleasures, & hanged ornaments of gold vpon your apparell.

25 How were the mighty slaine in the mids of the battell! O Ionathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Ionathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of [m] women: how are the mighty ouerthrowen, and the weapons of warre destroyed.

CHAP. II.

4 *Dauid is annointed King in Hebron.* 9 *Abner maketh Ish-bosheth king ouer Israel.* 15 *The battell of the seruants of Dauid and Ishbosheth.* 32 *The burialls of Abner.*

After this, Dauid [a] asked counsel of the Lord, saying, Shall I go vp into any of the cities of Iudah? And the Lord said vnto him, goe vp. And Dauid said, Whither shall I goe? He then answered vnto [b] Hebron.

2 So Dauid went vp thither, and his two wiues also, Ahinoam the Iizreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with [c] him, every man with his houshold, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anointed Dauid King ouer the house of Iudah. And they told Dauid, saying, * that the men of Iabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and sayde vnto them, Blessed are ye of the Lord, that ye haue shewed such kindnesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shew mercie and [d] trueth vnto you: and I wil recompence you this benefite, because ye haue done this thing.

7 Therefore now let your hands bee strong, and bee you valiant: albeit your master Saul bee dead, yet neuertheless the house of Iudah hath anointed me [e] King ouer them.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him king ouer Gilead, and ouer the Ashurites, and ouer Iizreel, and ouer Ephraim, and ouer Benjamin, and ouer [f] all Israel.

10 Ish-bosheth Sauls sonne was fourtie yeere old when hee began to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, *was* seuen yeere and six moneths.)

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-bosheth the sonne of Saul went out

*1.Sam.30.17.

a Seeming to lament the ouerthrow of the people of Israel.

b As I fled in the chase.

‖ Or captaines.

c He was an Amalekite borne, but renounced his countrey, and joyned with the Israelites.

† Heb. stand vpon me.

d I am sorie because I am yet aliue.

† Ebr. I stood vpon him.

* Chap.3.31. and 13.31.

e After the lamentation, he examined him againe.

* Psal.105.15.

f Thou art iustly punished for thy fault.

g That they might be able to match their enemies the Philistims in that art.

* Iosh.10.13

‖ Or, righteous.

h Meaning Saul.

* Micah 1.10.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

k They died both together in Gilboa.

l As rich garments and costly iewels.

m Either toward their husbands, or their children.

a By the meanes of the Priest, as 1.Sam.23.2. and 2.Sam.5.19.

b Which citie was also called Kiriath-arba, Iosh.14.15.

c In the time of his persecution.

* 1.Sam.31.13.

d According to his promise, which is to recompense them that are merciful.

e So that you shall not want a Captaine and a defender.

f Ouer the eleuen tribes.

g After this time was expired, he reigned ouer all the countrey 33. yeeres, Chap.5.5.

out of Mahanaim to Gibeon.
13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.
14 Then Abner said to Ioab, Let the young men now arise, and [h] play before vs. And Ioab said, Let them arise.
15 Then there arose and went ouer twelue of Beniamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid,
16 And euery one caught his [i] fellow by the head, and *thrust* his sword in his fellowes side, so they fell downe together: wherefore the place was called || Helkath-hazzurim, which is in Gibeon.
17 And the battell was exceeding sore that same day: for Abner and the men of Israel [k] fell before the seruants of Dauid.
18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foot as a wilde roe.
19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.
20 Then Abner looked behind him, and sayd, Art thou Asahel? and he answered, Yea.
21 Then Abner said, Turne thee either to the right hand or to the left, & take one of the yong men, and take thee his || weapons: but Asahel would not depart from him,
22 And Abner said to Asahel, Depart from mee: [l] wherefore should I smite thee to the ground? how then should I be able to holde vp my face to Ioab thy brother?
23 And when hee would not depart, Abner with the hinder ende of the speare smote him vnder the [m] fift *rib*, that the speare came out behind him: and hee fell downe there, and died in his place. And as many as came to the place where Asahel fell downe and died, stood still.
24 Ioab also and Abishai pursued after Abner: and the sunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wildernesse of Gibeon.
25 And the children of Beniamin gathered themselues together after Abner, and were on an heape, and stood on the top of an hill.
26 Then Abner called to Ioab, and said, Shall the [n] sword deuoure for euer? knowest thou not, that it will be bitternesse in the latter end? how long then shall it bee, or thou bid the people returne from following their brethren?
27 And Ioab said, As God liueth, If thou haddest not [o] spoken, surely euen in the morning the people had departed euery one backe from his brother.
28 ¶ So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.
29 And Abner and his men walked all that night through the || plaine, and went ouer Iorden, and past through all Bithron till they came || to Mahanaim.
30 Ioab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruants nineteene men, and Asahel.
31 But the seruants of Dauid had smitten of Beniamin, and of Abners men, *so that* three [p] hundreth and threescore men died.
32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Bethlehem: and Ioab and his men went all night, and *when they came* to Hebron, the day arose.

h Let vs see how they can handle their weapons.
i Meaning, his aduersarie.
|| *Or, the field of strong men.*
k After that these foure and twentie were slaine.
l Why doest thou prouoke me to kill thee?
m Some read, in those parts, where as the liuely parts lie: as the heart, the lungs, the liuer, the milt, and the gall.
n Shall we not make an end of murthering?
o If thou hadst not prouoked them to battell, as verse 14.
|| *Or, wildernesse.*
|| *Or, to the sunne.*

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

THere was then [a] long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.
2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite:
3 And his second, *was* [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maachah the daughter of Talmai the king of Geshur,
4 And the fourth, Adoniiah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital,
5 And the sixt Ithream by Eglah Dauids wife: these were borne to Dauid in [c] Hebron.
6 ¶ Now while there was warre between the house of Saul & the house of Dauid, Abner made all his power for the house of Saul.
7 And Saul had a concubine named Rizpah, the daughter of Aiiah. And *Ish-bosheth* sayde to Abner, Wherefore hast thou gone in to my fathers concubine?
8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a [d] dogges head, which against Iudah do shew mercy this day vnto the house of Saul thy father, to his brethren, and to his neigbours, & haue not deliuered thee into the hand of Dauid, that thou chargest mee this day with a fault concerning this woman?
9 [e] So doe God to Abner, and more also, except, as the Lord hath sworne to Dauid, euen so I doe to him,
10 To remoue the kingdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.
11 And hee durst no more answere to Abner: for he feared him.
12 ¶ Then Abner sent messengers to Dauid || on his behalfe, saying, Whose is the land? who should *also* say, Make couenant with me, and behold, mine hand *shall be* with thee, to bring all Israel vnto thee.
13 Who sayd, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Sauls daughter when thou commest to seeme.
14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I maried for * an hundreth foreskins of the Philistims.
15 And Ish-bosheth sent, and tooke her from her husband * Phaltiel the sonne of Laish.
16 And her husband went with her, and came weeping behind her vnto Bahurim: then said Abner vnto him, Goe, *and* returne. So he returned.
17 ¶ And Abner had [f] communication with the Elders of Israel, saying, Ye sought for Dauid in.

a That is, without intermission enduring two yeeres, which was the whole reigne of Ish-bosheth.
b Who is called also Daniel, 1. Chro. 3. 1.
c Within seuen yeeres and sixe moneths.
d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?
e Wee see how the wicked cannot abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednesse.
|| *Or, secretly.*
* 1. Sam. 18. 25, 27.
* 1. Sam. 25. 44.
f Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

p Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

in times past, that he might be your King.

18 Now then do it: for the Lord spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake † to Beniamin, and afterward Abner went to speake with Dauid in Hebron, *concerning* all that Israel was content with, and the whole [a] house of Beniamin.

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner said vnto Dauid, I will rise vp, and goe gather all Israel vnto my lord the king, that they may make a couenant with thee, *and* that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went ‖ in peace.

22 ¶ And behold, the seruants of Dauid and Ioab came [b] from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace)

23 When Ioab and all the hoste that was with him were come, men told Ioab, saying, Abner the sonne of Ner came to the King, and hee hath sent him away, and he is gone in peace.

24 Then Ioab came to the King, and sayde, [i] What hast thou done? behold, Abner came vnto thee, why hast thou sent him away, and hee is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to know thy outgoing and in-going, and to know all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, hee sent messengers after Abner, which brought him againe from the well of Siriah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the gate to speake with him ‖ peaceably, and smote him vnder the fift *ribbe*, that hee died, for the blood of * Asahel his brother.

28 ¶ And when afterward it came to Dauids eare, he sayd, I and my kingdome are [k] guiltlesse before the Lord for euer, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doth fall on the sword, or that lacketh bread.

30 (So Ioab and [l] Abishai his brother slewe Abner, because he had slaine their brother Asahel at Gibeon in battell)

31 And Dauid said to Ioab, and to all the people that were with him, Rent your clothes and put on sackecloth, and mourne [m] before Abner: and King Dauid himselfe followed the beere.

32 And when they had buried Abner in Hebron, the king lift vp his voice, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and said, Died Abner [n] as a foole dieth?

34 Thine hands were not bound, nor thy feet tied in fetters of brasse: *but* as a man falleth before wicked men, *so* diddest thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause Dauid eate [o] meate while it was yet day, but Dauid sware, saying, So doe God to mee and more also, if I taste bread or ought else till the sunne be downe.

36 And all the people knew it, and it [p] pleased them: as whatsoeuer the king did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the kings deed that Abner the sonne of Ner was slaine.

38 And the king said vnto his seruants, Know yee not that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and *newly* anointed King: and these men the sonnes of Zeruiah be too ‖ hard for me: the Lord reward the doer of euill according to his wickednesse.

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth his sonne of Saul. 12 Dauid commandeth them to be slaine.

AND when Sauls [a] sonne heard that Abner was dead in Hebron, then his handes were [b] feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab, the sonnes of Rimmon, a Beerothite of the children of Beniamin, (for [c] Beeroth was reckoned to Beniamin,

3 Because the Beerothites [d] fled to Gittaim, and sojourned there, vnto this day)

4 And Ionathan Sauls sonne had a sonne, that was lame on his feete: he was fiue yeres old when the tidings came of Saul and Ionathan out of Israel: then his nurse tooke him, and fledde away. And as she made haste to flee, the childe fell and began to halt, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone)

6 And behold, Rechab and Baanah his brother came into the middes of the house, *as* they [e] would haue wheat, and they [f] smote him vnder the fift *rib*, and fled.

7 For when they came into the house, hee slept on his bed in his bedchamber, & they smote him, and slew him, and beheaded him, and tooke his head, and gat them away through the ‖ plaine all the night.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and said to the king, Behold the head of Ish-bosheth Sauls sonne thine enemie, who sought after thy life: and the Lord hath auenged my lord the king this day of Saul, and of his seede.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie.

10 When one * tolde mee, and sayd that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How [g] much more when wicked men haue slaine a righteous person in his owne house, *and* vpon

† *Elu, in the eares of Beniamin.*

[a] Who challenged the kingdom, because of their father Saul.

‖ *Or, without harme.*

[b] From warre against the Philistims.

[i] Here appeareth the malicious mind of Ioab, who would haue had the king to slay Abner for his priuate grudge.

* *1. King. 2. 5.*

‖ *Or, secretly.*

* *Chap. 2. 23.*

[k] The Lord knoweth that I did not consent to his death.

[l] Abishai is said to slay him with Ioab, because he consented to the murther,

[m] Meaning, before the corps.

[n] He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.

[o] According to their custome, which was to banket at burials.

[p] It is expedient sometime not onely to conceiue inward sorrowe, but also that it may appeare to others, to the intent that they may be satisfied.

‖ *Or, Israel.*

[a] That is, Ishbosheth.

[b] Meaning, that he was discouraged.

[c] This citie Beeroth was in the tribe of Beniamin, Iosh. 18. 25.

[d] After the death of Saul, for feare of the Philistims.

[e] They disguised themselues as merchants, which came to buy wheate.

[f] There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and fauour.

‖ *Or, wilderness.*

* *Chap. 1. 15.*

[g] For as much as neither the example of him that slew Saul, nor duety to their master, nor the innocency of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishment.

vpon his bed? shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commanded his yong men, and they slew them, and cut off their handes and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of * Abner in Hebron.

*Chap.3.32.

CHAP. V.

3 Dauid is made king ouer all Israel. 7 He taketh the fort of Zion. 19 He asketh counsell of the Lord, 20 And ouercommeth the Philistims twise.

THen * came all the tribes of Israel to Dauid vnto Hebron, and said thus, Behold, wee are thy [a] bones and thy flesh.

2 And in time past when Saul was our king, thou leddest Israel in and out: and the Lord hath said to thee, * Thou shalt feede my people Israel, and thou shalt be a captaine ouer Israel.

3 So all the Elders of Israel came to the King to Hebron: and King Dauid made a couenant with them in Hebron [b] before the Lord: and they anointed Dauid king ouer Israel.

4 ¶ Dauid *was* thirtie yeere old when he began to reigne: *and* he reigned fortie yeere.

5 In Hebron hee reigned ouer Iudah * seuen yeere, and sixe moneths: and in Ierusalem hee reigned thirtie and three yeres ouer all Israel and Iudah.

6 ¶ The king also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the [c] blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had said the same day, Whosoeuer smiteth the Iebusites, and getteth vp to the gutters, and *smiteth* the lame and blinde which Dauids soule hateth, *I will preferre him*: *therefore they said, The blind and the lame shal not [d] come into that house.

9 So Dauid dwelt in that fort, and called it the citie of Dauid, and Dauid built round about it, from [e] Millo, and inward.

10 And Dauid prospered and grewe: for the Lord God of hosts *was* with him.

11 ¶ Hiram also king of † Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built Dauid an house.

12 Then Dauid knew that the Lord had stablished him king ouer Israel, and that he had exalted his kingdome for his people Israels sake.

13 * And Dauid tooke him moe * concubines, and wiues out of Ierusalem, after hee was come from Hebron, and moe sonnes and daughters were borne to Dauid.

14 * And these be the names of the sonnes that were borne vnto him in Ierusalem, Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elishua, and Nepheg, and Iaphia.

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ But when the Philistims heard, that they had anoynted Dauid king ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philistims came, and spread themselues in the valley of Rephaim.

19 Then Dauid [f] asked counsell of the Lord, saying, Shall I go vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Goe vp: for I will doubtlesse deliuer the Philistims into thine hands.

20 ¶ * Then Dauid came to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before me, as waters bee diuided asunder: therefore hee called the name of that place, || Baal perazim.

21 And there they left their images, and Dauid and his men * burnt them.

22 Againe the Philistims came vp, and spread themselues in the valley of [g] Rephaim.

23 And when Dauid asked counsell of the Lord, hee answered, Thou shalt not goe vp, *but* turne about behinde them, and come vpon them ouer against the mulbery trees.

24 And when thou heaest the noyse of one going in the tops of the mulbery trees, then remoue: for then shall the Lord go out before thee, to smite the hoste of the Philistims.

25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to [h] Gazer.

*1 Chron.11.1.

a We are of thy kinred, and most neere ioyned vnto thee.

* Psal.78.71.

b That is, taking the Lord to witnesse: for the Arke was as yet in Abinadabs house.

† Chap.6.11.

c The children of God called idoles blind and lame guides: therefore the Iebusites meant that they should prouе that their gods were neither blind nor lame.

* 1.Chron.11.6.

d The idoles should enter no more into that place.

e He built from the owne house round about to his owne house, 1 Chron 11.8.

† Ebr. Zor.

* 1.Chron.3.9.

* 1.Chron.3.5.

* 1.Chron 14.8. and 11.16.

f By Abiathar the Priest.

* Isa.28.21.

g Or, the plaine of giants.

* 1.Chron.14.12.

g Meaning the valley of giants, which Dauid called Baal perazim, because of his victory.

h Which was in the tribe of Benjamin, but the Philistims did possesse it.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzzah is stricken, and dieth. 14 Dauid danceth before it, 16 And is therefore despised of his wife Michal.

AGaine Dauid gathered together all the || chosen men of Israel, *euen* thirtie thousand.

2 * And Dauid arose, and went with all the people that were with him from [a] Baale of Iudah, to bring vp from thence the Arke of God, who'e Name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a new cart, & brought it out of the house of Abinadab, that was in [b] Gibeah. And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeah, Ahio went before the Arke,

5 And Dauid and all the house of Israel [c] played before the Lord on al *instruments* made of firre, and on harpes, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

7 And the Lord was very wroth with Vzzah, and God [d] smote him in the same place for his fault, and there he died by the Arke of God.

8 And Dauid was displeased because the Lord had † smitten Vzzah: and hee called the name of the place, || Perez Vzzah vntill this day.

9 Therefore Dauid that day feared the Lord, and said, How shall the Arke of the Lord come to mee?

10 So Dauid would not bring the Arke of the Lord vnto him into the city of Dauid, but Dauid caried it into the house of Obed-edom [e] a Gittite.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his houshold.

12 ¶ And one tolde King Dauid, saying, * The Lord hath blessed the house of Obed-Edom, and all that hee hath, because of the Arke of God: therefore

* 1.Chron.13.5,6.

a This was a city in Iudah called also Kiriath-iearim, Iosh.15.9.

b Which was an hie place of the city of Baale.

* 1.Sam 7.1.

c Prayseд God, and sang Psalmes.

* 1.Chron.13.10.

d Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word.

† Ebr. made a breach.

|| Or, the diuision of Vzzah.

e Who was a Leuit, and had dwelt in Gittaim, 1. Chron.15,21.

* 1.Chron.15.25.

therefore Dauid went and [f] brought the Arke of God from the house of Obed-Edom, into the city of Dauid with gladnesse.

13 And when they that bare the Arke of the Lord had gone sixe paces, he offered an oxe, and a fat beast.

14 And Dauid danced before the Lord with all his might, and was girded with a linnen [g] Ephod.

15 So Dauid and all the house of Israel brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked thorow a window, and saw king Dauid leape and dance before the Lord, and shee [h] despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offerings, and peace offerings before the Lord.

18 And assoone as Dauid had made an end of offering burnt offerings and peace offerings, hee * blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, *euen* among the whole multitude of Israel, aswell to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottell *of wine*: so all the people departed euery one to his house.

20 ¶ Then Dauid returned to [i] blesse his house, and Michal the daughter of Saul came out to meete Dauid, and said, O how glorious was the king of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a ‖ foole vncouereth himselfe!

21 Then Dauid said vnto Michal, [k] *It was* before the Lord, which chose me rather then thy father, and all his house, and commanded me to be ruler ouer the people of the Lord, *euen* ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will be low in mine owne sight, and of the very same maide seruants, which thou hast spoken of, shall I be had in honour.

23 Therfore Michal the daughter of Saul had [l] no child vnto the day of her death.

CHAP. VII.

2 Dauid would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in mind of his benefits. 12 He promiseth continuance of his kingdome and posterisie.

AFterward * when the King sate in his house, and the Lord had giuen him rest round about from all his enemies,

2 The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the [a] curtaines.

3 Then Nathan said vnto the king, Goe, and doe all that is in thine heart: for the Lord [m] with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Goe and tell my seruant Dauid, Thus saith the Lord, [b] Shalt thou build me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and Tabernacle.

7 In all the *places* wherein I haue walked with all the children of Israel, spake I one [c] word with any of the tribes of Israel, when I commanded *the Iudges* to feed my people Israel? or said I, Why build ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lord of hostes, * I tooke thee from the sheepe-coate following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

9 And I was with thee wheresoever thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a [n] great name, like vnto the name of the great men that are in the earth.

10 (Also I will appoynt a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue [e] no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set Iudges ouer my people Israel) and I will giue thee rest from all thine enemies. also the Lord telleth thee, that he will make thee an house.

12 * And when thy dayes bee fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seed after thee, which shall proceed out of thy body, and will stablish his kingdome.

13 * Hee shall builde an house for my Name, and I will stablish the throne of his kingdome for euer.

14 * I will be his father, and hee shall bee my sonne: and * if hee sinne, I will chasten him with the [f] rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shalbe stablished, and thy kingdome for euer before thee, *euen* thy throne shalbe [g] established for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then King Dauid went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy seruants house for a great while: but † doeth this appertaine to [h] man, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that wee haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might bee his people, and that he might make him a name, and doe for [i] you great things, and terrible for thy [k] land, O Lord, *euen* for thy people, whom thou redeemedst to thee out of Egypt, *from* the [l] nations and their gods?

24 For thou hast [m] ordeined to thy selfe thy people

[f] Meaning, he caused the Leuites to beare it according to the law.

[g] With a garment like to the Priests garment.

[h] The worldlings are not able to comprehend the motions that moue the children of God to praise God by all maner of meanes.

* 1. Chron. 16. 2.

[i] That is, to pray for his house, as he had done for the people.

‖ Or, vaine men.

[k] It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

[l] Which was a punishment because he mocked the seruant of God.

* 1. Chron. 17. 2.

[a] Within the Tabernacle couered with skinnes, Exod. 26. 7.

[b] Meaning, hee should not: yet Nathan speaking according to mans iudgement, and not by the spirit of prophesie, permitted him.

[c] As concerning the building of an house: meaning, that without Gods expresse word, nothing ought to bee attempted.

* 1. Sam. 16. 12. Psal. 78. 70.

[d] I haue made thee famous through all the world.

[e] He promiseth them quietnesse if they will walke in his feare and obedience.

* 1. Kings 8. 20.

* 1. Kings 5. 5. and 6. 12. 1. Chron. 22. 10.

* Hebr. 1. 5.

* Psal 89. 31, 32.

[f] That is, gently, as fathers vse to chastise their children.

[g] This was begun in Solomon as a figure, but accomplished in Christ.

† Or, is this the law of man?

[h] Commeth not this rather of thy free mercy, then of any worthinesse that can be in man?

* Deut. 4. 7.

[i] O Israel.

[k] And inheritance which is Israel.

[l] From the Egyptians and their idoles.

[m] He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

people Israel to be thy people for euer: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy name bee magnified for euer by them that shall say, The Lord of hostes *m* the God ouer Israel: and let the *n* house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hostes, God of Israel, hast reueiled vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant † beene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (*for* thou art God, and thy words be true, and thou hast tolde this goodnesse vnto thy seruant.)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast *o* spoken it: and let the house of thy seruant be blessed for euer with thy blessing.

m This prayer is most effectuall, when we chiefly seeke Gods glory and the accomplishment of his promise.
† *Ebr. found his heart disposed.*
o Therefore I firmely beleeue it shal come to passe.

CHAP. VIII.

1 Dauid ouercommeth the Philistims, and other strange nations and maketh them tributaries to Israel.

AFter * this now Dauid smote the Philistims and subdued them, and Dauid tooke‖ the bridle of bondage out of the *a* hand of the Philistims.

2 And he smote Moab, and measured them with a coard, & cast them downe to the ground: he measured them with *b* two cords, to put them to death, and with one full cord to keepe them aliue: so became the Moabites Dauids seruants, and brought gifts.

3 ¶ Dauid smote also Hadadezer the sonne of Rehob king of Zobah, as he went to‖ recouer his border at the riuer † Euphrates.

4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twentie thousand footemen, and Dauid ‖ destroyed all the charets, but he reserued an hundreth charets of them.

5 ¶ Then came the‖ Aramites of ‖ Dammesek to succour Hadadezer king of Zobah, but Dauid slew of the Aramites two and twenty thousand men.

6 And Dauid put a garison in *c* Aram of Dammesek: and the Aramites became seruants to Dauid, *d* and brought gifts. And the Lord saued Dauid where soeuer he went.

7 And Dauid tooke the shields of gold that belonged to the seruants of Hadadezer, and brought them to *e* Ierusalem.

8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

6 ¶ Then Toi king of ‖ Hamath heard how Dauid had smitten all the host of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto king Dauid, † to salute him, and to *f* † reioice with him because hee had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who † brought with him vessels of siluer, and vessels of gold, and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicate of all the nations, which he had subdued:

12 Of‖ Aram and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoile of Hadadezer the sonne of Rehob king of Zobah.

1. Chron. 8. 1. psal. 60. 2.
† *Or, Methegammah.*
a So that they payd no more tribute.
b He slew two parts as it pleased him and reserued the third.
‖ *Or, vnlarge.*
† *Ebr. Perath.*
‖ *Or, bought the seruice of the charets.*
‖ *Or, the Syrians.*
‖ *Or, of Damascus: that is, which dwelt into Damascus.*
c In that part of Syria, where Damascus was.
d They payd yeerely tribute.
e For the vse of the Temple.
‖ *Or, Antiochia.*
† *Ebr. to aske peace.*
† *Ebr. bless him.*
f For seeing Dauid victorious, he was glad to intreat of peace.
† *Ebr. in his hand.*
‖ *Or, Syria, or Coelesyria.*

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the‖ valley of salt eightteene thousand men.

14 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid ‖ whitherfoeuer he went.

15 Thus Dauid reigned ouer all Israel & executed *g* iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah *was* ouer the hoste, and Iehoshaphat the sonne of Ahilud was ‖ Recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar *were* the Priests, and Seraiah the Scribe.

18 And Benaiahu the sonne of Iehoiada ‖ and the *h* Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

‖ *Or, in all his enterprises.*
g He gaue iudgement in controuersies and was merciful towaard the people.
‖ *Or, writer of Chronicles.*
‖ *Or, was ouer the Cherethites*
h The Cherethites & Pelethites were at the kings guard and had charge of his person.

CHAP. IX.

9 Dauid restoreth all the land of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the profite of his lands.

AND Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercy for* Ionathans sake?

2 And there was of the household of Saul a seruant who *e* name was Ziba, & when they had called him vnto Dauid, the king said vnto him, Art thou Ziba? And he said, I thy seruant *am he.*

3 Then the king said, Remaineth there yet none of the house of Saul, on whom I may shew the *b* mercie of God? Ziba then answered the King, Ionathan hath yet a sonne * lame of his feete.

4 Then the king said vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lodebar.

5 ¶ Then King Dauid sent, and tooke him out of the house of Machir the sonne of *c* Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibosheth? And hee answered, Beholde thy seruant.

7 Then Dauid said vnto him, Feare not: for I will surely shew thee kindnes for Ionathan thy fathers sake, and will restore thee all the‖ fieldes of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy seruant, that thou shouldest looke vpon such *d* a dead dogge as I am?

9 Then the king called Ziba Sauls seruant, & said vnto him, I haue giuen vnto thy masters‖ sonne all that pertained to Saul and to all his house.

10 Thou therefore and *e* thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue food to eat. And Mephibosheth thy masters sonne shall eate bread alway at my Table (now Ziba had fifteene sonnes, and twentie seruants.)

11 Then said Ziba vnto the King, According to all that my lord the king hath commanded his seruant, so shall thy seruant doe, *f* that Mephibosheth may eat at my table as one of the kings sons

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba *were* seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he

a Because of mine oathe and promise made to Ionathan, 1. Sam. 20. 15.
b Such mercy as shal be acceptable to God.
* *Chap. 4. 4.*
c Who was also called Eliam the father of Bath-sheba Dauids wife.
‖ *Or, lands.*
d Meaning a despised person.
‖ *Or, sephem.*
e Be ye prouident ouerseers and gouernours of his lands that they may by profitable.
f That Mephibosheth may haue all things at commandment as becommeth a kings sonne.

he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

4 The messenger of Dauid are villainously entreated of the king of Ammon. 7 Ioab is sent against the Ammonites.

AFter this the * King of the children of Ammon died, and Hanun his sonne reigned in his stead.

2 Then sayde Dauid, I wil shew kindnesse vnto Hanun the sonne of Nahash, as his father a shewed kindnesse vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

3 And the princes of the children of Ammon sayd vnto Hanun their lord, † Thinkest thou that Dauid doth honour thy father, that he hath sent comforters to thee? hath not Dauid *rather* sent his seruants vnto thee, b to search the citie, and to spie it out, and to ouerthrow it?

4 Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 ¶ When it was told vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the king said, Tary at Iericho, vntill your beards be growen, then returne.

6 ¶ And when the children of Ammon sawe that they c stanke in the sight of Dauid, the children of Ammon sent and hired the ‖ Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelue thousand men.

7 And when Dauid heard of it, he sent Ioab, and all the hoste of the strong men.

8 And the children of Ammon came out and put their armie in aray at the entring in of the gate, and the Aramites of d Zoba, and of Rehob, and of Ish-tob, & of Maacah *were* by them elues in the field.

9 When Ioab saw that the front of the battell was against him before and behind, he chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people, hee deliuered into the hand of Abishai his brother, that hee might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me: and if the children of Ammon be too strong for thee, I wil come and succour thee.

12 Be strong and let vs be valiant for e our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

13 Then Ioab, and the people that was with him, joyned in battel with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai, and entred into the citie. So Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

16 And ‖ Hadarezer sent, and brought out the Aramites that were beyond the ‖ Riuer: and they came to Helam, and Shobach the captaine of the hoste of Hedarezer *went* before them.

17 When it was shewed Dauid, then he gathered f all Israel together, and passed ouer Iorden, and came to Helam: and the Aramites set themselues in aray against Dauid, & fought with him:

18 And the Aramites fled before Israel: and Dauid destroyed g seuen hundreth charets of the Aramites: and fourtie thousand horsemen, and smote Shobach the captaine of his hoste who died there.

19 And when all the kings *that were* seruants to Hadarezer, saw that they fell before Israel, they made peace with Israel, and serued them, and the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adulterie. 17 Vriah is slaine. 27 Dauid marrieth Bath-sheba.

AND when the yeere was a expired in the time when kings goe forth *to battell*, Dauid sent * Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

2 ¶ And when it was euening tide, Dauid arose out of his b bed, and walked vpon the roofe of the kings palace: and from the roofe hee sawe a woman washing herselfe: and the woman was very beautifull to looke vpon.

3 And Dauid sent and enquired what woman it was: and *one* said, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the c Hittite?

4 Then Dauid sent messengers, and tooke her away: and she came vnto him & he lay with her: (now shee was * purified from her vncleannesse) and she returned vnto her house.

5 And the woman conceiued: therefore shee sent and d told Dauid, and said, I am with childe.

6 ¶ Then Dauid sent to Ioab, *saying*, Send mee Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid said to Vriah, e Go downe to thine house, and wash thy feete. So Vriah departed out of the kings palace, and the king sent a present after him.

9 But Vriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Vriah went not downe to his house: and Dauid said vnto Vriah, Commest thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Vriah answered Dauid, f The Arke & Israel, and Iudah dwel in tents: and my lord Ioab and the seruants of my lord abide in the open fields: shall I then go into mine house to eat, and drinke, and lie with my wife? *by* thy life, and *by* the life of thy soule, I will not doe this thing.

12 Then Dauid said vnto Vriah, Tary yet this day, and to morow I will send thee away. So Vriah abode in Ierusalem that day, and the morow.

13 Then Dauid called him, and hee did eate and drinke before him, & he made him g drunke and at euen he went out to lie on his couch with the seruants of his lord, but went not downe to his house.

14 And on the morow Dauid wrote a letter to Ioab, and sent it by the hand of Vriah.

15 And

* Chro.19.2.

a The children of God are not vnmindfull of a benefit receiued.

† Else, in thine eyes doth Dauid?

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart therfore their counsell turned to the destruction of their countrey.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadors.

‖ Or, Syrient.

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued where they might haue entertainement, as now the Switzers doe.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion and Gods people.

‖ Or, Halade: or, Or, Euphrates.

f Meaning the greatest part.

g Which were the chiefest and most principall: for in all he destroyed 7000. 2. Chron. 19. 18. or the souldiers which were in 700. charets.

a The yeere following, about the spring time. 1. Chro. 20. 1.

b Whereupon he vsed to rest at afternoone, as was read of Ishboseth, Chap. 4. 7.

c Who was not an Israelite borne, but conuerted to the true religion. * Leuit. 15. 19. and 18. 19.

d Fearing least she should be stoned according to the Law.

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

f Hereby God would touch Dauids conscience, that seeing the fidelitie & religion of his seruant, he would declare himselfe to forgetful of God, and iniurious to his seruant.

g He made him drinke more liberally, then hee was wont to doe, thinking hereby he would haue lien by his wife.

15 And he wrote † thus in the letter, [h] Put ye Vriah in the forefront of the strength of the battell, and recule ye backe from him, that he may be smitten and die.

16 ¶ So when Ioab besieged the citie, he assigned Vriah vnto a place, where hee knewe that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also died.

18 Then Ioab sent and tolde Dauid all the things concerning the warre,

19 ¶ And he charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre vnto the king,

20 ‖And if the kings anger arise, so that he say vnto thee, Wherefore approched ye vnto the citie to fight? knew ye not that they would hurle from the wall?

21 Who smote Abimelech sonne of [i] Ierubesheth? did not a woman cast a piece of a millstone vpon him from the wall, and he died in Thebez? why went yee nigh the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

22 ¶ So the messenger went, and came & shewed Dauid all that Ioab had sent him for.

23 And the messenger saide vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the field, but we † pursued them vnto the entring of the gate.

24 But the shooters shot from the wal against thy seruants, & *some* of the kings seruants be dead and thy seruant Vriah the Hittite is also dead.

25 Then Dauid saide vnto the messenger, [k] Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sword deuoureth† one as well as another: make thy battell more strong against the citie, and destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, shee mourned for her husband.

27 So when the morning was past, Dauid sent and tooke her into his house, and she became his wife, and bare him a sonne: but the thing that Dauid had done, † displeased the Lord,

CHAP. XII.

1 Dauid reproued by Nathan, confesseth his sinne. 18 The childe conceiued in adultery, dieth. 24 Salomon is borne. 29 Rabbah is taken. 31 The citizens are grieuously punished.

THen the Lord a sent Nathan vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, saue one litle sheepe which hee had bought and nourished vp, and it grew vp with him, and with his children also, and did eate of his owne morsels, and dranke of his own cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a ‖ stranger vnto the rich man, who ‖ refused to take of his owne sheepe and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then † Dauid was exceeding wroth with the man, and said to Nathan, As the Lord liueth the man that hath done this thing, † shall surely die.

6 And hee shall restore the lambe * foure fold, because he did this thing, and had no pitie thereof.

7 Then Nathan said to Dauid, Thou art the man. Thus saith the Lord God of Israel, * I anointed thee king ouer Israel, and delivered thee out of the hand of Saul,

8 And gaue thee thy lords [b] house, and thy lords [c] wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and moreouer (if *that had beene* too little) haue giuen thee [d] such and such things.

9 Wherefore hast thou despised the commandement of the Lord, to doe euill in his sight? thou hast killed Vriah † Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slaine him with the sword of the [e] children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to bee thy wife.

11 Thus saith the Lord, Behold, I will raise vp euill against thee out of thine owne house, and will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and hee shall lie with thy wiues in the sight of this [f] sunne.

12 For thou didst it secretly: but I wil doe this thing before all Israel, and before the sunne.

13 Then Dauid said vnto Nathan, * I haue sinned against the Lord. And Nathan said vnto Dauid, The Lord also hath [g] put away thy sin, thou shalt not die.

14 Howbeit, because by this deede thou hast caused the enemies of the Lord to [h] blaspheme, the childe that is borne vnto thee, shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therfore besought God for the child, and fasted, and [i] went in, and lay all night vpon the earth.

17 Then the Elders of his house arose *to come* vnto him, and to cause him to rise from the ground: but he would not, neither did hee eate [k] meate with them.

18 So on the seuenth day the child died: and the seruants of Dauid feared to tell him that the child was dead: for they saide, Behold, while the child was aliue, we spake vnto him, and he would not hearken vnto our voyce: how then shall we say vnto him, The childe is dead, † to vexe *him* more?

19 But when Dauid saw that his seruants whispered, Dauid perceiued that the child was dead: therfore Dauid said vnto his seruants, Is the child dead? And they said, He is dead.

20 Then Dauid [l] arose from the earth, and washed and anoynted himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, & afterward came to his own house, and bade that they should set bread before him, and he did eate.

21 Then saide [m] his seruants vnto him, What thing is this, that thou hast done? thou didst fast and weepe for the child while it was aliue, but when the childe was dead, thou didst rise vp, and eate meate.

22 And

† *Ebr. saying.*
[h] Except God continually vpholde vs with his mighty spirit, the most perfect fall headlong into all vice and abomination.

§ *Or, thou shalt doe this vnto thy selfe.*

[i] Meaning, Gideon, Iudg. 9.53, 55.

† *Ebr. were against them.*

[k] He dissembleth with the messenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be espied.

† *Ebr. so and so.*

† *Ebr. was euill in the eyes of the Lord.*

a Because Dauid lay now drowned in sinne, the loueing mercie of God, which suffereth not his to perish, waketh his conscience by this similitude, and bringeth him to repentance.

‖ *Or, wayfaring man.*
‖ *Or, spared.*

† *Ebr. the anger of Dauid was kindled.*

† *Ebr. is the child of death.*
* *Exod. 22. 1.*

* *1. Sam. 16. 13.*

b For Dauid succeeded Saul in his kingdome.
c The Iewes vnderstand this of Eglah and Michal, or of Rizpah and Michal.
d That is, greatee things then these: for Gods loue and benefits increase toward his, if by their ingratitude they stay him not.
e Thou hast most cruelly giuen him into the hands of Gods enemies.

* *Deut. 28. 30. chap. 16. 22.*
f Meaning, openly, as at noone dayes.

* *Eccles. 47. 11.*

g For the Lord seeketh but that the sinner would turne to him.
h In saying that the Lord hath appointed a wicked man to reigne ouer his people.

i To wit, to his priuie chamber.

k Thinking by his instant prayer, that God would haue restored his child, but God had otherwise determined.

† *Ebr. and he will doe him selfe euill.*

l Shewing that our lamentations ought not to be excessiue, but moderate, and that we must praise God in all his doings.
m As they which consider not that God graunteth many things to the sobs and teares of the faithfull.

22 And he said, While the child was ye aliue, I fasted, and wept: for I said who can tell *whether* God will haue mercy on mee, that the childe may liue?

23 But now being dead, wherefore should I now fast? [n] Can I bring him againe any more? I shall goe to him, but he shall not returne to me.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, and [o] hee called his name Salomon: also the Lord loued him.

25 For *the Lord* had sent † by Nathan the [p] Prophet, therefore [q] hee called his name Iedidiah: because the Lord *loued him*.

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the || citie of the kingdome.

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of [r] waters.

28 Now therefore, gather the rest of the people together, and besiege the city, that thou maiest take it, least † the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 * And hee tooke their kings crowne from his head, (which weighed a [s] talent of gold, with precious stones) and it was *set* on Dauids head: and hee brought away the spoile of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder [t] sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tile-kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

n By this consideration he appeased his sorrow.

* Matth. 1.6.

o To wit, the Lord. 1. Chron. 22.9.

† Hebr. by the hand of

p To call him Salomon.

q Meaning, Dauid. 1. Chron. 22.9.

|| Or, the chiefe citie.

r That is, the chiefe citie and where all the conduits are, is as good as taken.

† Hebr. my name be called vpon it.

* 1. Chron. 20.2.

s That is, threescore pound after the weight of the common talent.

t Signifying, that as they were malicious enemies of God, so he put them to cruell death.

CHAP. XIII.

14 Amnon Dauids sonne desileth his sister Tamar. 20 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

NOw after this, so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name *was* [a] Tamar: Amnon the sonne of Dauid loued her.

2 And Amnon was so sore vexed, that he fell sicke for his sister Tamar: for she was a [b] virgin, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Dauids brother: and Ionadab was a very subtill man.

4 Who said vnto him, Why *art* thou, the kings sonne, so leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab said vnto him, [c] Lie downe on thy bed, and make thy selfe sicke: & when thy father shall come to see thee, say vnto him, I pray thee let my sister Tamar come and giue me meat, and let her dresse meat in my sight, that I may see it, and eate it of her hand.

6 ¶ So Amnon lay down, and made himselfe sicke: and when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, and make mee a couple of [d] cakes in my sight, that I may receiue meate at her hand.

7 Then Dauid sent home to Tamar, saying, Goe now to thy brother Amnons house, and dresse him meate.

a That is, shee serued them on a dish.

b For the wicked are ashamed to do that before men, which they are not afraid to commit in the sight of God.

c Here we see that there is no enterprise so wicked, that can lacke counsel to further it.

d Meaning some delicate and daintie meate.

8 ¶ So Tamar Went to her brother Amnons house, and he lay downe: and shee tooke || floure, and knead it, and made cakes in his sight, and did bake the cakes.

9 And she tooke a pan, and [e] powred them out before him, but he would not eate. Then Amnon said, Cau eyee euery man to goe out from [f] me: so euery man went out from him.

10 Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eat, he tooke her, and said vnto her, Come, lie with me, my sister.

12 But shee answered him, Nay, my brother, doe not force me: for no such thing * ought to be done in Israel: commit not this folly,

13 And I, || whither shall I cause my shame to goe? and thou shalt be as one of [g] the fooles in Israel: now therfore, I pray thee speake to the king, for he will not denie me vnto thee.

14 Howbeit hee would noe hearken vnto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherwith he hated her, was greater then the loue wherewith he had loued her: and Amnon said vnto her, Vp, get thee hence.

16 And she answered him, || There [h] no cause: this euill (to put me away) is greater then the other that thou didst vnto me: but he would not heare her,

17 But called his || seruant that serued him, and said, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of [h] diuers colours vpon her: for with such garments were the kings daughters that were virgins, apparelled) Then his seruant brought her out, and locked the doore after her.

19 And Tamar put ashes on her head, and rent the garments of diuers colours which was on her and laid her hand on her head, and went her way, crying.

20 And Absalom her brother sayde vnto her, Hath Amnon thy brother beene with thee? Now yet bee [i] still, my sister: hee is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 But when king Dauid heard all these things, he was very wroth.

22 And Absalom said vnto his brother Amnon neither good nor bad: for Absalom hated Amnon because he had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had sheepeshearers in || Baal-hazor, which is beside Ephraim, and [k] Absalom called al the kings sonnes.

24 And Absalom came to the king, and said, Behold now, thy seruant hath sheepeshearers. I pray thee, that the king with his seruants would goe with thy seruant.

25 But the king answered Absalom, Nay my sonne, I pray thee, let vs not goe all, lest wee bee chargeable vnto thee. Yet Absalom lay sore vpon him: howbeit he would not goe, but † thanked him.

26 Then said Absalom, But, I pray thee, shall not

|| Or, paste.

e That is, shee serued them on a dish.

f For the wicked are ashamed to do that before men, which they are not afraid to commit in the sight of God.

* Leuit. 18.9.

|| Or, how shall I put away my shame.

g As a lewd and wicked person.

|| Or, for this cause.

|| Or, boy.

h For that which was of diuers colours or pieces in those dayes was had in greatest estimation, Gen. 37. 3. iudg. 5. 30.

i For though he conceiued sudden vengeance in his heart, yet he dissembled it till occasion serued, and comforted his sister.

|| Or, in the plaine of Hazor.

k To wit, to a banket, thinking thereby to fulfill his wicked purpose.

† Hebr. blessed.

l Pretending to the king that Amnon was most dearevnto him.

not my brother [l] Amnon goe with vs? And the King answered him, Why should hee goe with thee?

27 But Absalom was instant vpon him, and he sent Amnon with him, and all the kings children.

28 ¶ Now had Absalom commanded his seruants, saying, Marke now when Amnons heart is merry with wine, and when I say vnto you, Smite Amnon, kil him, feare not, for haue not [m] I commanded you? be bold therfore and play the men.

m Such is the pride of the wicked masters, that in all their wicked commandements they thinke to be obeyed.

20 And the seruants of Absalom did vnto Amnon, as Absalom had commaunded: and all the Kings sonnes arose, and every man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tydings came to Dauid, saying, Absalom hath slaine al the kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the [n] ground, & all his seruants stood by him with their clothes rent.

n Lamenting as hee that felt the wrath of God vpon his house, Chap. 12. 10.

32 And Ionadab the sonne of Shimeah Dauids brother answered and said, Let not my lord suppose that they haue slaine all the young men the Kings sonnes: for Amnon onely is dead, † because Absalom had reported *so*, since he forced his sister Tamar.

† Or, because it was put in Absaloms mouth.

33 Now therefore let not my lord the king ‖ take the thing so grieuously, to thinke that all the Kings sonnes are dead: ‖ for Amnon only is dead.

‖ Or, take it to heart. ‖ Or, but.

34 ¶ Then Absalom fled: and the young man that kept the watch, lift vp his eyes, and looked, and behold, there came much people by the way of the hill side ‖ behind him.

‖ Or, one after another.

35 And Ionadab said vnto the king, Behold, the kings sonnes come: as thy seruant said, [o] so it is.

o That onely Amnon is dead.

36 And assoone as he had left speaking, behold, the kings sonnes came, and lift vp their voices, and wept: and the King also and all his seruants wept exceedingly sore.

37 But Absalom fled away, and went to [p] Talmai the sonne of Ammihur king of Geshur: and *Dauid* mourned for his sonne euery day.

p For Maachah his mother was the daughter of Talmai, Chap. 3. 3.

38 So Absalom fled, and went to Geshur, and was there three yeeres.

39 And king Dauid ‖ desired to goe forth vnto Absalom, because hee was pacified concerning Amnon, seeing he was dead.

‖ Or, ceased.

CHAP. XIIII.

2 Absalom is reconciled to his father by the subtilty of Ioab. 24 Absalom may not see the Kings face. 25 The beautie of Absalom. 30 He causeth Ioab to come to be burnt, and is brought to his fathers presence.

THen Ioab the sonne of Zeruiah perceiued, that the kings [a] heart was toward Absalom,

a That the king fauoured him.

2 And Ioab sent to Tekoah, and brought thence a ‖ subtil woman, and said vnto her, I pray thee, faine thy selfe to mourne, and now put on mourning apparell, and [b] anoynt not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

‖ Or, wise.

b In token of mourning: for they vsed anointing to seeme cheerefull.

3 And come to the king, and speake on this maner vnto him (for Ioab † taught her what shee should say)

† Ebr. put words in her mouth.

4 ¶ Then the woman of Tekoah spake vnto the king, & fell downe on her face to the ground, and did obeisance, and said, ‖ Helpe, O King.

‖ Ebr. Saue.

5 Then the King said vnto her, What ayleth thee? and she answered, I am indeed a † widow, and mine husband is dead:

† Ebr. a widow woman.

6 And thine handmaid had two [c] sonnes, and they two stroue together in the field: (and there was none to part them) so the one smote the other, and slew him.

c Vnder this parable shee deciphereth the death of Amnon by Absalom.

7 And beholde, the whole familie is risen against thine handmaide, and they sayd, Deliuer him that smote his brother, that we may kill him for the [d] soule of his brother whom he slew, that we may destroy the heare also: so they shal quench my sparckle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

d Because he hath slaine his brother, he ought to bee slaine according to the Law, Gen. 9. 6. Exod. 21. 12.

8 And the King said vnto the woman, Go to thine house, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the King, My lord, O king, this [e] trespasse *be* on mee, and on my fathers house, and the King and his throne *be* ‖ guiltlesse.

e As touching the breach of the Law which punisheth blood, let mee beare the blame. ‖ Or, innocent.

10 And the king said, Bring him to mee that speaketh against thee, and he shall touch thee no more.

11 Then said she, I pray thee, let the King † remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord liueth, there shal not one haire of thy son fall to the earth.

f Sweare: that they shall not reuenge the blood which are many in number.

12 Then the women said, I pray thee, let thine handmaide speake a word to my Lord the King. And he said, Say on.

13 Then the woman said, Wherefore then hast thou [g] thought such a thing against the people of God? or *why* doth the king, as one which is faultie, speake this thing, that hee will not bring againe his banished?

g Why dost thou giue contrary sentence in thy sonne Absalom?

14 For we must needes die, and *we are* as water spilt on the ground, which cannot bee gathered vp againe: neither doth God ‖ spare any person, yet doth he appoint [h] meanes, not to cast out from him, him that is expelled.

‖ Or, accepts. h God hath prouided wayes (as Sanctuaries) to saue them oft times, whom man iudgeth worthy death.

15 Now therefore, that I am come to speake of this thing vnto my lord the King, *the cause is* that the people [i] haue made me afraide: therefore thine handmaid said, Now will I speake vnto the King: it may bee that the King will performe the request of his handmaid.

i For I thoght they would kill this mine heire.

16 For the king will heare, to deliuer his handmaid out of the hand of the man that would destroy me, and also my sonne from the inheritance of God.

17 Therefore thine handmaid said, The word of my Lord the king shall now be † comfortable: for my Lord the king is euen as an [k] Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

† Ebr. rest. k Is of great wisdome to discerne right from wrong.

18 Then the King answered, and said vnto the woman, Hide not from me, I pray thee the thing that I shall aske thee. And the woman said, Let my lord the King now speake.

19 And the king said, Is not [l] the hand of Ioab with thee in all this? Then the woman answered, and said, As thy soule liueth, my Lord the King, I will not turne to the right hand nor to the left, from ought that my lord the King hath spoken: for euen thy seruant Ioab bade me, and hee put all these words in the mouth of thine handmaide.

l Hast not thou done this by the counsell of Ioab?

20 For to the intent that I should [m] change the forme of speech, thy seruant Ioab hath done this thing, but ‖ my lord is wise according to the wisdome of an Angel of God to vnderstand all things that are in the earth.

m By speaking rather in a parable then plainely ‖ Or, none can hide ought from the king.

21 ¶ And the king said vnto Ioab, Beholde

n I haue graunted thy request.

†Ebr. blessed.

o Couering here by his affection, & shewing some pare of iustice to please the people.

p Which weyed 6 li 4 ounces after halfe an ounce the shekel.

‖Or, possessou.

q The wicked are impatient in their affections, & spare no vnlawfull meanes to compasse them.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselues in their euill.

†Ebr. made him.

s Which were as a gard to set forth his estate.

‖Or, controuersie.

b That is, noting of what citie or place he was.

c Thus by slander, flattery, and faire promises the wicked seeke preferment.

now, I haue [n] done this thing: go then, and bring the yong man Absalom againe.

22 And Ioab fell to the ground on his face, and bowed himselfe, & †thanked the king. Then Ioab sayd, This day thy seruant knoweth, that I haue found grace in thy sight, my lord the king, in that the King hath fulfilled the request of his seruant.

23 ¶ And Ioab arose, and went to Geshur, and brought Absalom to Ierusalem.

24 And the king said, Let him [o] turne to his owne house, and not see my face. So Absalom turned to his owne house, & saw not the kings face.

25 Now in all Israel there was none to bee so much praised for beautie as Absalom: from the sole of his foote euen to the top of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeeres end he polled it: because it was too heauy for him, therefore hee polled it) hee weighed the haire of his head at two hundred [p] shekels by the kings weight.

27 And Absalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Absalom dwelt the space of two yeres in Ierusalem, and saw not the kings face.

29 Therefore Absalom sent for Ioab to send him to the king, but he would not come to him: and when he sent againe, he would not come.

30 Therefore hee sayd vnto his seruants, Behold, Ioab hath all fielde by my place, and hath barley therein: goe, and set it [q] on fire: and Absaloms seruants set the field on fire.

31 Then Ioab arose, and came to Absalom vnto his house, and said vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Absalom answered Ioab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the King, for to say, Wherefore am I come from Geshur? It had bene better for me to haue bene there still: now therefore let mee see the kings face: and [r] if there bee any trespasse in me, let him kill me.

33 Then Ioab came to the King, & told him, and he called for Absalom, who came to the king, and bowed himself to the ground on his face before the king, and the king kissed Absalom.

CHAP. XV.

2 The practises of Absalom to aspire to the kingdome. 14 Dauid and his flete. 31 Dauids prayer. 34 Husai sent to Absalom to dis-cover his counsell.

AFter this, Absalom †prepared him charets, and horses, and fiftie men to run before him.

2 And Absalom rose vp early, and stood hard by the entring in of the gate: and euery man that had any ‖ matter, and came to the king for iudgement, him did Absalom call vnto him, and said, Of what city art thou? And he answered, Thy seruant [s] is one of the [b] tribes of Israel.

3 Then Absalom said vnto him, See, thy matters are good and righteous, but there is no man *deputed* of the king to heare thee.

4 Absalom said moreouer, [c] Oh that I were made Iudge in the land, that euery man which hath any matter or controuersie, might come to me, that I might doe him iustice.

5 And when any man came neere to him, and did him obeysance, hee put forth his hand, and tooke him, and kissed him.

6 And on this maner did Absalom to all Israel, that came to the king for iudgement: so Absalom [d] stale the hearts of the men of Israel.

7 ¶ And after e fourtie yeeres, Absalom said vnto the King, I pray thee, let me go to Hebron, and render my vowe which I haue vowed vnto the Lord.

8 For thy seruant vowed a vowe when I remained in Geshur, in Aram, saying, If the Lord shall bring me againe in deed to Ierusalem, I will [f] serue the Lord.

9 And the king said vnto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Absalom sent spies throughout all the tribes of Israel, saying, when yee heare the sound of the trumpet, yee shall say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundreth men out of Ierusalem, that were [g] called: and they went in their simplicitie, knowing nothing.

12 Also Absalom sent for Ahithophel the Gilonite, Dauids Counseller, from his citie Giloh, while he offred sacrifices: & the treason was great: for the people †increased still with Absalom.

13 ¶ Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Absalom.

14 Then Dauid said vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for wee shall not escape from [h] Absalom: make speede to depart, lest he come suddenly & take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.

15 And the kings seruants said vnto him, Behold, thy seruants *are ready to doe* according to all that my lord the king shall †appoine.

16 So the king departed and all his household †after him, and the King left ten concubines to keepe the house.

17 And the king went forth and all the people after him, and tarried in a ‖ place [i] farre off.

18 And all his seruants went about him, and all the [k] Cherethites, and all the Pelethites, and all the Gittites, *euen* fiue hundred men which were come after him from Gath, went before the king.

19 Then said the King to [l] Ittai the Gittite, Wherefore commest thou also with vs? Returne, and abide with the king, for thou art a stranger, depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day, and go with vs? I will go whither I can: therefore returne thou, and carrie againe thy [m] brethren: mercy and [n] trueth *bee* with thee.

21 And Ittai answered the King, and said, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall bee, whether in death or life, euen there surely will thy seruant bee.

22 Then Dauid said to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the country wept with a loude voyce, and [o] all the people went forward, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wildernesse.

24 ¶ And loe, Zadok also *was there*, and all the Leuites with him, [p] bearing the Arke of the Couenant of God: and they set downe the Arke of God, and Abiathar went [q] vp vntill the people were all come out of the citie.

25 Then

d By entising them from his father to him selfe.

e Counting from the time that the Israelites had asked a king of Samuel.

f By offering a peace offering, which was lawfull to do in any place.

g And bid to his feast in Hebron.

†Ebr. went and increased.

h Whose heart he saw that Satan had so possessed, that he would leaue no mischiefe vnattempted.

†Ebr. chuse.

†Ebr. At his feete.

‖Or, house.

i To wit, from Ierusalem.

k These were as the kings gard, or as some write, his counsellers.

l Who as some write was the kings sonne of Gath.

m Meaning, them of his family.

n God requite thee thy friendship and fidelitie.

o To wit, the fiue hundred men.

p Which was the charge of the Kohathites, Num 4. 9.

q To stand by the Arke.

25 Then the king said vnto Zadok, Cary the Arke of God againe into the citie: if I shall find fauour in the eyes of the Lord, hee will bring mee againe, and shew me *both* it, and the || Tabernacle thereof.

[Or, his tabernacle.

26 But if he thus say, I haue no delight in thee, behold, r here am I, let him doe to me as seemeth good in his eyes.

r The faithful in all their afflictions shew themselues obedient to Gods will.

27 The king said againe vnto Zadok the Priest, Art not thou a s Seer? returne into the citie in peace, and your two sonnes with you, *to wit*, Ahimaaz thy sonne, and Ionathan the sonne of Abiathar.

* 1.Sam.9.9.

28 Behold, I will tary in the fields of the wildernesse, vntill there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they tarried there.

30 And Dauid went vp the mount of Oliues, and wept as he went vp, and had his head t couered, and went barefooted, and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

t With ashes and dust in signe of sorow.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: and Dauid said, O Lord, I pray thee, turne the u counsell of Ahithophel into foolishnesse.

32 ¶ Then Dauid came to the top of the mount where he worshipped God: and behold, Hushai the Archite came against him with his coat torne, and hauing earth vpon his head,

33 Vnto whom Dauid sayd, If thou goe with me, thou shalt be a burden vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy x seruant, O king, (as I haue been in time past thy fathers seruant, so will I now be thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

t The counsell of the crafty worldlings doth more harme then the open force of the enemie.

u Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoeuer thou shalt heare out of the kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Behold, there are with them their two sonnes: Ahimaaz Zadoks *sonne*, and Ionathan Abiathars *sonne*: by them also shall yee send mee euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: and Absalom came into Ierusalem.

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curseth Dauid. 16 Hushai commeth to Absalom. 21 The counsell of Ahithophel for the concubines.

WHen Dauid was a little past the a top *of the hill*, behold, Z ba the seruant of Mephibosheth met him with a couple of asses sadled, and vpon them two hundred *cakes* of bread, and an hundred bunches of raisins, and an hundred of || dried figges, and a bottle of wine.

a Which was the hill of olues, Chap.15.30.

[Or, figcakes.

2 And the king said vnto Ziba, What meanest thou by these? And Ziba said, They be b asses for the kings household to ride on, and bread and dried figs for the yong men to eate, and wine that the faint may drinke in the wildernesse.

b Commonly there are no viler traitors then they, which vnder pretence of friendship accuse others.

3 And the king said, But where is thy masters sonne? Then Ziba answered the king, Behold, he remaineth in Ierusalem: for he said, This day shall the house of Israel restore me the kingdome of my father.

4 Then said the king to Ziba, Behold, thine are all that *pertained* vnto Mephibosheth. And Ziba said, † I beseech thee, let me finde grace in thy sight, my lord, O king.

† Ebr. I worship.

5 ¶ And when king Dauid came to c Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei, the sonne of Gera: and he came out and cursed.

c Which was a citie in the tribe of Benisamin.

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre *were* on his d right hand, and on his left.

d That is, round about him.

7 And thus said Shimei when hee cursed, Come foorth, come foorth thou † murtherer, and † wicked man.

† Ebr. man of blood. † Ebr. man of Belial.

8 The Lord hath brought vpon thee all the e blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath delivered thy kingdome into the hand of Absalom thy sonne: and behold, thou art *taken* in thy wickednesse, because thou art a murtherer.

e Reproching him as though by his meanes Isbosheth and Abner were slaine.

9 Then said Abishai the sonne of Zeruiah vnto the king, Why doeth * this dead dog curse my lord the king? let me goe, I pray thee, and take away his head.

* 1.Sam.24.15. 2.Sam.16.9.

10 ¶ But the king sayd, What haue I to doe with you, yee sonnes of Zeruiah? for hee curseth euen because the Lord hath f bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

f Dauid felt that this was the Iudgement of God for his sinne, therefore humbleth himselfe to his rod.

11 And Dauid sayd to Abishai, and to all his seruants, Behold, my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may bee that the Lord will looke on || mine affliction, and g do me good for his cursing this day.

|| Or, my teares.

g Meaning, that the Lord will send comfort to his, when they are oppressed.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as hee went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him weary, and refreshed themselues h there.

h To wit, at Bahurim.

15 ¶ And Absalom, and all the people the men of Israel, came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite, Dauids friend was come vnto Absalom, Hushai said vnto Absalom, † God saue the king, God saue the King.

† Ebr. let the king liue.

17 Then Absalom sayd to Hushai, Is this thy kindnesse to thy i friend? Why wentest thou not with thy friend?

i Meaning Dauid.

18 Hushai then answered vnto Absalom, Nay, but whom the Lord and this people, and all the men of Israel chuse, his will I bee, and with him will I dwell.

19 And † moreouer, vnto whom shall I doe seruice? not to his sonne? as I serued before thy father, so will I before thee.

† Ebr. the second time.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shal doe.

21 And k Ahithophel sayd vnto Absalom, Goe in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

k Suspecting the change of his kingdome, and to his owne ouerthrow, he giueth such counsell, as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in highest authoritie.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Ahithophel which hee counselled in those dayes, was like as one had asked [l] counsell at the oracle of God: so *was* all the counsell of Ahithophel both with Dauid and with Absalom.

CHAP. XVII.

7 Ahithophels counsell is ouerthrown by Husai. 14 The Lord has so ordained. 19 The Priests sonnes are hid in the well. 22 Dauid goeth ouer Iordan. 23 Ahithophel hangeth himselfe. 27 They bring vittuall to Dauid.

MOreouer, Ahithophel said to Absalom, [a] Let me chuse out now twelue thousand men, and I will vp and follow after Dauid this night,

2 And I will come vpon him: for he is weary, and weake handed: so I will feare him, and all the people that are with him shall flee, and I will smite the king onely.

3 And I will bring againe all the people vnto thee, *and* when all shall returne (b the man whom thou seeksest *being slaine*) all the people shal be in peace.

4 And the saying † pleased Absalom well, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai the Architе also, and let vs heare likewise † what hee saith.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath ‖ spoken thus: shall wee doe after his saying, or no? tell thou.

7 Hushai then answered vnto Absalom, The counsel that Ahithophel hath giuen, is not [c] good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they bee strong men, and are chafed in minde as a beare robbed of her whelps in the field: also thy father is a valiant warriour, and will not ‖ lodge with the people.

9 Behold, hee is hid now in some caue, or in some place: and though some of them bee ouerthrown at the first, yet the *people* shall heare, and say, The people that follow Absalom, † be ouerthrown.

10 Then he also that is valiant, whose heart is as the heart of a Lion, shal † shrinke and faint: for all Israel knoweth that thy father is valiant, and they which be with him, stout men,

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and that thou go to battell in thine owne person.

12 So shall we come vpon him in some place, where we shall find him, and ‖ we will vpon him as the deaw falleth on the ground: and of all the men that are with him, wee will not leaue him one.

13 Moreouer, if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will draw it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Architе, is better then the counsell of Ahithophel: for the Lord had ‖ determined to destroy the [d] good counsell of Ahithophel, that the Lord might [e] bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that mener did Ahithophel and the Elders of Israel counsell Absalom: and thus and thus haue I counselled:

16 Now therefore send quickely, and shewe Dauid, saying, Tary not this night in the fields of the wildernesse, but rather get thee [f] ouer, lest the King be deuoured, and all the people that are with him.

17 ¶ Now Ionathan and Ahimaaz abode by ‖ En-rogel: (for they might not be seene to come into the citie) and a maid went, and told them, and they went and shewed king Dauid.

18 Neuertheless, a yong man saw them, and told it to Absalom. Therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the [h] wife tooke & spread a couering ouer the welles mouth, and spread ground corne thereon, that the thing should not be knowne.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Ionathan? And the woman answered them, They bee gone ouer the [i] brooke of water, And when they had sought them, and could not finde them, they returned to Ierusalem.

21 And assoone as they were departed, the other came out of the well, and went and tolde king Dauid, and said vnto him, Vp, and get you quickly ouer the water: for [k] such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iorden [l] vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Now when Ahithophel saw that his counsell was not followed, he sadled his asse, and arose, and he went home vnto his citie, and put his houshold in order, and [m] hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iorden, hee, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithra, an Israelite, that went in to Abigail the daughter of [n] Nahash, sister to Zeruiah Ioabs mother.

16 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel.

28 [o] *Brought* beds, and Basins, and earthen vessels, and wheat, and barley, and floure, and parched corne, and beanes, and lentils, and parched corne.

29 And they brought honie, and butter, and sheepe, and cheese of kine, for Dauid, and for the people that were with him to eate: for they said, The people is hungry, and weary, and thirstie in the wildernesse.

CHAP. XVIII.

2 Dauid diuideth his armie into three parts. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

THen Dauid [a] numbred the people that were with him, and set ouer them captaines of thousands, and captaines of hundreds.

2. And Dauid sent forth the third part of the people vnder the hand of Ioab, and the third part

l It was so esteemed for the successe thereof.

a The wicked are so greedie to execute their malice, that they leaue none occasion, that may further the same.

b Meaning, Dauid.

† *Ebr. was right in the eyes of Absalom.*

† *Ebr. what is in his mouth.*

‖ *Or, giuen such counsell.*

c Hushai sheweth himselfe faithfull to Dauid, in that he reproueth this wicked counsell and purpose.

‖ *Or, tary all night.*

† *Eb. haue a breach, or ruine.*

† *Ebr. melt.*

‖ *Or, we will come vpon him.*

‖ *Or, commanded.*

d That counsell which seemed good at the first to Absalom, vers. 4.

e For by the counsell of Hushai, he went to the battell, where he was destroyed.

f That is, ouer Iorden.

‖ *Or, the well of Rogel.*

g Meaning, the message from their fathers.

h Thus God sendeth succour to his in their greatest dangers.

i The Chalde text readeth, Now they haue passed the Iorden.

k To wit, to pursue thee with all haste.

l They trauailed all night, and by morning had all their company passed ouer.

m Gods iust vengeance euen in this life is powred on them which are enemies, traitours, or persecutors of his Church.

n Who was also called Ithai Dauids father.

o God sheweth himselfe most liberall to his, when they seeme to be vtterly destitute.

a For certaine of the Reubenites, Gadites, and of the halfe tribe could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.

part vnder the hand of Abishai Ioabs brother the sonne of Zeruiah: and the *other* third part vnder the hand of Ittai the Gittite. And the King sayd vnto the people, I will go with you my selfe also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou art [b] now worth ten thousand of vs: therefore now it is better that thou succour vs out of the citie.

4 Then the King sayd vnto them, What seemeth you best, that I will doe. So the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commaunded Ioab and Abishai, and Ittai, saying, *Entreat* the yong man Absalom gently for my sake. And al the people heard when the king gaue al the captaines charge concerning Absalom.

6 So the people went out into the field to meete Israel, and the battell was in the [c] wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, *euen* of twenty thousand.

8 ¶ For the battell was scattered ouer all the countrey: and the wood deuoured much more people that day then did the sword.

9 ¶ Now Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thick oke: & his head caught hold of the oke, and he was taken vp || betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that saw it, told Ioab, saying, Behold, I saw Absalom hanged in an oke.

11 Then Ioab sayd vnto the man that tolde him, And hast thou indeed seene? why then didest not thou there smite him to the ground, and I would haue giuen thee ten [e] *shekels* of siluer, and a girdle?

12 Then the man sayd vnto Ioab, Though I should † receiue a thousand *shekels* of siluer in mine hand, yet would I not lay mine hand vpon the kings sonne: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware lest any *touch* the yong man Absalom.

13 If I had done it, *it had been* † the danger of my life: for nothing can be hid from the king: yea, thou thy selfe wouldest haue been against me.

14 Then sayd Ioab, I will not thus tarie with thee. And he tooke three darts in his hand, and thrust them † through Absalom, while he was yet aliue in the middes of the oke.

15 And ten seruants that bare Ioabs armour, compassed about and smote Absalom, and slew him.

16 Then Ioab [d] blew the trumpet, and the people returned from pursuing after Israel: for Ioab held backe the people.

17 And they tooke Absalom, and cast him into a great [e] pit in the wood, and layd a mightie great heape of stones vpon him: and all Israel fled euery one to his tent.

18 Now Absalom in his life time had taken and reared him vp a pillar, which is in the [f] kings dale: for he sayd, I haue no [f] sonne to keepe my name in remembrance: and hee called the pillar after his owne name, and it is called vnto this day Absaloms place.

19 ¶ Then said Ahimaaz the sonne of Zadok, I pray thee, let me runne and beare the king tidings that the Lord hath † deliuered him out of the hand of his enemies.

20 And Ioab said vnto him, Thou [g] shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the kings sonne is dead.

21 Then sayd Ioab to Cushi, Go tell the king, what thou hast seene. And Cushi bowed himselfe vnto Ioab, and ranne.

22 Then said Ahimaaz the sonne Zadok againe to Ioab, What, I pray thee, if I also run after Cushi? and Ioab said, Wherefore now wilt thou runne my sonne, seeing that thou hast no tidings to bring?

23 Yet what if I runne? Then hee sayd vnto him, Runne. So Ahimaaz ranne by the way of the plaine, and ouerwent Cushi.

24 Now Dauid sate betweene the two [h] gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and sawe, and behold a man came running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, † hee bringeth tidings. And he came apace, and drew neere.

26 And the watchman saw another man running, and the watchman called vnto the porter, and said, behold, *another* man runneth alone. And the king said He also bringeth tidings.

27 And the watchman said, † Methinketh the running of the foremost *is* like the running of Ahimaaz the sonne of Zadok. Then the king sayd, Hee is [i] good man, and commeth with good tidings.

28 And Ahimaaz called, and sayd vnto the king, Peace *be with thee*: and hee fell downe to the earth vpon his face before the king and said, Blessed be the Lord thy God, who hath || shut vp the men that lift vp their handes against my lord the king.

29 And the king said, Is the yong man Absalom safe? And Ahimaaz answered, When Ioab sent the Kings [k] seruant, and *me* thy seruant, I saw a great tumult, but I knew not what.

30 And the king sayd vnto him, Turne aside, *and* stand here: so he turned aside and stood still.

31 And behold, Cushi came, and Cushi said, † Tidings, my lord the king: for the Lord hath deliuered thee this day out of the hand of all that rose against thee.

32 Then the king said vnto Cushi, Is the yong man Absalom safe? And Cushi answered, The enemies of my lord the King, and all that rise against thee to doe thee hurt, bee as that young man is.

33 And the king was [l] moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he said, O my sonne Absalom, my sonne, my sonne Absalom: would God I had died for thee, O Absalom, my sonne, my sonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 Dauid is restored. 23 Shimei is pardoned. 24 Mephibo eth meeteth the king. 36 Barzillai departeth. 41 Israel striueth with Iudah.

AND it was tolde Ioab, Behold the king weepeth and mourneth for Absalom.

2 Therfore the † victory of that day was turned into mourning to all the people: for the people heard say that day, The king sorroweth for his sonne.

3 And

b Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather loose their liues, then that ought should come vnto him.

c So called, because the Ephraimites (as some say) fed their cattell beyond Iordan in this wood.

|| This is a terrible example of Gods vengeance against them that are rebels, or disobedient to their parents.

*Gen.23.15.

† Ebr. weigh vpon mine hand.

† Ebr. a lie against my soule.

† Ebr. in the heart of Absalom.

d For he had pity of the people which was seduced by Absaloms flatterie.

e Thus God turned his vaine glory to shame.

*Gen.14.17.

f It seemeth that God had punished him in taking a way his children, Chap.14.27.

† Ebr. iudged.

g For Ioab bare good affection to Ahimaaz, and doubted how Dauid would take the report of Absaloms death.

h He sate in the gate of the city of Mahanaim.

† Ebr. tidings are in his mouth.

† Ebr. he is ebe running.

i Hee had experience of his fidelitie, Chap.17. 21.

|| Or, deliuered vp.

k To wit, Cushi, who was an Ethiopian.

† Ebr. tidings brought.

l Because hee considered both the indgement of God against his sinne, and could not otherwise hide his fatherly affection toward his sonne.

† Ebr. saluation or deliuerance.

3 And

3 And the people went that day into the city || secretly, as people confounded hide themselues when they flee in battell.

4 So the King [a] hid his face, and the King cried with a loud voice, My sonne Absalom, Absalom my sonne my sonne.

5 ¶ Then Ioab came into the [b] house to the King, and said, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou loueest thine enemies, and hatest thy friends: for thou hast declared this day that thou regardest neither thy || princes nor seruants: therefore this day I perceiue, that if Absalom had liued, and we all had died this day, that then it would haue † pleased thee well.

7 Nowe therefore vp, come out, and speake † comfortably vnto thy seruants: for I sweare by the Lord, except thou come out, there will not tary one man with thee this night: and that will be worse vnto thee then all the euil that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the [c] gate: and they told vnto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at [d] strife throwout all the tribes of Israel, saying, The king saued vs out of the hand of our enemies, and hee deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed ouer vs is dead in battell: therefore why are ye so slow to bring the king againe?

11 But King Dauid sent to Zadok and to Abiathar the [e] Priests, saying, Speake vnto the Elders of Iudah, & say, Why are ye behind to bring the king againe to his house, (for the saying of all Israel is come vnto the king, *euen* to his house)

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are yee the last that bring the king againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God doe so to me and more also, if thou be not captaine of the host to me for euer in the [f] roume of Ioab.

14 So hee bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meet the king, *and* to conduct him ouer Iorden.

16 ¶ And [g] Shimei the sonne of Gera, the sonne of Iemeni, which was of Bahurim, hasted and came downe with the men of Iudah to meete king Dauid,

17 And a thousand men of Beniamin with him, and [*] Ziba the seruant of the house of Saul, and his sixteene sonnes and twenty seruants with him and they went ouer Iorden before the king.

18 And there went ouer a boate to carie ouer the kings household, and to do him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come ouer Iorden,

19 And said vnto the king, Let not my lord impute * wickednesse vnto me, nor remember the thing that thy seruant did [h] wickedly when my lord the king departed out of Ierusalem, that the king should take it to his heart.

20 For thy seruant doeth know, that I haue done amisse: therefore behold, I am the first this day of all the house of [i] Ioseph that am come to, goe downe to meete my lord the king.

21 But Abishai the sonne of Zeruiah answered and said, Shall not Shimei die for this, because he cursed the Lords anointed?

22 And Dauid said what haue I to doe with you, ye sonnes of Zeruiah, that this day ye should be aduersaries vnto me? shall there any man die this day in Israel? for doe not I know that I am this day king ouer Israel?

23 Therefore the king sayd vnto Shimei, Thou shalt not [k] die, and the king sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his head, nor washed his clothes from the time the king departed, vntill he returned in peace.

25 And when [l] he was come to Ierusalem, and met the king, the king said vnto him, Wherefore wentest thou not with me, Mephibosheth?

26 And he answered, My lord the king, my seruant deceiued me: for thy seruant said, I would haue mine asse sadled to ride thereon, for to goe with the king, because thy seruant [m] lame.

27 And he hath [*] accused thy seruant vnto my lord the king: but my lord the king *is* as an [n] Angel of God: doe therfore thy pleasure.

28 For all my fathers house were [n] but dead men before my lord the king, yet diddest thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to cry any more vnto the king?

29 And the king said vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba deuide the [o] lands.

30 And Mephibosheth sayde vnto the king Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came down from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, *euen* foureescore yeere old, and he had prouided the king of sustenance, while he lay at Mahanaim, for he was a man of very great substance.

33 And the king sayde vnto Barzillai, Come ouer with me, and I will feede thee with me in Ierusalem.

34 And Barzillai said vnto the king, † How long haue I to liue, that I should goe vp with the king to Ierusalem.

35 I am this day foureescore yeere olde: and can I discerne betweene good or euill? Hath thy seruant any taste in that I eat, or in that I drink? Can I heare any more the voice of singing men and women? wherefore then should thy seruant bee any more a [p] burthen vnto my lorde the king?

36 Thy seruant will goe a litle way ouer Iorden with the king, and why will the king recompense it me with such a reward?

37 I pray thee, let thy seruant turne backe again, that I may die in mine owne citie, and *bee buried* in the graue of my father and of my mother: but behold thy seruant [q] Chimham, let him goe with my lord the king, and doe to him what shall please thee.

38 And the king answered, Chimham shal go with

Or by stealth.

a As they doe that mourne.

b At Mahanaim.

Or, captaines.

† Ebr. kean right in thine eyes

† Ebr. to the heart of thy seruants.

c Where the most resort of the people haunted.

d Euery one blamed another, and strouie who should first bring him home.

e That they should reproue the negligence of the Elders, seeing the people were so forward.

f By this policie Dauid thought that by winning of the captaine hee should haue the hearts of all the people.

g Who had before reuiled him, Chap. 16. 13.

* Chap. 16. 2.

* Chap. 15. 15.

h For in his aduersitie he was his most cruell enemeie, and now in his prosperitie, seeketh by flatterie to creepe into fauour.

i By Ioseph hee meaneth Ephaim, Nanasseth and Benjamin (whereof he was) because these three were vnder one standard, Numb. 2. 18.

k By my hands, or during my life, as reade, 1. King. 2. 8, 9.

l When Mephibosheth being at Ierusalem had met the king.

* Chap. 16. 3.

m Able for his wisedom to iudge in all matters.

n Worthy to die for Sauls cruelty toward thee.

o Dauid did euill in taking his land from him before he knew the cause, but much worse, that knowing the trueth he did not restore them.

† Ebr. how many dayes are the yeeres of my life.

p He thought it not meete to receiue benefits of him to whom he was not able to doe seruice againe.

q My sonne,

with me, and I will doe to him that thou shalt bee content with: and whatsoeuer thou shalt ‖ require of me, that will I doe for thee.

39 So all the people went ouer Iorden: and the king passed ouer: and the king kissed Barzillai, and ‖ blessed him, and hee returned vnto his owne place.

40 ¶ Then the king went to [r] Gilgal, & Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of [f] Israel.

41 And behold, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stolen thee away, and haue brought the king and his houshold, and all Dauids men with him ouer [t] Iorden?

42 And all the men of Iudah answered the men of Israel, because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings *cost*, or haue wee taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, We haue ten parts in the king, and haue also more *right* to Dauid then yee: Why then did ye despise vs, ‖ that our aduice should not be first had in restoring our king? And the words of the men of Iudah were fiercer then the wordes of the men of Israel.

CHAP. XX.

1 *Sheba raiseth Israel against Dauid.* 10 *Ioab killeth Amasa traiterously.* 22 *The head of Sheba is stricken vnto Ioab.* 23 *Dauids chiefe officers.*

THen there was come [a] thither a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and hee blew the trumpet, and said, We haue no part in [b] Dauid, neither haue wee inheritance in the sonne [c] of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid, and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their king, from [d] Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women *his* * concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

4 ¶ Then said the king to [e] Amasa, Assemble me the men of Iudah within three dayes, and bee thou here present.

5 So Amasa went to assemble Iudah, but hee tarried longer then the time which he had appointed him.

6 Then Dauid said to Abishai, Now shal Sheba the sonne of Bichri do vs more harme then *did* Absalom: take thou *therefore* thy [f] lords seruants and follow after him, left he get him walled cities and escape vs.

7 And there went out after him Ioabs men, and the * Cherethites, and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs [g] garment that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vsed to fall out.

9 And Ioab saide to Amasa, Art thou in † health, my brother? and Ioab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heed to the sword that was in Ioabs hand: for therewith he smote him in the fifth rib, and shed out his bowels to the ground, and † smote him not the second time: so he died. Then Ioab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Ioabs men [h] stood by him, and said, He that fauoureth Ioab, and he that is of Dauids part, *let him goe* after Ioab.

12 And Amasa wallowed in blood in the midst of the way: and when the man saw that all the people stood still, he remooued Amasa out of the way into the field, and cast a cloth vpon him, because hee sawe that euery one that came by him, stood still.

13 ¶ When he was remooued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And hee went through all the tribes of Israel vnto Abel, and [i] Bethmaachah and all *places* of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, *neere to* Bethmaachah, and they cast vp a mount against the city, and the people therof stood on the rampart, and all the people that was with Ioab, [k] destroyed and cast downe the wall.

16 Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman said, Art thou Ioab? And he answered, Yea. And shee said to him, Heare the wordes of thine handmaid. And he answered, I doe heare.

18 Then she spake thus, [l] They spake in the old time, saying, They should aske of Abel: and so haue they continued.

19 I am [m] *one* of them that are peaceable, *and* faithful in Israel: and thou goest about to destroy a citie and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, and said, God forbid, God forbid it mee, that I should deuoure, or destroy it.

21 The [n] matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift vp his hand against the king, *euen* against Dauid: deliuer vs him onely, and I will depart from the citie. And the woman said vnto Ioab, Behold, his head shalbe thrown to thee ouer the wall.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, & cast it to Ioab: then hee blew the trumpet, and † they retired from the citie, euery man to his tent: and Ioab returned to Ierusalem vnto the King.

23 ¶ * Then Ioab *was* ouer all the hoste of Israel, and Benaiah the sonne of Iehoiada ouer the Gherethites, and ouer the Pelethites,

24 And Adoram ouer the tribute, and Iosha-phat the sonne of Ahilud the Recorder.

25 And Sheua *was* Scribe, and Zadok and Abiathar the Priests.

26 And also Ira the Iairite *was* [o] chiefe about Dauid.

CHAP. XXI.

1 *Three dearth yeares.* 9 *The vengeance of the sonnes of Saul hanged on the fourte sonnes, which are hanged.* 15 *Foure great battels, which Dauid had against the Philistims.*

Then

§ *Or, cause.*

‖ *Or, bade him farewell.*

r Where the tribe of Iudah tarried to receiue him.

f Which had taken part with the king.

t Toward Ierusalem.

‖ *Or, haue not wee first spoken to bring home the king, verse 11.*

a Where the ten tribes contended against Iudah.

b As they of Iudah say.

c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or else by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.

d From Gilgal, which was neere Iorden.

* *Chap. 16 22.*

e Who was his chiefe captaine in Ioabs roome, Chap. 19. 13.

f Either them which had beene vnder Ioab, or Dauids men.

* *Chap. 8. 18.*

g Which was his coat, that he vsed to weare in the warres.

† *Hebr. peace.*

‖ *Or, doubled not his stroke.*

h He stood by, Amasa at Ioabs appointment.

i Vnto the citie Abel which was neere to Bethmaachah.

k Thatis, he went about to ouerthrow it.

l She sheweth that the olde custome was not to destroy a city before peace was offered, Deut. 20. 10, 11.

m She speaketh in the name of the citie.

n Hearing his fault told him, he gaue place to reason, and required onely him that was authour of the treason.

† *Hebr. they were scattered.*

* *Chap. 8. 16.*

o Either in dignity, or familiarity.

THen there was a famine in the dayes of Dauid three yeeres † together: and Dauid † asked counsell of the Lord, and the Lord answered, *It is* for Saul, and for *his* bloodly house, because he slew the [a] Gibeonites.

2 Then the king called the Gibeonites, and said vnto them, (Now the Gibeonites were not of the children of Israel, but [a] a remnant of the Amorites, vnto whom the childrē of Israel had sworne: but Saul sought to slay them, for his zeale toward the children of Israel and Iudah)

3 And Dauid said vnto the Gibeonites, [b] What shall I doe for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, Wee will haue no siluer nor golde of Saul nor of his house, neither for vs shalt thou kill [c] any man in Israel. And hee said, What ye shall say, that will I doe for you.

5 Then they answered the king, The man that consumed vs, and that imagined euill against vs, *so that* wee are destroyed from remaining in any coast of Israel,

6 Let seuen men of his [d] sonnes bee deliuered vnto vs, & we will hang them vp [e] vnto the Lord in Gibeah of Saul the Lords chosen. And the king said, I will giue them.

7 But the king had compassion on Mephibosheth the sonne of Ionathan, the sonne of Saul, because of the * Lordes oath that was betweene them, *euen* betweene Dauid and Ionathan the son of Saul.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom shee bare vnto Saul, *euen* Armoni and Mephibosheth, and the fiue sonnes of [f] Michal the daughter of Saul, whom she bare to Adriel the sonne of Barzillai the Meholathite.

9 And hee deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they † died *all* seuen together, and they were slaine in the time of harueste: in the [g] first *dayes*, and in the beginning of barley harueste.

10 Then Rizpah the daughter of Aiah tooke [h] sackecloth, and hanged it vp for her vpon the rocke, from the beginning of harueste, vntill [i] water dropped vpon them from the heauen, and suffered neither the birdes of the ayre to || light on them by day, nor beasts of the field by night.

11 ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul, and the bones of Ionathan his sonne from the citizens of Iabesh Gilead, which had stollen them from the street of Beth-shan, where the Philistims had * hanged them, when the Philistims had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul, and the bones of Ionathan his son, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in the country of Beniamin, in Zelah, in the graue of Kish his father: and when they had performed all that the King had commaunded, God was then [k] appeased with the land.

15 ¶ Againe the Philistines had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sonnes of [l] Haraphah (*the head* of who e speare weighed three hundred [m] shekels of brasse) *euen* hee being girded with a new *sword*, thought to haue slaine Dauid.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, lest thou quench the [n] light of Israel.

18 ¶ And after this also there was a battell with the Philistims at [o] Gob, then Sibbechai the Hushathite slew Saph, which was one of the sons of Haraphah.

19 And there was yet *another* battell in Gob, with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite slewe [p] Goliah the Gittite: the staffe of whose speare *was* like a weauers beame.

20 Afterward there was also a battell in Gath, where was aman of *a great* stature, and had on euery hand sixe fingers, and on euery foote sixe toes, foure and twentie in number: who was also the sonne of Haraphah.

21 And when he reuiled Israel, Ionathan the sonne of * Shima the brother of Dauid slew him.

22 These foure were borne to Haraphath in Gath, and died by the hand of Dauid, and by the hands of his seruants.

CHAP. XXII.

2 Dauid after his victories praiseth God. 8 The anger of God toward the wicked. 44 Hee prophesieth of the reuolution of the Iewes, and vocation of the Gentiles.

AND Dauid spake the words of this [a] song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, * The Lord is my [b] rocke and my fortresse, and he that deliuereth me.

3 God *is* my || strength, in him will I trust my shield, & the horne of my saluation, my hie tower *and* my refuge: my Sauiour, thou hast saued mee from violence.

4 I will call on the Lord, who is worthy to be praysed: so shall I be safe from mine enemies.

5 For the [c] pangs of death haue compassed mee: the floods of vngodlinesse haue made mee afraid.

6 The sorrowes of the graue compassed me about: the snares of death ouertooke me.

7 *But* in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voice out of his Temple, and my cry *did enter* into his eares.

8 Then the earth trembled and quaked, the foundations of the heauens moued and shooke, because he was angry.

9 [d] Smoke went out at his nostrels, and consuming [e] fire out of his mouth: coles were kindled thereat.

10 Hee [f] bowed the heauens also, and came downe, and darknesse *was* vnder his feete.

11 And hee rode vpon [g] Cherub and did flie, and he was seene vpon the wings of the winde.

12 And he made darknes a Tabernacle round about him, *euen* the gatherings of waters, *and* the cloudes of the ayre.

13 At

† Or. yeere after yeere.
† Or sought the face of the Lord
a Thinking to gratifie the people, because the Ieiuites were not of the seed of Abraham.
* Iosh. 9. 3, 16, 17.
b Wherewith may your wrath be appeased that you may pray to God to remoue this plague from his people?
c Saue onely of Sauls stocke.
d Of Sauls kinsemen.
e To pacifie the Lord.
* 1. Sam. 18. 3. and 20. 8, 42.
f Here Michal is named for Merab, Adriels wife, as appeareth 1. Sam. 18. 19 for Michal was the wife of Paltiel, 1. Sam. 25. 44. and neuer had child, 2. Sam. 6. 23.
g Or fell.
g Which was in the moneth Abib or Nisan, which conteineth part of March, and part of April.
h To make her a tent wherein shee prayed to God to turne away his wrath.
i Because drought was the cause of this famine, God by sending of raine sheweth that he was pacified.
|| Or. rest.
* 1. Sam. 31. 10.
k For where the magistrate suffereth faults vnpunished, there the plague of God lieth vpon the land.

a In token of the wonderfull benefits that he receiued of God.
* Psal. 18. 2.
b By the diuersity of these comfortable names, hee sheweth how his faith was strengthened in all tentations.
|| Or, rocke.
c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grieuous dangers, tyranny and death.
d That is clouds and vapours.
e Lightning and thunderings.
f So it seemeth when the ayre is darke.
g To flie in a moment thorow the world.

l That is, of the race of gyants.
m Which amount to nine pound three quarters.
n For the glory and wealth of the country standeth in the preseruation of the godly magistrate.
o Called Gezer, and Saph is called Sippai, 1. Chr. 20. 4
p That is, Lahmi the brother of Goliath, whom Dauid slew, 1. Chro. 20. 5.
* 1. Sam. 16. 9.

13 At the brightnesse of his presence [h] the coles of fire were kindled.

14 The Lord thundred from heauen, and the most High gaue his voyce.

15 Hee shot arrowes also, and scattered them: *to wit*, lightning, and destroyed them.

16 The [i] chanels also of the sea appeared, *euen* the foundations of the world were discouered by the rebuking of the Lord, *and* at the blast of the breath of his nostrels.

17 Hee sent from aboue, *and* tooke mee: hee drew me out of many waters.

18 Hee deliuered mee from my strong enemie, *and* from them that hated mee: for they were too strong for mee.

19 They [k] preuented mee in the day of my calamitie, but the Lord was my stay,

20 And brought mee forth into a large place: he deliuered me because he fauoured me.

21 The Lord rewarded mee according to my [l] righteousnesse: according to the purenesse of mine hands he recompensed mee.

22 For I kept the wayes of the Lord, and did not [m] wickedly against my God.

23 For all his Lawes *were* before mee, and his statutes: I did not depart therefrom.

24 I was vpright also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward mee according to my righteousnesse, according to my purenesse before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shew thy selfe pure, and with the [n] froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes *are* vpon the haughtie, to humble *them*.

29 Surely thou art my light, O Lord: and the Lord will lighten my darknesse.

30 For by thee I haue broken thorow an host, and by my God haue I leaped ouer a wall.

31 The way of God is [o] vncorrupt: the word of the Lord is tried *in the fire*: he is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty saue our God?

33 God is my strength in battell, and maketh my way vpright.

34 Hee maketh my feet like [p] hindes *feet*, and hath set me vpon mine high places.

35 He teacheth mine hands to fight, so that a bowe || of brasse is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies, and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them, and thrust them thorow: and they shall not arise, but shall fall vnder my feet.

40 For thou hast [q] girded mee with power to battell, *and* them that arose against mee, hast thou subdued vnder mee.

41 And thou hast giuen me the necks of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue *them, euen* vnto the [r] Lord, but hee answered them not.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the streete, *and* did spread them abroad.

44 Thou hast also deliuered me from the contentions of my [s] people: thou hast preserued mee to bee the head ouer nations: the people which I knew not, doe seruеme.

45 Strangers [t] shall be in subiection to me: assoone as they heare, they shall obey me.

46 Strangers shall shrinke away, and feare in their priuie chambers.

47 Let the Lord liue, [u] and blessed *bee* my strength: and God, *euen* the force of my saluation be exalted.

48 *It is* God that giueth me *power* to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (thou also hast lift me vp from those that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I will praise thee, O Lord, among the * nations, and will sing vnto thy Name)

51 *Hee is* the tower of saluation for his King, and sheweth mercy to his anointed, *euen* to Dauid, and to his seed * for euer.

CHAP. XXIII.

1 *The last words of Dauid.* 6 *The wicked shall bee pluckt vp as thornes.* 8 *The names and facts of his mightie men.* 15 *Hee desired water, and would not drinke it.*

THese also be the [a] last words of Dauid, Dauid the sonne of Ishai saith, euen the man who was set vp on high, the Anointed of the God of Iaakob, and the sweet singer of Israel saith,

2 The Spirit of the Lord spake by me, and his word *was* in my [b] tongue.

3 The God of Israel spake to me, the strength of Israel said, *Thou shalt* beare rule ouer men, being iust, *and* ruling in the feare of God.

4 Euen as the morning light, when the Sunne riseth, the morning, I say, without clouds, *so shall mine house be, and not* as the [c] grasse of the earth *is* by the bright raine.

5 For so shall not mine house *be* with God: for he hath made with mee an euerlasting couenant, perfect in all points, and sure: therefore all mine health and whole desire *u*, that he will not make it [d] grow *so*.

6 But the wicked *shalbe* euery one as thornes thrust away, because they cannot bee taken with hands.

7 But the man that shall touch them, must bee defenced with yron, or with the shaft of a speare: and they shall bee burnt with fire in the same place.

8 ¶ These *bee* the names of the mighty men whom Dauid had. Hee that sate in the seate of [e] wisedome, being chiefe of the princes, was Adino of Ezni, he slew eight hundreth at one time.

9 And after him *was* * Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they || defied the Philistims gathered there to battell, when the men of Israel were [f] gone vp.

10 He arose and smote the Philistims, vntill his hand was weary, and his hand [g] claue vnto the sword: and the Lord gaue great victory the same day, and the people returned after him

[h] By this description of a tempest, he declareth the power of God against his enemies.

[i] He alludeth to the miracle at the red Sea.

[k] I was so beset, that all meanes seemed to faile.

[l] Toward Saul and mine enemies.

[m] I attempted nothing without his commaundement.

[n] Their wickednesse is cause that thou seemest to forget thy wonted mercy.

[o] The maner that God vseth to succour his, neuer faileth.

[p] He vseth extraordinary meanes to make me winne most strong holds. || *Or, stiffe.*

[q] Hee acknowledgeth that God was the author of his victories, who gaue him strength.

[r] The wicked in their necessitie are compelled to flee to God, but it is too late.

[s] Meaning, of the Iewes, who conspired against me.

[t] Not willingly obeying me, but dissemblingly.

[u] Let him shew his power, that he is the gouernour of all the world.

* *Rom. 15. 6.*

[a] Which he spake after that he had made the Psalmes.

[b] Meaning, hee spake nothing but by the motion of Gods Spirit.

[c] Which groweth quickly, and fadeth soone.

[d] But that my kingdome may continue for euer according to his promise.

[e] As one of the kings counsell.

* *1. Chron. 11. 12.*

|| *Or, assailed with danger of their liues.*

[f] Meaning fled from the battell.

[g] By a cramp which came of weariness and straining.

him onely to spoyle.

11 After him *was* *Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philistims.

12 But he stood in the middes of the field, and defended it, and slew the Philistims: so the Lord gaue [h] great victory.

13 ¶ Afterward three of the thirty captaines, went downe, and came to Dauid in the harueste time vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of Rephaim.

14 And Dauid *was* then in an hold, and the garison of the Philistims *was* then in Beth-lehem.

15 And Dauid [i] longed, and said, Oh that one would giue me to drinke of the water of the well of Beth-lehem which is by the gate.

16 Then the three mighty brake into the hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but [k] powred it *for an offering* vnto the Lord,

17 And said, O Lord, be it farre from me, that I should doe this. *Is* not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. These things did these three mighty men.

18 ¶ * And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and hee lifted vp his speare against three hundreth, † and slew them, and hee had the name among the three.

19 For he was most excellent of the three, and was their captaine, but he attained not vnto *the first* three.

20 And Benaiah the sonne of Iehoiada the sonne of ‖ a valiant man, which had done many acts, *and was* of Kabzeel, slew two strong men of Moab: he went downe also, and slew a lyon in the mids of a pit in the time of snow.

21 And he slew an Egyptian a‖ man of great stature, & the Egyptian *had* a [l] speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among [m] thirty: but he attained not to the *first* three: and Dauid made him of his counsell.

24 ¶ * Asahel the brother of Ioab *was* one of the thirtie: Elhanan the sonne of Dodo of Bethlehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the * ‖ Paltite: Ira the sonne of Ikkesh the Tekoite:

27 Abiezer the Anethothite: [n] Mebunnai the Husathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Elihaba the Shaalbonite: *of* the sonnes of Iashen, Ionathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Elipheleth the sonne of Ahasbai, the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour-bearer of Ioab the sonne of Zeruiah.

38 Ira the Ithrite: Gareb the Ithrite:

39 Vriiah the Hittite, [o] thirty and seuen in all.

CHAP. XXIIII.

1 Dauid causeth the people to be numbred. 10 He repenteth, and chooseth of all into Gods hands. 15 Seuentie thousand perish with the pestilence.

AND the wrath of the Lord was [a] againe kindled against Israel, and [b] he mouued Dauid against them, in that hee said, Goe, number Israel and Iudah.

2 For the King said to Ioab the captaine of the hoste, which was with him, Goe speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the [c] number of the people.

3 And Ioab sayd vnto the King, The Lord thy God increase the people an hundred fold moe then they bee, and that the eyes of my lord the King may see it: but why doth my lord the King desire this thing?

4 Notwithstanding the Kings word preuailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the King to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the citie that is in the mids of the ‖ valley of Gad, and toward Iazer.

6 Then they came to Gilead, and to ‖ Tahtim-hodshi, so they came to Dan Iaan, and to about to Zidon,

7 And came to the fortresse of ‖ Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the end of nine moneths and twenty dayes.

9 ¶ And Ioab deliuered the number *and* summe of the people vnto the King: and there were in Israel [d] eight hundred thousand strong men that drew swords, and the men of Iudah were [e] fiue hundreth thousand men.

10 Then Dauids heart smote him, after that he had numbred the people, and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseech thee, take away the trespasse of thy seuant: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids [f] Seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that [g] seuen yeeres famine come vpon thee in thy lande, or wilt thou

*1. Chron. 11. 27.

h Who hath neither respect to mayny nor few, when he will shew his power.

i Being ouercome with wearinesse and thirst.

k Brideling his affection, and also desiring God not to be offended for that rash enterprise.

* 1. Chron. 11. 20.

† Heb. saiue.

‖ Or, Ishbi-bai.

‖ Or, a comely man. Which was as big as a weauers beame, 1. Chron. 11. 23.

m He was more valiant then the rest, that followed, and not so valiant as the sixe before.

* Chap. 2. 18.

* 1 Chron. 11. 27.

‖ Or, Pelonite.

n Diuers of these had two names, as appeareth, 1. Chr. 11. and also many more are there mentioned.

o These came to Dauid, and helped to restore him to his kingdome.

a Before they were plagued with famine, Chap. 21. 1.

b The Lord permitted Satan, as 1. Chron. 21. 1.

c Because he did this to trie his power, and so to trust therein, it offended God, else it was lawfull to number the people. Exod. 30. 12. Numb. 1. 2.

‖ Or, riuer.

‖ Or, to the nether and newly inhabited.

‖ Or, Zor.

d According to Ioabs count: for in all there were elenen hundreth thousand, 1. Chron. 21. 5.

e Concluding vnder them the Beniamites: for else they had but foure hundreth and seuenty thousand, 1. Chron. 21. 5.

f Whom God had appointed for Dauid and his time.

g For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere to the which should haue bene added other three yeeres more, 1. Chron. 21. 12.

thou flee three moneths before thine enemies, they following thee, or that there be three daies pestilence in thy land? now aduise thee, and see, what answere I shall giue to him that sent me.

14 ¶And Dauid said vnto Gad, I am in a wonderfull strait: let vs fall now into the hand of the Lord (for his mercies *are* great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel from the morning euen to the time appointed: and there died of the people from [h] Dan euen to Beersheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord * repented of the euill, and said to the Angel, that destroyed the people, It is sufficient, [i] holde now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (when hee saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheep, what haue they [k] done? let thine hand, I pray thee, be against mee and against my fathers house.

18 ¶So Gad came the same day to Dauid, and said vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, and saw the king and his seruants comming towards him, and Araunah went out and bowed himselfe before the king on his face to the ground.

21 And [l] Araunah said, Wherefore is my lord the king come to his seruant? Then Dauid answered, To buy the threshing floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah said vnto Dauid, Let my lord the king take and offer what seemeth him good in his eyes: beholde the oxen for the burnt offerings, and charets, and the instruments of the oxen for wood.

23 (All these things did Araunah [m] as a king giue vnto the king: and Araunah said vnto the king, The Lord thy God be fauorable vnto thee)

24 Then the king said vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offring vnto the Lord my God of that which doth cost me nothing. So Dauid bought the threshing floore, and the oxen for [n] fiftie shekels of siluer.

25 And Dauid built there an altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land and the plague ceased from Israel.

h From the one side of the country to the other.

* 1.Sam.15.11.

i The Lord spared this place, because here had chosen it to build his Temple there.

k Dauid saw not the iust cause why God plagued the people, and therefore he offered himselfe to Gods correction as the onely cause of this euill.

l Called also Ornan. 1 Chron. 21.20.

m That is, abundantly, for as some write, he was King of Ierusalem before Dauid wan the towre.

n Some write that euery tribe gaue 50. which make 600. or that afterward he bought as much as came to 550. shekels, 1.Chron.21.25.

THE FIRST BOOKE OF the Kings.

THE ARGVMENT.

Because the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost sitteth before our eyes in this booke the varietie & change of things which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserued by Gods protection, (who then fauoureth them when his word is truely set forth, vertue esteemed, vice punished, and concorde maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and Beniamin clauе to Roboam, and this was called the kingdome of Iudah: and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria, after it was built by Amri Ahabs father. And because our Saiour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

1 Abishag keepeth Dauid in his extreme age. 5 Adonijah vsurpeth the kingdome. 30 Salomon is anointed king. 50 Adonijah fleeth to the altar.

NOw when King Dauid was [a] old and striken in yeeres, they couered him with clothes, but no [b] heat came vnto him.

2 Wherefore his seruants said vnto him, Let there be sought for my lord the King a yong virgin, & let her ‖ stand before the king, and cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a faire yong maid throwout all the coasts of Israel, and found one Abishag [c] a Shunammite, and brought her to the King.

4 And the maid was exceeding faire, and cherished the King, and ministred to him, but the King knew her not.

5 ¶ Then Adoniiah the sonne of Haggith, exalted himselfe, saying, I will be king. And he gate him charets and horsemen, and [d] fiftie men to run before him.

6 And his father would not displease him from his † childhood, to say, Why hast thou done so? And he was a very goodly man, and *his mother* bare him next after Abialom.

7 And he † tooke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest: and they [e] helped forward Adoniiah.

8 But Zadok the Priest, and Benaiah the son of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adoniiah.

9 Then Adoniiah sacrificed sheepe and oxen, and fat cattell by the stone of Zoheleth, which is by En-rogel, and called all his brethren the Kings sonnes, and all the men of Iudah the Kings seruants.

10 But Nathan the Prophet, and Benaiah, and the mightie men, and Salomon his brother, hee called not.

11 Where-

a He was about 70. yeeres old, 2 Sam.5.4.

b For his natural heat was worne away with trauels

‖ Or, serue him.

c Which citie was in the tribe of Issachar, as Iosh.19.18.

d Reade 2.Sam. 15.1.

† Ebr. doyes

† Ebr. his words were with Ioab.

e They tooke his part and followed him.

‖ Or, the sonne aine.

f As the Cherethites and Pelethites.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard that Adoniiah the sonne * of Haggith doth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, *and* I will now giue thee counsell, how to saue thine owne g life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Diddest not thou my lord, O king, sweare vnto thine handmaide, saying, Assuredly, Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne? why is then Adoniiah King?

14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and h confirme thy words.

15 ¶ So Bath-sheba went in vnto the King into the chamber, and the king was very olde, and Abishag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeisance vnto the king. And the king said, What is thy matter?

17 And she answered him, My Lord, thou swarest by the Lord thy God vnto thine handmaide, *saying*, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And beholde, now *u* Adoniiah King, and now my Lord, O king, thou knowest i it not.

19 And he hath offred many oxen, and fat cattell, and sheepe, and hath called all the sonnes of the King, and Abiathar the Priest, and Ioab the Captaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O King, *knowest* that the eyes of all Israel *are* on thee, that thou shouldest tell them, who should sit on the throne of my lord the King after him.

21 For else when my lord the King shall sleepe with his fathers, I and my sonne Salomon shalbe k reputed † vile.

22 And lo, while she yet talked with the king, Nathan also the Prophet came in.

23 And they tolde the King, saying, Beholde, Nathan the Prophet. And when hee was come in to the King, hee made obeysance before the king vp on his face l to the ground.

24 And Nathan said, My lord, O King, hast thou said, Adonijah shall reigne after me, and hee shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, † God saue king Adoniiah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the King, and thou hast not shewed it vnto thy m seruant, who should sit on the throne of my lord the King after him?

28 ¶ Then King Dauid answered, and said, Call me Bath-sheba. And she came into the kings presence, and stood before the king.

29 And the king sware, saying, As the Lord liueth who hath redeemed my soule out of all aduersitie,

30 That as I n sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after mee, and he shall sit vpon my throne in my place, so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the King, and saide, God saue my lord king Dauid for euer.

32 ¶ And king Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the King saide vnto them, Take with you the o seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoint him their King ouer Israel, and blow ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be King in my stead: for I haue † appointed him to be prince ouer Israel and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the King, and said, So be it, *and* the Lord God of my lord the King † ratifie it.

37 As the Lord hath beene with my lord the King, so be he with Salomon, and exalt his throne aboue the throne of my lord King Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites went downe and caused Salomon to ride vpon King Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of p oyle out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God saue King Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth † rang with the sound of them.

41 ¶ And Adoniiah and all the ghestes that were with him heard it: (and they had made an end of eating) and when Ioab heard the sound of the trumpet, he said, What meaneth this noise and vprore in the citie?

42 And as he yet spake, behold, Ionathan the sonne of Abiathar the Priest came: and Adoniiah said, Come in: for thou art † a worthy man, and bringest q good tidings.

43 And Ionathan answered, and said to Adoniiah, Verely our lord king Dauid hath made Salomon king.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the Kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him King in Gihon, and they are gone vp from thence with ioy, and the citie is mooued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the kings seruants came r to blesse our lord King Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the King worshipped vpon the s bed.

48 And thus said the King also, Blessed bee the Lord God of Israel, who hath made one to sit

* 2. Sam. 3. 4.

g For Adoniiah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the same.

i The king being worne with age, could not attend to the affaires of the realme, and also Adoniiah had many flatterers which kept it from the king.

k And so put to death as wicked transgressors. † Ebr. sinners.

l Acknowledging him to be the true and worthy King appointed of God, as the figure of his Christ.

† Ebr. let the King Adoniiah liue.

m Meaning, that he ought in such affaires enterprise nothing except he had consulted with the Lord.

n Moued by the Spirit of God so to doe, because he foresaw that Salomon should be the figure of Christ.

o Meaning, the Kings seruants and such as were of his guard.

† Ebr. commanded.

† Ebr. say so.

p Wherewith they accustomed to annoint the Priests and the holy instruments, Exod. 30. 23.

† Ebr. brake.

† Ebr. a man of power.

q He praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beat downe his pride.

r To salute him, and to pray and praise God for him.

s He gaue God thankes for the good successe.

sit on my Throne this day, euen in my sight.

49 Then all the ghestes that were with Adonijah, were afraide, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose and went, and tooke hold on the hornes of the [e] Altar.

51 And one tolde Salomon, saying, Behold, Adonijah doeth feare King Salomon: for loe, hee hath caught hold on the hornes of the Altar, saying, Let King Salomon sweare vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon said, If hee will shew himselfe a worthy man, there shal not an haire of him fall to the earth, but if wickednesse bee found in him, he shall die.

53 Then King Salomon sent, and they brought him from the Altar, and he came and did obeysance vnto King Salomon. And Salomon said vnto him, Goe to thine house.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adonijah asketh Abishag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars roume.

THen the dayes of Dauid drew neere that hee should die, and he charged Salomon his son, saying,

2 I goe the[a] way of all the earth: bee strong therefore, and shew thy selfe a man,

3 And take heed to the [b] charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his Commandements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest *|| prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which hee spake vnto mee, saying, If thy sonnes take heed to their way, that they walke before me in [c] trueth, with all their hearts, and with all their soules, *† thou shalt not (said he) want one of thy *posterrtie* vpon the Throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to mee, and what hee did to the two captaines of the hostes of Israel, vnto *Abner the sonne of Ner, and vnto *Amasa the sonne of Iether: whom hee slew, and [d] shed blood of battell in peace, and [e] put the blood of warre vpon his girdle that was about his loines, & in his shooes that were on his feet.

6 Doe therefore according to thy wisedome, and let thou not his hoare head go downe to the graue in peace.

7 But shew kindnes vnto the sonnes of *Barzillai the Gileadite, and let them be among them that eate at thy table: [f] for so they came to mee when I fled from Absalom thy brother.

8 ¶ And beholde, with thee * [g] Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete me at Iorden, and I sware to him by the Lord, saying, *I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with [g] blood.

10 So *Dauid slept with his fathers, and was buried in the citie of Dauid.

11 And the daies which Dauid *reigned vpon Israel, *were* fourtie yeeres: seuen yeeres reigned he in Hebron, and thirtie and three yeres reigned he in Ierusalem.

12 ¶ * Then sate Salomon vpon the throne of Dauid his father, and his kingdome was established mightily.

13 And Adonijah the sonne of Haggith came to Beth-sheba the mother of Salomon: and shee said, Commest thou peaceably? and hee said, Yea.

14 Hee said moreouer, I haue a sute vnto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set [i] their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, [†] refuse me not. And she said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomon the King (for hee will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomon to speake vnto him for Adonijah: and the King rose to meete her, and [k] bowed himselfe vnto her, and sate downe on his Throne: and hee caused a seate to be set for the Kings mother, and she sate at his right hand.

20 Then shee said, I desire a small request of thee, say mee not nay. Then the King saide vnto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But King Salomon answered and said vnto his mother, And why doest thou aske Abishag the Shunammite for Adonijah? aske for him the [l] Kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

23 Then King Salomon sware by the Lord, saying, God doe so to mee and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liueth, who hath established mee, and set mee on the Throne of Dauid my father, who also hath made mee an house, as he *promised, Adonijah shall surely die this day.

25 And King Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee || smote him that he died.

26 ¶ Then the King saide vnto Abiathar the Priest, Goe to Anathoth vnto thine owne ||fields: for thou art † worthy of death: but I wil not this day kill thee, because thou [m] bareest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might * fulfill the words of the Lord, which hee spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Ioab: (for Ioab had [n] turned after Adonijah, but hee turned not after Absalom) and Ioab fled vnto the Taberna-

cle

[e] Which Dauid his father had built in the floore of Arannah, as 2.Sam.24.25.

[a] I am ready to die as all men must.

[b] He sheweth how hard a thing it is to gouerne, and that none can doe it well, except he obey God.

* *Deut.29.9. Iosh.1.7.*

|| *Or, doe wisely.*

[c] And without hypocrisie.

* *2.Sam.7.12.*

† *Ebr. a man shall not be cut off to thee from off the throne.*

* *2.Sam.3.27.*

* *2.Sam.20.10.*

[d] He shed his blood in time of peace, as if there had bene warre.

[e] He put the bloody sword into his sheath.

* *2.Sam.19.31.*

[f] That is, they dealt mercifully with me.

* *2.Sam.16.5.*

* *2.Sam.19.23.*

[g] Let him be punished with death, looke verse 46.

* *Act.2.29. and 13.36.*

* *2.Sam.5.4. and 1.Chron.29.26,27.*

* *1.Chron.29.23.*

[h] For she feared lest he would worke treason against the King.

[i] In signe of their fauour and consent.

† *Ebr. cause not my face to turne away.*

[k] In token of reuerence, and that others by his example might haue her in greater honour.

[l] Meaning, that if he should haue granted Abishag, which was so deere to his father, he would afterward haue aspired to the Kingdome.

* *2.Sam.7.12,13.*

|| *Or, fell vpon him.*

|| *Or possessions.*

† *Ebr. a man of death.*

[m] When he fled before Absalom, 2.Sam.15.24.

* *1.Sam.2.31,35.*

[n] He tooke Adonijahs part when he would haue vsurped the kingdome, Chap. 1.7.

cle of the Lord, and caught hold on the hornes of the Altar.

29 And it was told King Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and behold, *he is* by the [o] Altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lord, and said vnto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the King word again, saying, Thus said Ioab, and thus he answered me.

31 And the king said vnto him, Do as he hath said, and [p] smite him, & bury him, that thou maiest take away the blood, which Ioab shed causelesse, from me and from the house of my father.

32 And the Lord shall bring his blood vpon his owne head, for he smote two men more righteous and better then he, and slew them with the sword, and my father Dauid knew not: *to wit,* [*] Abner the sonne of Ner, captaine of the hoste of Israel, and [*] Amasa the sonne of Iether captaine of the hoste of Iudah.

33 Their blood shall therefore returne vpon the [q] head of Ioab, and on the head of his seed for euer: but vpon Dauid, and vpon his seed, and vpon his house, and vpon his Throne shall there be peace for euer from the Lord.

34 So Benaiah the sonne of Iehoiada went vp, and smote him and slew him, and hee was buried in his owne house in the wildernes.

35 And the King put Benaiah the sonne of Iehoiada in his roume ouer the hoste: and the King set Zadok the [r] Priest in the roume of Abiathar.

36 ¶ Afterward the King sent, and called Shimei, and said vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, know assuredly, that thou shalt die the death: thy blood shalbe vpon thine owne head.

38 And Shimei said vnto the King, The thing is good: as my lord the king hath said, so wil thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the seruants of Shimei fled away vnto Achish, sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants *be* in Gath.

40 And Shimei arose, and sadled his asse, and went to Gath to Achish, to seeke his seruants: and [t] Shimei went, and brought his seruants from Gath.

41 And it was told Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saidest vnto me, The thing is good, *that* I haue heard.

43 Why then hast thou not kept the oath of the Lord, and the commandement wherewith I charged thee?

44 The King saide also to Shimei, [u] Thou knowest all the wickednesse whereunto thine heart is priuie, that thou diddest to Dauid my father: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let King Salomon be blessed, and the Throne of Dauid established before the Lord for euer.

46 And the King commaunded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the *kingdome was [x] established in the hand of Salomon.

CAHP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisedome. 17 The pleading of the two harlots, and Salomons iudgement thereon.

SAlomon * then made affinitie with Pharaoh King of Egypt, and tooke Pharaohs daughter, and brought her into the [a] City of Dauid, vntill hee had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in [b] the hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinance of Dauid his [c] father: onely he sacrificed and offered incense in the hie places.

4 And the King went to [d] Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offerings did Salomon offer vpon that Altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercie, || when he walked before thee in trueth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast [e] kept for him this great mercie, and hast giuen him a sonne, to sit on his Throne, as *appeareth* this day.

7 And now, O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a yong childe, and know not how to [f] goe out and in.

8 And thy seruant *is* in the mids of thy people, which thou hast chosen, euen a great people, which cannot be told nor nubred for multitude.

9 * Giue therefore vnto thy seruant an || vnderstanding heart, to iudge thy people: that I may discerne betweene good and bad: for who is able to iudge this thy [g] mightie people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine [h] enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Behold, I haue done according to thy words: loe, I haue giuen thee a wise and vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also * giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there || shall bee none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine Ordinances and my Commaundements, * as thy father Dauid did walke, I will prolong thy dayes.

15 And

[o] Thinking to be saued by the holinesse of the place.

[p] For it was lawfull to take the wilfull murtherer from the Altar. Exod. 21. 14.

[*] 2. Sam. 3. 27.

[*] 2. Sam. 20. 10.

[q] Ioab shalbe iustly punished for the blood that he hath cruelly shed.

[r] And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

[s] Thus God appointeth the waves and meanes to bring his iust iudgements vpon the wicked.

[t] His couetous mind mooued him rather to venture his life, then to lose his worldly profit, which he had by his seruants.

[u] For though thou wouldest denie, y thine owne conscience would accuse thee, for reuiling and doing wrong to my father, 2. Sam. 16. 5.

[x] Because all his enemies were destroyed.

[*] 2. Chron. 1. 1.

[a] Which was Beth-lehem.

[b] Where Altars were appointed before the Temple was built, to offer vnto the Lord.

[c] For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3.

[d] For here the Tabernacle was, 2. Chron. 1. 3.

[e] Or, as he walked.

[e] Thou hast performed thy promise.

[f] That is, to behaue my selfe in executing this charge of ruling.

[*] 2. Chron. 1. 10.

[g] Or, obedient.

[g] Which are so many in number.

[h] That is, that thine enemies should die.

[*] Matth. 6. 33. wisd. 7. 11.

[i] Or, hath bene none.

[*] Chap. 13. 5.

i He knew that God had apeared vnto him in a dreame.

15 And when Salomon awoke, beholde it was i a dreame, and he came to Ierusalem, and stoode before the Arke of the couenant of the Lord, and offered burnt offerings, and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two || harlots vnto the king, and k stood before him.

|| Or, vitiuallers.

k By this example it appeareth that God kept promise with Salomon in granting him wisedome.

17 And the one woman saide, Oh my lord, I and this woman dwell in one house, and I was deliuered of a child with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also, and we were in the house together: no stranger *was* with vs in the house, saue we twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And she arose at midnight, and l tooke my sonne from my side, while thine handmaide slept, and layed him in her bosome, and layed her dead sonne in my bosome.

l She stole the quick childe away, because shee might both auoid the shame and punishment.

21 And when I rose in the morning to giue my sonne sucke, behold, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead. Againe shee said, No, but thy sonne is dead, and mine aliue: thus they spake before the king.

23 Then said the king, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, m Bring mee a sword: and they brought out a sword before the king.

m Except God giue iudges vnderstanding, the impudencie of the trespasser shal ouerthrow the iust cause of the innocent.

25 And the king said, diuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing child was, vnto the king, for her compassion was kindled toward her sonne, and shee saide, Oh my lord, giue her the liuing child, and n slay him not: but the other saide, Let it bee neither mine nor thine, but diuide it.

n Hee motherly affection herein appeareth that shee had rather indure the rigour of the Law then see her child cruelly slaine.

27 Then the king answered, and said, Giue her the liuing childe, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they sawe that the wisedome of God was in him to doe iustice.

CHAP. IIII.

2 The princes and rulers vnder Salomon. 22 The prouisence for his vittaile. 26 The number of his horses. 32 His bookes and writings.

AND king Salomon was king ouer all Israel.

2 And these were a his princes, b Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shisha, Scribes, Iehoshaphat the sonne of Ahilud, the Recorder,

4 And Benaiah the sonne of Iehoiada *was* ouer the hoste, and Zadok and c Abiathar, Priests,

5 And Azariah the sonne of Nathan *was* ouer the officers, and Zabad the son of Nathan, Priest, *was* the kings friend,

6 And Abishar was ouer the houshold, and * Adoniram the sonne of Abda *was* ouer the tribute.

7 ¶ And Salomon had twelue officers ouer al Israel, which prouided victuals for the king and his houshold, each man had a moneth in the yeere to prouide victuals.

a That is, his chiefe officers.
b That is, his chiefe officers.
c Not Abiathar whom Salomon had put from his office. Chap. 2.27 but another of that name.
* *Chap.* 5.14.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Shaalbim and Beth-shemesh, and || Elon *and* Bethhanan.

|| Or, Elon in Beth-anan.

10 The sonne of Hesed in Aruboth, to whom perteined Shochoh, and all the land of Hepher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Bana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Izreel, from Beth-shean || to Abelmeholah, euen till beyond ouer against Iokmeam:

|| Or, to the plaine.

13 The sonne of Geber in Ramoth Gilead, and his were the townes of d Iair, the sonne of Manasseh which are in Gilead, & vnder him was the region of Argob, which is in Bashan: threescore great cities with walles and barres of brasse.

d Which townes bare Iairs name, because he tooke them of the Canaanites, Num. 32.41.

14 ¶ Ahinadab the sonne of Iddo *had* to Mahanaim:

15 Ahimaaz in Nephtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Iehoshaphat the sonne of Paruah in e Issachar:

e Salomon obserued not the diuision that Iosh ua made, but diuided it as might best serue for his purpose.

18 Shimei the sonne of Elah in Beniamin.

19 Geber the sonne of Vri in the countrey of Gilead, the land of f Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

f They liued in all peare and securitie.

20 Iudah and Israel *were* many, as the sand of the sea in number, f eating, drinking, and making merie.

21 * And Salomon reigned ouer all kingdomes, from the g Riuer *vnto* the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

* Eccles. 47.15.
g Which is Euphrates.

22 And Salomons victuals for one day were thirty † measures of fine floure, and threescore measures of meale.

† Ebr. Coriim.

23 Ten fat oxen, and twenty oxen of the pastures, and an hundred sheepe, beside hartes, and buckes, and bugles, and fat foule,

24 For hee ruled in all *the region* on the other side of the riuer, from Tiphsah euen vnto || Azzah, ouer all the h kings on the other side the Riuer: and he had peace round about him on euerie side.

|| Or, Gaza.
h For they were all tributaries vnto him.

25 And Iudah and Israel dwelt without feare euery man vnder his vine, and vnder his figtree, from i Dan, euen to Beer-sheba, all the dayes of Salomon.

i Throughout all Israel.

26 ¶ And Salomon had * fourtie thousand stalles of horses for his charets: and twelue thousand horsemen.

* 2. *Chron.* 9.25.

27 And the e officers prouided victual for king Salomon, and for all that came to king Salomons table, euery man his moneth *and* they suffered to lacke nothing.

28 Barley also and strawe for the horses and mules, brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ And God gaue Salomon wisedome and vnderstanding exceeding much, & k a large heart, euen as the sand that is on the sea shore.

* *Eccles.* 47.14. 15, 16.
k Meaning great vnderstanding and able to comprehend all things.

l To wit, the Philosophers and Astronomers, which were iudged most wise.

m Which for the most part are thought to haue perished in the captiuity of Babylon.

n From the hieſt to the loweſt.

30 And Salomons wiſedom excelled the wiſedome of all the children of the l East, and all the wiſedome of Egypt.

31 For he was wiſer then any man: *yea*, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the ſonnes of Mahol: and he was famous thorowout all nations round about.

32 And Salomon ſpake three thouſand m prouerbes: and his ſongs were a thouſand and fiue.

33 And he ſpake of trees, from the cedar tree that is in Lebanon, euen vnto the n hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowles, and of creeping things, and of fiſhes.

34 And there came of all people to heare the wiſedom of Salomon, from all kings of the earth, which had heard of his wiſedome.

CHAP. V.

1 Hiram ſendeth to Salomon, and Salomon to him, purpoſing to build the houſe of God. 6 Hee prepareth ſtuffe for the building. 13 The number of workemen.

AND Hiram king of || Tyrus ſent his ſeruants vnto Salomon, (for he had heard that they had anointed him king in the roome of his father) becauſe Hiram had euer loued Dauid.

2 * Alſo Salomon ſent to Hiram, ſaying,

3 Thou knoweſt that Dauid my father could not build an houſe vnto the name of the Lord his God, for the warres which weere about him on euery ſide, vntil the Lord had put || them vnder the ſoles of his feete.

4 But now the Lord my God hath giuen mee a reſt on euery ſide, *ſo that* there is neither aduerſary, nor euill to reſiſt.

5 And behold, I purpoſe to build an houſe vnto the Name of the Lord my God, * as the Lord ſpake vnto Dauid my father, ſaying, Thy ſonne, whom I will ſet vpon thy throne for thee, he ſhall build an houſe vnto my Name.

6 Now therefore commaund, that they hewe mee cedar trees out of Lebanon, and my ſeruants ſhall bee with thy ſeruants, and vnto thee will I giue the b hire for thy ſeruants, according to all that thou ſhalt appoint: for thou knoweſt that there are none among vs that can hewe timber like vnto the Sidonians.

7 ¶ And when c Hiram heard the wordes of Salomon, he reioyced greatly, and ſaid, Bleſſed be the Lord this day, which hath giuen vnto Dauid a wiſe ſonne ouer this mighty people.

8 And Hiram ſent to Salomon, ſaying, I haue conſidered the things, for the which thou ſenteſt vnto me, and will accompliſh all thy deſire, concerning the cedar trees and firre trees.

9 My ſeruants ſhall bring them downe from Lebanon to the ſea: and I will conuey them by ſea || in rafts vnto the place that thou ſhalt ſhewe mee, and will cauſe them to bee diſcharged there, and thou ſhalt receiue them: now thou ſhalt doe mee a pleaſure to miniſter foode for d my family.

10 So Hiram gaue Salomon Cedar trees and firre trees, *euen* his full deſire.

11 And Salomon gaue Hiram twenty thouſand † meaſures of wheate for foode to his houſehold, and twenty meaſures of || beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 ¶ And the Lord gaue Salomon wiſedome as hee * promiſed him. And there was peace betweene Hiram and Salomon, and they e two made a couenant.

13 ¶ And king Salomon rayſed a ſumme out of all Iſrael, and the ſumme was thirty thouſand men:

14 Whom he ſent to Lebanon, ten thouſand a moneth by courſe: they were a moneth in Lebanon, and two moneths at home. And * Adoniram *was* ouer the ſumme.

15 And Salomon had ſeuentie thouſand that bare burdens, and foureſcore thouſand maſons in the mountaine.

16 Beſides the || princes, whom Salomon appointed ouer the worke, *euen* three thouſand and three hundreth, which ruled the people that wrought in the worke.

17 And the king commanded them, and they brought great ſtones and coſtly ſtones to make the foundation of the houſe, *euen* hewed ſtones.

18 And Salomons workemen, and the workemen of Hiram, and the f maſons hewed and prepared timber and ſtones for the building of the houſe.

CHAP. VI.

1 The building of the Temple and the formes thereof. 12 The promiſe of the Lord to Salomon.

AND * in the foure hundreth and foureſcore yeere (after the children of Iſrael were come out of the land of Egypt) and in the fourth yeere of the reigne a of Salomon ouer Iſrael, in the moneth a Zif, (which is the ſecond moneth) he built the b houſe of the Lord.

2 * And the houſe which king Salomon built for the Lord, was threeſcore cubites long, and twenty broad, and thirty cubites high.

3 And the c porch before the Temple of the houſe *was* twenty cubites long according to the breadth of the houſe, and ten cubits broad before the houſe.

4 And in the houſe he made windowes, || broad *without*, and narrow *within*.

5 And by the wall of the houſe he made || galleries round about, euen by the wals of the houſe round about the Temple and the d oracle, and made chambers round about.

6 The neathermoſt gallerie *was* fiue cubites broad, and the middlemoſt ſixe cubites broad, and the third ſeuen cubites broad: for hee made e reſts round about without the houſe, that *the beames* ſhould not bee faſtened in the walles of the houſe.

7 And when the houſe was built, it was built of ſtone perfite, *before* it was brought, ſo that there was neither hammer, nor axe, nor any toole of yron heard in the houſe, while it was in building.

8 The doore of the middle || chamber was in the right ſide of the houſe, and men went vp with winding ſtaires into the middlemoſt, and out of the middlemoſt into the the third.

9 So he built the f houſe and finiſhed it, and fieled the houſe, being vaulted with fieling of Cedar trees.

10 And he built the galleries vpon all the *wall* of the houſe of fiue cubites height, and they were ioyned to the houſe with beames of cedar.

11 And the word of the Lord came to Salomon, ſaying,

12 Concerning this houſe which thou buildeſt, if thou wilt walke in mine ordinances, & execute my iudgements, & keep all my commandments, to

b This was his equitie, that hee would not receiue a benefit without ſome recompence.

c In Hiram is prefigurated the vocation of the Gentiles, who ſhould helpe to build the ſpirituall Temple.

|| Or ſpices.

d While my ſeruants are occupied about thy buſineſſe.

† Hebr. Corim.

|| Or, pure.

* Chap. 5. 12.

e As touching the furniture of wood and victuals.

* 2. Chron. 3. 1.

a Which moneth conteineth part of April and part of May.

b Whereby is ment the Temple and the Oracle.

c Or, the court where the people prayed, which was before the place where the altar of burnt offerings ſtood.

|| Or, to open and to ſhut.

|| Or, laſts.

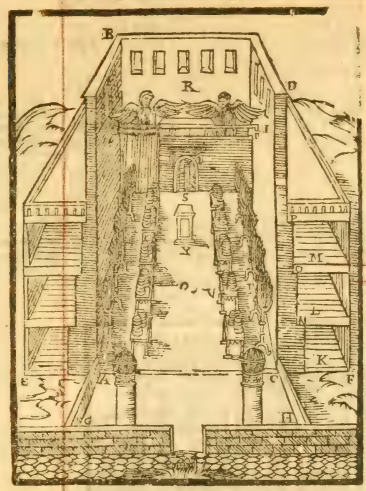
d Whence God ſpake betweene the Cherubims, called alſo the moſt holy place.

e Which were certaine ſtones comming out of the wall, as ſtayes for the beames to reſt vpon.

|| Or, Gallery.

f In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuary, and the Oracle the moſt holy place.

THE TEMPLE VNCOVERED.



The cause why we vncouered and set open the Temple, without setting soorth the wall that is before it, is, that the order of those things that are within might be seene more liuely. A B The length of the Temple of threescore cubites. A C The breadth of twentie cubites within, and not measuring the thicknesse of the walles. This also was the length of the porch without the Temple. C D The height of thirtie cubites. E F The chambers of the Priestes, which compassed about the Temple on three sides, South, West, and North, and were of three heights. G H The breadth of the porch ten cubites. I The windowes of the Temple. K The first chamber was fiue cubites broad. L The second six. M The third seuen. N O P The vesteries or staires to the wall, which bare vp the posses that did separate chamber from chamber. Q The holy place. R The holie of holies, where the Arke of the couenant was. S The gate to enter into the most holy place. T The fiue candlesticks on each side of the Temple. V The ten tables on both sides for the shew bread. X The incense altar.

to walke in them, then will I performe vnto thee my promise, * which I promised to Dauid thy father.

13 And I will g dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house and finished it.

15 And built the walles of the house within, with boards of Cedar tree from the pauement of the house vnto h the walles of the sieling, and within he couered them with wood, and couered the floore of the house with plankes of firre.

16 And he built twentie cubites in the sides of the house with boards of Cedar, from the floore of the walles, and he prepared *a place* within it for the oracle, *euen* the most holy place.

17 But the house, that is, the Temple before it, was fortie cubits *long*.

18 And the Cedar of the house within was carued with || knops, and grauen with floures: all *was* Cedar, *so that* no stone was seene.

19 ¶ Also he prepared the place of the oracle in the mids of the k house within, to set the Arke of the couenant of the Lord there.

20 And the place of the oracle within *was* twentie cubites long, and twentie cubites broad and twentie cubites high: and he couered it with pure gold, and couered the altar with Cedar.

21 So Salomon couered the house within with pure golde: and hee † shut the place of the oracle with chaines of golde, and couered it with golde.

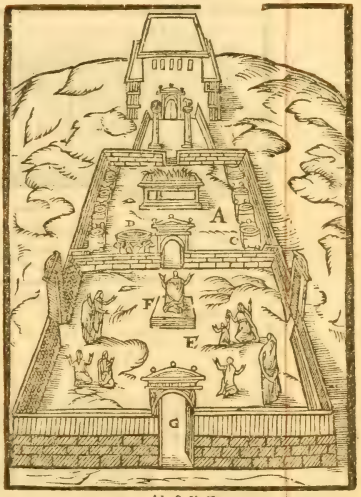
22 And hee ouerlaid all the house with golde, vntill all the house was made perfite. Also he couered the l whole altar, that was before the oracle, with golde.

23 And within the oracle hee made two Cherubims of || Oliue tree ten cubits high.

24 The wing also of the one Cherub *was* fiue cubites, and the wing of the other Cherub *was* fiue cubites: from the vttermost part of *one* of his wings vnto the vttermost part of the *other* of his wings, *were* ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one cise.

THE TEMPLE COVERED.



The figure representeth the great court separated into three parts, whose separation was made of three orders of hewen stone, and one of Cedar-boards.

A The court of the Priests next to the porch, called the inner court, for it was nerer the Temple then was the people's. B The altar of burnt sacrifices, which was much greater then Moses was. For the length hereof was twentie cubites, and the breadth as much, and seuen in height. C Ten lauers 2 Chron. 4.6. D The sea, 2. Chron. 4.2. E The court of the people. 2. Chron. 4.9. and 6.12. which is called the great porch and in Actes 2.11. the porch of Salomon. This court is obtained in the Scripture of the New Testament for the Temple, Matth. 21.23. Actes 3.3. for the people did not passe vp further, but did worship in this court. This is the place wherein Christ and his Apostles vsed to preach, and whence Christ did cast the buyers & sellers. F A stage of brasse whereon Salomon prayed, that he might be better seene and heard of the people. It was fiue cubits long, fiue broad, and in height three, 2. Chron. 6.13. G A gate on the East called the gate of Sur, or Serr, 2 King. 11.6. and the gate of the foundation 2. Chron 23.5. It is also called beautifull, Actes 3.2. for the prince did onely enter in thereat, and not the people, Ezek. 44.3. for the people entred in by the Northgate and the South, Ezek. 46.9.

26 *For* the height of the one Cherub, *was* ten cubites, and so *was* the other Cherub.

27 And hee put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched

* 2 Sam. 7.13.

g According as he promised vnto Moses, Exo. 25.22.

h Meaning, vnto the roofe, which was also sieled.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple.

|| or, wilde cucumers

k That is, in the most inward place of the house.

† Ebr. he drew through chains of gold before.

l Meaning, the altar of incense, Exod. 30.1.

|| Or, Tame tree.

* Exod. 23.20.

the one wall, and the wing of the other Cherub touched the other wall: and their *other* wings touched one another in the middes of the house.

28 And hee [m] ouerlaide the Cherubims with golde.

29 And hee carued all the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the house hee couered with gold within and without.

31 And in the entring of the oracle hee made *two* doores of Oliue tree: *and* the vpper post *and* side posties *were* fiue square.

32 The two doores also *were* of Oliue tree, and hee graued them with graving of Cherubims and Palme trees, and grauen floures, and couered them with golde, and layd thinne gold vpon the Cherubims and vpon the Palme trees.

33 And so made he for the doore of the Temple, posties of Oliue tree foure square.

34 But the two doores *were* of firre tree, the two sides of the one doore *were* || round, and the two sides of the other doore *were* round.

35 And he graued Cherubims, & Palme trees, and carued floures, & couered the carued worke with golde, finely wrought.

36 ¶ And hee built the [o] court within with three rowes of hewed stone, and one rowe of beames of Cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleuenth yere in the moneth of [p] Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

m For the other which Moses made of beaten golde, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sinnes.

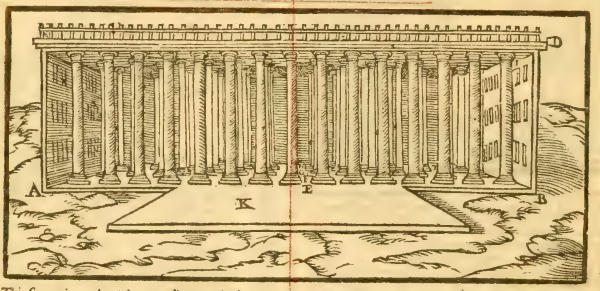
n So that the fashion of the carued worke might still appeare.

|| Or, folding.

o Where the Priests were, and was thus called in respect of the great court, which is called, Act. 3. 11. the porch of Salomon, where the people vsed to pray.

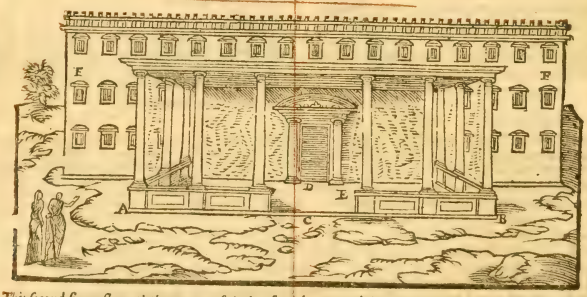
p Which conteineth part of October and part of Nouember.

THE FIRST FIGVRE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be seene. A B The length of an hundreth cubites. B C The breadth of fiftie. B D The height of thirtie. E F G H The foure rowes of pillars. I The three rowes of windowes. K The porch or gallerie before the house.

THE SECOND FIGVRE OF THE SAME HOVSE.



This second figure sheweth the maner of the house without, and the porch thereof, which was fiftie cubites long. A B and thirtie broad, C D The pauement, E The windowes. F

CHAP. VII.

1 *The building of the house of Salomon.* 15 *The excellent workmanship of Hiram in the pieces which he made for the Temple.*

BVt Salomon was building his owne house * thirteene yeeres, [a] finished all his house.

2 He built also an house [b] *called* the forest of Lebanon, an hundreth cubites long, and fifty cubites broad, and thirtie cubites hie, vpon foure rowes of Cedar pillars: and Cedar beames *were laide* vpon the pillars.

3 And it was couered aboue with Cedar vpon

* *Chap. 9. 10.*

a After he had built the Temple.

b For the beautie of the place, and great abundance of cedar trees that went to the building thereof it was compared to mount Lebanon.

in Syria: this house he vsed in summer for pleasure and recreation.

the

the beames: that lay on the fortie and fiue pillars, fifteene in a row.

4 And the windowes *were* in three rowes, & window *was* [c] against window in three rankes.

5 And all the doores, and the side posts *with* the windowes were foursquare, and window was ouer against window in three rankes.

6 And he made a porch of pillars fifty cubits long, and thirtie cubites broad, and the porch was before [d] them, *euen* before them *were* thirtie pillars.

7 ¶ Then he made a porch: for the throne, where he iudged, *euen* a porch of iudgement, and it was sieled with cedar from pauement to pauement.

8 And in his house where hee dwelt *was* another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (*whom he had taken to wife) like vnto this porch.

9 All these were || of costly stones, hewed by measure, *and* sawed with sawes within and without, from the foundation vnto [f] the *stones* of an || hand breadth, and on the outside to the great court.

10 And the foundation *was* of costly stones, *and* great stones, *euen* of stones of ten cubits, and stones of eight cubits.

11 § Aboue also *were* costly stones squared by rule, and *beards* of cedar.

12 ¶ And the great court round about *was* with three rowes of hewed stones, and a rowe of cedar beames: [h] so *was it* to the inner court of the house of the Lord, and to the porch of the house.

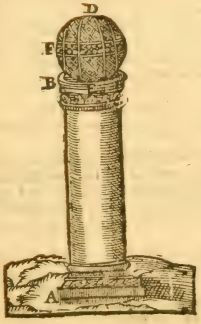
13 ¶ Then king Salomon sent, and set *one* Hiram out of || Tyrus.

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, *and* wrought in brasse: [i] he was full of wisedome, and vnderstanding, and knowledge to worke all maner of worke in brasse: who came to king Salomon, and wrought all his worke.

15 ¶ For hee cast two pillars of brasse: the height of a pillar was eighteene cubites, and a threed of twelue cubites did compasse † either of the pillars.

c Th ere were as many, and like proportion on the on side as on the other, and at euery end euen three in a row one aboue another.
d Before the pillars of the house.
e For his house, which was at Ierusalem.
*Chap.3.1.
‖Or, precious.
f Which were rests and stayes for the beames to lie vpon.
‖Or, spanne.
g From the foundation vpward.
h As the Lords house was built, so was it so truely the great court of Salomons house was vncouered.
‖Or, for.
i Thus when God will haue his glory set forth he raiseth vp men, and giueth them excellent gifts for the accomplishment of the same, Exod. 31.2,3.
† Heb. the second.

THE FORME OF THE PILLAR.



A B The height of a pillar eighteene cubits: the compasse of a pillar was twelue cubites.
D E. The height of the chapiter or round ball vpon the pillar of fiue cubits height.
F In the midst were two rowes of pomegranates: the rests the network and flowrdelices, or rests.

16 And he made two || chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters *was* fiue cubites, and the height of the other chapiter *was* fiue cubites.

17 He made grates like network and || wrethen worke like chaines for the chapiters that were on the top of the pillars, *euen* seuen for the one chapiter, and seuen for the other chapiter.

18 So he made the pillars, and two rowes of pomegranates round about in the one grate to couer the chapitets that were vpon the top. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars *were* after [k] lillie worke in the porch, foure cubites.

20 And the chapiters vpon the two pillars *had* also aboue, || ouer against the belly || within the networke *pomegranates*: for two hundred pomegranates were in the *two* rankes about vpon † either of the chapiters.

21 And hee set vp the pillars in the [l] porch of the Temple, And when hee had set vp the right pillar, hee called the name thereof [m] Iachin: and when he had set vp the left pillar, hee called the name thereof [n] Boaz.

22 And vpon the top of the pillars *was* worke of lilies: so was the workemanship of the pillars finished.

23 ¶ And hee made a molten [o] sea ten cubites wide from brim to brim, round in compasse, and fiue cubites high, and a line of thirty cubits did compasse it about.

‖Or, pommels.
‖Or, cords like chaines.
k As was seene comonly wrought in costly porches.
‖Or, round about the midst.
† Or, beyond.
‖Heb. the second.
l Which was in the inner court between the Temple and the oracle.
m That is, he will stablish, to wit, his promise toward this house.
n That is, in strength: meaning the power thereof shall continue.
o So called for the hugeness of the vessell.

THE SEA OR GREAT CAVLDRON.

A B Ten cubites from one side to the other. (D The height of fiue cubites. E F The vessell was in compasse thirtie cubites. G The two rowes which compassed the vessell about, and were garnished with buls heads, wherein were pipes to auoide the water.

14 And vnder the brim of it *were* knops like wild cucumers compassing it round about, tenne in one cubite, compassing the sea * round about: and the two rowes of knops were cast, when it was molten.

25 It stood on twelue buls, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea *stood* aboue vpon them, and all their hinder parts were inward.

26 It was || an hand breadth thicke, and the brim thereof was like the worke of the brim of a

* 2.Chron.4.3.
‖Or, a spanne.

cup with floures of lilies: it conteined two thousend p Baths.

27 ¶ And hee made ten bases of brasse, on base *was* foure cubits long, & foure cubits broad, and three cubits high.

28 ¶ And the worke of the bases was on this maner, They had borders, and the borders *were* betweene the ledges:

29 And on the borders that were betweene the ledges, were lions, bulles and Cherubims: and vpon the ledges there was a ba e aboue: and beneath the lions and bulles, were additions made of thin worke.

30 And euery base had foure brasen wheeles and plates of brasse: and the foure corners had † vnder setters: vnder the caldron were vnder setters molten at the side of euery addition.

31 And q the mouth of it *was* within the chapiter and aboue *to measure* by the cubite: for the mouth thereof *was* round, made like a base, and it was a cubit and halfe a cubit: and also vpon the mouth thereof *were* grauen works, who e borders *were* foure square, *and* not round.

32 And vnder the borders *were* foure wheeles, and the axeltrees of the wheeles *reyned* to the base: and the height of a wheele *was* a cubit, and halfe a cubit.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axeltrees, and their naues and their || felloes, and their spokes *were* all molten.

34 And foure vnder setters *were* vpon the foure corners of one ba e: *and* the vnder setters thereof were of the base *it selfe*.

35 And in the toppe of the base was a round r compasse of halfe a cubit high round about: & vpon the toppe of the base the ledges thereof and the borders thereof *were* of the same.

36 And vpon the tables of the ledges thereof and on the borders thereof hee did graue Cherubims, lions and palme trees, on the side of euery one, and additions round about.

37 Thus made hee the ten bases. *They* had all one casting, one measure, *and* one fise.

38 ¶ Then made hee ten caldrons of brasse, one caldron contained fourty Baths: and euery caldron *was* foure cubites, one caldron *was* vpon one base throughout the ten bases:

39 And he set the bases, fiue on the right side of the house, and fiue on the left side of the house. And he set the sea on the right side of the s house Eastward toward the South.

40 ¶ And Hiram made caldrons, and be oms, and basins, and Hiram finished all the worke that hee made to king Salomon for the house of the Lord.

41 To wit, two pillars, and *two* bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundred pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

43 And the ten bases, and ten caldrons vpon the bases,

44 And the sea, and twelue buls vnder the sea,

45 And pots, and besoms, and basins: and all these vessels which u Hiram made to king Salomon for the house of the Lord, were of shining brasse.

p Bath and Ephah seeme to be both one measure. Exe. 45. 11. euery Bath conteined about ten potiels.

† Ebr. Caulders.

q The mouth of the great base or frame entred into the chapiter, or pillar that bare vp the caldron.

|| Or, rings.

r Which was called the pillar, chapiter, or small base, wherein the caldron stood.

s To keepe waters for the vse of the sacrifices.

t To wit, of the Temple or Sanctuary.

u By this name also Hiram the king of Tyrus was called.

THE FORME OF THE CALDRONS.

A B The base whereupon stood the Caldrons, which was foure cubits long. B C Foure cubits broad. A D Three cubits. E The embossement and figures of Lions, bulles, Cherubims. F The border of workemanship falling too and fro. G The foure wheeles which had a cubit and an halfe of height. H The foure stayes or vpholders, which were vpon the base whereupon the Caldrons stood. I The Caldron.

46 In the plaine of Iorden did the King cast them in || clay betweene Succoth and Zarthan.

47 And Salomon left *to weigh* all the vessels, because of the exceeding abundance, neither could the weight of the brasse be counted.

48 So Salomon made all the vessels that perteined vnto the house of the Lord, the x golden altar and the golden table, whereon the shew-bread was,

49 And the candlestickes, fiue at the right side, and fiue at the left before the oracle of pure gold, and the flowers, and the lamps, and the snuffers of gold,

50 And the bowles, y and the hookes, and the basins, and the spoones, and the aspans of pure gold, and the hindges of gold for the doores of the house within, *euen* for the most holy place, *and* for the doores of the house, *to wit*, of the Temple.

51 So was finished all the worke that king Salomon made for the house of the Lord, and Salomon brought in the things which * Dauid his father had dedicated: the siluer and the golde and the vessels, *and* layd them among the treasures of the house of the Lord.

|| Or, thicke earth.

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

y Some take this for some instrument of musicke.

* 2. Chron. 5. 1.

CHAP. VIII.

4 *The Arke is brought into the Temple.* 10 *A cloude filleth the Temple* 14 *The king blesseth the people.*

THen* King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto † him in Ierusalem, for to a bring vp the Arke of the couenant of the Lord from the city of Dauid, which is Zion.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of b Ethanim, which is the seuenth moneth.

3 And all the Elders of Israel came, and the Priests tooke the Arke.

4 They

* 1. Chron. 5. 3.
† Ebr. Salomon.
a For Dauid b ought it from Obed edom, and placed it in the Tabernacle which he had made for it. 2. Sam. 6. 17.
b Conteining part of September, & pare of October, in the which moneth they held three solemne feasts, Num. 29. 1.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.

5 And King Salomon and all the Congregation of Israel that were assembled vnto him, *were* with him before the Arke, offering sheepe and beeues, which could not bee told, nor numbred for multitude

6 So the [e] Priests brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the house into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

8 And they [d] drew out the barres, that the ends of the barres might appeare out of the Sanctuary before the oracle, but they were not seene without, and there they are vnto this day.

9 Nothing *was* in the Arke saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priestes were come out of the Sanctuary, the * cloude filled the house of the Lord,

11 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord * said, that he would dwell in the darke cloud.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for [f] euer.

14 ¶ And the King turned his face and blessed all the Congregation of Israel: for all the Congregation of Israel stood *there*.

15 And hee sayd, Blessed bee the Lord God of Israel, who spake with his mouth vnto Dauid my father: and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my Name might bee there: but I haue chosen * Dauid to bee ouer my people Israel.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord sayd vnto Dauid my father, Whereas it was in thine heart to build an house, vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheles, thou shalt not build the house, but thy sonne that shall come out of thy loynes, he shall build the house vnto my Name.

20 And the Lord hath † made good his word that he spake: and I am risen vp in the roume of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Ark, wherein is the [g] couenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ Then Salomon stood before * the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And said, * O Lord God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercie with thy seruants that walke before thee, with [h] all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word bee verified, which thou spakest vnto thy seruant Dauid my father.

27 ¶ Is it true indeede that God will dwell on the earth? behold, the heauens, and the heauens of heauens are not able to conteine thee: how much more *vnable* is this house that I haue built?

28 But haue thou respect vnto the praier of thy seruant, and to his supplication, O Lord, my God, to heare the crie and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, *euen* toward the place whereof thou hast said, * My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel which pray in this place, and heare thou ‖ in the place of thine habitation, *euen* in heauen, and when thou heaest, haue mercy.

31 ¶ When a man shall trespasse against his neighbour, and [k] he lay vpon him an oath to cause him to sweare, and † the swearer shall come before thine altar in this house,

32 Then heare thou in heauen, and [l] doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnesse.

33 ¶ When thy people Israael shall bee ouerthrown before the enemie, because they haue sinned against thee, and turne againe to thee, and [m] confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest vnto their fathers.

35 ¶ When heauen shalbe [n] shut vp, and there shall be no raine because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

36 Then heare thou in heauen, and pardon the sin of thy seruants and of thy people Israel (when thou hast taught them the good way wherin they may walke) and giue raine vpon the land that thou hast giuen thy people to inherite.

37 ¶ When there shall bee famine in the land, when there shall be pestilence, when there shall be blasting, mildew, grashopper, *or* caterpiller, when their enemies shall besiege them in the † cities of their land, *or* any plague, *or* any sicknesse,

38 *Then* what prayer, *and* supplication soeuer shall be

[e] That is the Kohathites, Num.4.5.

[d] They drew them onely out so far as they might bee seene: for they might not pull them altogether out, Exod.25.15.

[e] For it is like that the enemies when they had the Arke in their hands, tooke away the rod of Aaron and the pot with Man.

* *Exod.40.34.*

* *2.Chron 6.1.*

[f] He spake according to the tenour of Gods promise, which was conditionally that they should serue him aright.

* *2.Sam.7.8.*

† *Ebr. confirmed.*

[g] The two tables wherein the articles of the couenant were written.

* *2.Chron.6.13.*

* *2.Mace.2.8.*

[h] Vnfainedly and without all hypocrisie.

* *Chap 2.4.*

[i] He is rauished with the admiration of Gods mercies, who being incomprehensible and Lord ouer all, vouchsafeth to be familiar with men.

* *Deut.12.11.*

‖ *Or, from.*

[k] To wit, the iudge or neighbour.

† *Ebr. the oath.*

[l] That is, make it knowen.

[m] Acknowledge thy iust iudgement, and praise thee.

[n] So that there be a drought to destroy the fruits of the land

† *Ebr. in the gates of their gates.*

shalbe made of any man *or* of all thy people Israel, when any man shall know the plague in his owne o heart, and stretch forth his hands in this house,

39 Heare thou then in heauen, in thy dwelling place, and be merciful, and doe, and giue euery man according to all his waies, as thou knowest his heart, (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer, as touching the p stranger that is not of thy people Israel, who shall come out of a farre countrey for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as doe thy people Israel: and that they may know that thy q Name is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to battel against their enemie by the way that thou shalt send them, and shall pray vnto the Lord * *toward* the way of the citie which thou hast chosen, and *toward* the house that I haue built for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and || iudge their cause.

46 If they sinne against thee, (* for there is no man that sinneth not) and thou bee angry with them, and deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, either farre or neere,

47 Yet || if they turne againe vnto their heart in the land (to the which they bee caried away captiues) and returne and pray vnto thee r in the land of them that caried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee *toward* ‡ the way of their land, which thou gauest vnto their fathers, *and toward* the citie which thou hast chosen, and the house, which I haue built for thy Name,

49 Then heare thou their prayer and their supplication in heauen thy dwelling place, & || iudge their cause.

50 And be merciful vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they which led them away captiues, may t haue pitie and compassion on them:

51 For they bee thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron fornace.

52 Let thine eyes bee open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call vnto thee.

53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou saidest by the hand of Moses thy seruant, when thou broughtest our fathers * out of Egypt, O Lord God.

54 And when Salomon had made an ende of praying all this u prayer and supplication vnto the Lord, hee arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel, with a loud voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his seruant.

57 The Lord our God bee with vs, as he was with our fathers, that he forsake vs not, neither leaue vs,

58 That he may x bow our hearts vnto him, that we may walke in all his waies, and keepe his commandements, and his statutes, and his lawes, which he commanded our fathers.

59 And these my words, which I haue prayed before the Lord, be neere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel † alway as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, *and* none other.

61 Let your heart therefore be perfit with the Lord our God to walke in his statutes, and to keepe his commandements, as this day.

62 ¶ * Then the King and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings which he offered vnto the Lord, *to wit*, two and twentie thousand beeues, and an hundreth, and twentie thousand sheepe: so the King and all the children of Israel dedicated the y house of the Lord.

64 The same day did the King allowe the middle of the court, that was before the house of the Lord: for there he made burnt offerings, and the meat offerings, and the fat of the peace offerings, because the * brasen altar that was before the Lord, was too little to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast and all Israel with him, a very great Congregation, euen from the entring in of z Hamath, vnto the riuer of Egypt, before the Lord our God, a seuen dayes and seuen dayes, *euen* fourteene dayes.

66 And the eight day he sent the people away: and they † thanked the King, and went vnto their tents ioyous, and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

1 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 23 He sendeth forth a nauie for gold.

WHen * Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe.

2 Then the Lord appeared vnto Salomon the second time, as hee * appeared vnto him at Gibeon.

3 And the Lord said vnto him, I haue heard thy prayer and thy supplication, that thou hast made before mee: I haue halowed this house (which thou hast built) to * put my Name there for euer, and mine eyes, and mine heart shall be there perpetually.

4 And

o For such are most meete to receiue Gods mercies.

p Hee meaneth such as should be turned from their idolatry to serue the true God.

q That this is the true religion, wherewith thou will bee worshipped.

* *Dan.6.10.*

|| *Or, maintaine their right.*

* *1.Chron.6.36. Eccles.7.22. 1.John 1.8,10.*

‡ *Or, if they repent.*

r Though the Temple was the chiefe place of prayer, yet he feindeth not them, that being let with necessitie, call vpon him in other places.

s As Daniel did, Dan.6.10.

|| *Or, auenge their wrong.*

t He vudersstood by faith, that God of enemies would make friends vnto them that did conuert vnto him.

* *Exod.19.6.*

u Salomon is a figure of Christ, who continually is the mediator betweene God and his Church.

x He concludeth that man of himselfe is enemie vnto God, and that all obedience to his Law proceedeth of his meere mercie.

† *Ebr. the thing of a day in his day.*

* *2.Chron.7.4.*

y Before the oracle where the Arke was.

* *2 Chron.7.7.*

z That is, from North to South: meaning, all the countrey.

a Seuen dayes for the dedication, and seuen for the feast.

† *Ebr. blessed.*

* *2.Chron.7.11.*

* *Chap.3.5.*

* *Chap.8.29. Deut.12.11.*

a If thou walke in my feare, and withdraw thy selfe from the common manner of men which follow their sensualitie.

* 2. Sam. 7. 12. 1. Chron. 22. 10.

b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.

* Iere. 7. 14.

c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberall benefits.

* Deut 29. 24. Iere. 22. 8.

4 And a if thou wilt walke before me (as Dauid thy father walked in pureneſſe of heart and in righteouſnes) to doe according to all that I haue commanded thee, *and* keepe my ſtatutes, and my iudgements,

5 Then will I ſtabliſh the throne of thy kingdome vpon Iſrael for euer, as I promiſed to Dauid thy father, ſaying, * Thou ſhalt not want a man vpon the throne of Iſrael.

6 *But* if yee and your children turne away from me, and will b not keepe my Commaundements, *and* my ſtatutes (which I haue ſet before you) but goe and ſerue other gods, and worſhip them,

7 Then will I cut off I ſrael from the land, which I haue giuen them, and the houſe which I haue hallowed for my Name, will I caſt out of my ſight, and Iſrael ſhall bee a c prouerbe, and a common talke among all people.

8 Euen this his houſe ſhall be *ſo*: euery one that paſſeth by it, ſhalbe aſtonied, and ſhall hiſſe, and they ſhall ſay, Why hath the Lord done thus vnto this land, and to this houſe?

9 And they ſhall anſwere, Becauſe they forſooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, & haue worſhipped them, and ſerued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the end of twentie yeeres, when Salomon had building the two houſes, the houſe of the Lord, and the Kings palace,

11 (*For the which* Hiram the king of || Tyrus had brought to Salomon timber of cedar, and firre trees, and gold, and whatſoeuer hee deſired) then king Salomon gaue to Hiram twentie cities in the land of || Galil.

12 And Hiram came out from Tyrus to ſee the cities which Salomon had giuen him, and they pleaſed him not.

13 Therefore hee ſaid, What cities are theſe which thou haſt giuen me, my brother? and hee called them the land of || Cabul vnto this day.

14 And Hiram had ſent the king d ſixe ſcore e talents of golde.

15 ¶ And this is the cauſe of the tribute why King Salomon raiſed tribute, *to wit*, to build the houſe of the Lord, and his owne houſe, and f Millo, and the wall of Ieruſalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and ſlew the Canaanites that dwelt in the citie, and gaue it for a preſent vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Bethhoron the nether,

18 And Baalath, and Tamor in the wildernes of the land.

19 And all the cities g of ſtore, that Salomon had, euen cities for charets, and cities for horſemen, and *all* that Salomon deſired & would build in Ieruſalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were h left of the Amorites, Hittites, Perizites, Hiuites, and Iebuſites, which were not of the children of Israel:

21 *To wit*, their children that were left after them in the land whom the children of Israel were not able to deſtroy, thoſe did Salomon make tributaries vnto this day.

22 But of the children of Iſrael did Salomon

|| Or, Zor.

|| Or, Gabile.

|| Or, dirtie, or barren.

d For his tribute toward the building.

e The common talent was about threeſcore pound weight.

f Millo was as the towne houſe or place of assembly which was open above.

g Cities for his munitions of warre.

h These were as bondmen and paid what was required, either labour or money.

* make no bondmen, but they were men of war and his ſeruants, and his princes, and his captaines, and rulers of his charets and his horſmen.

23 These were the princes of the officers, that were ouer Salomons worke: *euen* i fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the city of Dauid vnto the houſe which *Salomon* had built for her: then did he build Millo.

25 And thrice a yeere did Salomon offer burnt offerings and peace offrings vpon the altar which he built vnto the Lord: and he burnt incenſe vpon *the altar*, that was before the Lord, when hee had finiſhed the houſe.

26 ¶ Alſo king Salomon made a nauy of ſhips in Ezeon-geber, which is beſide Eloth, and the brinke of the red ſea, in the land of Edom.

27 And Hiram ſent with the naue, his ſeruants, that were mariners, and had knowledge of the ſea, with the ſeruants of Salomon.

28 And they came to Ophir, & fet from thence k foure hundreth and twenty talents of gold, and brought it to king Salomon.

CHAP. X.

1 The Queene of Saba commeth to heare the wiſedome of Salomon. 18 His royall throne. 23 His power and magnificence.

AND the * Queene of a Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to prouoe him with hard queſtions.

2 And ſhe came to Ieruſalem with a very great traine, *and* camels that bare ſweet odours, and gold exceeding much, and precious ſtones: and ſhe came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her queſtions: nothing was hid from the King which he expounded not vnto her.

4 Then the Queene of Sheba ſaw all Salomons wi edome, and the houſe that he had built,

5 And the b meat of his table, and the ſitting of his ſeruants, and the order of his miniſters, and their apparell, and his drinking veſſels, and his burnt offering, that he offered in the houſe of the Lord, and † ſhe was greatly aſtonied.

6 And ſhee ſaid vnto the King, It was a true word that I heard in mine owne land of thy ſayings, and of thy wiſedome.

7 Howbeit, I beleeued not this report till I came, and had ſeene it with mine eyes: but loe, the one halfe was not told mee: *for* thou haſt more wiſedome and pro peritie, then I haue heard by report.

8 Happy are thy men, happy are theſe thy ſeruants, which ſtand euer before thee, and heare thy c wiſedome.

9 Bleſſed be the Lord thy God, which d loued thee, to ſet thee on the throne of Iſrael, becauſe the Lord loued Iſrael for euer, and made thee King to doe e equitie and righteouſneſſe.

10 And ſhe gaue the King ſixe ſcore talents of gold, and of ſweet odours exceeding much, and precious ſtones. There came no more ſuch abundance of ſweet odours, as the Queene of Sheba gaue to King Salomon.

11 The naue alſo of Hiram (that caried gold from Ophir) brought likewiſe great plenty of * Almuggim trees from Ophir, and precious ſtones.

12 And the King made of the Almuggim trees pillars for the houſe of the Lord, & for the Kings palace,

* Leuit. 25. 3.

i The ouerſeers of Salomons workes, were diuided into three parts: the firſt contained 3300. the ſecond 3300. and the third 250. which were Iſraelites: ſo here are conteined the two laſt parts, which make 550. looke more, 2. Chron. 8. 10.

k In the 2. Chron. 8. 8 is made mention of 30. more, which ſeeme to haue been employed for their charges.

* 2. Chron. 9. 1. Matth. 12. 42. Luke 11. 31.

a Ioſephus ſaith that thee was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an Iland of Nilus.

b That is, the whole order and trade of his houſe.

† Or, there was no more ſpirit in her.

c But much more happy are they, which heare the wiſedome of God reuealed in his word

d It is a chiefe ſigne of Gods fauour, when godly and wiſe rulers ſit in the throne of iuſtice.

e This is the cauſe, why kings are appointed.

* 2 Chron. 9. 10.

palace, and made harpes and psalteries for singers: There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoeuer she would ask, besides that, which Salomon gaue her † of his kingly liberalitie: so she returned and went to her own countrey, *both* she, and her seruants.

14 ¶ Also the weight of gold, that came to Salomon in one yeere, was sixe hundreth threescore and fixe * talents of gold.

15 Besides that *he had* of merchant men and of the merchandises of them that sold spices, and of all the kings of Arabia, and of the princes of the ‡ countrey.

16 And king Salomon made two hundreth targets of beaten golde, sixe hundreth *shekels* of golde went to a target:

17 And three hundreth shields of beaten gold, three pound of gold went to one shield: and the King put them in the * house of the wood of Lebanon.

18 ¶ Then the king made a great throne of yuorie, and couered it with the best golde.

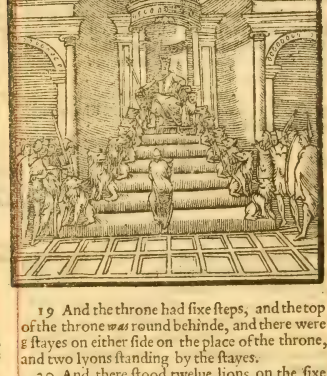
† *Heb. by the hand of the king.*

* *Exod.25.39.*

‡ The wit, of Arabia, which for the great abundance of all things, was called Happy.

* *Chap.7.2.*

¶ THE ROYAL THRONE OF SALOMON.



19 And the throne had sixe steps, and the top of the throne *was* round behinde, and there were g stayes on either side on the place of the throne, and two lyons standing by the stayes.

20 And there stood twelue lions on the sixe steps on either side: there was not the like made in any kingdome.

21 And all king Salomons drinking vessels *were* of golde, and all the vessels of the house of the wood of Lebanon *were* of pure golde, none *were* of siluer: *for* it was nothing esteemed in the dayes of Salomon.

22 For the king had on the sea the nauie of Tharshish with the nauie of Hiram once in three yeere came the nauie of h Tharshish and brought gold and siluer, yuorie, and apes and peacocks.

23 So king Salomon exceeded all the kings of the earth both in riches and in wisedome.

24 And all the world sought to see Salomon to heare his wisedome, which God had put in his heart,

25 And they brought euery man his present, vessels of siluer, and vessels of gold, and rayment, and armour, and sweet odours, horses and mules, from yeere to yeere.

g *As the chaire. bowes, or places to leane vpon.*

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things

26 Then Salomon gathered together * charets and horsemen: and hee had a thousand and foure hundreth charets, and twelue thou and horsemen, whom he placed in the charet cities, and with the King at Ierusalem.

27 And the king || gaue siluer in Ierusalem as stones, and gaue cedars as the wilde figtrees that grow abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: || the Kings merchants receiued the linnen for a price.

29 There came vp and went out of Egpt *some* charet *worth* sixe hundreth *shekels* of siluer: that is, one horse an hundreth and fifty. And thus they brought *horses* to all the kings of the Hittites and to the kings of Aram by their † meanes.

* *2.Chron.1.14.*

|| *Or, he made siluer as plenteous as stones.*

|| *Or, for the companie of the Kings merchants did receiue a number as a price.*

† *Ebr. hands.*

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 He God raiseth vp aduersaries against him: 43 He dieth.

BVt King Salomon loued * many a outlandish women: both the daughter of Pharaoh, *and* the women of Moab, Ammon, Edom, Zidon, and Heth,

2 Of the nations whereof the Lord had said vnto the children of Israel, * Goe not yee in to them, nor let them come in to you: *for* surely they will turne your hearts after their gods, to them, *I say*, did Salomon ioyne in loue.

3 And he had seuen hundreth wiues, *that were* || princesses, and three hundreth b concubines, and his wiues turned away his heart.

4 For when Salomon was old, his wiues turned his heart after other gods: so that his heart was not c perfect with the Lord his God, as *was* the heart of Dauid his father.

5 For Salomon followed * Ashtaroth the god of the Zidonians, and d Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as *did* Dauid his father.

7 Then did Salomon build an high place for Chemosh, the e abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did he for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angry with Salomon, because hee had turned his heart from the Lord God of Israel, * which had appeared vnto him twise,

10 And had giuen him a * charge concerning this thing, that he should not follow other gods: but hee kept not that, which the Lord had commanded him.

11 Wherefore the Lord sayd vnto Salomon, Forasmuch as f this is done of thee, and thou hast not kept my Couenant, and my statutes (which I commanded thee) * I will surely rent the kingdome from thee, and will giue it to thy seruant.

12 Notwithstanding in thy daies I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit, I will not rent all the kingdome, *but* will giue one g tribe to thy sonne, because of Dauid

* *Deut.17.17. Eccles.47.18.20.*

a Which were idolaters.

* *Exod.34.16.*

|| *Or, Queenes.*

b To whom appertained no dowrie.

c He serued not God with a pure heart.

* *Iudg.2.13.*

d Who was also called Molech, Verse 7. reade 2.King.23.10.

e Thus the Scipture termeth whatsoeuer man doeth reuerence, and serue as God.

* *Chap.5.3. and 9.2.*

* *Chap.6.12*

f That thou hast forsaken me, and worshipped idols.

* *Chap.12.15*

g Because the tribes of Iudah and Beniamin had their possessions mixed, they are here taken as one tribe.

Dauid my seruant, & because of Ierusalem which I haue chosen.

14 ¶ Then the Lord stirred vp an aduersarie vnto Salomon, *euen* Hadad the Edomite, of the kings [h] seed, which was in Edom.

15 * For when Dauid was in Edom, and Ioab the captaine of the host had smitten all the males in Edom, and was gone vp to bury the [i] slaine,

16 (For six moneths did Ioab remaine there, and all Israel, till hee had destroyed all the males in Edom)

17 Then this Hadad [k] fled, and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a little child.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt which gaue him an house, and appointed him vitailes, and gaue him land.

19 So Hadad [l] found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, *euen* the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt that Dauid slept with his fathers, and that Ioab the captaine of the hoste was dead, Hadad sayd to Pharaoh, Let me depart that I may goe to mine owne countrey.

22 But Pharaoh said vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine own country? And he answered, Nothing, but in any wise let me goe.

23 ¶ * And God stirred him vp *another* aduersarie, Rezon the son of Eliadah, which [m] fled from his lord Hadadezer king of Zobah.

24 And he gathered men vnto him, and had bene captain ouer the company, when Dauid slew them. And they went to Damascus, and dwelt there, [n] and they made him king in Damascus.

25 Therefore was he an aduersary to Israel all the dayes of Salomon: beside the euill that Hadad *did*, he also abhorred Israel, and raigned ouer Aram.

26 ¶ * And Ieroboam the sonne of Nebat an Ephrathite of Zereda Salomons seruant (whose mother was called Zeruah a widowe) lift vp his hand against the King.

27 And this was the cause that hee lift vp *his* hand against the king, *When* Salomon built Millo, hee repaired the broken places of the city of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the young man was meete for the worke, he made him [o] ouerseer of all the labour of the house of Ioseph.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahiiah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahiiah caught the new garment that was on him and [p] rent it in twelue pieces,

31 And said to Ieroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But hee shall haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Astaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (‖to do right in mine eyes, & my statutes, & my lawes) as *d d* Dauid his father.

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my seruants sake, whom I haue chosen, *and* who kept my commandements and my statutes.

35 * But I will take the kingdome out of his sonnes hand,, and will giue it vnto thee, *euen* the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a [q] light alway before mee in Ierusalem the citie, which I haue chosen me, to put my Name there.

37 And I will take thee, and thou shalt reigne, † euen as thine heart desireth, and shalt bee king ouer Israel.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, and doe right in my sight, to keepe my statutes and my commandements as Dauid my seruant did, then will I be with thee, and build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will [r] for this afflict the seede of Dauid, [s] but not for euer.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the words of Salomon, and all that he did, & his wisdome, are they not written in the [t] booke of the acts of Salomon?

42 The time that Salomon reigned in Ierusalem ouer all Israel was * fourtie yeere.

43 And Salomon slept with his fathers, and was buried in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 *Rehoboam succeedeth Salomon.* 3 *Hee refuseth the counsell of the ancient.* 20 *Ieroboam reigneth ouer Israel.* 21 *God commandeth Rehoboam not to fight.* 28 *Ieroboam maketh golden calues.*

And * Rehoboam went to Shechem: for all Israel were come to Shechē, to make him king.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt * whither Ieroboam had fled from king Salomon, and ‖dwelt in Egypt.)

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came and spake vnto Rehoboam, saying,

4 Thy father made our * yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his fore yoke which hee put vpon vs, [a] lighter, and we will serue thee.

5 And he said vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And king Rehoboam tooke counsell with the old men that ‖ had stood before Salomon his father while hee yet liued, and sayde, What counsell giue ye, that I may make an answere to this people?

7 And they spake vnto him, saying, If thou bee a [b] seruant vnto this people this day, and serue them,

h Of the king of Edoms stucke.
* 2 *Sam.* 8.14.
i Or the Edomites.
k Thus God reserued this idolater to be a scourge to punish his peoples sinnes.
l God brought him to honor, that his power might be more able to compasse his enterprises against Salomons house.
* 2 *Sam.* 8.3.
m When Dauid had discomfited Hadadezer and his armie.
n To wit, the men whom he had gathered vnto him.
* 1. *Chron.* 13.6.
o He was ouerseer of Salomons works for the tribe of Ephraim and Manasseh.
p By these visible signes the Prophets would more deeply print their message into their hearts to whom they were sent.
q He hath respect vnto the Messiah, which should be the bright starre that should shine throw all the world.
† *Gr. in all that thy soule.*
r For this idolatry that Salomon had committed.
s For the whole spiritual kingdom was restored in Messiah.
t Which booke as is thought, was lost in their captivity.
* 1. *Chron.* 9.30.
* 1. *Chron.* 10.3.
* *Chap.* 11.40.
‖ *Or, returned from Egypt.*
* *Chap.* 4.7.
a Oppresse vs not with so great charges, which we are not able to sustaine.
‖ *Or, had been of his ancient counsellors.*
b They shewed him that there was no way to win the peoples hearts but to grant them their iust petition.

them, and answere them, and speake kinde words to them, they will be thy seruants for euer.

8 But hee forsooke the counsell that the olde men had giuen him, and asked counsell of the yong men that had beene brought vp with him, and waited on him.

9 And he sayd vnto them, [c] What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heauy, but make thou it lighter vnto vs: *euen* thus shalt thou say vnto them, My || least part shalbe [d] bigger then my fathers loynes.

11 Nowe whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauie: my father hath chastised you with rods, but I will correct you with || scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had [e] appointed, saying, Come to me againe the third day.

13 And the King answered the people sharply, and left the olde mens counsell, that they gaue him.

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the King hearkened not vnto the people: for || it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by * Ahiiah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel sawe that the King regarded them not, the people answered the King thus, saying, What portion haue wee in [f] Dauid? wee haue none inheritance in the sonne of Ishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reign still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then king Rehoboam † made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house [g] of Dauid vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him king ouer all Israel: none followed the house of Dauid, but the tribe of * Iudah onely.

21 And when Rehoboam was come to Ierusalem, hee [h] gathered all the house of Iudah with the tribe of Beniamin, and hundreth and foure-score thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the word of God came vnto Shemaiah the [i] man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus saith the [k] Lord, Ye shall not go vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by mee. They obeyed therefore the word of the Lord and returned, and departed according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therin, and went from thence and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of Dauid.

27 If this people goe vp and doe sacrifice in the house of the Lord [l] at Ierusalem, then shall the heart of this people turne againe vnto their lord, *euen* to Rehoboam king of Iudah: so shall they kill mee, and goe againe to Rehoboam king of Iudah.

28 Whereupon the king tooke counsell, and made two caules of golde, and sayde vnto them, [m] It is too much for you to goe vp to Ierusalem: Behold, O Israel, thy gods which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an [n] house of hie places, and made Priests of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the [o] fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calues that hee had made: and he placed in Beth-el, the Priests of the hie places, which he had made.

33 And he offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eight moneth, (*euen* in the moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand dryeth vp. 15 The Prophet is seduced, 24 And is killed of a lyon. 33 The obstinacie of Ieroboam.

AND behold, there came [a] a man of God out of Iudah (by the commandement of the Lord) vnto [b] Beth-el, and Ieroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall be borne vnto the house of Dauid, * Iosiah by name, and vpon thee shall hee sacrifice the Priests of the hie places that burne incense vpon thee, and they shal burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the [c] signe, that the Lord hath spoken, Behold the altar shall rent, and the ashes that are vpon it, shall || fall out.

4 And when the king had heard the saying of the man of God, which hee had crued against the altar in Beth-el, Ieroboam stretched out his hande from the altar, saying, [d] Lay holde on him: but his hand which hee put foorth against him, dried vp, and he could not pull it in againe to him.

5 The altar also claue asunder, and the ashes fell

[c] There is nothing harder for them that are in authority, then to bridle their affections and to follow good counsell.

[d] Or, *little finger.* I am much more able to keepe you in subiection then my father was.

[e] Or, *scorpions.*

[f] The people declare their obedience in this that they would attempt nothing before the King had giuen them iust occasion.

[g] Or, *the Lord was the cause.*

* Chap. 11. 11.

[h] Though their cause were good yet it is meet hard for the people to bridle their affections as these vile words declare.

[i] Ebr. *strengthened himself.*

[g] By the iust iudgement of God for Salomons sinnes.

* Chap. 11. 13.

[h] For as yet he perceiued not that the Lord had so appointed it

* 2. Chron. 11. 2.

[i] That is, the Prophet.

[k] Who of his iust iudgement will punish the transgressor, and of his mercie spare the innocent people.

[l] He feared lest his people should haue by this means beeen entited to rebell against him.

[m] So crafty are the carnall persuasions of princes, when they will make a religion to serue to their appetite.

[n] That is, a temple, where altars were built for idolatry.

[o] Because hee would the more bind the peoples deuotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law.

[a] That is, a Prophet.

[b] Not that that was called Luz in Beniamin, but another of that name.

* 2. Kings 23. 15.

[c] By this signe yee shall know that the Lord hath sent me.

Or, he powered out.

[d] The wicked rage against the Prophets of God, when they declare them Gods iudgements.

fell out from the altar, according to the signe, which the man of God had giuen by the † commandement of the Lord.

6 Then the King answered and said vnto the man of God, e I beseech thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may bee restored vnto mee. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

7 Then the King said vnto the man of God, Come home with me, that thou mayest || dine, and I will giue thee a reward.

8 But the man of God said vnto the King, If thou wouldest giue me halfe thine houe, I would not goe in with thee, neither would I eate bread nor drinke water in this place,

9 For || so was it charged me by the word of the Lord, saying, f Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So hee went another way and turned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and told him all the weworks, that the man of God had done that day in Beth-el, and the words which he had spoken vnto the King, told they their father.

12 And their father said vnto them, What way went he? and his sonnes † shewed him what way the man of God went, which came from Iudah.

13 And hee sayd vnto his sonnes, Saddle mee the asse. Who saddled him the asse, and hee rode thereon.

14 And went after the man of God, and found him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest from Iudah? And he said, † Yea.

15 Then he said vnto him, g Come home with me, and eate bread.

16 But hee answered, I may not returne with thee, nor goe in with thee, neither will I eat bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, *saying*, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an h Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: *but* he lied vnto him.

19 So hee went against with him, and did eate bread in his houe, and dranke water.

20 And as they sate at the table, the worde of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, i Because thou hast disobeyed the mouth of the Lord, and hast not kept the Commandement which the Lord thy God commanded thee.

22 But camest backe againe, and hast eaten bread and drunke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread & drunke hee sadled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, k a lyon met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the lyon stood by the corps also.

25 And beholde, men that passed by, saw the carkeis cast in the way, and the lyon standing by the corps: and they came and told it in the towne where the old Prophet dwelt:

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee said, It is the man of God, who hath bene disobedient vnto the Commandement of the Lorde: therefore the Lord hath deliuered him vnto the lyon, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sons, saying, Saddle me the asse. And they sadled him.

28 And hee went and found his body cast in the way, and the asse and the lyon stood by the corps: and the lyon had not l eaten the body, nor torne the asse.

29 And the Prophet tooke vp the body of the man of God, and laide it vpon the asse, and brought it againe, and the olde Prophet came to the city, to lament and bury him.

30 And he laid his body in his m owne graue, and they lamented ouer him, *saying*, Alas, my brother.

31 And when he had buried him, hee spake to his sonnes, saying, When I am dead, bury yee me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cryed by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 *Howbeit* after this Ieroboam n conuerted not from his wicked way, but turned againe, and made of the lowest of the people priests of the hie places. Who would, might † consecrate himselfe and be of the priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIIIJ.

1 Ieroboam sendeth his wife disguised to Abiiah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Sheshak.

AT that time Abijah the sonne of Ieroboam fell sicke.

2 And Ieroboam sayd vnto his wife, Vp, I pray thee, a and disguise thy selfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Abijah the Prophet, which tolde mee * that I should bee king ouer this people.

3 And take † with b thee tenne loaues and || crakn.ls, and a bottell of hony, and goe to him: hee shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh and came to the houe of Ahijah: but Ahijah could not see, for his † sight was decayed for his age.

5 Then the Lord sayd vnto Ahijah, Beholde, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus & thus shalt thou say vnto her: *for* when shee commeth in,

e Though the wicked humble themselues for a time, when they feele Gods indgements, yet after they returne to their old malice, and declare that they are but vile hypocrites.

† *Ebr. mouth.*

|| *Or, take sustenance.*

|| *Or, he charged me: to wit, an Angel.*

f Seeing he had the expresse word of God, he ought not to haue declined there from, neither for the persuasion of man nor Angel.

† *Ebr. backed.*

† *Ebr. I am.*

g This he did of a simple minde, thinking it his dute to declare friendship to a Prophet.

h His fault is here double: first in that he suffereth not the Prophet to obey Gods expresse commandement: and next that he faineth to haue a reuelation to the contrary.

i God would reprone his folly by him, who was the occasion to bring him into errour.

k By this feateful example, God letteth foorth how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge wherunto God hath called them.

l To declare that this was onely the iudgement of God: for if the lyon had done it for hunger, hee would also haue deuoured the body.

m Which he had prepared for himselfe.

n So the wicked profite not by Gods threatnings, but goe backward, and become worse and worse, 2. Tim. 3. 13.

† *Ebr. fill his hand.*

a His owne conscience bare him witnesse, that the Prophet of God would not satisfie his affections which was a wicked man.

* *Chap. 11. 21.*

† *Ebr. in thine hand.*

b According to the custome when they went to aske counsell of Prophets: 1. Sam. 9. 7.

|| *Or, waters.*

† *Ebr. eyes stood.*

in, the shall raine herselfe *to be* [c] another.

6 Therefore when Ahijah heard the sound of her feet as she came in at the doore, he said, Come in thou [d] wife of Ieroboam: why seineſt thou thus thy selfe to be another? I am sent to thee *with* heauie tidings.

7 Goe tell Ieroboam, Thus saith the Lord God of Israel, Forasmuch as I haue exalted [e] thee from among the people, and haue made thee Prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my Commandements, and followed mee with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee (for thou hast gone and made thee other gods, and [f] molten images, to prouoke mee, and hast cast me behinde thy backe)

10 Therefore behold, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that [g] pisseth against the wall, as well him that [h] is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away doung till it be all gone.

11 The dogges shall eate him of Ieroboams *flocke* that dieth in the citie, and the foules of the aire shall eate him that dieth in the field: [i] for the Lord hath said it.

12 Vp therefore and get thee to thine house: for when thy feete enter into the citie, the childe shall die.

13 And all Israel shal mourne for him, and burie him: for hee onely of Ieroboam shall come to the graue, because in him there is found [k] some goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreouer, the Lord shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: [l] what? yea, euen now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall weed Israel out of this good land, which he gaue to their fathers, and shal scatter them beyond the [m] Riuer, because they haue made them groues, prouoking the Lord to anger.

16 And he shall give Israel vp, because of the sinnes of Ieroboam, who did sinne, and [n] made Israel to sinne.

17 ¶ And Ieroboams wife arose and departed, and came to Tirzah, and when she came to the threshold of the house, the yong man died.

18 And they buried him, and all Israel lamented him, according to the worde of the Lorde which he spake by the hand of his seruant Ahijah the Prophet.

19 And the rest of Ieroboams actes, how hee warred, and how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twenty yeere: and he [o] slept with his fathers, and Nadab his sonne reigned in his stead.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fortie yeere old, when he began to reigne, and reigned seuenteene [p] yere in Ierusalem, the citie which the Lord did chuse out of all the tribes of Israel, to put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their sinnes, which they had committed, ‖ then all that which their fathers had done.

23 For they also made them high places, and images, and groues on euery high hill, and vnder euery greene tree.

24 There were also Sodomites [q] in the land, they did according to al the abominations of the nations, which the Lord had cast out before the children of Israel.

25 ¶ And in the fift yeere of king Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: also he caried away all the shields of gold * which Salomon had made.

27 And king Rehoboam made for them brasen shields, and committed them vnto the handes of the chiefe of the guard, which waited at the doore of the kings house.

28 And when the king went into the house of the Lord, the garde bare them, and brought them againe into the gard chamber.

29 And the rest of the acts of Rehoboam, and all that he did, are they not written in [r] the booke of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam [s] continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name *was* Naamah an [t] Ammonite: and Abiiam his sonne reigned in his stead.

CHAP. XV.

1 Abiiam reigneth ouer Iudah. 9 Asa succeedeth in his reume 16 The battell betweene Asa and Baasha. 24 Iehoshaphat succeedeth Asa. 25 Nadab succeedeth Ieroboam. 28 Baasha killeth Nadab.

AND in the eighteenth yeere of [a] King Ieroboam the sonne of Nebat, reigned Abiiam ouer Iudah.

2 Three yeeres reigned hee in Ierusalem, and his mothers name *was* Maachah the daughter of *Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfite with the Lord his God, as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a [b] light in Ierusalem, and set vp his son after him, and established Ierusalem.

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commaaded him all the dayes of his life, *saue onely in the matter of Vriah the Hittite.

6 And there was warre betweene Rehoboam and Ieroboam as long as he liued.

7 The rest also of the actes of Abiiam, and all that he did, are they not written in the* booke of the Chronicles of the kings of Iudah? there was also warre betweene Abiiam and Ieroboam.

8 And Abiiam slept with his father and they buried him in the citie of Danid: and Asa his son reigned in his stead.

9 ¶ * And in the twentie yeere of Ieroboam King of Israel reigned Asa ouer Iudah.

10 Hee reigned in Ierusalem one and fourtie yeere

c Then the wife of Ieroboam.

d For God oft times disclosesh vnto his the craft and subtilie of the wicked.

e Which wast but a seruant.

f To wit, two calues.

* *Chap.11.21. and 2.king.9.8.*

g Eucry male euen to the dogs, 2.Sam.25.22.

h A swell him that is in the strong hold, as him that is abroad.

i They shall lacke the honour of burial in token of Gods malediction.

k In the midst of the wicked, God hath some on whom he doeth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m In Meaning, Euphrates.

n The people shal not be excused when they doe euill at the commandement of their gouernours.

o The Lord smote him that he died, 2.Chron.13.20.

p And died before Ieroboam about foure yeeres.

q Where idolatrie reigneth, all horrible vices are committed, till at length Gods iust iudgement destroy them vtterly.

* *Chap.10.16.*

r Which booke were called the bookes of Shemaiah and Iddo the Prophets, 2.chro. 12.15.

s That is, all the dayes of Rehoboams life.

t whose idolatry Rehoboam hee sonne followed.

a *2.Chron.11.22.*

a Some thinke that this was Absalom Salomons sonne.

b Meaning a sonne to reigne ouer Iudah.

* *2.Sam.11.4. and 12.9.*

* *2.Chron.13.3.*

* *2.Chron.14.1.*

c That is, his grandmother, as Dauid is oftentimes call. d ia ther of them whose grandfather he was.

d Neither kinred nor authoritie ought to be regarded, when they blaspheme God, and become idolaters, but must be punished.

*2. Chron. 15. 16.

e For in that that hee suffered them to worship God in other places, then he had appointed, it came of ignorance and not of malice.

f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, least they should follow Asa.

* 2. Chron. 16. 2.

§ Or, Syria.

g And vexe me no longer.

‖ Or, made a proclamation.

† Heb. none innocent.

h He had the gout, and put his trust rather in Phisicians then in the Lord, 2. Chron. 16. 12.

i His great grandfather.

k So God stirred vp one tyrant to punish the wickednesse of another.

yeere, and his c mothers name was Maachah the daughter of Abishalom.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And hee tooke away the Sodomites out of the Land, and put away all the idoles that his fathers had made.

13 And he d put downe *Maachah his mother also from her estate, because shee had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the hie places. Neuertheleſſe Asas heart was e vpright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer and gold, and vessels.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their dayes.

17 Then Baasha king of Israel went vp against Iudah and built f Ramah, so that hee would let none goe out or in to Asa king of Iudah.

18 Then Asa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the Kings house, & deliuered them into the hands of his seruants, and king Asa sent them to * Ben-hadad the sonne of Tabrimon, the sonne of Hezion king of ‖ Aram that dwelt at Damascus, saying,

19 *There is* a couenant betweene mee and thee, *and* betweene my father and thy father: behold, I haue sent vnto thee a present of siluer and golde: come breake thy couenant with Baasha king of Israel, that he may g depart from me.

20 So Ben-hadad hearkened vnto king Asa, and sent the captaines of the hosts, which he had, against the cities of Israel, and smote Ion, and Dan, and Abel-beth-maachah and all Cinneroth, with all the Land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Asa ‖ assembled all Iudah, † none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Asa, and all his might, and al that he did, and the cities which he built, are they not written in the booke of the Chronicles of the kings of Iudah? but in his old age he was diseased in his h feete.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his i father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahiiah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Asa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was king, he k smote all the house of Ieroboam, he left none alive to Ieroboam, vntill hee had destroyed him, according to the * word of the Lord which he spake by his seruant Ahiiah the Shilonite,

30 Because of the sinnes of Ieroboam which he committed, and wherewith hee made Israel to sinne, by his l prouocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel, all their dayes.

33 In the third yeere of Asa king of Iudah, began Baasha the sonne of Ahiiah to reigne ouer all Israel in m Tirzah, *and reigned* foure and twentie yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

* Chap. 14. 10.

l By causing the people to commit idolatrie with his calues, and so prouoking God to anger.

m Which was the place where the kings of Israel remained.

CHAP. XVI.

1 Of Baasha. 6 Elah. 9 Zimri. 16 Omri. 31 Ahab marrieth Iezebel. 34 Iericho is built again.

THen the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 a Forasmuch as I exalted thee out of the dust and made thee Captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,

3 Beholde, I will take away the posterity of Baasha, and the posteritie of his house, and will make b thine house like the * house of Ieroboam, the sonne of Nebat.

4 * He that dieth of Baasha's *flocke* in the city, him shall the dogges eate: and that man of him which dieth in the fields, shall the foules of the aire eate.

5 And the rest of the actes of Baasha, and what he did, and his ‖ power, are they not written in the booke of the * Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also c by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, and to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that hee did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed d him.

8 ¶ In the sixe and twentie yeere of Asa king of Iudah, began Elah the son of Baasha to reigne ouer Israel in Tirzah, *and reigned* two yeere.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as hee was in Tirzah e drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seuen and twentie yeere of Asa king of Iudah, and reigned in his stead.

11 ¶ And when hee was King, and late on his throne he slew al the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord which he spake against Baasha by the hand of Iehu the f Prophet.

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned, & made Israel

a Thus spake Iehu to Baasha in the Name of the Lord.

b Meaning the house of Baasha.

* Chap. 15. 29.

Chap. 14. 11.

§ Or, valiantnesse.

* 2. Chron 16. 1.

c That is, the Prophet did his message.

d Meaning Nadab Ieroboam sonne.

e The Chalde text hath thus, Drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa king of Iudah did Zimri reigne seuen daies in Tirzah, and the people was then in campe [g] against Gibbethon, which *belonged* to the Philistims.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day, *euen* in the hoste.

17 Then Omri went vp from Gibbethon and all Israel with him, and they besieged [h] Tirzah.

18 And when Zimri saw, that the citie was taken, hee went into the palace of the Kings house, and [†] burnt himselfe, and the Kings house with fire, *and* so died,

19 For his sinnes which hee sinned, in doing that which is euil in the sight of the Lord, in walking in the way of Ieroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were the people of Israel diuided into two parts: *for* [i] halfe the people followed Tibni the sonne of Ginath to make him King, and the other halfe followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath. so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa king of Iudah began Omri to reigne ouer Israel, *and reigned* twelue yeeres. Six yeere reigned he in Tirzah.

24 And hee bought the mountaine [||] Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the city which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did [k] worse then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, and in his sinnes wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the actes of Omri, that hee did, and the strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in [l] Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri beganne to reigne ouer Israel, in the eight and thirtie yeere of Asa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then all [y] were before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except hee tooke Iezebel also the daughter of Ethbaal king of the Zidonians to [m] wife, and went and serued Baal, and worshipped him?

32 Also hee reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the Kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite builde [n] Iericho: he laid the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the word of the Lord which he spake † by Iosua the sonne of Nun.

CHAP. XVII.

1 Elijah forwarneth of the famine to come. 4 He is fed of Rauens. 9 He is sent to Zarephath, where he restoreth her hostesse sonne to life.

AND Eliiah the Tishbite one of the inhabitants of Gilead said vnto Ahab, * As the Lord God of Israel liueth, before whom I [a] stand, there shall bee neither dew nor raine these yeeres, but [b] according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the || riuer Cherith, that is ouer against Iorden,

4 And thou shalt drinke of the riuer: and I haue commanded the [c] rauens to feed thee there.

5 So hee went and did according vnto the word of the Lord: for he went, and remained by the riuer Cherith that is ouer against Iorden.

6 And the rauens brought him bread & flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, because there fell no raine vpon the earth.

8 ¶ And the [d] word of the Lord came vnto him, saying,

9 * Vp, *and* get thee to Zarephath, which is in Zidon, and remaine there: beholde, I haue commanded a widow there to sustaine thee.

10 So hee arose and went to Zarephath: and when he came to the gate of the citie, behold, the widow was there [e] gathering stickes: and he called her, and said, Bring me, I pray thee, a little water in a vessell, that I may drinke.

11 And as she was going to fet it, he called to her, and said, Bring mee, I pray thee, a morsell of bread in thine hand.

12 And shee said, as the Lord thy God liueth, I haue not a cacke, but euen an handfull of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering [f] a few stickes for to goe in and dresse it for me and my sonne, that wee may eate it, and [f] die.

13 And Elijah said vnto her, Feare not, come, doe as thou hast said, but make me thereof a little cake first of all, and bring it vnto mee, and afterward make for thee, and thy sonne.

14 For thus saith the Lord God of Israel, [g] The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So she went and did as Eliiah said, and she did eate: so did he and her house [h] for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Eliiah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sickenesse was so fore, || that there was no [i] breath left in him.

18 And she said vnto Eliiah, What haue I to do with

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in hold.

† *Ebr. burnt the Kings house vpon him.*

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

|| *Or, Shomeron.*

k For such is the nature of idolatry, that the superstition thereof doeth daily encrease, and the elder it is the more abominable it is before God and his Church.

l He was the first King that was buried in Samaria after that the kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked and strange idolatry, and cruell persecution.

n Reade Iosh. 6. 26.

† *Ebr. by the hand of Ioshua.*

* *Eccles. 48. 3. Iam. 5. 16, 17.*

a That is, whom I serue.

b But as I shall declare by Gods reuelation.

|| *Or, brooke.*

c To strengthen his faith against persecution, God promiseth to feed him miraculously.

d As the troubles of the Saints of God are many, so his mercy is euer at hand to deliuer them.

* *Luke 4. 25, 26.*

e All this was to strengthen the faith of Eliiah, to the intent that he should looke vpon nothing worldly, but onely trust on Gods prouidence.

† *Ebr. two.*

f For there is no hope of any more sustenance.

g God receiueth no benefit for the vse of his, but he promiseth a most ample recompence for the same.

h That is, till hee had raine & food on the earth.

|| *Or, that he died.*

i God would try whether she had learned by his merciful prouidence to make him her only stay and comfort.

with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to slay my sonne?

19 And he said vnto her, Giue me thy sonne: and he tooke him out of her bosome, and caried him vp into a chamber, where hee abode, and laid him vpon his owne bed.

20 Then hee called vnto the Lord, and sayde, O Lord my God, hast thou [k] punished also this widowe, with whom I soiourne, by killing her sonne?

21 And he stretched himselfe vpon the childe three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the childe came into him againe, and he reuiued.

23 And Elijah tooke the childe, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman said vnto Elijah, Now [l] I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

k He was afraid lest Gods Name should haue beene blaspheme d, and his ministers condemned, except he should haue continued his mercies, as he had begun them, specially while he there remained.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Elijah killeth all Baals prophets. 45 He obtaineth raine.

AFter many dayes, the word of the Lord came to Elijah, in the [a] third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

a After that hee departed from the riuer Cherith.

2 And Elijah went to shew himselfe vnto Ahab, and *there was* a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah [b] feared God greatly:

b God had begun to worke his feare in his heart but had not yet brought him to the knowledge, which is also requisite of the godly: that is to professe his Name openly.

4 For when Iezebel destroyed the Prophets of the Lord, Obadiah tooke an hundreth Prophets, and hid them by fiftie in a caue, and he fed them with bread and water.)

5 And Ahab said vnto Obadiah, Goe into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses and the mules aliue, least wee deprive *the land* of the beasts.

6 And so they diuided the land betweene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Elijah [c] met him: and he knewe him, and fell on his face, and said, Art not thou my lord Elijah?

c God pitieth oftimes the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefit might be knowen to be granted for Gods childrens sake.

8 And he answered him, Yea, go tell thy lord, Behold, Elijah *is here*.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdom, whither my Lord hath not sent to seeke thee: and when they said, He is not here, he tooke an oath of the kingdome and nation, if they had not found thee.

11 And now thou saiest, Goe tell thy lord, Behold, Elijah *is here*.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I doe not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill mee: But I thy seruant d feare the Lord from my youth:

d I am none of the wicked persecutors that thou shouldest procure vnto me such displeasure, but seruе God and succour his children.

13 Was it not told my lord, what I did when Iezebel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou sayest, Goe, tell thy lord, Behold, Elijah *is here*, that he may slay me.

15 And Elijah said, As the Lord of hostes liueth, before whom I stand, I will surely shew [e] my selfe vnto him this day.

e By my presence I will declare that thou hast told him the truth.

16 ¶ So Obadiah went to meete Ahab, and told him. And Ahab went to meete Elijah.

17 And when Ahab saw Elijah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but [f] thou and thy fathers house, in that yee haue forsaken the commaundements of the Lord, and thou hast followed Baalim.

f The true ministers of God ought not onely not to suffer the truth to be vniustly slandered, but to reprone boldly the wicked slanderers without respect of person.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the Prophets of Baal foure hundred and fiftie, and the prophets of the groues foure hundred, which eate at Iezebels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the Prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and said, How long [g] halt ye betweene two opinions? If the Lord be God, follow him: but if Baal bee he then goe after him. And the people answered him not a word.

g Be constant in religion, and make it not as a thing indifferent, whether yee follow God or Baal, or whether ye serue God wholly or in part, Zeph. 1. 5.

22 Then said Elijah vnto the people, I onely remaine a prophet of the Lord: but Baals prophets are foure hundred and fiftie men.

33 Let them therefore giue vs two bullocks, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire *vnder*, and I will prepare the other bullock, and lay him on the wood, and will put no fire *vnder*.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth [h] by fire, let him bee God. And all the people answered, and said, It is well spoken.

h By sending downe fire from heauen to burne the sacrifice.

25 And Elijah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire *vnder*.

26 So they tooke the one bullocke that was giuen them, and they prepared it, and called on the name of Baal from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answere: and they [i] leapt vpon the altar that was made.

i As men rauished with some strange spirit.

27 And at noone Elijah mocked them, and said, Crie lowde: for he is a [k] god: either hee talketh or pursueth *his enemies*, or is in his iourney, or it may bee that hee sleepeth, and must bee awaked.

k You esteeme him as a god. l He mocketh their beastly madnesse, which thinke that by any inuocation or inuite, the dead and vile idoles can helpe their worshippers in their necessities.

28 And they cried lowd, and cut themselues as their maner was, with kniues and lancers, till the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the *euening* sacrifice, there was neither voyce, nor one to answere, nor any that regarded.

30 And Elijah said vnto all the people, Come to me. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelue stones, according

to the number of the tribes of the sonnes of Iaakob, (vnto whome the word of the Lord came, saying, * Israel shall be thy name.)

32 And with the stones he built an altar in the Name of the Lord: and he made a ditch round about the altar, as great as would conteine two † measures of seede.

33 And hee put the wood in order, and hewed the bullocke in pieces, and laid him on the wood:

33 And said, Fill foure barrels with water, and powre it on the burnt offering and on the wood. Againe he said: Doe so againe. And they did so the second time. And hee saide, Doe it the third time. And they did it the third time.

35 And the water ranne round about the altar: and he [m] filled the ditch with water also.

36 And when they should offer the *euening* sacrifice, Elijah the Prophet came, and saide, Lord God of Abraham, Izhak, and of Israel, let it bee knowen this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heare me, O Lord, heare mee, and let this people knowe that thou art the Lord God, and that thou hast turned their heart againe [n] at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and said, The Lord is God, the Lord is God.

40 And Elijah said vnto them, Take the Prophets of Baal, let not [o] a man of them escape: and they tooke them, and Elijah brought them to the brooke Kishon, and slew them there.

41 ¶ And Elijah saide vnto Ahab, Get thee vp, eate and drinke, for *there is* a sound of much raine.

42 So Ahab went vp to eate and to drinke, and Elijah went vp to the top of Carmel: and he crouched vnto the earth, and put his face betweene his knees,

43 And saide to his seruant, Goe vp now, and looke toward the way of the Sea. And hee went vp, and looked, and sayd, There is nothing. Again he said, Goe againe [p] seuen times.

44 And at the seuenth time hee sayd, Behold, there ariseth a little cloude out of the Sea like a mans hand. Then he said, Vp, and say vnto Ahab, Make ready *thy charet*, and get thee downe, that the raine stay thee not.

45 And in ‖ the meane while the heauen was blacke with clouddes and winde, and there was a great raine. Then Ahab went vp, and came to Izreel.

46 And the hand of the Lord was on Elijah, and he girded vp his loynes, and ran [q] before Ahab till he came to Izreel.

CHAP. XIX.

5 Elijah fleeing from Iezebel, is nourished by the Angel of God: 15 hee is commanded to anoint Hazael, Iehu, and Elisha.

NOw Ahab tolde Iezebel all that Elijah had done, and how hee had slaine all the [a] Prophets with the sword.

2 Then Iezebel sent a messenger vnto Elijah, saying, [b] The gods doe so to me and more al o, if I make not thy life like one of their lives by to morrow this time.

3 ¶ When he saw that, he arose, and went ‖ for his life, and came to Beer-sheba, which is in Iudah, and left his seruant there.

4 But he went a dayes iourney into the wilderness, and came and sate downe vnder a Iuniper tree, and desired that he might die, and said, It is now enough: O Lord, [c] take my soule for I am no better then my fathers.

5 And as hee lay and slept vnder the Iuniper tree, behold now, an Angel touched him, and said vnto him, Vp, *and* eate.

6 And when he looked about, beholde, there was a cake baken on the coales, and a pot of water at his head: so hee did eate and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and saide, Vp, *and* eate. for [d] thou hast a great iourney.

8 ¶ Then hee arose, and did eate and drinke, and walked in the strength of that meate forty dayes and forty nights, vnto Horeb the mount of God.

9 And there hee entred into a caue, and lodged there: and behold, the Lord spake to him, and said vnto him, What doest thou heare, Elijah?

10 And hee answered, I haue [e] beene very iealous for the Lord God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars and slaine thy Prophets with the sword * and I onely am left, and they seeke my life to take it away.

11 And hee saide, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mighty strong winde rent the mountaines, and brake the rockes before the Lord: *but* the Lord was [f] not in the winde: and after the winde *came* an earthquake: *but* the Lord was not in the earthquake:

12 And after the earthquake *came* fire: *but* the Lord was not in the fire: and after the fire *came* a still and soft voyce.

13 And when Elijah heard it, he couered his face with his mantle, and went out, and stood in the entring in of the caue, and behold, *there came* a voyce vnto him, and said, What doest thou here, Elijah?

14 And he answered, I haue beene very iealous for the Lord God of hosts, [g] because the children of Israel haue forsaken thy couenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord said vnto him, Goe, returne by [h] the wildernesse vnto Damascus, and when thou commest *there*, anoint Hazael king ouer ‖ Aram.

16 And Iehu the sonne of Nimshi shalt thou anoint king ouer Israel: and Elisha the sonne of Shaphat of Abel Meholah shalt thou anoint to be Prophet in thy roome.

17 And * him that escapeth from the sword of Hazael shall Iehu slay: and him that escapeth from the sword of Iehu, shall Elisha slay.

18 Yet will * I leaue seuen thousand in Israel, *euen* [h] all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

19 ¶ So he departed thence, and found Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelfe: and Elijah went toward him, and cast his mantle

[a] Gen. 32.28. 2. King. 17.34.

† Ebr. Sats which some thinke conteineth our three pottes and a third part a pece.

[m] Hereby he declared the excellent power of God, who contrarie to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt that he is the onely God.

[n] Though God suffer his to runne in blindnesse and error for a time, yet at the length he calleth them home to him by some notorious signe and worke.

[o] He commanded them that as they were truely perswaded to confesse the onely God: so they would serue him with all their power and destroy the idolaters his enemies.

[p] As Gods spirit inclined him to pray, so was hee strengthened by the same that he did not faint but continued till he had obtained.

‖ Or, here and there.

[q] Hee was so strengthened with Gods spirit, that he run faster then the charet was able to runne.

[a] To wit of Baal.

[b] Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

[c] So hard a thing it is to bridle our impatiencie in affliction, that the Saints could not ouercome the same.

[d] He declareth, that except God had nourished him miraculously, it had not beene possible for him to haue gone this iourney.

[e] He complaineth that he more zealous that he shewed himselfe to maintaine Gods glory, the more cruelly was he persecuted.

* Rom. 11.3.

[f] For the nature of man is not able to come neere vnto God, if hee should appear in his strength and fullmai. sty, and therefore of his mercie he submitteth himself to our capacitie.

[g] We ought not to depend on the multitude in maintaining Gods glory, but because our duety so requireth, we ought to doe it.

‖ Or, Syria.

* 2. King. 9.2, 3. ecclus. 48.8.

* Rom. 11.4.

[h] He declareth that wicked dissemblers and idolaters are not his.

mantell vpon him.

20 And he left the oxen, and ran after Elijah, and said, i Let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Go, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and slew them, and sod their flesh with the k instruments of the oxen, and gaue vnto the people, and they did eate. then hee arose and went after Elijah, and ministred vnto him.

CHAP. XX.

1 Samaria besieged. 13 The Lord promiseth the victory to Ahab by a Prophet. 31 Ye King of Israel make peace with Benhadad, and is reproued therefore by the Prophet.

THen Ben-hadad the king of || Aram assembled all his army, and two and thirty a kings with him, with horses, and charets, and went vp and besieged || Samaria, and fought against it.

2 And hee sent messengers to Ahab king of Israel into the citie,

3 And said vnto him, Thus saith Ben-hadad, Thy siluer and thy gold is mine: also thy women, and thy faire children are mine.

4 And the king of Israel answered, and said, My lord king, according to thy saying, b I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commaundeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer mee thy siluer and thy gold, and thy women, and thy children,

6 c Or else I will send my seruants vnto thee by to morrow this time: & they shall search thine house, and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heed, I pray you, and see how he seeketh mischiefe: for he sent vnto mee for my wiues, and for my children, and for my siluer, and for my golde, and I denyed him not.

8 And all the Elders, and all the people said to him, Hearken d not vnto him, nor consent.

9 Wherefore hee said vnto the messengers of Ben-hadad, Tell my lord the king, All that thou diddest send for to thy seruant at the first time, that I will do, but this thing I may not doe. And the messengers departed, and brought him an answere.

10 And Ben-hadad sent vnto him, and sayd, The gods do so to me and more also, if the e dust of Samaria be ynough to all the people that follow me, for euery man an handfull.

11 And the King of Israel answered, and said, Tel *him*, Let not him that girdeth *his harnesse*, boast himselfe, as he that f putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the pauilions, hee said vnto his seruants, || Bring forth *your engines*. And they set them against the citie.

13 ¶ And beholde, there came a Prophet vnto Ahab King of Israel, saying, Thus sayeth the Lord, Hast thou seene all this great multitude? Beholde, I will deliuer it into thine hand this day, that thou mayest know, g that I am the Lord.

14 And Ahab said, By whom? And hee said, Thus saith the Lord, By the seruants of the princes of the prouinces. He said againe, Who shall order the battell? And he answered, Thou.

15 ¶ Then hee numbred the seruants of the princes of the prouinces, and they were two hundred two and thirtie: and after them he numbred the whole people of all the children of Israel, *euen* seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke till hee was drunken in the tents, *both* hee and the kings: *for* two and thirtie kings helped hee.

17 So the h seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them aliue: or whether they bee come out to fight, take them yet aliue.

19 So they came out of the citie, *to wit*, the seruants of the princes of the prouinces, and the host which followed them.

20 And they slew euery one his † enemy: and the || Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with *his* horsemen.

21 And the king of Israel went out, and smote the horses and charets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had said vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee)

23 ¶ Then the seruants of the king of Aram said vnto him, Their k gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charets, and wee will fight against them in the plaine, and doubtlesse wee shall ouercome them: and hee hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all l assembled, and went against them, and the children of Israel pitched before them, like two litte flocks of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the king of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and ye shall know that m I am the Lord.

29 And they pitched one ouer against the other seuen dayes, and in the seuenth day the battell was ioyned: and the children of Israel slewe of the Aramites an hundred thousand footemen in one day.

30 But the rest fled to Aphek into the city: and there fell a wall vpon seuen and twenty thousand men that were left: and Ben-hadad fled into the citie, and came into † a secret chamber.

31 ¶ And

i Though this natural affection is not to be contemned yet it ought not to mouue vs when God calleth vs to serue him

k He would not stay till wood was brought: so great was his desire to follow his vocation.

|| Or, Syria.

a That is, gouernours, and rulers of prouinces.

|| Or, Shoueru.

b I am content to obey and pay tribute.

c He would not accept his answere, except he did out of hand deliuer whatsoeuer he should aske: for he sought an occasion how to make warre against him.

d They thought fit their duties rather to venter their liues then to grant to that thing which was not lawfull onely to satisfie the lust of a tyrant.

e Much lesse shall there be found any pray that is worth any thing, when they shall be so many.

f Boast not before the victorie bee gotten.

Or, *put your selues in order.*

g Before, God went about with signes & miracles to pull Ahab from his impietie, and now againe with wonderfull victories.

h That is young men trained in the seruice of Princes.

† *Or man.*

|| Or, Syrians.

i With them that were appointed for the preseruation of his person.

k Thus the wicked blasphemie God in their furie whom notwithstanding he suffereth not vnpunished.

l All they which were in the battell of the former yeere, verse 15.

m Who am of like power in the valleys, as I am on the hills, and can as well destroy a multitude with few, as with many.

† *Or, from chamber to chamber.*

31 ¶ And his seruants said vnto him, Behold now, wee haue heard say, that the kings of the house of Israel are merciful kings: we pray thee, let vs put sackcloth about our [n] loynes, and ropes about our heads, and go out to the king of Israel: it may be that he will saue thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the king of Israel, and said, Thy seruant Benhadad saith, I pray thee, let me liue: and hee said, Is he yet aliue? he is my brother.

33 Now the men tooke diligent heed, || if they could catch *any thing* of him, and made haste, and said, Thy brother [o] Ben-hadad. And he said, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come vp into the chariot.

34 And *Ben-hadad* sayd vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streets for thee in [p] Damascus, as my father did in Samaria. Then *said Ahab*, I will let thee goe with this couenant. So he made a couenant with him, and let him goe.

35 ¶ Then a certaine man of the || children of the Prophets said vnto his neighbor by the commandement of the Lord, [q] Smite mee, I pray thee. But the man refused to smite him.

36 Then said hee vnto him, Because thou hast not obeied the voice of the Lord, behold, assoone as thou art departed from mee, a lyon shall [r] slay thee. So when he was departed from him, a lyon found him, and slew him.

37 Then hee found another man, and sayd, Smite mee, I pray thee. And the man smote him, and in smiting, wounded *him*.

38 So the Prophet departed, and waited for the king by the way, and disguised himselfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, [s] Thy seruant went into the middes of the battell, and behold, there went away a man whom *another* man brought vnto mee, and said, Keepe this man: if he be lost, and want, thy life shall goe for his life, or else thou shalt pay a talent of siluer.

40 And as thy seruant had heere and there to doe, he was gone: And the king of Israel said vnto him, So shall thy iudgment be: thou hast giuen sentence.

41 And hee haste [t], and tooke the ashes away from his face: and the king of Israel knew him, that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, * Because thou hast let goe out of *thine* handes a man whom I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the king of Israel went to his house heauy and in displeasure, and came to || Samaria.

n Insigne of submission, and that we haue deserued death if hee will punish vs with rigour.

|| Or, and caught it of him.

o He is aliue.

p Thou shalt appoint in my chiefe citie what thou wilt, and I will obey thee. || Or, of the disciples.

q By this externall signe he would more liuely touch the kings heart.

r Because thou hast transgressed the commandement of the Lord.

s By this parable he maketh Ahab condemne himselfe, whom made a couenant with Gods enemie, and let him escape, whom God had appointed to be slaine.

* Chap. 22. 38

t Or, Sooner.

CHAP. XXI.

8 *Iezebel commaundeth to kill Naboth, for the vineyard that hee refused to sell to Ahab.* 19 *Elijah reproueth Ahab, and hee repenteth.*

After || these things Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake vnto Naboth, saying, [a] Giue me thy vineyard, that I may make me a garden of herbes thereof, because it is [b] neere by mine house: and I will giue thee for it a better vineyard then it is. *or* if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauy and in displeasure, because of the word which Naboth the Izreelite had spoken vnto him. For hee had sayd, I will not giue thee the inheritance of my fathers, and he [b] lay vpon his bed, and turned his face, and would eat no bread.

5 Then Iezebel his wife came to him, and said vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izreelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee *another* vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Iezebel his wife said vnto him, [c] Doest thou now gouerne the kingdome of Israel? Vp, eate bread, and † bee of good cheere, I will giue thee the vineyard of Naboth the Izreelite.

8 ¶ So shee wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And shee wrote in the letters, saying, Proclaime a [d] fast, and set Naboth among the chiefe of the people,

10 And set two wicked men before him, and let them witnesse against him, saying, Thou didest blaspheme God and the king: then cary him out, and stone him that he may die.

11 And the [e] men of his citie, *then* the Elders and gouernors which dwelt in his citie, did as Iezebel had sent vnto them: as it was written in the letters which she had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, and sate before him: & the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did † blaspheme God and the king. Then they caried him away out of the citie, and stoned him with stones, that he died.

14 Then they sent to Iezebel, saying, Naboth is stoned, and is dead.

15 ¶ And when Iezebel heard that Naboth was stoned, and was dead, Iezebel said to Ahab, [f] Vp, *and* take possession of the vineyard of Naboth the Izreelite, which hee refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to go downe to the vineyard of Naboth the Izreelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Elijah the Tishbite, saying,

18 Arise, go downe to meet Ahab king of Israel, which is in Samaria: loe, *he is* in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, [g] Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, [h] In the place where dogs licked the blood of Naboth, shall dogs licke euen thy blood also.

20 And Ahab said to Elijah, Hast thou found mee, O mine enemy? And hee answered, I haue found *thee*: for thou hast solde thy selfe to worke wickednesse in the sight of the Lord.

21 * Be-

y Thus the wicked confesser not what is iust and lawfull, but free inwardly, when they cannot haue their inordinate appetites satisfied.

b Thus the wicked cut off their ordinate appetites.

c As though shee said, Thou knowest not what it is to reigne. Command and intreat not. † Or, let thine heart be merry.

d For then they vsed to inquire of mens faults: for none could fast truely that were notorious sinners.

e Thus the worldlings contrary to Gods commandement, who willeth not to consent to the shedding of innocent blood, obey rather the wicked commandements of princes, then the iust lawes of God. † Heb. blesse.

f This example of monstrous cruelti the holy Ghost leaueth to vs, to the intent that wee should abhorre all tyranny, and specially in them whom nature and kinde should moue to be pitifull and inclined to mercy.

g Doest thou thinke to haue any aduantage by murthering of an innocent?

h This was fulfilled in Joram his sonne, as 2. Kings 9. 25. 26.

*Chap.14.10.
2 King.9.8.
*1.Sam.25.22.
Chap.14.10.
*Chap.15.29.
*Chap.16.3.

21 *Behold, I will bring euill vpon thee, and wil take away thy posteritie, and wil cut off from Ahab him that * pisseth against the wall, aswell him that is * shut vp, as him that is left in Israel,
22 And I wil make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahiiah, for the prouocation wherewith thou hast prouoked and made Israel to sinne.
23 And also of Iezebel spake the Lorde, saying, * The dogs shall eate Iezebel || by the wall of Izreel.
24 The dogs shall eate him of Ahabs *flocke*, that dieth in the citie: and him that dieth in the fields, shall the fowles of the ayre eat.
25 (But there was none like Ahab, who did sell himselfe to worke wickednesse in the sight of the Lord: whom Iezebel his wife prouoked.
26 For he did exceeding abominable in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel)
27 Nowe when Ahab heard those wordes, he rent his clothes, and put sackcloth vpon † him, and fasted, and lay in sackcloth, and went k softly.
28 And the word of the Lord came to Eliiah the Tishbite, saying,
29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before me, I will not bring that euill in his dayes, *but* in his sonnes dayes will I bring euill vpon his house.

*2 King 9 33,36. || Or, *Ierseel*, or possession.

† By the wicked counsell of his wife, he became a vile idolater, and cruell murtherer, as one that gaue himselfe wholly to seruesinne.

† *Heb. his flesh.*

k In token of mourning, or as some reade, bare footed.

l Meaning, in Iorams time, 2. Kings 9.26.

CHAP. XXII.

2 Iehoshaphat and Ahab fights against the king of Syria. 15 Michaiah sheweth the king what shall be the successe of their enterprise. 24 Zidkijah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat, 50 And Ioram his sonne.

AND * they continued a three yeere without warre betweene Aram and Israel.
2 And in the third yeere did Iehoshaphat the king of Iudah b come down to the king of Israel.
3 (Then the king of Israel sayd vnto his seruants, Know yee not that c Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)
4 And he sayd vnto Iehoshaphat, Wilt thou goe with mee to battell against Ramoth Gilead? And Iehoshaphat sayd vnto the king of Israel, d I am as thou art, my people as thy people, and mine horses as thine horses.
5 Then Iehoshaphat sayd vnto the king of Israel, e Aske counsell, I pray thee, of the Lord to day.
6 Then the king of Israel gathered the f prophets, vpon a foure hundred men, and sayd vnto them, Shall I goe against Ramoth Gilead to battel, or shall I let it alone? And they sayd, Goe vp: for the Lord shall deliuer it into the hands of the king.
7 And Iehoshaphat sayd, Is there here neuer a Prophet of the g Lord more, that we might enquire of him?
8 And the king of Israel sayd vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom we may aske counsell of the Lord, but h I hate him: for he doeth not prophesie good vnto me, but euill. And Iehoshaphat sayd, Let not the king say so.

*2.Chron.18.1.2.
a Ben-hadad the king of Syria, and Ahab made a peace, which endured three yeres,
b To seand visite him.
c The kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himselfe bound thereby to restore it.
d I am ready to iorne and goe with thee, and all mine is at thy commandement.
e He seemed that he would not goe to the warre, except God approued it, yet when Michaiah counselled the contrary, he would not obey.
f Meaning, the false prophets, which were flatterers: and fed rewarded for lucre, whom Iezebel had assembled & kept after the death of those whom Elias slew.
g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them.
h Whereby we see that the wicked cannot abide to heare truth, but hate the Prophets of God, and molest them.

9 Then the king of Israel called an i Eunuch, and sayde, Call quickely Michaiah the sonne of Imlah.
10 And the king of Israel and Iehoshaphat the king of Iudah sate either *of them* on his throne in their k apparel in the void place at the entring in of the gate of Samaria, and all the prophets prophesied before them.
11 And Zidkiiah the sonne of Chenaanah made him l hornes of yron, and sayde, Thus sayeth the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.
12 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.
13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Behold now, the wordes of the prophets *declare* good vnto the king with † m one accord: let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.
14 And Michaiah sayd, As the Lord liueth, whatsoeuer the Lord sayeth vnto me, that will I speake.
15 ¶ So hee came to the king, and the king sayde vnto him, Michaiah, shall wee goe against Ramoth Gilead to battell, or shall wee leaue off? And hee answered him, n Goe vp, and prosper: and the Lord shall deliuer it into the hand of the king.
16 And the king sayd vnto him, How oft shal I charge thee that thou tell mee nothing but that which is true in the Name of the Lord?
17 Then he sayd, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepherd. And the Lord sayde, o These haue no master, let euery man returne vnto his house in peace.
18 (And the king of Israel sayd vnto Iehoshaphat, Did I not tell thee that hee would prophesie no good vnto me, but euill?)
19 Againe he sayd, Heare thou therefore the word of the Lorde. I sawe the Lorde sit on his throne, and all the p hoste of heauen stood about him on his right hand and on his left hand.
20 And the Lord sayd, Who shall || entise Ahab that hee may goe and fall at Ramoth Gilead? And one sayd on this maner, and another sayd on that maner.
21 Then there came forth a spirit, and q stood before the Lord, and sayd, I will entise him. And the Lord sayd vnto him, Wherewhith?
22 And he sayd, I will goe out and be a r false spirit in the mouth of all his prophets. Then hee sayd, Thou shalt entise *him*, and shalt also preuaile: goe forth, and doe so.
23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed euill against thee.
24 Then Zidkiiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayd, * s When went the spirit of the Lorde from me, to speake vnto thee?
25 And Michaiah sayd Behold, thou shalt see in that day when thou shalt goe from chamber to chamber to hide thee?
26 And the king of Israel said, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Ioash the kings sonne,
27 And say, Thus saith the king, Put this man in

i Reade Genes. 37.36.

k In their kingly apparell.

l The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine, Isa 20.2. Iere.27.2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

† *Heb. mouth.*

m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approue it, be they neuer so vngodly.

n He speaketh this in derision, because the king attributed so much to the false prophets, meaning, that by experience hee should trie that they were but flatterers.

o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

p Meaning, his Angels.

|| *Or, perswade and deceiue.*

q Here we see that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him.

r I will cause all his prophets to tell lies.

*2 Chron.18.23.

s Thus the wicked would seeme that none were in the fauour of God but they, and that God hath giuen his graces to none so much as to them.

in the prison house, and feede him with t bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And he sayd, u Hearken all ye people.

29 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel sayde to Iehoshaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines ouer his charets, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the king of Israel: and they turned to fight against him: and Iehoshaphat x cried.

33 And when the captaines of the charets saw that hee was not the king of Israel, they turned backe from him.

34 Then a *certaine* man drew a bow|| mightily, and smote the king of Israel betweene the ioynts † of his brigandine. Wherefore hee sayd vnto his charet man, Turne thine hand, and cary me out of the hoste: for I am † hurt.

35 And the battell increased that day, and the y king stood still in his charet against the Aramites, and died at euen: and the blood ran out of the wound into the mids of the charet.

36 And there went a proclamation thorowout the z hoste about the going downe of the Sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charet in the poole of Samaria, and the dogs licked vp his blood (and || they washed his armour) according * vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that hee did, and the yuorie house which he built, and all the cities that he built, are they not written in the † booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ * And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel.

42 Iehoshaphat was fiue and thirtie yeere old when hee began to reigne, and reigned fiue and twentie yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheleſſe, a the hie places were not taken away: *for* the people offered still, and burnt incense in the high places.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat and his worthy deedes that hee did, and his battels which he fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the b deputie *was* king.

48 Iehoshaphat made ships of c Tharshish, to saile to d Ophir for golde, but they went not: for the ships were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants goe with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria the seuenteenth yere of Iehoshaphat King of Iudah, and reigned two yeeres ouer Israel.

52 But he did euil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat which made Israel to sinne.

53 For hee serued Baal, and worshipped him, and prouoked the Lorde God of Israel vnto wrath, || according vnto all that his father had done.

t Iechim be pined away with hunger, and be fed with a small portion of bread and water

u That when ye shallice these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

|| *Or, in his simplicity, or ignorantly.*

† *Ebr. and betweene the brigandine.*

† *Ebr. sicke.*

y To wit, Ahab king of Israel.

z Of the Israelites.

|| *Or, the harlots washed it.*

* *Chap. 21. 19.*

* *1. Chro. 20. 31.*

a Meaning, that he was led with an errour, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

b In the time of this king, Idumea was subiect to Iudah, and was gouerned by whom they of Iudah appointed.

c By Tharshish the Scripture meaneth Cilicia and all the Sea called Mediterraneum.

d Iosephus writeth, that Ophir is in India, where the Egyptians and Arabians trafique for golde.

|| *Or, in all points as his father did.*

THE SECOND BOOKE of the Kings.

THE ARGVMENT.

THis second Booke conteineth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the king of Assyria, and his city Samaria taken, and the ten tribes by the iust plague of God, for their idolatrie and disobedience to God, ledde into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lords commandement by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie, and also by the iust vengeance of God, for contempt of his word, Ierusalem was destroyed, the Temple burnt, and hee and all his people were ledde away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets, and embrace his Word: and contrariwise, of his plagues towards those common-weales which neglect his Ministers, and doe not obey his Commandements.

CHAP.

CHAP. I.

2 *Ahaziah by a fall falleth sicke and consulteth with Baalzebub.* 3 *He is reproued by Eliiah.* 10 *The captaines ouer fiftie were sent to Eliiah, who twice two were burnt with fire from heauen by his prayer.* 17 *Ahaziah dieth, and Iehoram his brother succeedeth him.*

THen Moab rebelled against Israel after the death of Ahab:

2 And [a] Ahaziah fell thorow the latteſse window in his vpper chamber which was in Samaria: ſo he was ſicke: then he ſent meſſengers, to whom hee ſayd, Goe, *and* inquire of [b] Baalzeoub the god of Ekron, if I ſhall recouer of this my diſeaſe.

3 Then the Angel of the Lord ſayd to Eliiah the Tiſhbite, Ariſe, *and* goe vp to meete the meſſengers of the king of Samaria, and ſay vnto them, [c] Is it not becauſe there is no God in Israel, that yee goe to enquire of Baalzebub the god of Ekron?

4 Wherefore thus ſayth the Lorde, Thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death. So Eliiah departed.

5 And the meſſengers returned vnto him, to whom he ſaid, Why are ye now returned?

6 And they an ſwered him, There came a man and met vs, and ſaid vnto vs, Goe, *and* returne vnto the king which ſent you, and ſay vnto him, Thus ſaith the Lord, [d] Is it not becauſe there is no God in Israel, that thou ſendeſt to enquire of Baal-zebub the God of Ekron? Therefore thou ſhalt not come downe from the bed, on which thou art gone vp, but ſhalt die the death.

7 And he ſaid vnto them, What maner of man was he which came and met you, and told you theſe words?

8 And they ſayd vnto him, Hee was an [e] hairie man, and girded with a girdle of leather about his loines. Then ſayde hee, It is Eliiah the Tiſhbite.

9 Therefore *the King* ſent vnto him a captaine ouer fiftie with his fifty *men*, who went vp vnto him: *for* behold, hee ſate on the top [f] of a mountaine, and hee ſayde vnto him, O man of God, the king hath commanded *that* thou come downe.

10 But Eliiah anſwered, and ſayd to the captaine ouer the fiftie, If that I be a man of God, let fire come down from the heauen, and deuoure thee and thy fifty. [g] So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe alſo he ſent vnto him another captaine ouer fiftie, with his fiftie: Who ſpake, and ſayd vnto him, [h] O man of God, thus the king commandeth, Come downe quickly.

12 But Eliiah anſwered, and ſayd vnto them, [i] If I be a man of God, let fire come downe from the heauen and deuoure thee and thy fifty. So fire came downe from the heauen, and deuoured him and his fifty.

13 ¶ Yet againe hee ſent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came and fell on his knees before Eliiah, and beſought him, and ſayd vnto him, O man of God, I pray thee, let my [k] life and the life of theſe thy fiftie ſeruants be [l] precious in thy ſight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy ſight.

15 And the Angel of the Lord ſayd vnto Eliiah, Goe downe with him, be [m] not afraid of his preſence. So he aroſe, and went downe with him vnto the king.

16 And he ſaid vnto him, Thus ſaith the Lord, Becauſe thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron, (was it not becauſe there was no God in Israel to enquire of his word?) therefore thou ſhalt not come downe off the bed, on which thou art gone vp, but ſhalt die the death.

17 So hee dyed according to the word of the Lord which Eliiah had ſpoken. And [n] Iehoram began to reigne in his ſtead in the ſecond yeere of Iehoram the ſonne of Ieho ſhaphat king of Iudah, becauſe he had no ſonne.

18 Concerning the reſt of the acts of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Israel?

CHAP. II.

8 *Eliiah diuideth the waters with his cloke.* 11 *Hee is taken vp into heauen.* 13 *Elisha taketh his cloke and diuideth Iordan.* 20 *The bitter and vnchaunceable waters are healed.* 23 *Two children mocke Elisha, are rent in pieces with beares.*

AND when the Lord would take vp Eliiah into heauen by a whirlewind, Eliiah went with Elisha from [a] Gilgal.

2 Then Eliiah ſaid to Elisha, Tarie heere, I pray thee: for the Lord hath ſent me to Beth-el. But Elisha ſayd, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the [b] children of the Prophets that were at Beth-el, came out to Elisha, and ſayd vnto him, Knoweſt thou that the Lord will take thy maſter from [c] thine head this day? And he ſayd, Yea, I [d] know it: hold ye your peace.

4 Againe Eliiah ſayd vnto him, Elisha, tarie here, I pray thee: for the Lord hath ſent mee to Iericho. But he ſayd, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at [e] Iericho, came to Elisha, and ſayd vnto him, Knoweſt thou, that the Lord will take thy maſter from thine head this day? And hee ſayd, Yea, I know it: hold ye your peace.

6 Moreouer Eliiah ſayd vnto him, Tarie, I pray thee, here: for the Lord hath ſent me to Iordan. But he ſayd, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they went both *together*.

7 And fiftie men of the ſons of the Prophets went and ſtood on the other ſide a farre off, and they two ſtood by Iordan.

8 ¶ Then Eliiah tooke his cloke, and wrapt it together, and ſmote the [f] waters, and they were diuided hither and thither, and they twaine went ouer on the drie land.

9 Now when they were paſſed ouer, Eliiah ſayd vnto Elisha, aske, what I ſhall doe for thee before I be taken from thee. And Elisha ſayd, I pray thee, let thy Spirit [g] be double vpon me.

10 And hee ſayde, Thou haſt asked an hard thing: *yet* if thou ſee mee when I am taken from thee, thou ſhalt haue it ſo: & if not, it ſhall not be.

11 And as they went walking and talking, behold, there *appeared* a charet of fire, and horſes of

a So that he was punished for his idolatrie after two sorts: for the Moabites which were wont to pay him tribute rebelled, and he fell downe at a grate which was vpon his house to giue light beneath.

b The Philistims which dwelt at Ekron, worshipped this idole, which signifieth the god of flies, thinking that he could preserue them from the biting of flies: or else he was so called, because flies were ingendred in great abundance of the blood of the sacrifices that were offered to that idole.

c He sheweth that idolators haue not the true God: for else they would seeke to none but to him alone.

d Ignorance is the mother of error and idolatrie.

e Some thinke that this is meant of his garments which were rough and made of haire.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his seruants when they threaten Gods iudgments against the wicked.

h He spake this in mockery, and therefore prouoked Gods wrath so much the more.

i Meaning, that God would shew by effect whether he was a true Prophet or no.

k Which humble my selfe before God and his seruant.

l That is, spare my life, and let me not die as the other two.

m Thus the Lord giueth boldnesse to his, that they feare not the threatning of tyrants, which otherwise of themselues are afraid to doe. Gods iudgement go ing to battell against the Syrians made his sonne Iehoram king in the 17. yeere of his reigne: and in the 18. yeere which was the 2. yeere of his sonne, Iehoram the son of Ahab reigned in Israel: & in the fift yeere of this Iehoram, Iehoshaphat died, and the kingdome of Iudah was confirmed to his sonne.

a Which was that place where the children of Israel were circumcised after they came ouer Iorden, and had beene fourtie yeeres in the wildernes, as Iosh. 5. 9.

b So called because they are begotten as it were anew by the heauenly doctrine.

c That is, from being any more thine head: for to be as the head, is to be the maister, as to be at the feet, is to be a scholler.

d For the Lord had reuealed it vnto him.

e Not onely at Beth el, but at Iericho and other places were there prophets, which had schollers, whom they instructed and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy Spirit haue double force in me, because of thee I dare not goe sundry times: or let me haue twise so much as the reſt of the Prophets or thy spirit being diuided into three parts let mee haue two.

of fire, and did separate them twaine. * So Elijah
went vp by a whirlewind into [h] heauen.
12 And Elisha saw it, and hee cryed, My father, my father, the charet of Israel, and the horsmen thereof: and hee saw him no more: and hee tooke his *owne* clothes, and rent them in two pieces.
13 ¶ He tooke vp also the cloke of Elijah that fell from him, and returned, and stood by the banke of Iorden.
14 After, he tooke the cloke of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And so he also, after he had stricken the waters, so that they were diuided this way and that way, went ouer, *euen* Elisha.
15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they sayd, [i] The spirit of Elijah doeth rest on Elisha: and they came to meet him, and fell to the ground before him,
16 And said vnto him, Behold now, there be with thy seruants fiftie strong men: let them goe, we pray thee, and seeke thy [k] master, if so be the Spirit of the Lorde hath taken him vp, and cast him vpon some mountaine, or in some valley. But he said, [l] Ye shall not send.
17 Yet they were instant vpon him, till he was ashamed: wherefore hee said, Send. So they sent fiftie men, which sought three dayes, but found him not.
18 Therefore they returned to him, (for he tarried at Iericho) and he said vnto them, Did not I say vnto you, Goe not?
19 ¶ And the men of the citie said vnto Elisha, Behold, we pray thee, the situation of this citie is pleasant, as thou my lord, seest, but the water [is] naught, and the ground [ff] barren.
20 Then said he, Bring me a new cruse, and put salt therein. And they brought it to him.
21 And he went vnto the spring of the waters, and cast there [m] the salt, and sayd, Thus sayth the Lord, I haue healed this water: death shall no more come thereof, neither barrennesse *to the ground*.
22 So the waters were healed vnto this day, according to the word of Elisha which hee had spoken.
23 ¶ And he went vp from thence vnto Bethel. And as hee was going vp the way, little children came out of the citie, and mocked him, and sa'd vnto him, Come vp, thou bald head, come vp, thou bald head.
24 And he turned backe, and looked on them, and [n] cursed them in the Name of the Lord. And two beares came out of the foreft, and tare in pieces two and fortie children of them.
25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 Thereigne of Iehoram. 6 He and Iehoshaphat goeto warre against Moab which rebelled. 13 Elisha reproueth him, 17 and giueth their hoste water. 24 The Moabites are ouercome. 27 The King sacrificeth his sonne.

NOw Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the [o] eighteenth yeere of Iehoshaphat king of Iudah, and reigned twelue yeeres.
2 And hee wrought euill in the sight of the Lord, but not like his father nor like his mother: for he tooke away the image of Baal that his father had made.
3 Neuertheless, hee cleaued vnto the [b] sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, *and* departed not therefrom.
4 ¶ Then [c] Mesha king of Moab had store of sheepe, and rendred vnto the king of Israel an hundred thousand lambes, and an hundred thousand rammes with the wooll.
5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.
6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel,
7 And went, and sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against mee: wilt thou goe with me to battell against Moab? And hee answered, I will goe vp: *for* [d] I am as thou art, my people as thy people, *and* mine horses as thine horses.
8 Then said he, What way shall we goe vp? And he answered, The way of the wilderness of Edom.
9 ¶ So went the king of Israel, and the king of Iudah, and the [e] king of Edom, and when they had compassed the way seuen dayes, they had no water for the hoste, nor for the cattell that † followed them.
10 Therefore the king of Israel said, Alas, that the Lord hath called these three kings, to giue them into the hand of Moab.
11 But Iehoshaphat said, Is there not here a Prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israels seruants answered, and said, Here is Elisha the sonne of Shaphat, which [f] powred water on the hands of Elijah.
12 Then Iehoshaphat said, [g] The word of the Lord is with him: Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.
13 And Elisha said vnto the king of Israel, [h] What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said vnto him, [i] Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.
14 Then Elisha said, As the Lord of hostes liueth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the King of Iudah, I would [k] not haue looked toward thee, nor seene thee.
15 But now bring me a minstrell. And when the minstrell [l] played, the hand of the Lord came vpon him.
16 And he said, Thus sayth the Lord, Make this valley full of ditches.
17 For thus sayth the Lord, Ye shal neither see wind nor see raine, yet the valley shall bee filled with water, that ye may drinke, *both* yee and your cattell, and your beasts.
18 But this is a [m] small thing in the sight of the Lorde: for hee will giue Moab into your hand.
19 And ye shall smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shall stop all the fountaines of water, and [n] marre euery good field with stones.
20 And in the morning when the meat offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.
21 And when all the Moabites heard that the kings

h Thus God hath left a testimonie in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

i The Spirit of prophesie is giuen to him, as it was to Elijah.

k Meaning, Elijah: for they thought his body had been cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.

ff Or, *killeth the inhabitants.*

m Thus God gaue him power, euen contrary to nature, to make that water profitable for mans vse, which before was hurtfull.

n Perceiuing their malicious heart against the Lord and his word, hee desireth God to take vengeance of the iniurie done vnto him.

o Read the annotation in the first chapter and seuententh verse.

* Ecclus. 48. 9.
[h] Heb. 5. 5.

b He sacrificed to the golden calues that Ieroboam had made.

c This was done after that Dauid had made the Moabites tributaries to his successors.

d Reade 1. King. 22. 4.

e Meaning, the viceroy or lieuetenant of the king of Iudah, reade 1. King. 22. 47.

† Heb. *that were at their feete.*

f That is, who was his seruant.

g He is able to instruct vs what is Gods will in this point.

h He knew that this wicked king would haue but vied his counsell to seruе his turne, and therefore he disdained to answere him.

i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie and feare of the present danger.

k God suffereth his word to be declared to the wicked because of the godly that are among them.

l He sang songs to Gods glory, and so stirred vp the Prophets heart to prophesie.

m He will not only miraculously giue you waters, but your enemies also into your hand.

n Though God bestow his benefits for a time vpon his enemies, yet he hath his seasons when he will take them away, to the intent they might see his vengeance which is prepared against them.

kings were come vp to fight against them, they gathered all that was able † to put on harnesse, and vpward, and stood in *their* border.

22 And they rose earely in the morning, when the Sun arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they sayd, o This is blood: the Kings are surely slaine, and one hath smitten another: now therefore Moab, to the spoyle.

24 And when they came to the hoste of Israel, the Israelites aros e vp, and smote the Moabites, so that they fled before them, but they p inuaded them, and smote Moab.

25 And they destroyed the cities, and on all the good fieldes euery man cast his stone, and filled them, and they stopt all the fountaines of water, and felled all the good trees: onely in q Kir-hareseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, hee tooke with him seuen hundred men that drewe the sword, to breake thorow vnto the king of Edom: but they could not.

27 Then he tooke his eldest sonne that should haue reigned in his stead, and r offered him for a burnt offering vpon the wall: so that Israel was sore grieued, and they departed from him, and returned to their country.

† *Ebr. to gird himselfe with a girdle.*

o The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.

p Meaning, they followed them into the townes.

q Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.

r Some referre it to the king of Edoms sonne, whom they say he had taken in that skirmish: but rather it seemed to die his own sonne, whom he offered to his gods to pacifie them, which barbarous cruelties moued the Israelites hearts of pitie to depart.

CHAP. IIII.

† God increaseth the oyle to the poore widow by Elisha. 12 He obtaineth for the Shunammite a sonne at Gods hand. 18 Who dying, 32 he raiseth him vp again. 40 Hee maketh sweet the pottage, 42 and multiplieth the loaues.

AND one of the wiues a of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant did b feare the Lord: and the creditour is come to take my two sonnes to bee his c bondmen.

2 Then Elisha said vnto her, What shall I doe for thee? tell me, what hast thou at home? And she said, Thine handmaid hath nothing at home, saue a d pitcher of oyle.

3 And hee said, Goe, and borrow thee vessels abroad of all thy neighbours empty vessels, *and* spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into e all those vessels, and set aside those that are full.

5 So she departed from him, and shut the dore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And he said vnto her, There is no more vessels. And the oyle f ceased.

7 Then shee came and told the man of God. And he said, Goe, *and* sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the g rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great *estimation* constrained him to eate bread: and as he passed by, he turned in thither to eat bread.

9 And shee said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make h him a little chamber, I pray thee, with wals, and let vs set him there a bed, and a table, and a stoole, and a candlesticke, that hee may turne in thither when he commeth to vs.

11 ¶ And on a day he came thither, and turned into the chamber, and lay therein,

12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, shee stood before him.

13 Then he said vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, i what shall we do for thee? Is there any thing to be spoken for thee to the king, or to the captaine of the hoste? And she answered, I k dwell among mine owne people.

14 Againe he said, What is then to be done for her? Then Gehazi answered, Indeed she hath l no sonne, and her husband is old.

15 Then said he, Call her. And hee called her, and she stood in the doore.

16 And he said, m At this time appointed, according to the time of life, thou shalt embrace a son. And shee said, O my lord, thou man of God, doe not lie vnto thine handmaid.

17 So the woman conceiued, and bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

18 ¶ And when the childe was growen, it fell on a day, that he went out to his father, *and* to the reapers.

19 And hee said vnto his father, m Mine head, mine head. Who said to *his* seruant, Beare him to his mother.

20 And he tooke him and brought him to his mother, and hee sate on her knees till noone, and died.

21 Then she went vp, and laid him on the bed of the man of God, and shut *the doore* vpon him, and went out.

22 ¶ Then she called to her husband, and said, Send with me, I pray thee, one of the yong men, and one of the asses: for I will haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither n new Moone nor Sabbath day. And she answered, † All shall be well.

24 Then she sadded an asse, and said to her seruant, Driue and goe forward: stay not for me to get vp, except I bid thee.

25 ¶ So she went, and came to the man of God to mount Carmel. And when the man of God saw her || ouer against him, hee said to Gehazi his seruant, Behold the Shunammite.

26 Runne now, I say, to meet her, and say vnto her, Art thou in health? is thine husband in health? *and* is the child in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, shee o caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is † vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then shee said, Did I desire a sonne of my lord? Did I not say, Deceiue me not?

29 Then hee said to Gehazi, Gird thy loynes, and take my staffe in thine hand, and go thy way: p if thou meet any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the child.

30 And the mother of the childe said, As the Lord liueth, and as thy soule liueth, I will not leaue

a Reade Cha. 2.3.

b And therefore fell not into debt by vnthriftinesse or prodigalitie, but by the hand of the Lord.

c Because I am poore, and not able to pay.

d Thus God suffereth his many time to bee brought to extreme necessity, before hee succour them, that afterward they may the more praise his mercy.

e The Prophet declareth here by vnto her, that God neuer faileth to provide for his seruants, their wiues and children, if they trust in him.

f To augment and encrease in the vessels.

g God here did not onely provide for his seruant, that his debts should be paid, and so kept his doctrine and profession without slander, but also for his wife and children.

h Which should be separate to the rest of the house, † he might more commodiously giue himselfe to study & prayers.

i Thus the seruants of God are not without fault for the benefits they receiue.

k I am content with that that God hath sent me, and can want nothing that one can doe for another.

l Which then was a reproach, and therefore he would that his master should pray to God for her that shee might bee fruitfull.

m *Genes. 8.10.*

m His head aked sore, and therefore he cried thus.

n For at such times the people were wont to resort to the Prophets for doctrine and consolation.

† *Ebr. peace.*

o *Or, fast ouer off.*

o In token of humilitie and ioy that she had met with him.

† *Ebr. her soule is in bitternesse.*

p Make such speed that nothing may let thee in the way, Luk 10.4.

cour thee, how should I help thee with the o barne, or with the winepresse?

28 Also the king said vnto her, What ayleth thee? And shee answered, This woman said vnto mee, Giue thy sonne, that we may eat him to day, and we will eat my sonne to morrow.

29 * So we sod my sonne, and did eat him: and I said to her the day after, Giue thy sonne, that we may eat him, but she hath hid her sonne.

30 And when the king had heard the words of the woman, he rent his clothes, (and as he went vpon the wall, the people looked, and behold, hee had sackcloth || within p vpon his flesh)

31 And he said, God doe so to mee and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sate in his house, and the Elders sate with him) And *the king* sent a man before him: *but* before the messenger came to him, he said to the Elders, See ye not how this q murtherers sonne hath sent to take away mine head? take heede when the messenger commeth, *and* shut the doore and handle him roughly at the doore: is not the sound of his masters feete behinde him?

33 While hee yet talked with them, behold, the messenger came downe vnto him, and sayd, Behold, this euill commeth of the Lord: r should I attend on the Lord any longer?

CHAP. VII.

1 Elisha prophesieth plenitie of victaile and other things to Samaria. 6 The Syrians run away, and haue no man following them. 17 The prince that would not believe the word of Elisha, is troden to death.

THen Elisha said, Heare yee the word of the Lord: thus saith the Lord, a To morrow this time a measure of fine floure *shall be* sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king b leaned, answered the man of God, and sayd, Though the Lord would make c windowes in the heauen, could this thing come to passe? And he said, Behold, Thou shalt see it with thine eyes, but thou shalt not d eat thereof.

3 Now there were foure leprous men at the e entring in of the gate: and they said one to another, Why sit we here vntill we die?

4 If we say, We will enter into the citie, the famine is in the citie, and we shall die there: and if we sit here, we die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, lo, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a f noise of charets, and a noise of horses, *and* a noise of a great armie, so that they sayd one to another, Beholde, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, *euen* the campe as it was, and g fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and gold, and raiment, and went and hid it: after, they returned, and entred into another tent, and caried thence *also*, and went and hid it.

9 Then said one to another, Wee doe not well: this day is a day of good tidings, and wee hold our peace. If wee tary till day light, some || mischiefe will come vpon vs. Now therefore, come, let vs goe and tell the kings houshold.

10 So they came and called vnto the porters of the city, and told them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tied and asses tied: and the tents *are* as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, and said vnto his seruants, h I wil shew you now what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the camp to hide themselues in the field, saying, When they come out of the citie, we shall catch them aliue, and get into the city.

13 And one of his seruants answered, and said, Let men take now fiue of the horses that remaine, and are left in the *citie*, (behold, they are euen as all the i multitude of Israel that are left therein: behold, *I say*, they are as the multitude of the Israelites that are consumed) and we wil send to see.

14 So they tooke || two charets of horses, and the king sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them vnto Iorden, and loe, all the way was full of clothes & vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine floure was at a shekel, and two measures of barley at a shekel, k according to the word of the Lord.

17 And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people l trode vpon him in the gate, and he died, as the man of God had said, which spake it when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine floure shall be at a shekel, to morrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, & said, Though the Lord would make windowes in the heauen, could it come so to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 Elisha prophesieth vnto the Shunamitie the dearth of seuen yeeres. 12 Hee prophesieth to Hazael that he shall be king of Syria. 15 Hee reigneth after Ben-hadad. 16 Iehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah succeedeth Iehoram.

THen spake Elisha vnto the woman, * whose sonne hee had restored to life, saying, Vp, and goe, thou and thine house, and sojourne where thou a canst sojourne: for the Lord hath called for a famine, and it commeth also vpon the land seuen yeeres.

2 And

o Meaning, any kind of vitaile, as corne and wine, &c.

* Deut. 28. 53, 57.

p Thus hypocrites when they feele Gods iudgements, thinke to please him with outward ceremonies, whom in prosperitie they will not know.

q Meaning, Iehoram Ahabs sonne, who killed the Prophets and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation if they find not sudden remedies against their afflictions.

a The godly are euer assured of Gods help in their necessitie, but the times and houres are onely reuealed by Gods Spirit.

b To whom the king gaue the charge and ouersight of things, as verse 17.

c He mocketh at § Prophets words, saying, that if God rained down corne from heauen, yet this could not come to passe.

d Thy infidelitie shalbe punished herein, when thou shalt see this miracle, and yet not be partaker thereof.

e For it was commanded in the law that they should dwell apart, & not among their brethren, Leu. 13. 46.

f Thus God needeth no great preparation to destroy the wicked though they be neuer so many: for he can scatter them with a small noyse or shaking of a leafe.

g The wicked need no greater enemie then their owne conscience to pursue them.

Or, vnder his clothes.

h He mistrusted the Prophets words, and therefore could believe nothing, as they which are more politike then godly, euer cast more perils then needeth.

i There are no more left but they, or the rest are consumed with the famine as the rest of the people.

|| Or, two horses of the charet which were accustomed to draw in the charet.

k Which he spake by the mouth of Elisha, Verse 1.

l As the people preassed out of the gate to run to the Syrians tents, where they had heard was meat and great spoile left.

Or, we shalbe punished for our sinne.

* Chap. 4. 35.

a Where thou canst find a commodious place to dwell, whereas is plentie.

2 And the woman arose, and did after the saying of the man of God, and went both she and her houshold and sojourned in the land of the Philistims seuen yeeres.

3 ¶ And at the seuen yeeres ende, the woman returned out of the land of the Philistims, & went out [b] to call vpon the King for her house and for her land.

4 And the King talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great acts that Elisha hath done.

5 And as he told [c] the King, how he had restored one dead to life, behold, the woman, whose sonne he had raised to life, called vpon the King for her house and for her land. Then Gehazi, said My Lord, O King, this is the woman, and this is her sonne, whom Elisha restored to life.

6 And when the King asked the woman, shee told him: for the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the [d] fruites of *her* landes since the day shee left the land, euen vntill this time.

7 Then Elisha came to Damascus, and Benhadad the King of Aram was sicke: and one told him, saying, The man of God is come hither.

8 And the King said vnto Hazael, Take a present in thine hand, and goe meet the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recouer of this disease?

9 ¶ So Hazael went to meete him, and toke the present in his hand, and of euery [e] good thing of Damascus, *euen* the burden of fourtie camels, and came and stood before him, and sayde, Thy sonne Ben-hadad king of Aram hath sent mee to thee, saying, Shall I recouer of this disease?

10 And Elisha said to him, Goe, *and* say vnto him, Thou shalt [f] recouer: howbeit the Lord hath shewed me, that he shall surely die.

11 And hee looked vpon him stedfastly, till *Hazael* was ashamed, and the man of God wept.

12 And Hazael said, Why weepeth my lord? And hee answered, Because I know the euill that thou shalt do vnto the children of Israel *for* their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, & shalt dash their infants *against the stones*, and rent in pieces their women with child.

13 Then Hazael said, What? is thy seruant [g] a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed mee, that thou shalt be king of Aram.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, Hee tolde mee that thou shouldest recouer.

15 And on the morrowe hee tooke a thicke cloth and dipt it in water, and [h] spread it on his face, and hee died: and Hazael reigned in his steade.

16 ¶ * Now in the fift yere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat King of Iudah, [i] Iehoram the sonne of Iehoshaphat king of Iudah began [k] to reigne.

17 He was two and thirtie yeere old, when he began to reigne: and he reigned eight yeere in Ierusalem.

18 And hee walked in the wayes of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, * as he had promised him to giue him a light, *and* to his children for euer.

20 ¶ In those dayes Edom [m] rebelled from vnder the hand of Iudah, and made a king ouer themselues.

21 Therefore Ioram went to Zair, and all his charets with him, & hee arose by night and smote the Edomites which were about him, with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day: then [n] Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the citie of Dauid. And * Ahaziah his sonne reigned in his stead.

25 ¶ In the twelft yeere of Ioram the sonne of Ahab King of Israel did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

26 [o] Two and twentie yeere old was Ahaziah when he began to reigne, & he reigned one yeere in Ierusalem, and his mothers name *was* Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to war against Hazael king of Aram in [p] Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in [q] Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram. And Ahaziah the sonne of Iehoram king of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

6 Iehu is made king of Israel, 24 And killeth Iehoram the king thereof. 27 And Ahaziah, otherwise called Ochozias, the king of Iudah: 33 And causeth Iezebel to bee cast downe out of a window, and the dogs did eate her.

THen Elisha the Prophet called one of the children of the Prophets, and sayd vnto him, * [a] Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou commest thither, looke where [a] Iehu the sonne of Iehoshaphat the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him † to a secret chamber.

3 Then take the boxe of oyle, and powre it on his head, and say, Thus saith the Lord, I haue anointed thee for King ouer Israel: then open the doore and flee without any tarying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee said, I haue a message to thee, O captaine. And Iehu said, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and he powred the oyle on his head, & said vnto him, Thus saith the Lord God of Israel, I haue [b] anointed thee *for* king ouer the people of the Lord, *euen* ouer Israel.

7 And thou shalt smite the house of Ahab thy

b That is, to complaine on them which had taken her possessions while shee was absent.

c Gods wonderfull prouidence appeareth in this, That hee caused the King to be desirous to heare of him, whom before hee contemned, and also hereby prepared an entrance to the poore widowes suite.

d The King caused that to be iustly restored which was wrongfully holden from her.

e Of all the chiefest and precious things of the countrey.

f Meaning, that he should recouer of this disease: but he knew that this messenger Hazael should slay him to obtaine the kingdome.

g That I should be without all humanity and pitie.

h Vnder pretence to refresh or ease him, he stifled him with this cloth.

* 2. Chron. 21. 4.

i Read Chap. 1. 17

k He was confirmed in his kingdome after his fathers death.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

* 2 Sam. 7. 13.

m Which had beene subiect from Dauids time, vntill this time of Iehoram.

n This was a city in Iudah giuen to the Leuites Iosh. 21. 13. and after turned from King Iehoram, because of his idolatry.

* 2. Chron. 22. 1.

o Which is to be vnderstood, that he was made king when his father reigned, but after his fathers death he was confirmed king when he was fourtie two yeere old, as 2. Chron. 22. 2.

p Which was a citie in the tribe of Gad beyond Iorden.

q This is a citie belonging to the tribe of Iaachar.

* 1. King. 19. 16, 17.

a Prepare thy selfe to goe diligently about thy businesse: for in those countreys they vsed long garments which they tucked vp, when they went about earnest businesse.

† Ebr. from chamber to chamber.

b This anointing was for Kings, Priests and Prophets, which were all figures of Messiah, in whom these three offices were accomplished.

thy maſter, that I may auenge the blood of my ſeruantes the Prophets, and the blood of all the ſeruants of the Lord [a] of the hand of Iezebel.

8 For the whole houſe of Ahab ſhall bee deſtroyed: and [b] I will cut off from Ahab, him that maketh water againſt the wall, as well him that is ſhut vp, as him that is left in Iſrael.

9 And I will make the houſe of Ahab like the houſe [c] of Ieroboam the ſonne of Nebat, and like the houſe [d] of Baaſha the onne of Ahiah.

10 And the dogges ſhall eate Iezebel in the field of Izreel, and there ſhall bee none to bury her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the [e] ſeruants of his lord. And *one* ſaid vnto him, Is all well? wherfore came this [f] made fellow to thee? And he ſaid vnto them, Ye know the man, and what his talke was.

12 And they ſaid, It is falſe, tell vs it now. Then he ſaid, Thus and thus ſpake hee to mee, ſaying, Thus ſaith the Lord, I haue annointed thee for King ouer Iſrael.

13 Then they made haſte, and tooke euery man his garment, and put it vnder him on the top of the ſtaires, and blew the trumpet, ſaying, Iehu is King.

14 So Iehu the ſonne of Iehoſhaphat the ſonne of Nimſhi conſpired againſt Ioram: (Now Ioram kept Ramoth Gilead, he and all Iſrael, becauſe of Hazael king of Aram.

15 And [g] king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when he fought with Hazael king of Aram) and Iehu ſaid, If it be your minds, let no man depart and eſcape out of the citie, to go and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and [h] Ahaziah king of Iudah was come downe to ſee Ioram.

17 And the watchman that ſtood in the tower in Izreel ſpied the company of Iehu as he came, and ſaid, I ſee a company. And Iehoram ſaid, Take a horſeman and ſend to meete them, that he may ſay, Is it peace?

18 So there went one on horſebacke to meete him, & ſaid, Thus ſaith the King, It is peace? And Iehu ſaide, What haſt thou to doe with peace? ‖ Turne behind me. And the watchman told, ſaying, The meſſenger came to them, but he commeth not againe.

19 Then hee ſent out another on horſebacke, which came to them, & ſaid, Thus ſaith the king, Is it peace? and Iehu anſwered, What haſt thou to doe with peace? turne behind me.

20 And the watchman tolde, ſaying, He came to them *alſo*, but commeth not againe, and the marching [i] like the marching of Iehu the ſonne of Nimſhi: for he marcheth [k] furiouſly.

21 ¶ Then Iehoram ſaid, Make ready: and his charet was made ready. And Iehoram king of Iſrael, and Ahaziah king of Iudah went out either of them in his charet againſt Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram ſaw Iehu, he ſaide, Is it peace, Iehu, And hee anſwered, What [g] peace, whiles the whoredomes of thy mother Iezebel, and her witchcrafts *are* yet in great number?

23 Then Iehoram turned his hand, and fled, and ſaid to Ahaziah, O Ahaziah, *there is* treaſon.

24 But Iehu tooke a bowe in his hand, and ſmote Iehoram betweene the ſhoulders, that the arrow went through his heart: and he fell downe in his charet.

25 Then ſaid *Iehu* to Bidkar a captaine, Take, *and* caſt him in ſome place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ‖ laied this burden vpon him.

26 [a] Surely I haue ſeene yeſterday the blood of Naboth, and the blood of his [o] ſonnes, ſaid the Lord, and I will render it thee in this field, ſaith the Lord: now therefore take *and* caſt him in the field according to the word of the Lord.

27 But when Ahaziah the king of Iudah ſawe this, he fled by the way of the garden houſe: And Iehu purſued after him, and aid, Smite him alſo in the charet: *and they ſmote him* in the going vp to Gur, which is by Ibleam. And he fled to [l] Megiddo, and there died.

28 And his ſeruants caried him in a charet to Ieruſalem, and buried him in his ſepulchre with his fathers in the citie of Dauid.

29 ¶ And in the [k] eleuenth yeere of Ioram the ſonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and [l] looked out at a window.

31 And as Iehu entred at the gate, ſhee ſaid, Had [m] Zimri peace, which ſlew his maſter?

32 And he lift vp his eyes to the window, and ſaid, Who is on my ſide, who? Then two *or* three of her ‖ Eunuches looked vnto him.

33 And he ſaid, Caſt her downe: and they caſt her downe, [n] and he ſprinkled of her blood vpon the wall, and vpon the horſes, and hee trode her vnder foot.

34 And when he was come in, he did eat and drinke, and ſaid, Viſit now yonder curſed woman, and bury her: for ſhe is a [o] kings daughter.

35 And they went to bury her: but they found no more of her, then the skull and the feete, and the palmes of her hands.

36 Wherefore they came againe and told him. And he ſaid, This is the word of the Lord which he ſpake † by his ſeruant Elijah the Tiſhbite, ſaying, [a] In the field of Izreel ſhall the dogs eate the fleſh of Iezebel.

37 And the carkeis of Iezebel ſhalbe as doung vpon the ground in the field of Izreel, ſo that none ſhall ſay, [p] This is Iezebel.

CHAP. X.

6 Iehu cauſeth the ſeuentie ſonnes of Ahab to be ſlaine. 14 And after that ſouurtie and two of Ahaziahs brethren. 25 He killeth alſo all the priests of Baal. 35 After his death his ſonne reigneth in his ſtead.

AHab had now ſeuentie [a] ſonnes in Samaria. And Iehu wrote letters, and ſent to Samaria vnto the rulers of Izreel *and* to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Now when this letter commeth to you, (for yee haue with you your maſters ſonnes, yee haue with you both charets and horſes, and a defenced citie and armour.)

3 Conſider therefore which of your maſters ſonnes is beſt and moſt meet, and [b] ſet him on his fathers throne, and fight for your maſters houſe.

4 But they were exceedingly afraid, and ſaid, Behold, two kings could not ſtand before him, how ſhall we then ſtand?

5 And

* 1. *King* 21. 15. 25.
[a] 1. *King*. 14. 10. *and* 21. 21.
[b] 1. *King*. 14. 10. *and* 21. 22.
[c] 1. *King*. 16. 3, 11.

[e] That is, the reſt of the army, whom he called before his brethren, verſe 2.
[d] In this eſtimation the world hath the miniſters of God: notwithſtanding ſorne much as the world hath euer ſtunded the children of God, yea they called the ſonne of God a deceiuer, and ſaid he had the deuill) therefore they ought not to be diſcouraged.

[f] *Chap* 8. 29.

[e] God had thus ordeined, as is read, 2 Chro. 22. 7. that this wicked and idolatrous King, who was more ready to gratifie wicked Ioram, then to obey the will of God ſhould periſh with him, by whoſe meanes he thought to haue beene ſtronger.

‖ *Or, follow me.*

[i] As one that went earneſtly about his enterprise.

[g] Meaning, that Ioraſmnch as God is their enemie becauſe of their ſinnes, that he will euer ſtirre vp ſome to reuenge his cauſe.

[h] By this place it is euident that Iezebel caused both Naboth and his ſonnes to be put to death, that Ahab might enioy his vineyard more quietly: for elſe his children might ſtine claimed poſſeſſion.

[l] After that he was wounded in Samaria, he fled to Megiddo, which was a city of Iudah.

[k] That is eleuen whole yeeres: for chap 8. 25. before, when he ſaid that he began to reigne the twelfe yeere of Ioram, he taketh part of the yeere for the whole.

[l] Being of an hautie and cruell nature, ſhe would ſtill receiue her princely ſtate and dignitie.

[m] As though ſhee would ſay, Can any traitour or any rebel riſe againſt his ſuperiours, haue good ſucceſſe? read 1. Kin. 16. 10.

‖ *Or, chiefe ſeruants.*

[n] This hee did by the motion of the Spirit of God, that her blood ſhould be ſhed, that had ſhed the blood of innocents, to be a ſpectacle & example of Gods iudgements to all tyrants.

[o] To wit, of the king of Zidon, 1. King. 16. 31.

† *Heb. by the hand of.*
[a] 1. *King*. 21. 22.

[p] Thus Gods iudgements appeare euen in this world againſt them that ſuppreſſe his word and perſecute his ſeruants.

[a] The Scripture vſeth to call them ſonnes, which are either children or nephewes.

[b] He wrote this, to prouoke them whether they would take his part or no.

5 And he that was gouernour of *Ahabs* house, and he that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, Wee are thy seruants, and will doe all that thou shalt bid vs: wee will make no King: doe what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If yee bee mine, and will obey my voice, [c] take the heads of the men *that are* your masters sonnes, and come to me to Izreel by to morrow this time. (Now the kings sonnes, *euen* seuentie persons *were* with the great men of the city, which brought them vp)

7 And when the letter came to them, they tooke the Kings sonnes, and slew the seuentie persons, and laide their heads in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings sonnes. And he said, Let them lay them on two heapes at the entring in of the gate vntil the morning.

9 And when it was day, hee went out, and stood and said to all the people, Yee be [d] righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that he spake [f] by his seruant [*] Elijah.

11 So Iehu slew all that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars and his [e] priests, so that hee let none of his remaine.

12 ¶ And hee arose, and departed, and came to Samaria. *And* as Iehu was in the way by an house where the shepheards did shere,

13 He met with the brethren of Ahaziah king of Iudah, and said, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King, and the children of the Queene.

14 And hee said, Take them aliue. And they tooke them aliue, and slew them at the wel beside the house where the sheepe are shorne, *euen* two and fourtie men, and he [f] left not one of them.

15 ¶ And when hee was departed thence, hee met with Iehonadab the sonne of Rechab comming to meet him, and he [g] [||] blessed him, and said to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. *Then* giue me thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charet.

16 And hee said, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his charet.

17 And when he came to Samaria, he slew all that remained vnto Ahab in Samaria, till hee had destroyed him, according to the word of the Lord, which he spake to Elijah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued [h] Baal a little, *but* Iehu shall serue him much more.

19 Now therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man bee lacking: for I haue a great sacrifice for Baal: whosoeuer is lacking, hee shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu said, † Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to ende.

22 Then he said vnto him that had the charge of the Vestrie, Bring foorth vestments for all the seruants of Baal. And he brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee said vnto the seruants of Baal, Search diligently, and looke, lest there be here with you *any* of the seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fourescore men without, and said, If any of the men whom I haue brought into your hands, escape, || his soule *shalbe* for his soule.

25 And when hee had made an ende of the burnt offering, Iehu saide to the gard, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the gard, and the captaines cast them out, and went vnto the [k] city, *where was* the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a takes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, *neither from* the golden calues that were in Beth-el, and that were in Dan.

30 ¶ And the Lord saide vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, *and* hast done vnto the house of Ahab, according to all things that were in mine heart, *therefore* shall thy [l] sonnes vnto the fourth *generation* sit on the Throne of Israel.

31 But Iehu regarded not to walke in the Law of the Lord God of Israel with all his heart: *for* hee departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to || lothe Israel, and Hazael smote them in all the coasts of Israel.

33 From Iorden Eastward, *euen* all the land of Gilead the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Iehu, and all that hee did, and all his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeeres.

CHAP. XI.

1 *Athaliah putteth to death all the Kings sonnes, except Ioash the sonne of Ahaziah.* 4 *Ioash is appointed King.* 15 *Iehoiada causeth Athaliah to be slaine.* 17 *He maketh a couenant between God and the people.* 18 *Baal and his priests are destroyed.*

THen *Athaliah the mother of Ahaziah when shee saw that her son was dead, shee arose, and destroyed

c God as a iust Iudge punisheth the wicked children of wicked parents, vnto the third and fourth generation.

d Ye cannot iustly condemne me for the Kings death, seeing ye haue done the like to his posteritie: for the Lord commanded me, and moued you to execute this his iudgement.

*Ebr. by the hand of.

e Meaning which were the idolatrous priests.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked.

g For he feared God, and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab read Ierem. 35. 2.

|| *Or, praised God for him.*

h Here Baal is taken for Astaroth the idole of the Zidonians, which Iezebel caused to be worshipped, as it is also sowed, 2. King. 16. 32. and 21. 53.

i Thus God would haue his seruants preserued, and idolaters destroyed: and in his Law he giueth expresse commandement, Deut. 13.

|| *Or, he shall die for him.*

k Which citie was neere to Samaria.

l Thus God approuetth and rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was afterward punished.

† *Or, to cut them off.*

*2. Chron. 22. 10.

a Meaning all the posteritie of Iehoshaphat to whom the kingdome appertained: Thus God tied the crueltie of this woman to destroy the whole family of Ahab.
b The Lord prouided to maintaine the famille of David, and not to quench the light thereof, therefore he moued the heart of Iehoiheba to preserue him.
c Where the Priests did lie.
* 2. Chron. 23. 13.
d The chiefe Priest Iehoshabas husband.
e Of the Leuites, which had charge of the keeping of the Temple, and kept watch by course.
f That none should come vpon them, while they were crowning the King.
g Called the East gate of the Temple, 2. chron 23. 5.
|| Or, that none breake his order.
h Whose charge is ended.

destroyed all the a kings seede.
2 But Iehosheba the daughter of King Ioram, *and* sister to Ahaziah b tooke Ioash the son of Ahaziah, and stale him from among the Kings sonnes that should bee slaine, *both* him and his nource, *keeping them* in the c bed chamber, and they hid him from Athaliah, so that he was not slaine.
3 And he was with her hid in the house of the Lord six yeere, and Athaliah did reigne ouer the land.
4 ¶ * And the seuenth yeere d Iehoiada sent and tooke the captaines ouer hundreds, with *other* captaines and them of the guard, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an othe of them in the house of the Lord, and shewed them the Kings sonne.
5 And he commanded them, saying, This is it that ye must doe, The third part of e you that commeth on the Sabbath, shall f warde toward the Kings house.
6 And *another* third part in the gate of g Sur: and *another* third part in the gate behind them of the guard: and yee shall keepe watch || in the house of Massah.
7 And two parts of you, *that is*, all that h goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.
8 And ye shall compasse the King round about, every man with his weapon in his hand, and who oeuer commeth within the ranges, let him be slaine: be you with the king as hee goeth out and in.
9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest commanded, and they tooke euery man his men that entred in *to their charge* on the i Sabbath with them that went out *of it*, on the Sabbath, and came to Iehoiada the Priest.
10 And the k Priest gaue to the captaines of hundreths the speares and the shields that were King Dauids, and were in the house of the Lord.
11 And the gard stood, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the King.
12 Then he brought out the l kings sonne, and put the crowne vpon him, and *gaue him* m the Testimonie, and they made him king: also they anointed him, and clapt their hands and said, God saue the king.
13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.
14 And when she looked, behold, the King stood by a n pillar, as the manner was, and the princes, and the trumpetters by the king, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.
15 But Iehoiada the Priest commaunded the captaines of the hundreths that had the rule of the hoste, and said vnto them, Haue her || forth of the ranges and he that o followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.
16 Then they layd hands on her, and she went by the way, by the which the horses goe to the house of the King, and there was she slaine.
17 And Iehoiada made a couenant betweene

i Read verse 5. and 7.
k To wit, Iehoiada.
l That is, Ioash, which had bene keepe secret six yeeres.
m Meaning the Law of God, which is his chiefe charge, and whereby only his throne is established.
n Where the kings place was in the Temple.
|| Or, out of the Temple.
o To take her part.

the Lord, and the p king and the people, that they should bee the Lords people: likewise betweene the q king and the people.
18 Then all the people of the lande went into the house of Baal, and destroyed it with his altars, and his images brake they downe couragiously, and slew Mattan the Priest of Baal before the r altars: and the s Priest set a guard ouer the house of the Lord.
19 Then he tooke the captaines of hundreths, and the *other* captaines, and the gard, and all the people of the land: and they brought the King from the house of the Lord, and came by the way of the gate of the gard to the Kings house: and hee sate him downe on the throne of the Kings.
20 And all the people of the land reioyced, and the citie was in quiet: t for they had slaine Athaliah with the sword beside the Kings house.
21 Seuen yeere old was Iehoash when he began to reigne.

CAHP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 Hee slayeth the king of Syria by a present from conuening against Ierusalem. 20 He is killed by two of his seruants.

IN * the seuenth yeere of Iehu Iehoash began to reigne, and reigned fourty yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.
2 And Iehoash did that which was good in the sight of the Lord all his time that a Iehoiada the Priest taught him.
3 But b the hie places were not taken away: for the people offred yet and burnt incense in the hie places.
4 ¶ And Iehoash said to the Priests, All the siluer of dedicate things that bee brought to the house of the Lord, *that is*, the money of them that are vnder the c count, the money that euery man is set at, *and* all the money that one offereth willingly, and bringeth into the house of the Lord,
5 Let the Priests take it to them, euery man of his acquaintance: and they shall repaire the d broken places of the house, wheresoeuer any decay is found.
6 ¶ Yet in the three and twentieth yeere of king Iehoash the Priests had not mended that which was decayed in the Temple.
7 Then king Iehoash called for Iehoiada the Priest, and the *other* Priests, and said vnto them, Why repaire ye not the ruines of the Temple? now therefore e receiue no more money of your acquaintance, except ye deliuer it to *repaire* the ruines of the Temple.
8 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.
9 Then Iehoiada the Priest tooke a chest and bored a hole in the lid of it, and set it beside the Altar f on the right side, as euery man commeth into the Temple of the Lord. And the Priest that kept the || doore, put therein all the money that was brought into the house of the Lord.
10 And when they saw there was much money in the chest, the Kings secretary came vp and the hie Priest, and put it vp after that they had told the money that was found in the house of the Lord,
11 And they gaue the money made ready into the handes of them, g that vndertooke the worke,

p That both the King and the people should maintaine the true worship of God, and destroy all idolatry.
q That he should gouerne and they obey in the feare of God.
r Euen in the place where hee had blasphemed God, and thought to haue bin holpen by his idole, there God powred his vengeance vpon him.
s To wit, Iehoiada.
t Which by her cruelty & persecution had vexed the whole land before.
* 2. Chron. 24. 1.
a So long as rulers giue care to the true ministers of God, they prosper.
b So hard a thing it is for them, that are in authority, to be brought to the perfit obedience of God.
c That is, the money of redemption Exod. 30. 12. also the money which the Priest valued the vowes at, Leuit. 27. 2. & their free liberalitie.
d For the Temple which was built an hundreth fiftie and fiue yeeres before had many things decayed in it, both by the negligence of the Kings his predecessours, and also by the wickednes of the idolaters.
e He taketh from them the ordering of the money, because of their negligence.
f That is, on the Southside.
|| Or, vessell.
g For the King had appointed other which were meete for that purpose, Chap. 22. 5.

worke, *and* that had the ouerſight of the houſe of the Lord: and they payed it out to the carpenters and builders that wrought vpon the houſe of the Lord.

12 And to the maſons and hewers of ſtone, and to buy timber and hewed ſtone, to repaire that was decayed in the houſe of the Lord, and for all that which was laied out for the reparation of the Temple.

13 Howbeit there was [h] not made for the houſe of the Lord bolles of ſiluer, inſtruments of muſick, baſons, trumpets, nor any veſſels of gold, or veſſels of ſiluer of the money that was brought into the houſe of the Lord.

14 But they gaue it to the workmen, which repaired therewith the houſe of the Lord.

15 Moreouer, they reckoned not with the men, into whoſe handes they deliuered that money to be beſtowed on workmen: for they dealt faithfully.

16 The money of the treſpaſſe offering, and the money of the ſinne offering was not brought into the houſe of the Lord: *for* it was the Prieſts.

17 ¶ Then came vp Hazael king of Aram, and fought againſt Gath, and tooke it, and Hazael ſet his face to goe vp to Ieruſalem.

18 And Iehoaſh king of Iudah tooke all the [i] hallowed things that Iehoſhaphat, & Iehoram, and Ahaziah, his fathers, kings of Iudah, had dedicated, and that he himſelfe had dedicated, and all the gold that was found in the treaſures of the houſe of the Lord, and in the kings houſe, and ſent it to Hazael king of Aram, and he departed from Ieruſalem.

19 Concerning the reſt of the acts of Ioaſh and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his ſeruants aroſe and wrought treaſon, and [k] ſlew Ioaſh in the houſe of [l] Millo, when he came downe to Silla.

21 Euen ‖ Iozachar the ſonne of Shimeath, and Iehozabad the Sonne of Shomer his ſeruants ſmote him and he died: and they buried him with his fathers in thy citie of Dauid. And Amaziah his ſonne reigned in his ſtead.

CHAP. XIII.

3 Iehoahaz the ſonne of Iehu is deliuered into the handes of the Syrians. 4 Hee prayeth vnto God and is heered. 9 Ioaſh his ſonne reigneth in his ſtead. 20 Eliſha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioaſh the ſonne of Ahaziah king of Iudah, Iehoahaz the ſonne of Iehu began to reigne ouer Iſrael in Samaria, *and he reigned* ſeuenteene yeere.

2 And he did euill in the ſight of the Lord, and followed the ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to [a] ſinne, *and* departed not therefrom.

3 And the Lord was angry with Iſrael, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the ſonne of Hazael, all [b] *his* dayes.

4 And Iehoahaz beſought the Lord, and the Lord heard him: for he ſaw the trouble of Iſrael, wherewith the king of Aram troubled them.

5 (And the Lord gaue Iſrael a [c] deliuerer, ſo that they came out from vnder the ſubiection of the Aramites. And the children of Iſrael [d] dwelt in their tents as † beforetime.

6 Neuertheleſſe, they departed not from the ſinnes of the houſe of Ieroboam which made Iſrael ſinne, *but* walked in them, euen the [e] groue alſo remained ſtil in Samaria.)

7 For hee had left of the people to Iehoahaz but fiftie horſemen, and ten chariets, and ten thouſand footmen, becauſe the king [f] of Aram had deſtroyed them, and made them like duſt beaten to powder.

8 Concerning the reſt of the acts of Iehoahaz and all that he did, and his valiant deeds, are they not written in the booke of the Chronicles of the kings of Iſrael?

9 And Iehoahaz ſlept with his fathers, and they buried him in Samaria, and Ioaſh his ſonne reigned in his ſtead.

10 ¶ In the ſeuen and thirtieth yeere of Ioaſh king [g] of Iudah began Iehoaſh the ſonne of Iehoahaz to reigne ouer Iſrael in Samaria, *and reigned* ſixeteene yeere.

11 And did euill in the ſight of the Lord: *for* hee departed not from all the ſinnes of Ieroboam the ſonne of Nebat that made Iſrael to ſinne, but he walked therein.

12 Concerning the reſt of the acts of Ioaſh, and all that he did, and his valiant deeds, *and how* hee fought againſt Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Iſrael?

13 And Ioaſh ſlept with his fathers, and Ieroboam ſate vpon his ſeat; and Ioaſh was buried in Samaria among the kings of Iſrael.

14 ¶ When Eliſha fell ſicke of his ſickneſſe whereof hee died, Ioaſh the king of Iſrael came down vnto him, and wept vpon his face, and ſaid, [h] O my father, my father, the charet of Iſrael, and the horſemen of the ſame.

15 Then Eliſha ſaid vnto him, Take a bowe and arrowes. And hee tooke vnto him bowe and arrowes.

16 And he ſaid to the king of Iſrael, Put thine hand vpon the bowe. And he put his hand vpon it. And Eliſha put his hands vpon the kings hands,

17 And ſaid, Open the window [i] Eaſtward. And when hee had opned it, Eliſha ſaid, Shoote. And he ſhot. And he ſaid, *Beholde* the arrow of the Lords deliuerance, and the arrow of deliuerance againſt Aram: For thou ſhalt ſmite the Aramites in Aphek, till thou haſt conſumed them.

18 Againe he ſaid, Take the arrowes. And hee tooke them. And hee ſaid vnto the king of Iſrael, Smite the ground. And he ſmote thrise, and ceaſed.

19 Then the man of God was [k] angrie with him, and ſaid, Thou ſhouldeſt haue ſmitten fiue or ſixe times, ſo thou ſhouldeſt haue ſmitten Aram, till thou haſt conſumed it, where now thou ſhalt ſmite Aram but thrise.

20 ¶ So Eliſha died, and they buried him. And *certeine* bands of the Moabites came into the land that yeere.

21 And as they were burying a man, beholde, they ſaw the ſouldiers: therefore they caſt the man into the ſepulchre of Eliſha. And when the man was downe, and touched the bones of Eliſha, * he reuiued, and ſtood vpon his feete.

22 ¶ But Hazael king of Aram vexed Iſrael all the dayes of Iehoahaz.

23 Therefore the Lord had mercie on them and pitied them, & had reſpect vnto them, becauſe of his couenant with Abraham, Izhak, and Iaakob, and would not deſtroy them, neither caſt he them

h For theſe men had onely the charge of the reparation of the Temple, and the reſt of the money was brought to the king, who cauſed thereafterward to bee made, 2. Chron. 24.14.

i After the death of Iehoiada, Ioaſh fell to idolatry: therefore God reiecteth him, and ſtirreth vp his enemie againſt him, whom he pacified with the treaſures of the Temple: for God would not be ſerued with thoſe gifts, ſeeing the kings heart was wicked.

k Becauſe he had put Zachary the ſonne of Iehoiada to death, 2. Chron. 24.25.

l Reade 2. Sam. 5.9.

‖ Or, Iozabar.

a By woſhipping the calues which Ieroboam did erect in Iſrael.

b While Iehoahaz liued.

c To wit, Ioaſh the ſonne of Iehoahaz.

d Safely and without danger.

† Heb. as yeſterday and before yeſterday.

e Wherein they did commit their idolatry, & which the Lord had commanded to be deſtroyed, Deut. 16. 21.

f That is, Hazael and Benhadad his ſonne, as verſe 3. Reade of Hazael, Chap 8. 12.

g His chiefe purpoſe is to deſcribe the kingdome of Iudah, and how God performed his promiſe made to the houſe of Dauid: but by the way he ſheweth how Iſrael was afflicted and punished for their great idolatry, who though they had now degenerate, yet God both by ſending them ſundry Prophets and diuers punishments did call them vnto him againe.

h Thus they vſed to call the Prophets and ſeruants of God, by whom God bleſſed his people, as Chap. 2. 12. meaning that by their prayers they did more proſper their countrey, then by force of armes.

i That is, toward Syria: ſo that he did not only prophecie with words but alſo confirmed him by theſe ſigues that he ſhould haue the victory.

k Becauſe he ſeemed content to haue victory againſt the enemies of God for twiſe or thrise and had not a zeale to ouercome them continually, and to deſtroy them vtterly.

* Eccluſ. 48. 14.

l By this miracle God confirmed the authority of Eliſha, whoſe doctrine in his life they contemned, that at this ſight they might returne and imbrace the ſame doctrine.

them from him as [m] yet.

24 So Hazael the king of Aram died: and Benhadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, & tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: *for* three times did Ioash beate him, and restored the cities vnto Israel.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death them that slew his father, 7 and after smiteth Edom. 15 Ioash dieth, and Ieroboam his sonne succeeded him. 29 And after his reigne is Zachariah.

THe second yeere of Ioash sonne of Iehoahaz king of Israel, reigned * Amaziah the sonne of Ioash king of Iudah.

2 He was fiue and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name *was* Iehoaddan of Ierusalem.

3 And hee did [a] vprightly in the sight of the Lord, yet not like Dauid his father, *but* did according to all that Ioash his father had done.

4 Notwithstanding the high places were not taken away: *for* as yet the people did sacrifice, and burnt incense in the high places.

5 ¶ And when the kingdome was confirmed in his hand, hee slew his seruants which had * killed the king his father.

6 But the children of those that did slay *him*, he [b] slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, * The fathers shall not be put to death for the children, nor the children put to death for the fathers: but euery man shall be put to death for his owne sinne.

7 Hee slew *also* of [c] Edom in the valley of salt, ten thousand, and tooke || *the citie* of Sela by warre, and called the name thereof Iokcheel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, [d] let vs see one another in the face.

9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the [e] cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 *Because* thou hast smitten Edom, thine heart hath made thee proud: [f] bragge of glory, and tary at home. Why doest thou prouoke to *thine* hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Iehoash king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel and they fled euery man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoash the sonne of Ahaziah, at Beth-shemesh, and || came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, foure hundred cubits.

14 And hee tooke all the golde and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and the children that were in [g] hostage, and returned to Samaria.

15 Concerning the rest of the acts of Iehoash which he did, and his valiant deeds, and how hee fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel, fifteen yeere.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they * wrought treason against him in Ierusalem, and he fled to [h] Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and hee was buried at Ierusalem with his fathers in the city of Dauid.

21 Then all the people of Iudah tooke [i] Azariah which was sixteene yeere old, and made him king for his father Amaziah.

22 He built [k] Elath, and restored it to Iudah, after that the king slept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash made king ouer Israel in Samaria, *and reigned* one and forty yeere.

24 And hee did euill in the sight of the Lord: *for* hee departed not from all the [l] sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 Hee restored the coast of Israel, from the entring of Hamath, vnto the sea of the wildernesse according to the word of the Lorde God of Israel, which hee spake † by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord sawe the exceeding bitter affliction of Israel, so that there was none [m] shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord † had not decreed to put out the name of Israel from vnder the heauen: therefore he preserued them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deeds, *and* how he fought, and how hee restored Damascus, & [n] Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, *euen* with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 5 Of Iotham. 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and Ahaz.

IN the † seuen and twentieth yeere of Ieroboam king of Israel, began Azariah sonne of Amaziah king of Iudah to reigne.

2 Sixteene yeere old was hee, when hee was made king, and he reigned two and fifty yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did [a] vprightly in the sight of the Lord,

a In the beginning of his reigne he seemed to haue an outward shew of godlinesse, but afterward he became an idolater and worshipped the idoles of the Idumeans.

* *Chap.* 12. 20.

b Because they neither consented, nor were partakers with their fathers in that act.

* *Deut.* 24. 16. *Ezek.* 18. 20.

c For the Idumeans, whom Dauid had brought to subiection, did rebel in the time of Iehoram sonne of Iehoshaphat.

|| *Or, the tower, or rocke.* 2. *Chron.* 25. 12.

d Let vs fight hand to hand, and trie it by battell, and not destroy one anothers cities.

e By this parable Iehoash compareth himselfe to a cedar tree, because of his great kingdome ouer tenne tribes, and Amaziah to a thistle because he ruled but ouer two tribes, & the wilde beasts are Iehoash his souldiers, that spoyled the cities of Iudah.

f Brag of thy victory so that thou tary at home, and annoy me not.

|| *Or, brought him.*

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

* 2. *Chron.* 25. 27.

h Which city Roboam built in Iudah for a fortresse 2. Chron. 11. 9.

i Who is also called Vzziah, 2. Chron. 26. 1.

k Which is also called Elanon, or Eloth.

l Because this idolatry was so vile and almost incredible that men should forsake the liuing God to worship calues, the worke of mans hands, therfore the Scripture doth oft times repeate it in the reproch of all idolaters.

† *Heb. by the hand of.*

m Reade 1. King. 14. 10.

† *Heb. had not spoken.*

n Which was also called Antiochia of Syria, or Riblah.

† *Heb. in the twentieth yeere and seuenth yeere.*

a So long as he gaue eare to Zachariah the Prophet.

Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: *for* the people yet offered, and burnt incense in the hie places.

5 And the Lord [b] smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, & Iotham the kings sonne gouerned the house, *and* [c] iudged the people of the land.

6 Concerning the rest of the acts of Azariah and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria six [d] moneths,

9 And did euill in the sight of the Lord, as did his fathers, *for* he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, & smote him in the sight of the people, and [e] killed him, and reigned in his stead.

11 Concerning the rest of the acts of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the * word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth *generation* after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah King of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the acts of Shallum, and the treason which he wrought, behold, they are written in he booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed [f] Tiphsah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and he smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah King of Iudah, beganne Menahem the sonne of Gadi to reigne ouer Israel *and reigned* ten yeeres in Samaria.

18 And he did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the [g] land: and Menahem gaue Pul a thousand [h] talents of siluer, that his hand might bee with him, and establish the kingdom in his hand.

20 And Menahem exacted the money in Israel, that al men of substance should giue the king of Asshur fiftie shekels of siluer a piece: so the king of Asshur returned and taried not there in the land.

21 Concerning the rest of the acts of Menahem, and al that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, *and reigned* two yeere.

24 And he did euill in the sight of the Lord: *for* he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with [i] Argob & Arieh, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, *and reigned* twentie yeere.

28 And he did euill in the sight of the Lord *for* he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel [k] came Tiglath Pileser king of Asshur, & tooke Ion, and Abel, Beth-maachah, and Ianoah, & Kedesh, and Hazor, & Gilead, and Galilah, *and* all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah.

31 Concerning the rest of the acts of Pekah, and al that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ [l] In the second yeere of Pekah the sonne of Remaliah king of Israel, began Iotham sonne of || Vzziah king of Iudah to reigne.

33 Fiue and twentie yeere old was hee, when he began to reigne, and he reigned sixteene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: hee did according [l] to all that his father Vzziah had done.

35 But the hie places were not put away: *for* the people yet offered and burnt incense in the hie places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the acts of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In [m] those dayes the Lord began to send against Iudah, Rezin the king of Aram, and [n] Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz King of Iudah confesseth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatrie 19 The death of Ahaz. 20 Hezekiah succeedeth him.

THe seuenteenth yeere of Pekah the sonne of Remaliah, [a] Ahaz the sonne of Iotham king of Iudah began to reigne.

2 Twentie yeere old was Ahaz, when hee began to reigne, and he reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father,

3 But walked in the way of the kings of Israel, yea,

b His father and graddfather were slaine by their subiects and seruants, and he, because he would vsurpe the Priests office contrary to Gods ordinance, was smitten immediately by ∫ hand of God with the leprosie, 2. Chron. 26. 21.

c As viceroy, or deputie to his father.

d He was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

e Zachariah was the last in Israel, that had the kingdom by succession saue only Pekahiah the sonne of Menahem, who reigned but two yeeres.

* *Chap. 10. 30.*

f Which was a citie of Israel that would not receiue him to be king.

g That is of Israel.

h In stead of seeking helpe of God he went about by money to purchase the fauour of this king being a infidel, and therefore God forsooke him, and Pul soone afterward brake promise, destroyed his countrey and led his people away captiue.

i Which were of the same conspiracie.

k For God stirred vp Pul & Tiglah. Pileser against Israel for their sins. 2. Chron. 5. 26.

l 2. Chron. 27. 2.

l Or, Azariah.

l He sheweth that his vprightnes was not such, but that he had many and great faults.

m After the death of Iotham.

n Which slew of Iudah in one day fiftcore thousand fighting men, 2. Chron. 28. 6. because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah & of his wicked Manasseh, saue that God in the end shewed him mercie. Thus wee see how vncertaine it is to depend on the dignitie of our fathers.

b That is, offered him to Moloch, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit. 18.21. deut. 18.10. * Iſa. 7.1.

c For the Lord preſerued the city and his people for his promiſe ſake made to Dauid.

d Which citie Azariah had taken from the Aramites and fortified it, Chap. 14.22.

e Contrary to the admonition of the Prophet Iſai, 8.6.7.4.

f Thus he ſpared not to ſpoile the Temple of God to haue ſuccour of men, & would not once lift his heart toward God to ſeeke his helpe, nor yet heare his Prophets counſel.

g We ſee that there is no pace ſo wicked, but hee ſhall find flatterers and falſe miniſters to ſerue his turne.

h Either offerings for peace or prosperitie, or of thankeſgiuing, as Leui 3.1. or elſe meaning the morning and euening offering, Exod. 29. 38. numb. 28. 3. and thus he cõtemned the meanes & the altar which God had commanded by Salomon, to ſerue God after his owne fantaſie.

i That is, at the right hand as men went into the Temple.

k Here he eſtabliſheth by commandement his owne wicked proceedings, & doth aboliſh the commandement and ordinance of God.

l Or tent, wherein they lay on the Sabbath which had ſerued their weeke in the Temple, and ſo departed home.

m Either to flatter the king of Aſſyria, whõ he ſhould thus ſee him change the ordinance of God, or elſe that the Temple might be a refuge for him if the king ſhould ſuddenly aſſaile his houſe.

yea, and made his ſonne to [b] go through the fire, after the abominations of the heathen, whom the Lord had caſt out before the children of Iſrael.

4 Alſo he offred and burnt incenſe in the hie places and on the hils, and vnder euery greene tree.

5 * Then Rezin king of Aram and Pekah ſonne of Remaliah king of Iſrael came vp to Ieruſalem to fight: and they beſieged Ahaz, but could not ouercome [c] him.

6 At the ſame time Rezin king of Aram reſtored [d] Elath to Aram, and droue the Iewes from Elath: ſo the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz ſent [e] meſſengers to Tiglath Pileſer king of Aſſhur, ſaying, I am thy ſeruant and thy ſonne: come vp, and deliuer mee out of the hand of the king of Aram, and out of the hand of the king of Iſrael which r ſe vp againſt me.

8 And Ahaz tooke the ſiluer and the golde that was found in the [f] houſe of the Lord, and in the treaſures of the kings houſe, and ſent a preſent vnto the king of Aſſhur.

9 And the king of Aſſhur conſented vnto him: and the king of Aſſhur went vp againſt Damaſcus. And when he had taken it, he caried the people away to Kir, and ſlew Rezin.

10 And king Ahaz went vnto Damaſcus, to meete Tiglath Pileſer king of Aſſhur: and when king Ahaz ſaw the altar that was at Damaſcus, he ſent to Vriiah the Prieſt the patterne of the altar, and the faſhion of it, and all the workemanſhip thereof.

11 And Vriiah the Prieſt made an Altar [g] in all points like to that which King Ahaz had ſent from Damaſcus, ſo did Vriiah the Prieſt againſt king Ahaz came from Damaſcus.

12 So when the king was come from Damaſcus, the king ſaw the Altar: and the King drewe neere to the Altar and offered [h] thereon.

13 And he burnt his burnt offering, and his meate offring, and powred his drinke offring, and ſprinkled the blood of his peace offrings beſides the altar,

14 And *ſet it* by the braſen altar which was before the Lord, & brought it in farther before the houſe betweene the Altar and the houſe of the Lord, and ſet it on the [i] Northſide of the Altar.

15 And king Ahaz commanded Vriiah the Prieſt, and ſayd, Vpon the great Altar ſet on fire in the morning the burnt offring, and in the euen the meate offring, & the kings burnt offering and his meate offering, with the burnt offering of all the people of the land, and their meat offring, and their drinke offrings: and powre thereby all the blood of the burnt offring, and all the blood of the ſacrifice, and the [k] braſen altar ſhall be for me to inquire *of God*.

16 And Vriiah the Prieſt did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the baſes, & tooke the caldrons frõ off them, & tooke downe the ſea from the braſen oxen that were vnder it, and put it vpon a pauement of ſtones.

18 And the [l] vaile for the Sabbath (that they had made in the houſe) and the kings entry without turned he to the houſe of the Lord, [m] becauſe of the king of Aſſhur.

19 Concerning the reſt of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his ſonne reigned in his ſtead.

CHAP. XVII.

3 Hoſhea king of Iſrael is taken. 4 And he and all his realme brought to the Aſſyrians, 18 for their idolatry. 25 Lions deſtroy the Aſſyrians that dwelt in Samaria. 29 Every one worſhipped his god of his nation, 35 Contrary to the commandement of God.

IN the twelft yeere of Ahaz King of Iudah began Hoſhea the ſonne of Elah to reigne in Samaria ouer Iſrael, *and reigned* nine yeeres.

2 And hee did euill in the ſight of the Lorde, [a] but not as the kings of Iſrael that were before him.

3 And Shalmaneſer king of Aſſhur came vp againſt him, and Hoſhea became his ſeruant, and gaue him preſents.

4 And the King of Aſſhur found treaſon in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent vnto the King of Aſſhur, [b] as *he had done* yerely: therfore the king of Aſſhur ſhut him vp, and put him in priſon.

5 Then the King of Aſſhur came vp throughout all the land, and went againſt Samaria, and beſieged it three yeere.

6 ¶ * In the ninth yeere of Hoſhea, the King of Aſſhur tooke Samaria, and caried Iſrael away vnto Aſſhur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the [c] Medes.

7 For when the children of Iſrael [d] ſinned againſt the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the faſhions of the Heathen, whom the Lord had caſt out before the children of Iſrael, and *after the maners* of the Kings of Iſrael, which they vſed,

9 And the children of Iſrael had done ſecretly things that were not vpright before the Lorde their God, & throughout all their cities had built he places, *both* from the towre [e] of the watch, to the defenced citie,

10 And had made them images and groues vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incenſe in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord:

12 And ſerued idoles: whereof the Lord had ſaid vnto them, * Ye ſhall doe no ſuch thing,

13 Notwithſtanding the Lord teſtified to Iſrael, and to Iudah † by all the Prophets, and by all the Seers, ſaying, * Turne from your euill wayes, and keepe my commandements *and* my ſtatutes, according to all the Law, which I commanded your fathers, and which I ſent to you by my ſeruants the Prophets.

14 Neuertheleſſe they would not obey, * but hardened their neckes, like to the neckes of their [f] fathers, that did not beleeue in the Lord their God.

15 And they refuſed his ſtatutes and his couenant, that he made with their fathers, and his teſtimonies (wherwith he witneſſed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they ſhould not doe like them.

16 Finally

a Though he inuented no new idolatry or impietie as other did, yet he ſought for helpe at the Egyptians which God had forbidden.

b For he had paid tribute for the ſpace of eight yeere.

* *Chap. 18.10.*

c For at this time the Medes & Perſians were ſubiect to the Aſſyrians.

d He ſetteth forth at length the cauſe of this great plague and perpetuall captiuitie, to admoniſh all people and nations to cleaue to the Lord God & only worſhip him for feare of like iudgement.

e Meaning, throwout all their borders.

* *Deut. 4.19.*

† *Ebr. by the hand of.*

* *Ier. 18.11. and 25.5. and 35.15.*

* *Deut. 31.27.*

f So that to alledge the authoritie of our fathers or great antiquity except wee can proue that they were godly is but to declare that wee are the children of the wicked.

16 Finally they left all the commaundements of the Lord their God, and made them molten images, * *euen* two calues, and made a groue, and worshipped all the g host of heauen, and serued Baal.

17 And they made their sonnes and their daughters h passe thorow the fire, and vsed witchcraft and inchantments, yea, i solde themselues to doe euill in the sight of the Lord to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, *and* none was left but the tribe of Iudah k onely.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to the fashion of Israel which they vsed.

20 Therefore the Lord cast off all the seede of Israel, and afflicted them, and deliuered them into the hands of spoylers, vntill he had cast them out of his l sight.

21 m For hee cut off Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat king: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, *and* departed not therefrom,

23 Vntill the Lord put Israel away out of his sight, as he had said † by all his seruants the * Prophets, and caried Israel away out of their land to Asshur vnto this day.

24 And the king of Asshur brought folke from Babel, and from n Cuthah, and from Ana, and from Hamath: and from Shepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not the Lord: therefore the Lord sent Lions among them, which slewe them,

26 Wherefore they spake to the king of Asshur, saying, The nations which thou hast remooued, & placed in the cities of Samaria, knowe not the manner of the God of the land: therefore he hath sent Lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Asshur commanded, saying, Carie thither one of the Priestes whom yee brought thence, and let him goe and dwell there, and teach them the manner of the God p of the countrey.

28 So one of the Priestes which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, euery nation made their gods, and put them in the houses of the hie places, which the Samaritanes had made, euery nation in their cities wherein they dwelt.

30 For the men of Babel made q Succoth-Benoth: and the men of Cuth made Nergal: and the men of Hamath made Ashima,

31 And the Auims made Nibhaz, and Tartak: and the Shepharuaims burnt their children in the fire to Adrammelech, and Anammelech the gods of Shepharuaim.

32 Thus they feared the Lord, and appointed out Priestes out of themselues for the hie places, who prepared for them *sacrifices* in the houses of the hie places.

33 * They r feared the Lord, but serued their gods after the manner of the nations whom they caried thence.

34 Vnto this day they do after the old maner: they neither feare God, neither do after s their ordinances, nor after their customes, nor after the Law, nor after the commaundement, which the Lord commanded the children of Iaakob, * whom he named Israel.

35 And with whom the Lord had made couenant, and charged them, saying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, & a stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances, and the lawe, and the commandement, which he wrote for you, that yee doe them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare ye other gods,

39 But feare the Lord your God, and hee will deliuer you out of the handes of all your enemies.

40 Howbeit they obeyed not, but did after their olde custome.

41 So these t nations feared the Lord, and serued their images *also*: so *did* their children, and their childrens children: as did their fathers, *so* doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brasen serpent, and destroyeth the idolatry, 7 and prosperith, 11 Israel is caried away captiue. 30 The blasphemie of Sanherib.

NOw in the third yeere of Hoshea, sonne of Elah king of Israel, * Hezekiah the sonne of Ahaz king of Iudah began to reigne.

2 He was fiue and twenty yeere old when he began to reigne, and reigned nine and twentie yere in Ierusalem. His mothers name also was Abi the daughter of Zachariah.

3 And hee did a vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away the hie places, and brake the Images, and cut downe the groues, and brake in pieces the * brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it b Nehushtan.

5 Hee trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For hee claue to the Lord *and* departed not from him, but kept his commandements, which the Lord had commanded Moses.

7 So the Lord was with him, *and* he prospered in all things which he tooke in hand, also hee rebelled against the king of Asshur, and serued him not.

8 He smote the Philistims vnto Azzah, and the coasts thereof, c from the watch tower vnto the defenced citie.

9 ¶ * And in the fourth yeere of king Hezekiah, (which was the seuenth yeere of Hoshea

* *Exod.32.8.*
1 *King.12.28.*
g That is, the sun, the moone, and starres, Deut.4.19.
h Reade Chap. 16.3.
i Reade of this phrase, 1.King.21.20,25.
k No whole tribe was left but Iudah, and they of Benjamin and Leui which remained, were conuerted with Iudah.
l Out of the land where he shewed the greatest tokens of his presence and fauour.
m That is, God cut off the tenne tribes, 1.King 12.16.20.
† *Ebr. by the hand of.*
* *Iere.25.9.*
n Of these people came the Samaritanes, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe, Iohn 4.9.
o That is, they serued him not, therfore least they should blaspheme him, as though there were no God, because he chastised the Israelites, he shewed his mighty power among them by this strange punishment.
p That is, how to worship him: thus the wicked rather then to lose their commodities, will change to all religions.
q Meaning that euery countrey serued that idole, which was most esteemed in that place whence they came.

* *Exod.20.39.*
r That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters, as doe the Papists, which worship both God and idols: but this is not to feare God, as appeareth verse 34.
s Hee meaneth this by the Israelites to whom God had giuen his commaundement. *Gen.32.28.*
t *King 18.31.*
* *Iudg 6.10.*
Iere.10.2.
t That is, these strangers, which were sent into Samaria by the Assyrians.

* 1 *Chron.28.27. and 29.1.*
a Although they of Iudah were giuen to idolatry and impietie, as they of Israel were, yet God for his promise sake was merciful vnto the throne of Dauid, and yet by his iudgement toward the other, prouoked them to repentance.
* *Numb 21.8.9.*
b That is, a piece of brasse: thus he calleth the serpent by contempt, which notwithstanding was lift vp by the word of God, and miracles were wrought by it: yet when it was at vsed to idolatry this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of brasse.
c Reade Chap. 17.9.
* *Chap.17.3.*

sonne of Elah king of Israel) Shalmaneser king of Asshur came vp against Samaria, and besieged it.

10 And after three yeeres they tooke it, *euen* in the sixt yeere of Hezekiah: that is, * the ninth yeere of Hoshea King of Israel was Samaria taken.

11 Then the king of Asshur, did carie away Israel vnto Asshur, and put them in Halah and in Habor, *by* the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voyce of the Lord their God, but transgressed his couenant: *that is*, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ * Moreouer, in the fourteenth yeere of king Hezekiah, Sanherib king of Asshur came vp against all the strong cities of Iudah, & tooke them.

14 Then Hezekiah king of Iudah sent vnto the king of Asshur to Lachish, saying, [d] I haue offended: depart from me, *and* what thou layest vpon me, I will beare it. And the king of Asshur appointed vnto Hezekiah king of Iudah three hundred talents of siluer, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the Kings house.

16 At the same season did Hezekiah pull off *the plates* of the doores of the Temple of the Lord, and the pillars (which the said Hezekiah king of Iudah had couered ouer) and gaue them to the king of Asshur.

17 ¶ And the king of Asshur sent [e] Tartan, and Rab-saris, and Rabshakeh from Lachish to king Hezekiah with a great hoste against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stood by the conduit of the vpper poole, which is by the path of the fullers field,

18 And called to the King. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebnah the chanceller, and Ioah the sonne of Asaph the || recorder.

19 And Rabshakeh sayd vnto them, Tell yee Hezekiah, I pray you, Thus saith the great King, *euen* the great king of Asshur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue † eloquence, [f] *but* counsell and strength *are* for the warre. On whom then doest thou trust, that thou rebellest against me?

21 Loe, thou trustest now in this broken staffe of reede, *to wit*, on [g] Egypt, on which if a man leane, it will goe into his hand, and pierce it: so *is* Pharaoh king of Egypt vnto all that trust on him.

22 But if yee say vnto me, We trust in the Lord our God, is not that hee whose hie places, and whose altars Hezekiah [h] hath taken away, and hath sayd to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

23 Now therefore giue [i] hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou bee able to set riders vpon them.

24 For how canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charets and horsemen?

25 Am I now come vp without the [k] Lord to this place, to destroy it? the Lord said to me, Goe vp against this land and destroy it.

29 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah said vnto Rabshakeh, Speake I pray thee, to thy seruants in the || Aramites language, for wee vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said vnto them, Hath my master sent mee to thy master & to thee to speake these words, and not to the men which sit on the wall, that may eate their owne dung, and drinke † their owne pisse with you?

28 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and spake, saying, Heare the words of the great king, of the king of Asshur.

29 Thus saith the king, Let not Hezekiah deceiue you: for he shall not be able to deliuer you || out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this citie shall not bee giuen ouer into the hand of the king of Asshur.

31 Hearken not vnto Hezekiah: for thus saith the king of Asshur, Make † appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne fig tree, and drinke euery man of the water of his owne well,

32 Till I come, and bring you to a land like your owne land, *euen* a land of wheate and wine, a land of bread and vineyards, a land of oliues, oyle, and honie, that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliuered his land out of the hand of the king of Asshur?

34 Where is the god of Hamath, and of Arpad? where is the god of Shepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the [m] Lord should deliuer Ierusalem out of mine hand?

36 But the people held their peace and answered not him a word: for the kings commaundement was, saying, Answere ye him not.

37 Then Eliakim the sonne of Hilkiah which was steward of the house, and Shebnah the chanceller, and Ioah the sonne of Asaph the recorder came to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

CHAP. XIX.

6 God promiseth by Isaiah victory to Hezekiah. 35 The Angel of the Lord killeth an hundreth and fourescore and fiue thousand men of the Assyrians. 37 Sanherib is killed of his owne sonnes.

AND * when king Hezekiah heard it, he rent his clothes, and put on sackcloth, and came into the house of the Lord.

2 And sent Eliakim which was the steward of the house, and Shebnah the chanceller, and the Elders of the Priestes clothed in sackcloth [a] to Isaiah the Prophet the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke, & blasphemie: for the children are come to b the

* *Chap. 17. 6.*

* *2. Chron. 32. 1. Isa. 36. 1. Eccclus. 48. 18, 19.*

d As his zeale was before praised, so his weakenesse is here set forth, that none should glory in himselfe.

e After certaine yeeres, when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he least his captaines and armie against him.

|| *Or, writer of Chronicles, or secretary*

† *Ebr. talke of the lip.*

f Thou thinkest that words will seruе to perswade thy people, or to mouue my matter.

g Egypt shall not onely not be able to succour thee, but shalbe an hurt vnto thee.

h Thus the idolaters thinke that Gods religion is destroyed, when superstition and idolatry are reformed.

i Meaning, that it was best for him to yeeld to the King of Assyria, because his power was so small that hee had not men to furnish two thousand horses.

k The wicked alwayes in their prosperi flatter themselves that God doeth fauour them. Thus hee speaketh to feare Hezekiah, that by resisting him, hee should resist God.

|| *Or, Syriane.*

† *Ebr. the water of their feete.*

|| *Or, by his hand.*

† *Ebr. blessing: meaning, the conditions of peace.*

l He maketh himselfe so sure, that he will not grant them truce, except they render themselues to him to be led away captiues.

m That is an execrable blasphemie against the true God, to make him equall with the idoles of other nations: therefore God did most sharpely punish it.

* *Isa. 37. 2.*

a To heare some new prophesie, and to haue comfort of him.

b the

b The dangers are so great, that we can neither auenge this blasphemie, nor help our selues no more then a woman in her trauaile.

c Meaning, for Ierusalem, which onely remained of all the cities of Iudah.

b the birth, and there is no strength to bring forth.

4 If so bee the Lord thy God hath heard all the wordes of Rabshakeh, whome the king of Asshur his master hath sent to raile on the liuing God, and to reproch him with words which the Lord thy God hath heard, then lift thou vp *thy* prayer for the c remnant that are left.

5 ¶ So the seruants of King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, So shall ye say to your master, Thus saith the Lord, Bee not afraid of the words which thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed mee.

7 Behold, I will send a blast d vpon him, and hee shall heare a noyse, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

d The Lord can with one blast blow away all the strength of man, and turne it into dust.

8 ¶ So Rabshakeh returned, and found the king of Asshur fighting against Libnah: for hee had heard that he was departed from Lachish.

9 e Hee heard also men say of Tirhakah king of || Ethiopia, f Behold he is come out to fight against thee: hee therefore departed and sent *other* messengers vnto Hezekiah, saying,

e That is, Sancherib.

||*Or, blacke Moores.*

f For the kings of Ethiopia and Egypt joyned together against the king of Assyria, because of his oppression of other countreys.

10 Thus shall yee speake to Hezekiah King of Iudah, and say, Let not thy g God deceiue thee in Whom thou trustest, saying, Ierusalem shall not bee deliuered into the hand of the king of Asshur.

g The more neere that the wicked are to their destruction, the more they blaspheme.

11 Beholde, thou hast heard what the kings of Asshur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed? *as* Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spread it before the h Lord.

h Before the Arke of the couenant.

15 And Hezekiah i prayed before the Lord, and said, O Lord God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

i Hee sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest prayer.

16 Lord, k bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the words of Sancherib, who hath sent to blaspheme the l liuing God.

k Shew by effect that thou wilt not suffer thy Name to be blaspheamed.

l By this title he discerneth God from all idoles and false gods.

17 Trueth it is, Lord, that the kings of Asshur haue destroyed the nations and their land,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, *euen* wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the m kingdomes of the earth may know, that thou O Lord, art onely God.

m Hee sheweth for what end the faithfull desire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

20 ¶ Then Isaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Sancherib king of Asshur.

21 This is the word that the Lord hath spoken against him, O n Virgin daughter of Zion, he hath despised thee, *and* laughed thee to scorne: O daughter of Ierusalem he hath shaken his head at thee.

n Because in Ierusalem had not bene taken by the enemie therefore he calleth her virgine.

22 Whom hast thou railed on? and whom hast thou blasphemed? and against whom hast thou exalted thy voice, and lifted vp thine eyes on high? *euen* o against the Holy one of Israel.

o God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saints.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines, by the sides of Lebanon, and will cut downe the high cedars thereof, *and* the faire firre trees thereof, and I will goe into the p lodging of his borders, and into the forrest of || his Carmel.

p Meaning, Ierusalem, which Isaiah calleth the height of his borders, to wit, of Iudah, Isa. 37.24.

||*Or, pleasant countrey.*

24 I haue digged and drunke the waters of others, and with the plant of my feet haue I dried all the || floods closed in.

||*Or, the waters of cities besieged.*

25 Hast thou not heard, how I haue of old time made it, and haue formed it long ago? q and should I now bring it, that it should be destroyed, *and layd* on ruinous heapes, *as* cities defenced?

q He declareth that so at much as he is the author and beginning of his Church, he will neuer suffer it vtterly to bee destroyed, as other cities and kingdomes.

26 Whose r inhabitants haue small power, *and* are afraid, and consounded: they are like the grasse of the fielde, and greene herbe, *or* grasse on the house tops, or as corne blasted before it be growen.

r Thus he describeth the wicked, which for a time flourish, and afterward fade and decay like flowres.

27 I know thy dwelling, yea, thy going out and thy comming in, and thy furie against me.

28 And because thou ragest against mee, and thy tumult is come vp to mine eares, I will put mine s hooke in thy nostrels, and my bridle in thy lips, and will bring thee backe against the same way thou camest.

s I will bridle thy rage, and turne thee to and fro as pleaseth mee.

29 And this shall be a t signe vnto thee, *O Hezekiah*, Thou shalt eate this yeere such things as grow of themselues, and the next yeere such as grow without sowing, and the third yeere sow ye and reape, and plant vineyards, and eat the fruits thereof.

t God did not onely promise him the victory, but giueth him a signe to confirme his faith.

30 And the remnant that is escaped of the house of Iudah, shall againe take u root downward, and beare fruit vpward.

u The Lord will multiply in great number, that small remnant of Iudah that is escaped.

31 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the x zeale of the Lord of hostes shall doe this.

x The loue that God beareth toward his Church, shal ouercome the counsels and enterprises of men.

32 Wherefore thus saith the Lord concerning the king of Asshur, He shall not enter into this citie, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it:

33 *But* he shall returne the way he came, and shall not come into this citie, saith the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ * And the same night the Angel of the Lord went out and smote in the campe of Asshur an hundred foure score and fiue thousand: so when they rose early in the morning, behold, they were all dead corpses.

* *Isa. 37.36. Iob. 1.21. Eccles. 38.24.*

1 *mac. 8.19.*

2 *mac. 8.19.*

y This was the iust iudgement of God for his blasphemie, that he should bee slaine before that idole, whom hee preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.

36 So Sancherib king of Asshur departed, and went his way, and returned and dwelt in Nineueh.

37 And as hee was in the temple worshipping Nisroch his god, Adramelech and Sharezer his sonnes y slew him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

1 *Hezekiah is sicke, and receiueth the signe of his health* 12 *He receiueth rewards of Berodach,* 13 *Sheweth his treasures, and is reprehended of Isaiah,* 22 *He dieth, and Manasseh his sonne reigneth in his stead.*

A Bout that time * was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amoz

* *2 Chron. 32.24. Isa. 38.1.*

Amoz came to him and said vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then hee turned his face to the [a] wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in trueth and with a [b] perfit heart, and haue done that which is good in thy sight: and Hezekiah [c] wept fore.

4 ¶ And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy [d] prayer, *and* seene thy teares: behold, I haue healed thee, *and* the third day thou shalt goe vp to the [e] house of the Lord.

6 And I wil adde vnto thy daies sifteene yeere, and wil deliuer thee and this citie out of the hand of the king of Asshur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah sayd, Take a [f] lumpe of drie figges. And they tooke it, and laid it on the boyle, and hee recouered.

8 ¶ For Hezekiah had said vnto Isaiah, What *shall be* the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that hee hath spoken, *Wilt thou* that the shadow goe forward ten degrees, or * goe backe ten degrees?

10 And Hezekiah answered, It is a slight thing for the shadow to passe forward ten degrees: not so *then*, but let the shadow [g] goe backe ten degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the [h] diall of Ahaz.

12 ¶ * The same season Berodach Baladan the sonne of Baladan king of Babel sent letters and a [i] present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure-house, *to wit*, the siluer, and the gold, and the spices, and the precious oyntment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his [k] realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto king Hezekiah, and said vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre country, *even* from Babel.

15 Then said hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and what ouer thy fathers haue layd vp in store vnto this day, * shall bee carried into Babel: Nothing shalbe left, saith the Lord.

18 And of thy sonnes, that shal proceed out of thee, *and* which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord, which thou hast [l] spoken, is good: for said he, Shall it not *be good* if [m] peace and trueth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deeds, and how hee made a poole and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

[a] That his mind might not bee troubled.

[b] Meaning, without all hypocrisie.

[c] Not so much for his owne death, as for feare that idolatry should be restored, which he had destroyed, and so Gods Name be disthonoured.

[d] Because of his vnfained repentance and prayer God turned away his wrath.

[e] To giue thanks for thy deliuerance.

[f] He declareth that albeit God can heale without other medicines, yet hee sheweth that he will not haue these inferiour meanes contemned.

* *Eccles.48.24*

[g] Let the sunne goe so many degrees backe, that the houres may be so many the fewer in the kings diall.

[h] Which diall was set in the top of the staires that Ahaz had made.

* *Isa.39.1.*

[i] Moued with the fauour that God shewed to Hezekiah, and also because he had declared himselfe enemie to Sanherib his enemie, which was now destroyed.

[k] Being moued with ambition and vaine glory, and also because he seemed to reioyce in the friendship of him that was Gods enemie and an infidel.

* *Chap.24.13. and 25.13. Ieremi.27.19.*

[m] Seeing that God hath shewed me this fauour to grant me quietness during my life: for he was afraid [illegible]h had decayed in

CHAP. XXI.

3 King Manasseh restoreth idolatry, 16 And vseth great crueltie 18 He dieth, and Amon his sonne succeeteth. 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

MAnasseh * was twelue yeeres olde when hee began to reigne, and reigned fiftie and fiue yeeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, whome the * Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a groue, as did Ahab king of Israel, and worshipped all the hoste of heauen and serued them.

4 Also hee * built altars in the house of the Lord, of the which the Lord said, * In Ierusalem will I put my Name.

5 And he built altars for all the host of the heauen in the two courts of the house of the Lord.

6 And he caused his sonnes [a] to passe through the fire, and gaue himselfe to witchcraft and sorcerie, and hee vsed them that had familiar spirits, and were sooth-sayers, and did much euill in the sight of the Lord to anger him.

7 And he set the image [b] of the groue, that hee had made in the house, whereof the Lord had said to Dauid & to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither wil I make the feet of Israel mooue any more out of the land, which I gaue their fathers: so that they will [b] obserue and doe all that I haue commanded them, *and* according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wiekedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall [c] tingle.

13 And I will stretch ouer Ierusalem the line [d] of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it vpside downe.

14 And

* 2.*Chron.33.1.*

* *Deut.18.9.*

* *Chap.18.4.*

* *Ieremi.32.34.*
* *2.Sam.7.13.*

[a] Reade Chap. 16.3.

* *1 King.8.29. and 9.3. chap.23.27.*

[b] Therefore seeing they obeyed not the commandement of God, they were iustly cast forth of that land, which they had but on condition.

* *Ieremi.15.4.*

* *1.Sam.3.11.*

[c] Meaning, that who ouer shall heare of this great plague, shall bee astonished.

[d] As I haue destroyed Samaria and the house of Ahab, so will I destroy Iudah.

14 And I will forsake the [e] remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shalbe robbed and spoiled of all their aduersaries,

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreouer Manasseh shed [f] innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherwith he made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the acts of Manasseh, and all that he did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, *euen* in the garden of Vzza: and Amon his sonne reigned in his stead.

19 ¶ * Amon was two and twentie yeere old, when hee beganne to reigne, and he reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For hee walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the [g] way of the Lord.

23 And the seruants of Amon conspired against him, and slew the king in his owne house.

24 And the people of the land slewe all them that had conspired against King Amon, and the people made Iosiah his sonne king in his stead.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

26 And ‖ they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 *Iosiah repairesth the Temple.* 8 *Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah.* 12 *Who sendeth to Huldah the prophetesse to inquire the Lords will.*

IOsiah was * eight yeere olde when he began to reigne, and hee reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.

2 And hee did vprightly in the sight of the Lord, and [a] walked in all the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 ¶ And in the eighteenth yeere of King Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellour, to the house of the Lord, saying,

4 Goe vp to Hilkiah the high Priest, that hee may ‖ summe the siluer which is brought into the house of the Lord, which the keepers of the ‖ [b] doore haue gathered of the people.

5 And let [c] them deliuer it into the hand of them that doe the worke, *and* haue the ouersight of the house of the Lord, let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 *To wit*, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit, let no reckoning bee made with them of the money, that is deliuered into their hand: for they deale [d] faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chancellour, I haue found the [e] booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chancellour came to the king, and brought him word againe, and said, Thy seruants haue † gathered the money that was found in the house, and haue deliuered it vnto the hands of them that doe the worke, *and* haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellour shewed the king, saying, Hilkiah the Priest hath deliuered me a booke. And Shaphan read it before the king.

11 And when the king had heard the wordes of the booke of the Law, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chancellour, and Asahiah the Kings seruant, saying,

13 Goe ye *and* [f] inquire of the Lord for me and for the people, and for all Iudah concerning the words of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the words of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, & Asahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and shee dwelt in Ierusalem in the [g] colledge) and they communed with her.

15 And shee answered them, Thus saith the Lord God of Israel, Tell the man that sent you to mee,

16 Thus saith the Lord, Behold, I will bring euill vpon this place, and on the inhabitants thereof, *euen* all the wordes of the booke which the King of Iudah hath read,

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger mee with all the [h] workes of their hands: my wrath also shall bee kindled against this place, and shall not be quenched.

18 But to the King of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes that thou hast heard, *shall come to passe.*

19 *But* because thine heart did [i] melt, and thou hast humbled thy selfe before the Lord when thou heardest what I spake against this place, and against the inhabitants of the same, *to wit*, that it should bee destroyed and accursed, and hast rent thy clothes, and wept before mee, I haue also heard it, saith the Lord:

20 Behold therefore, I will gather thee to thy fathers, and thou shalt bee put in thy graue in [k] peace, and thine eyes shall not see all the euil, which I will bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

2 *Iosiah readeth the Law before the people.* 3 *Hee maketh a Couenant with the Lord.* 4 *He putteth downe the idoles, after he had killed their priests.* 22 *Hee keepeth Passeouer.* 24 *He destroyeth the conjurers.* 29 *He was killed in Megiddo.* 30 *And his sonne Iehoahaz reigneth in his stead.* 33 *After hee was taken, his sonne Iehoiakim was made king.*

Then

e Meaning, Iudah and Beniamin, which were onely left of the rest of the tribes.

f The Ebrewes write that he slew Esaiah the Prophet, who was his father in Law.

* 2.Chro.33.20,21

g That is, according to his commandements.

‖ Or, he buried him: to wit, Iosiah his sonne.

* 2.Chron.34.1.

a Hizzeale was prophesied of and his name mentioned by Iaddo the Prophet, more thē 300. yeeres before, 1.King. 13.2. and being but eight yere old he sought the God of his father Dauid, 2.Chron.34.3.

‖ Or, come, as vers. 9

‖ Or, vassell.

b Certaine of the Priests were appointed to this office, as Chap. 12.9

c From the time of Ioash for the space of 124 yeres the Temple remained without reparation through the negligence of the priests, this declareth, that they that haue a charge, and execute it not, ought to haue it taken from them.

d So God prouided him of faithful seruants, seeing he went about to reformed ist forth the worke of God.

e This was the copy that Moses left them, as appeareth, 2.Chron. 34.14. which either by the negligence of the Priests had beene lost, or elsby the wickednesse of idolatrous kings had beene abolished.

† Ebr. melted.

f Meaning, to some Prophet whom God reuealeth the knowledge of things vnto, as Ier. 21.1. though at other times they enquired the Lord by Vrim and Thummim.

g Or, the house of doctrine which was neere to the Temple, and where the learned assembled to intreat the Scriptures, and the doctrine of the Prophets.

h The workes of mans hand here signifie all that man inuenteth beside the word of God, which are abominable in Gods seruice.

i Meaning, that he did repent as they that doe not repent, are said to harden their heart, Psal. 95.8.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

*2. Chron.34.20.
a Because he saw the great plagues of God that were threatned, he knew no more speedie way to auoide them, then to turne to God by repentance which cannot come but of faith, and faith by hearing of the word of God.
b Where the king had his place, Chap. 11.14.
c As Iosiah did Iosh 24.22,25.
d Meaning them which were next in dignitie to the hie Priest.
e In contempt of that altar, which Ieroboam had there built to sacrifice to his calues
f Meaning the priests of Baal, which were called Chemarims, either because they ware blacke garments, or elsewere smoked with burning incense to idoles.
g He remooued the grone which idolaters for deuotion had planted neere vnto ye Temple contrary to the commaundement of the Lord, Deut. 16.21. or as some read the similitude of a groue which was hanged in the Temple.
h Both in contempt of the idols, and reproch of them which had worshipped them in their lines.
i Because ye those that had forsaken the Lord to serue idoles, were not meete to minister in the seruice of the Lord for ye instruction of others
k Which was a valley neere to Ierusalem, and signifieth a tabret, because they smote on ye tabret while their childrē were burning that their cry should not be heard, Leuit 18.21 where after Iosiah commanded carions to bee cast in contempt thereof.
l The Idolatrous kings had dedicate horses and charets to the sunne, either to cary the image thereof about as the heathen did, or elsie to sacrifice them, as a sacrifice most agreeable.
§ Or, vaiey.

THen * the King a sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.
2 And the king went vp into the house of the Lord, with all the men of Iudah, and all the inhabitants of Ierusalem with him, & the Priests and Prophets, and all the people both smal and great: and hee read in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.
3 And the king stood by b the pillar, & made c couenant before the Lorde, that they should walke after the Lord, and keepe his commandements, and his testimonies, and his statutes, with all *their* heart, and with all *their* soule, that they might accomplish the wordes of this couenant written in this booke. And all the people stood to the couenant.
4 Then the king commanded Hilkiah the hie Priest and the d priests of the second order, and the keepers of the doore, to bring out of the temple of the Lord all the vessels that were made for Baal: and for the groue, and for all the hoste of heauen, and hee burnt them without Ierusalem in the fields of Kedron, and caried e the powder of them into Beth-el.
5 And he put downe the f Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, *and* in the cities of Iudah and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.
6 And he brought out the g groue from the Temple of the Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampt it to powder, and cast the dust thereof vpon the h graues of the children of the people.
7 And hee brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.
8 Also hee brought all the priests out of the cities of Iudah, and defiled the hie places where the Priests had burnt incense, *euen* from Geba to Beer-sheba, & destroied ye hie places of the gates, that were in the entring in of the gate of Ioshua the gouernour of the citie, which was at the left hand of the gate of the citie.
9 Neuertheless the Priestes of the hie places i came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened bread among their brethren.
10 Hee defiled also k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe thorow the fire to Molech.
11 Hee put downe also the l horses that the Kings of Iudah had giuen to the sunne at the entring in of the house of the Lord, by the chamber of Nethan-melech the eunuch, which was *ruler* of the suburbs, and burnt the charets of the sunne with fire.
12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the King breake downe, and hasted thence, and cast the dust of them in the ‖ brooke Kedron.
13 Moreouer the king defiled the hie places that were before Ierusalem and on the right hand of the m mount of corruption (which * Salomon the king of Israel had built for Ashtoreth the idol of the Zidonians, and for Chemosh the idol of the Moabites, and for Milchom the abomination of the children of Ammon)
14 And he brake the images in pieces, and cut down the groues, and filled their places with the bones of men.
15 Furthermore n the altar that was at Beth-el, *and* the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place, brake he downe, and burnt the hie place, *and* stampe it to powder, and burnt the groue.
16 And as Iosiah turned himselfe, he spied the graues that were in the mount, and sent and took the bones out of the graues, & burnt them vpon the altar, and polluted it, according to the word of the Lord, that the o man of God proclaimed, which cryed the same words.
17 Then he said What title is that which I see? And the men of the citie said vnto him, *It is* the sepulchre of the man of God, which came from Iudah, and told these things that thou hast done to the altar of Beth-el.
18 Then said hee, Let him alone: let none remoue his bones. So his bones were saued with the bones of the p Prophet that came from Samaria.
19 Iosiah also tooke away all the houses of the high places, which were in the cities of Samaria, which the kings of Israel had made to anger *the Lord*, and did to them according to all the facts that he had done in Beth-el.
20 And he sacrificed all the priests of the high places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.
21 ¶ Then the King commanded all the people, saying, * Keepe the Passeouer vnto the Lord your God, * as it written in the booke of this Couenant.
22 And there was no Passeouer holden q like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the kings of Israel, and of the Kings of Iudah.
23 And in the eighteenth yeere of King Iosiah was this Passeouer celebrated to the Lord in Ierusalem.
24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah and in Ierusalem, to performe the words of the * Law, which were written in the book that Hilkiah the Priest found in the house of the Lord.
25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Law of Moses, neither after him arose there any like him.
26 Notwithstanding the Lord turned not from the r fiercenesse of his great wrath wherewith he was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.
27 Therefore the Lord said, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house whereof I said, * My Name shall be there.
28 Concerning the rest of the actes of Iosiah, and all that hee did, are they not written in the booke

m That was the mount of olives, so called, because it was full of idoles.
* 1 Kings.11.7.
n Which Ieroboam had built in Israel, 1.Kings.12.28,29.
o According to the prophesie of Iaddo, 1.Kings.13.2.
p Meaning, the Prophet which came after him, and caused him to eat contrary to the commandement of the Lord, which were both two buried in one graue, 1.Kings.13.31.
* 2.Chron 35.1. 1.esdr.1.1. * Exod.12.3. deut.16.2.
q For the multitude and zeale of the people with the great preparation.
* Leuit.20.27. deut.18.11.
r Because of the wicked heart of the people, which would not turne vnto him by repentance.
* 1.Kings.8.29. and 9.3. chap.21.7.

bookeof the Chronicles of the kings of Iudah?

29 ¶ * In his dayes, Pharaoh Nechoh king of Egypt went vp against the king of Assur to the riuer Perath. And king Iosiah [t] went against him, whom when *Pharaoh* sawe, hee slew him at Megiddo.

30 Then his seruants carried him dead from Migiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Iehoahaz the sone of Iosiah and anoynted him, and made him king in his fathers stead.

31 * Iehoahaz *was* three and twenty yeere old when he began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And hee did euill in the sight of the Lord, according to all that his [t] fathers had done.

33 And Pharaoh Nechoh put him in bonds [u] at Riblah in the land of Hamath, || while he reigned in Ierusalem, and put the land to a tribute of an hundred talents of siluer, and a talent of gold.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Iosiah his father, and turne [i] his name to Iehoiakim, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: he leuied of euery man of the people of the land, according to his value, siluer and golde, to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue and twenty yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad-nezzar, rebelleth. 3 The cause of his raine and Iudahs. 6 Iehoiachin reigneth. 15 Hee, and his people are carried vnto Babylon. 17 Zedekiah made king.

IN his [a] dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yeere: afterward hee turned, and rebelled, against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, & bands of the Ammonites, and he sent them against Iudah to destroy it, * according to the word of the Lord, which hee spake by his seruants the Prophets.

3 Surely by the [b] commandement of the Lord came this vpon Iudah, that hee might put them out of his sight for the sinnes of Manasseh, according to all that he did,

4 And for the innocent blood that hee shed, (for hee filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, & all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim [c] slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer || Perath, all that pertained to the king of Egypt.

8 ¶ Iehoiachin *was* eighteene yeere old, when he began to reign, and reigned in Ierusalem three moneths. His mothers name also *was* Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did euil in the sight of the Lord, according to all that his father had done.

10 * In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah [d] came out against the king of Babel, he, and his mother, and his seruants, and his princes, and his eunuches: and the king of Babel took him in the eight yeere [e] of his reigne.

13 * And hee caried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of gold, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had sayd.

14 And he caried away all Ierusalem, and all the princes, and all the strong men of warre, *euen* ten thousand into captiuity, and all the workmen and cunning men: so none remained saue the poore people of the land.

15 * And he caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mighty of the land, caried hee away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, *euen* seuen thousand, and carpenters, and lockmiths a thousand: all that were strong and apt for war, did the king of Babel bring to Babel captiues.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yeere olde, when he began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And he did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therfore certainely the wrath of the Lord was against Ierusalem and Iudah, vntill hee cast them out of his [f] sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

AND [a] in the ninth yeere of his reigne, the [b] tenth *moneth, and* tenth day of the moneth Nebuchad-nezzar king of Babel came, he, and all his host against Ierusalem, and pitched against it, and they built || forts against it round about it.

2 So the citie was besieged vnto the eleuenth yeere of King Zedekiah.

3 And the ninth *day* of the moneth the famine was [c] sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of war *fled* by night, by the way of the [d] gate *which is* betweene two walles that was by the kings garden: now the Caldees *were* by the citie round about: *and the King* went by the way of the wilderneſſe.

5 But

* 2.Chron.35.20.

t Because he passed throw his countrey, he feared lest he would haue done him harme, and therefore would haue stayed him. yet he consulted not with the Lord, and therfore was slaine.

* 2.Chron.36.1,2.

i Meaning, the wicked kings before.

u Which was Antiochia in Syria, *or* called also Hamath.

|| *Or, that he should not reigne.*

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan.1.1.

* Chap.20.17. and 23.27.

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceded of ambition and malice.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: reade Ier.22.19.

|| *Or, Euphrates.*

* Dan.1.1.

d That is, yeelded himselfe vnto him by the counsell of Ieremie.

e In the reigne of the king of Babylon.

* Chap.20.17. 1.a.39.6.

* 2.Chron.36.10. & ester 2.6.

* Iere.37.2. and 52.1.

f Out of Ierusalem and Iudah into Babylon.

* Ierem.39.1. and 52.4.

a That is, of Zedekiah.

b Which the Hebrewes call Tebet, and it contenteth part of December and part of Ianuary.

|| *Or, a mount.*

c In so much that the mothers did eat their children, Lament.4.10.

d Which was a posterne doore, or some secret gate to issue out at.

5 But the armie of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the king, and carried him vp to the king of Babel to Riblah, where they e gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, & put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

8 ¶ And in the fift moneth, *and* f seuenth *day* of the moneth, which was the nineteenth yeere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan || chiefe steward *and* seruant of the king of Babel, to Ierusalem,

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and g fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward cary away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

14 The pots h also, and the besoms, and the instruments of musicke, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

15 And the ashpannes, and the basins, *and all* that was of gold, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one sea and the bases, which Salomon had made for the house of the Lord: the brasse of all the vessels was without weight.

17 * The height of the one pillar was eighteene cubites, and the chapiter thereon *was* brasse, and the height of the chapiter *was* with networke three cubites, and pomegranates vpon the chapiter round about, all of brasse: and likewise *was* the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the i second Priest, and the three keepers of the doore.

19 And out of the citie hee tooke an Eunuch that had the ouer sight of the men of warre, and k fiue men of them that were in the kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustred the people of the land, and threescore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward took them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, & slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 *Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captains of the host and *their* men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, & Iaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah l sware to them, and to their men, and sayd vnto them, Feare not to be the seruants of the Caldees, dwell in the land, and serue the king of Babel, and ye shall be well.

25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama, of the kings seed, came, and ten men with him, and smote Gedaliah, and hee died, and so did he the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to m Egypt: for they were afraid of the Caldees.

27 Notwithstanding, in the seuen and thirtieth yeere after n Iehoiachin king of Iudah, was caried away in the twelfth moneth, *and* the seuen and twentieth *day* of the moneth, Euil-Merodah king of Babel in the yeere that hee began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the prison,

28 And spake kindly to him, and set his throne aboue the throne of the kings that were with him in Babel,

29 And changed his prison garments: and he did continually eat bread before him, all the daies of his life.

30 And his o portion *was* a continual portion giuen him by the king, euery day a certaine, all the dayes of his life.

e Or, condemned him for his periury and treason, 2.Chron.36.13.

f Ieremy writeth Chap.52.12. the tenth day, because the fire continued from the seuenth day to the tenth.

|| Or, captaine of the guard.

g While the siege endured.

* Chap.20.17. Ierem.27.19.22.

h Of those vsede Exod.27.3.

* 1.King.7.15. Ier.52.21. 2.Chron.3.15.

i That is, one appointed to succeed an the hie Priests roume, if he were sicke or otherwise letted.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

* Ierem.40.5.9.

l That is, he did exhort them in the Name of the Lord according to Ieremies counsell, to submit themselues to Nebuchad-nezzar, seeing it was the reuealed will of the Lord.

* Ierem.41.1.

m Contrary to Ieremies counsell, Ierem.40.41, 42, and 43. chapters.

n Thus long was he, his wife, and his children in Babylon, whom Nebuchad nezzars sonne, after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was reserued euen vnto Christ.

o Meaning, that he had an ordinary in the court.

THE FIRST BOOKE OF the † Chronicles, or || Paralipomenon.

THE ARGVMENT.

THe Iewes comprehend both these bookes in one, which the Grecians because of the length diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuity in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of kings of Iudah and Israel, which did at large set foorth the story of both the kingdomes, and afterward perished in the captiuity: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first Booke conteineth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarkes, chiefly of Iudah, and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth foorth more amply his actes both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth and giueth thankes to the Lord.

† Eb. words of dayes.

|| Or, things omitted, to wit, in the booke of the Kings.

CHAP.

CHAP. I.

1 *The genealogie of Adam and Noah vntill Abraham.* 27 *And from Abraham to Esau.* 35 *His children.* 43 *Kings and dukes came of him.*

ADam,[a] Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methushelah, Lamech,
4 Noah, [b] Shem, Ham, and Iapheth.

5 ¶ * The sonnes of Iapheth *were* Gomer, and Magog, and Madan, and Iauan, and Tubal, and Meshech, and Tiras.
6 And the sonnes of Gomer, Ashchenaz, and || Iphath, and Togarmah.
7 Also the sonnes of Iauan, Elishah, and Tarshishah, Kittim, and || Dodanim.
8 ¶ The sonnes of Ham *were* Cush, and Mizraim, Put and Canaan.
9 And the sonnes of Cush, Siba, and Hauilah, and Sabta, and Raamah, and Sabtecha. Also the sonnes of Raamah *were* Sheba and Dedan.
10 And Cush begate [c] Nimrod, who began to be mightie in the earth.
11 And Mizraim begat Ludim and Anamim, Lehabim, and Naphtuhim:
12 Pathrusim also, and Casluhim, of whom came the Philistims, and Caphtorim.
13 Also Canaan begate Zidon his first borne, and Heth,
14 And the Iebusite, and the Amorite, and the Girgashite,
15 And the Hiuite, and the Arkite, and the Simite,
16 And the Aruadite, and the Semarite, and the Hamathite.
17 ¶ * The sonnes of Shem *were* Elam and Asshur, and Arpachshad, and Lud, and [d] Aram, and Vz, and Hul, and Gether, and Meshech.
18 Also Arpachshad begate Shelah, and Shelah begate [e] Eber.
19 Vnto Eber also were borne two sonnes: the name of the one *was* Peleg: for in his dayes was the earth diuided: and his brothers name *was* Ioktan.
20 Then Ioktan begate Almodad and Sheleph, and Hazermaueth and Ierah,
21 And Hadoram, and Vzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah and Iobab: all these were the sonnes of Ioktan.
24 [f] Shem, Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram which is Abraham.
28 ¶ The sonnes of Abraham *were* Izhak and Ishamel.
29 These are their generations. * The eldest sonne of Ishmael *was* Nebaioth, and Kedar, and Adbeel, and Mibsam.
30 Mishma, and Dumah, Massa, || Hadad, and Tema,
31 Ietur, Naphish and Kedemah: these are the sonnes of Ishmael.
32 ¶ And Keturah Abrahams [h] concubine bare sonnes, Zimram, and Ioksham, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of Ioksham, Sheba and Dedan.
33 And the sonnes of Midian *were* Ephah, and Ephar, and Henoch, and Abida, and Eldaah: * All these are the sonnes of Keturah.

[a] Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.
[b] It had bene sufficient to haue named Shem of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham and Iapheth.
* *Gene.10.2.*
|| *Or, Riphath.*
[c] Who first did lift vp himself aboue others, Gene.10.8.
* *Gene.10.22. and 11.10.*
[d] Of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.
[e] Of him came the Ebrewes which were afterward called Israelites of Israel, which was Iacob: and Iewes of Iudah, because of the excellencie of that tribe.
[f] He repeateth Shem againe, because he would come to the stocke of Abraham.
[g] Who came of Shem, and of him Shelah.
* *Gen.11.26. and 17.5. and 21.2.*
* *Gen.25.13.*
|| *Or, Hadar.*
[h] Reade Gene. 25.2.
* *Gen.25.4.*

34 And * Abraham begate Izhak: the sonnes of Izhak, Esau and Israel.
35 ¶ The sonnes of Esau were [i] * Eliphaz, Reuel, and Ieush, and Iaalam, and Korah.
36 The sonnes of Eliphaz, Teman, and Omar, || Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.
37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.
38 And the sonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
39 And the sonnes of Lotan, Hori, & Homam, and Timna Lotans sister.
40 The sonnes of Shobal *were* Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah and Anah.
41 The sonne of Anah *was* Dishon. And the sonnes of Dishon, Amram, and Eshban, & Ithran, and Cheran.
42 The sonnes of Ezer *were* Bilhan, and Zaauan *and* Iaakan. The sonnes of Dishon *were* Vz, and Aran.
43 ¶ And these were the [m] kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, *to wit*, Bela the sonne of Beor, and the name of his citie *was* Dinhabah.
44 Then Bela died, and Iobab the sonne of Zerah of [n] Bozrah reigned in his stead.
45 And when Iobab was dead, Husham of the land of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his citie *was* Auith.
47 So Hadad died, and Samlah of Mashrecah reigned in his stead.
48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his stead.
49 And when Shaul was dead, Baal-hanan the sonne of Achbor reigned in his stead.
50 And Baal-hanan died, and Hadad reigned in his stad, and the name of his city *was* || Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.
51 Hadad died also, and there were dukes in Edom, duke Timna, duke || Aliah, duke Ietheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar.
54 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

1 *The genealogie of Iudah vnto Ishai the father of Dauid.*

THese are the sonnes of Israel, * Reuben, Simeon, Leui, and Iudah, Isshachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher.
3 * The sonnes of [a] Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slew him.
4 * And Thamar his daughter in law bare him Pharez, and Zerah: *so* all the sonnes of Iudah were fiue.
5 * The sonnes of Pharez, Hezron & Hamul.
6 The sonnes also of Zerah *were* || Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were fiue in all.
7 And the sonne of Carmi, || * Achar that troubled

* *Gene.29.32. & 30.5. & 35.18.*
* *Gen.38.3 & 46.12. chap.4.1.*
[a] Though Iudah was not Iaakobs eldest sonne, yet he first begioneth at him, because he would come to the genealogie of Dauid, of whom came Christ.
* *Gen.38.29. matth.1.3.*
* *Ruth.4.18.*
|| *Or, Zabdi.*
[b] Of these reade 1. King.4.31.
|| *Or, Achan.*
* *Iosh.7.2.*
[i] These were borne of three diuers mothers, reade Gen.36.4.
* *Gen.36.9.*
|| *Or, Zepho.*
[k] Which was Eliphahs concubine: read Gen. 36.12.
[l] He is also called Seir the Horite, which inhabited mount Seir, Gen.36.20.
[m] He maketh mention of the kings that came of Esau according to Gods promise made to Abraham concerning him, that kings should come of him. These 8. kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.
[n] Which was the principall city of the Edomites.
|| *Or, Pau.*
|| *Or, Aliuah.*

troubled Israel, transgressing in the thing excommunicate.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and [c] Ram, and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Nahshon [d] prince of the children of Iudah,

11 And Nahshon begate Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate ‖ Ishai,

13 *And Ishai begate his eldest son Eliab, and Abinadab the second, and ‖ Shimma the third,

14 Nathaneel the fourth, Raddai the fift,

15 Ozem the sixt, *and* Dauid the seuenth.

16 Whose sisters *were* Zeruiah and Abigail, And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.

17 And Abigail bare Amasa: and the father of Amasa *was* Iether an Ishmeelite.

18 ¶ And [e] Caleb the sonne of Hezron begate Ierioth of Azubah *his* wife, and her sonnes are these, Iesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.

20 * And Hur begate Vri, and Vri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of [f] Gilead, and tooke her when hee was threescore yeere old, and shee bare him Segub.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

23 And Geshurites and Syrians tooke the townes of Iair [g] from them, *and* Kenath and the townes thereof, *euen* threescore cities. All these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at [h] Caleb Ephratah, then Abiah Hezrons wife bare him also Asshur the [i] father of Tekoa.

25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren, and Ozem *and* Ahijah.

26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the sonnes of Onam were Shammai and Iada. And the sonnes of Shammai, Nadab and Abishur.

29 And the name of the wife of Abishur *was* called Abihail, and shee bare him Ahban and Molid.

30 The sonnes also of Nadab *were* Seled and Appaim: but Seled died without children.

31 And the sonne of Appaim *was* Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, [k] Ahlai.

32 And the sonnes of Iada the brother of Shammai *were* Ieher and Ionathan: but Iether died without children.

33 And the sonnes of Ionathan *were* Peleth and Zaza. These were the sonnes of Ierahmeel.

34 And Sheshan had no sonnes, but daughters. And Sheshan had a seruant that was an Egyptian named Iarha.

35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad.

37 And Zabad begate Ephlal, and Ephlal begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleasah,

40 And Eleasah begate Sisamai, and Sisamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.

42 Also the sonnes of Caleb the brother of Ierahmeel *were* Mesha his eldest sonne, which was the [l] father of Ziph: and the sonnes of Maresshah the father of Hebron.

43 And the sonnes of Hebron *were* Korah and Tappua, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The sonne also of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.

47 The sonnes of Iahdai *were* Regem, and Iotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Calebs concubine Maachah bare Sheber and Tirhanah.

49 Shee bare also Shaaph the father of Madmannah, *and* Sheua the father of Machbenah, and the father of Gibea. * And Achsah was Calebs daughter.

50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrathah, Shobal the father of Kiriath-iearim.

51 Salma the father of Beth-lehem, *and* Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, and hee ‖ was the ouer-seer of halfe Hammenoth.

53 And the families of Kiriath-iearim *were* the Ithrites, and the Puthites, & the Shumathites, and the Mishraites: of them came the Zarreathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the [n] crownes of the house of Ioab, and ‖ halfe the Manahthites *and* the Zorites.

55 And the families of the [o] Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the [p] Kenites, that came of Hammath the father of the house of Rechob.

CHAP. III.

1 *The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.*

THese also were the sonnes of [a] Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam the Izreelitesse: the second [b] Daniel of Abigail the Carmelitesse:

2 The third Absalom the sonne of Maachah daughter of Talmai king of Gesshur: the fourth Adonijah the sonne of Haggith:

3 The fift Shephatiah of Abital, the sixt Ithream by Eglah his wife.

4 *These* sixe were borne vnto him in Hebron: and there hee reigned seuen yeere and sixe moneths: and in Ierusalem hee reigned three and thirtie yeere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon

c Whom S. Matthew calleth Aram. Matth. 1. 3.
d That is, chiefe o. the familie.
‖ Or, *Iesse.*
* 1. Sam. 16. 19. and 17. 12.
§ Or, *Shammah.*
e Who was called Chelubai sonne of Hezron, verse 9.
* Exod. 31. 2.
f Who was prince of mount Gilead, reade Num. 32. 40.
g That is, the Geshurites and Syrians tooke the townes from Iairs children.
h Which was a towne named of the husband and wife, called also Beth-lehem Ephratah.
i Meaning, the chiefe and prince.
k Who died whiles his father was aliue, and therefore it is said, verse 34. that Sheshan had no sonnes.
l That is, the chiefe governour or prince of the Ziphims, because the prince ought to haue a fatherly care and affection toward his people. This difference was betweene the wife and the concubine, that the wife was taken with certaine solemnities of marriage, and her children did inherite: the concubin had no solemnities in marriage, neither did her children inherite, but had a portion of goods or money giuen them.
* Iosh. 15. 17.
‖ Or, *he that seuer the halfe, because the prince ought to ouersee his subiects.*
n Meaning, the chiefe and principall.
‖ Or, *the Zorites, the halfe of the Manahthites.*
o Which were men learned, and expert in the law.
p Reade Num. 10. 29. and Iudg. 1. 16.
a Hereturneth to the genealogie of Dauid, to shew that Christ came of his stocke.
b Which 2. Sam. 3. 3 is called Cheiab, borne of her that was Nabals wife the Carmelite.

Salomon of [c] Bathshua the daughter of Ammiel:
6 Ibhar also, and [d] Elishama, and Eliphalet,
7 And Nogah, and Nepheg, and Iaphia,
8 And Elishama, and Eliada, and Eliphelet, nine *in number.*
9 *These are* all the sonnes of Dauid, besides the sonnes of the concubines, and Thamar their sister.
10 ¶ And Salomons sonne *was* Rehoboam, whose sonne *was* Abia, *and* Asa his sonne, *and* Iohoshaphat his sonne.
11 *And* Ioram his sonne, *and* Ahaziah his son, *and* Ioash his sonne,
12 *And* Amaziah his sonne, *and* Azariah his sonne, *and* Iotham his sonne,
13 *And* Ahaz his sonne, *and* Hezekiah his son, *and* Manasseh his sonne,
14 *And* Amon his sonne, *and* Iosiah his sonne.
15 ¶ And of the sonnes of Iosiah, the [e] eldest *was* ‖ Iohanan, the second Iehoiakim, the third Zedekiah, *and* the fourth Shallum.
16 And the sonnes of Iehoiakim *were* Ieconiah his sonne, *and* Zedekiah his sonne.
17 And the sonnes of Ieconiah, Assir *and* Shealtiel his sonne:
18 Malchiram also and Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah.
19 And the sonnes of Pedaiah *were* [f] Zerubbabel, and Shimei: and the sonnes of Zerubbabel *were* Meshullam, and Hananiah, and Shelomith their sister,
20 And Hashubah, and Ohel, and Berechiah, and Hazadiah, *and* Iushabhesed, fiue *in number.*
21 And the sonnes of Hananiah, *were* Pelatiah, and Iesaiah, the sonnes of Rephaiah, the sons of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.
22 And the sonne of Shechaniah *was* Shemaiah: and the sonnes of Shemaiah *were* Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, [g] six.
23 And the sonnes of Elioenai *were* Elioenai, and Hezekiah, and Azrikam, three.
24 And the sonnes of Elioenai *were* Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seuen.

CHAP. IIII.

1 The genealogie of the sonnes of Iudah, 5 Of Asher, 9 Of Iabez and his prayer. 11 Of Chelub, 24 and Simeon: their habitations, 34 and conquests.

THe [a] sonnes of Iudah *were* * Pharez, Hezron, and Carmi, and Hur, and Shobal.
2 And Reaiah the sonne of Shobal begate Iahath, and Iahath begat Ahumai, and Lahad: these are the families of the Zorehathites:
3 And these were of the father of Etam, Iezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi.
4 And Penuel *was* the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the [b] eldest sonne of Ephratah, the father of Beth-lehem.
5 But Asher the father of Tekoa had two wiues, Heleah, and Naarah.
6 And Naarah bare him Ahuzam, & Hepher, and Temeni, and Haashtari: these were the sonnes of Naarah.
7 And the sonnes of Heleah *were* Zereth, Iezohar, and Ethnan.
8 Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.
9 But Iabez was more honorable then his brethren: and his mother called his name [c] Iabez, saying, Because I bare him in sorrow.
10 And Iabez called on the God of Israel, saying, If thou wilt blesse me in deed, and enlarge my coastes, and *if* thine hand be with me, and thou wilt cause me *to bee delivered* from euill, that I bee not hurt. And God granted the thing that hee asked.
11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.
12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of the citie of Nahash: these are the men of Rechah.
13 ¶ And the sonnes of Kenaz *were* Othniel, and Zeraiah, and the sonne of Othniel, Hathath.
14 And Meonothai begate Ophrah. And Seraiah begate Ioab, the [e] father of the valley of craftsmen: for they were craftsmen.
15 ¶ And the sonnes of Caleb the sonne of [f] Tephunneh *were* Iru, Elah, and Naam. And the sonne of Elah *was* Kenaz.
16 And the sonnes of Iehaleel *were* Ziph, and Ziphah, Tiria, and Azareel.
17 And the sonnes of Ezrah, *were* Iether, and Mered, and Epher, and Ialon, and hee begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.
18 Also his ‖ wife Iehudiiah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sons of Bithiah the daughter of Pharaoh ‖ which Mered tooke.
19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah *were* the Garmites, and Eshtemoa the Maachathite.
20 And the sonnes of Shimon *were* Amnon, and Rinnah, Ben-hanam, and Tilon. And the sons of Ishi *were* Zoheth, and Ben-zoheth.
21 ¶ * The sonnes of Shelah, the sonne of Iudah *were* Er the father of Lecah, and Laadah the father of Mareshah, and the families of the householdes of them that wrought fine linnen in the house of Ashbea.
22 And Iokim, and the men of Chozeba, and Ioash, and Saraph, which had the dominion in Moab, and ‖ Iashubi Lehem. *These* also are ancient things.
23 These were potters, and dwelt among plants and hedges: [g] there they dwelt with the king for his worke.
24 ¶ * The sonnes of Simeon *were* Nemuel, and Iamin, Iarib, Zerah, *and* [h] Shaul.
25 Whose sonne *was* Shallum, *and* his sonne, Mibsam, *and* his sonne Mishma.
26 And the sonnes of Mishma, Hamuel *was* his sonne, Zacchur his sonne, *and* Shimei his sonne.
27 And Shimei had sixteene sonnes, and sixe daughters, but his brethren had not many children, neither was all their family like to the children of Iudah in multitude.
28 And they dwelt at [i] Beer-sheba, and at Moladah, and at Hazar Shual,
29 And at Bishah, and at Ezem, and at Tolad,
30 And at Bethuel, and at Hormah, and at Ziklag.
32 And at Beth-marcaboth, and at Hazar Susim, at Beth-birei, & at Shaaraim: these were their cities

a Called also Bathsheba the daughter of Eliam: to they gaue them diuers names.
d Elishama, or Elithua, 2. Sam. 5. 16. & Eliphelet died, and Dauid named those sonnes which were next borne, by the same name: in the booke of Kings his children are mentioned which were aliue, and here both they that were aliue and dead.
e So called, because he was preferred to the dignity royall before his brother Iehoiakim which was the elder.
‖ *Or, Iehoahaz.* 2. *Kings* 23. 30.
f S. Matthew saith that Zorobabel was sonne of Zalathiel, meaning that he was his nephew according to the Ebrew speech for he was Pedaiahs sonne.
g So that Shemaiah was Shechaniahs naturall sonne, and the other fiue his nephewes, and in all were sixe.
a Meaning, they came of Iudah, as nephewes & kinsfemen: for only Pharez was his naturall sonne.
* *Gen.* 38. 29. *and* 46. 12 *chap.* 2. 4.
b The first borne of his mother, and not the eldest son of his father.
c Otherwise called Othniel, Iudg. 1. 13.
d It is to be vnderstood, that the hee would accomplish his vow which he made.
e The lord of that valley where the artificers worke.
f Called also Eson.
‖ *Or, the bare, meaning, the second wife of Ezra.*
‖ *Or, of whom he had Mered.*
* *Gen.* 38. 1. 3. 5.
g They were king Dauids gardiners, and serued him in his workes.
* *Gene.* 46. 10. *exod.* 6. 15.
h His sonne Ohad is here omitted.
i These cities belonged to the tribe of Iudah Iosh. 19. 1. and were giuen to the tribe of Simeon.

cities vnto the reigne of [k] Dauid.

32 And their townes *were* Etam, and Ain, Rimmon, and Tochen, and Ashan, fiue cities.

33 And all their townes that were round about these cities vnto Baal. These are their habitations, and the declaration of their genealogie,

34 And Meshobab, and Iamlech, and Iosiah the sonne of Amasiah,

35 And Ioel, and Iehu the sonne of Ioshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, & Iaakobah, and Iesohaiah, and Asaiah, and Adiel, and Iesimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous princes in their families, and increased greatly their fathers houses.

39 And they [l] went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And beside these fiue hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, *and* Neariah, and Rophaiah, and Vzziel the sonnes of Ishi *were* their captaines.

43 And they smote the rest of Amalek that had [m] escaped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reuben, and giuen to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 and Gad, 23 and of the halfe tribe of Manasseh.

THe sonnes also of Reuben the eldest sonne of Israel (for he was the eldest,* but had defiled his fathers bed, *therefore* his birthright was giuen vnto the [a] sonnes of Ioseph the sonne of Israel, so that the genealogy is not reckoned after *his* birthright.

2 For Iudah preuailed aboue his brethren, and of him *came* [b] the Prince, but the birthright *was* Iosephs)

3 * The sonnes of Reuben the eldest sonne of Israel, *were* Hanoch and Pallu, Hezron, and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, *and* Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, *and* Baal his sonne.

6 Beerah his sonne: whom Tilgath Pilneeser king of Asshur [c] carried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogy of their generations, Ieiel and Zechariah *were* the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in [d] Aroer, euen vnto Nebo and Baal-meon.

9 Also Eastward he inhabited vnto the entring in of the wildernesse from the riuer || Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the [e] Hagarims, which fell by their handes: and they dwelt in their tents in all the East parts of Gilead.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan vnto Salcah.

12 Ioel *was* the chiefest, and Shapham the second, but Iaani and Shaphat *were* in Bashan.

13 And their brethren of the house of their fathers, *were* Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the son of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshishai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni *was* chiefe of the houshold of their fathers.

16 And they dwelt in Gilead in [f] Bashan, and in the townes thereof, and in all the suburbes of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow exercised in warre, were foure and fourtie thousand, seuen hundred and threescore that went out to the warre.

19 And they made warre with the Hagarims, with [g] Ietur, and Naphish, and Nodab.

20 And they were [h] holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battel, and he heard them, because they trusted in him.

21 And they led away their cattell, *euen* their camels fiftie thousand, and two hundreth & fiftie thousand sheepe, and two thousand asses, and of †† persons an hundreth thousand.

22 For many fell downe wounded, because the warre *was* of God. And they dwelt in their steads vntill the [i] captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto [k] Baal Hermon, and Senir, and vnto mount Hermon: *for* they increased.

24 And these were the heads of the households of their fathers, euen Epher and Ishi, and Eliel, and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, strong men, valiant *and* famous, heades of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel [l] stirred vp the spirit of Pul king of Asshur, and the spirit of Tilgath Pilneeser king of Asshur, and hee carried them away: *euen* the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto * Halah and Habor, and Hara, and to the riuer Gozan, vnto this day.

CHAP. VI.

1 The Genealogie of the sonnes of Leui. 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes seuerally. 54. 57 Their habitations.

THe sonnes of Leui *were* Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron and Moses and Miriam. And the sonnes of Aaron, * Nadab,

k Then Dauid restored them to the tribe of Iudah.

l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul, and Dauid.

*Gen. 35. 22. and 49. 4.

a Because they were made two tribes, they had a double portion.

b That is, he was the chiefest of all the tribes according to Iaakobs prophesie, Gen 49. 8. and because Christ should come of him.

*Gene. 46. 9. exod. 6. 14. numb. 26. 5.

c To wit, in the time of Vzziah king of Israel, 2. King. 15. 29.

d These places were beyond Iorden toward the East in the land giuen to the Reubenites.

|| Or, euphrates.

e The Ishmaelites that came of Hagar Abrahams concubine.

f Both the whole countrey and one peculiar citie were called by this name Bashan.

g These sewaine were the sonnes of Ishmael, Gen. 25. 15.

h To wit, by the Lord that gaue them the victory.

†Ebr soules of men.

i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeser.

k Otherwise called Baal-gad.

l Thus God stirred vp the wicked and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition. *2. King. 18. 11.

*Gene. 46. 11. exod. 6. 16 chap. 23. 12.

* Leuit. 10.1.
* Numb. 20.25.

* Nadab, and Abihu, and * Eliazar, and Ithamar.
4 Eleazar begate Phinehas, Phinchas begate Abishua,
5 And Abishua begate Bukki, and Bukki begate Vzzi,
6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth,
7 Meraioth begate Amariah, and Amariah begate Ahitub,
8 And Ahitub begate a Zadok, and Zadok begate Ahimaaz,
9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,
10 And Iohanan begate Azariah (it was hee that b was Priest in the house that Salomon built in Ierusalem)
11 And Azariah begate Amariah, and Amariah begate Ahitub,
12 And Ahitub begate Zadok, and Zadok begate Shallum,
13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,
14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,
15 And c Iehozadak departed when the Lord caried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.
16 ¶ The sonnes of Leui were Gershom, Kohath, and Merari.
17 And these bee the names of the sonnes of Gershom, Libni, and Shimei.
18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.
19 The sonnes of Merari, Mahli, and Mushi: and these are the families of Leui concerning their fathers.
20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,
21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.
22 The sonnes of Kohath, d Aminadab his sonne, * Korah his sonne, Assir his sonne,
23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,
24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, and Shaul his sonne,
25 And the sonnes of Elkanah, Amasai, and Ahimoth.
26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,
27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne,
28 And the sons of Shemuel, the eldest e Vashni, then Abiah.
29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,
30 Shimea his sonne, Haggah his sonne, Asaiah his sonne.
31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Arke had f rest.
32 And they ministred before the Tabernacle, enen the Tabernacle of the Congregation with g singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.
33 And these ministred with their children of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,
34 The sonne of Elkanah, the sonne of Ieroham, the sonne of Eliel, the sonne of Toah,
35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,
36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,
37 The sonne of Tahath, the || sonne of Assir, the sonne of Ebiasaph, the sonne of Korah,
38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.
39 And || his brother h Asaph stoode on his right hand: and Asaph was the sonne of Berechiah, the sonne of Shimea,
40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,
41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,
42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,
43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.
44 And their brethren the sonnes of Merari, were on the left hand, even Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,
45 The sonne of Hashabiah, the sonne of Amaziah, the sonne of Hilkiah,
46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,
47 The sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Leui.
48 ¶ And their i brethren the Leuites were k appointed vnto all the seruice of the Tabernacle of the house of God.
49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the seruant of God had commanded.
50 These are also the sonnes of Aaron, Eleazar his sonne, Phinchas his sonne, Abishua his sonne,
51 Bukki his sonne, Vzzi his sonne, Zerahiah his sonne,
52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,
53 Zadok his sonne, and Ahimaaz his sonne.
54 ¶ And these are the l dwelling places of them thorowout their townes and coasts, even of the sonnes of Aaron for the family of the Kohathites, for the m lot was theirs.
55 So they gaue them n Hebron in the land of Iudah and the suburbs thereof round about it.
56 But the field of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.
57 And to the sonnes of Aaron they gaue the cities of Iudah for o refuge, even Hebron and Libna with their suburbs, and Iattir, and Eshtemoa with their suburbs,
58 And p Hilen with her suburbs, and Debir with her suburbs,
59 And Ashan and her suburbs, and Bethshemesh and her suburbs:
60 And of the tribe of Beniamin, Geba and her suburbs, and q Alemeth with her suburbs, and Anathoth with her suburbs: all their cities were thirteene cities by their families.
61 And vnto the sonnes of r Kohath the remnant of the family of the tribe, even of the halfe tribe of the halfe of Manasseh, by lot tenne cities.

a Which was hie Priest after that Abiathar was deposed according to the Prophesie of Elithe Priest, 1.Sam.2.31,35.
b And did valiantly resist king Vzziah, who would haue vsurped the Priests office, 2.Chron. 26.17,18.
c That is, he was led into captiuitie with his father Seraiah the high Priest, 2.Kings 25.18.
d Who seemeth to be called Izhar, Exod.6.21.
* Numb.16.1.
e Who is also called Ioel, 1.Sam. 8.2. and the 33. verse of this chapter.
f After it was brought to that place where the Temple should be built, and was no more caried to and fro.
g Reade Exod. 27.21.

1 Or, nephew.
h Or, consin.
h Meaning the cousin of Heman, verse 33.
i The Leuites are called the fingers brethren, because they came of the same stocke.
k Reade Numb. 4.4.
l Or cities which were giuen to the Leuites.
m They were first appointed, and prepared for.
n Which was also called Kiriath arba, Gen 23.2. Iosh. 21.11.
o That hee that had killed a man might flee thereunto for succour till his cause were tried, Deut. 19.2.
p Which Iosh ua called Holon, Iosh. 15.51. and 21.15.
q Or, Almon, Iosh. 21.18.
r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and out of Ephraim, verse 66.

62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.

63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Leuites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath, had cities *and* their coasts out of the tribe of Ephraim,

67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,

68 Iokmeam also and her suburbs, and Bethhoron with her suburbs,

69 And Aialon and her suburbs, and Gath Rimmon and her suburbs,

70 And out of the halfe tribe of Manasseh, || Aner and her suburbs, and || Bileam and her suburbs, for the families of the remnant of the sons of Kohath,

71 Vnto the sonnes of f Gershom out of the family of the halfe tribe of Manasseh, Golan in Bashan, and her suburbs, and || Ashtaroth with her suburbs,

72 And out of the tribe of Issachar, || Kedesh and her suburbs, Dabarath and her suburbs,

73 || Ramoth also and her suburbs, and || Anem with her suburbs,

74 And out of the tribe of Asher, Mashal and her suburbs, and Abdon and her suburbs,

75 And || Hukok and her suburbs, and Rehob and her suburbs,

76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbs, and || Hammon and her suburbs, and || Kiriathaim and her suburbs,

77 Vnto the rest of the children of Merari *were given* out of the tribe of Zebulun, || Rimmon and her suburbs, || Tabor and her suburbs,

78 And on the other side Iorden by Iericho, *were* on the East side of Iorden, out of the tribe of Reuben, * Bezer in the wildernesse with her suburbs, and Iahzah with her suburbs,

79 And Kedemoth with her suburbs, and Mephaath with her suburbs,

f 80 And out of the tribe of Gad Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Iaazer with her suburbs.

CHAP. VII.

1 The genealogie of Issachar, 6 Beniamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.

AND the sonnes of Issachar *were* Tola and || Puah, a Iashub and Shimron, foure.

2 And the sonnes of Tola, Vzzi, and Rephaiah, and Iariel, and Iahmai, and Ibsam, and Shemuel, heads in the households of their fathers. Of Tola *were* valiant men of warre in their generations, b whose number *was* in the dayes of Dauid two and twentie thousand and sixe hundred.

3 And the sonne of Vzzi *was* Izrahaiah, and the sonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Ishiah, c fiue men all princes.

4 And with them in their generations after the household of their fathers, *were* bands of men of warre for battell sixe and thirtie thousand: for they had many wiues and children.

5 And their || brethren among all the families of Issachar *were* valiant men of warre, reckoned in all by their genealogies fourescore and seuen thousand.

6 ¶ The *sonnes* of Beniamin *were* Bela, and Becher, and d Iediael, e three.

7 And the sonnes of Bela, Ezbon, and Vzzi, and Vzziel, and Ierimoth, & Iri, fiue heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Ioash, and Eliezer, and Elioenai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameth: all these were the sonnes of Becher.

9 And they were numbred by their genealogies according to their generations, & the chiefe of the houses of their fathers, valiant men of warre, twentie thousand and two hundred.

10 And the sonne of Iediael *was* Bilhan, and the sonnes of Bilhan, Ieush, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar.

11 All these were the sonnes of Iediael, chiefe of the fathers, valiant men of warre, seuenteene thousand and two hundred, marching in battell aray to the warre.

12 And Shuppim and Huppim *were* the sonnes of || Ir, *but* Hushim *was* the sonne f of || another.

13 ¶ The sonnes of Naphtali, Iahziel, and Guni, and Iezer, and || Shallum g of the sonnes of Bilhah.

14 ¶ The sonne of Manasseh *was* Asriel, whom shee bare vnto him, *but* his concubine of Aram bare Machir the * father of Gilead.

15 And Machir tooke to wife *the sister* of Huppim and Shuppim, and the name of their sister was Maachah. And the name of the second *sonne* was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name || Peresh: and the name of his brother was Sheresh: and his sonnes *were* Vlam and Rakem.

17 And the sonne of Vlam *was* Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And h his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida *were* Ahian and Shechem, and Likhi, and Aniam.

20 ¶ The sonnes also of Ephraim *were* Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne.

21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, and Elead, and the men of i Gath that were borne in the land, slewe them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his || brethren came to comfort him.

23 And when he went in to his wife, shee conceiued, and bare him a sonne, and hee called his name Beriah, because affliction was in his house.

24 And his || daughter *was* Sherah, which built Beth-

*Iosh. 21. 21.

f Or, Tanach, Iosh. 21. 25.
|| Or, Gath-rimmon.

f Whoin the first verse is called also Gershon
|| Or, Beeshterah, Iosh. 21. 27.
|| Or, Kishion, Iosh. 21. 28.
|| Or, Iarmuth, Iosh. 21. 29.
|| Or, Engannim, Iosh. 21. 29.

|| Or, Helkah, Iosh. 21. 31.

|| Or, Ammaedibar, Iosh. 21. 32.
|| Or, Kartan, Iosh. 21. 32.
|| Or, Iokneam.
|| Or, Karteh, Iosh. 21. 34.

* Iosh. 20. 8. and 21. 36.

|| Or Phuuah.
a Who also is called Iob, Gen. 46. 13.
b That is, their number was found thus great, when David numbred the people, 2. Sam. 24. 1.

c Meaning the foure sonnes and the father.

|| Or, kinsemen.

d Called also Ashbel, Gen 46. 21. numb. 26. 38.
e Which were the chiefe: or else there were seuen in all, as appeareth Gen. 46. 21.

|| Or, Iri.
f Meaning, that he was not the sonne of Beniamin, but of Dan, Gen. 46. 23.
|| Or, of Aher.
|| Or, Shallem, Gen. 46. 24.
g These came of Dan and Naphtali which were the sonnes of Bilhah, Gen. 46. 3. 14. 25.
* Num. 26. 29, 31. Iosh. 17. 1.
|| Or, Iezer, Numb. 26. 30.

h Meaning the sister of Gilead.

i Which was one of the fiue principall cities of the Philistims, slew the Ephraimites.
|| Or, kinsefolkes.

|| Or, were.

Beth-horon the nether, and the vpper, and Vzzen Sheerah.

25 And Rephah was his [k] sonne, and Resheph, and Telah his sonne, and Tahan his sonne,

26 Laadan his sonne, Ammihud his sonne, Elishama his sonne,

27 Non his sonne, Iehoshua his sonne,

28 And their possessions and their habitations were Beth-el and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, vnto ‖ Azzah, and the villages thereof.

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

30 ¶ * The sonnes of Asher were Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Iaphlet were Pasach, and ‖ Bimhal, and Ashnath: these were the children of Iaphlet.

34 And the sonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah and Imna, and Shelesh and Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Iether, Iephunneh, and Pispa and Ara.

39 And the sonnes of Vlla, Harah, and Haniel, and Rizia.

40 And these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell, to the number of sixe and twentie thousand men.

k To wit, of Ephtaim.

‖ Or, Aiamb.

* Gene. 46. 17.

‖ Or, Bimbal.

CHAP. VIII.

1 *The sonnes of Beniamin,* 33 *and ancestors of Saul.*

BEniamin also [a] begate Bela his eldest sonne, Ashbel the second, and Aharath the third,

2 Nohah the fourth, and Rapha the fift.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and [b] they were caried away captiues to Monahath,

7 And Naaman, and Ahiah, and Gera, hee caried them away captiues: and [c] hee begate Vzza, and Ahihud.

8 And Shaharaim begat *certaine* in the countrey of Moab, after hee had sent [d] away Hushim and Baara his wiues.

9 He begate, I say, of Hodesh his wife, Iobab, and Zibia, and Mesha, and Malcham,

10 And Ieuz and Shachia, and Mirma: these were his sonnes, *and* chiefe fathers.

11 And of Hushim he begat Ahitub & Elpaal.

12 And the sonnes of Elpaal were Eber, and Misham and Shamed (which built Ono, and Lod, and the villages thereof)

a He continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul.

b Meaning, the inhabitants of the citie Geba.

c Towit, Ehud.

d After he had put away his two wiues.

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they drane away the inhabitants of Gath)

14 And Ahio, Shashak, and Ierimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Ioha, the sonnes of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Ishmerai, and Izliah, and Iobab, the sonnes of Elpaal,

19 Iakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And ‖ Adaiah, and Beraiah, and Shimrah the sonnes of Shimei,

22 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 Iphedeiah & Penuel the sonnes of Shashak,

26 And Shamsherai, and Shehariah and Athaliah,

27 And Iaareshiah, and Eliah, and Zichri, the sonnes of Ieroham.

28 These were the chiefe [e] fathers according to their generations, *euen* princes, which dwelt in Ierusalem.

29 And at * Gibeon dwelt the father of Gibeon, and the name of his wife *was* Maachah.

30 And his eldest sonne *was* Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, *euen* by their brethren.

33 And [f] Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchishua, and Abinadab, and [g] Eshbaal.

34 And the sonne of Ionathan *was* [h] Meribbaal, and Merib-baal begate Micah.

33 And the sonnes of Micah, *were* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Iehoaddah, and Iehoaddah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne *was* Raphah, *and* his sonne Eleasah, *and* his sonne Azel.

38 And Azel had sixe sonnes, whose names are these, Azrikam Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother *were* Vlam his eldest sonne, Ieheush the second, and Elipheleth the third,

40 And the sonnes of Vlam *were* valiant men of warre which shot with the bow, and had many sonnes and nepheweis, an hundreth and fiftie: all these were of the sonnes of Beniamin.

e The chiefe of the tribe of Beniamin, that dwelt in Ierusalem, * *Chap. 9. 35.*

f Who in the 1. Sam. 9. 1. is called Abiel.

g He is also named Ishbosheth, 2. Sam. 2. 8.

h He is likewise called Mephibosheth, 2. Sam. 9. 6.

CHAP. IX.

1 *All Israel and Iudah numbred.* 10 *Of the Priests and Leuites,* 11. 18 *and of their offices.*

THus all Israel were numbred by their genealogies: and behold, they are written in the bookes of the Kings of Israel and of Iudah, *and* they were [a] caried away to Babel for their transgression.

2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, *and* in their owne cities, *euen* Israel, the Priests, the Leuites, and the [b] Nethinims.

a Hitherto he hath described their genealogies before they went into captiuitie, & now he describeth their historyafter their returne.

b Meaning, the Gibeonites which serued in the Temple, read Iosh. 9. 23.

3 And in Ierusalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Asaiah the eldest, and his sonnes.

6 And of the sonnes of Zerah, Ieuel, and their brethren six hundreth and ninetie.

7 And of the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hasenuah,

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibnijah.

9 And their brethren according to their generations nine hundreth fiftie and sixe: all these men were ‖ chiefe fathers in the housholds of their fathers.

‖ Or, chiefe of the families.

10 ¶ And of the Priests, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah, the son of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the [c] chiefe of the house of God,

c That is, he was the hie Priest.

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchijah, and Maasai the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chiefe of the housholds of their fathers a thousand, seuen hundreth and threescore valiant men, the [d] worke of the seruice of the house of God.

d To serue in the Temple, euery one according to his Office.

14 ¶ And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, of the sonnes of Merari.

15 And Bakbakkar, Heresh and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthun, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the [e] Kings gate Eastward.

e So called, because the King came in to the Temple thereby, and not the common people.

19 And Shullum the sonne of Core the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) *were* ouer the worke, *and* office to keepe the gates of the [f] Tabernacle: so their families *were* ouer the hoste of the Lord, keeping the entry.

f Their charge was, that none should enter into those places which were onely appointed for the Priests to minister in.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord *was* with him.

21 Zecheriah the sonne of Meshelemiah *was* the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundred and twelue, which were numbred according to their genealogies by their townes. Dauid established these, and Samuel the Seer ‖ in their perpetuall office.

‖ Or, for their fidelitie.

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wards.

24 The porters were in foure quarters Eastward, Westward Northward, and Southward.

25 And their brethren, *which were* in their townes, came at [g] seuen dayes from time to time with them.

g They serued weekely, as Ezek. 4.10.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the ‖ chambers, and of the treasures in the house of God.

‖ Or, openings of the doores.

27 And they lay round about the house of God, because the charge *was* theirs, and they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the [h] floure, and the wine, and the oile, and the incense, and the sweet odours.

h Whereof the meate offring was made, Leuit. 2. 1.

30 And certaine of the sonnes of the Priestes made oynements of sweet odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the ouersight of the * Shewbread to prepare it euery Sabbath.

* Exod. 25. 30.

33 And these are the singers, the chiefe fathers of the Leuites, *which dwelt* in the chambers, [i] and had none other charge: for they had to doe in that businesse day and night.

i But were continually occupied in singing praises to God.

34 These were the chiefe fathers of the Leuites according to their generations, and the principal which dwelt at Ierusalem.

35 * Ahiel dwelt ‖ the father of Gibeon, Ieiel, and the name of his wife *was* Maachah.

* Chap. 8. 29.
‖ Or, Abigibeon.

36 And his eldest sonne *was* Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, *euen* by their brethren.

39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan and Malchishua, and Abinadab and Eshbaal.

* 1. Sam. 14. 50. chap. 8. 33.

40 And the sonne of Ionathan *was* Meribbaal: and Merib-baal begate Micah.

41 And the sonnes of Micah *were* Pithon, and Melech, and Tahrea.

42 And Ahaz begate [k] Iarah, and Iarah begat Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

k Who was also called Iehoaddah, Chap. 8. 36.

43 And Moza begate Binea, whose name *was* Rephaiah, and his sonne *was* Eleasah, *and* his son Azel.

44 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battell of Saul against the Philistims, 4 in which he dieth, 6 and his sonnes also. 13 The cause of Sauls death.

THen * the Philistims fought against Israel: and the men of Israel fled before the Philistims, and fell downe slaine in mount Gilboa.

* 1. Sam. 31. 1.

2 And the Philistims pursued after Saul & after his sonnes, & the Philistims smote Ionathan, and

and Abinadab, and Malchishua the sonnes of Saul.

3 And the battell was sore against Saul, and the archers † hit him, and he was wounded of the archers,

† Heb. found.

4 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me throw therewith, lest these vncircumcised come and mocke at mee: but his armor-bearer would not, for he was sore afrayd: therefore Saul tooke the sword, and fell vpon it.

5 And when his armour-bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died, and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities and fled away, and the Philistims came and dwelt in them.

8 And on the morrowe when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes † lying in mount Gilboa.

† Heb. fallen.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idols, and to the people.

10 And they layed vp his armour in the house of their god, and set vp his head in the house of [a] Dagon.

a Which was the idole of the Philistims, and from the belly downeward had the forme of a fish, and vpward of a man.

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul.

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oke in Iabesh, and fasted seuen dayes.

13 So Saul died for his transgression that hee committed against the Lord, * *euen* against the word of the Lord which hee kept not, and in that he sought and asked counsell of a ‖ * familiar spirit,

* 1. Sam. 15. 23.

‖ Or witch and sorcerresse.

* 1. Sam. 28. 8.

14 And asked not of the Lord: therefore hee slew him, and turned the kingdome vnto Dauid the sonne of Ishai.

CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron. 5 The Iebusites rebelle against Dauid, from whom he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

* 1. Sam. 5. 1.

[a] This was after the death of Ishbosheth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeere and fiue moneths in Hebron. 2. Sam. 5. 5.

THen * all Israel [a] gathered themselues to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, euen when Saul was king, thou leddest Israel out and in: and the Lord thy God sayd vnto thee, Thou shalt feede my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a couenant with them in Hebron before the Lord. And they anoynted Dauid king ouer Israel, * according to the word of the Lord, by the hand of Samuel.

* 1. Sam. 16. 13.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where *were* the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus saide to Dauid, Thou shalt not come in heither. Neuertheless Dauid tooke the tower of Zion, which is the city of Dauid.

6 And Dauid sayd, * Whosoeuer smiteth the Iebusites first, shall be the chiefe and captaine. So Ioab the sonne of Zeruiah went first vp, and was captaine.

* 2. Sam. 5. 8.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 * And he built the citie on euery side, from Millo euen round about: and Ioab repaired the rest of the citie.

* 2. Sam. 5. 9.

9 And Dauid prospered, and grew: for the Lord of hostes *was* with him.

10 ¶ * These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdom with all Israel, to make him King ouer Israel, according to the word of the Lord.

* 2. Sam. 23. 8.

11 And this is the number of the valiant men whom Dauid had, Iashobeam the sonne of Hachmoni, the [b] chiefe among thirtie: hee lift vp his speare against three hundred, *whom* hee slewe at one time.

b Meaning, the most excellent and best esteemed for his valiantnesse: some read, the chiefe of the Princes.

12 And after him *was* Eleazar the sonne of ‖ Dodo the Ahohite, which was one of the three valiant men.

‖ Or, his vncle.

13 Hee was with Dauid at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the field, [c] and saued it, and slewe the Philistims: so the Lord gaue a great victory.

c This act is referred to Shammah, 2. Sam. 23. 11. which seemeth was the chiefest of these.

15 ¶ And three of the [d] thirty captaines went to a rocke to Dauid, into the caue of Adullam. And the army of the Philistims camped in the valley of Rephaim.

d That is, Eleazar and his two companions.

16 And when Dauid *was* in the hold, the Philistims garrison *was* at Beth-lehem.

17 And Dauid longed, and said, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

* 2. Sam. 23. 15

18 Then these three brake thorow the host of the Philistiins, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it *for an oblation* to the Lord,

19 And sayd, Let not my God suffer me to doe this: should I drinke the [e] blood of these mens liues? for they haue brought it with the ieopardie of their liues: therefore hee would not drinke it: these things did these three mighty men.

e That is, this water for the which they ventured their blood.

20 ¶ And Abishai the brother of Ioab, he was chiefe of the three, & hee lift vp his speare against three hundred, *and* slew them, and had the name among the three.

21 Among the three hee was more honourable then the two, and he was their captaine. * but he attained not vnto the *first* three.

* 2. Sam. 23. 18.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done miny acts, *and was* of Kabzeel, he slew two ‖ strong men of Moab, hee went downe also and slewe a lion in the mids of a pit in the time of snow.

‖ Or, stout.

23 And he slew an Egyptian, a man of great stature, *euen* fiue cubits long, and in the Egyptians hand *was* a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiah the sone of Iehoiada, & had the name among the three worthies.

25 Behold, he was honourable among thirty, but hee atained not vnto the [f] *first* three. * And Dauid made him of his counsell.

26 ¶ These also *were* valiant men of warre, Asahel the broher of Ioab, Elhanan the sonne of Dodo of Beth-lehem,

27 [g] Shammoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ikkesh the Tekoit, Abiezer the Antothite,

29 [h] Sibbecai the Husathite, Ilai, the Ahohite,

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Rubia of Gibeah of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaash, Abiel the Arbathite,

33 Azmaueth the Baharumite, Elihaba the Shaalbonite,

34 The sonnes of Hashem the Gizonite, Ionathan the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Vr,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the sonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour-bearer of Ioab, the sonne of Zeruiah,

40 Ira the Ithrite, Garib the Ithrite,

41 Vriah the Hittite, Zabad the sonne of Ahlai,

42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanad the sonne of Maachah, and Ioshaphat the Mithnite,

44 Vzia the Ashterathite, Shama and Ieiel the sonnes of Otham the Aroerite,

45 Iediael the sonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Ioshauiah the sonnes of Elnaam, and Ethmah the Moabite,

47 Eliel and Obed, and Iaasiel the Mesobaite.

CHAP. XII.

1 Who they were that went with Dauid when hee fled from Saul. 14 Their valiantnesse. 23 They that came vnto him vnto Hebron out of every tribe to make him king.

THese also are they that came to Dauid to [a] Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and could vse the right and the left hand with stones and with arrowes *and* with bowes, *and were* of Sauls [b] brethren, *then* of Beniamin.

3 The chiefe *were* Ahiezer, and Ioash the sonnes of Shemaah a Gibeathite, and Iezieli, and Pelet the sonnes of Asmaueth, Berachah and Iehu the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Ieremiah, and Iehaziel, and Iohanan, and Ioshabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, & Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Ishiah, and Azariel, and Ioezer, Iashobeam of Hakorehim,

7 And Ioelah and Zebadiah the sonnes of Ieroham of || Gedor.

8 And of the Gadites there separated themselues, [c] ome vnto Dauid into the hold of the wildernesse, valiant men of warre, *and* men of armes, *and apt* for battell, which could handle || speare and shield, and their faces *were like* the faces of [c] lyons, and *were* like the roes in the mountaines in swiftnesse,

9 Ezer the chiefe, Obadiah the second, Eliab the third,

10 || Mishmanah the fourth, Ieremiah the fifth,

11 Attai the sixt, Eliel the seuenth,

12 Iohanan the eight, Elzabad the ninth,

13 Ieremiah the tenth, Macbannai the eleuenth.

14 These were the sonnes of Gad, captaines of the hoste: one of the least *could resist* an hundred, and the greatest a thousand.

15 These are they that went ouer Iorden in the [d] first moneth, when he had filled ouer all his bankes, and put to flight all them of the valley, toward the East and the West.

16 And there came of the children of Beniamin and Iudah to the hold vnto Dauid,

17 And Dauid went out to meete them, and answered and sayde vnto them, If yee bee come peaceably vnto mee to helpe me, mine heart shall bee knit vnto you: but if you *come* to betray mee to mine aduersaries, *seeing* there is no wickednes in mine hand, the God of our fathers beholde it, and rebuke it.

18 And the [e] spirit came vpon Amasai, which was the chiefe of thirty, *and he sayde*, Thine *are wee*, Dauid, and with thee, O sonne of Ishai. Peace, peace bee vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garrison.

19 ¶ And of Manasseh, *some* fell to Dauid, when he came with the Philistims against Saul to battell, but they [f] helped them not: for the Princes of the Philistims* by aduisement sent him away, saying, He will fall to his master Saul || for our heads.

20 As hee went to Ziklag, there fell to him of Manasseh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabab, and Elihu, and Ziltai, heades of the thousands that were of Manasseh.

21 And they helped Dauid against that band: for they were all valiant men, and were captaines in the hoste.

22 For at that time day by day, there came to Dauid to helpe him, vntill it was a great host, like the host of [h] God.

23 And these are the numbers of the captaines that were armed to battell, *and* came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shield and || speare, *were* sixe thousand and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousand and an hundred.

26 Of the children of Leui foure thousand and

f Meaning, those three which brought the water to Dauid.
* 2.Sam.23.23.

g Called also Shemmoth. 2.Sam.23.25.

h He is also called Mebonnai, 2.Sam. 23.27.

b To take his part against Saul, who persecuted him.

b That is, of the tribe of Beniamin, whereof Saul was, wherein where excellent throwers with slings, Iudg.20.16.

Or, Gedua.

Or, buckler.

c Meaning, fierce and terrible.

Or, Masmannah.

d Which the Ebrewes called Nisan, or Abib, conteining halfe March and halfe April, when Iorden was wont to ouerflow his bankes, reade Iosh.3.15.

e The spirit of boldnes and courage moued him to speake thus.

f They came onely to helpe Dauid, and not to succour the Philistims, which were enemies to their countrey.
* 1.Sam.29.4.
|| Or, *or the hoopes die of our heads.*

g To wit, of the Amalekites, which had burned the citie Ziklag, 1.Sam. 30.1,9.

h Meaning, mighty or strong: for the Ebrewes say a thing is of God, when it is excellent.

Or, buckler.

and six hundreth.

27 And Iehoiada *was* the chiefe of them of Aaron: and with him three thousand and seuen hundreth.

28 And Zadok a yong man very valiant, and of his fathers houshold *came* two and twenty captaines.

29 And of the children of Beniamin the brethren of Saul three thousand, for a great part of them vnto that time [k] kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand, and eight hundreth valiant men *and* famous men in the houshold of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men that had vnderstanding of the [l] times, to knowe what Israel ought to doe: the heades of them *were* two hundreth, and all their brethren were at their commandement.

33 Of Zebulun that went out to battel, expert in warre, *and* in all instruments of warre, fiftie thousand || which could set the battell in aray: they were not of a † double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seuen and thirty thousand.

35 And of Dan expert in battell, eight and twenty thousand and sixe hundreth.

36 And of Asher that went out to the battell and were trained in the warres, forty thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of war to fight with, an hundreth and twenty thousand.

38 [m] All these men of warre || that could lead an armie, came with || vpright heart to Hebron to make Dauid King ouer all Israel: and all the rest of Israel *was* of one accord to make Dauid King:

39 And there they were with Dauid three dayes, eating and drinking: for their [n] brethren had prepared for them.

40 Moreouer, they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules and on oxen, *euen* meat floure, figges, and raisins, and wine and oyle, and beeues and sheepe abundantly: for there was ioy in Israel.

i Of the Leuites which came by descent of Aaron.

k That is the greatest number tooke Sauls part.

l Men of good experience, which knew at all times what was to be done.

|| Or, set themselves in aray.

† Ebr. heart and heart.

m So that his whole hoste were three hundreth twenty and two thousand, two hundreth twenty and two.

|| Or, fight in their aray.

|| Or, with a good courage.

n The rest of the Israelites.

CHAP. XIII.

1 The Arke is brought againe from Kiriath iearim to Ierusalem. 9 Vzza dieth because he touched it.

AND Dauid counselled with the captaines of thousands and of hundreths, *and* with all the gouernours.

2 And Dauid sayd to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, wee will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priestes and the Leuites in the cities *and* their suburbes (that they may assemble themselues vnto vs.

3 And we will bring againe the [a] Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

a His first care was to reflore religion, which had in Sauls dayes been corrupted and neglected.

5 ¶ * So Dauid gathered all Israel together from || Shihor in Egypt, euen vnto the entring of Hamath, to bring the arke of God from [b] Kiriath-iearim.

6 And Dauid went vp and all Israel to || Baalath in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Vzza and Ahio [c] guided the cart.

8 And Dauid and all Israel plaied before [d] God with all *their* might, both with songs and with harps, and with viols, and with timbrels, and with cymbales, and with trumpets.

9 ¶ And when they came vnto the threshing floore of [e] Chidon, Vzza put foorth his hand to hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because hee layed his hand vpon the Arke: so he died there † before God.

11 And Dauid was angry, because the Lord had made a breach in Vzza, and hee called the name of that place Perez-vzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused it to turne into the house of [g] Obed Edom the Gittite,

14 So the Arke of God remained in the house of Obed Edom, *euen* in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

* 1. Sam. 6. 2.

|| Or, Nilus.

b That is, from Gibea, where the inhabitants of Kiriath iearim had placed it in the house of Abinadab, 2. Sam. 6. 3.

|| Or, Baale, *vnde* 2. Sam. 6. 2.

c The sonnes of Abinadab.

d That is, before the Arke where God shewed himselfe: so that the signe is taken for the thing signified which is common, to all sacraments both in the old & new Testament.

e Called also Nachon, 2. Sam. 6. 6.

f Before the Arke, for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Num. 4. 15. so that here all good intentions are condemned, except they be commanded by the word of God.

g Who was a Leuite and called Gittite, because he had dwelt at Gath.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8. 14 By the counsel of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

THen * sent Hiram the king of † Tyrus messengers to Dauid, and Cedar trees, with masons and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had confirmed him king ouer Israel, *and* that his kingdome was lift vp on hie, because of his [a] people Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begat moe sonnes and daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan and Salomon,

5 Ibhar, and Elishua, and [b] Elpalet,

6 And Nogah, and Nepheg, and Iaphia,

7 And Elishama, and || Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anoynted king ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spread themselues in the valley of Rephaim.

10 Then Dauid asked counsel at God, saying, Shall I go vp against the Philistims, and wilt thou deliuer them into mine hand? and the Lord sayd vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-Perazim, and Dauid smote them there: and Dauid sayd, God hath deuided

* 2. Sam. 5. 11.

† Ebr. Zor.

a Because of Gods promise made to the people of Israel.

b Elpalet & Nogah are not mentioned. 2. Sam. 5. 14. where are but eleuen, and here thirteene.

diuided mine enemies with mine hand, as waters are diuided: therfore they called the name of that place, c Baal-perazi.

12 And there they had left their gods: and Dauid sayd, Let them euen be burnt with fire.

13 Againe the Philistims came and spread themselues in the valley.

14 And when Dauid asked againe counsell at God, God sayd to him, Thou shalt not goe vp after them, *but* turne away from them, that thou mayest come vpon them ouer against the mulberry trees.

15 And when thou hearest the noyse of one going in the tops of the mulberry trees, then goe out to battell: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him vpon all nations.

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dancing before it is despised of his wife Michal.

AND *Dauid* made him houses in the a citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, *None ought to cary the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the b Arke of the Lord vnto his place which he had ordained for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Vriel the chiefe, and his || brethren fixe score.

6 Of the sonnes of merari, Asaiah the chiefe, and his brethren two hundreth and twenty.

7 Of the sonnes of Gershom, Ioel the chiefe, and his brethren one hundreth and thirty.

8 Of the sonnes of c Elizaphan, Shemaiah the chiefe, and his brethren two hundreth.

9 Of the sonnes of d Hebron, Eliel the chiefe, and his brethren foure score.

10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Vriel, Asaiah, and Ioel, Shemaiah, and Eliel, and Amminadab.

12 And he said vnto them, Yee are the chiefe fathers of the Leuites: e sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the *place* that I haue prepared for it.

13 For * because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after *due* f order.

14 So the Priestes and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders, with the bars as Moses had commanded, * according to the word of the Lord.

a That was in the place of the citie, called Zion, 2. Sam. 5. 7. 9.
* Num. 4. 2. 20.

b From the house of Obed Edom, 2. Sam. 6. 10, 12.

|| Or, *kinsmen.*

c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exod. 6. 18, 22. and Num. 3. 30.

d The third sonne of Kohath, Exod. 6. 18.

e Prepare your selues & be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle.
* *Chap.* 13. 10.

f According as he hath appointed in the Law.

* *Exod.* 25. 14, 15.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint *certaine* of their brethren to sing with g instruments of musicke, with violes and harpes, and cymbals, that they might make a sound, and lift vp their voice with ioy.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and o the sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the h second degree, Zechariah, Ben, and Iaaziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel the porters.

19 So Heman, Asaph, and Ethan *were* singers to make a sound with cymbals of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maaseiah, and Benaiah with violes on i Alamoth,

21 And Mattithia, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel, and Azariah, with harpes vpon k Sheminith Ienazzeah.

22 But Chenaniah the chiefe of the Leuites had l the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priestes did blow with trumpets before the Arke of God, and Obed Edom, and Ieiah *were* porters m for the Arke.

25 * So Dauid and the Elders of Israel and the captains of thousands went to bring vp the Arke of the couenant of the Lord from the house of Obed-Edom with ioy.

26 And because that God n helped the Leuites that bare the Arke of the Couenant of the Lord, they offered o seuen bullockes and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon Dauid was a linnen p Ephod.

28 Thus all Israel brought vp the Arke of the Lords Couenant with shouting, and sound of cornet, and with trumpets, and with cymbals, making a sound with violes and with harpes.

29 And when the Arke of the q Couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out at a window, and saw king Dauid dancing and playing, and * shee despised him in her heart.

g These instruments and other ceremonies, which they obserued, were instructions to their infancie, which continued to the comming of Christ.

h Which we e inferiour in dignitie.

i This was an instrument of musicke, or a certaine tune, whereunto they accustomed to sing Psalmes.

k Which was the eight tune: out of the which he that was most excellent had charge.

l To wit, to appoint Psalmes, and songs to them that sung.

m With Berechiah and Elkanah, verse 23.
* 2. *Sam.* 6. 12.

n That is, gaue them strength to execute their office.

o Besides the bullocke and the fat beast which Dauid offered at euery sixt pace, 2. Sam. 6. 13

p Reade 2. Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them.
* 2. *Sam.* 6. 16.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordaineth Asaph and his brethren to minister before the Lord. 8 Hee appointeth a notable Psalme to bee sung in praise of the Lord.

SO * they brought in the Arke of God, and set it in the midst of the Tabernacle that Dauid had pitched for it, and they offred burnt offrings and peace offrings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, he a blessed the people in the Name of the Lord.

* 2. *Sam.* 6. 17.

a He called vpon the name of God, desiring him to prosper the people, and giue good successe to their beginnings.

3 And

3 And hee dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottell of *wine*.

4 And hee appointed certaine of the Leuites to minister before the Arke of the Lord, and to [b] rehearse and to thanke and praise the Lord God of Israel:

5 Asaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mattathiah, and Eliab, and Benaiah, and Obed-Edom, euen Ieiel with instruments, violes and harpes, and Asaph to make a sound with cymbales,

6 *And* Benaiah and Iahaziel Priestes, with Trumpets continually before the Arke of the Couenant of God.

7 Then at that time Dauid did [c] appoint at the beginning to giue thanks to the Lord by the hand of Asaph and his brethren.

8 * Praise the Lord, *and* call vpon his Name: declare his [d] workes among the peoples.

9 Sing vnto him, sing praise vnto him, *and* talke of all his [e] wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marueilous workes that hee hath done, his wonders, and the [f] iudgements of his mouth,

13 O seed of Israel his seruant, O the children of Iaakob his [g] chosen.

14 Hee is the Lord our God: his iudgements *are* throughout all the earth.

15 Remember his Couenant for euer, *and* the word, which he commanded to a thousand generations.

16 * Which hee made with Abraham, and his oath to Izhak:

17 And hath confirmed it to Iaakob for a Law, *and* to Israel for an euerlasting Couenant,

18 Saying, To thee will I giue the land of Canaan, the † lot of your inheritance.

19 When ye were [h] few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from *one* kingdome to another people,

21 He suffred no man to doe them wrong, but rebuked [i] Kings for their sakes, saying,

22 Touch not mine [k] anoynted, and doe my [l] Prophets no harme.

23 *Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord *is* great and much to be praised, and he is to be feared aboue all gods.

26 For all the gods of the people *are* [m] idoles, but the Lord made the heauens.

27 Praise and glory *are* before him: power and beauty *are* in his place.

28 Giue vnto the Lord, yee families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his Name: bring an offering, and come before him, *and* worship the Lord in the glorious Sanctuary.

30 [n] Tremble yee before him all the earth, surely the world shall be stable *and* not moue.

31 Let the [o] heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for hee commeth to [p] iudge the earth.

34 Praise the Lord for he is good, for his mercie *endureth* for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thine holy Name, and [q] glory in thy praise.

36 Blessed *be* the Lord God of Israel for euer and euer: and let all people say, [r] So be it, and praise the Lord.

37 ¶ Then he left there before the Arke of the Lords Couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed-Edom and his brethren, threescore and eight: and Obed-Edom the sonne of Ieduthun, and Hosah *were* porters.

39 And Zadok the Priest and his brethren the Priests *were* before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offerings vnto the Lord vpon the burnt offering Altar continually in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with them [s] were Heman, and Ieduthun, and the rest that were chosen (which were appointed by names) to praise the Lord, because his mercie *endureth* for euer.

42 Euen with them *were* Heman & Ieduthun, to make a sound with the cornets and with the cymbals, with excellent instruments of musicke: and the sonnes of Ieduthun were at the gate.

43 And all the people departed, euery man to his house: and Dauid returned to [t] bleise his house.

CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thanks, 23 and prayeth vnto God.

NOw * afterward when Dauid dwelt in his house, hee said to Nathan the Prophet, Behold, I dwell in an house of [a] cedar trees, but the Arke of the Lords Couenant remaineth vnder [b] curtaines.

2 Then Nathan said to Dauid, Doe [c] all that is in thine heart: for God is with thee.

3 And the same [d] night euen the word of God came to Nathan, saying,

4 Goe, and tell Dauid my seruant, Thus saith the Lord, Thou shalt not build mee an house to dwell in:

5 For I haue dwelt in no house since the day that I brought out the children of Israel vnto this day, but I haue beene from [e] tent to tent, and from habitation *to habitation*.

6 Wheresoeuer I haue [f] walked with all Israel, spake I one word to any of the Iudges of Israel (whom I commanded to feede my people) saying, Why haue ye not built me an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the [g] sheepe coate, *and* from following the sheepe, that thou shouldest be prince ouer my people Israel.

8 And

b To wit, God's benefits toward his people.

c Dauid gaue them this Psalme to praise the Lord, signifying, that in all our enterprises the Name of God ought to be praised and called vpon.

* *Psalme* 105.1. *Esa* 12.4.

d Whereof this is the chiefest, that he hath chosen himselfe a Church to call vpon his Name.

e Who of is wonderfull prouidence hath chosen a few of the stocke of Abraham to be his children.

f In ouercomming Pharaoh, which iudgements were declared by Gods mouth to Moses.

g Meaning hereby that the promise of adoption onely appertaineth to the Church.

* *Gene.* 22.16, 17, 18. *Luke* 1.73. *Hebr.* 6.17.

† *Hebr. cord, where by parcels of land were measured.*

h Meaning, from the time that Abraham entred, vnto the time that Iaakob went into Egypt for famine.

i As Pharaoh and Abimelech.

k Mine elect people & them whom I haue sanctified.

l To whom God declared his word; and they declared it to their posteritie.

* *Psal.* 95.2.

m His strong faith, appeareth herein, that though all the world follow idoles, yet the world cleane to the liuing God.

n Humble your selues vnder the mightie hand of God.

o He exhorteth the dumme creatures to reioyce with him in considering the greatnesse of the grace of God.

p To restore all thing to their estate.

q He beseeketh this to be the chiefest felicitie of man.

r He willeth all the people both in heart & mouth to consent to these praises.

* 2. *Sam.* 7.2.

a Well built and faire.

b That is, intentcouered w skins.

c As yet God had not reuealed to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is in a tent which remoued to and fro.

f Meaning, wherefoeuer his Arke went, which was a signe of his presence.

g Of a shepheard of sheepe I made thee a shepheard of men: so that thou camest not to this dignity thorow mine owne merits but by my mere grace.

s With Zadok and the rest of the Priestes.

t Declaring that after our duety to God we are chiefly bound to our own house, for which as for all other things, we ought to pray vnto God, and instruct our families to praise his Name.

8 And I haue bene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue ‖ made thee a name, like the name of the great men that are in the earth.

9 (Also I will appoint a place for my people Israel, and will [b] plant it, that they may dwell in their place, and mouе no more: neither shall the † wicked people ‖ vexe them any more, as at the beginning,

10 And since the time that I commanded Iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will [i] build thee an house.

11 And when thy dayes shalbe fulfilled to goe with thy fathers, then will I raise vp thy seed after thee, which shall be of thy sonnes, and will stablish his kingdome.

12 Hee shall build me an house, and I will stablish his Throne for [k] euer.

13 I will bee his father, and hee shall be my sonne, and I will not take my mercie away from him, as I tooke it from him that was before [l] thee.

14 But I will establish him in mine house, and in my Kingdome for euer, and his Throne shalbe stablished for euer.

15 According to all these words, and according to all this vision. So Nathan spake to Dauid.

16 ¶ And Dauid the king [m] went in and ‖ sate before the Lord and said, Who am I, O Lord God, and what is mine house, that thou hast brought me [n] hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of [o] hie degree, O Lord God.

18 What can Dauid *desire* more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine [p] heart hast thou done all this great thing to declare all magnificence.

20 Lord, there [n] none like thee, neither *is there* any God besides thee, according to all that wee haue heard with our eares.

21 Moreouer what one nation in the earth *is* like thy people Israel, whose God went to redeeme them *to bee* his people, and to make thy selfe a Name, *and to doe* great and terrible things by casting out nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therfore now Lord, let the thing that thou hast spoken concerning thy seruant, and concerning his house, be confirmed for euer, and doe as thou hast said,

24 And let thy Name be stable and magnified for euer, that it may be said, The Lord of hostes, God of Israel, [n] is the God of [q] Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast [r] reueiled vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath † bene bold to pray before thee.

26 Therefore now Lord (*for* thou art [s] God, and hast spoken this goodnesse vnto thy seruant)

27 Now therfore it hath pleased thee to blesse the house of thy seruant, that it may bee before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

1 The battell of Dauid against the Philistims 2 And against Moab, 3 Zobah, 5 Syria, 12 And Edom.

AND after this, Dauid smote the Philistims, and subdued them, and tooke [a] Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Dauids seruants, and ‖ brought gifts.

3 ¶ And Dauid smote ‖ Hadarezer king of Zobah vnto Hamath, as hee went to stablish his border by the riuer ‖ Perath.

4 And Dauid took from him a thousand charets, and seuen thousand horsemen, and twentie thousand footmen, and * destroyed all the charets, but he reserued of them an hundreth charets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slew of the Aramites two and twenty thousand.

9 And Dauid put *a garison* in Aram of ‖ Damascus, & the Aramites became Dauids seruants, and brought gifts: and the Lord [b] preserued Dauid wheresoeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from [c] Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherwith Salomon made the brasen * Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou King of Hamath heard how Dauid had smitten all the host of Hadarezer king of Zobah:

10 Therefore he sent [d] Hadoram his sonne to King Dauid to salute him, and to reioyce with him, becau e hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) *who brought* all vessels of gold and siluer and brasse.

11 And King Dauid did dedicate them vnto the Lord, with the siluer and golde that hee brought from all the nations, from [e] Edom and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley [f] eighteene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preserued Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud Recorder,

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar *were* the Priestes, and ‖ Shausha the Scribe,

17 * And Benaiah the sonne of Iehoiada was ouer the [g] Cherethites and the Pelethites: and the sonnes of Dauid *were* chiefe about the King.

CHAP. XIX.

4 Hanun King of the children of Ammon doeth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid. 15 and is ouercome.

AFter this also * Nahash the King of the children of Ammon died, and his sonne reigned in his stead.

2 And

i Will ordeine thee great posterrie.

k That is, vnto the comming of Christ: for then the figures should cease.

l Which was Saul.

m He went into the tent where the Arke was, shewing what we ought to doe when wee receiue any benefits of the Lord.

n Meaning to this kingly estate.

o Thou hast promised a kingdome that shall continue for me and my posteritie, and that Christ shall proceed of me.

p Freely, and according to the purpose of thy will, without any deserving.

q That is, he shewed himselfe indeede to be their God, by deliuering them from dangers and preseruing them.

r Thou hast declared vnto me by Nathan the Prophet.

† *Heb. hath found.*

s And canst not breake promise.

*Or, gotten thee fame.

b Make them sure that they shall not remoue.

† *Heb. sonnes of iniquitie.*

‖ *Or, conjoine.*

‖ *Or, brought presents.*

‖ *Or, Hadarezer.*

‖ *Or, Euphrates.*

* 2.Sam.8.4.

‖ *Or, Damascus.*

b That is, in all things that he enterprised.

c Which 2.Sam. 8.8. are called Betah and Berothai.

* 1.*King* 7.23. *iere.* 52 20.

d Called also Ioram, 2 Sam.8.10.

e Because the Edomites and the Syrians ioyned their power together, it is said, 2.Sam.8 12. that the Aramites were spoiled.

f Which is vndestood that Ioab slew twelue thousand as is in the title of the threescore Psalme, and Abishai the rest.

‖ *Or, Seraiah.*

* 2.Sam.8.17.18.

g Reade 2.Sam 8.18.

* 2.*Sam.*10.1.

a Because Nahash receiued Dauid and his company, when Saul persecuted him, hee would now shew pleasure to his sonne for the same.

b Thus the malicious euer interpret the purpose of the godly in the worst sense.

c They shaued off the halfe of their beards, 2. Sam. 10.4

d To put them to shame and villeny, whereas the ambassadours ought to haue beene honoured: and because the Iewes vsed to weare side garments and beards, they thus disfigured them to make them odious to others.

|| Or, had made them seeme to bee abhorred of Dauid.

* 2.Sam 10.6, 8.

e Which were fiue in all.

f Which was a citie of the tribe of Reuben beyond Iorden.

g Hee declareth vnto thee the cause is euill, the courage cannot be valiant, and that in good cause men ought to be courageous, and commit the successe to God.

h That is, Euphrates.

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nahash, because his a father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon sayd to Hanun, Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to b search, to seeke, and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and c shaued them, and cut off their d garments by the halse vnto the buttocks, and sent them away.

5 And there went *certaine* and told Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ashamed) and the King said, Tary at Iericho, vntill your beards bee growen: then returne.

6 ¶ When the children of Ammon saw that they || stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer, to hire them charets and horsemen out * of Arom Naharaim, and out of Aram Maachah, and out of e Zobah.

7 And they hired them two and thirty thousand charets, and the King of Maachah and his people, which came and pitched before f Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battel in aray at the gate of the citie. And the kings that were come, were by themselues in the field.

10 When Ioab saw that the front of the battell was against him before and behinde, then he chose out of all the choice of Israel, and set himselfe in aray to meete the Aramites,

11 And the rest of the people hee deliuered vnto the hand of Abishai his brother, and they put themselues in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our g people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers, and caused the Aram tes to come forth that were beyond the h riuer; and Shophach the captaine of the host of Hadarezer *went* before them.

17 And when it was shewed Dauid, he gathered all Israel and went ouer Iorden, and came vnto them, and put himselfe in aray against them. And when Dauid had put himselfe in battel aray to meete the Aramites, they fought with him:

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites i seuen thousand charets and forty thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 5 The Philistims are twice ouercome with their giants.

AND * when the yeere was expired, in the time that kings goe out *a warre fare*, Ioab caried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged a Rabbah (but Dauid tarried at Ierusalem) and Ioab smote Rabbah, and destroyed it.

2 * Then Dauid tooke the crowne of their king from off his head, and found it the weight of a b talent of golde, with precious stones in it: and it was *set* on Dauids head, and he brought away the spoile of the city exceeding much.

3 And hee caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 ¶ * And after this also there arose warre at || Gezer with the Philistims: then Sibbechai the Hushathite slew || Sippa of the children of || Haraphah, and they were subdued.

5 And there was yet *another* battell with the Philistims: and Elhanan the sonne of Iair slewe c Lahmi the brother of Goliah the Gittite, whose speare staffe *was* like a weauers beame.

6 And yet again there was a battell at Gath, where was a man of a *great* stature, and his fingers *were* by d sixes, *euen* foure and twentie, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbred. 14 And there dieth seuentie thousand men of the pestilence.

AND a Satan stood vp against Israel, and prouoked Dauid to number Israel.

2 Therefore Dauid said to Ioab, and to the rulers of the people, Goe, *and* number Israel from b Beer-sheba euen to Dan, and bring it to me, that I may know the number o them.

3 And Ioab answered, The Lord increase his people an hundred times so many as they be. O my lord the King: are they not all my lords seruants? wherefore doeth my lord require this thing? why should he be a cause of c trespasse to Israel?

4 Neuertheless, the kings word preuailed against Ioab. And Ioab departed and went throw all Israel, and returned to Ierusalem.

5 And Ioab gaue the number *and* summe of the people vnto Dauid: and all Israel were d eleuen hundreth thousand men that drewe sword: and Iudah was e foure hundreth and seuentie

i For this place reade 2. Sam. 10.18.

a Which was the chiefe citie of the Ammonites.

* 2.Sam.12.29, 30.

b Which mounteth about the value of seuen thousand and seuenty crowines, which is about threescore pound weight.

* 2. Sam. 21.18.

|| Or, Gob. 2 Sam. 21.18.

|| Or. Saph.

|| Or Raphaim, or the giants.

c Reade. 2.Sam. 21.19.

d Meaning, that he had fixe a pice on hands and feete.

a He tempted Dauid, in setting before his eyes his excellencie and glory, his power and victories, reade 2. Sam. 24.1.

b That is, from South to North; c Is was a thing indifferent and vsfull to number the people, but because he did it of sinnabitious minde, as though his strength stood in his people, God punished him.

d Ioab partly for griefe, and partly through negligence, gathered

not the whole summe, as it is here declared. e In Samuel it is thousand more: which was either by ioyning to them some of which were mixed with Iudah, or as the Hebrewes write here, the tribes and princes are left out.

is mentioned thirtie of the Benjamites, the chiefe and princes.

thousand

thousand men that drew sword.

6 But the Leuites and Benjamin counted he not among them: for the kings word was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remoue the iniquity of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids ||Seer, saying,

10 Go and tell Dauid, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee,

12 Either three yeres famine, or three moneths to be destroyed before thine aduersaries, and the sword of thine enemies to || take *thee*, or else the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coasts of Israel: now therefore aduise thee, what word I shall bring againe to him that sent me.

13 And Dauid said vnto Gad, I am in a wonderful strait, let me now fall into the hand of the Lord: for his mercies *are* exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuenty thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And [f] as he was destroying, the Lord beheld, and [g] repented of the euill, and said to the Angel that destroyed, It is now enough, Let thine hand cease. Then the Angel of the Lord stood by the threshing floore of || Ornan the Iebusite.

16 And Dauid lift vp his eyes, and sawe the Angel of the Lord stand betweene the earth and the heauen, with the sword drawen in his hand *and* stretched out toward Ierusalem. Then Dauid and the Elders of Israel which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on [h] thy people for *their* destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which he had spoken in the name of the Lord.

20 And Ornan turned about, and saw the Angel, and his foure sonnes *that were* with him [i] hid themselues. and Ornan threshed wheate.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue mee the place of *thy* threshing floore, that I may build an [k] altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto Dauid, Take it to thee, and let my lord the King doe that which seemeth him good: loe, I giue thee bullocks for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And King Dauid sayd to Ornan, Not so: but I will buy it for sufficient [l] money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place in fixe hundreth shekels of gold by weight.

26 And Dauid built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and he [m] answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sword againe into his sheath.

28 At that time when Dauid saw that the Lord had heard him in the threshing floore of Ornan the Iebusite then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wildernesse, and the altar of burnt offering *were* at that season in the high place at Gibeon.

30 And Dauid could not goe before it to aske counsell at God for hee was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

a Dauid prepareth stones necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to doe. 9 Under the figure of Salomon Christ is promised.

AND Dauid said, This is the [a] house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the [b] strangers that were in the land of Israel, and he set masons to hew and polish stones to build the house of God.

3 Dauid also prepared [c] much yron for the nailes of the doores *and* of the gates, and for the joynings, and abundance of brasse passing weight,

4 And cedar trees without number: for the Zidonians, and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid said, Salomon my sonne is yong and tender, and wee must build an house for the Lord, magnificall, excellent, and of great fame and dignity throughout all countreyes, I will *therefore* now prepare for him. So Dauid prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And Dauid said to Salomon, * My sonne, I purposed with my selfe to build an house to the Name of the Lord my God.

8 But the word of the Lord came to me, saying, * [d] Thou hast shed much blood, & hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Behold, a sonne is borne to thee which shal be a man of rest, for I will giue him rest from all his enemies round about, therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 * He

[f] Reade 2. Sam. 24.16.

[g] When God draweth backe his plagues, hee seemeth to repent, Reade Gen 6.6.

[h] Or, *Araunah.*

[i] Or, Prophet.

[k] Thus he did by the commandement of God, as verse 18. for else it had been abominable, except he had either Gods word, or reuelation.

[l] That is, as much as it is worth: for having enough of his owne, and yet to buie taken of another mans goods to offer vnto the Lord, it had been theft and not acceptable to God m Reade 2. Sam. 24.24.

[m] God declared that he heard his request in that he sent downe fire from heauen: for els they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leuit. 6.13. and came downe from heauen, Leuit 9.24. 22 appeared by the punishment of Nadab and Abihu, Leuit. 10.1.

[a] That is, the place wherein he will be worshipped.

[b] Meaning, cunning men of other nations which dwelt among the Iewes.

[c] To wit, which weighed fiftie shekels of gold, 2. Chron. 3.9.

* 2. Sam. 7.13.

* Chap 28.3.

[d] This declareth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement, & against his enemies.

*2.Sam 7.13. 1.Kings 5.5.

10 *He shall build an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Now *therefore* my sonne, the Lord shall bee with thee, and thou shalt [e] prosper, and thou shalt build an house to the Lord thy God, as hee hath spoken of thee.

12 Onely the Lord giue thee [f] wisedome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither bee afraid.

14 For beholde, according to my [g] pouertie haue I prepared for the house of the Lord an hundred thousand talents of golde, and a thousand thou and talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreouer, thou hast workemen with thee enow, ‖ hewers of stone, and workemen for timber, and all men expert in euery worke.

16 Of gold, of siluer, *and* of brasse, and of yron there is no number [h] Vp *therefore*, and be doing, and the Lord will be with thee.

17 Dauid also commaunded all the princes of Israel to helpe Salomon his sonne, *saying*,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the [i] inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set [k] your hearts and your soules to seeke the Lord your God, and arise, and builde the Sanctuary of the Lord God to bring the Arke of the Couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

e He sheweth that there can be no prosperitie, but when the Lord is with vs.
f These are onely the meanes whereby kings gouerne their subiects aright, and whereby the Realmes doe prosper and flourish.
g For Dauid was poore in respect of Salomon.
‖ Or, *masons and carpenters.*
h That is, goe about it quickly.
i The nations round about.
k For els he knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set forth his glory.

CHAP. XXIII.

1 Dauid being olde, ordaineth Salomon King. 3 Hee causeth the Leuites to be numbred, 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie Priest. 14 The sonnes of Moses.

SO when Dauid was old and full of dayes, * he made Salomon his sonne king ouer Israel.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand *were set* to ‖ adnaunce the worke of the house of the Lord, and sixe thousand *were* ouer-seers and Iudges.

5 And foure thousand *were* porters, and foure thousand praised the Lord with instruments which † he made to praise *the Lord.*

6 *So Dauid diuided offices vnto them, *to wit*, to the sonnes of Leui, to * Gershon, Kohath, and Merari.

7 Of the Gershonites *were* ‖ Laadan & Shimei.

8 The sonnes of Laadan, the chiefe *was* Iehiel, and Ietham, and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Haziel, and Haram, three: These were the chiefe fathers of Laadan,

*1.Kings 1.30.
‖ Or, *to haue care ouer.*
† Ebr. *I made, meaning Dauid.*
* Chap. 6.1.
* Exod. 6.17.
‖ Or, *Libni*, Chap. 6.17.

10 Also the sonnes of Shimei *were* Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and ‖ Zizah the second, but Ieush & Beriah had not many sonnes: therefore they were in the families of *their* father, counted but as one.

12 ¶ The sonnes of Kohath *were* Amram, Izhar, Hebron, and Vzziel, foure.

13 *The sonnes of Amram, Aaron and Moses: and Aaron was separated to [a] sanctifie the most holy place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moses also the man of God *and* his children were named with the [b] tribe of Leui.

15 The sonnes of Moses *were* Gershom, and Eliezer.

16 Of the sonnes of * Gershom *was* Shebuel the chiefe.

17 And the sonnes of Eliezer *was* Rehabiah the [c] chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar *was* Shelomith the chiefe.

19 The sonnes of Hebron *were* Ieriah the first, Amariah the second, Iahaziel the third, and Iekamiam the fourth.

20 The sonnes of Vzziel *were* Michah the first, and Isshiah the second.

21 ¶ The sonnes of Merari *were* Mahli, and Mushi. The sonnes of Mahli, Eleazar, and Kish.

22 And Eleazar died and had no sonnes, but daughters, and their [d] brethren the sonnes of Kish tooke them.

23 The sonnes of Mushi *were* Mahli, and Eder, and Ierimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, *euen* the chiefe fathers according to their offices, according to the number of names, *and* their summe that did the worke for the seruice of the house of the Lord from the age of [e] twentie yeeres and aboue.

25 For Dauid said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last wordes of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office *was* vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the [f] purifying of all holy things, and in the worke of the seruice of the house of God,

29 Both for the shewbread, and for the fine floure, for the meat offering, and for the vnleauened cakes, and for the fryed things, and for that which was rosted, and for all measures and cise,

30 And for to stand euery morning, to giue thanks & to praise the Lord, and likewise at euen,

31 And to offer all burnt offerings vnto the Lord in the Sabbaths, in the moneths, and at the appointed times, according to the number, *and* according to their custome, continually before the Lord.

32 And that they should keep the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes of

Or, *Zina.*
* Exod 2.2. and 6.20.
Ebr 5.4,5.
a That is to serue in the mostholy place, and to consecrate the holy things.
b They were but of the order of the Leuites, and not of the Priests as Aarons sonnes.
* Exod 2 22. and 18 3.
c The Scripture vseth to call chiefe or first borne, although he bee alone, and there be none borne after, Matt. 1.25.
d Meaning, their cousins.
e Dauid did chuse the Leuites twise, first at the age of thirtie, as verse 3. and againe afterward at 20 as the necessitie of the office did require: at the beginning they had no charge in the Temple before they were fiue and twenty yeere old and had none after fifte, Num. 4.3.
f In washing and cleansing all the holy vessels.

of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices to the sonnes of Aaron.

THese are also the * diuisions of the sonnes of Aaron: The sonnes of Aaron *were* Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died [a] before their father, and had no children: therfore Eleazar and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadok, of the || sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar, according to their offices in their ministration.

4 And they were found moe of the sonnes of Eleazar by the † number of men, then of the sonnes of Ithamar, and they diuided them, *to wit*, among the sonnes of Eleazar, sixeteene heads, according to the houshold of their fathers, and among the sonnes of Ithamar, according to the houshold of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary, and the rulers *of the house* of God *were* of the sons of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the Scribe of the Leuites, wrote them before the king and the princes, & Zadok the Priest, and Ahimelech the sonne of Abiathar, and *before* the chiefe fathers of the Priests and of the Leuites, one family being reserued for Eleazar, and another reserued for Ithamar.

7 And the first [b] lot fell to Iehoiarib, and the second to Iedaiah,

8 Then third to Harim, the fourth to Seorim,

9 The fift to Malchiiah, the sixt to Miiamin,

10 The seuenth to Hakkoz, the eight to [c] Abiiah,

11 The ninth to Iesh ua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelfth to Iakim,

13 The thirteenth to Huppa, the foureteenth to Iesh ebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezir, the eighteenth to Happizzer,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentieth to Iachin, the two and twentie to Gamul,

18 The three and twentie to Deliah, the foure and twentie to Maaziah.

19 The se were the orders according to their offices, when they entred into the house of the Lord according to their custom vnder the [d] hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, *was* Shubael: of the sonnes of Shubael, Iedeiah.

21 Of Rehabiah, *euen* of the sonnes of Rehabiah, the first Isshiah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And *his* sonnes, Ieriah *the first*, Amariah the second, Iahaziel the third, and Iekameam the fourth,

24 The sonne of Vzziel *was* Michah, the sonne of Michah *was* Shamir.

25 The brother of Michah *was* Isshiiah, the sonne of Isshiiah, Zechariah.

26 The sonnes of Merari *were* Mahli and Mushi, the sonne of Iaaziah, *was* Beno,

27 The sonnes of Merari, of Iahaziah *were* Bano, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish *was* Ierahmeel,

30 And the sonnes of [e] Mushi, *were* Mahli, and Eder, and Ierimoth: these were sonnes of the Leuites after the houshold of their fathers.

31 And these also cast [f] lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Leuites, *euen* the chiefe of the families against their yonger brethren.

CHAP. XXV.

The singers are appointed, with their places and lots.

SO Dauid and the captaines of the army [a] separated for the ministery the sonnes of Asaph, and Heman, and Iedutbun, who should *sing* prophesies with harpes, with violes, and with cymbales, and their number was *euen* of the men for the office of their ministery, *to wit*,

2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asharelah the sonnes of Asaph *were* vnder the hand of Asaph, *which sang* prophecies by the † commission of the king.

3 Of Iedutbun, the sonnes of Iedutbun, Gedaliah, and Zeri, and Ieshaiah, Hashabiah, and Mattithiah, [b] six, vnder the hands of their father: Iedutbun *sang* prophesies with an harpe, for to giue thanks, and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eleathah, Giddalti, and Romamtiezer, Ioshbekashah, Mallothi, Hothir, *and* Mahazioth.

5 All these were the sonnes of Heman, the Kings || Seer, in the wordes of God to lift vp the || horne: and God gaue to Heman fourteene sons and three daughters.

6 All these were vnder the || hand of their father, singing in the house of the Lord with cymbals, viols and harps, for the seruice of the house of God, and Asaph, and Iedutbun, and Heman *were* at the kings commandement.

7 So was their number with their brethren, that were instructed in the songs of the Lord, *euen* of all that were cunning, two hundred fourscore and eight.

8 And they cast lots, [d] charge against *charge*, as well [e] small as great, the cunning man as the scholler.

9 And the first lot fell to [f] Ioseph, *which was* of Asaph, the second to Gedaliah, who with his brethren and his sonnes were twelue.

10 The third, to Zaccur, *he*, his sonnes and his brethren *were* twelue.

11 The fourth, to || Izri, *he*, his sonnes and his brethren twelue.

11 The fift, to Nethaniah, *he*, his sonnes and his brethren twelue.

12 The sixt, to Bukkiah, *he*, his sonnes and his brethren twelue.

14 The seuenth, to Iesharelah, *he*, his sonnes and his brethren twelue.

15 The eighth to Ieshaiah, *he*, his sonnes and his brethren twelue.

16 And

* *Leuit. 10. 1, 6. numb. 3. 4. and 26. 60.*

a Whiles their father yet liued.

|| *Or, cousins.*

† *Ebr. heads.*

b This lot was ordeined to take away all occasion of enuy or grudging of one against another.

c Zachary the father of Iohn Baptist was of this course or lot of Abia, Luke 1. 5.

d By the dignitie that God gaue to Aaron.

e Which was the second sonne of Merari.

f That is, euery one had that dignity, which fell vnto him by lot.

a The singers were diuided into 24. courses, so that euery course or order conteined twelue, and in all there were 288. as verse 7.

† *Ebr. hands.*

b Whereas one is not here numbred.

c Meaning, Psalmes and songes to praise God.

|| *Or, Prophet.*

|| *Or, power, meaning of the king.*

|| *Or, gouernment.*

† *Ebr. hand.*

d Who should be in euery company and course.

e Without respect to age or cunning.

f So that he serued in the first turne, and the rest euery one as his turne followed orderly.

|| *Or, the Zeriites.*

16 The ninth, to Mattaniah, *he*, his sonnes and his brethren twelue.
17 The tenth to Shimei, *he*, his sonnes and his brethren twelue.
18 The eleuenth, to Azareel, *he*, his sonnes and his brethren twelue.
19 The twelft, to Asbabiah, *he*, his sonnes and his brethren twelue.
20 The thirteenth, to Shubael, *he*, his sonnes and his brethren twelue.
21 The fourteenth, to Mattithiah, *he*, his sonnes and his brethren twelue.
22 The fifteenth to Ierimoth, *he*, his sonnes and his brethren twelue.
23 The sixteenth, to Hananiah, *he*, his sonnes and his brethren twelue.
24 The seuenteenth, to Iosbekashah, *he*, his sonnes and his brethren twelue.
25 The eighteenth to Hanani, *he*, his sonnes and his brethren twelue.
26 The ninteenth to Mallothi, *he*, his sonnes and his brethren twelue.
27 The twentieth, to Eliathah, *he*, his sonnes and his brethren twelue.
28 The one and twentieth, to Hothir, *he*, his sonnes and his brethren twelue.
29 The two and twentieth, to Giddalti, *he*, his sonnes and his brethren twelue.
30 The three and twentieth, to Mahazioth, *he*, his sonnes and his brethren twelue.
31 The foure and twentieth, to Romamti-ezer, *he*, his sonnes and his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple were ordained, every man to the gate, which he should keepe. 20 And ouer the treasure.

Concerning the || diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of [a] Asaph.
2 And the sonnes of Meshelemiah, Zechariah the eldest, Iediael the second, Zebadiah the third Iathniel the fourth,
3 Elam the fift, Iehohanan the sixt, *and* Elieho-enai the seuenth.
4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nethaneel the fift,
5 Ammiel the sixt, Issachar the seuenth, Peulthai the eight: for God had [b] blessed him.
6 And to Shemaiah his sonne, were sonnes borne that [c] ruled in the house of their father, for they were men of might.
7 The sonnes of Shemaiah *were* Othni, and Rephael, and Obed, Elzabad, *and* his brethren, strong men: Elihu also, and Semachiah.
8 All these were of the || sonnes of Obed Edom, they and their sonnes and their brethren mightie and [d] strong to serue, *eu n* threescore and two of Obed Edom.
9 And of Meshelemiah sonnes and brethren, eighteene mighty men,
10 And of Hosah of the sonnes of Merari, the sonnes *were* Shuri the chiefe, and (though hee was not the eldest, yet his father made him the chiefe.)
11 Helkiah the second, Tebaliah the third, *and* Zechariah the fourth: all the || sonnes and the brethren of Hosah *were* thirteene.
12 Of these *were* the || diuisions of the porters, of the chiefe men, *hauing* the charge [e] against their brethren, to serue in the house of the Lord.
13 And they cast lottes both small and great, for the house of their fathers, for euery gate.
14 And the lot on the Eastside fell to || Shelemiah: then they cast lots for Zechariah his sonne [f] a wise counseller, and his lot came out Northward:
15 To Obed Edom Southward, and to his sonnes the house of [g] Asuppim:
16 To Shuppim and to Hosah Westward with the gate [h] of Shallecheth by the paued street that goeth vpward, ward ouer against ward.
17 Eastward *were* sixe Leuites, *and* Northward foure a day, *and* Southward foure a day, and toward Asuppim [i] two *and* two.
18 In [k] Parbar toward the West *were* foure by the paued street, and two in Parbar.
19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.
20 ¶ And of the Leuites, Ahiiah *was* ouer the treasures of the house of God, and ouer the treasures of the dedicate things.
21 Of the sonnes of Laadan the sonnes of the Gershunnites *descending* of Laadan, the chiefe fathers of Laadan *were* Gershunni *and* Iehieli.
22 The sonnes of Iehieli *were* Zethan and Ioel his brother, *appointed* ouer the treasures of the house of the Lord.
23 Of the [l] Amramites, of the Izharites, of the Hebronites *and* of the Oziielites.
24 And Shebuel the sonne of Gershom, the sonne of Moses, a ruler ouer the treasures.
25 And of his || brethren *which came* of Eliezer, was Rehabiah his sonne, and Iesaiah his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.
26 Which Shelomith and his brethren *were* ouer al the treasures of the dedicate things, which Dauid the King, and the chiefe fathers, the captaines ouer thousands, and hundreths, & the captaines of the armie had [m] dedicated.
27 (*For* of the battels and of the spoiles they did dedicate to maintaine the house of the Lord.)
28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, *and* whosoeuer had dedicate *any thing*, *it was* vnder the hand of Shelomith, and his brethren.
29 Of the Izharites *was* Chenaniah and his sonnes, for the businesse [n] without ouer Israel, for officers and for Iudges.
30 Of the Hebronites, Asbabiah and his brethren, men of actiuitie, a thousand and seuen hundreth were officers for Israel: beyond Iorden Westward in all the businesse of the Lord, and for the seruice of the [o] king.
31 Among the Hebronites *was* Iediiah the chiefest, euen the Hebronites by his generations according to the families. And in the fourtieth yere of the reigne of Dauid they were sought for: and there were found among them men of actiuitie at Iazer in Gilead.
32 And his [p] brethren men of actiuitie, two thousand and seuen hundreth chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter *pertaining* to [q] God, and for the kings businesse.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

The children of Israel al [a] after their number, *euen* the chiefe fathers and captaines of thousands and of hundreths, and their officers that

|| Or, *cour'ses, and turnes.*

a This Asaph was not the notable musitian, but another of that name called also Ebiasaph, Chap 6.23,37 & 9.19. and also Iasaph.

b Ingiuing him many children.

c Or, like their fathers house, meaning worthy men, and valiant.

|| Or, *nephews.*

d And meete to serue in the office of the portership.

|| Or, *cousins.*

|| Or, *courses.*

e According to their turnes as well the one as the other.

|| Or, *Meshelemiah.*

f One expert and meete to keepe that gate.

g This was an house, where they vsed to resort to, consult of things concerning the Temple, as a Conuocation house.

h Whereat they vsed to cast out the filth of the citie.

i Meaning, two one day, and two another.

k Which was an house wherein they kept the instruments of the Temple.

l These also had charge ouer the treasures.

|| Or, *cousins.*

m According as the Lord commanded, Num. 31.28.

n Meaning, of things that were out of the citie.

o That is, for the kings house.

p To wit, the cousins of Iediiah.

q Both in spiritual and temporall things.

† Ebr. diuisions, or bandes.

a Which executed their charge and office, which is meant by comming in, and going out.

serued the king by diuers † courses, a which came in and went out, moneth by moneth throughout all the moneths of the yeere: in euery course were foure and twentie thousand.

2 Ouer the first course for the first moneth was Iashobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.

3 Of the sonnes of Perez was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai, an Ahohite, and this was his course, and Mikloth was b a captaine, and in his course were foure and twentie thousand.

b That is, Dodais Lieuetenant.

5 The captaine of the third host for the third moneth was Benaiah the sonne of Iehoiada the chiefe Priest: and in his course were foure and twentie thousand.

6 This Benaiah was mighty among * thirtie and aboue the thirtie, and in his course was Amizabad his sonne.

* 2.Sam.23.20, 21, 23.

7 The fourth for the fourth moneth was Asahel the brother of Ioab, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was prince Shamhuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkesh the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twentie thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of ‖ Iemini: and in his course foure and twentie thousand.

‖ Or, Beniamin.

13 The tenth for the tenth moneth was Maharai, the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelft for the twelft moneth was Heldai the Netophathite, of Othniel: & in his course foure and twentie thousand.

c Meaning, besides the twelue captaines.

16 ¶ Moreouer c the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hashabiah the sonne of Remuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ismaiah the sonne of Obadiah: ouer Naphtali, Ierimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azazziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

d Which is beyond Iorden in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.

21 Ouer the d other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham: These are the princes of the tribes of Israel.

23 ¶ But Dauid tooke not the number of them from twentie yeere olde and vnder, because the Lord had said that hee would increase Israel like vnto the starres of the heauens.

24 And * Ioab the sonne of Zeruiah began to number: but he finished it not, e because there came wrath for it against Israel, neither was the number put into the f Chronicles of king Dauid.

* Chap.21.5.

e And the commandement of the King was abominable to Ioab, Chap.21.6.

f The Ebrewes make both these bookes of Chronicles but one, and at this verse make the middes of the booke, as touching the number of verses.

25 And ouer the Kings treasures was Azmaueth the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages and in the towres was Iehonathan the sonne of Vzziah:

26 And ouer the workemen in the field that tilled the ground, was Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmite:

28 And ouer the oliue trees and mulberie trees that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the oyle was Ioash:

29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: and ouer the oxen in the valleys was Shaphat the sonne of Adai:

30 And ouer the camels was Obil the Ismaelite: and ouer the asses was Iehdeiah the Meronothite:

31 And ouer the sheepe was Iaziz the Hagerite: all these were the rulers of the substance that was king Dauids.

32 And Iehonathan Dauids vncle a man of counsel & of vnderstanding (for he was g a scribe) and Iehiel the sonne of Hachmoni were with the Kings h sonnes.

g That is, a man learned in the word of God.

h To be their schoolemasters and teachers

33 And Ahitophel was the Kings counseller, and Hushai the Archite the Kings friend.

34 And i after Ahitophel was Iehoiada the sonne of Benaiah and Abiathar: and captaine of the Kings armie was Ioab.

i After that Ahitophel had hanged himselfe, 2.Sam. 17.23. Iehoiada was made counseller.

CHAP. XXVIII.

1 Because Dauid was forbidden to build the Temple, hee willeth Salomon and the people to performe it, 9 Exhorting him to feare the Lord.

NOw Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the King, and the captaines of thousands, & the captains of hundreths, and the rulers of all the substance and possession of the king, and of his sonnes, with the ‖ eunuches, and the mightie, and all the men of power, vnto Ierusalem.

‖ Or, chiefe seruants. Gen.37.36.

2 And King Dauid stood vp vpon his feete, and said, Heare yee me, my brethren and my people: I purposed to haue built an house of rest for the Arke of the couenant of the Lord, and for a * footstoole of our God, and haue made ready for the building,

a Where the Arke should remaine and remoue no more to and fro.

* Psal.99.5.

* 2.Sam.7.5,13. chap.22.8.

3 But God said vnto me, * Thou shalt not build an house for my Name, because thou hast beene a man of warre, and hast shed blood.

4 Yet a the Lord God of Israel chose me before all the house of my father, to bee king ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of b Iudah is the house of my father, and among the sonnes of my father hee delited in me to make me King ouer all Israel.)

b According to the prophesie of Iaakob, Gen. 49.8.

5 * So of all my sonnes (for the Lord hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

* Wisd.9.7.

6 And he said vnto mee, Salomon thy sonne, he

hee shall build mine house and my courts: for I
haue chosen him to be my sonne, and I will be his
father.
7 I will stablish therefore his kingdome for
euer, if he endeuour himselfe to doe my commandements, and my iudgements, as c this day.
8 Now therefore in the sight of all Israel the
congregation of the Lord, and in the audience
of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possesse this d good land, and leaue it for an inheritance for your children after you e for euer.
9 And thou Salomon my sonne, know thou
the God of thy father, and serue him with a perfit heart, and with a willing mind: *For the Lord
searcheth all hearts, and vnderstandeth all the
imaginations of thoughts: if thou seeke him, he
will be found of thee, but if thou forsake him, he
will cast thee off for euer.
10 Take heed now, for the Lord hath chosen
thee to build f the house of the Sanctuary: bee
strong *therefore* and g doe it.
11 ¶ Then Dauid gaue to Salomon his sonne
the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries
thereof, and of the chambers thereof that are
within, and of the house of the mercie seate,
12 And the paterne of all that † he had in his
minde for the courts of the house of the Lord,
and for all the chambers round about, for the
treasures of the house of God, and for the treasures of the dedicate things.
13 And for the courses of the Priests, and of
the Leuites, and for all the worke for the seruice
of the house of the Lord, and for all the vessels of
the ministery of the house of the Lord.
14 *He gaue* of gold by weight, for *the vessels*
of gold, for all the vessels of all maner of seruice,
and all the vessels of siluer by waight, for all maner vessels of all maner of seruice.
15 The waight also of Gold for the h candlesticks, and gold for their lamps, with the weight
for euery candlestick, and for the lamps thereof, and for the candlestickes of siluer by the
weight of the candlesticke, and the lamps thereof according to the vse of euery candlestick.
16 And the weight of the gold for the tables
of shewbread, for euery table, and siluer for the
tables of siluer.
17 And pure gold for the flesthookes, and the
bowles, and ‖ plates, and for basins, gold in weight
for euery basin, and for siluer basins, by weight
for euery basin,
18 And for the altar of incense, pure gold by
weight, and gold for the paterne of i the charet
of the Cherubs that pred themselues, and couered the Arke of the couenant of the Lord:
19 All, *said he*, by writing *sent* to me k by the
hand of the Lord, *which* made me vnderstand all
the workmanship of the paterne.
20 And Dauid said to Salomon his sonne, Be
strong and of a valiant courage, and doe it:
feare not, nor be afraid: for the Lord God, *even* my God *is* with thee: hee will not leaue
thee, nor forsake thee, till thou hast finished
all the worke for the seruice of the house of the
Lord.
21 Behold also, the companies of the Priests
and the Leuites for all the seruice of the house of
God, euen *they shall be* with thee for the whole
work, l which euery free heart that is skilful in any
maner of seruice. The princes also and all the people *will bee* † wholly at thy commandement.

c If he continue to keepe my law and depart not therefrom as he doth hitherto.
d To wit, of Canaan.
e He declareth that nothing can separate them from the commoditie of this land both for themselues and their posteritie, but their sinnes and iniquity
* 1. Sam. 16. 7. psa. 7. 9. Ier. 11. 20. and 17. 10. and 20. 12.
f Meaning, for his Arke.
g Put it in execucion.
† *Or, that were in his minde with him.*
h That is, the ten candlesticks, 1. King. 7. 49.
‖ *Or, couerings.*
i Meaning, of the mercie seat which couered the Arke, which was called the charet because the Lord declared himselfe there.
k For all this was left in writing in the booke of the Law, Exod. 25. 40 which booke the king was bound to put in execucion, Deut. 17. 19.
l That is, euery one wi l be ready to help thee with those gifts that God hath giuen him.

CHAP. XXIX.

2 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord 20 He exhorteth the people to doe the same. 22 Salomon is created King. 28 Dauid dieth, and Salomon his sonne reigneth in his stead.

MOreouer, Dauid the king said vnto all the
Congregation, God hath chosen Salomon
mine onely son, yong and tender, and the worke
is great: for this house *is* not for man, but for the
a Lord God.
2 Now I haue prepared with all my power
for the house of my God, golde for *vessels* of
golde, and siluer for *them* of siluer, and brasse for
things of brasse, yron for *things* of yron, and
wood for *things* of wood, and onyx stones, and
stones to be set, and carbuncle stones, and of diuers colours, and all precious stones, and marble
stones in abundance.
3 Moreouer, because I haue b delight in the
house of my God, I haue of mine owne gold and
siluer, which I haue giuen to the house of my
God, beside all that I haue prepared for the
house of the Sanctuarie,
4 Euen c three thousand talents of gold of
the gold of Ophir, and seuen thousand talents of
fined siluer to ouerlay the walles of the houses,
5 The gold for the *things* of golde, and the
siluer for *things* of siluer, and for all the worke by
the hands of artificers: and who is d willing ‖ to
fill his hand to day vnto the Lord?
6 So the princes of the families, and the
princes of the tribes of Israel, and the captaines
of thousands and of hundreds, with the rulers of
the kings worke, offered willingly,
7 And they gaue for the seruice of the house
of God, fiue thousand talents of gold, and tenne
thousand pieces, and ten thousand talents of siluer, and eighteene thousand talents of brasse, and
one hundred thousand talents of yron.
8 And they with whome *precious* stones were
e found, gaue them to the treasure of the house of
the Lord, by the hand of Iehiel the Gershunnite,
9 And the people reioyced when they offered
willingly: for they offered willingly vnto the
Lord, with a f perfit heart. And Dauid the king
also * reioyced with great ioy.
10 Therefore Dauid blessed the Lord before
all the congregation, and Dauid said, Blessed *art*
thou, O Lord God of g Israel our father, for euer
and euer.
11 Thine, O Lord, *is* greatnesse and power, and
glory and victory, and praise: for all that is in
heauen & in earth *is thine*: thine is the kingdome,
O Lord, and thou excellest as head ouer all.
12 Both riches and honour *come* of thee, and
thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make
great, and to giue strength vnto all.
13 Now therefore, our God, we thanke thee,
and praise thy glorious Name.
14 But who am I, and what is my people, that
wee should be able to offer willingly, after this
sort? for all things h come of thee: and of thine
owne hand we haue giuen thee.
15 For wee are i strangers before thee, and
sojourners like all our fathers: our dayes *are* like
the shadow vpon the earth, and there is none
† abiding.
16 O Lord our God, all this abundance that
we

Ebr. at all thy words.
a And therefore tough to bee excellent in all points.
b His great zeale toward the furtherance of the Temple made him to spare no expences, but to bestow his owne peculiar treasure.
c He sheweth what he had of his owne store for the Lords house.
d He was not onely liberall himselfe, but prouoked others to set foorth the worke
‖ *Or, to offer.*
e Meaning, there that had any.
f That is, with a good courage and without hypocrisie.
* *Psal.* 122. 1.
g Which did desire cale thy selfe to our father Iaakob.
h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts bee corporall or spirituall, we receiue them all of God, and therefore must giue him the glory.
i And therefore haue this land but lent to vs for a time.
† *Ebr. waiting for them to returne.*

we haue prepared to build thee an house for thine holy Name, is of thine hand, and all *is* thine.

17 I know also, my God, that thou * triest the heart, and hast pleasure in righteousnesse: I haue offered willingly in the vprightnes of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak, and Israel our fathers, keepe this for euer in the [k] purpose, *and* the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfect heart to keepe thy commandements, thy testimonies, and thy statutes, and to doe all things, and to build the house which I haue prepared.

20 ¶ And Dauid sayd to all the congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the [l] king.

21 And they offered sacrifices vnto the Lord, and on the morrow after that day, they offered burnt offerings vnto the Lord, *euen* a thousand yong bullockes, a thousand rams, *and* a thousand sheepe, with their [m] drinke offerings, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made Salomon the son of Dauid king the second time, and anointed him prince before the Lord, and Zadok for the high Priest.

23 So Salomon sate on the [n] throne of the Lord, as king in stead of Dauid his father, and prospered, and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of king Dauid † submitted themselues vnder king Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.

26 ¶ * Thus Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that hee reigned ouer Israel *was* fortie yeere: euen yeere reigned hee in Hebron, and three and thirty yeere reigned he in Ierusalem:

28 And hee died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the acts of Dauid the king, first and last, behold, they are written in the booke of Samuel the Seer, and in the booke of [o] Nathan the Prophet, and in the booke of Gad the Seer.

30 With all his reigne and his power, and [p] times that went ouer him, and ouer Israel, and ouer all the kingdomes of the earth.

* 1 Sam. 16. 7. chap 28. 9.

k Continue them in this good mind, that they may serue thee willingly.

l That is, did reuerence to the king.

m Meaning, all kinde of liquor, which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the kings of Iudah were figures of Christ, who was the true anointed, and to whom God gaue the chiefe gouernement of all things.

† Ebr. gaue the hand.

* 1. King. 2. 11.

o The bookes of Nathan and Gad, are thought to haue beene lost in the captiuitie.

p Meaning, the troubles and griefes.

THE SECOND BOOKE OF the Chronicles.

THE ARGVMENT.

THis second booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this story are certaine things declared and set foorth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered: First, that the godly kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him, and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set foorth his religion throughout all their dominions, and contrariwise, the wicked hate his ministers, deposed them, and for the true religion and word of God, set vp idolatry, and serued God according to the fantasie of men. Thus haue wee hitherto the chiefe acts from the beginning of the world to the building again of Ierusalem, which was the two and thirtieth yeere of Darius, and conteine in the whole, three thousand fiue hundred threescore and eighteene yeeres and sixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisedome: 11 Which hee giueth him, and more. 14 The number of his chariots and horsemen, 15 and of his riches.

THen Salomon the sonne of Dauid was ‖ confirmed in his kingdome: and the Lord his God *was* with him, and magnified him highly.

2 And Salomon [a] spake vnto all Israel, to the captaines of thousands, and of hundreds, and to the iudges and to all the gouernors in all Israel, *euen* the chiefe fathers.

3 So Salomon, and all the Congregation with him went to the high place that was at [b] Gibeon: for there was the Tabernacle [c] of the Congregation of God, which Moses the seruant of the Lord had made in the wildernesse.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreouer, the [d] brasen altar * that Bezaleel the sonne of Vri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offred there before the Lord vpon the brasen altar that was in the Tabernacle of the Congregation, * euen a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon, and sayd vnto him, Aske what I shall

‖ Or, stablished, and strong, read 1 King. 2. 46.

a That is, he proclaimed a solemne sacrifice, and commanded that all should be at the same.

b Reade 1. King. 3. 4.

c So called, because that God thereby shewed certaine signes to the congregation of his presence.

d Which was for the burnt offrings, Exod. 27. 1.

* Exod. 38. 1, 2.

* 1 King. 3. 4.

shall giue thee

8 And Salomon said vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made me e gine in his stead.

9 Now *therefore*, O Lord God, let thy promise vnto Dauid my father be f tiue: for thou hast made mee King ouer a great people, like to the dust of the earth.

10 Giue mee now wisedome and knowledge, that I may g goe out and go in before this people: for who can iudge this thy great people?

11 And God said to Salomon, Becau'e this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the g liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisdome and knowledge that thou mightest iudge my people, ouer whom I haue made thee king,

12 Wisedome and knowledge is granted vnto thee, and I wil giue thee riches, and treasures, and honour, so that there hath not beene the like among the Kings which were before thee, neither after thee shal there be the like.

13 Then Salomon came from the high place, that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 * And Salomon gathered the charets and horsemen: and hee had a thousand and foure hundred charets, and twelue thousand horsemen, whom he placed in the h charet cities, and with the king at Ierusalem.

15 And the king gaue siluer and gold at Ierusalem as i stones, and gaue cedar trees as the wild fig trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt, and *fine linnen: k the kings merchants receiued the fine linnen at a price.

17 They came vp also and brought out of Egypt *some* charet, *worth* fixe hundred *shekels* of siluer, that is, an horse for an hundred and fiftie: and thus they brought *horses* to all the kings of the Hittites, and to the kings of Aram by their † meanes.

CHAP. II.

1 The number of Salomons workemen to build the Temple. 3 Salomon sendeth to Huram the king of Tyrus for wood and workemen.

THen Salomon determined to build an house for the Name of the Lord, and an ‖ hou e for his kingdome.

2 And Salomon tolde out seuentie thousand that bare burdens, and foure'core thousand men to hewe *stones* in the mountaine, and three thousand and a fixe hundred to ouer ee them.

3 And Salomon sent to ‖ Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and *didst send him cedar trees to build him an house to dwell in, *so doe to me.*

4 Behold, I build an hou'e vnto the Name of the Lord my God, to a nctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning and euening, on the Sabbath dayes, and in the new moones, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, *is* great: for great *is* our God aboue all gods.

6 Who is he then that can be able to build him an house, when the heauen and the heauen of heauens cannot containe him? who am I then that I should build him an house? but I *doe it* to burne b incense before him.

7 Send me now therefore a cunning man that can worke in gold, in siluer, and in brasse, and in yron, and in purple, and ‖ crimosin, and blue silke, and that can graue in grauen work with the cunning men that are with me in Iudah, and in Ierusalem, whom Dauid my father hath prepared.

8 Send mee also cedar trees, firre trees, and c ‖ Algum.mim trees from Lebanon: for I know that thy seruants can skill to hewe timber in Lebanon: and behold, my seruants *shall be* with thine,

9 That they may prepare me timber in abundance: for the house which I doe build, *is* great and wonderfull.

10 And behold, I will giue to thy seruants the cutters and the hewers of timber twentie thousand † measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twenty d thousand baths of oyle.

11 Then Huram King of Tyrus answered in writing which hee sent to Salomon, Because the Lord hath loued his people, hee hath made thee king ouer them.

12 Huram and moreouer, Blessed *bee* the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the King a e wise sonne, that hath discretion, prudence, and vnderstanding to build an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, *and* of vnderstanding of my father Hurams,

14 The sonne of a woman of the f daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in golde, in siluer, in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimosin, and can graue in all grauen workes, and broyder in all broydered worke that shalbe giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheate and the barley, the oile and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we wil cut wood in Lebanon as much as thou shalt neede, and wil bring it to thee in ‖ rafts by the sea to ‖ Iapho, so thou mayest cary them to Ierusalem.

17 ¶ And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundred and three and fifte e thou and and fixe hundred.

18 And he set seuenty thousand of them to the burden, and foure'core thousand to hew *stones* in the mountaine, and three thousand and fixe hundred ouerseers to cau'e the people to worke.

CHAP. III.

1 The Temple of the Lord and the porch are builded, with other things thereto belonging.

CO * Salomon began to build the house of the Lord in Ierusalem, in mount a Moriah which had beene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of * Ornan the Iebusite.

2 And hee beganne to builde in the second

V 3 moneth

e Performe thy promise made to my father concerning me

f That I may gouerne this people, reade 1 Chro 27. 1 and 1. Kings 3. 7.

g That is, to bee reuenged on thine enemies.

*1. Kings 10. 26.

h Which were cities appointed to keepe & maintaine the charets.

i Hee caused so great plenty, that it was no more esteemed then stones.

*Isa. 19. 9. Ezek. 27. 7.

k Reade 1. Kings 10. 28.

†Ebr. hands.

‖Or, palace.

a Which is to be vnderstood of all sorts of officers and ouerseers: for else the chiefe officers were but 3300. 2 1 Kings 5. 16.

‖Or, Hiram.

*2. Sam. 5. 11.

b That is, to doe that seruice which he hath commanded, signifying that none is able to honour & serue God in that perfection as his maiestie deseruith.

‖Or, scarlet.

c Some take it for Brasil, or the wood called Ebenum, others for Corall.

‖Or, Almuggim.

†Ebr. Corim.

d Of Bath reade 1. King. 7. 26. it is called also Epha, but Epha is to measure drie things, as Bath is a measure for liquours.

e The very heathen confessed that it was a singular gift of God when he gaue to any nation a king that was wise, and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

f It is also written that he was of the tribe of Naphtali, 1 King. 7. 14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they maried in diuers tribes, so that by her father shee might be of Dan, and by her mother of Naphtali.

‖Or, ships.

‖Or, Iopps.

*1. Kings 6. 1.

a Which is the mountaine where Abraham thought to haue sacrificed his son, Gen. 22. 2.

*2. Sam. 24. 16, 21.

moneth, *and* the second day, in the fourth yeere of his reigne.

3 And these are the *measures wherein* Salomon grounded to build the house of God: the length of cubites after the first [b] measure *was* threescore cubits, and the bredth twentie cubites:

4 And the porch that was before the length in the front [c] of the bredth *was* twenty cubits, and the height *was* an [d] hundred and twenty, and hee ouerlaid it within with pure gold.

5 And the greater house hee fieled with firre tree, which he ouerlaid with good gold, and graued thereon palme trees and chaines.

6 And hee ouerlaid the house with precious stone for beautie: and the gold *was* gold of [e] Paruaim.

7 The house, I say, the beames, postes, and walles thereof, and the doores thereof ouerlaide hee with golde, and graued Cherubims vpon the walles.

8 ¶ He made also the house of the most holy place: the length thereof *was* in the front of the bredth of the house twenty cubits, and the bredth thereof twentie cubites: and hee ouerlaid it with the best gold, of six hundred talents.

9 And the weight of the nailes *was* fiftie shekels of gold, and hee ouerlaid the chambers with gold.

10 ¶ And in the house of the most holy place he made two Cherubims wrought like children, and ouerlaid them with gold.

11 * And the wings of the Cherubims *were* twenty cubits long: the one wing *was* fiue cubits, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was fiue cubits, reaching to the wall of the house, and the other wing fiue cubites, ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites, they stood on their feete, and their faces *were* toward the house.

14 ¶ He made also [f] the vaile of blue silke and purple, and crimosin, and fine linen, and wrought Cherubims thereon.

15 ¶ And hee made before the house two pillars [g] of fiue and thirtie cubits high: and the chapiter that was vpon the top of *each* of them *was* fiue cubites.

16 Hee made also chaines for the oracle, and put them on the heads of the pillars, and made an [h] hundred pomegranates, and put them among the chaines.

17 And he set vp the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left Boaz.

CHAP. IIII.

1 The alter of brasse. 2 The molten sea. 6 The caudlsticks, &c.

AND hee made an Altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites high.

2 And he made a molten [a] Sea of ten cubites from brim to brim, round in compasse, and fiue cubites high: and a line of thirty cubits did compasse it about.

3 ¶ And vnder [b] it was the fashion of oxen, which did compasse it round about, [c] tenne in a cubite, compassing the Sea about; two rowes of oxen were cast when it was molten.

4 It stood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea *stood* aboue vpon them, and all their hinder parts were inward.

5 And the thicknesse thereof *was* an hand bredth, and the brim thereof *was* like the work of the brim of a cup, with floures of [d] lilies: it contained [e] three thousand baths.

6 ¶ Hee made also ten caldrons, and put fiue on the right hand, and fiue on the left, to wash in them, *and* to clean e in them that which appertained to the burnt offerings, but the Sea *was* for the Priests to wash in.

7 ¶ And he made ten Candlestickes of golde (according to [f] their forme) and put them in the Temple, fiue on the right hand, and fiue on the left.

8 ¶ And he made ten tables, and put them in the Temple, fiue on the right hand, and fiue on the left: and he made an hundred basins of gold.

9 And hee made the court of the Priestes, and the great [g] court and doores for the court, and ouerlaid the doores thereof with brasse.

10 And hee set the sea on the right side Eastward toward the South.

11 And Huram made [h] pots, and besoms, and basens, and Huram finished the worke that hee should make for king Salomon, for the house of God,

12 *To wit*, two pillars, and the bowles, and the chapiters on the toppe of the two pillars, and two grates to couer the two bowles of the chapiters, which were vpon the top of the pillars:

13 And foure hundred pomegranates for the two grates, two rowes of pomegranates for euery grate, to couer the two bowles of the chapiters that were vpon the pillars.

14 He made also bases, and made caldrons vpon the bases:

15 *And* a Sea, and twelue bulles vnder it:

16 Pots also, and besoms, and flesh hookes, and all these vessels made Huram [i] his father to king Salomon for the house of the Lord, of shining brasse.

17 In the plaine of Iorden did the King cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden Altar also, and the tables whereon the [k] shewbread stood.

20 Moreouer, the Candlestickes, with their lampes to burne them after the maner, before the oracle, of pure gold,

21 And the flowers, and the lampes, and the snuffers of gold, which was fine gold.

22 And the [l] hookes, and the basens, and the spoones, and the [m] pans of pure golde: the entry also of the house *and* doores thereof within, *euen* of the most holy place: and the doores of the house, *to wit*, of the Temple, *were* [n] of gold.

CHAP. V.

1 The things dedicated by Dauid are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praise to the Lord.

SO * was all the worke finished that Salomon made for the house of the Lord, and Salomon brought

b According to the whole length of the Temple, comprehending the most holy place with the rest

c It contenieth as much as did the bredth of the Temple. 1. Kin. 6. 3.

d From the foundation to the top: for in the booke of the Kings mention is made from the foundation to the first stage.

e Some thinke it is that place which is called Peru.

* 1. Kings 6. 24.

f Which separated the Temple from the most holy place.

g Euery one was eighteene cubites long but the halfe cubit could not be seene: for it was hid in the roundnesse of the chapiter, and therefore he giueth to euery one but 17. and an halfe.

h For euery pillar an hundred, read 2. Kings 7. 20.

a A great vessel of brasse, so called because of the great quantity of water which it contained 2. Kings 7. 23.

b Meaning, vnder the brim of ye vessel, 2. Kin. 7. 24.

c In the length of euery cubite were 10 heads or knops, which in all are 300

d Lilies, called the first book of Kings, Chap. 7. 26 mention is only made of two thousand, but the lesse number was taken there, and here according as the measures prooued afterward, is declared.

e Euen as they should be made.

f Called also the porch of Salomon, Acts 3. 11. it is also taken for the Temple where Christ preached, Matt. 21. 23.

g Whom Salomon reuerenced for the gifts that God had giuen him as a father: he had the same name also that Huram the king of Tyrus had, his mother was a Iewesse, and his father a Tyrian. Some read, for his father the author of this worke.

h In Ebrew the bread of the faces, because they were set before the arke, where the Lord shewed his presence.

i That is, couered with plates of gold.

*Or, flowre de lices.

*Or, cauldrons.

*Or, instruments of musicke.

k That is, in the Temple.

* 1. Kings 7. 51. and 8. 1.

brought in the things that Dauid his father had dedicated, with the siluer and the gold, and all the vessels, *and* put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the Tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring vp the Arke of the couenant of the Lord from the [a] citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the king at the [b] feast: it was in the seuenth [c] moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they carried vp the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests *and* Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, *were* before the Arke, offering sheepe and bullocks, which could not be told nor numbred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, *euen* vnder the wings of the Cherubims.

8 For the Cherubims stretched out *their* wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not seene || without: and there they are vnto this day.

10 Nothing *was* in the Arke, saue [d] the two Tables, which Moses gaue at Horeb, where the Lord made a couenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were [e] sanctified, *and* did not wait by course.

12 And the Leuites the singers of all sortes, *as* of Asaph, of Heman, of Iedithun, and of their sonnes and of their brethren being clad in fine linnen, stood with cymbals, and with viols, and harps at the East end of the altar, and with them an hundred and twenty Priests blowing with trumpets

13 And they were [f] as one, blowing trumpets, and singing, and made one sound to be heard in praising and thanking the Lord, and when they lift vp *their* voyce with trumpets, and with cymbals, and with instruments of musicke, and when they praised the Lord, *singing*, [g] For he is good, because his mercie *lasteth* for euer) then the house, *euen* the house of the Lord was filled with a cloud.

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blesseth the people. 4 He prayeth the Lord. 14 He prayeth vnto God for those that shall pray in the Temple.

THen* Salomon [a] said, The Lord hath said that he would dwell in the darke cloude.

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood *there*)

4 And he said, Blessed *be* the Lord God of Israel, who spake with his mouth vnto Dauid my father, & hath with his || hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an || house, that my Name might be there, neither chose I any man to bee a ruler ouer my people Israel:

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 * And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel,

8 But the Lord sayd to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well that † thou wast so minded.

9 Notwithstanding, thou shalt not build the house, but thy onne, which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that hee spake: and I am risen vp in the roume of Dauid my father, and am set on the throne of Israel as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the [b] couenant of the Lord, that he made with the children of Israel.

12 ¶ And the king [c] stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brasen scaffold, and set it in the mids of the court, of fiue cubites long, and fiue cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and [d] stretched out his hands toward heauen)

14 And said, O Lord God of Israel, * there is no God like thee in heauen nor in earth, which keepest couenant and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it || with thine hand, as *appeareth* this day.

16 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou † shalt not want a man in my sight, that shall sit vpon the throne of Israel, so that thy sonnes take heed to their waies, to walke in my Law, as thou hast walked before mee.

17 And now, O Lord God of Israel, Let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deede, that God will dwell with man on earth? behold, the * heauens, and the heauens of heauens are not able to containe thee: how much more *vnable* is this house which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee,

20 That thine [e] eyes may be open toward this house day and night, *euen* towards the place, wherof thou hast said, that thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

21 Heare

a Reade 2. Sam. 6. 12.
b When the things were dedicate and brought into the Temple.
c Called in Ebrew Ethanim, containing part of September and part of October. 1. Kings 8. 2. which moneth the Iewes called the first moneth, because they say, that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinion is vncertaine, we make March euer the first, as best writers doe.

|| Or, without the Oracle.

d For Aarons rod and Manna were taken thence before it was brought to this place.

e Were prepared to serue the Lord.

f They agreed all in one tune.

g This was the effect of their songs, as Psal. 118. 1. and 136. 1.

* 1. Kings 8. 12.
a After that hee had seene the glory of the Lord in the cloude.

1 Or, power.

|| Or, Temple.

* 2. Sam. 7. 3.

† Heb. that it was in thine heart.

b Meaning, the two Tables, wherein is contained the effect of the couenant that God made with our fathers.
c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1. King 8. 22.
d To giue thanks for the great benefits of God bestowed vpon him, and also to pray for the perseuerance and prosperity of his people.
* 2. Mac 7. 8.
|| Or, in effect, or by thy power.

† Heb. a man shall not be cut off.

* 2. Kings 8. 27.

e That thou mayest declare in effect that thou hast a continuall care ouer this place.

21 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, *euen* in heauen, and when thou heaest, be mercifull.

22 ¶ * When a man shall sinne against his f neighbor, and he lay vpon him an oath to cause him to sweare, and the † swearer shal come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants in recompensing the wicked to bring his way vpon his head, and in iustifying the righteous, to giue him according to his righteousnesse.

24 ¶ And when thy people Israel shalbe ouerthrowen before the enemie, because they haue sinned against thee, and turne againe, and || confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall bee shut vp, and there shal be no raine, because they haue sinned against thee, and shall pray in this place and confesse thy Name, and || turne from their sinne, when thou doest afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel, (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ * When there shall bee famine in the land, when there shall be pestilence, blasting, or mildew, when there shall bee grashopper, or caterpiller, when their enemie shall besiege them † in the cities of their land, *or* any plague or any sicknesse,

29 *Then* what prayer *and* supplication soeuer shall be made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull and giue euery man according vnto all his wayes, as thou doest know his h heart (for thou onely knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes, as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre country for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and i pray in this house,

33 Heare thou in heauen, thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that k thou shalt send them, and they pray to thee, || in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sinneth not) and thou bee angry with them, and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

37 If they || turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuity, saying, We haue sinned, we haue transgressed and haue done wickedly,

38 If they turne again to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou giuest vnto their fathers and *toward* the citie which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation, their prayer and their supplication, and || iudge their cause, and be merciful vnto thy people which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes bee open, and thine eares attent vnto the prayer *that is made* in this place.

41 * Now therefore arise, O Lord God, *to come* into thy l rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with m saluation, and let thy saints reioyce in goodnesse.

42 O Lord God, refuse not the face of n thine anointed: remember the mercies *promised* to Dauid thy seruant.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 19 and promiseth to exalt him and his throne.

ANd * when Salomon had made an ende of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselues with *their* faces to the earth vpon the pauement, and worshipped and praised the Lord, *saying*, For he is good, because his mercie *lasteth* for euer.

4 * Then the king and all the people offered sacrifices before the Lord.

5 And king Solomon offered a sacrifice of two and twentie thousand bullocks, and an hundreth and twentie thousand sheepe. So the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musicke of the Lord, which king Dauid had made to praise the Lord, because his mercy *lasteth* for euer: when Dauid praised *God* † by them, the Priestes also blew trumpets ouer against them: and all they of Israel stood by.

7 Moreouer, Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fatte of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the meate

*1. Kings 8.31.
f By retaining any thing from him, or else by denying that which he hath left him to keep, or do him any wrong.
† 1. *oath.*
g Meaning, to giue him that which he hath deserued.

|| *Or, praise.*

Or, toward this place.

* *Chap. 20 9.*

† *Ebr. in the land of their gates.*

h He declareth that the prayers o hypocrites can not be heard, nor of any but of them which pray vnto God with an vnfained faithand in true repentance
i He sheweth that before God there is no acception of person, but all the people that feareth him and worketh righteousnesse, is accepted, Actes 10.35.
k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his word.
|| *Or, according to the manner of this citie.*

* *1. King 8 46. eccles 7.22. 1 ioh 1.8.*

|| *Or, repent.*

|| *Or, maintaine their right.*

* *Psal. 132.8.*
l That is, into thy Temple.
m Let them be preserued by thy power, and made vertuous and holy.
n Heare my prayer which am thine anointed king.

*2 Mac 2.10.
a Hereby God declared that he was pleased with Salomons prayer.

* *1. King 8 62, 63.*

† *Ebr. by their hands.*

meate offering, and the fat.

8 And Salomon made [b] a feast at that time of seuen dayes, and all Israel with him, a very great Congregation, from the entring in of Hamath, vnto the riuer of Egypt.

9 And in the eight day they [c] made a solemne assembly: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

10 And the three and twentieth day of the seuenth moneth, he sent the people away into their tents, ioyous and with glad heart, because of the goodnes that the Lord had done for Dauid and for Solomon, and for Israel his people.

11 *So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord * appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commaund the grashopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselues, and pray and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, and be mercifull to their sinne, and will [e] heale their land.

15 Then mine eyes shalbe open, and mine eares attent vnto the prayer *made* in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then wil I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

19 But if yee turne away, and forsake my statutes and my commandements which I haue set before you, and shal go and serue other gods, and worship them,

20 Then wil I pluck them vp out of my land, which I haue giuen them, and this house which I haue [f] sanctified for my Name, will I cast out of my sight, and wil make it to be a prouerbe and a common talke among all people.

21 And this house which is most hie, shall be an astonishment to euery one that passeth by it, so that he shall say, Why hath the Lord done thus to this land and to this house?

22 And they shall answere, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holde on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

b The feast of the Tabernacles which was kept in the seuenth moneth.

c They assembled to heare the word of God, after that they had remained seuen dayes in the boothes or Tabernacles.

d They had leaue to depart the two and twentieth day. 1.King.8.66. but they went not away till the next day.

*1.King.9.1.

*Numb.12.6.

e I will cause the pestilence to cease and destroy the beasts that hurt the fruits of the earth, and send raine in due season.

*Chap.6.16.

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glory: and whereas men abuse these things which God hath appointed to set forth his praise he doth withdraw his graces thence.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributary vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

AND * after [a] twentie yeeres when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram [b] gaue to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wildernes, and repaired all [c] the cities of store which he built in Hamath,

5 And he built [d] Beth-horon the vpper, and Beth-horon the nether, cities defenced with walles, gates and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Ierusalem, and in [e] Lebanon, and throughout all the land of his dominion.

7 *And* all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuites, and the Iebusites, which were not of Israel,

8 *But* of their children which were left after them in the Land, whom the children of Israel had not consumed, euen them did Salomon make ‖ tributaries vntill this day,

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes and the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, *euen* [f] two hundred and fiftie that bare rule ouer the people.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the house that he had built for her: for he sayd, My wife shall not dwell in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offered burnt offerings vnto the Lord, on the * altar of the Lord, which he had built before the porch,

13 To * offer according to the commandement of Moses ‖ euery day, in the Sabbaths, and in the new moones, and in the solemne feastes, [g] three times in the yeere, *that is*, in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praise and minister before the Priests euery day, and the porters by their * courses, at euery gate: for so *was* the commandement of Dauid the man of God.

15 And they declined not from the commandement of the king, concerning the Priests and the Leuites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made prouision for all the [h] worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfite.

17 Then went Salomon to Ezion-geber, and to Eloth by the [i] Sea side in the land of Edom.

18 And Huram sent him by the hands of his seruants, ships and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence [k] foure hundreth and fiftie talents of gold, and brought them to king Salomon.

CHAP.

*1 King.9.10.

a Signifieth that he was twentie yeere in building them.

b That is, which Hiram gaue again to Salomon, because they pleased him not: and therefore called them Cabul, that is, dirt or filth, 1.Kings 9.13.

c Meaning of munitions and treasures for the warre.

d That is, he repaired and fortified them for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1.Chron. 7.68. and 7.24.

e Reade 1 King. 7.2.

‖ Heb. to conuert vp to tribute.

f For in all there were 3300. but here he meaneth of them that had the principall charge, reade 1.King.9.23.

*Chap.4.1.

*Exod.29.39.

‖ Or, after the manner of euery day.

g Reade Leu.23.

*2.Chron.24.1.

h Both for the matter and also for the workemanship.

i Meaning the red Sea.

k Which summe is thought to mount to three millions and five hundred thousand crownes, for here is mention made of thirtie more then are speken of, 2.King.9.28.

CHAP. IX.

1. 9 *The Queene of Sheba commeth to see Salomon, and bringeth gifts.* 13 *His yeerely reuenues.* 30 *The time of his raigne.* 31 *His death.*

AND * when the Queene of Sheba heard of the fame of Salomon, shee came to [a] proue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours, and much gold, and precious stones: and when shee came to Salomon, she communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was [b] nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba ſawe the wisedome of Salomon, and the houſe that hee had built,

4 And the meate of his table, and the ſitting of his ſeruants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his ‖ burnt offerings which hee offered in the houſe of the Lord, and ſhe was greatly † astonied.

5 And ſhe ſaid to the king, *It was* a true word which I heard in mine owne land of thy ‖ sayings, and of thy wisedome:

6 Howbe t, I beleeued not their report, vntill I came, and mine eyes had ſeene it: and behold, the one halfe of thy great wi edome was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy are thy men, and happy are theſe thy ſeruants, which ſtand before thee alway, and heare thy wisedome.

8 Bleſſed be the Lord thy God, which loued thee, to ſet thee on his [c] throne as King, in the ſtead of the Lord thy God: becauſe thy God loueth Iſrael, to eſtabliſh it for euer, therefore hath he made thee king ouer them, to execute iudgement and iuſtice.

9 Then ſhee gaue the king ſixe ſcore talents [d] of gold, and of ſweet odours exceeding much, and precious ſtones: neither was there ſuch ſweet odours *ſince*, as the Queene of Sheba gaue vnto king Salomon.

10 And the ſeruants alſo of Huram, and the ſeruants of Salomon which brought golde from Ophir, brought [d] Algummim wood and precious ſtones.

11 And the king made of the Algummim wood [e] ſtayres in the houſe of the Lord, and in the Kings houſe, and harpes and vioies for ſingers: and there was no ſuch ſeene before in the land of Iudah.

12 And king Salomon gaue to the Queene of Sheba euery pleaſant thing that ſhee asked, [f] beſides for that which ſhee had brought vnto the king: ſo ſhe returned and went to her own countrey, *both* ſhe and her ſeruants.

13 ¶ Alſo the weight of gold that came to Salomon in one yeere, was ſixe hundreth threeſcore and ſixe talents of golde,

14 Beſides that which chapmen and merchants brought: and all the kings of Arabia, and the princes of the countrey brought gold and ſiluer to Salomon.

15 And king Salomon made two hundreth targets of beaten gold, *and* [g] ſixe hundreth *ſhekels* of beaten gold went to one target.

16 And three hundreth ſhieldes of beaten gold three hundreth [h] *ſhekels* of golde went to one ſhield, and the king put them in the houſe of the wood of Lebanon.

17 And the king made a great throne of yuorie, and ouerlaide it with pure golde.

18 And the throne had ſixe ſteps, with a footſtoole of golde [i] faſtened to the throne, and ſtayes on either ſide on the place of the ſeate, and two lyons ſtanding by the [k] ſtayes.

19 And twelue lyons ſtood there on the ſixe ſteps on either ſide: there was not the like made in any kingdome.

20 And all king Salomons drinking veſſels *were* of golde, and all the veſſels of the houſe of the wood of Lebanon *were* of pure golde: *for* ſiluer was nothing eſteemed in the dayes of Salomon.

21 For the kings ſhips went to Tarſhiſh with the ſeruants of Huram, euery three yeere once came the ſhips of [l] Tarſhiſh, and brought golde, and ſiluer, yuorie, and apes, and peacockes.

22 So king Salomon excelled all the kings of the earth in riches and wiſedome:

23 And all the Kings of the earth ſought the preſence of Salomon, to heare his wiſedome that God had put in his heart.

24 And they brought euery man his preſent, veſſels of ſiluer, and veſſels of gold, and raiment, armour, and ſweet odours, horſes and mules, from yeere to yeere.

25 And Salomon had [m] foure thouſand ſtalles of horſes, and charets, and twelue thouſand horſemen, whom he beſtowed in the charet cities, and with the king at Ieruſalem.

26 And he reigned ouer all the kings from the ‖ Riuer euen vnto the land of the Philiſtims, and to the border of Egypt.

27 And the king gaue ſiluer in Ieruſalem, [n] as ſtones, and gaue cedar trees as the wilde figtrees, that are abundant in the plaine.

28 And they brought vnto Salomon horſes out of Egypt, and out of all lands.

29 Concerning the reſt of the actes of Salomon firſt and laſt, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ahiiah the Shilonite, and in the viſions of ‖ Ieedo the Seer [o] againſt Ieroboam the ſonne of Nebat?

30 And Salomon reigned in Ieruſalem ouer all Iſrael fourtie yeeres.

31 And Salomon * ſlept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his ſonne reigned in his ſtead.

CHAP. X.

4. 14 *The rigour of Rehoboam.* 13 *He followeth lewd counſell.* 16 *The people rebell.*

THen * Rehoboam [a] went to Shechem: for to Shechem came all Iſrael to make him king.

2 And when Ieroboam the ſonne of Nebat heard it (which was in Egypt, whither he had fled from the preſence of Salomon the king) he returned out of Egypt.

3 And they ſent and called him: ſo came Ieroboam and all Iſrael, and communed with Rehoboam, ſaying,

4 Thy father [b] made our yoke grieuous: now therefore make thou the grieuous ſeruitude of thy father, and his fore yoke that he put vpon vs, lighter, and we will ſerue thee.

5 And he ſaid to them, *Depart* yet three daies, then come againe vnto mee. And the people departed.

6 And king Rehoboam tooke counſell with the

* 1. *King.* 10. 1. *matth.* 12. 42. *luke* 11. 31.

a To know whether his wiſedome were ſo great as the report was.

b There was no queſtion to hard that he did not ſolue.

‖ Or, *galleries wherby he went up.* † *Or there was no more ſpirit in her.* ‖ Or, *actes.*

c Meaning, that the Iſraelites were Gods peculiar people, and that Kings are the lieutenants of God which ought to grant vnto him the ſuperiorities and miniſter iuſtice to all.

d Reade Chap. 2. 8. and 1. Kings 10. 11.

e Or pillars: meaning, the garniſhing and trimming of the ſtaires or pillars.

f That is, which the king gaue her for recompenſe of that treaſure which ſhe brought.

g Which ſumme mounteth to 2400 crownes of the ſonne. Budeus de aſſe.

h Or, pounds called mineæ, whereof euery one ſeemed to make an hundreth ſhekels.

i That is, the ſteps and the footſtoole were faſtened to the throne.

k Vpon the pommels or knops.

l Which countrey of the beſt writers is thought to be Cilicia, reade 1. King. 10. 22.

m That is, ten horſes in euery ſtable, which in all amount to fourtie thouſand, as 1. King. 4. 26.

‖ Or, *Euphrates.*

n The abundance of theſe temporall treaſures in Salomons kingdome is a figure of the ſpirituall treaſures which the elect ſhall enioy in the heauens, vnder the true Salomon Chriſt.

o Or, *Iddo.*

o That is, which prophecied againſt him.

* 1. *King.* 11. 42, 43.

* 1. *King.* 12. 1.

a After the death of Salomon.

b That is, handled vs rudely: it ſeemeth that God hardened their hearts, leſt that they thus murmured without cauſe, which declareth alſo the inconſtancie of the people.

the olde men that had stood before Salomon his father, while hee yet liued, saying, What counsell giue ye, that I may answere this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing wordes to them, they will bee thy seruants for euer.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsell of the young men that were brought vp with him, and [c] waited on him.

9 And he said vnto them, What counsell giue yee, that we may answere this people which haue spoken to mee, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the young men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauy, but make thou it lighter for vs: thus shalt thou say vnto them, My [d] least part shalbe bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastised you with rods, but I *will correct you* with ‖ scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply: and king Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with roddes, but I *will correct you* with scourges.

15 So the king hearkened not vnto the people: for it was the [e] ordinance of God, that the Lord might performe his saying, which he had spoken † by Ahijah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king would not heare them, the people answered the king, saying, * What portion haue we in Dauid? for we haue none inheritance in the sonne of Ishai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was ‖ ouer the tribute, and the children of Israel stoned him with stones that hee died: then king Rehoboam † made speed to get him vp to his chariot, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

c Or, that stood by him, that is, which were of his counsell and secrets.

d Or little finger, meaning that he was of farre greater power then was his father.

‖ Or, scorpions.

e Godswill imposeth such a necessity to the second causes, that nothing can bee done but according to the same, and yet mans will worketh as of it selfe, so that it can not be excused in doing euill, by alledging that it is Gods ordinance.

† Heb. by the hand of.

* 1. Kings 12. 16.

‖ Or, receiuer.

† Heb. strengthened himselfe.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which hee built. 11 Hee hath eighteene wiues, and threescore concubines, and by them eight and twenty sonnes, and threescore daughters.

AND * when Rehoboam was come to Ierusalem, hee gathered of the house of Iudah and Beniamin nine score thousand chosen men of war to fight against [b] Israel, *and* to bring the kingdom againe to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and to all Israel that are in Iudah, and Beniamin, saying,

4 Thus saith the Lord, Ye shal not go vp, nor fight against your brethren: returne euery man to his house: for this thing is done of mee. They obeyed therfore the word of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and [c] built strong cities in Iudah.

6 Hee built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresha, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aialon, & Hebron, which were in Iudah and Beniamin, strong cities.

11 And he ‖ repaired the strong holds, and put captaines in them, and store of vittaile, and oyle, and wine.

12 And in all cities he put shields and speares, and made them exceeding strong: so Iudah and Beniamin were his.

13 ¶ And the Priests and the Leuites that were in all Israel, † resorted vnto him out of all their coasts.

14 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem; * for Ieroboam and his sonnes had cast them out from ministring in the Priestes office vnto the Lord.

15 * And he ordained him Priests for the high places, and for the [d] deuils & for the calues which he had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their [e] hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Solomon mighty, three yeere long: for three yeere they [f] walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, *and* Abihail the daughter of Eliab the sonne of Ishai,

19 Which bare him sonnes, Ieush, and Shemariah, and Zaham.

20 And after her he tooke Maakah the daughter of Absalom, which bare him Abijah, and Atthai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Absalom aboue all his wiues and his concubines: for he took eighteene wiues and threescore concubines, and begate eight and twentie sonnes, and threescore daughters.

22 And Rehoboam made [g] Abijah the sonne of Maakah the chiefe ruler among his brethren: *for* he thought to make him king.

23 And hee taught him: and dispersed all his sonnes thorowout all the countries of Iudah and Beniamin vnto euery strong citie: and hee gaue them abundance of vittaile, and [h] desired many wiues.

* 1 Kings 12. 20, 21.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

b Meaning, the ten tribes which rebelled.

c Or repayred them, and made them strong to be more able to resist Ieroboam.

‖ Or, strengthened.

* Ebr. stood.

* Chap. 13. 9.

* 1 Kings 12. 31.

d Meaning idols, read Leuit. 17. 7.

e Which were zealous of true religion, and feared God.

f So long as they feared God, and set forth his word, they prospered.

g Called also Abiam, who reigned three yeere, 1. Kings 15. 2.

h He gaue himselfe to haue many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 5 Shemaiah reproueth him. 6 He humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abijah his sonne succeedeth him.

AND when ‖ Rehoboam had established the kingdome, and made it strong, hee forsooke the law of the Lord, and [a] all Israel with him.

‖ Or, when the Lord had established Rehoboam kingdome.

a For such is the inconstancy of the people, that for the most part they follow the vices of their governors.

2 Therefore

2 Therefore in the fift yeere of King Rehoboam, Shishak the King of Egypt came vp against Ierusalem (because they had transgressed against the Lord.)

3 With twelue hundreth chariets, and threescore thousand horsemen, and the people were without number, that came with him fro Egypt, *euen* the Lubims, [b] Sukkiims, & the || Ethiopians.

4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and said vnto them, Thus saith the Lord, Ye haue forsaken me, [c] therefore haue I also left you in the hands of the Shishak.

6 Then the princes of Israel, and the King humbled themselues, and sayde, The Lorde [n] is iust.

7 And when the Lorde sawe that they humbled themselues, the worde of the Lord came to Shemaiah, saying, They haue humbled themselues, *therefore* I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not † be powred out vpon Ierusalem by the hand of Shishak.

8 Neuertheless they shall be his seruants: so shall they know my [e] seruice, and the seruice of the kingdomes of the earth.

9 ¶ Then Shishak King of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the Kings house: he tooke *euen* all, and he caried away the shields of gold, * which Salomon had made.

10 In stead whereof King Rehoboam made shields of brasse, & committed them to the hands of the chiefe of the guard, that waited at [y] doore of the Kings house.

11 And when the King entred into the house of the Lord, the guard came and bare them and brought them againe vnto the guard chamber.

12 And because he [f] humbled himselfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Iudah the things prospered.

13 * So King Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fourtie yeere olde, when he began to reigne, and reigned [g] seuenteene yeres in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitesse.

14 And he did euill: for hee prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam, first and last, are they not written in the † booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie? and there *was* warre alway betweene Rehoboam and Ieroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and || Abijah his sonne reigned in his stead.

b Which were a people of Africa called the Troglodites, because they dwelled in holes. || *Or, blacke Moores.*

c Signifying, that no calamitie can come vnto vs except we forsake God, and that he neuer leaueth vs till we haue cast him off.

d And therefore doth iustly punish you for your sinnes.

† *Ebr. drop downe.*

e He sheweth that Gods punishments are not to destroy his vtterly, but to chastise them, to bringthem to the knowledge of themselues, and to know how much better it is to serue God then tyrants.

* *Chap. 9. 15. 8.*

f Which declareth that God seeketh not the death of a sinner, but his conuersion, Ezek. 18. 32. and 33. 11.

* *1. King. 14. 21.*

g That is, twelue yeeres after that he had bene ouercome by Shishak, verse 2.

† *Ebr. sayings.*

|| *Or, Abijam.*

CHAP. XIII.

1 Abijah maketh warre against Ieroboam 4 Hee sheweth the occasion. 13 Hee trusteth in the Lord and ouercometh Ieroboam 21 Of his wiues and children.

IN the eighteenth yeere of King Ieroboam began Abijah to reigne ouer [a] Iudah.

2 He reigned three yeere in Ierusalem: (his mothers name also was [b] Michaiah the daughter of [c] Vriel of Gibea) and there was warre between Abijah and Ieroboam.

3 And Abijah set the battell in aray with the armie of valiant men of warre, *euen* foure hundreth thousand chosen men. Ieroboam also set the battell in aray against him with eight hundreth thousand chosen men which were strong *and* valiant.

4 And Abijah stood vp vpon mount [d] Zemeraim, which is in mount Ephraim, and said, O Ieroboam, and all Israel, heare you me.

5 Ought you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to [e] Dauid for euer, *euen* to him and to his sonnes by a couenant [f] of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath * rebelled against his Lord:

7 And there are gathered to him [g] vaine men *and* † wicked, and made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was [h] *but a* childe and || * tender hearted, and could not resist them.

8 Now therefore ye thinke that ye be able to resist against the kingdome of the Lord, *which is* in the hands of the sonnes of Dauid, and yee be a great multitude, and the golden calues *are* with you which Ieroboam made you for gods.

9 * Haue yee not driuen away the Priestes of the Lord the sonnes of Aaron and the Leuites, and haue made you Priestes like the people of *other* countreyes? whosoeuer commeth to † consecrate with a [i] yong bullocke and seuen rams, the same may be a Priest of them that are no gods.

10 But we belong vnto the Lord our God, and haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in *their* office.

11 And they burne vnto the Lord euery [k] morning and euery euening burnt offrings and sweet incense, & the bread is set in order vpon the pure table, and the candlesticke of gold with the lamps thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but ye haue forsaken him.

12 And behold, this God is [l] with vs as a captaine, and his Priests with the sounding trumpets, to crie an alarme against you, O ye children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.

13 ¶ But Ieroboam caused an ambushment [m] to compasse, *and* come behind them, when they were before Iudah, and the ambushment behinde them.

14 Then Iudah looked, and behold, the battel *was* before and behind them, and they cryed vnto the Lord, and the Priestes blewe with the trumpets.

15 And the men of Iudah gaue a shoute: and euen as the men of Iudah shouted, God || smote Ieroboam and all Israel before Abijah and Iudah.

16 And the children of Israel fled before Iudah, and God deliuered them into their hand.

17 And Abijah and his people slew a great slaughter of them, so that there fell downe wounded of Israel fiue hundreth thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, [n] because they stayed vpon the Lord God of their fathers.

19 And Abijah pursued after Ieroboam, and tooke

d Which was one of the tops of mount Ephraim.

e And therefore whosoeuer doth vsurpe it or take it from that stocke transgresseth the ordinance of the Lord. Thus like an hypocrite he alledged the word of God for his aduantage.

f That is perpetuall, because the thing which is salted, is preserued from corruption: he meaneth also that it was made solemnly, and confirmed by offring of sacrifices, whereas they vied salt according as was ordeined, Num. 18. 19.

* *1. King. 11. 26.*

g This word in the Chalde tongue is Racha, which our Sauiour vseth, Matth. 5. 22.

† *Ebr. children of Belial.*

h Meaning, in heart & courage.

|| *Or, faint hearted.*

* *Leuit. 26. 36.*

i *1. King. 18. 31. cha. 11. 14.*

† *Ebr. fill his hand.*

i He sheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their ministers, but thinke the most vilest and greatest beastes sufficient to serue their turne.

k As it was appointed in the Law, Exo. 29. 39.

l Because their cause was good, and approued by the Lord, they doubted not of the iuccesse and victorie.

m Contemning the good counsell which came of the Spirit of God, he thought to haue ouercome by deceit

|| *Or, gaue him the ouerthrow.*

n He sheweth that the stay in all kingdomes and assurance of victories depend vpon our trust and confidence in the Lord.

† Ebr. daughters.

tooke cities from him, *euen* Beth-el and the † villages thereof, and Iesh anah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mightie, and married foureteene wiues, and begate two and twentie sonnes, and sixteene daughters.

22 The rest of the acts of Abiiah, and his maners, and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIIII.

3 Asa destroyeth idolatrie, and commaundeth his people to serue the true God. 11 He prayeth vnto God when he hauld goe to fight 12 He obtaineth of the victory.

SO * Abiiah slept with his fathers, and they buried him in the citie of Dauid, and Asa his son reigned in his stead: in whose dayes the land was quiet ten yeere.

* 2. King. 15. 8.

2 And Asa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the strange *gods*, and the hie places, and brake downe the images, and cut downe the [a] groues,

a Which were planted contrary to the Law, Deut. 16. 21.

4 And commanded Iudah to seeke the Lord God of their fathers, and to doe *according* to the Law and the commandement.

5 And hee tooke away out of all the cities of Iudah the high places, and the images: therefore the kingdome was [b] quiet before him.

b He sheweth that the rest and quietnes of kingdomes standeth in abolishing idolatry, and aduancing true religion.

6 He built also strong cities in Iudah, because the land was in rest, and he had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore hee said to Iudah, Let vs build these cities, and make walles about, and towers, gates, and barres, while the land is [c] before vs: because wee haue sought the Lord our God, wee haue sought him, and he hath giuen vs rest on euery side: so they built and prospered.

c Which we haue gotten and inuentoried thereof.

8 And Asa had an armie of Iudah that bare shields and speares, three hundreth thousand, and of Beniamin that bare shields and drew bowes, two hundreth and fourescore thousand: all these were valiant men.

9 ¶ And there came out against them Zerah [d] of Ethiopia, with an host of ten hundreth thousand, and three hundreth chariots, and came vnto [e] Mareshah.

d The king of Ethiopia or Egypt.

e Which was a citie in the Iudah, Iosh. 15. 44. where Michaiah the Prophet was borne. * 2. Sam. 14. 6.

10 Then Asa went out before him, and they set the battell in aray in the valley of Zephathah, beside Mareshah.

11 And Asa cried vnto the Lord his God, and said, Lord, * it is nothing with thee to helpe ‖ with many, *or* with no power: helpe vs, O Lord our God: for wee rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God, [f] let not man preuaile against thee.

‖ *Or, against men, without power.*

f Thus the children of God neither trust in their owne power or policie neither feare the strength and subtilty of their enemies, but consider the cause and see whether their enterprises send to Gods glory, and thereupon assure themselues of the victory by him which is only Almighty, and can turne all flesh into dust with § breath of his mouth.

§ The Lord hid striken them with feare.

12 ¶ So the Lord smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was ouerthrown, *so that* there was no life in them: for they were destroyed before the Lord and before his host: and they carried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the [g] feare of the Lord came vpon them, and they spoiled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cattell, and caried away plentie of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

1 The exhortation of Azariah. 8 Asa purgeth his country of idolatry. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 He deposeth his mother for her idolatry.

THen the Spirit of God came vpon [a] Azariah the sonne of Obed.

a Who was called Obed, as his father was, vers. 8.

2 And he went out to meet Asa, and said vnto him, O Asa, and all Iudah, and Beniamin, heare ye me. The Lord *a* with you, while ye be with him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Nowe for a long season Israel *hath beene* without the [b] true God, and without Priest to teach, and without law.

b For the space of twelue yeeres vnder Rehoboam, & three yeeres vnder Abiiah, religion was neglected, and idolatry planted.

4 But *whosoeuer* returned in his affliction to the Lord God of Israel, and sought him, he [c] was found of them.

c Hee sheweth, that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerah king of the Ethiopians, Chap. 14. 9. 12. and out of all other dangers, when they called vpon the Lord.

5 And in that time there *was* no peace to him, that did goe out and goe in: but great troubles *were* to all the inhabitants of the earth.

6 For nation was destroied of nation, and citie of citie: for God troubled them with all aduersitie.

d Your confidence and trust in God shall not be frustrate.

7 Bee yee strong therefore, and let not your hands bee weake: for your [d] worke shall haue a reward.

8 ¶ And when Asa heard these words, and the prophecie of Obed the Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah, and Beniamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Beniamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God *was* with him.

10 So they assembled to Ierusalem in the [e] third moneth, in the fifteenth yeere of the reigne of Asa.

e Called Sivan contening part of May and part of Iune.

11 And they offered vnto the Lord the same time of the [f] spoile, *which* they had brought, *euen* seuen hundreth bullockes, and seuen thou and sheepe.

f Which they had taken of the Ethiopians.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And [g] whosoeuer will not seeke the Lord God of Israel, shalbe slaine, whether he were small or great, man or woman.

g These were the words of the couenant, which commanded all idolaters to be put to death according to the Law of God, Deut. 13. 5. 9. 15.

14 And they sware vnto the Lord with a loud voyce, and with shouting, and with trumpets, and with cornets.

15 And all Iudah reioyced at the oath: for they had sworne vnto the Lord with all their heart, and sought him with a weole desire, and he was [h] found of them. And the Lord gaue them rest round about.

h So long as they serued him aright, so long did he preserue and prosper them.

16 ¶ And King Asa deposed * Maachah *his* [i] mother from her regencie, because she had made an idole in a groue: and Asa brake downe her idole and stampedit, and burnt it at the brooke Kidron.

i Or, grandmother: and hee in he shewed that he lacked zeale: for she ought to haue died, both by the couenant, as verse 13. and by the Law of God: but hee gaue place to foolish pitie, & would also seeme afraid to satisfie the Law.

17 But

17 But the high places were not [k] taken away out of [l] Israel: yet the heart of Asa was [m] perfite all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, siluer and gold, and vessels.

19 And there was no warre vnto the siue and thirtieth yeere of the reigne of Asa.

k Which partly came through lack of zeale in him, partly through the negligence of ministers, and partly by the superstition of the people, that all were not taken away. l Because to Iaakob: therefore chiefe people. m That God was called the God of Israel, by reason of his promise to Israel is sometime taken for Iudah, because Iudah was his In respect of his predecessours.

CHAP. XVI.

a *Asa for feare of Baasha king of Israel, maketh a couenant with Ben hadad king of Aram. 7 Hee is reproued by the Prophet, 10 Whom he putteth in prison. 12 He putteth his trust in the Physicians. 13 He dieth.*

IN the sixe and thirtieth yeere of the reigne of Asa, came a * Baasha king of Israel vp against Iudah, and built b Ramah, to let none passe out or goe in to Asa King of Iudah.

2 Then Asa brought out siluer and gold out of the treasures of the house of the Lord, and of the Kings house, and sent to Ben-hadad king of Aram that dwelt at ‖ Damascus, saying,

3 There *is* a couenant betweene me and thee, and betweene my father and thy father: behold, I haue sent thee siluer and gold: come, c breake thy league with Baasha king of Israel, that he may depart from mee.

4 And Ben-hadad hearkened vnto King Asa, and sent the captains of the armies which he had, against the cities of Israel. And they smote Ion, and Dan, and Abel-maim, and all the store-cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, and let his worke cease.

6 Then Asa the king tooke all Iudah, and caried away the stones of Ramah and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the ‖ Seer came to Asa King of Iudah, and said vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lord thy God, therfore is the host of the king of Aram escaped out of thine hand.

8 *The Ethiopians and the Lubims, were they not a great hoste with charets and horsemen, exceeding many? yet because thou diddest rest vpon the Lord, he deliuered them into thine hand.

9 *For the eyes of the Lord behold all the earth to shew himselfe strong with them that are of perfit heart toward him: thou hast then done foolishly in this, therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a | prison: for he was d displeased with him, because of this thing. And Asa oppressed *certaine* of the people at the same time.

11 And behold, the actes of Asa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Asa in the nine and thirtieth yeere of his reigne was ‖* diseased in his feet, *and* his disease was ‖ e extreme: yet he sought not the Lord in his disease, but to the† physicians.

13 So Asa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in *one* of his sepulchres, which he had made for himselfe in the citie of Dauid, and layed him in the bed, which they had filled with sweete odours and diuers kindes *of spices* made by the art of the Apothecary: and they burnt *odours* for him with an exceeding great fire.

a Who reigned after Nadab the sonne of Ieroboam.
* 1. *King* 15. 17.
b Hee fortified it with walles and ditches: it was a citie in Bentamin neere to Gibeon.
‖ *Or, Damascus.*
c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turks amitie, thinking thereby to make themselues more strong.
‖ *Or, Prophet.*
* *Chap.* 14. 9.
* 2. *Mac.* 9. 5. *and* 12. 22.
‖ *Or, prison house.*
d Thus in stead of turning to God by repentance, he disdained the admonition of the Prophet, and punished him as the wicked doe when they be told of their faults.
‖ *Or, gouts, or swollen.*
* 1. *King* 15. 23.
‖ *Or, to the top of his head.*
e God plagued his rebellion, and hereby declareth that it is nothing to begin well, except we so continue to the ende, that is, zealous of Gods glory, and put our whole trust in him.
f He sheweth that it is in vaine to seeke to the physicians, except first we seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after wse the helpe of the Physician, as a meane by whom God worketh.

CHAP. XVII.

1 Iehoshaphat trusting in the Lord, prosperetth in riches and honour. 7 And causeth the people to be taught. 11 He receiueth tribute of strangers. 5 His ministers, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bands in the land of Iudah and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the a first waye of his father Dauid, and sought not b Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the † trade of Israel.

5 Therefore the Lord stablished the kingdome in his hand, and all Iudah brought presents to Iehoshaphat, so that hee had of riches and honour in abundance.

6 And he c lift vp his heart vnto the wayes of the Lord, and he tooke away moreouer the high places and the groues out of Iudah.

7 ¶ And in the third yeere of his reigne hee sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should d teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebediah, and Asahel, and Shemiramoth, and Iehonathan, and Adoniiah, and Tobiiah, and Tob-adoniiah, Leuites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about thorowout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdoms of the lands that were round about Iudah, and they e fought not against Iehoshaphat.

11 And *some* of the Philistims brought Iehoshaphat gifts and tribute siluer, and the Arabians brought him flocks, seuen thousand and seuen hundreth rammes, and seuen thousand and seuen hundreth hee goats.

12 So Iehoshaphat prospered and grewe vp on high: and he built in Iudah palaces and cities of store.

13 And hee had great workes in the cities of Iudah, and men of warre, *and* valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers. In Iudah *were* captaines of thousands, Adnah the captaine, and † with him of valiant men three hundreth thousand.

15 And ‖ at his hand Iehohanan a captaine, and with him two hundreth and fourescore thousand.

16 And at his hand Amasiah the sonne of Zichri, f which willingly offered himselfe vnto the Lord, and with him two hundreth thousand valiant men.

17 And of Beniamin, Eliada a valiant man, and

a That is, his vertuous meaning, before he had committed with Bathsheba, and against Vriah.
b Sought not help at strange gods.
† *Ebr. worke.*
c He gaue himselfe wholly to serue the Lord.
d He knew it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and had authoritie to put away all idolatry.
e Thus God prosperetha all such that with a pure heart seek his glory, and keepeth their enemies in feare, that they cannot be able to execute their rage against them.
† *Ebr. in his hand.*
‖ *Or, next to him.*
f Meaning which was a Nazarite, Numb. 6.

and with him armed men with bowe and shielde
two hundreth thousand.
18 And at his hand Iehozabad, and with him
an hundreth and fourescore thousand armed to
the warre.
19 These g waited on the king, besides those
which the king put in the strong cities throughout all Iudah.

g That is, they were as his ordinary guard.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundreth Prophets counsell Ahab to goe to warre. 16 Michaiah is against them. 23 Zidkiah smiteth him. 25 The king putteth him in prison. 29 The office of his prophesie.

AND a Iehoshaphat had riches and honour in
abundance, but he was ioyned in b affinitie
with Ahab.
2 And after certaine b yeeres he went downe
to Ahab to Samaria: and Ahab slewe sheepe and
oxen for him in great number, and for the people
that he had with him, and enticed him to goe vp
vnto c Ramoth Gilead.
3 And Ahab king of Israel sayd vnto Iehoshaphat king of Iudah, Wilt thou goe with me to
Ramoth Gilead? And he answered him, I am as
thou art, and my people as thy people, and we
will ioyne with thee in the warre.
4 And Iehoshaphat said vnto the king of Israel, Aske counsell, I pray thee, at the d word of
the Lord this day.
5 Therefore the king of Israel gathered of e Prophets foure hundreth men, and sayde vnto
them, Shall we goe to Ramoth Gilead to battell
or shall I cease? And they sayd, Goe vp: for God
shall deliuer it into the kings hand.
6 But Iehoshaphat said, Is there here neuer a
Prophet more of the Lord that we might inquire
of him?
7 And the king of Israel sayd vnto Iehoshaphat, There is yet one man, by whom we may ask
counsell of the Lord, but I f hate him: for he doth
not prophesie good vnto me, but alway euill: it is
Michaiah the sonne of Imla. Then Iehoshaphat
said, Let not the king say g so.
8 And the king of Israel called an eunuch, &
said, Call quickly Michaiah the sonne of Imla.
9 ¶ And the king of Israel and Iehoshaphat
King of Iudah sate either of them on his throne
clothed in *their* h apparell: they sate euen in the
threshing floore at the entring in of the gate of
Samaria: and all the Prophets prophesied before
them.
10 And Zidkiah the son of Chenaanah made him i hornes of yron, and saide, Thus saith the
Lord, With these shalt thou push the Aramites
vntill thou hast consumed them.
11 And all the Prophets prophesied so, saying,
Goe vp to Ramoth Gilead, and prosper: for the
Lord shall deliuer it into the hand of the king.
12 ¶ And the Messenger that went to call Michaiah, spake to him, saying, Behold, the words of
the Prophets *declare* good to the king with one
k accord: let thy word therefore, I pray thee, bee
like one of theirs, and speake thou good.
13 And Michaiah saide, as the Lord liueth,
whatsoeuer my God saith, that will I speake.
14 ¶ So hee came to the King, and the King
sayd vnto him, Michaiah, shall we goe to Ramoth
Gilead to battell, or shall I leaue off? And he said:
l Goe ye vp, and prosper, and they shall be deliuered into your hand.
15 And the King said vnto him, How oft shall
I charge thee, that thou tell mee nothing but the
trueth in the Name of the Lord?
16 Then he said, I saw all Israel scattered in the
mountaines, as sheepe that haue no shepheard: and
the Lord said, m These haue no master: let them
returne euery man to his house in peace.
17 And the king of Israel said to Iehoshaphat,
Did I not tell thee, that he would not prophesie
good vnto me, but euill?
18 Againe he said, Therefore heare ye the word
of the Lord: I sawe the Lord sit vpon his throne,
and all the n hoste of heauen standing at his right
hand, and at his left.
19 And the Lord saide, Who shall || perswade
Ahab king of Israel, that he may goe vp, and fall
at Ramoth Gilead? and one spake and said thus,
and another said that.
20 Then there came foorth a spirit and stood
before the Lord, and saide, I will perswade him.
And the Lord said vnto him, Wherein?
21 And he saide, I will goe out and be a false
spirit in the mouth of all his Prophets. And o he
said, Thou shalt perswade, and shalt also preuaile:
goe forth, and doe so.
22 Now therefore behold, the Lord hath put
a p false spirit in the mouth of these thy Prophers, and the Lord hath determined euill against
thee.
23 Then Zidkiah the sonne of Chenaanah came
neere and smote Michaiah vpon the q cheeke, and
said, By what way went the Spirit of the Lord
from me, to speake with thee?
24 And Michaiah said, Behold, thou shalt see
that day when thou shalt goe from chamber to
chamber to hide thee.
25 And the king of Israel said, Take yee Michaiah, and carie him to Amon the gouernour of
the citie, and to Ioash the kings sonne,
26 And say, Thus saith the king, Put this man
in the prison house, and feede him with bread of
r affliction, and with water of affliction vntil I returne in peace.
27 And Michaiah said, If thou returne in peace,
the Lord hath not spoken by mee. And || he said,
Heare all ye people.
28 So the king of Israel, and Iehoshaphat the
king of Iudah went to Ramoth Gilead.
29 And the king of Israel said vnto Iehoshaphat, I will s change my selfe, and enter into the
battell: but put thou on thine apparel. So the king
of Israel changed himselfe, and they went into the
battell.
30 And the king of Aram had commanded the
captaines of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.
31 And when the captaines of the charets saw
Iehoshaphat, they said, It is the king of Israel. and
they compassed about him to fight. But Iehoshaphat t cried, and the Lord helped him, and mooued them *to depart* from him.
32 For when the captaines of the charets saw
that hee was not the king of Israel, they turned
backe from him.
33 Then *a certaine* man drew a bowe ‡ mightily, and smote the king of Israel betweene the
ioynts || of his brigandine: Therefore hee said to
his charetman, Turne thine hand, and cary me out
of the hoste: for I am hurt.
34 And

a 1. King. 22. 3.
a For Ioram Iehoshaphats sonne married Ahabs daughter.
b That is, the third yeere, 1. King. 22. 2.
c To recouer it out of the hands of the Syrians.
d Heare the aduise of some Prophet to know whether it be. Gods will.
e Which were the Prophets of Baal, signifying that the wicked esteeme none but flatterers, and such as will beare with their inordinate affections.
f Yet the true ministers of God ought not to cease to doe their duty, though the wicked magistrates cannot abide them to speake the truth
g Meaning that he ought not to refuse to heare any that was of God.
h That is, in their maiestyand royall apparell,
i Read 1. King. 22. 11.
k Thinking, that whereas foure hundreth Prophets had agreed in onething, that he being but one man, and in least estimation, durst not again say it.
l He spake this by derision of the false prophets, as the king well perceiued.
m He prophesieth how the people should be dispersed, and Ahab slaine.
n Meaning, his Angels.
o Or, deceiue.
p To them that will not beleeue the trueth. God sendeth strong delusion, that they should beleeue lies, 2. Thesse. 2. 10.
q By this cruelty, his ambition and hypocrisie was discouered: thus the hypocrites boast of the Spirit which they haue not, and declare their malice against them in whom the true Spiritis.
r Keepe him straitly in prison, and let him feele hunger and thirst.
s Or, Mischaiah.
t Thus the wicked shinke by their owne subtilties to escape Gods iudgements which he threatneth by his word.
u He cried to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercy for the same.
‡ Or, in his simplicitie, or ignorantly.
|| Or, habergine.

34 And the battell increased that day: and the King of Israel [u] stoode still in his charet against the Aramites vntill euen, and died at the time of the sunne going downe.

CHAP. XIX.

1 After Iehoshaphat was rebuked by the Prophet, he called against the people to the honouring of the Lord. 5 He appointe Iudges and ministers, 9 And exhorteth them to feare God.

AND Iehoshaphat the King of Iudah returned † safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete him, and said to king Iehoshaphat, [a] Woulde st thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath § of the Lord is vpon thee.

3 Neuertheles good things are found in thee, because thou hast taken away § groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went [b] throught the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And hee set iudges in the land throughout all the strong cities of Iudah, citie by citie,

6 And said to the iudges, Take heede what yee doe: for yee execute not the iudgements of man, but of the Lord, and *he will be* [c] with you in the cause *and* iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede and doe it: for there is no [d] iniquitie with the Lord our God, neither * respect of persons, nor receiuing of reward.

8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests and of the chiefe of the families of Israel, for the iudgment & cause of the Lord, and they [e] returned to Ierusalem.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lord faithfully and with a perfite heart.

10 And in euery cause that shall come to you of your brethren that dwell in their cities, betweene [f] blood and blood betweene law and precept, statutes and iudgements, *ye shall iudge them* and admonish them that they trespasse not against the Lord, that § wrath come not vpon you and vpon your brethren. Thus shall ye do and ye trespasse not.

11 And behold, Amariah the Priest *shall bee* the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, *shall be* for all the [h] Kings affaires, and the Leuites *shall be* officers [i] before you. Be of courage, and doe it, and the Lord shall bee with the [k] good.

CHAP. XX.

1 Iehoshaphat and the people pray vnto the Lord. 22 The marueilous victory that the Lord gaue him against his enemies. 30 His reigne and alles.

AFter this also came the children of Moab & the children of Ammon, & with them of the [a] Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyond the [b] Sea, out of Aram: and behold, they be in Hazzon Tamar, which is Engedi.

3 And Iehoshaphat feared, and set himselfe [c] to seeke the Lord, & proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselues together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court.

6 And sayd, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and [d] gauest it to the seed of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, saying,

9 * If euill come vpon vs, *as* the [e] sword of iudgement, or pestilence, or famine: we will stand before this house & in thy presence (for thy name † is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now, behold, the children of * Ammon and Moab, and Mount Seir, by whom thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite.

12 O our God, wilt thou not iudge them? for there is no strength in vs *to stand* before this great multitude that commeth against vs, neither doe we know what to doe: but our eyes gare toward thee.

13 And all Iudah stood [h] before the Lord with their yong ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah, the sonne of Benaiah, the sonne of Teiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, *was there*, vpon whom came [i] the Spirit of the Lord, in the middes of the Congregation.

15 And he said, Hearken ye all Iudah, and yee inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the [k] battell *is* not yours, but Gods.

16 To morrow goe yee downe against them: behold, they come vp by the cliff of Ziz, and yee shal find them at the end of the brooke before the wilderness of Ieruel.

17 Yee shall not neede to fight in this *battell*: * stand still, moue not, and behold the ‖ saluation of the Lord towards you: O Iudah, and Ierusalem, feare yee not, neither be afraid: to morrow goe out against them, and the Lord *will bee* with you.

18 ¶ Then Iehoshaphat [l] bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites, & of the children of the Corhites stood vp to praise the Lord God of Israel with a lowd voyce on high.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stood and said, Feare

u He dissembled his hurt that his souldiers might fight more couragiously.

† *Ebr. in peace.*

a He declareth that the wrath and iudgement of God is euer all such that support the wicked, and rather shew not in deed that they are enemies to all such as hate the Lord.

§ *Ebr. wrath from the Lord.*

b He visited all his countrey, and brought his people from idolatrie to the knowledge of the true God.

c Both to preserue you, if you do iustly, or to punish you if you doe the contrary.

d He will declare by the sharpeness of the punishment, that he hateth all iniquity.

* *Deut. 10.17. iob 34.19. actes 10.34. rom 2.11. galat 2.6. ephe.6.9. col.3.25. 1 pet.1.17.*

e The Priests and Leuites, which should iudge matters according to the word of the Lord.

f That is, to try whether the murther was done at vnawares, or else on set purpose, Numb. 35.11. deut.4.41.

g Meaning, that God would punish them most sharply, if they would not execute iustice aright.

h Shall be chiefe ouerseer of the publike affaires of the Realme.

i They shall haue the handling of inferiour causes.

k God will assist them that doe iustice.

a That is, which counterfeited the Ammonites in language and apparell. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.

b Called the dead Sea, where God destroyed the fiue cities for sinne.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord whereas it moueth the wicked either to seeke after worldly means and policies, or else to fall into dispaire.

d Hee groundeth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercy, which he will continue toward his, forasmuch as hee hath once chosen them and begun to shew his graces toward them.

* *1 King. 8.33. & chap. 6.28.*

e Meaning, warre which commeth by Gods iust iudgements for our sinnes.

f That is, it is here called vpon, and thou declarest thy presence and fauour.

* *Deut. 2.9. nehem 13.1.*

g We onely put our trust in thee, and wait for our deliuerance from heauen.

h That is, before the Arke of the Couenant.

i Which was moued by the Spirit of God to prophesie.

k They fight against God and not against you, therefore he will fight for you.

* *Exod. 14.13.14.*

‖ *Or, deliuerance.*

l Declaring his faith and obedience to the word of the Lord, and giuing thanks for the deliuerance promised.

Heare ye mee, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shalbe assured: beleeue his [m] Prophets, and ye shall prosper.

21 And when hee had consulted with the people, and appointed singers vnto the Lord, and them that should praise *him that is* in the beautifull Sanctuary, in going foorth before the men of armes, and saying, [n] Praise ye the Lord, for his mercie *lasteth* for euer,

22 And when they began to shoute, and to praise, the Lord layd ambushments against the children of Ammon, Moab, and [o] mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy *them:* and when they had made an end of the inhabitants of Seir, euery one helped to [p] destroy another.

24 And when Iudah came toward Mizpah in the wildernes, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies *laden* with precious iewels, which they tooke for themselues, till they could cary no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they [q] assembled themselues in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusalem, returned with Iehoshaphat their head to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with violes and with harpes, and with Trumpets, *euen* vnto the house of the Lord.

29 And the [r] feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdom of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and *was* fiue and thirtie yeeres old, when hee began to reigne: and reigned fiue and twenty yeres in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And hee walked in the [s] way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were [t] not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the acts of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which * is mentioned in the booke of the Kings of Israel.

35 ¶ Yet after this did Iehoshaphat King of Iudah ioyne himselfe with Ahaziah King of Israel, who was giuen to doe euil.

36 And he ioyned with him, to * make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Mareshah prophecied against Iehoshaphat, saying, Because thou hast [u] ioyned thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

m Giue credite to their words and doctrine.

n This was a Psalme of thanksgiuing which they vsed commonly to sing when they praised the Lord for his benefits, and was made by Dauid, Psal. 136.

o Meaning, the Idumeans which dwelt in mount Seir.

p Thus the Lord according to Iehoshaphats praier, declared his power, when he deliuered his, by causing their enemies to kill one another.

q To giue thanks to the Lord for his victory: and therefore the valley was called Berachah, that is, blessing, or thanksgiuing, which was also called the valley of Iehoshaphat, Ioel 3. 2, 12. because the Lord iudged the enemies according to Iehoshaphats prayer.

r He declareth here by, that the workes of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

* 1. *King.* 22. 42.

s Meaning, in his vertues, and those wayes wherein he followed God.

t If the great care and diligence of this good King, was not able vtterly to abolish all superstition and Idolatry out of this people, but that they would still retaine their filth and idolatry, how much lesse are they able to reformeme euill, which either haue little zeale, or not such as he had: though herein he was not to be excused?

* 1. *King.* 16. 1.

* 1. *King.* 22. 48, 49.

CHAP. XXI.

1 *Iehoshaphat dieth.* 3 *Iehoram succeedeth him.* 4 *which killeth his brethren.* 6 *He was brought to idolatrie.* 11 *and seduceth the people.* 16 *He is oppressed of the Philistims.* 18 *He miserable end.*

IEhoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat King of [a] Israel.

3 And their fathers gaue them great gifts of siluer and of gold, and of precious stones, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 *And Iehoram rose vp vpon the kingdome of his father, and made himselfe strong, and [b] slew all his brethren with the sword, and also of the Princes of [c] Israel.

5 Iehoram was two and thirtie yeere olde, when hee began to reigne, and hee reigned eight yeeres in Ierusalem.

6 And he walked in the way of the Kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to [d] wife, and hee wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the * couenant that hee had made with Dauid, and because hee had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer them.

9 And Iehoram went forth with his princes, and all his charets With him: and hee rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did [e] Libnah rebell at the same time from vnder his hand, because hee had forsaken the Lord God of his fathers.

11 ¶ Moreouer hee made high places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit [f] fornication, and compelled Iudah *thereto.*

12 And there came a writing to him from [g] Elijah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa King of Iudah,

13 But hast walked in the way of the kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou.

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wiues and all thy substance.

15 And thou shalt bee in great diseases in the disease of thy bowels, vntill [h] thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the [i] Ethiopians.

u Thus God would not haue his to ioyne in societie with idolaters and wicked men.

a Reade Chap. 15. 17. how by Israel is meant Iudah.

* 2. *King.* 8. 16.

b Because the wicked liue euer in feare & also are ambitious, they become cruell, and spare not to murther them, whom by nature they ought most to cherish and defend.

c Meaning, of Iudah & Benjamin.

d So that we see how it cannot be that we should ioyne with the wicked and serue God.

* 2. *Sam.* 7. 12, 16. 1. *King.* 2. 4. *and* 9. 5. 2. *King.* 8. 19. *chap.* 6. 16.

e Reade 2. *King.* 8. 22.

f Meaning, idolatrie, because that the idolater breaketh promise with God as doeth the adulteresse to her husband.

g Some thinke that this was Elisha, so called, because he had the Spirit in abundance as had Elijah.

h We see this example day by practised vpon them that fall away from God, and become idolaters and murtherers of their brethren.

i There were other Arabians in Africa Southward, toward Egypt.

17 And they came vp into Iudah, and brake into it, and carried away all the substance that was found in the kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue [k] Iehoahaz the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the end of two yeeres, his guttes fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, hee was two and thirtie yeere old, and reigned in Ierusalem eight yeere, [l] and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kings linage. 11 Ioash escapeth.

AND [*] the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the armie that came with [a] the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram King of Iudah reigned.

2 Two and [b] fourtie yeere old *was* Ahaziah when hee began to reigne, and hee reigned [c] one yeere in Ierusalem. And his mothers name *was* Athaliah the daughter of [d] Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his [e] counsellers after the death of his father, to his destruction.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael King of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And hee returned to be healed in Iezreel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael King of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Iezreel, because hee was diseased.

7 And the destruction of Ahaziah [f] came of God, in that he went to Ioram: for when hee was come, he went foorth with Iehoram against Iehu the sonne of Nimshi, * whom the Lord had anointed to destroy the house of Ahab.

8 Therefore when Iehu ‖ executed iudgement vpon the house of Ahab, and found the princes of Iudah, and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And hee sought Ahaziah, and they caught him where hee was hid in Samaria, and brought him to Iehu, and slew him and buried him, because, said they, he is the sonne of [g] Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to reteine the kingdome.

10 ¶ * Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and [h] destroyed all the Kings seed of the house of Iudah.

11 But Iehoshabeah the daughter of the king, tooke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes, that should bee slaine, and put him and his nource in the bedde chamber: so Iehoshabeah the daughter of king Iehoram the wife of Iehoiada the Priest (for shee was the sister of Ahaziah) hid him from Athaliah: so shee slew him not.

12 And he was with them hid in the [i] house of God sixe yeeres, whiles Athaliah reigned ouer the [k] land.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

AND [*] [a] in the seuenth yeere Iehoiada waxed bold, and tooke the captaines of hundreths *to wit*, Azariah the sonne of Ieroham, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers [b] of Israel: and they came to Ierusalem.

3 And all the congregation made a couenant with the King in the house of God: and hee sayd vnto them, Behold, the kings sonne must reigne, as the Lord hath sayd of the sonnes of Dauid.

4 This is it that ye shall do, The third part of you that come on the Sabbath of the Priests, and the Leuites *shalbe* porters of the doores.

5 And *another* third part towards the kings house, and *another* third part at the [*] gate of the [c] foundation, and all the people *shall be* in the courts of the house of the Lord.

6 But let none come into the house of the Lord, saue the Priestes, and the Leuites that minister, they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compasse the King round about, and euery man with his weapon in his hand, and he that entreth [d] into the house shall be slaine, and be you with the king when he commeth in and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke euery man his men that came on the Sabbath, with them that [e] went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundreths speares, and shieldes, and bucklers which had bene king Dauids, and were in the house of God.

10 And he caused al the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar, & by the [f] house round about the king.

11 Then they brought out the Kings sonne, and put vpon him the crowne and *gaue him* the [g] Testimonie, and made him King. And Iehoiada and his sonnes anointed him, and said, God saue King.

12 ¶ But when Athaliah heard the noise of the people running and praising the King, shee came to the people into the house of the Lord.

13 And when shee ‖ looked, behold, the King stood by his pillar at the entring in, and the princes and the trumpets by the king, and all the people of the land reioyced, and blew the Trumpets, and the singers *were* with instruments of musicke, and

k Called also Ahaziah, as Chap 21.1. or Azariah, verse 6 following.
l That is, as sonne write, he was not regarded but deposed for his wickednes and idolatrie: so that his sonne reigned 22. yeeres (his father yet liuing) without honour, and after his fathers death, he was confined to reigne still, as Chap. 21.20.

* 2 *King*.8.24.

a Meaning, the Philistims.

b Read Chap. 21. 20.
c That is, after the death of his father.
d She was Ahabs daughter, who was the sonne of Omri.

e He sheweth that it must needs follow that the rulers are such as their counsellers be, and that there cannot be a good King, that suffereth wicked counsellers.

f Hereby we see how nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore he causeth all meanes to serue to his will.
* 2. *King*.9.7.
‖ *Or, tooke vengeance.*
g This was the iust plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the worthinesse of Iehoshaphat his grandfather, moued them to giue him the honour of burial.
* 2. *King*.11.1.
h To the intent that there should be none to make title to the crowne, and so she might vsurpe the gouernment.

i Meaning, in the chamber where the Priests, and Leuites slept, which kept their courses weekely in the Temple.
k Towit, of Iudah.

* 2. *King*.11.4.
a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iehoiadah and Beniamin: read why they are called Israel, Chap. 15.17.
* 2. *Sam*.7.12, 16. 1 *King*.2.4. *chap*.21.7.

* 2. *King*.11.6.
c Which was the chiefe gate of the Temple toward the East.

d Meaning, to make any tumult, or to hinder their enterprise.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

f Meaning, the most holy place where the Arke stood.
g That is, the booke of the Law, or as some reade, they put vpon him his royall apparell.

‖ *Or, saw the King standing.*

and they that could sing praise: then Athaliah rent her clothes, and said, [h] Treason, treason.

14 Then Iehoiada the Priest brought out the captaines of hundreds that were gouernours of the host, and said vnto them, Haue her forth of the ranges, and he that [i] followeth her, let him die by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they layed hands on her: and when shee was come to the entring of the horsegate by the kings house, they slew her there.

16 ¶ And Iehoiada made a [k] couenant betweene him, and all the people, and the king, that they would be the Lords people.

17 And all the people went to the house of Baal, and [l] destroyed it, and brake his altars, and his images, and slew [m] Mattan the Priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the[§] hands of the Priests and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, * as it is written in the Lawe of Moses, with reioycing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.

20 And hee tooke the captaines of hundreds, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the king to come downe out of the house of the Lord, and they went thorow [n] the hie gate of the kings house, and set the king vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the citie was quiet [o] after that they had slaine Athaliah with the sword.

CHAP. XXIIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatry. 21 He stoneth to death Zachariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

IOash * was seuen yeere olde when hee beganne to reigne, and hee reigned fortie yeere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

2 And Ioash did vprightly in the sight of the Lord all the dayes of [a] Iehoiada the Priest.

3 And Iehoiada || tooke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterward it came into Ioash minde to renew the house of the Lord.

5 And he assembled the Priests and the Leuites, and said to them, Goe out vnto the cities of Iudah, and gather of all [b] Israel money to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hasted not.

6 Therefore the king called Iehoiada the [c] chiefe, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the taxe of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the Testimonie?

7 For [d] wicked Athaliah, *and* her children, brake vp the house of God and all the things that were dedicated for the house of the Lord, did they bestow vpon Baalim.

8 Therefore the king commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation thorow Iudah and Ierusalem, to bring vnto the Lord * the taxe of Moses the seruant of God, *layd* vpon Israel in the wilderness.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, [e] they brought the chest vnto the kings officer by the hand of the Leuites: and when they saw that there was much siluer, then the Kings Scribe (and one appointed by the high Priest) came and emptied the chest, and tooke it, and carried it to his place again: thus they did day by day, and gathered siluer in abundance.

12 And the king and [f] Iehoiada gaue it to such as did the labour *and* worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: *they gaue it* also to workers [g] of yron and brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke † amended through their hands and they restored the house of God to his state, and strengthned it.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and hee made thereof [h] vessels for the house of the Lord *euen* vessels to minister, both morters and *incense* cups, and vessels of golde and of siluer: and they offered burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed olde and was full of dayes, and died. An hundred and thirtie yeere olde *was he* when he died.

16 And they buried him in the citie of Dauid with the [i] kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Iehoiada, came the [k] princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18. And they left the house of the Lord God of their fathers, and serued groues and idols: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.

19 And *God* sent Prophets among them, to bring them againe vnto the Lord: and they [l] made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Iehoiada the Priest, which stood [m] above the people, and sayd vnto them, Thus saith God, Why transgresse yee the commandements of the Lord? surely yee shall not prosper: because yee haue forsaken the Lord, hee also hath forsaken you.

21 Then they conspired against him, & stoned him with stones at the [n] commandement of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembred not the kindnesse which Iehoiada his father had done to him but slew his sonne. And when hee died, hee said, The Lord [o] looke vpon it and require it.

23 ¶ And when the yeere was out, the host of Aram came vp against him, & they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the armie of Aram came with a small companie of men, yet the Lord deliuered a verie

h Declaring her wile impudencie, which hauing vnriustly and by murther vsurped the crowne, would still haue defeated the true possessor, and therefore called true obedience treason.

i To ioyne with her party, and to maintaine her authoritie.

k That they would onely serue him and renounce all idolatry.

l According to their couenant made to the Lord.

m As the Lord comanded in his Law, both for life person and also the citie, Deut. 13.9. and 15.

§ *Or, charge.*

* *Numb.28.3.*

n Which was the principall gate, that the king might be seene of all the people.

o For where a tyrant and an idolater reigneth, there can be no quietnesse for the plagues of God are euer among such people.

* *2.King.12.1.*

a Who was a faithful counseller, and gouerned him by the word of God.

|| *Or, gaue him two wiues.*

b He meaneth not the ten tribes, but onely the two tribes of Iudah and Beniamin.

c For he was the high Priest.

* *Exod.30.13.*

d The Scripture doth terme her thus, because shee was a cruell mutherer, and blasphemous idolatresse.

† *2.King.12.9.*

* *Exod.30.13.*

e Such as were faithfull men, whom the king had appointed for that matter.

f Signifying that this thing was done by aduice and counsell, and not by any one mans affection.

‡ *Ebr. a medicine was vpon the worke, meaning it was repaired.*

g For the wicked kings his predecessors, and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.

h Signifying, that they could not honour him too much who had so excellently serued in the worke of the Lord, and in the affaires of the common wealth.

i Which were flatterers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatry.

k They tooke heauen and earth, and all creatures to witnesse, that, except they returned to the Lord, he would most grieuously punish their infidelitie and rebellion, Neh.9.26.

l In a place aboue the people, to the intent that hee might be heard.

m There is no rage so cruell and beastly, as of them whose hearts God hath kardened, and which delite more in superstition and idolatry, then in the true seruice of God and pure simplicitie of his word.

n Reuenge my death, and require my blood at your hands: or he speaketh this by prophesie, because he knew that God would doe it. This Zachary is also called the sonne of Barachie, Matt. 23.35. because his progenitors were Iddo, Barachiah, Iehoiada, &c.

a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they [o] gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the [p] children of Iehoiada the Priest, and slew him on his bed, and hee died, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

27 But [q] his sonnes, and the summe of the taxe *gathered* by him, and the [r] foundation of the house of God, beholde, they are written in the storie of the booke of the kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

3 Amaziah putteth them to death which slew his father. 10 Hee sendeth backe them of Israel. 11 Hee ouercommeth the Edomites. 14 He falleth to idolatry. 17 And Ioash king of Israel ouercommeth Amaziah. 27 He is slaine by a conspiracie.

AMaziah was fiue and twentie yeere old when he began to reigne, and hee reigned nine and twentie yere in [x] Ierusalem: and his mothers name *was* Iehoaddan of Ierusalem.

2 And hee did [a] vprightly in the eyes of the Lord, but not with a perfit heart.

3 And when the kingdome was established vnto him, hee slew his seruants, that had slaine the king his father.

4 But he slew not their children, but *did* as it is written in the Law, *and* in the booke of Moses, where the Lord commanded, saying * The fathers shall not die for the [b] children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, & made them captaines ouer thousands, and captaines ouer hundreds, according to the houses of their fathers, throughout all Iudah and Beniamin: and hee numbred them from [c] twentie yeere olde and aboue, and found among them three hundred thousand chosen men, to goe forth to the warre, and to handle speare and shield.

6 Hee hired also an hundred thousand valiant men [d] out of Israel for an hundred talents of siluer.

7 But a man of God came to him, saying, O king, let not the armie of Israel go with thee: for the Lord is not [e] with Israel, *neither* with all the house of Ephraim.

8 If [f] not, goe thou on, doe it, make thy selfe strong to the battell, *but* God shall make thee fall before the enemie: for God hath power to helpe and to cast downe.

9 And Amaziah sayd to the man of God, What shall wee doe then for the hundred talents, which I haue giuen to the hoste of Israel? Then the man of God answered, The Lord is able to [g] giue thee more then this.

10 So Amaziah separated them, *to wit*, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of [h] Seir, ten thousand.

12 And *other* ten thousand did the children of Iudah take aliue, and caried them to the top of a [i] rocke, and cast them downe from the top of the rocke, and they all burst in pieces.

13 But the men of the [k] army, which Amaziah sent away, that they should not go with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them vp to be his gods, and [l] worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, & sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to [m] deliuer their owne people out of thine hand?

16 And as hee talked with him, [n] hee said vnto him, Haue they made thee the kings counseller? cease thou: why should they [o] smite thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah king of Iudah tooke counsel, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu king of Israel, saying, Come, [p] let vs see one another in the face.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, * Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why doest thou prouoke to *thine* hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare, for [q] it was of God that hee might deliuer them into *his* hand because they had sought the gods of Edom.

21 So Ioash the king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehoahaz in Bethshemesh, & brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundred cubits.

24 And *hee tooke* all the golde and the siluer, and all the vessels that were found in the house of God with [r] Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash king of Indah liued after the death of Ioash sonne of Iehoahaz king of Israel, fifteene yeere.

26 Concerning the rest of the acts of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Now after the time that Amaziah did turn away from the Lord, * they wrought treason against him in Ierusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew

o That is, reproued and checked him, and handled him rigorously.

p Meaning Zacharie, which was one of Iehoiadas sonnes and a Prophet of the Lord.

q That is concerning his sonnes, &c.

r That is, the reparation.

* 2. *king.* 14. 2.

a Meaning, in respect of his predecessors, albeit he had his imperfections.

* *Deut.* 24. 16. 2. *king.* 14. 6. *Ierem.* 31. 30. *Ezek.* 18. 20.

b That is, for that fault wherefore the child is punished, except he be culpable of the same.

c So many as were able men, to beare weapons, and goe to the warre.

d That is, out of the tenne tribes, which had separated themselues before, both from God and their true king.

e And therefore to thinke to haue helpe of them, whom the Lord fauoureth not, is to cast of the helpe of the Lord.

f If thou wilt not giue credit to my words.

g Hee sheweth that if we depend onely vpon God, we shall not neede to be troubled with these worldly respects for he will giue at all times, that which shalbe necessary if we obey his word.

h For the Idameans whom Dauid had brought to subiection, rebelled vnder Iehoram Ieshaphats sonne.

i In the 2. *kings* 14. 7. this rocke is called the citie Sela.

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefits and great victory, he fell from God, and did most vilely dishonour him.

m He prouoketh that whatsoeuer cannot saue himselfe not his worshippers, is no God but an idole.

n Meaning, the king.

o So hard it is for the carnall man to be admonished of his fault, that he contemneth, mocketh, and threatneth him that warneth him: yea, imprisoneth him, and putteth him to death, as Chap. 16. 10, and 18. 26, and 24. 21.

p That is, let vs trie the matter hand to hand: for he was offended that the armie of the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah.

* 2. *King.* 14. 9.

q Thus God ofte times plaguetth by those meanes wherein men most trust, to teach them to haue their recourse onely to him: and to shew his iudgements, mooueth their hearts to follow that which shal be their destruction.

r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.

* 2. *King.* 14. 19.

slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the city of Iudah.

CHAP. XXVI.

1 *Vzziah obeying the Lord, prosperethin his enterprises.* 15 *Hee waxeth proude, and vsurpeth the Priestes office.* 19 *The Lord plagueth him.* 20 *The Priests driue him out of the Temple, and euclude him out of the Lordshouse.* 23 *His buriall, and his successour.*

THen all * the people of Iudah tooke a Vzziah, which was sixteene yeere olde, and made him king in stead of his father Amaziah.

2 He built b Eloth, and restored it to Iudah after that the king slept with his fathers.

3 * Sixteene yeere olde *was* Vzziah, when hee began to reigne, and he reigned two & fifty yere in Ierusalem, and his mothers name *was* Iecoliah of Ierusalem.

4 And he did vprightly in the sight of † Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of c Zechariah (which vnderstood the visions of God) & when as d he sought the Lord, God made him to prosper.

6 For he went foorth and fought against the Philistims and brake downe the wall of Gath, & the wall of Iabneh, and the wall of Asdod, and built cities in Asdod, and among the Philistims.

7 And God helped him against the Philistims, and against the e Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gaue e gifts to Vzziah, and his name pred to the entring in of Egypt: for he did most valiantly.

9 Moreouer Vzziah built towres in Ierusalem at the corner gate, and at the valley gate, & at the * f turning, and made them strong.

10 And he built towers in the wilderness, and digged many ‖ cisternes: for he had much catteil both in the valleyes and plaines, plowmen, and dressers of vines in the mountaines, and in g Carmel: for he loued husbandry.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Ieiel the Scribe, and Maaseiah the ruler, *and* vnder the hand of Hananiah, one of the kings captaines.

12 The whole h number of the chiefe of the families of the valiant men *were* two thousand and sixe hundreth.

13 And vnder their hand *was* the armie for warre, three hundreth and seuen thousand, & fiue hundreth that fought valiantly to helpe the king against the enemy.

14 And Vzziah prepared them throughout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very † artificiall engins in Ierusalem, to be vpon the towers and vpon the corners, to shoote arrowes and great stones: and his name spread farre abroad, because *God* did helpe him marueilously, till he was mightie.

16 ¶ But when he was strong, his heart i was lift vp to *his* destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him fourescore Priests of the Lord, valiantmen.

18 And they withstood Vzziah the king, and said vnto him, *It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: k goe foorth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.*

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priests, the leprosie rose vp in his forehead before the Priests in the house of the Lord, beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, behold, hee was leprous in his forehead, and they cauſed him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

21 * And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an house apart, because he was cut off fro the house of the Lord: and Iotham his sonne *ruled* ouer the kings house, and iudged the people of the land.

22 Concerning the rest of the actes of Vzziah, first and last, did Esaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the buriall, which pertained to the kings: for they said, He m is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 *Iotham reigneth, and ouercommeth the Ammonites.* 8 *His reigne and death.* 9 *Ahaz his sonne reigneth in his stead.*

IOtham * was fiue and twentie yeere old when he began to reigne, and reigned sixteene yeere in Ierusalem, and his mothers name *was* Ierushah the daughter of Zadok.

2 And hee did vprightly in the sight of the Lord, according to all that his father Vzziah did, saue that hee entred not into a Temple of the Lord, and the people did yet o corrupt *their ways.*

3 He built the hie p gate of the house of the Lord, and hee built very much on the wall of the castle.

4 Moreouer he built cities in the mountaines of Iudah, and in the forrests he built palaces and towres.

5 And hee fought with the king of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundred talents of siluer, and ten thousand ‡ measures of wheate, and ten thousand of barley: this did the children of Ammon giue him ‖ both in the second yeere and the third.

6 So Iotham became mightie q because hee directed his way before the Lord his God.

7 Concerning the rest of the actes of Iotham and all his warres and his wayes, loe, they are written in the booke of the kings of Israel, and Iudah.

8 He was fiue and twentie yeere old, when hee began to reigne, and reigned sixteene yeere in Ierusalem.

9 And Iotham slept with his fathers, & they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 *Ahaz an idolater is giuen into the hands of the Syrians, and the king of Israel.* 9 *The Prophet reproueth the Israelites cruelty.* 18 *Iudah is molested with enemies.* 23 *Ahaz maketh vse of idolatrie.* 26 *His death and successor.*

Num.18.7.

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the word of God, he did wickedly and was therefore both iustly resisted and also punished.

* 2.Kings.15.5.
l According to the commandement of the Lord, Leuit.13.46.

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.

* 2.Kings.15.33.

n To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.
o They were not cleane purged from idolatrie.
p Which was sixtie cubits hie, and was for the height called Ophel: it was at the East gate, & mentioned is made of it Chap.33.4.
‡ Bath. Com.
‖ Or, yeerely.
q He theweth that all prosperity commeth of God, who neuer faileth when we put our trust in him.

* 2 Kings.14.21.
a Called also Azariah.

b He fortified it & made it strong: this citie was also called Elath and Elanon, neere to the red Sea.

* 2 Kings.15.2.

c This was not that Zecharian that was the sonne of Ieho iada, but some other prophet of that name.
d For God neuer forsaketh any that seeketh vnto him, and therfore e man is the cause of his owne destruction.

e That is, they payed tribute in signe of subiection.

* Neh.3.19,24.
f Whereas the wall or towre turneth
‖ Or, pitts.
g That is, in mount Carmel or, as the word signifieth, in the fruitfull field: it is also taken for a greene eare of corne, when it is full, as Leuit.2.14.

h Of the chiefe officers of the kings house, or of the captaines and sergeants for warre.

† Ebr. engins by the inuention of an inuentiue man.

i Thus prosperitie causeth men to trust in themselues and by forgetting him which is the authour thereof, procure their owne perdition.

a 1.King.16.1.

‖ Or, predecessour.

a He was an idolater like them.
b As the idolaters haue certaine chiefe idoles, who are as patrons (as were the Ba'alim) so haue they others which are inferiour, and do represent the great idoles.
‖ Or, made them passe through the fire, as chap.33.6. Leu.18.21.
† Ebr. a great captiuitie.

c Who was king of Israel.
‖ Ebr. the sources of strength.
‖ Or, tyrant.

d Thus by the iust iudgment of God, Israel destroyed Iudah.

e For they thought they had ouercome them by their owne valiantnesse, & did not consider that God had deliuered the into their hands, because Iudah had offended him.
f May not God as well punish you for your sinnes, as he hath done theft men for theirs, seeing yours are greater?
g Which tribe was now greatest, and had most authoritie.

h God will not suffer this sinne, which we commit against him to bee vnpunished.

i Whose names were rehearsed before, verse 12.

k Either for their wounds or weaknesse.
l To them of the tribe of Iudah.
m To Tilgath Pilneeser, & those Kings that were vnder his dominion, 2.King.16.7.

AHaz * was twentie yeeres old when he began to reigne, and reigned sixteene yeeres in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his father.

2 But a he walked in the waies of the kings of Israel, & made euen molten images for b Baalim.

3 Moreouer he burnt incense in the valley of Ben-hinnom, and ‖ burnt his sonnes with fire, after the abominations of the heathen whome the Lord had cast out before the children of Israel.

4 Hee sacrificed also and burnt incense in the hie places, and on hils, and vnder euery greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the King of the Aramites, and they smote him, and tooke of his † many prisoners, and brought them to Damascus: and he was also deliuered into the hand of the King of Israel, which smote him with a great slaughter.

6 For c Pekah the sonne of Remaliah slew in Iudah sixescore thousand in one day, all ‖ valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a ‖ mighty man of Ephraim slew Maaseiah the Kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the King.

8 And the children of Israel tooke prisoners of their brethren, d two hundreth thousand of women, sonnes & daughters, and caried away much spoile of them, & brought the spoile to Samaria.

9 ¶ But there was a Prophet of the Lords, (whose name *was* Oded) and he went out before the hoste that came to Samaria, and sayd vnto them, Behold, e because the Lord God of your fathers is wroth with Iudah, hee hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And now yee purpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaides vnto you, but are not you *such, that* f sinnes *are* with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord *is* toward you.

12 Wherefore certaine of the chiefe of the children of g Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp against them that came from the warre,

13 And said vnto them, Bring not in the captiues hither: for *thu shalbe* h a sin vpon vs *against* the Lord: yee intend to adde more to our sinnes & to our trespasse, though our trespasse be great, and the fierce wrath *of God is* against Israel.

14 So the army left the captiues and the spoile before the princes and all the Congregation.

15 And the men that were i named by name rose vp and tooke the prisoners, and with the spoile clothed all that were naked among them, and arayed them, and shod them, and gaue them meate, and gaue them drinke, and k anointed them, and caried all that were feeble of them vpon asses, and brought them to Iericho the citie of Palme trees to their l brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send vnto the m Kings of Asshur, to helpe him.

17 (For the Edomites came moreouer, and slew of Iudah, and caried away captiues.

18 The Philistims also inuaded the cities in the low countrey, and toward the South of Iudah and tooke Beth-shemesh, and Aialon, and Gederoth and Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz King of n Israel, for he had brought vengeance vpon Iudah, and had grieuously transgressed against the Lord)

20 And Tilgath Pilneeser king of Asshur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz † tooke a portion * out of the house of the Lord, and out of the Kings house and of the princes, and gaue vnto the king of Asshur: yet it helped him not.

22 And in the time of his tribulation did hee yet trespasse more against the Lord, (this is King Ahaz)

23 For he sacrificed vnto the gods of Damascus, which o plagued him, and he said, Because the gods of the kings of Aram helped them, I wil sacrifice vnto them, and they will p help mee: yet they were his ruine, and of all ‖ Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah hee made hie places, to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his acts, and all his waies first and last, behold, they are written in the booke of the Kings of Iudah, and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city ‖ of Ierusalem, but brought him not vnto the q sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

3.5. Hezekiah repaireth the Temple, and admoniseth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing prayses. 31 The oblation of the people.

HEzekiah * began to reigne, when he was fiue and twentie yeeres old, and reigned nine and twenty yeeres in Ierusalem: and his mothers name *was* ‖ Abijah the daughter of Zechariah.

2 And hee did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the a doores of the house of the Lord in the first yeere, and in the b first moneth of his reigne, and repaired them.

4 And he brought in the Priests and the Leuites, and gathered them into the East streete,

5 And said vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and cary forth c the filthinesse out of the Sanctuary.

6 For our fathers haue trespassed and done euill in the eies of the Lord our God, & haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offred burnt offerings in the Sanctuary vnto the God of Israel.

8 d Wherfore the wrath of the Lord hath bin

n He meaneth Iudah, because Ahaz forsooke the Lord & sought helpe of the infidels, & made of Israel taken for Iudah, Chap.15.17.
‖ Ebr. gainsaid.
* 1.King.16.8.

o As hee falsely supposed.
p Thus the wicked measure Gods fauour by prosperitie & aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth them oftetimes whom he loueth, & giueth his enemies good successe for a time, whom afterward he will destroy.
‖ Or, Iudah and Beniamin.
‖ Or, in Ierusalem.
q They buried him not in the citie of Dauid, where were the sepulchres of the kings.

* 2.King.18.10.

‖ Or, Abi.

a Which Ahaz had shut vp, Chap. 28.24.
b This is a notable example for all princes, first to establish the pure religion of God, & to procure that the Lord may be honoured and serued aright.
c Meaning all the idols, altars, groues, & what soeuer was occupied in their seruice, and wherewith the Temple was polluted.
d He sheweth that the contempt of religion is the cause of all Gods plagues.

on Iudah and Ierusalem: and he hath made them a || scattering, a desolation, and an hissing, as yee see with your eyes.

|| Or, a nodding of the head and mocking.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters and our wives *are* in captiuitie for the same cause.

10 Now † I purpose to make a couenant with the Lord God of Israel, that he may [e] turne away his fierce wrath from vs.

† Ebr. with in mine heart.

[e] He proueth by the iudgements of God vpon those that haue contemned his word, that there is no way to auoide his plagues but by conforming themselues to his will.

11 Now my sonnes, bee not deceiued: for the Lord hath * chosen you to stand before him, to serue him, and to bee his ministers, and to burne incense.

* Num. 18.6.

12 ¶ Then the Leuites arose, Mahath the sonne of Amasai, and Ioel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Ielalelel: and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sonne of Ioah:

13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Asaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Ieduthun, Shemaiah and Vzziel.

16 And they gathered their brethren, and sanctified themselues, & came according to the commandement of the King, *and* || by the words of the Lord, for to cleanse the house of the Lord.

|| Or, concerning the things of the Lord.

16 And the Priests went into the inner partes of the house of the Lord, to [f] cleanse it, & brought out all the vncleannesse that they founde in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to carie it out vnto the brooke Kidron.

[f] From the pollutions and filth that Ahaz had brought in.

17 They began the first *day* of the [g] first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first moneth, they made an ende.

[g] Which conteined part of March and part of April.

18 ¶ Then they went in to Hezekiah the king, and sayd, Wee haue cleansed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, and the || shewbread table, with all the vessels thereof:

|| Or, table where the bread was set in order.

19 And all the vessels which King Ahaz had cast aside when he reigned, *and* transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Iord.

20 ¶ And Hezekiah the king [h] rose early, and gathered the Princes of the city, and went vp to the house of the Lord.

21 And they brought seuen bullocks, and seuen rammes, and seuen lambs, and seuen he goats, for a * sinne offering for the kingdome, and for the sanctuary, and for Iudah. And hee commanded the Priests the sonnes of Aaron, to offer *them* on the altar of the Lord.

22 So they slew the bullocks, and the Priestes receiued the blood, and [i] sprinkled it vpon the altar: they slew also the rammes, and sprinkled the blood vpon the altar, and they slewe the lambes, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offering before the King and the Congregation, [k] and they layd their hands vpon them.

24 And the Priestes slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the King had commanded for all Israel the burnt offering, and the sinne offering.

h By this manner of speach the Ebrewes meane a certaine diligence and speed to doe a thing, and when there is no delay.

* Leuit. 4.14.

i For without sprinkling of blood nothing could be sanctified, Hebr. 9. 22. exod. 24.8.

k That is, the King and the Elders, as Leuit. 4.15. for they that offered a sinne offering, most lay their hands vpon it, to signifie that they had deserued that death, and also that they did consecrate it to God, to be there by sanctified, Exod. 29.10.

25 He appointed also the Leuites in the house of the Lord with cymbals, with violes, and with harpes, * according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the [l] commandement *was* by the hand of the Lord, *and* by the hand of his Prophets.

* 1. Chron. 16.4.

l This thing was not appointed of man, but it was the commaudement of God.

26 And the Leuites stood with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offring vpon the altar: and when the burnt offring began, the song of the [m] Lord began with the trumpets, & the instruments [n] of Dauid King of Israel.

m The Psalme which Dauid had appointed to be sung for thanksgiuing.

n Which Dauid had appointed to praise the Lord with.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this *continued* vntill the burnt offering was finished.

29 And when they had made an end of offering, the King and all that were present with him, bowed themselues, and worshipped.

30 ¶ Then Hezekiah the king and the princes commaunded the Leuites to praise the Lord with the [o] words of Dauid, and of Asaph the Seer. So they praysed with ioy, & they bowed themselues, and worshipped.

o With that Psalme whereof mention is made, 1. Chron. 16.8.

31 And Hezekiah spake, and said, Now yee haue † consecrate your selues to the Lord: come neere & bring the sacrifices and *offerings* of praise into the house of the Lord. And the Congregation brought sacrifices and *offrings* of prayses, and euery man that was willing in heart, *offered* burnt offerings.

† Ebr. filled your hands.

32 And the number of the burnt offerings, which the Congregation brought, was seuenty bullockes, an hundred rammes, *and* two hundred lambs: all these were for a burnt offering to the Lord:

33 And for [p] sanctification sixe hundred bullockes, and three thousand sheepe.

p That is, for the holy offerings.

34 But the Priests were too few, and were not able to slay all the burnt offrings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntil *other* Priests were sanctified: for the Leuites were [q] more vpright in heart to sanctifie themselues then the Priests.

q Meaning, were more zealous to set forward the religion. r Leuit. 3.8,13.

35 And also the burnt offerings were many, with the * fat of the peace offrings and drinke offerings for the burnt offring: so the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced and all the people, that God had made the people so [r] ready: for the thing was done suddendly.

CHAP. XXX.

1 13 The keeping of the Passouer by the Kings commandement. 6 Hezekiah exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the Princes. 27 The Leuites bless the people.

AND Hezekiah sent to all Israel and Iudah, and also wrote letters to [a] Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passeouer vnto the Lord God of Israel.

a Meaning, all Israel, whom Tilgath Pilneesar had not taken away, into captiuitie, 2. King. 15.29.

2 And the King and his Princes and all the Congregation had taken counsell in Ierusalem to keepe the Passeouer in the [b] second moneth.

b Though they ought to haue done it in the first moneth, as Exod. 12.18. Numb. 9.5. yet if any were not clane, or else had a long iourney, they might defer it vnto the second moneth, as Num. 9.10,11.

3 For they could not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Ierusalem.

4 And the thing pleased the king and all the Congregation.

5 And they decreed to make proclamation throwout all Israel from [c] Beersheba euen to Dan, that they should come to keepe the Passeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great *time*, [d] as it was written.

6 ¶ So the postes went with letters by the commission of the king, and his princes, throwout all Israel and Iudah, and with the commandement of the king, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham Izhak, and Israel, and, [e] he will returne to the remnant that are e[c]aped of you, out of the hands of the kings of Asshur.

7 And be not yee like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: *and* therefore he made them desolate, as ye see.

8 Be not ye now stiffnecked like your fathers *but* [f] giue the hand to the Lorde, and come into his sanctuarie, which he hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children *shall finde* mercie before them that led them captiues, and they shall [g] returne vnto this land: for the Lorde your God is gracious and merciffull, and will not turne away his face from you, if ye conuert vnto him.

10 ¶ So the posts went from city to city thorow the land of Ephraim and Manasseh, euen vnto Zebulun: but they [h] laughed them to scorne and mocked them.

11 Neuertheleſſe, diuers of Asher, and Manasseh, and of Zebulun, submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one [i] heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assembly.

14 ¶ And they arose and tooke away the [k] altars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Passeouer the fourteenth *day* of the second moneth: and the Priests and Leuites were [l] ashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their maner, according to the Law of Moses the man of God: *and* the Priests sprinkled the [m] blood *receiued* of the hands of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, *euen* a multitude of Ephraim, and Manasseh, Issachar & Zebulun had not cleansed themselues, yet did eate the Pa[n]sseouer, *but* not as it was written: wh[o] Hezekiah prayed [o] them, saying, The [p] good Lorde pardon euerrillé toward *him*.

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though hee be not *cleansed*, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiah, and [o] healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleauened bread seuen dayes with great ioy, and the Leuites, and the Priests prayed the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah [q] spake comfortably vnto all the Leuites that had good knowledge *to sing* vnto the Lord: and they did eate in that feast seuen dayes and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah King of Iudah had giuen to the Congregation a [r] thou and bullockes, and seuen thouland sheepe. And the P[s]inces had giuen to the Congregation a thousand bullockes, and ten thousand sheepe: and many Priestes were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel, there *was* not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and [q] blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

1 The people destroy idolatrie. 2 Hezekiah appointeth Priests, and Leuites. 4 And prouideth for their liuing. 13 He ordaineth ouer seers to distribute to euery one his portion.

AND when all these things were finished, all Israel, that were found in the cities of Iudah, went out and [a] brake the images, and cut downe the groues, and brake downe the high places, and the altars throwout all Iudah and Benjamin, in Ephraim also and Manasseh, vntill they had made an ende: afterward all the [b] children of Israel returned euery man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites by their turnes, euery man according to his office, *both* Priests and Leuites for the burnt offering and peace offrings, to minister and to giue thanks, and to prayse in the gates of the [c] tents of the Lord.

3 (And the Kings portion *was* of his owne substance for the burnt offrings, *euen* for the burnt offerings of the morning and of the euening; and the burnt offerings for the Sabbaths, and for the new Moones and for the solemne feasts, * as it is written in the Law of the Lord.)

4 He commanded also the people that dwelt in Ierusalem, to giue [d] part to the Priests and Leuites, that they might be [e] encouraged in the Law of the Lord.

5 ¶ And when the commaundement was [f] spread, the chudren of Israel brought in abu[n]dance the [g] corne, wine, and oyle and honey,

c From one end of the land to the other, North and South.
d In such sort and perfection as God had appointed.
e He will haue compassion on them, and preserue them.
f Submit yourselues to the Lord, and rebell no more.
g God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes hee gaue into the hands of the enemies.
h Though the wicked mocke at the seruants of God, by whom he calleth them to repentance, as Gen. 19. 14. yet the word ceaseth no. to crucifie in the hearts of Gods elect.
i He sheweth the cause why some obey & some mock at Gods calling: to wit, because his Spirit is with the one sort, and mooueth their heart, and the other are left to themselues.
k Which declareth that we must put away those things wherewith God is offended, before we can serue him aright.
l Seeing their own negligence (who should haue been most prompt) and the readinesse of the people, Chap. 29. 36.
m To wit, of the lambe of the Passeouer.
n He knew that faith and sincerity of heart was more agreeable to God, then the obseruation of these ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which had done it of feind of malice, but of ignorance.
o That is, did accept them as purified.
p Hebr. spake to the heart.
q This great liberalitie declareth how kings, princes, and all they to whom God hath giuen wherewith ought to be most ready to bestow in imitating the birth of Gods glory.
r According to that which is written, Num. 6. 23 when they should dismisse the people.
s According to the commandement of the Lord, Deut. 7. 25. Iosh. 7. 1. 2. mac. 12. 40.
t That is, all they which came to the Passeouer.
a That is, in the Temple, where they assembled as in a tent.
Nehe. 8. 13. 9.
b The tithes and first fruits for the maintenance of the Priests and Leuites.
c That their minds might not be entangled with prouision of worldly things, but that they might wholly and cheerefully remember Gord.
d Hebr. published.

hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes which were consecrate vnto the Lord their God, and layd them on many g heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they h blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes:

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, wee haue i eaten, and haue beene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully: and ouer them *was* Conaniah the Leuite the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah *were* ouerseers † by the appointment of Conaniah, and Shimei his brother, *and* by the commandement of Hezekiah the king, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Immah the Leuite porter toward the East, *was* ouer the things that were willingly offered to God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand *were* Eden, and Miniamin, and Iesshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their dayly portion besides their generation, being males k from three yeere old and aboue, *euen* to all that entred into the house of the Lord to their office in their charge, according to their courses.

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yeere old and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes, and their daughters throughout all the Congregation: for by their l fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priestes, *which were* in the fields, *and* suburbes of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truely before the Lord his God.

21 And in all the works that he began for the seruice of the house of God, both in the Law and in the commandements, to seeke his God, hee did it with all his heart, and prospered.

f Which they had dedicated to the Lord by a vow.

g For the relieſe of the Priests, Leuites, widowes, pupils, fatherlesse, strangers, and such as were in necessitie.

h They praised the Lord, and prayed for all prosperitie to his people.

i He sheweth that this plenteous liberality is expedient for the maintenance of the ministers, and that God therefore prospereth his people and increaseth by his blessing that which is giuen.

† Ebr. by the hand.

k Who had also a portion and allowance in this distribution.

l Meaning, that either by the faithfull distributions of the officers, euery one had their part in the things that were offered, or else that their wiues and children were reliued, because the Leuites were faithfull in their office, and so depended on them.

CHAP. XXXII.

1 Sancherib inuadeth Iudah. 3 Hezekiah prepareth for the war. 7 He exhorteth the people to put their trust in the Lord. 9 Sancherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians and the king in shame. 25 Hezekiah is not thankefull toward the Lord. 33 His death.

After these things faithfully *described*, * Sancherib king of Asshur came and entred into Iudah, and besieged the strong cities, and thought to winne them for himselfe.

2 When Hezekiah sawe that Sancherib was come, and that his † purpose *was* to fight against Ierusalem,

3 Then he tooke counsel with his princes and his nobles, to stop the water of the fountaines without the citie: and they did helpe him.

4 So, many of the people assembled themselues, and stopt all the fountaines, and the riuer that ran through the mids of the countrey, saying, Why should the king of Asshur come, and finde much water?

5 And † hee tooke courage, and built all the broken wal, and made vp the towres, and another wall without, and repaired a Millo in the b citie of Dauid, and made many c darts and shields.

6 And he set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and † spake comfortably vnto them, saying,

7 Be strong and courageous: feare not, neither be afraid for the king of Asshur, neither for all the multitude that is with him: * for there *bee* more with vs, then *is* with him.

8 With him *is* an d arme of flesh, but with vs *is* the e Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah King of Iudah.

9 * After this did Sancherib king of Asshur, send his seruantes to Ierusalem, (while he was f against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah that were at Ierusalem, saying,

10 Thus saith Sancherib the king of Asshur, Wherein doe ye trust, that ye will remaine in Ierusalem, *during* the siege?

11 Doth not Hezekiah entise you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Asshur?

12 Hath not the same Hezekiah taken away his high places, and his g altars, and commanded Iudah and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of *other* countreys? were the gods of the nations of *other* lands able to deliuer their land out of mine hand?

14 Who is hee of all the h gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that your God should bee able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And

* 2. King. 18. 13. Isa 30. 1. Eccles. 48. 18.

† Ebr. breake them vp.

† Ebr. face.

† Ebr. hee was strengthened.

a Hee made a double wall.

b Reade 2. Sam. 5. 9.

c Some reade, swords or daggers.

† Ebr. he spake to their heart.

* 2. King. 6. 16.

d That is, the power of man.

e This declareth that Hezekiah did euer put his trust in God, and yet made him vse strong and vsed lawfull means, yet he knew it seemed to tempt God.

f 2. King. 18. 17.

g While hee besieged Lachish.

h Thus the wicked put no difference betweene true religion and false, God and idoles: for Hezekiah onely destroyed idolatry, and placed true religion. Thus the Papists blamed the seruants of God: for when they destroyd idolatry, they say that they abolisht religion.

i This is his blasphemie, that hee will compare the liuing God to vile idoles.

k When man hath prosperitie, hee swelleth in pride, and thinketh himself able to resist and ouercome even God himselfe.

16 And his seruants spake more against the Lord God, and against his seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations [c] *other* countreys could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

11 Then they [l] cried with a loud voyce in the Iewes speach vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, [m] *men* the [m] works of mans hands.

20 But Hezekiah the King, and the Prophet Isaiah the sonne of Amoz [n] prayed against this and cried to heauen.

21 And the Lord sent an Angel, which destroied all the valiant men, and the princes, and [o] captaines of the host of the king of Assiur: so he returned † with shame to his owne land. And when he was come into the house of his god, they that came forth of his owne [p] bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Sancherib king of Assiur, and from the hand of all *other*, and ‖ maintained them on euery side.

23 And many brought offrings vnto the Lord to Ierusalem, and presents to Hezekiah King of Iudah, so that he was [q] magnified in the sight of all nations from thenceforth.

24 * In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him [r] a signe.

25 But Hezekiah did not render according to the reward *beslow ed* vpon him: for his heart [s] was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him trea ures of siluer and of gold, and of precious stones, and of sweet odours, and of shields, and of all pleasant vessels:

28 And of store-houses for the increase of wheat and wine and oyle, and stalles for all beasts and ‖ rowes for the ‖ stables.

29 And he made him cities, and *had* possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of [t] Gihon, and led them streight vnderneath toward the city of Dauid Westward: so Hezekiah prospered in all his works.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to [u] trie him, *and* to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Isaiah the Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death, and Manasseh his sonne reigned in his stead.

k Herein we see that when the wicked speake euill of the seruants of God they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.

l Their words are written, 2. King. 18. 29.

m Which were inuented, made and authorized by man.

n This sheweth what is the best refuge in all troubles and dangers.

o To the number of an hundreth fourescore and fiue thousand, as 2. King. 18. 35. 36.

† *Heb. with shame of face.*

p Meaning, Adramelech, and Sharezer his sonnes.

‖ *Or, gouerned.*

q Thus after trouble God sendeth comfort to all them that patiently wait on him, and constantly put their trust in his mercies.

* 2. *King.* 20. 1. *Isa.* 38. 1.

r To confirme his faith in Gods promise, who declared to him by his Prophets, that his life should be prolonged fiftecne yeere.

s He was lifted vp with the pride of his victory and treasures, & sheweth them for an ostentation to the ambassadours of Babylon.

‖ *Or, ranges and partitions.*

‖ *Or, racks.*

t Which also was called Siloe, whereof mention is made, Isai. 8. 6. Ioh. 9. 7.

u Here we see the cause, why the faithfull are tempted, which is to try whether they haue faith or no, and that they may feele the presence of God, who suffereth them not to be ouercome by tentations but in their weaknesse ministreth strength.

CHAP. XXXIII.

2 Manasseh an idolater. 9 He causeth Iudah to erre. 11 Hee is led away prisoner into Babylon. 12 He prayeth to the Lord, and is deliuered. 14 He abolisheth idolatry. 16 And setteth vp true religion. 20 Hee dieth and Amon his sonne succeedeth, 24 Whom his owne seruants slay.

MAnasseh *was* twelue yeere old, * when he began to reigne, and hee reigned fiue and fiftie yeere in Ierusalem:

2 And hee did euill in the sight of the Lord, like the abominations of the heathen, * whom the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, and made groues and worshipped all the hoste of the heauen, and serued them.

4 Also he built altars in the house of the Lord, whereof the Lord had said, * In Ierusalem shall my Name be for euer.

5 And he built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 [a] And he caused his sonnes to passe thorow the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft and to charming, and to sorcerie, and hee vsed them that had familiar spirits, and soothsayers: he did very much euil in the sight of the Lord to anger him.

7 He put also the carued image, which he had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, * In this house, and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neither will * I make the foot of Israel to remoue any more out of the land which I haue appointed for your fathers, so that they take heed, and doe all that I haue commanded them, according to the Law and statutes and iudgements by the [b] hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, *and* to doe worse then the heathen, whom the Lord had destroied before the children of Israel.

10 ¶ And the Lord spake to [c] Manasseh and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaines of the hoste of the king of Assiur which tooke Manasseh *and put him* in fetters, and bound him in chaines and caried him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly before the Lord God of his fathers,

13 And prayed vnto him: and *God* was [d] entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knew that the Lord was God.

14 Now after this hee built a wall without the citie of Dauid, on the West side of [e] Gihon in the valley, euen at the entry of the fish-gate, and compassed about [f] Ophel, and raised it very high, and put captaines of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods and the

* 2 *King.* 21. 1.

* *Deut.* 18. 9.

* 2. *King.* 18. 4.
* *Ierem.* 32. 34.
2. *King.* 17. 10.

* 2. *King.* 21. 4.

a Reade 2. *King.* 16. 3.

* 1. *King.* 8. 29. *and* 9. 3. 2. *King.* 21. 7. *and* 23. 27.

* 1. *Sam.* 7. 10.

b By the charge giuen to Moses.

c Meaning, by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place.

d Thus affliction giueth vnderstanding: for he that hated God in his prosperity now in his miserie he seeketh vnto him.

e Reade Chap. 32. 30.

f Reade Chap. 27. 3.

the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also hee prepared the altar of the Lord, and sacrificed theron peace offrings, & of thanks, and commanded Iudah to serue the Lord God of Israel.

17 Neuertheless the people did sacrifice still in the hie places, but vnto the [h] Lord their God.

18 ¶ Concerning the rest of the acts of Manasseh, and his [i] prayer vnto his God and the words of the Seers, that spake vnto him in the Name of the Lord God of Israel, behold, they are *written* in the booke of the kings of Israel.

19 And his prayer and how *God* was intreated of him, and all his sinne, and his trespasse, and the places wherein he built hie places, and set groues and images (before he was humbled) behold, they are written in the booke of the || Seers.

20 So Manasseh slept with his fathers, & they buried him in his owne [k] house: and Amon his sonne reigned in his stead.

21 ¶ Amon *was* two and twentie yeere olde, when he began to reigne, and reigned too yere in Ierusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon tre passed more and more.

24 And his seruants * conspired against him, and slew him in his owne house.

25 But the people of the land slewe all them that had conspired against King Amon: and the people of the land made Iosiah his sonne King in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 And restoreth the Temple. 14 The booke of the Law is found. 21 Hee sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 Hee maketh a couenant with God.

IOsiah * *was* eight yeere old when hee began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

2 And hee did vprightly in the sight of the Lord, and walked in the wayes of [a] Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet a [b] childe) he began to seeke after the God of Dauid his father: and in the twelfe yere he began to purge Iudah, and Ierusalem from the hie places, and the groues, and the carued images and molten images.

4 And they brake downe [c] in his sight the altars of Baalim, and hee caused to cut downe the images that were on high vpon them: he brake al o the groues, and the carued images and the molten images, and stampt them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also hee burnt the [d] bones of the Priestes vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim and Simeon, euen vnto Naphtali, with their maules *they brake all* round about.

7 And when he had [e] destroyed the altars and the groues, and had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, hee turned to Ierusalem.

8 ¶ * Then in the eighteenth yeere of his reigne, when he had purged the land & the temple, hee sent Shaphan the sonne of Azaliah, and Maaseiah the gouernour of the citie, and Ioah the son of Ioahaz the Recorder to repaire the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they deliuered the mony that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Beniamin, and || of the inhabitants of Ierusalem.

10 And they put in the hands of them that should do the worke *and* had the ouersight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they it to buy hewed stone and timber for couples, and for beames of the [f] houses, which the kings of Iudah had destroyed.

12 And the men did the worke [g] faithfully, and the ouerseers of them *were* Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musicke.

13 And *they were* ouer the bearers of burdens, and them that set forward all the workemen in euery worke: and of the Leuites *were* Scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the [h] booke of the Law of the Lord *giuen* by the hand of Moses.

15 Therefore Hilkiah answered & said to Shaphan the chancellor, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan carried the booke to [i] the King, and brought the King word again, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 Also Shaphan the chancellour declared to the King, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the words of the Law, he [k] tare his clothes

20 And the King commanded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the son of Micah, and Shaphan the chancellor, and Asaiah the Kings seruant, saying,

21 Goe *and* enquire of the Lord for mee, and for the rest in Israel and Iudah, concerning the words of this booke that is found: for great *is* the wrath of the Lord that is fallen vpon vs, because our [l] fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King *had appointed*, went to Huldah the Prophetesse the wife of Shallum, the sonne of || Tokhath, the sonne of || Hasrah

g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatry to worship God any other wise then he hath appointed.

i Which albeit thritis not conteined in the Ebrew, yet because it is here mentioned and is written in the Greeke, we haue placed it in the end of this booke.

|| Or, *Hozai.*

k Because he had to horribly offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of the Kings house.

* 2.*King.* 21.23.

* 2.*King.* 22.1.

a He followed Dauid in al points that he followed the Lord.

b When he was but sixteene yere olde he shewed himselfe zealous of Gods glory, and at twentie yeere olde he abolished idolatry and restored the true religion.

c Which sheweth that hee would see the reformation with his owne eyes.

d Reade 2. King. 23 16.

e This great zeale of this godly King the holy Ghost setteth forth as an example and paterne to other Kings and rulers, to teach them what God requireth of them.

* 2.*King* 22.3.

f Or, *they returned to Ierusalem.* meaning Shaphan, &c.

f For there were many portions and pieces annexed to the Temple.

g Meaning, that they were in such credite for their fidelitie, that they made none account of that which they receiued, 2 King. 22.7,9.

h Reade 2.King. 22.8.

i For the King was commanded to haue continually a copy of this booke, an I to read therein day and night, Deut 17.18.

k For sorow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therein against the transgressours.

l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessors haue offended God.

|| Or, *Tikuah.*

|| Hasrah keeper of the wardrobe (and she dwelt in Ierusalem within the n colledge) & they communed hereof with her.

23 And shee answered them, Thus sayeth the Lord God of Israel, Tell yee o the man that sent you to me,

24 Thus saith the Lord, Beholde, I will bring euill vpon this place, and vpon the inhabitants thereof, *euen* all the curses, that art written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods to anger me with all the workes of their p hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shal ye say vnto him, Thus saith the Lord God of Israel, The words which thou hast heard *shall come to passe*.

27 *But* because thine heart did q melt, and thou diddest humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thy selfe before me, and tarest thy clothes, and weptest before me, I haue also heard it, saith the Lord.

28 Beholde, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this r place, and vpon the inhabitants of the same. Thus they brought the King word again.

29 ¶ Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the king went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priestes and the Leuites, and all the people from the greatest to the s smallest, and he read in their eares all the words of the booke of the Couenant, that was found in the house of the Lord.

31 And the king stood by his pillar, & made a Couenant before the Lord, to walke after the Lord, and to keepe his Commandements, and his Testimonies, and his Statutes, with all his heart, and with all his soule, *and* that he would accomplish the words of the Couenant written in the same booke.

32 And he caused all that were found in Ierusalem, and Beniamin to stand to it: and the inhabitants of Ierusalem did according to the Couenant of God, *euen* the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that perteined to the children of Israel, and compelled all t that were found in Israel, to serue the Lord their God: *so* all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passeouer. 2 He setteth forth Gods seruice 20 He fighteth against the King of Egypt, and dieth. 24 The people lamente him.

MOreouer, * Iosiah kept a Passeouer vnto the Lord in Ierusalem, and they slew the a Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and incouraged them to the seruice of the house of the Lord.

3 And he said vnto the Leuites that b taught all Israel, and were sanctified vnto the Lord, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it *shall be* no more a e burden vpon your shoulders: serue now the Lord your God, and his people Israel,

4 And prepare your selues by the house of your fathers according to your courses, as * Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren || the children of the people, and *after* the diuision of the family of the Leuites:

6 So kill the Passeouer, and sanctifie your selues, and d prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iosiah also gaue to the † people sheep, lambs and kiddes, all for the Passeouer, *euen* to all that were pre'ent, to the number of thirtie thousand, and three thousand bullockes: these were of the Kings substance.

8 And his princes offered willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passeouer, *euen* two thousand and sixe hundreth *sheepe*, and three hundreth bullocks.

9 e Conaniah also and Shemaiah and Nethaneel his brethren, and Hashabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand *sheepe*, and fiue hundreth bullocks.

10 Thus the seruice was prepared, and the Priests stood in their places, also the Leuites in their orders, according to the Kings commandement:

11 And they slew the Passeouer, and the Priests f sprinkled *the blood* with their hands, and the Leuites flayed *them*.

12 And they tooke away *from* the g burnt offering, to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and o of the bullocks.

13 And they *rosted the Passeouer with fire, according to the custome, but the sanctified things they sod in pots, pannes, and cauldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselues and for the Priests: for the Priests the sons of Aaron *were occupied* in offering of burnt offerings, and the fat vntill night: therefore the Leuites prepared for them elues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph *stood* in their standing * according to the commandement of Dauid, and Asaph, and Heman, and Ieduthun the Kings h Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day to keepe the Passeouer, and to offer burnt offrings vpon the altar of the Lord according to the commaundement of King Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that in Israel, from the dayes of Samuel the Prophet: neither

*Or Harbna.
n Meaning, either of the Priests apparell, or of the Kings.
o Read hereof, 2. King. 22. 15
p This, as, to the King.
q This she speaketh in contempt of the idolaters, who contrary to reason and nature make that a god, which they haue made and framed with their owne hands.
r This declareth what is the end of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction.
s It may appeare that very fewe were touched with true repentance, seeing that God spared them for a time onely for the Kings sake.
t Forasmuch as neither yong nor old, could be exempted from the curses contained therein, if they did transgresse, hee knew it perteained to all and was his duetie to see it read to all sorts, that euery one might learne to auoyde those punishments by serving God aright.
u Because he had charge ouer all, and must answere for euery one that perished: he thought it his duety to see that all should make profession to receiue the word of God.
* 2. King. 23. 21.
a The Scripture vseth in sundry places to call the lambe the passeouer, which was but the signe of the Passeouer, because in all sacraments the signes haue the names of the things which are signified.
b So that the Leuites charge was not only to minister in the Temple, but also to instruct the people in the word of God.
c As it was before the Temple was built: therefore your office onely is now to teach the people and to praise God.
1. Chron. 23. 24. 25. & 26. chapters.
d Or, the people.
d Exhort euery one to examine themselues, that they be not vnmeete to eat of the Passeouer.
e Or sonnes of the people.
e So that euery one & of all sorts, gaue of that they had, a liberall portion to the seruice o. God.
f Meaning, of the Lambe, which was called the Passeouer: for onely the Priests might sprinkle, and in necessitie the Leuites might kill the sacrifice.
g They reserued for the people that which was not expedient to be offered, that euery man might offer peace offerings, and so haue his portion.
* Exod. 12. 8.
* 1. Chron. 25. 1.
h Meaning here by his Prophet, because hee appointed the Psalmes, and prophecies which were to be sung.

neither did all the kings of Israel keepe such a Passeouer as Iosiah kept, and the Priests and the Leuites: and all Iudah, and Israel that were † present, and the inhabitants of Ierusalem.

19 This Passeouer was kept in i the eighteenth yeere of the reigne of Iosiah.

20 ¶ * After al this, when Iosiah had prepared the Temple, Necho king of Egypt, came vp to fight against k Carchemish by || Perath, and Iosiah went out against him.

21 But hee sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? *I come* not against thee this day, but against the house † of mine enemie, and God commanded mee to make haste: leaue off *to come* against God, which is with me, lest he destroy thee.

22 But Iosiah would not turne his face from him, but l changed his apparel to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at king Iosiah: then the king said to his seruants, Cary me away, for I am very sicke.

24 So his seruants tooke him out of that charet, and put him in the second charet which hee had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem m mourned for Iosiah.

25 And Ieremiah lamented Iosiah, and al singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and behold, they be written in the n Lamentations.

26 Concerning the rest of the actes of Iosiah, and his goodnesse, *doing* as it was written in the Law of the Lord,

27 And his deedes first and last, behold, they are written in the booke of the kings of Israel, and Iudah.

† *Ebr. found.*

i Which was in the sixe and twentieth yeere of his age.

* *2.king.23.29.*

k Which was a citie of the Assyrians: and Iosiah fearing lest he passing thorow Iudah, would haue taken his kingdome, made warre against him and consulted not with the Lord.

|| *Or, Euphrates.*

† *Ebr. of my battell.*

l That is, armed himselfe, or disguised himselfe, because he might not be knowen.

m The people so much lamented the losse of this good king, that after when there was any great lamentation, this was spoken of as a prouerbe, reade Zach.12.11.

n Which some thinke Ieremiah made, wherein he lamenteth the state of the Church after this kings death.

CHAP. XXXVI.

1 After Iosiah, reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah. 14 17 In whose time all the people were carried away to Babel for contemning the admonitions of the Prophets. 22 And were restored again the fourtieth yeere after by king Cyrus.

THen* the people of the land tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.

2 Iehoahaz *was* three and twenty yeere olde when he began to reigne, and hee reigned three a moneths in Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, and condemned the land in an b hundreth talents of siluer, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother king ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim *was* fiue and twenty yeere olde when he began to reigne, and he reigned eleuen yeeres in Ierusalem, and did c euill in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also * caried of the vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominations which he did, and d that which was found vpon him, behold, they are written in the booke of the Kings of Israel and Iudah, and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin *was* e eight yeere olde when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, King Nebuchad-nezzar sent and brought him to Babel, with the precious vessels of the house of the Lord, and he made Zedekiah his || brother king ouer Iudah and Ierusalem.

11 Zedekiah *was* one and twentie yeere olde when he began to reigne, and reigned eleuen yere in Ierusalem.

12 * And he did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord.

13 But he rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and he hardened his necke and made his heart obstinate, that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which hee had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them † by his messengers, f rising early and sending: for hee had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his words, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no g remedie.

17 For he brought vpon them the king of the Caldeans, who slew their young men with the sword h in the house of their Sanctuary, and spared neither yong man nor virgin, ancient, nor aged, *God* i gaue all into his hand,

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these caried he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaces thereof with fire: and all the precious vessels thereof, to destroy *all*.

20 And they that were left by the sword, carried he away to Babel, and they were seruants to him, and to his sonnes, vntil the kingdome of the k Persians had rule,

21 To fulfill the word of the Lord by the l mouth of Ieremiah, vntill the land had her fill of her Sabbaths: *for* all the dayes that shee lay desolate, shee kept Sabbath, to fulfill seuentie yeeres.

22 ¶ * But in the m first yeere of Cyrus king of Persia (when the word of the Lord, *spoken*

* *2.King.23.30.*

a For three moneths after the death of Iosiah came Necho to Ierusalem, so that the plagues began which Huldah and the Prophets foretwarned should come vpon Ierusalem.

b To pay this as a yeerely tribute.

c Because he and the people mened not to God by his first plague, hee brought a new vpon him and at length rooted them out.

* *2.king.24.13.*

d He meaneth superstitious markes which were found vpon his body, when he was dead, which thing declared how deeply idolatry was rooted in his heart, seeing he bare the markes in his flesh.

e That is, he began his reigne at eight yeere old, & reigned tenne yeeres when his father was aliue, and after his fathers death, which was the eighteenth yere of his age, he reigned alone three moneths and tenne dayes.

|| *Or, vncle.*

* *2.king.24.17,19. Ierem.52.2.*

† *Ebr. by the hand of his.*

f By this phrase the Scripture meneth, oftentimes, & diligently, as Ier. 11.7 and 25.3. and 26.5. and 32.33.

g Till God could no longer suffer their sinnes, but must needs punish them.

h Whither they fled, thinking to haue been saued for the holinesse thereof.

i Which is not because God approueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this king was led with ambition and vaine glory, whereunto were ioyned fury and cruelty: therefore his worke was condemnable, notwithstanding it was iust and holy on

God's part, who vsed this wicked instrument to declare his iustice.

k When Cyrus king of Persia had made the Babylonians subiect. l Vengeance of God and seuenty yeeres captiuity, which he called the land, Ier.25.11. * *Ier.25.13. and 29.10. 1.esdr.2.1.* m Cyrus that he reigned ouer the Caldeans, Ezra 1.1.

by

by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and hee made a proclamation through all his kingdome, and also by writing, saying,

23 Thus sayth Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath [n] commanded mee to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God [o] ? let him goe vp.

n God had so forwarned by his prophet aboue a hundreth yeeres, before Cyrus was borne, Isa. 44. 28. that Ierusalem and the Temple should be built again by Cyrus his anointed: so called, because God vsed his seruice for a time to deliuer his Church.

¶ The prayer of Manasseh

King of the Iewes.

This prayer is not in the Ebrew but is translated out of the Greeke.

O Lord Almighty, God of our fathers, Abraham, Isaac, and Iacob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot be borne, and thine angry threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised [a] repentance and forgiuenesse to them that sin against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, *as* to Abraham, and Isaac, and Iacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied, my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnesse, I am bowed down with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee, I did not thy wil, neither kept I thy commandements. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lord, forgiue me, and destroy me not with my transgressions. Be not angry with mee for euer by reseruing euill for me, neither condemne me into the lower parts of the earth. For thou art the God, *euen* the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue mee that am vnworthy, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life: for all the power of the heauens prayse thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shall be the way for them to returne to thee.
b Hee speaketh this in comparison of himselfe, and those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe, he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

E Z R A.

THE ARGVMENT.

AS the Lord is euer mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries and bee exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauens: so after that hee had visited the Iewes, and kept them now in bondage seuentie yeeres in a strange countrey among infidels and idolaters, hee remembred his tender mercies and their infirmities, and therefore for his owne sake raysed them vp a deliuerer, and mooued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding, lest they should grow into a contempt of Gods great benefite, hee keepeth them still in exercise, and raiseth domesticall enemies, which indeauour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and little, till their worke was finished. The Authour of this booke was Ezra, who was Priest and Scribe of the Lawe, as Chap. 7. 6. Hee returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fiftie yeere after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great company and much treasures, with letters to the Kings officers for all such things as should bee necessarie for the Temple: and at his comming hee redressed that which was amisse, and set the things in good order.

CHAP. I.

a Cyrus sendeth againe the people that was in captiuity, 8 And restoreth them their holy vessels.

NOw * in [a] the first yeere of Cyrus King of Persia (that the worde of the LORD, *spoken* by the [b] mouth of Ieremiah might bee accomplished) the Lord stirred vp the [c] spirit of Cyrus King of Persia, and hee made a proclamation throw all his kingdome, and also by writing, saying,

2 Thus sayeth Cyrus King of Persia, The Lord God of heauen hath giuen me [d] al the kingdomes of the earth, and he hath commanded mee to build him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whom his God is ? let him goe vp to Ierusalem which is in Iudah, and build the house of the

* 2. Chron. 36. 22. 2. Esdr. 2. 1. Ierem. 25. 12 and 29. 10.
a After that he had vtterlie Babylon.
b Who promised them deliuerance mooued him, and gaue him heart.
c That is, after that seuenty yeeres were past, Ierem 25. 11.
d For he was chiefe Monarch and had many nations vnder his dominion, which this heathen king confesseth to haue received of the liuing God.

the Lord God of Israel: he is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where he soiourneth) e let the men of his place relieue him with siluer and with gold, and with substance, and with cattell, f *and* with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp, to build the house of the Lord which is in Ierusalem.

6 And all g they that were about them, strengthened their hands with vessels of siluer, with gold, with substance & with cattel, and with precious things, besides al that was willingly offred.

7 Also the king Cyrus brought foorth the vessels of the house of the Lord, * which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto h Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirty basins of gold, a thousand basins of siluer, nine and twentie i knives,

10 Thirtie boules of gold, *and* of siluer boules of the second sort foure hundreth and ten, *and* of other vessels, a thousand.

11 All the vessels of gold and siluer *were* fiue thousand and foure hundreth. Sheshbazzar brought vp all k with them of the captiuitie that came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captiuitie.

THese * also are the sonnes a of the prouince that went vp out of the captiuitie (whome Nebuchadnezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his citie,

2 Which came with b Zerubbabel, *to wit*, Iesshua, Nehemiah, Seraiah, Reelaiah, c Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah, The number of the men d of the people of Israel *was*,

3 The sonnes of Parosh, two thousand, an hundreth seuentie and two:

4 The sonnes of Shephatiah, three hundreth seuenty and two:

5 The sonnes of Arah, seuen hundreth, and seuentie and fiue:

6 The sonnes of ‖ Pahath Moab, of the sons of Iesshua, *and* Toab, two thousand, eight hundreth and twelue:

7 The sonnes of Elam, a thousand, two hundreth and foure and fiftie:

8 The sonnes of Zattu, nine hundreth and fiue and fourtie:

9 The sonnes of Zaccai, seuen hundreth and threescore:

10 The sonnes of Bani, sixe hundreth and two and fourtie:

11 The sonnes of Bebai, sixe hundreth and three and twentie:

12 The sonnes of Azgad, a thousand, two hundreth and two and twentie:

13 The sonnes of Adonikam, sixe hundreth, threescore and sixe:

14 The sonnes of Biguai, two thousand, and sixe and fiftie:

15 The sonnes of Adin, foure hundreth and foure and fiftie:

16 The sonnes of Ater of e Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie:

18 The sonnes of Iorah, and hundreth and twelue:

19 The sonnes of Hasshum, two hundreth and three and twentie:

20 The sonnes of Gibbar, ninety and fiue:

21 f The sonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, sixe and fiftie:

23 The men of Anathoth, an hundreth and eight and twentie:

24 The sonnes of Azmaueth, two and fortie:

25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seuen hundreth and three and forty:

26 The sonnes of Haramah and Gaba, six hundreth and one and twentie:

27 The men of Michmas, an hundreth and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundreth and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundreth and sixe and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundreth and foure and fiftie:

32 The sonnes of Harim, three hundreth and twentie:

33 The sonnes of Lod-hadid, and Ono, seuen hundreth and fiue and twentie:

34 The sonnes of Iericho, three hundreth and fiue and fourtie:

35 The sonnes of Senaah, three thousand, sixe hundreth and thirtie.

36 ¶ The g Priests: of the sonnes of Iedaiah of the house of Iesshua, nine hundreth seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand two hundreth and seuen and fourtie:

39 The sonnes of Harim, a thousand and seuenteene.

40 ¶ ‖ The Leuites, the sonnes of Iesshua, and Kadmiel of the sonnes of Hodauiah, seuentie and foure.

41 ¶ ‖ The Singers: the sonnes of Asaph, an hundreth and eight and twentie.

42 ¶ ‖ The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all *were* an hundreth and nine and thirtie.

43 ¶ The h Nethinims: the sonnes of Ziha, the sonnes of Hasupha the sonnes of Tabbaoth,

44 The onnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vzza, the sonnes of Paseah, the sonnes of Besai,

50 The

e If any through pouerty were not able to returne, the kings commission was that he should be furnished with necessaries.

f Which they themselues should send toward the reparation of the Temple.

g The Babylonians and Chaldeans gaue them these presents: thus rather then the children of God should want for their necessities, he would stire vp the heart of the very infidels to helpe them.

* 2 *King.25.13.*
2.chron.36.7.
ierc.27.19,20.
dan.1.2.

h So the Chaldeans called Zerubbabel who was the chiefe gouernour, so that the preeminence still remained in the house of Dauid.

i Which serued to kill the beasts that were offered in sacrifice.

k With the Iewes that had bin kept captiues in Babylon.

* *Nehe.7.6.*
1.esdr.5.7.

a Meaning Iudea, which was a prouince, that is, a countrey which was in subiection.

b Zerubbabel was chiefe captaine, and Iesshua the hie Priest: but Nehemiah a man of great authoritie went not now but came after 64 yeeres.

c This was not that Mordecai which was Esters kinsman.

d Meaning, of the common people.

‖ *Or, of the Duke of Moab.*

e Which were of the posterity of Hezekiah.

f That is, inhabitants: for so this word (sonne) signifieth, when it is ioyned with the names of places.

g Before hee hath declared the two tribes of Iudah and Beniamin, and now commeth to the tribe of Leui, and beginneth at the Priests.

‖ The Leuites.

‖ The singers.

‖ The Porters.

h So called, because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and trans of the Gibeonites, which were appointed to this vse by Iosshua, Iosh.9.23.

50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,
51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,
52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,
53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,
54 The sonnes of Neziah, the sonnes of Hatipha.
55 The sonnes of Salomons [i] seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,
56 The sonnes of Iaalah, the sonnes of Darkon, the sonnes of Giddel.
57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.
58 All the Nethinims, and the sonnes of Salomons seruants *were* three hundreth ninetie and two,
59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, *and* Immer, but they could not discerne their fathers house and their seed whether they were of Israel.
60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fiftie.
61 And of the sonnes of the Priestes, the sonnes of Habaiah, the sonnes of Coz, the sonnes of [k] Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.
62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.
63 and [l] Tirshatha said vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with [m] Vrim and Thummim.
64 The whole Congregation together *was* two and fourtie thousand, three hundreth and threescore.
65 Beside their seruants and their maides: of whom *were* seuen thousand, three hundreth and seuen and thirtie: and among them *were* two hundreth singing men and singing women.
66 Their horses *were* seuen hundreth, and sixe and thirtie: their mules, two hundreth and fiue and fourtie:
67 Their camels foure hundreth, and fiue and thirtie: their asses, sixe thousand, seuen hundreth and twenty.
68 And *certaine* of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God, to set it vp vpon his foundation.
69 They gaue after their abilitie vnto the treasure of the worke, *euen* one and threescore thousand [n] drammes of gold, and fiue thousand [o] pieces of siluer, and an hundreth Priests garments.
70 So the Priests and the Leuites, and a *certaine* of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention, 2.Sam. 17.27. and 19.31. and because the Priests office was had in contempt, these would haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world, and the dignitie of their office.

l This is a Childe name and signifieth him that hath authoritie euer others.

m Read Exod. 28.30.

n Which mount to of our money, 24826 lib. 13 shil. 4.d esteeming the French crowne at 6.shil.4.d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.

o Which are called *minas*, and conteine a piece two markes: so 5000. *minas* make 55000. frankes, which mount to of our money 69666. li. 13.shil.4 d. so that the whole summe was 94493.li. 6.shil.8.d.

CHAP. III.

1 They build the Altar of God. 6 They offer to the Lord. 7 They prepare for the Temple, 11 And sing vnto the Lord.

AND * when the [a] seuenth moneth was come, and the children of Israel *were* in their cities, the people assembled themselues as one man vnto Ierusalem.

* Eld.5.47.

a Called Tisri which answereth to part of September and part of October.

2 Then stood vp Iesshua the sonne of Iozadak, and his brethren the Priests, & Zerubbabel the [b] sonne of Shealtiel, & his brethren, and builded the Altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Law of Moses the man of God,
3 And they set the Altar vpon [c] his bases (for feare *was* among them, because of the people of those countreys) therfore they offered burnt offerings thereon vnto the Lord, *euen* burnt offerings in the morning, and at euen.
4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering * daily, by number according to the custome day by day,
5 And afterward [d] the continuall burnt offering, both in the new moneths and in all the feast dayes that were consecrate vnto the Lorde, and in all the oblations willingly offred vnto the Lord.
6 From the first day of the seuenth moneth began they to offer burnt offrings vnto the Lord: but the foundation of the Temple of the Lord was not laid.
7 They gaue money also vnto the masons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and Tyrus, to bring them cedar wood from Lebanon to the sea vnto ‖Iapho, according to the graunt that they had of Cyrus king of Persia.
8 ¶ And in the second yeere of their comming vnto the house of God in Ierusalem, in the [e] second moneth began Zerubbabel the sonne of Shealtiel, and Iesshua the sonne of Iozadak, and the remnant of their brethren the priests, and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yeere old, and aboue, to set forward the worke of the house of the Lord.
9 And Iesshua [f] stood with his sonnes, and his brethren, *and* Kadmiel with his sonnes, *and* the sonnes of Iudah together, to set forward the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.
10 And when the builders layed the foundation of the Temple of the Lord, they appointed the Priests in their apparell with trumpets, and the Leuites the sonnes of Asaph with cymbals, to prayse the Lord, * after the ordinance of Dauid king of Israel.
11 Thus they sang when they gaue praise, and when they gaue thankes vnto the Lord, For hee is good, for his mercy *endureth* for euer toward Israel. And all the people shouted with a great shout, when they praysed the Lord, because the foundation of the house of the Lord was layed.
12 Many also of the Priests & the Leuites and the chiefe of the fathers, ancient men which had seene the first house, (when the foundation of this house was layed before their eyes) [g] wept with a loud voyce, and many shouted aloud for ioy,
13 So that the people could not discerne the sound of the shout for ioy, from the noise of the weeping of the people: for the people shouted with a loude cry, and the noise was heard farre off.

b Meaning, nephew: for he was the sonne of Pedaiah, reade 1.Chron.3.19.

c In the place where Salomon had placed it.

* Exod.23.16.

d That is, after the feast of Tabernacles.

‖ Or, Ioppe.

e Which moneth conteined part of April and part of May: for in the meane season they had prouided for things necessary for the worke.

f They gaue them exhortations, and encouraged euery man forward in the worke.

* 1.Chron.16.7.8.

g Because they saw that it was nothing so glorious as that Temple, which Salomon had built notwithstanding Aggeus comforteth them, and prophesieth that it shalbe more beautifull then the first: meaning the spiritual Temple, which are the members of Christs body.

CHAP. IIII.

1 The building of the Temple is hindred, and how. 11 Letters to Artaxerxes, and the answere.

But

a Meaning, the inhaitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, 2 King. 17. 24 and 19. 7 Their profesed God, but worshipped idoles also, and therefore were the greatest enemies to the true seruants of God.

b For they perceiued what their pretence was, to wit, to erect idolatry in stead of true religion.

†*Or made their hands weake.*

c They bribed the gouernors vnder the king to hinder their worke: Thus they that halt, cannot abide that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name, some thinke it was Cambises Cyrus sonne, or Darius, as verse 5

e Called Artaxerxes, which signifieth in the Persian tongue an excellent warriour.

‖*Or, counsellor*

f These were certaine people, which the Assyrians placed in Samaria in stead of the ten tribes.

g Some thinke it was Sancherib, but rather Saimanasarah Towit, Euphrates & he meaneth in respect of Babel, that they dwelt beyond it

h Which were a certaine people that enuied the Iewes.

i Meaning, the gifts that are wont to be giuen to kings when they passe by any countrey.

†*Ebr. is the Chalat, We haueeaten the salt of the palace.*

BVt a the aduersaries of Iudah and Beniamin heard that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said vnto them, Wee will build with you: for we seeke the Lord your God as yee *do*, and we haue sacrificed vnto him since the time of Esar Haddon king of Assbur, which brought vs vp hither.

3 Then Zerubbabel, and Iesua, and the rest of the chiefe fathers of Israel, sayde vnto them, It is not for you for vs to build the house vnto our God: b for we our selues together will build it vnto the Lord God of Israel, as king Cyrus the King of Persia hath commanded vs.

4 Wherefore the people of the land † discouraged the people of Iudah, and troubled them in building.

5 And they c hired counsellers against them, to hinder their deuise, all the dayes of Cyrus King of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of d Ahasuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of e Artahshashte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahshashte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared *was* in the language of the Aramites.

8 Rehum the ‖chancellour, and Shimshai the Scribe wrote a letter against Ierusalem to Artahshashte the king, in this ort.

9 Then *wrote* Rehum the chancellour, and Shimshai the scribe, and their companions f Dinai, and Apharsathcaie, Tarpelaie, Apharsaie, Archeuai, Babiaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble g Ainappar brought ouer, and set in the cities of Samaria, and other that are beyond the h Riuer and i Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto king Artahshashte. THY SERVANTS the men beyond the Riuer and Cheeneth, *salute thee.*

12 Be it knowne vnto the king that the Iewes, which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen now vnto the king, that if this citie be built, and the foundations of the wals layd, they will not giue tolle, tribute, nor k custome: so shalt thou hinder the kings tribute.

14 Now therefore because † wee haue beene brought vp in the *Kings* palace, it was not meete for vs to see the Kings dishonour: for this cause haue we sent and certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings and prouinces, and that they haue moued sedition of olde time, for the which cause this citie was destroyed.

16 Wee certifie the king *therefore*, that if this citie be builded, and the foundation of the walles laid, by this meanes the portion beyond the Riuer shall not be thine.

17 ¶ The King sent an answere vnto Rehum the chancellour, and Shimshai the scribe, and to the rest o. their companions that dwelt in Samaria, and vnto the other beyond the Riuer: Shelam and l Cheeth.

18 ¶ The letter which yee sent vnto vs, hath beene openly red before mee,

19 And I haue commanded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath beene committed therein.

20 There haue beene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute and custome was giuen vnto them.

21 Make ye now a decree that those men may cease, and that the citie be not built, till I haue giuen *another* commandement.

22 Take heede now that yee faile not to doe this: why should domage grow to hurt the king?

23 When the copie of king Artahshashtes letter was read before Rehum & Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then m ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

CHAP. V.

1 Haggai and Zecharish are prophesie. 3 The work of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

THen ‖ *Haggai a Prophet, and Zecharish the sonne of Iddo a Prophet prophecied vnto the Iewes that were in Iudah, and Ierusalem, in the name of the God of Israel, *euen* vnto them.

2 Then Zerubbabel the sonne of Shealtiel and Iesua the sonne of Iozadak arose, and began to build the house of God at Ierusalem, and with them *were* the Prophets of God, which a helped them.

3 ¶ At the same time came to them Tatnai, which was captaine beyond the Riuer, and Shether-boznai and their companions, and said thus vnto them, Who hath giuen you commaundement to build this house, and to lay the foundation of these wals?

4 b Then said we vnto them after this maner, What are the names of the men that build this building?

5 But the c eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

6 The copie of the letter, that Tatnai captaine beyond the Riuer, and Shether-boznai and his companions, Apharsechaie, (which were beyond the riuer) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIVS the King, all peace.

8 Be it knowen vnto the King, that wee went into the prouince of Iudea, to the house of the great God, which is builded with ‖ great stones, and beames are laid in the wals, and this worke is wrought speedily, and prosphereth in their hands.

9 Then asked we those Elders, and sayd vnto them thus, Who hath giuen you commaundement to build this house, and to lay the foundation of these walles?

l Some reade, for Shelam, saluation or greeting.

m Called also Cheeneth 20 verse 10.

n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

‖*Or, Haggeus.* *Hagg 1. 1. 1. esdras 6. 1.*

a Which incouraged them to goe forward, and accused them that they were more careful to build their own houses, then zealous to build the Temple of God.

b That is, the enemies asked this, as verse 10.

c His fauour and the spirit of strength.

‖*Or, marble.*

10 We asked their names also that wee might certifie thee, *and* that we might write the names of the men that were their rulers.

11 But they answered vs thus and said, We are the seruants of the God of heauen and earth, and build the house that was built of olde: *and* many yeeres agoe, which a d great king of Israel * builded, and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * hee gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, and carried the people away captiue vnto Babel.

13 But in the e first yeere of Cyrus king of Babel, king Cyrus made a decree to builde this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the King take out of the Temple of Babel, & they gaue them vnto *one* f Sheshbazzar by his name, whom he had made captaine.

15 And he saide vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar and layde the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now hath it beene in building, yet is it not finished.

17 Now therfore if it please the king, let there bee search made in the house of the kings g treasures, which is there in Babel, whether a decree hath beene made by king Cyrus, to builde this house of God in Ierusalem, and let the King send *his* mind concerning this.

CHAP. VI.

At the commandement of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

THen * king Darius gaue commandement, and they made search in the † librarie of the treasures, which were there Layd vp in Babel.

2 And there was found in a a coffer (in the palace that was in the prouince of the Medes) a volumne, and therein was it thus written, *as* a memoriall.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house bee built, *euen* the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof *be* threescore cubites, *and* the bredth thereof threescore cubites.

4 Three || orders of || great stones, and one order of timber, and let the expences be giuen of the kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let b him go vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tatnai captaine beyond the Riuer, and Shether Boznai, (and their companions Apharsecaie, which are beyond the Riuer,) be yee farre c from thence.

7 Suffer yee the worke of this house of God, that the captaine of the Iewes and the Elders of the Iewes may builde this house of God in his place.

8 For I haue giuen a commandement what ye shall doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the king, wh ch is of the tribute beyond the Riuer, there be incontinently expences g uen vnto these men that they d cease not.

9 And that which they shall haue neede of let it be giuen vnto them day by day, whether it be yong bullockes, or rammes, or lambes for the burnt offerings of the God of heauen, wheat, salt, wine and oyle, according to the appointment of the Priests that are in Ierusalem, that there be no fault,

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the kings life, and for his sonnes.

11 And I haue made a decree, that who soeuer shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, *and* he shall be hanged thereon, and his house shall bee made a dunghill for this.

12 And the God that hath caused his name e to dwell there, destroy all kings and people that put to their hand to alter *and* to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13 ¶ * Then Tatnai the Captaine beyond the Riuer, *and* Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the elders of the Iewes builded, & they prospered by the prophecying of f Haggai the Prophet, & Zechariah the sonne of Iddo, & they builded and finished it, by the appointment of the God of Israel, and by the commandement of Cyrus and Darius, and Artaxshashte king of Persia.

15 And this house was finished the third day of the moneth g Adar, which was h the sixt yeere of the reigne of king Darius.

16 ¶ And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy,

17 And offered at the dedication of this house of God an hundreth bullockes, two hundreth rammes, foure hundred lambes, and twelue goats for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their Courses ouer the seruice of God in Ierusalem, as it is written in the * booke of Moses.

19 And the children of the captiuitie kept the Passeouer on the foureteenth *day* of the first moneth.

20 (For the Priests and the Leuites were purified altogether) and they killed the Passeouer for all the children of the captiuity, and for their brethren the Priests, and for themselues.

21 So the children of Israel which were come again out of captiuity, and all such as had i separated themselues vnto them, from the filthinesse of the heathen of the land, to seeke the Lord God of Israel, did eat,

22 And they kept the feast of vnleauened bread seuen dayes with ioy for the Lord had made them glad, and turned the heart of the king of k Asshur vnto them, to † incourage them in the worke of the house of God, *euen* the God of Israel.

CHAP.

d To wit, Salomon.
* 1. Kings 6.2.
2 Chron 3.3.
* 2 Kings 24.12. and 25.9.
e Reade Chap. 1.1.
f Reade chap. 1.8.
g Meaning in the library, or places where lay the registers or records of times.
* 1. Esdr. 6.21
† Ebr house of bookes.
a Wherein were the actes of the king of Medes and Persians.
|| Or rowes, or courses.
Or, marble.
b Meaning, Zerubbabel, to whom begineth charge.
c Meddle not with them, neither hinder them.
d Forbacke no money.
e Who hath appointed that place to haue his Name called vpon there.
* Esd. 7.1.
f Whom God stirred vp to assist them that bee would giue their worke good successe.
g This is the twelfth moneth, and conteineth part of February, and part of March.
h And the two and fortieth after their first returne.
* Numb. 3.6. and 8.9.
i Which were of the heathen, and forsaked their idolatry to worship the true God
k Meaning, Darius who was king of the Medes, Persians, and Assyrians.
† Or to strengthen their hands.

CHAP. VII.

1 By the commandiments of the King, Ezra and his companions come to Ierusalem. 27 He giueth thankes to God.

NOw after these things, in the reigne of [a] Artahshashte king of Persia, *was* Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of [b] Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a [c] Scribe, prompt in the Law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to the hand of the Lord his God, *which was* vpon him.

7 And there went vp *certaine* of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yeere of king Artahshashte.

8 And hee came to Ierusalem in the [d] fifth moneth, which was in the seuenth yeere [e] of the king.

9 For vpon the first *day* of the first moneth began hee to goe vp from Babel, and on the first *day* of the fifth moneth came hee to Ierusalem according to the good hand of his God *that was* vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that king Artahshashte gaue vnto Ezra the Priest *and* Scribe, *even* a writer of the wordes of the commandements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASHTE king of kings, to Ezra the Priest and perfite Scribe of the Lawe of the God of heauen, and to [f] Cheneth.

13 I haue giuen commandement, that euery one that is willing in my kingdome of the people of Israel, and of the Priests and Leuites, [g] to goe to Ierusalem with thee, shall goe.

14 Therfore art thou sent of the king and his seuen counsellers, to [h] inquire in Iudah and Ierusalem, according to the Law of thy God, which is in [i] thine hand,

15 And to cary the siluer and the gold, which the king and his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and gold that thou canst find in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest buy speedily with this siluer, bullockes, rammes, lambes, with their meat offerings and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to doe with the rest of the siluer and golde, doe yee it according to the will of your [k] God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the reliques that shall be needfull for the house of thy God, which shall happen vnto thee to bestow, thou shalt bestow it out of the kings treasure house.

21 And I king Artahshashte haue giuen commandement to all the treasurers which are beyond [l] the Riuer, that whatsoeuer Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

22 Vnto an hundred talents of siluer, vnto an hundred [m] measures of wheat, and vnto an hundred baths of wine, and vnto an hundred [n] baths of oyle, and salt without writing.

23 What soeuer [o] by the commaundement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should hee be wroth [p] against the realme of the king and his children?

24 And we certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour lay vpon them tolle, tribute, nor custome.

25 And thou Ezra (after the wisedome of thy God that is in thine hand) [q] set iudges and arbiters, which may iudge all the people that is beyond the Riuer: *even* all that know the law of thy God, and teach ye *them*, that know it not.

26 And whosoeuer will not doe the Lawe of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 [p] Blessed *be* the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem,

28 And hath enclined mercy toward me, before the king and his counsellers, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God *which was* vpon me, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24. He admoniseth the Priests of their charge. 31 What they did when they came to Ierusalem.

THese * are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of king [a] Artahshashte.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sons of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him the count of the males an hundred and fiftie.

4 Of the sons of ‖ Pahath Moab, Eliohenai, the sonne of Zerahiah, and with him two hundred males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him three hundred males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Iesaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

a The Ebrewes write, that diuers of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Romane Emperous.

b Ezra deduceth his kinred, till hee commeth to Aaron, to proue that hee came of him.

c Hee sheweth here what a Scribe is, whe had charge to write the Law and to expound it, whom Marke calleth a Scribe, Mar. 12. 28 Matthew & Luke call him a Lawyer, or Doctor of the Law. Mar. 12. 35 Luke 10. 25.

d That contained part of Ioly, and part of August.

e Of King Darius.

f Some take this for the name of a people, some for time or continuance, Meaning that the king willed him long life.

g Which remained as yet in Babylon and had not returned with Zerubbabel.

h To examine who liued according to the Law.

i Wherefore thou art expert.

k As ye know best may serue to Gods glory.

l Which was the riuer Euphrates, and they were beyond it in respect of Babylon.

m Ebr. Corus. Read 1. King. 7. 26. and 2. Chro. 4. 5.

n Read 1. King. 7. 26. and 2. Chro. 4. 5.

o This declareth that the feare of Gods iudgements caused him to vse this liberality, and not the loue that he bare to Gods glory, or affection to his people.

p He gaue Ezra full authority to restore all things according to the word of God, and to punish them that resisted and would not obey.

q Thus Ezra gaue God thankes for that he gaue him so good successe in his affaires by reason of the king.

* 1. Esdr. 8. 29.

a Read Chap. 7. 1.

‖ Or, captaine of Moab.

9 Of the sonnes of Ioab, Obadiah the sonne of Iehiel, and with him two hundred and eighteene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundred and threescore males.

11 And of the sonnes of Bebai, Zechariah the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundred and ten males.

13 And of the sonnes of Adonikam, *that were* the [b] last, whose names are these: Eliphelet, Iehiel, and Shemaiah, and with them threescore males.

14 And of the sonnes of Biguai, Vthai, and Zabbud, and with them seuentie males.

15 And I gathered them to the [c] riuer that goeth toward Ahaua, and there abode we three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Leui.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Iocharib, and to Elnathan, men of vnderstanding:

17 And I gaue them commandement, to Iddo the [d] chiefest at the place of Casiphia, and I [†] told them the words that they should speake to Iddo, *and* to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God, *which was* vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebia with his sonnes and his brethren, *euen* eighteene.

19 Also Hashabiah, and with him Iesaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the [e] Nethinims, whom Dauid had set, and the Princes for the seruice of the Leuites, two hundred & twentie of the Nethinims, which all were named by name.

21 And there at the riuer, by Ahaua, I proclaimed a fast, that we might humble [f] our selues before our God, & seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was [g] ashamed to require of the king an armie and horsemen, to helpe vs against the enemie in the way, because we had spoken to the king, saying, The hand of our God *is* vpon all them that seeke him in goodnesse, but his power and his wrath *is* against all them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, *and* Hashabiah, and ten of their brethren with them,

25 And weighed them the siluer and the gold, and the vessels, *euen* the offering of the house of our God, *which* the king and his counsellers, and his princes, and all Israel that were present had offered.

26 And I weighed vnto their hand sixe hundred and fiftie [h] talents of siluer, and in siluer vessell, an hundred talents, *and* in gold, an hundred talents,

27 And twenty basins of gold, of a thousand [i] drammes, and two vessels of shining brasse very good, and precious as golde.

28 ¶ And I said vnto them, Yee are consecrate vnto the Lord, and the vessels *are* consecrate, and the gold and the siluer *are* freely offered vnto the Lord God of your fathers,

29 Watch yee, and keepe *them* vntil ye weigh them before the chiefe Priests and the Leuites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites receiued the weight of the siluer, and of the golde, and of the vessels to bring *them* to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the riuer of Ahaua on the twelfe *day* of the first moneth, to go vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of such as laid [k] wait by the way.

32 And we came to Ierusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the gold, and the vessell, in the house of our God, by the hand of Meremoth the sonne of Vriah the Priest, and with him *was* Eleazar the sonne of Phinehas, and with them *was* Iozabad the sonne of Iosua, and Noadiah the sonne of Binnui the [l] Lenites,

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offred burnt offrings vnto the God of Israel, twelue bullockes for all Israel, ninetie and sixe rammes, seuentie and euen lambes, *and* twelue hee goates for sinne: all *was* a burnt offering of the Lord.

36 And they deliuered the kings commission vnto the kings officers, and to the captaines beyond the riuer, and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had mixed themselues from God, and married with the Gentiles 5 He prayeth vnto God.

WHen * as these things were done, the rulers came to mee, saying, The people of Israel, and the Priests, and the Leuites are not [a] separated from the people of the lands (as touching their abominations) *to wit*, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselues, and to their sonnes, and they haue mixed the holy seed with the people of the lands, and the hand of the [b] Princes & rulers hath bene chiefe in this trespasse.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and sate down [c] astonied.

4 And there assembled vnto me all that feared the words of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonied vntil the * euening sacrifice.

5 And at the euening sacrifice I rose vp from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and pread out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for

[b] That came to goe with Ezra.

[c] To that place of Euphrates, where Ahaua the riuer entreth into it: looke 1. Esdr. 8.41.

[d] He was the chiefest that taught there the Law of God vnto the Leuites.

[†] *Hebr put words vnto in mouth.*

[e] Reade Chap. 2.43.

[f] He sheweth that the end of fasting, is to humble the body to the spirit which must proceed of the heart liuely touched, or else it is but hypocrisie.

[g] He thought it better to commit himself to the protection of God, then by seeking these ordinary meanes, to give an occasion to others to think that hee did doubt of Gods power.

[h] Reade 1. King. 9.14.

[i] Reade Chap. 2.69.

[k] This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

[l] This was a token of a good conscience and of his integritie, that he would haue witnesses of his fidelitie.

* 1. Esdr. 8.69.

[a] From the time they came home vnder Zerubbabel vntill the comming of Ezra, they had degenerate contrary to the Law of God, & married where it was not lawfull, [1] Deut. 7.

[b] That is, the gouernours are the chiefe beginners thereof.

[c] As on doubting whether God would continue his benefits towards vs, or else destroy this which he had begun.

* *Exod. 29.39. numb. 28.3,4.*

for our iniquities are increased ouer [d] our head, and our trespasse [e] growne vp vnto the heauen.

7 From the dates of our fathers haue we bene in a great trespasse vnto this day, and for our iniquities haue wee, our Kings, *and* our Priests bene deliuered into the hand of the kings of the lands, vnto the sword, into captiuitie, into a spoile, and into confusion of face, as *appeareth* this day.

8 And now for a little space grace hath bene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a [f] naile in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our seruitude.

9 For *though* we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercy vnto vs in the sight of the Kings of Persia, to giue vs life, *and* to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shall we say after this? for we haue forsaken thy commandements,

11 Which thou hast commanded by thy seruants the Prophets, saying, * The land whereunto ye go to possesse it, is an vncleane land, because of the filthinesse of the people of the lands, which by their abominations, *and* by their vncleannesse haue filled it from corner to corner.

12 Now therefore shal ye not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sons, nor seeke their * peace nor wealth for euer, that yee may be strong and eate the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euil deeds, and for our great trespasses, (seeing that thou our God hast stayed *vs from being* beneath [g] for our iniquities, and hast giuen vs such deliuerance)

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldest not thou be angrie toward vs till thou haddest consumed *vs*, so that there *should be* no remnant, nor any escaping?

15 O Lord God of Israel, thou art iust, for we haue bin [h] reserued to escape, as *appeareth* this day: behold, we are before thee in our trespasse: therefore we cannot stand before thee, because of it.

CAHP. X.

1 The people repent and turne, and put away their strange wiues.

WHiles * Ezra prayed thus, and [a] confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel, a very great Congregation of men, and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam answered, and said to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is [b] hope in Israel concerning this.

3 Now therefore let vs make a couenant with our God, to put away [c] all the wiues (and such as are borne of them) according to the counsell of the Lord, and of those that feare the Commandements of our God, and let it be done according to the Law.

4 Arise: for the matter [d] belongeth vnto thee: we also will be with thee: be of comfort and doe it.

4 ¶ Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel, to sweare that they would doe according to this word. So they sware.

6 * And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: hee went euen thither, *but* he did eat neither bread, nor drinke water: for he mourned, because of the transgression of them of the captiuitie.

7 And they caused a proclamation to goe throughout Iudah and Ierusalem, vnto † all them of the captiuitie, that they should assemble themselues vnto Ierusalem.

8 And whosoeuer would not come within three dayes, according to the counsel of the Princes and Elders, all his substance should be ‖ forfeit, and he should be separate from the Congregation of them of the captiuitie.

9 ¶ Then all the men of Iudah and Beniamin assembled themselues vnto Ierusalem within three dayes, which was the twentieth *day* of the [e] ninth moneth, and all the people sate in the street of the house of God, trembling for this matter, and for the [f] raine.

10 And Ezra the Priest stood vp, and said vnto them, Yee haue transgressed, and haue taken strange wiues, to [g] increase the trespasse of Israel.

11 Now therefore [h] giue praise vnto the Lord God of your fathers, and do his will, and separate your selues from the people of the land, and from the strange wiues.

12 And all the Congregation answered, and said with a lowd voice, So will we doe according to thy words vnto vs.

13 But the people are many, and it is a rainie weather, and we are not able to stand without, neither *is it* the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand therefore [i] before al the Congregation, and let all them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery citie, and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathan the sonne of Asah-el, and Iahaziah the sonne of Tiknah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so, and [k] departed, *euen* Ezra the Priest, *and* the men *that were* chiefe fathers to the family of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

17 And vntill the first day of the first moneth they were finishing the businesse with all the men that had taken strange wiues.

18 And of the sonnes of the Priests there were men found, that had taken strange wiues, *to wit*, [l] the sonnes of Iesh-ua, the sonne of Iozadak, and of his brethren, Maaseiah, Eliezer, and Iarib, and Gedaliah.

19 And they gaue [l] their hands that they would put away their wiues, and they that had trespassed, *gaue* a ramme for their trespasse.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Elijah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Iozabad, and Elasah.

23 And of the Leuites, Iozabad and Shimei,

d That is, we are drowned in sinne.
e They so exceede that they cannot grow greater.
f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Isa. 22. 23.
* Ezod. 23. 32. and 34. 12, 15, 16. deut. 7. 23.
* Deut. 23. 6.
g Hast not vtterly cast vs downe and destroyed vs for our sinnes, Deut. 28. 13.
h He sheweth that God is iust in punishing his people, and yet merciful in reserving a residue to whom he sheweth fauour.
* 1. Esd. 8. 90.
a He confessed his sinnes, & the sinnes of the people.
b Meaning, that God would receiue them to mercy.
c Which are strangers and married contrary to the Law of God.
d Because God hath giuen thee authoritie & learning to perswade the people therein and to command them.
* 1. Esd. 9. 1.
† Ebr. sonnes of the captiuitie.
‖ Or, condemned.
e Which conteined part of November and part of December.
f For the reason was giuen to raine, and so the weather was more sharpe and cold, and also their conscience touched them.
g Ye haue laid one sinne vpon another.
h Read Iosh. 7. 19.
i Let them be appointed to examine this matter.
k They went to the chiefe cities to sit on this matter, which was three moneths in finishing.
l As a token that they would keepe promise and doe it.

and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Vri.

25 And of [m] Israel: of the sonnes of Parosh, Ramiah, and Iesiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, and Ierimoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, and Adaiah, Iashub, and Sheal, Ieramoth.

30 And of the sonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sonnes of Harim, Eliezer, Ishiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shemariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Iaasan,

38 And Banni, and Bennui, Shemei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.

44 All these had taken strange wiues: and among them were women that had [n] children.

[m] Meaning of the common people: for before hee spake of the Priests and Leuites.

‖ Or, the Captaine of Moab.

[n] Which also were made illegitimate, because the marriage was vnlawful.

¶ NEHEMIAH.

THE ARGVMENT.

God doeth in all ages and at all times, set vp worthy persons for the commoditie and profite of his Church, as now within the compasse of seuentie yeeres hee raised vp diuers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabel, Ezra and Nehemiah. Whereof the first was their Captaine to bring them home, and prouided that the Temple was builded: the second reformed their maners, and planted Religion: and the third builded vp the walles, deliuered the people from oppression, and prouided that the Law of God was put in execution among them. He was a godly man, and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample Letters for the accomplishment of all things which hee could desire. This booke is also called of the Latines the second of Ezra, because hee was the writer thereof.

CHAP. I.

Nehemiah bewaileth the calamitie of Ierusalem 5 He confesseth the sinnes of the people, and prayeth God for them.

THE words of Nehemiah the sonne of Hachaliah. In the moneth [a] Chisleu, in the twentieth yere as I was in the palace of Shushan,

2 Came Hanani, one of my [b] brethren, he and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto mee, The residue that are left of the captiuitie there in the [c] prouince, *are* in great affliction and in reproch, and the wall of Ierusalem *is* broken downe, and the gates thereof are burnt with fire.

4 And when I heard these words, I sate downe and wept, and mourned *certaine* daies, and I fasted and prayed before the God of heauen,

5 And said, * O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obseruе his Commandements,

6 I pray thee let thine eares bee attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee dayly, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which wee haue sinned against thee, both I and my fathers house haue sinned:

7 Wee haue † grieuously sinned against thee, and haue not kept the Commandements, nor the Statutes, nor the Iudgements, which thou commandest thy seruant Moses.

8 I beseech thee, remember the word that thou commandest thy seruant Moses, saying, Yee will transgresse, and * I will scatter you abroad among the peoples.

9 But if yee returne vnto mee, and keepe my Commandements, and doe them, * though your scattering were to the vttermost part of the heauen, *yet* will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

10 Now these are thy seruants and thy people whom thou hast redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to [d] feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [e] this man: for I was the Kings butler.

[a] Which containeth part of November, and part of December, and was their ninth moneth.

[b] A Iewe as I was.

[c] Meaning, in Iudea.

* Deut. 9. 4.

† Hebr. corrupted.

* Deut. 28.

* Deut. 30. 4.

[d] That is, to worship thee.

[e] To wit, the king Artahshashte.

CHAP. II.

After Nehemiah had obtained Letters of Artaxerxes, 11 hee came to Ierusalem, 17 and builded the walles.

NOW in the moneth [a] Nisan in the twentieth yeere of King [b] Artahshashte the Wine *stood* before him, and I tooke vp the Wine, and gaue it vnto the King. Now I was not *beforetime* sad in his presence:

2 And the King saide vnto mee, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorrow of heart. Then was I sore afraid,

3 And I saide to the King, God saue the King for euer: why should not my countenance be sad, when the citie *and* house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the King said vnto me, For what thing doest thou require? Then I prayed [c] to the God of heauen,

5 And

[a] Which was the first moneth of the yeere, and conteineth part of March and part of April.

[b] Who is also called Darius, read Ezra 7. 1. and was the sonne of Hystaspis.

[c] I desired God in mine heart to prosper mine enterprise,

5 And said vnto the king, If it please the king, and if thy seruant haue found fauour in thy sight, *I desire* that thou wouldest send me to Iudah vnto the city of the sepulchres of my fathers, that I may build it.

6 And the King said vnto mee, (the Queene also sitting by him) How long shall thy iourney bee? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

7 After, I sayd vnto the King, If it please the king, let them giue me letters to the captaines beyond the || riuer, that they may conuey me ouer, till I come into Iudah,

8 And letters vnto Asaph the keeper of the Kings || parke, that hee may giue mee timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the king gaue mee according to [d] the good hand of my God vpon me.

9 ¶ Then came I to the captaines beyond the Riuer, and gaue them the Kings letters. And the King had sent captaines of the armie and horsemen with me.

10 But [e] Sanballat the Horonite, and Tobiah a seruant and Ammonite heard it, and it grieued them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with mee: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and *came* before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the ports thereof deuoured with the fire.

14 Then I went foorth vnto the gate of the || fountaine, and to the kings fishpoole, and there was no roume for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall and turned backe, and comming backe, I entred by the gate of the valley, and returned.

19 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Yee see the misery that wee are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come, let vs build the wall of Ierusalem, that we be no more [f] a reproch.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the kings words that hee had spoken vnto mee. And they said, Let vs rise, and build. So they [g] strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant and Ammonite, and [h] Gesham the Arabian heard it, they mocked vs, and despised vs, and said, What a thing is this that ye doe? Will ye [i] rebell against the King?

20 Then answered I them, and said to them, The God of heauen, he will prosper vs, and we his seruants will rise vp and build, but as for you, ye haue no portion, nor right, nor [k] memoriall in Ierusalem.

|| Or, *Euphrates*.

|| Or, *paradise*.

d As God mooned me to aske, and as he gaue me good successe thereon.

e These were great enemies to the Iewes, and laboured alwayes both by force and subtilitie to ouercome them, and Tobiah, because his wife was a Iewesse, had aduertisement euer of their affaires & so wrought them great trouble.

|| Or, *conduit*.

f That is, contemned of other nations, as though God had forsaken vs.

g They were encouraged & gaue themselues to doe well, and to euel in this worthy enterprise.

h These were three chiefe gouernours vnder the king of Persia beyond Euphrates.

i Thus the wicked when they will burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world and also stirreth the hatred of princes most against them.

k Neither yeare of the number of the children of any of your predecessors euer leaue God.

God (to whom he hath appointed this citie onely) neither did

CHAP. III.

The number of them that builded the walles.

THen arose Eliashib the hie Priest with his brethren the Priests: and they built the sheepgate they [a] repaired it, and set vp the doores thereof: euen vnto the tower of Meah repaired they it, *and* vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fishport did the sonnes of Senaah build, which also layd the beames thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Vriiah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified the Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the worke of their lords.

6 And the gate of the * old *fishpoole* fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodaiah: they layed the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mispah, vnto the [c] throne of the Duke, *which was* beyond the riuer.

8 Next vnto him fortified Vzziel the sonne of Harhohiah || of the goldsmiths: next vnto him also fortified Hananiah the sonne || of Harakkahim, and they repaired Ierusalem vnto the broade wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchijah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second || portion, and the tower of the fornaces.

12 Next vnto him also fortified Shallum the sonne of Halloesh, the ruler of the halfe part of Ierusalem, he and his daughters.

13 The valley gate fortified Hanun, and the inhabitants of Zanuah: they built it and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubits on the wall vnto the dung port.

14 But the dung port fortified Malchiah the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: hee built it, and set on the doores thereof: the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallun the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall

a In Ebrew, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

b The rich and mighty would not obey them which were appointed officers in this worke, neither would they helpe thereunto.

* Iosa. 12. 11.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their abstence.

|| Or, of Zorphim.

|| Or, of the Apothecaries.

|| Or, *measure*.

vnto the fishpoole of || Shelah by the kings garden, and vnto the steps that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-zur vntill the other side ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mighty.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Banai, the sonne of Henadad the ruler of the halfe part of keilah:

19 And next vnto him fortified Ezer, the sone of Iesshua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

d Where the weapons and armour of the city lay.

20 After him was earnest Baruch the sonne of Zacchai, *and* fortified another portion from the corner vnto the doore of the house of Eliashib the high Priest.

21 After him fortified Merimoth the sonne of Vrijah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priests, the men of [e] the plaine.

e Which dwelt in the plaine countrey by Iorden and Iericho.

23 After them fortified Beniamin, and Hasshub ouer against their house: after him fortified Azariah, the sonne of Maaseiah, the sonne of Ananiah by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning, and vnto the corner.

25 Palal, the sonne of Vzai, from ouer against the corner, and the high tower, that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiah the sonne of Parosh.

26 And the [f] Nethinims they dwelt in the fortresse vnto the *place* ouer against the water-gate Eastward, and to the tower that lieth out.

f Reade Ezra, Chap. 2. 43.

27 After him fortified the Tekoites another portion ouer against the great tower that lieth out, euen vnto the wall of the fortresse.

28 From aboue the horse-gate foorth fortified the Priests, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the [g] sixt, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

g Meaning, the sixt of his sonnes.

31 After him fortified Malchiah the goldsmiths sonne, vntill the house of the Nethinims, and of the Merchants ouer against the gate [h] Miphkad, and to the chamber in the corner.

h Which was the place of iudgement, or execution.

32 And betweene the chamber of the corner vnto the sheepe-gate fortified the goldsmiths and the Merchants.

CHAP. IIII.

7 The building of Ierusalem is hindered. 15 But God breaketh their enterprise. 17 The Iewes build with one hand, and holde their weapons in the other.

BVt when Sanballat heard that wee builded the wall, then was he wroth and sore grieued, and mocked the Iewes,

2 And sayd before his [a] brethren and the armie of Samaria, thus hee sayd, What doe these [b] weake Iewes? will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stoones whole againe out of the heapes of dust, seeing they are burnt?

a Of his companions that dwelt in Samaria.

b Thus the wicked that consider not that Gods power is euer in a readinesse for the defence of his, mocke them as thought they were weake and feeble.

3 And Tobiah the Ammonite *was* beside him, and said, Although they build, *yet* if a foxe goe vp, hee shall euen breake downe their stonie wall.

4 [c] Heare, O our God (for wee are despised) and turne their shame vpon their owne head, and giue them vnto a pray [d] in the land of their captiuitie,

c This is the remedie that the children of God haue against the derision & threatnings of their enemies, to flee to God by prayer,

d Let them bee spoile and led away captiue.

5 And couer not their [e] iniquitie, neither let their sinne bee put out in thy presence: for they haue prouoked *vs* before the builders.

e Let thy plagues declare to ye world that they let them selues against thee, and against thy Church: thus he prayeth, onely hauing respect to Gods glory, & not for any priuat affection, or grudge.

6 So wee built the wall, and all the wall was ioyned vnto the || halfe thereof, and the heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to † hinder them.

9 Then wee prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah said, The strength of the bearers is weakned, and there *is* much earth, so that we are not able to build the wall.

11 Also our aduersaries had said, They shal not know, neither see, till wee come into the mids of them, and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs [i] ten times, [g] From all places, whence yee shall returne, *they will bee* vpon vs.

13 Therefore set I in the lower places behinde the wall vpon the tops of the stones, and placed the people by their families, with their swordes, their speares, and their bowes.

14 Then I beheld, and rose vp, and said vnto the princes, and to the rulers, and to the rest of the people. Bee not afraid of them: [h] remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsell to nought, and we turned all againe to the wall, euery one vnto his worke,

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergions: and the rulers *stood* [i] behinde all the house of Iudah.

17 They that builded on the wall, and they that bare burdens, *and* they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders *had* his sword girt on his loines, and *so* builded: and hee that blew the trumpet, *was* beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

20 In

a Of his companions that dwelt in Samaria.

b Thus the wicked that consider not that Gods power is euer in a readinesse for the defence of his, mocke them as thought they were weake and feeble.

c This is the remedie that the children of God haue against the derision & threatnings of their enemies, to flee to God by prayer,

d Let them bee spoile and led away captiue.

e Let thy plagues declare to ye world that they let them selues against thee, and against thy Church: thus he prayeth, onely hauing respect to Gods glory, & not for any priuat affection, or grudge.

f *Or, halfe height.*

g *Or, make to slay, meaning the people.*

f That is often times.

g They which brought the tidings, said thus. Wee you leaue your worke, and goe either to eate, or to rest, your enemies will assaile you.

h Who is euer at hand to deliuer his out of danger: and therefore seeing they should fight for ye maintenance of Gods glory, and for the preservation of their owne liues and of theirs, hee encourageth them to play the valiant men.

i To ouersee them and to encourage them to their worke.

20 In what place *therefore* yee heare the sound of the tyumpet, [k] resort yee thither vnto vs: our God shall fight for vs.

21 So wee laboured in the worke, and halfe of them held the speares, from the apearing of the morning, till the starres came forth.

22 And at the same time sayd I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the ward (which followed me) none of vs did put off our clothes, *saue* euery one put them off [l] for washing.

CHAP. V.

1 The people are oppressed and inuectiue. 6 Nehemiah remeadieth it. 14 He is not the portion of others that had ruled before, all he should giue the people.

NOw there was a great crie of the people and of their wiues [a] against their brethren the Iewes.

2 For there were that sayd, Wee, our sons and our daughters are many, therefore wee take vp [b] corne, that we may eate and liue.

3 And there were that sayd, We must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that said, We haue borrowed money for the kings [c] tribute *vpon* our landes and our vineyards.

5 And now our flesh *is* as the [d] flesh of our brethren, *and* our sonnes as their sonnes: and loe, wee bring into subiection our sonnes and our daughters, as seruants, and there be of our daughters *now* in subiection, and there [n] no power [e] in our hands: for other men *haue* our lands and our vineyards.

6 Then was I very angry when I heard their crie and these words.

7 And I thought in my mind, and I rebuked the princes, and the rulers, and saide vnto them, You lay [f] burdens euery one vpon his brethren: and I set a great [g] assembly against them.

8 And I said vnto them, Wee (according to our abilitie) haue redeemed our brethren the Iewes, which were sold vnto the heathen: and will you sell your brethren againe, or shall they bee [h] sold vnto vs? Then held they their peace, and could not answere.

9 [i] I said also, That which ye do, is not good. Ought ye not to walke in the feare of our God, for the [k] reproch of the heathen our enemies?

10 For euen I, my brethren, and my seruants do lend them money and corne: I pray you let vs leaue off this || burden.

11 Restore, I pray you, vnto them this day their lands, their vineyards, their oliues, and their houses, and *remit* the hundreth part of the siluer, and of the corne, of the wine, and of the oyle [l] that ye exact of them.

12 Then said they, We will restore it, and will not require it of them: wee will doe as thou hast sayd, Then I called the Priests, and caused them to sweare, that they should doe according to this promise.

13 So I shooke my lappe, and sayd, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him be shaken out and emptied. And all the Congregatiõ said, Amen, & praised the Lord: and the people did according to this promise.

14 And from the time that *the King* gaue mee charge to be gouernor in the land of Iudah, from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artaxshashte, *that is*, twelue yere, I, & my brethren haue not eaten the [m] bread of the gouernour.

15 For the former gouernours that were before mee, had beene chargeable vnto the people, and had taken of them bread and wine, besides forty shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified *a portion* in the worke of this wall, and wee bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there *were* at my Table an hundreth and fifty of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an oxe, *and* sixe choisen sheepe, and birds were prepared for me, and || within ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the gouernor: for the bondage was grieuous vnto this people.

19 Remember me, O my God, in goodnesse, *according* to all that I haue done, for this people.

CHAP. VI.

8 Nehemiah answereth with great wisedome, and zeal to his aduersary. 11 He is not discouraged by the false Prophets.

AND when Sanballat, and Tobiah, and Gesham the Arabian, & the rest of our enemies heard that I had built the wall, and that there were no moe [a] breaches therein (though at that time I had not set vp the doores vpon the gates.

2 Then sent Sanballat and Gesham vnto me, saying, Come thou that we may meete together in the villages in the plaine of Ono: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: [b] why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto mee foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto mee the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and || Gashmu hath said it, that thou and the Iewes thinke to rebel, for the which cause thou buildest the wall, and thou wilt bee their King, according to these [c] words.

7 Thou hast also ordeined [d] the Prophets to preach of thee at Ierusalem, saying, *There is* a King in Iudah: and now according to these words it shall come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou sayest: for thou feinest them of thine owne heart.

9 For all they afraid vs, saying, Their hands shall be weakened from the worke, and it shal not be done: now therefore † encourage thou me.

10 ¶ And I came to the house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and hee was [e] shut vp, and he sayd, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for

k Meaning, to resist their enemies, if neede required.

l That is, when they purified themselues, or els when they washed their clothes.

a Against the rich which oppressed them.

b This is the complaint of the people, shewing to what extremity they were brought vnto.

c To pay our tribute to the king of the Persians, which was exacted yeerly of vs.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for poueryty are constrained to hire them to others.

f You presse them with vsury and seek how to bring all things into your hands

g Both Because they should bee moued with pitie, seeing how many were by them oppreft, & also feare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

h Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our slaues?

i Meaning, Nehemiah.

k Who by this occasion will blaspheme the Name of God, seeing that our actes are no better then theirs,

l Or, vsury.

l Which yetake of them for the loane.

m I receiued not that portion and diet, which the gouernours that were before mee exacted, wherein he declareth that he rather sought the wealth of the people then his owne commoditie.

n Or, once in ten dayes.

n Whereas at other times they had by measure, at this time they had most liberally.

a That is, that they were ioyned together, as Chap. 4. 6.

b Meaning that if he should obey their request, the worke which God had appointed, should cease: shewing hereby that wee should not commit our selues to the hands of the wicked.

l Or, Gesham.

c As the same goeth.

d Thou hast bribed & set vp false Prophets, to make thy selfe king, and so to defraud the king of Persia of that subiection which you owe vnto him.

† Eder, strengthen thou mine hand.

e As thought he would be secret, to the intent that he might pray vnto God with greater liberty, & receiue some reuelation which in him was but hypocrisie.

for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I sayd, f Should such a man as I flee? Who is he, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued, that God had not sent him, but that hee pronounced this prophesie against me: for Tobiah and Sanballat had hired him.

13 Therefore was hee hired, that I might bee afraide, and doe thus, and sinne, and that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their works, & Noadiah the g Prophetesse also, & the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fiue and twentieth *day* of h Elul, in two and i fifty dayes.

16 And when all our enemies heard thereof, *euen* all the heathen that were about vs, they were afraide, and their courage failed them: for they knew, that this worke was wrought by our God.

17 And in these dayes *were* there many of the princes of Iudah, whose k letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there *were* many in Iudah, that were sworne vnto him: for hee was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, and tolde him my wordes, *and* Tobiah sent letters to put me in feare.

f He doubted not but God was able to preserue him, and knew that if hee had obeyed this counsell hee should haue discouraged all the people: thus God giueth power to bis to resist false prophesies, though they seeme to haue neuer so great probabilitie.

g Very griefe caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrow his Church, declaring also hereby that where there is one true ministers of God, the deuill hath a great sort of hirelings.

h Which was the sixe moneth and conteined part of August, and part of September.

i After that Iad sent Sanballat his answere.

k That the Church of God hath enemies more enemies with it selfe, and more dangerous then the outward and professed enemie.

CHAP. VII.

a After the wall once builded, b the watch appointed. 6 They that returned from the captiuitie are numbred.

NOw * when the wall was builded, and I had set vp the dores, and the porters, and the singers and the Leuites were appointed,

2 Then I commanded my brother Hanani, and Hananiah the prince of the palace in Ierusalem (for hee was doubtlesse a faithfull man, and feared God aboue many)

3 And I saide vnto them, Let not the gates of Ierusalem bee opened, vntill the heate of the Sunne: and while a they stand by, let them shut the doores, and † make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie *was* large and great, but the people *were* few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the first, and found written therein,

6 These are the b sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Ieshua, Nehemiah, c Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigiuai, Nehem, Baanah. *This is* the number of the men of the people of Israel.

8 The sons of Parosh, two thousand an hundreth seuenty and two.

9 The sonnes of Shephatiah, thre hundreth seuenty and two.

10 The sonnes of Arah, sixe hundreth sistie and two.

11 The sonnes of ‖ Pahath Moab of the sonnes of Iesh ua, and Ioab, two thousand eight hundred and eighteene.

12 The sonnes of Elam, a thousand two hundreth sistie and foure.

13 The sonnes of Zattu, eight hundreth and fiue and fourty.

14 The sonnes of Zacchai, seuen hundreth and threescore.

15 The sonnes of Binnui, sixe hundreth and eight and fourty.

16 The sons of Bebai, sixe hnndreth and eight and twenty.

17 The sonnes of Azgad, two thousand three hundreth and two and twenty.

18 The sonnes of Adonikam, sixe hundreth threescore and seuen.

19 The sonnes of Biguai, two thousand threescore and seuen.

20 The sonnes of Adin, sixe hundreth and fiue and fifty.

21 The sonnes of Ater of Hizkiah, ninety and eight.

22 The sonnes of Hashum, three hundreth and eight and twenty.

23 The sonnes of Bezai, three hundreth and foure and twenty.

24 The sonnes of Hariph, an hundreth and twelue.

25 The d sonnes of Gibeon, ninety and fiue.

26 The men of Beth-lehem and Netophah, an hundreth foure score and eight.

27 The men of Anathoth, an hundreth and eight and twenty.

28 The men of Beth-azmaueth, two and fortie.

29 The men of Kiriath-iearim, Chephirah, and Beeroth, seuen hundreth and three and fourty.

30 The men of Ramah and Gaba, sixe hundreth and one and twenty.

31 The men of Michmas, an hundreth and two and twenty.

32 The men of Beth-el and Ai, an hundreth and three and twenty.

33 The men e of the other Nebo, two & fifty.

34 The sonnes of the other Elam, a thousand two hundreth and foure and fifty.

35 The sonnes of Harim, three hundreth and twenty.

36 The sonnes of Iericho, three hundreth and fiue and fourty.

37 The sonnes of Lod-hadid and Ono, seuen hundreth and one and twenty.

38 The sonnes of Senaah, three thousand nine hundreth and thirty.

39 The Priests: the sonnes of Iedaiah of the house of Iesh ua, nine hundreth seuenty and three.

40 The sonnes of Immer, a thousand and two and fifty.

41 The sonnes of Pashur, a thousand two hundreth and seuen and forty.

42 The sonnes of Harim, a thousand and seuenteene.

43 ¶ The

* Ecclus. 49. 13.

† To wit, they that are mentioned, verse 2.

f Ebr. holds them, meaning gates or barres were put in.

* Ezra 2. 2.

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Seraiah, and Raamiah, Reelaiah, chap. 2. 2.

‖ Or, the captaine of Moab.

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

43 ¶The Leuites: the sonnes of Iesua of Kadmiel, and of the sonnes of ‖ Hodiuah, seuentie and foure.

44 The singers: the children of Asaph, an hundreth and eight and fourtie.

45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth and eight and thirtie.

46 ¶The [f] Nethinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paseah,

52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim,

53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,

55 The sonnes of Barkos, the sonnes of Sissera, the sonnes of Tamah,

56 The sonnes of Neziah, the sonnes of Hatipha.

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pechereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Solomons seruants *were* three hundreth, ninetie and two.

61 ¶And these came vp from Tel-melah, Telharesh, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seed, *or* if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fourtie.

63 And of the Priests: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And [g] the Tirshatha said vnto them, that they should not eate of the most holy, till there rose vp a Priest with * Vrim and Thummim.

66 All the Congregation together *was* two and fourtie thousand, three hundreth and threescore,

67 Besides their seruants & their maids, which were seuen thousand three hundreth and seuen and thirtie: and they had two hundreth and sine and fourtie singing men and singing women.

68 Their horses *were* seuen hundreth and sixe and thirtie, *and* their mules two hundreth and sine and fourtie.

69 The camels foure hundreth and siue and thirtie, *and* sixe thousand, seuen hundreth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand [h] drammes of gold, fiftie basins, fiue hundreth and thirtie Priests garments.

71 And *some* of the chiefe fathers gaue vnto the treasure of the worke, twentie thousande drams of golde, and two thouland and two hundreth ‖ pieces of siluer.

72 And the rest of the people gaue twentie thousand drams of gold, and two thousand pieces of siluer, and threescore and seuen Priests garments,

73 And the Priests, and Leuites, and the porters and the singers, and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the [i] seuenth moneth came, the children of Israel were in their cities.

CHAP. VIII.

2 Esra gatheretth together the people, and readeth vnto them the Law. 11 They reioyce in Israel for the knowledge of the word of God. 15 They keepe the feast of tabernacles or hoothes.

AND all the people assembled themselues [†] together, in the streete that was before the watergate, & they spake vnto Ezra the [a] Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all [b] that could heare and vnderstand it, in the first day of the seuenth moneth,

3 And he read therein in the streete that was before the watergate (from the morning vntill [c] the midday) before men and women, and them that vnderstood it, and the eares of all the people *hearkened* vnto the booke of the Law.

4 And Ezra the Scribe stood vpon a pulpit of wood, which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Vriiah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Mishael, and Malchiiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened the booke before all the people: for hee was [d] aboue all the people: and when he opened it, all the people stood vp.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: & they bowed themselues, and worshipped the Lord with their faces toward the ground.

7 Also Iosua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstand the Law, and the people *stood* in their place.

8 And they read in the booke of the Law of God distinctly, and gaue the sense, & caused them to vnderstand the reading,

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest & Scribe, and the Leuites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people [e] wept, when they heard the words of the Law.

10 He said also vnto them, Goe, *and* eate of the fat, and drink the sweet, and send part vnto them, for whom none *is* [f] prepared: for this day is holy vnto our Lord: be yee not sory therefore: for the

‖ Or, Hodaiah.

f Read Ezra 2.43.

g Meaning Nehemiah: for Tirshatha in the Chalde tongue signifieth a butler.

* Exod.28.30.

h Read Ezra 2.69.

‖ Or, mines.

i Which containeth part of September and part of October.

† Ebr. as one man.

a Reade Ezra 7.6

b Which had age and discretion to vnderstand.

c This declareth the great zeale, that the people had to heare the word of God.

d To the intent that his voice might be the better heard.

e In considering their offences against the Law. Therefore the Leuites dare not reprouе them for mourning, but assurethem of Gods mercies forasmuch as they are repentant.

f That is, remember the poore.

g Rejoyce in the Lord, and he will giue you strength.

the g ioy of the Lord is your strength.

11 And the Leuites made silence throughout all the peopie, saying, Hold your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eate and to drinke, and to send away part, and to make great ioy, because they had vnderstood the words that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priestes and the Leuites were gathered vnto Ezra the Scribe, that he also might instruct them in the words of the Law.

14 And they found written in the Law (that the Lord had commanded by Moses) that the children of Israel should dwell in *boothes in the feast of the seueneth moneth,

* Leuit. 23.34.

15 And that they should cause it to bee declared and proclaimed in all their cities, and in Ierulem, saying, Goe foorth vnto the mount, and bring oliue branches, and pine branches, and branches of ‖ myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

‖ Or, goodly branches, as Leuit. 23. 40.

16 So the people went foorth and brought *them* and made them boothes, euery one vpon the h roofe of his house, and in their courts, and in the courts of the house of God, and in the street by the water gate, and in the streete of the gate of Ephraim.

h For their houses were made flat aboue, vnde Deut. 22.8.

17 And all the Congregation of them that were come againe out of the captiuitie made boothes, and sate vnder the boothes: for since the i time of Ieshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioy.

i Which was almost a thousand yeeres.

18 And hee read in the booke of the Law of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eight day a solemne assembly, according vnto the maner.

CHAP. IX.

1 The people repent, and forsake their strange wiues. 5 The Leuites exhort them to praise God, 6 declaring his wonders, 26 and their ingratitude, 30 and Gods great mercies towards them.

IN the foure and twentieth day of this a moneth the children of Israel were assembled with * fasting, and with sackcloth, and earth vpon them.

a Meaning, the seueneth.
* 1. Esdras 9.4.

2 (And they that were of the seede of Israel were separated from all the † strangers) and they stood and confessed their sinnes and the iniquities of their fathers.

† Or strange children.

3 And they stood vp in their place and read in the booke of the Law of the Lord their God foure times on the day, and they b confessed and worshipped the Lord their God foure times.

b They made confession of their sinnes and vsed prayers.

4 Then stood vp vpon the staires of the Leuites, Ieshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cryed with a loud voyce vnto the Lord their God.

5 And the Leuites sayd, *euen* Ieshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodiiah, Shebaniah *and* Pethahiah, Stand vp *and* praise the Lord your God for euer and euer, and let them praye the glorious Name, O God which excelleth aboue all thankes-giuing and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preseruest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abram, and brought hst him out of * Vr in Caldea *and madest his name Abraham,

* Gen. 11.31.
* Gen. 17.5.

8 And foundest his heart faithfull before thee, * and madest a Couenant with him, to giue vnto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy words, because thou art iust.

* Gene. 15.8.

9 *Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red sea.

* Exod. 3.7. and 14.7.

10 And shewed tokens & wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against them: therfore thou madest thee a Name, as *appeareth* this day.

11 *For thou diddest breake vp the Sea before them, and they went through the mids of the sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone, in the mighty waters:

* Exod. 14.21.

12 And * leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

* Exod. 13.21.

13 *Thou cameft downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances, and good Commandements,

* Exod. 19.18, 20. and 20.1.

14 And declaredst vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and Lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and brought hst foorth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them.

* Exod. 16.15.
* Exod. 17.6.
* Deut. 1.8.

16 But they and our fathers behaued themselues proudly, and hardened their necke, so that they hearkened not vnto thy Commandements,

17 But refused to obey, and would not remember thy marueilous workes § thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering, and of great mercy, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (and said, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wilderneste: * the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shew them light, and the way whereby they should goe.

* Exod 13.22. numb 14.14. 1. cor. 10.1.

20 Thou gauest also thy good Spirit to instruct them, and withheldest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou diddest also feed them fourty yeeres in the wilderneste: they lacked nothing: * their clothes waxed not old, & their feet c swelled not.

* Deut 8.4.
c Though the way was tedious and long.

22 And thou gauest them kingdoms & people, and d catteredst them into corners: so they possessed * the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

d Meaning, the heathen whom he drove out.
* Numb. 21.26.

23 And

23 And thou diddest multiply their children, like the starres of the heauen, and broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, *euen* the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might do with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards and oliues, and trees for food in abundance, and they did eat, and were filled, and became fat, and liued in pleasure thorow thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which [e] protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliuerest them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them saiuiours, who saued them out of the hand of their aduersaries.

28 But when they had [f] rest, they returned to doe euill before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cried vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

29 And protestedst among them, that thou mightest bring them againe vnto thy Lawe: but they behaued themselues proudely, and hearkened not vnto thy commandements, but sinned against thy iudgements (*which a man should doe and liue in them*) and [g] pulled away the shoulder, and were stiffenecked, and would not [h] heare.

30 Yet thou † diddest forbeare them many yeeres, and protestedst among them by thy Spirit, *euen* by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and merciful God.

32 Now therefore our God, *thou great God, mightie and terrible, that keepest couenant and * mercy, let not all the affliction that hath come vnto vs, seeme a little before thee, *that is*, to our kings, to our princes, and to our priests, and to our prophets, and to our fathers, and to all thy people since the time of the kings of [i] Assiur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou [k] hast dealt truely, but wee haue done wickedly.

34 And our kings and our princes, our priests and our fathers haue not done thy Lawe, nor regarded thy commandements, nor thy protestations, wherewith thou hast [l] protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fat land which thou didst set before them, and haue not conuerted from their euill workes.

36 Behold, we are seruants this day, and the land that thou gauest vnto our fathers, to eat the [m] fruit thereof, and the goodnesse thereof, behold, we are seruants therein.

37 And it yeelideth much fruit vnto the kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleasure, and wee are in great affliction.

38 Now because of all this wee make [n] a sure couenant, and write it, and our princes, our Leuites, *and* our Priests seale vnto it.

CHAP. X.

1 The names of them that sealed the Couenant let we. ne God and the people.

NOw they that sealed, *were* Nehemiah the ‖ Tirshatha the sonne of Hachaliah, and Zidkiiah, *‖ or, lieut.*

2 Seraiah, Azariah, Ieremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Merimoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are [a] the Priests.

9 ¶ And the Leuites: Iesh ua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel.

10 And their brethren, Shebaniah, Hodiiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.

14 ¶ The chiefe of the people *were* Parosh, ‖ Pahath Moab, Elam, Zattu, Bani, *‖ or, captaine of Moab.*
15 Bunni, Azgad, Bebai,
16 Adonia, Bigua, Adin,
17 Ater, Hizkiiah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Halloheshi, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Abiiah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the [b] Nethinims, and all that were [c] separated from the people of the lands vnto the Law of God, their wiues, their sonnes, and their daughters, all that could vnderstand.

29 The chiefe of them [d] receiued it for their brethren, and they came to the [e] curse and to the oath to walke in Gods Law, which was giuen by Moses the seruant of God, to obserue and doe all the commandements of the Lord our God, and his iudgements, and his statutes.

30 And that wee would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And *if* the people of the land brought ware on the Sabbath, or any victuals to sell, [f] that wee would not take it of them on the Sabbath, and

[e] Taking heauen and earth to witnesse that God would destroy them except they returned as 2.Chron.24.19.

[f] He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperity forgat God.

* *Leuit.* 18 5. *Ezek.*20.11. *Rom* 10 5. *Galat* 3.12.

[g] Which is a similitude taken of oxen, that shrinke at the yoke or burden, as Zech.7.11.

[h] When thou diddest admonish them by thy Prophets.

† *Ebr. thou didst prolong vpon them many yeeres.*

* *Exod.*34.6,7.

* *Psal.* 143.1,2.

[i] By whom we were led away into captiuity, and haue been appointed to bee slaine, as Ester 3.13.

[k] He confesseth that all these things came to them iustly for their sinnes, but he appeale h from Gods iustice to his mercies.

[l] That thou wouldest destroy them except they would returne to thee, as verse 26.

[m] That is, to be the Lords thereof.

[n] Thus by affiction they promise to keepe Gods commandements, whereunto they could not bee brought by Gods great benefits.

[a] Which subscribed to keepe the promise.

[b] Reade Ezra 2.43.

[c] Which being idolaters forsooke their wickednes, and gaue themselues to seruе God.

[d] They made the oth e in the name of the whole multitude

[e] Whereunto they gane them selues, if they brake the lawe, as Deut.28.15.

[f] Which notwithstanding they brake soone after, as chap.13.15.

and on the holy dayes: *and that we would let the seuenth yeere be free, and the debts of euery † person.

32 And we made statutes for our selues to giue by the yeere, the third part of a shekel for the seruice of the house of our God.

33 For the g shewbread, and for the daily offering, and for the daily burnt offring, the Sabbaths, the new moones, for the solemne feasts, and for the things that were sanctified, and for the sinne offerings, to make an atonement for Israel, and for all the worke of the house of our God.

34 Wee cast also lots for the offering of the wood, *euen* the Priests, the Leuites, and the people to bring it into the house of our God, || by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

35 And to bring the first fruits of our land, and the first of all the fruits of all trees, yeere by yere, into the house of the Lord.

36 And the first borne of our sonnes, and of our cattell, as it is h written in the Law, and the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that wee should bring the first fruit of our dough, and our offerings, and the fruit of euery tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our i trauell.

38 And the Priest, the sonne of Aaron shalbe with the Leuites, when the Leuites take tithes, and the Leuites shall * bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there *shall be* the vessels of the Sanctuary, and the Priests that minister, and the porters, and the singers, and k wee will not forsake the house of our God.

CHAP. XI.

1 Who dwelt in Ierusalem after it was builded, 22 and who in the cities of Iudah.

AND the rulers of the people dwelt in Ierusalem: the other people also cast lottes, a to bring one out of ten to dwell in Ierusalem the holy city, and nine parts *to be* in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefe of the prouince, that dwelt at Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests and the Leuites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt *certaine* of the children of Iudah, and of the children of Beniamin: Of the sonnes of Iudah, Athaiah, the sonne of Vzziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of b Perez,

5 And Maasiah the sonne of Baruch, the sonne of Col-Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, the sonne || of Shloni.

6 All the sonnes of Perez that dwelt at Ierusalem, *were* foure hundred threescore and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesshaiah.

8 And after him Gabai, Sallai, nine hundreth and twentie and eight.

9 And Ioel the sonne of Zichri *was* gouernour ouer them: and Iudah the sonne of Sennah *was* the second ouer the citie:

10 Of the Priests, Iedaiah the sonne of Ioiarib, Iachin.

11 Seraiah the sonne of Hilkiah, the sonne of Meshullam the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub, c *was* chiefe of the house of God.

12 And their brethren d that did the worke in the Temple, *were* eight hundred twenty and two, and Adaiah, the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah:

13 And his brethren, chiefe of the fathers, two hundreth and two and fourtie: and Amashsai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshillemoth, the sonne of Immer:

14 And their brethren valiant men, an hundreth and eight and twentie, and their ouerseer *was* Zabdiel the sonne || of Hagedolim.

15 And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites *were* ouer the workes of the house of God without.

17 And Mattaniah the sonne of Micha, the sonne of Zabdi, the sonne of Asaph *was* the chiefe to e begin the thanksgiuing *and* prayer: and Bakbukiah the second of his brethren, and Abda, the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.

18 All the Leuites in the holy city *were* two hundreth fourescore and foure.

19 And the porters, Akkub, Talmon and their brethren that kept the f gates, *were* an hundreth twenty and two.

20 And the g residue of Israel, of the Priests, *and* of the Leuites *dwelt* in all the cities of Iudah, euery one in his inheritance.

21 And the Nethinims dwelt in the || fortresse, and Ziha, and Gispa *was* ouer the Nethinims.

22 And the ouerseer of the Leuites in Ierusalem *was* Vzzi the sonne of Bani, the sonne of Asbiah, the sonne of Mattaniah, the sonne of Micha: of the sons of Asaph singers *were* ouer the worke of the house of God.

23 For it *was* the kings commandement concerning them, that faithfull *prouision should be* for the singers euery day.

24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah h *was* at the kings hand in all matters concerning the people.

25 And in the villages in their lands, *some* of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and

* Leuit. 25 4. deut. 15. 1.
† Hebr. hand.
g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel that they were bound to pay, Exod. 30. 13.
h Or, into the house of.
i By this rehearsall is meant that there was no priest nor ceremony in the Law, wherefore they did not bind themselues by couenant.
* Numb. 18 26.
k We will not leaue it destitute of that that shall be necessary for it.
a Because their enemies dwelt round about them, they prouided that it might be replenished with men, and vsed this policie, because here were few that offered themselues willingly.
b Which came of Perez the sonne of Iudah.
Or, a sheiphonise.
c That is, was the hie Priest.
d That serued and ministred in the Temple.
Or, of one of the great men.
e That is, he began the Psalme, and was the chanter.
f Meaning, of the Temple.
g Of them, which dwelt not in Ierusalem.
Or, Ophei.
h Was chiefe about the king for all his affaires.

and the villages thereof.
26 And in Iesshua, and in Moladah, and in Beth-palet,
27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,
28 And in Ziglag, and in Mechonah, and in the villages thereof,
29 And in En-rimmon, and in Zareah, and in Iarmuth,
30 Zanoah, Adullam, and in their villages, in Lachish, and in the fieldes thereof at Azekah, and in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnom.
31 And the sonnes of Beniamin from Geba, in Mishmash, and Aiia, and Beth-el, and in the villages thereof,
32 Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboim, Nebalat,
35 Lod and Ono in the carpenters valley.
36 And of the Leuites *were* diuisions in Iudah and in Beniamin.

CHAP. XII.

1 The priestes and Leuites which came with Zerubbabel vnto Ierusalem, are numbred, 27 and the wall is dedicated.

THese also are the Priestes and the Leuites that [a] went vp with Zerubbabel, the sonne of Shealtiel, and Iesshua: *to wit*, Seraiah, Ieremiah, Ezra,
2 Amariah, Malluch, Hattush,
3 Shecaniah, Rehum, Merimoth,
4 Iddo, Ginnetho, Abiiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiiah, Iedaiah: these were the [b] chiefe of the Priests, and of their brethren in the dayes of Iesshua.
8 And the Leuites, Iesshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, [c] *were* ouer the thanksgiuings, he, and his brethren.
9 And Bakbukiah, and Vnni, *and* their brethren *were* about them in the [d] watches.
10 And Iesshua begat Ioiakim: Ioiakim also begate Eliashib, and Eliashib begat Ioiada,
11 And Ioiada begat Ionathan, and Ionathan begate Iaddua.
12 And in the dayes of Ioiakim were *these*, the chiefe fathers of the Priestes: vnder [e] Seraiah *was* Meraiah, vnder Ieremiah, Hananiah,
13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,
14 Vnder Melicu, Ionathan, vnder Shebaniah Ioseph,
15 Vnder Harim, Adna, vnder Meraioth, Helkai,
16 Vnder Iddo, Zechariah, Vnder Ginnethon Meshullam,
17 Vnder [f] Abiiah, Zichri, vnder Miniamin, *and* vnder Moadiah, Piltai,
18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan,
19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,
20 Vnder Sallai, Kallai, vnder Amok, Eber,
21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Iohanan and Iaddua *were* the chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.

a From Babylon to Ierusalem.

b Next in dignity to the hie Priests, and which were of the stocke of Aaron.

c Had charge of them that sang the Psalmes.

d They kept their wards and watches according to their turnes, as 1. Chron. 23. 6.

e That is, next to Seraiah, or rather of that order which was called after the name of Seraiah.

f Whereof was Zachary Iohn Baptists father.

23 The sonnes of Leui, the chiefe fathers *were* written in the booke of the Chron cles euen vnto the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites *were* Hashabiah, Sherebiah, and Iesshua the sonne of Kadmiel, and their brethren about them to giue praise and thanks, according to the ord nance of Dauid the man of God, ward ouer against ward.
25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, *and* Akkub *were* porters keeping the ward at the thresholds of the gates.
26 These were in the dayes of Ioiakim the son of Iesshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.
27 And in the dedication of the wall at Ierusalem they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thanksgiuings and with songs, cymbals, violes, and with harpes.
28 Then the † singers gathered themselues together, both from the plaine country about Ierusalem, and from the villages of [h] Netophathi,
29 And from the house of Gilgal, and out of the countreyes of Geba, and Azmauth for the singers had built them villages round about Ierusalem.
30 And the Priests and Leuites were purified, and clensed the people, & the gates, and the wall.
31 And [i] I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, & the *one* went on their right hand of the wall toward the dung gate.
32 And after them went Hoshaiah, and halfe of the princes of Iudah,
33 And Azariah, Ezra, and Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Ieremiah,
35 And of the Priestes sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.
36 And [k] his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the Scribe *went* before them.
37 And to the gate of the fountaine, euen ouer against them, went they vp by the staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water-gate Eastward.
38 And the second company of them that gaue thankes, went on the other side, and I after them, and the halfe of the people *was* vpon the wall, *and* vpon the tower of the furnaces euen vnto the broad wall.
39 And vpon the gate of Ephraim, and vpon the old gate, and vpon the fishgate, and the towre of Hananeel, and the towre of Meah, euen vnto the sheepe gate: and they stood in the gate of the ward.
40 So stood the two companies of them that gaue thankes in the house of God, and I and the halfe of the rulers with me.
41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,
42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, and Malchiiah, and Elam,

g That is, one after another and euery one in his course.

† *Or, sonnes of the singers.*

h Which were a certaine family, and hid their possessions in the fields, 1 Chron. 9. 16.

i Meaning Nehemiah.

k That is, the brethren of Zaccur.

l Which was the going vp to the mount Zion, which is called the citie of Dauid.

Eliam, and Ezer: and the singers † sang loude, hauing Izrahiah which *was* the ouerseer.

43 And the same day they offered great sacrifices, and reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyfull: and the ioy of Ierusalem was heard farre off.

44 Also at the same time were men appointed m ouer the chambers of the store or the offrings, for the first fruits, and for the tithes, to gather into them out of the fields of the cities, the portions of the law for the Priests, and the Leuites: for Iudah reioyced for the Priestes, and for the Leuites that serued.

45 And both the singers and the porters kept the ward of their God, and the ward or the purification according to the commandement of Dauid, *and* Salomon his sonne.

46 * For in the dayes of Dauid and Asaph, of olde *were* chiefe singers, and songs of praise and thankesgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites n gaue the holy things vnto the sonnes of Aaron.

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to serue God.

AND on that day did they reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite * should not enter into the Congregation of God,

2 Because they met not the children of Israel with bread and with water, * but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

3 Now when they had heard the law, they separated from Israel a all those that were mixed.

4 ¶ And before b this had the Priest Eliashib the ouersight of the chamber of the house of our God, being c kinsman to Tobiah

5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incense, and the vessels, and the tithes of corne, of wine and of oyle (appointed for the Leuites, and the singers, and the porters) and the offerings of Priestes.

6 But in all this *time* was not I in Ierusalem: for in the two & thirtieth yeere of d Artaxhashste king of Babel, came I vnto the king, and || after certaine dayes I obtained of the king.

7 And when I was come to Ierusalem, I vnderstood e the euill that Eliashib had done for Tobiah, in that hee had made him a chamber in the court of the house of God.

8 And it grieued mee sore: therefore I cast foorth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to clense the chambers: and thither brought I againe the vessels of the house of God with the meat offering and the incense:

10 And I perceiued that the portions of the Leuites had not beene giuen, and that euery one was fled to his land, *even* the Leuites and singers that executed the worke.

11 Then reproued I the rulers, and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne, and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember mee, O my God, herein, and wipe not out my f kindnesse that I haue shewed on the house of my God, & on the offices thereof.

15 In those dayes, saw I in Iudah them, that trode winepresses on the Sabbath, & that brought in sheaues, and which laded asses also with wine, grapes, and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day: and g I protested to them in the day that they solde vitailes.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reproued I the rulers of Iudah, and said vnto them, What euill thing is this that yee doe, and breake the Sabbath day?

18 Did not your fathers h thus, and our God brought all this plague vpon vs, and vpon this citie? yet yee increase the wrath vpon Israel, in breaking the Sabbath.

19 And when the gates of Ierusalem beganne to bee i darke before the Sabbath, I commanded to shut the gates, & charged, that they should not be opened till after the Sabbath, and *some* of my seruants set I at the gates, that there should no burden be brought in on the Sabbath day.

20 So the chapmen and marchants of all merchandise remained once or twice all night without Ierusalem.

21 And I protested among them, and said vnto them, Why tarry ye all night about the wall? If ye do it once again, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I sayd vnto the Leuites, that they should clense themselues, and that they should come and keepe the k gates, to sanctifie the Sabbath day. Remember mee, O my God, concerning this, and pardon mee according to thy great mercie.

23 In those daies also I saw Iewes that maried wiues of l Ashdod, of Ammon, and of Moab,

24 And their children spake halfe in the speach of Ashdod, and could not speake in the Iewes language, and according to the language of the *one* people, and of the *other* people.

25 Then I reproued them, and m cursed them, and smote certaine of them, and pulled off their haire, and tooke an othe of them by God. Ye shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

26 * Did not Salomon the king of Israel sinne by these things? yet among many nations was there no king like him: for hee was * beloued of his God, and God had made him King ouer Israel: * yet strange women caused him to sinne.

27 Shall we then obey vnto you, to do all this great euill, and to transgresse against our God, *when* to marry strange wiues?

28 And

† Ebr. caused to heare.

m Which were chambers appointed by Hezekiah to put in the tithes and such things, 2. Chro. 31. 11. and now were repaired againe for the same vse.

* 1. Chron. 15. 16.

n That is, the tenth part of the tithes.

* Deut. 23. 3.

* Numb. 22. 5, 6.

a That is, all such which had ioyned in vnlawfull marriage, and also those with whom God had forbidden them to haue societie.

b That the separation was made.

c He was ioyned in affinitie with Tobiah the Ammonite an enemy of the Iewes.

d Called also Darius, Ezra 7. 1.

|| Or, *as the yeeres end.*

e Thus we see to what inconuenience the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernor was but a while absent, and yet they fell into such great absurdities, as appeareth also, Exod. 32. 1.

f He protesteth that he did his duties with a good conscience, yet he doeth not iustifie himselfe herein, but desireth God to fauour him and to be merciful vnto him for his owne goodnesse sake, as verse 22. and 31.

g I declared vnto them, that God would not suffer such transgressors of his Law to be vnpunished.

h Was not this a great cause, why God plagued vs in times past? meaning that if they transgressed now in the same againe, their plague should be greater.

i About the time that the Sun went downe for the Sabbath lasted from the Sunne going downe of the one day, to the Sun setting of the other.

k Meaning of the Temple, that none that was vncleane should enter.

l Which was a ¶ city of the Philistims, and they had maried wiues thereof, and so had corrupted their speech and Religion.

m That is, I did excommunicate them and driue them out of the Congregation.

* 1. Kings 3. 7, 12.

* 2. Sam. 12. 24, 25.

* 1. Kings. 11. 1, 4. ¶ Eccles. 47. 19, 20. ¶

28 And one of the sonnes of Ioiada the son of Eliashib the hie Priest was the son in law of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, that [a] defile the Priesthood, and the Couenant of the Priesthood, and of the Leuites.

30 Then I clensed them from all strangers, and appointed the wards of the Priests and of the Leuites, euery one in his office.

31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, [o] in goodnesse.

a Punish them according to their fault & euil example, which they haue giuen to the rest of thy people contrary to their vocation.

o That is, to shew mercy vnto me.

ESTER.

THE ARGVMENT.

BEcause of the diuersity of names, whereby they vsed to name their Kings, and the supputation of yeeres whereinthe Ebrewes and the Grecians doe vary, diuers Authours write diuersly as touching this Ahasuerosh, but it seemeth, Daniel 6. 1. and 9. 1 that he was Darius King of the Medes, and sonne of Astyages, called also Ahasuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stireth vp some, by whom hee sendeth comfort and deliuerance. Herein also is described the ambition, pride, and cruelties of the wicked when they come to honour, and their sudden fall when they are at highest, and how God preseruetth and preserreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahasuerosh maketh a royall feast. 12 Whereunto the Queene Vashti without come. 19 For which cause she is diuorced. 20 The kings decree touching the preeminence of man.

IN the dayes of [a] Ahasuerosh, (this is Ahasuerosh that reigned from India euen vnto Ethiopia, ouer an [b] hundred and seuen and twentie prouinces)

2 In those dayes when the king Ahasuerosh [c] sate on his throne, which was in the palace of * Shushan,

3 In the third yeere of his reigne, he made a feast vnto all his princes and his seruants, *euen* the power of Persia and Media, and to the captaines and gouernours of the prouinces *which were* before him,

4 That hee might shew the riches *and* glorie of his kingdome, and the honour of his great maiesty many dayes, *euen* an hundred and fourescore dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 *Vnder* an hanging of white, greene, & blue *clothes* fastened with cords of fine linnen and purple, in siluer rings, and pillars of marble: the [d] beddes *were* of golde and of siluer vpon a pauement of porphyre, and marble, and alabaster, and blue colour.

7 And they gaue them drinke in vessels of golde, and changed vessell after vessell, and royall wine in abundance, according to the [e] power of the king.

8 And the drinking *was* by an order, none might [f] compell: for so the king had appointed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 ¶ The Queene Vashti made a feast also for the women in the royall house of king Ahasuerosh.

10 Vpon the [g] seuenth day when the king was merry with wine, he commanded Mehuman, Bizzetha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen eunuches that serued in the presence of king Ahasuerosh,

11 To bring Queene Vashti before the King with the crowne royall, that he might shew the people and the princes her beautie: for shee was faire to looke vpon.

12 But the Queene Vashti refused to come at the Kings word, † which he had giuen in charge to the eunuches: therefore the king was very angry, and his wrath kindled in him.

13 Then the king sayd to the wise men, [h] that knew the times (for so was the kings manner towards all that knew the law and the iudgement:

14 And the next vnto him *was* Carshena, Shetar, Admatha, Tarshish, Meres, Marsena, *and* Memucan the seuen princes of Persia, and Media, which saw the [i] kings face, and sate the first in the kingdome)

15 What shall we doe vnto the Queene Vashti according to the law, because she did not according to the word of the King Ahasuerosh by the commission of the eunuches?

16 Then Memucan answered before the king, and the Princes, the Queene Vashti hath not only done [k] euill against the King, but against all the princes, and against all the people that are in the prouinces of King Ahasuerosh:

17 For the [l] acte of the Queene shall come abroade vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, the King Ahasuerosh commaunded Vashti the Queene to be brought in before him, but shee came not.

18 So shall the [m] princesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus *shall there be* much despiteful nesse and wrath.

19 If it please the king, let a royall decree proceed from him, and let it be written among the statutes of Persia & Media, (and let it not be transgressed) that Vashti come no more before king Ahasuerosh: and let the king giue her royall estate vnto her companion that is better then she.

20 And when the decree of the King which shall be made, shall be published throughout all his kingdomes (though it be great) all the women shall giue their husbands honour, both great and small.

21 And this saying pleased the King and the princes, and the King did according to the word of Memucan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people after their

a Called also Darius, who was now the soueraigne monarch, and had the gouernment of the Medes, Persians, & Chaldeans, some thinke he was Darius Hystaspis son, called also Artaxerxes.

b Daniel chap. 6. 1. maketh mention but of sixe score, leauing out the number that is vnperfit, as the Scripture in diuers places vseth.

c That is, had rest and quietnesse.

*Nehem. 1. 1.

d Which they vsed in those countreys in stead of tables.

e As was beseeming for so magnificall a king.

f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the king made for the people, as verse 5.

† Ebr. which was in the hand of the Eunuches.

h That had experience of things as they had learned by diligent marking in continuance of time.

i Which were his chiefe counsellers, that might haue alwayes access to him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

l That is, her disobedience.

m Meaning, that they would take first occasion hereof to doe the like, and that the rest of women would by continuance doe the same.

n Let her be diuorced, & another made Queene.

o For he had vnder him an hundred twentie and seuen countreys.

language, that euery man should [p] beare rule in his owne house, and that hee should publish it in the language of that same people.

CHAP. II.

1 After the Queene is put away, certaine yong maydes are brought to the king. 17 Ester pleaseth the king, and is made Queene. 22 Mordecai discloseth vnto the king treason, & has wounds vetray him.

AFter these things, when the wrath of the king Ahashuerosh was appeased, he [a] remembred Vasht, and what she had done, and what was decreed against her.

2 And the kings seruants that ministred vnto him, sayd, Let them seeke for the King beautifull yong virgins,

3 And let the king appoint officers through all the prouinces of his kingdome, and let them gather all the beautifull young virgins vnto the palace of Shushan, into the house of the women vnder the hand of Hege the Kings eunuch [c] keeper of the women, to giue them their things [d] for purification.

4 And the maide that shall please the King, let her reigne in the stead of Vashti. And this pleased the King, and he did so.

5 ¶ In the citie of Shushan, there was a certaine Iew whose name *was* Mordecai, the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Iemini,

6 Which had bene caried away from Ierusalem [e] with the captiuitie that was caried away with Ieconiah king of Iudah (whom Nebuchadnezzar, King of Babel had caried away)

7 And he nourished Hadassah, that is, Ester, his vncles daughter: for shee had neither father nor mother, and the maide was faire and beautifull to looke on: and after the death of her father and her mother, Mordecai took her for his own daughter.

8 And when the kings commaundement, and his decree was published, and many maides were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the kings house vnder the hand of Hege the keeper of the women.

9 And the maide pleased him, and she found fauour in his sight, therefore he caused her things for purification to be giuen her speedily, and her [f] state, and seuen comely maydes to be giuen her out of the kings house, and he gaue charge to her and to her maides of the best in the house of the women.

10 *But* Ester shewed not her people and her kinred: for Mordecai had charged her that shee should not tell it.

11 And Mordecai walked [e] euery day before the court of the womens house, to know if Ester did well, and what should be done with her.

12 And when the course of euery maide came, to goe in to king Ahashuerosh, after that she had bene twelue moneths according to the manner of the women (for so were the dayes of their purifications accomplished, sixe moneths with oyle of myrrhe, and sixe moneths with sweete odours and in the purifying of the women:

13 And thus went the maides vnto the king) what soeuer shee required, was [f] giuen her to goe with her out of the womens house vnto the kings house.

14 In the euening she went, and on the morow she returned into the second house of the women vnder the hand of Shaashgaz the kings eunuch, which kept the concubines: shee came in to the King no more, except shee plea ed the king, and that shee were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that shee should go in to the king, she desired nothing, but what || Hege the kings eunuch the keeper of the women [g] said: and Ester found fauour in the sight of all them that looked vpon her.

16 ¶ So Ester was taken vnto king Ahashuerosh into his house royall in the tenth moneth, which is the [h] moneth Tebeth, in the seuenth yere of his reigne.

17 And the King loued Ester aboue all the women, and she found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdome vpon her head, & made her Queene in stead of Vashti.

18 Then the king made a great feast vnto all his princes, and his seruants, *which was* [i] the feast of Ester, and gaue rest [k] vnto the prouinces, and gaue gifts, according to the [l] power of a King.

19 And when the virgins were gathered the [m] second time, then Mordecai sate in the Kings gate.

20 Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai sate in the Kings gate, two of the kings eunuches, Bigthan and Teresh, which kept the doore, were wroth, & sought to lay [n] hand on the king Ahashuerosh.

22 And the thing was knowen to Mordecai, and he told it vnto Queene Ester, and Ester certified the King thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the [o] Chronicles before the King.

CHAP. III.

1 Haman, after he was exalted, obtaineth of the King that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

AFter these things did King Ahashuerosh promote Haman the sonne of Hammedatha the Agagite and exalted him, and set his seate aboue all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the King had so commanded concerning him: but Mordecai [a] bowed not the knee, neither did reuerence.

3 Then the kings seruants which were at the kings gate, said vnto Mordecai, Why transgressest thou the kings commandement?

4 And albeit they spake dayly vnto him, yet he would not heare them: therefore they [b] tolde Haman, that they might see how Mordecais matters would stand: for hee had told them, that hee was a Iew.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now † he thought it too little to lay hands only on Mordecai: and becau e they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes that were throughout the whole kingdome of Ahashuerosh, *euen* the people of Mordecai.

7 In

p That is, that the wife should bee subiect to the husband, and at his commandement.

a That is, he called the matter again into communication.
b By the seuen wise men of his counsell.

c The abuse of these countreyes was so great, that they inuented many meanes to seiue epicliffes of princes, and therefore as they ordained wicked lawes that the king might haue whole daughters he would, so they had diuers houses appointed, as one for them whiles they were virgins, another when they were concubines, and for the Queenes another.
d Reade what this purification was, verse 12.
e 2. Kings 24. 15.

f Or, portions.

e For though shee was taken away by a cruell law, yet he caled not not to haue a fatherly care of her, and therefore did resort oftimes to heare of her.

f What apparell shee asked of the eunuch that was he bound to giue her.

g Wherein her modestie appeared, because shee sought not apparell to commend her beautie, but stood to the Eunuches appointment.
h Which contained part of December and part of Ianuarie.

i That is made for her sake.
k He released their tribute.
l That is, great and magnificall.
m That is, at the marriage of Ester, which was the second marriage of the king.

n Meaning to kill him.

o In the Chronicles of the Medes and Persians, as Chap. 10. 2.

a The Persians maner was to kneele downe and reuerence their kings, and such as he appointed in chiefe authoritie, which Mordecai would not doe to this ambitious and proud man.
b Thus we see that there is none so wicked, but they haue their flatterers to accuse the godly.
† Ebr. despised in his eyes.

7 In

c Which answereth to part of March and part of April.
d To know what moneth and day should be good to enterprise this thing that it might haue good successe, but God disappointed their lots and expectation.
e Containing part of February and part of March.
f These be the two arguments which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes, and diminishing of their profit without respect how God is either pleased or displeased.

7 In the first moneth (that is the moneth c Nisan) in the twelft yeere of king Ahashuerosh, they cast Pur (that is a lot) d before Haman, from day to day, and from moneth to moneth *vnto* the twelft moneth that is the moneth e Adar.

8 Then Haman said vnto king Ahashuerosh, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdome, and their lawes *are* diuers from all people, and they doe not obserue the f Kings lawes: therefore it is not for the kings profit to suffer them.

9 If it please the king, let it bee written that they may be destroyed, and I will † pay ten thousand talents of siluer by the handes of them that haue the charge of this busines to bring it into the kings treasurie.

10 Then the king tooke his ring from his hand, and gaue it vnto Haman the sonne of Hammedatha the Agagite the Iewes aduersarie.

11 And the king said vnto Haman, Let the siluer be thine, and the people to doe with them as it pleaseth thee.

12 Then were the kings || Scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commanded) vnto the kings officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people, *and* to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahashuerosh was it written, and sealed with the kings ring.

13 And the letters were sent † by postes into all the kings prouinces, to root out, to kill, and to destroy all the Iewes, both yong and olde, children and women, in one day vpon the thirteenth day of the twelft moneth (which is the moneth Adar) and to spoile them as a pray.

14 The contents of the writing *was*, that there should bee giuen a commandement in all prouinces, *and* published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the Kings commandement went forth, and the commandement was giuen in the palace at Shushan: and the king and Haman sate drinking, but the g citie of Shushan was in perplexitie.

g To wit, the Iewes that were in Shushan.

CHAP. IIII.

3 Mordecai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 shee willeth that they pray for her.

NOw when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackcloth, and ashes, and went out into the mids of the citie, and cried with a great crie, and a bitter.

2 And he came euen before the kings a gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in euery prouince *and* place, whither the kings charge and his commission came, there *was* great sorrow among the Iewes, and fasting, and weeping, and mourning, and † many lay in sackcloth and in ashes.

4 ¶ Then Esters maides & her Eunuches came and told it her: therefore the Queene was very heauie, and shee sent raiment to clothe Mordecai, and to take away his sackcloth from him, but he receiued it not.

5 Then called Ester Hatach *one* of the Kings eunuches, whom he † had appointed to seruе her, & gaue him a commandement vnto Mordecai, to know what it was and why it was.

6 So Hatach went foorth to Mordecai, vnto the street of the citie, which was before the kings gate.

7 And Mordecai told him of all that which had come vnto him, and of the † summe of the siluer that Haman had promised to pay vnto the Kings treasures, because of the Iewes, for to destroy them.

8 Also he gaue him the || copie of the writing *and* commission that was giuen at Shushan, to destroy them, that he might shew it vnto Ester and declare it vnto her, and to charge her that shee should goe in to the king, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, he told Ester the words of Mordecai.

10 Then Ester said vnto Hatach, and commanded him *to say* vnto Mordecai,

11 All the Kings seruants & the people of the Kings prouinces doe know, that whosoeuer, man or woman, that commeth to the king into the inner court, which is not called, there *is* a law of his, that he shall die, except him to whome the king holdeth out the golden rod, that hee may liue. Now I haue not beene called to come vnto the king these thirtie daies.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai said, that they should answere Ester *thus*, Think not with thy selfe that thou shalt escape in the kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, † comfort and deliuerance b shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for c such a time?

15 Then Ester commanded to answere Mordecai,

16 Goe, *and* assemble all the Iewes that are found in Shushan, and fast ye for me, and eat not, nor drinke in three dayes, day nor night. I also & my maids will fast likewise, and so will goe into the King, which is not according to the law: and if I perish, d I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

† Ebr. weigh.
|| Or, secretaries.
† Ebr. the hands of postes.
† Ebr. had caused to stand before her.
† Ebr. declaration.
|| Or, consists.
† Ebr. breathing.
b Thus Mordecai spake in the confidence of that faith which all Gods children ought to haue, which is, that God will deliuer them, though all worldly means faile.
c For to deliuer Gods Church out of these present dangers.
d I will put my life in danger, and referre the successe to God, seeing it is for his glory, and the deliuerance of his Church.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallowes for Mordecai.

AND on the third a day Ester put on her royall apparell, and stood in the court of the Kings palace within, ouer against the Kings house: and the King sate vpon his roy all throne in the Kings palace ouer against the gate of the house.

2 And when the King saw Ester the Queene standing in the court, shee found fauour in his sight, and the king b held out the golden sceptre that was in his hand: so Ester drew neere, and touched the top of the sceptre.

3 Then said the king vnto her, What wilt-thou, Queene Ester? and what is thy request? it shalbe euen c giuen thee to the halfe of the kingdome.

4 Then said Ester, If it please the king, let the King and Haman come this day vnto the banket that I haue prepared for him.

a Because hee would aduertise Ester of this cruell proclamation.
† Ebr. sackcloth and ashes were spread for many.
a To wit, after that the Iewes had begun to fast.
b Which was a signe that her commiug was agreeable vnto him, as Cha. 4. 11.
c Meaning hereby, that whatsoeuer she asked, should be granted, as Mar. 6. 23.

5 And the king said, Cause Haman to make haste, that he may doe as Ester hath said. So the king and Haman came to the banket that Ester had prepared.

6 And the king said vnto Ester at the banket of[d] wine, what is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the king dome.

7 Then answered Ester, and said, My petition, and my request is,

8 If I haue found fauour in the sight of the king, and if it please the king to giue me my petition, and to performe my request, let the king and Haman come to the banket that I shall prepare for them, and I will doe to morow according to the kings[e] saying.

9 ¶ Then went Haman foorth the same day ioyfull, and with a glad heart. But when Haman saw Mordecai in the kings gate, that he stood not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheleſſe, Haman refrained himſelfe: and when he came home, he ſent, and called for his friends, and Zereſh his wife.

11 And Haman told them of the glorie of his riches, and the multitude of his children, and all the things wherein the king had[f] promoted him, and how that hee had ſet him aboue the princes and ſeruants of the king.

12 Haman ſaid moreouer, Yea, Eſter the Queene did let no man come in with the king to the banket that ſhee had prepared, ſaue me: and to morrow am I bidden vnto her alſo with the king.

13 But all this doeth nothing auaile me, as long as I ſee Mordecai the Iewe ſitting at the kings gate.

14 Then ſaid Zereſh his wife and all his friends vnto him, Let them make a tree of fifteene cubites hie, and to morrow ſpeake thou vnto the king, that Mordecai may be hanged theron: then ſhalt thou goe ioyfully with the king vnto the banket, And the thing pleaſed Haman, and he cauſed to make the tree.

d Because they vſed to drinke exceſsively in their bankets, they called the bauket by the name of that which was moſt in vſe or eſteemed.

e I will declare what thing I demand.

f Thus the wicked when they are promoted, in ſtead of acknowledging their charge and humbling themſelues, waxe ambitious, diſdainefull, and cruell.

CHAP. VI.

1 The king turneth over the chronicles, and findeth the faithfulneſse of Mordecai, 10 and commandeth Haman to cauſe Mordecai to be lead in honour.

THe ſame night † the king ſlept not, and hee commanded to bring the booke of the Records, *and* the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai * had told of Bigtana & Tereſh, two of the kings eunuches keepers of the doore, who ſought to lay hands on the king Ahaſhueroſh.

3 Then the king ſaid, What honour and dignitie hath bene giuen to Mordecai[a] for this? And the kings ſeruants that miniſtered vnto him, ſaid, There is nothing done for him.

4 And the king ſaid, Who is in the court? (Now Haman was come into the inner court of the kings houſe that hee might ſpeake vnto the king to[b] hang Mordecai on the tree that he had prepared for him)

5 And the kings ſeruants ſaid vnto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 And when Haman came in, the king ſaid vnto him, What ſhall bee done vnto the man whome the king will honour? Then Haman thought in his heart, To whom would the king doe honour more then to me?

† *Heb. the kings ſleep departed.*

* *Chap. 2. 22.*

a For he thought it vnworthy his eſtate to receiue a benefit, and not reward it.

b Thus while the wicked imagine the deſtruction of others, they themſelues fall into the ſame pit.

7 And Haman anſwered the King, The man whom the king would honour,

8 Let them bring *for him* royall apparell, which the king *vſeth* to weare, and the[c] horſe that the king rideth vpon, and that the crowne royall may be ſet vpon his head.

9 And let the raiment and the horſe be deliuered by the hand of one of the kings moſt noble princes, and let them apparell the man (whom the king will honour) and cauſe him to ride vpon the horſe through the ſtreet of the citie, & proclaime before him, Thus ſhall it be done vnto the man whom the king will honour.

10 Then the king ſaid to Haman, Make haſte, take the raiment and the horſe, as thou haſt ſaid, and doe ſo vnto Mordecai the Iewe, that ſitteth at the kings gate: let nothing faile of all that thou haſt ſpoken.

11 So Haman tooke the raiment and the horſe, and arayed Mordecai, and brought him on horſebacke thorow the ſtreete of the citie, and proclaimed before him, Thus ſhall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman haſted home mourning, and his head couered.

13 And Haman told Zereſh his wife, and all his friends, all that had befallen him. Then ſaid his wiſe men and Zereſh his wife, vnto him, If Mordecai *be* of the ſeede of the Iewes, before whome thou haſt begun to fall, thou ſhalt not preuaile againſt him, but ſhalt ſurely fall before him.

14 And while they were yet talking with him, came the kings eunuches, and haſted to bring Haman vnto the banket that Eſter had prepared.

c Meaning hereby that the king ſhould make him next vnto himſelf, as Ioſeph hereby was knowen to be next to Pharaon, Gen. 41. 42.

d Thus God ſometime putteth in the mouth of the very wicked to ſpeake that thing which he hath decreed ſhall come to paſſe.

CHAP. VII.

3 The Queene biddeth the king and Haman againe and prayeth for her life and her people. 6 Shee accuſeth Haman, and he is hanged on the gallowes which he had prepared for Mordecai.

SO the King and Haman came to banket with the queene Eſter.

2 And the king ſaid againe vnto Eſter on the ſecond day at the banquet of[a] wine, What is thy petition, queene Eſter, that it may be giuen thee? and what is thy requeſt? It ſhall be euen performed vnto the halfe of the kingdome.

3 And Eſter the queene anſwered, and ſaid, If I haue found fauour in thy ſight, O King, and if it pleaſe the King, let my life be giuen me at my petition, and my people at my requeſt.

4 For we are ſold, I and my people, to be deſtroyed, to be ſlaine, and to periſh: but if we were ſold for ſeruants, & for handmaids, I would haue held my tongue, although the aduerſary could not[b] recompenſe the Kings loſſe.

5 Then king Ahaſhueroſh anſwered, and ſaid vnto the queene Eſter, Who is hee, and where is he that † preſumeth to doe thus?

6 And Eſter ſaid, The aduerſarie and enemie is this wicked Haman. Then Haman was afraid before the king and the queene.

7 And the king aroſe from the banket of wine, in his wrath, *and went* into the palace garden: but Haman ſtood vp, to make requeſt for his life to the queene Eſter: for hee ſaw that there was a[c] miſchiefe prepared for him of the king.

8 And when the king came againe out of the palace garden, into the houſe where they dranke wine, Haman was[d] fallen vpon the bed where-

a Reade Chap. 5. 6.

b Haman could not ſo much profit the king by this his malice, as hee ſhould hinder him by the loſſe of the Iewes, and the tribute which hee hath of them.

† *Heb. ſtieth his heart.*

c His conſcience did accuſe him that as he had conſpired the death of innocents, ſo the vengeance of God might fall vpon him for the ſame.

d He fell downe at the beds feet or couch whereupon ſhe ſate and made requeſt for his life.

whereon Ester *sate*: therefore the king saide, Will he force the Queene also before me in the house? As the word went out of the Kings mouth, they couered Hamans face.

9 And Harbonah one of the eunuches, said in the presence of the King, Beholde, there standeth yet the tree in Hamans house fiftie cubites hie, which Haman had prepared for Mordecai, that spake good for the King. Then the King saide, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 *After the death of Haman was Mordecai exalted.* 14 *Comfortable letters are sent vnto the Iewes.*

THe same day did King Ahasuerosh giue the house of Haman the aduersarie of the Iewes vnto the Queene Ester. And Mordecai [a] came before the King: for Ester tolde what he was [b] vnto her.

2 And the King tooke off his ring, which hee had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feet weeping, and besought him that he would put away the [c] wickednesse of Haman the Agagite, and his deuice that hee had imagined against the Iewes.

4 And the King helde out the golden [d] sceptre toward Ester. Then arose Ester and stood before the King,

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it bee written that the letters of the deuice of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kinred?

7 And the King Ahasuerosh saide vnto the Queene Ester, and to Mordecai the Iewe, Behold, I haue giuen Ester the house of Haman, whome they haue hanged vpon the tree, because he || laid hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the Kings ring, may [e] no man reuoke)

9 Then were the Kings Scribes called at the same time, euen in the third moneth, that is the moneth [f] Siuan, on the three and twentieth *day* thereof: and it was written, according to all as Mordecai commanded vnto the Iewes, and to the princes, and captains and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and seuen and twentie prouinces, vnto euery prouince, according to the [g] writing thereof, and to euery people after their speach, and to the Iewes, according to their writing, and according to their language.

10 And hee wrote in the King Ahasuerosh name, and sealed it with the Kings ring: and he sent letters by postes on horseback *and* that rode on *beasts* of price, *as* dromedaries *and* || coltes of mares.

11 Wherein the King granted the Iewes (in what cities soeuer they were) to gather themselues together, and to stand for [h] their life, *and* to root out, to slay and to destroy all the power of the people and of the prouince that vexed them, *both* children and women, and to spoyle their goods:

12 Vpon one day in all the prouinces of king Ahasuerosh, *euen* in the thirteenth *day* of the twelfth moneth, which is the moneth [i] Adar.

13 The copie of the writing *was*, how there should be a commandement giuen in all & euery prouince, published among all the people, and that the Iewes should bee ready against that day to [k] auenge themselues on their enemies.

14 *So* the postes rode vpon *beasts* of price *and* dromedaries, *and* went forth with speed, to execute the Kings commaundement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blew, and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shushan reioyced and was glad.

16 *And* vnto the Iewes was come light and || ioy and gladnes and honour.

17 Also in all and euery prouince, and in all and euery citie and place, where the kings commandement and his decree came, *there was* ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land [m] became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

1 *At the commandement of the King the Iewes put their aduersaries to death.* 14 *The ten sonnes of Haman are hanged.* 17 *The Iewes keepe a feast in remembrance of their deliuerance.*

SO in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the Kings commaundement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered themselues together into their cities throughout all the prouinces of the King Ahasuerosh, to lay hands on such as sought their hurt, and no man could vnderstand them, for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the King [b] exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their [c] enemies with strokes of the sword and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace slewe the Iewes and destroyed [d] fiue hundreth men,

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaiezatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slew they: but they laid not their hands [e] on the spoile.

11 On the same day came the number of those

a This was the maner of the Persians, when one was out of the Kings fauour.

b Which discouered the conspiracy against the King, Chap. 2, 21, 22.

c Meaning that he should abolish the wicked decree, which hee had made for the destruction of the Iewes.

d Read Chap. 5. 2.

|| Or, went about to lay vp the Iewes.

e This was the Law of the Medes and Persians, as Dan. 6. 15. notwithstanding the King reuoked that former decree granted to Haman for Esters sake.

f Which contained part of May and part of Iune.

g That is, in such letters and language, as was vsuall in euery prouince.

|| Or, mules.

h That is, to defend themselues against all those, which would assaile them.

i Which hath part of February, and part of March.

k The king gaue them liberty to kill all that did oppresse them.

a This was by Gods great prouidence, who turned the ioy of the wicked into sorrow, and the teares of the godly into gladnesse.

b Did them honour, and shewed them friendship.

c Which had conspired their death by the permission of the wicked Haman.

d Besides those three hundreth, that they slew the second day, as verse 15.

e Whereby they declared that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they fought not their owne gaine, but to execute his vengeance.

l He shewetth by the words that follow what this light was.

m Conformed themselues to the Iewes religion.

that were slaine, vnto the palace of Shushan before the King.

12 And the king sayd vnto the queene Ester, The Iewes haue slaine in Shushan the palace, and destroyed fiue hundreth men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreouer, that it may be performed?

13 Then sayd Ester, If it please the King: let it be granted also to morrow to the Iewes that are in Shushan, to doe according[e] vnto this daies decree, that they may hang vpon the tree Hamans tenne sonnes.

14 And the king charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan, assembled themselues vpon the fourteenth day of the moneth Adar, & slew three hundreth men in Shushan, but on the spoile they layd not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled themselues, and stood for [g] their liues, and had rest from their enemies, and slew of them that hated [h] them, seuentie and fiue thousand: but they laide not their hand on the spoile.

17 *Thu they did* on the [i] thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselues on the thirteenth *day*, and on the fourteenth thereof, & they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, [k] kept the foureteenth day of the moneth Adar with ioy and feasting, *euen* a ioyfull day, and euery one sent presents vnto his neighbour.

20 ¶ And Mordecai wrote [l] these words, and sent letters vnto all the Iewes that were through all the prouinces of the king Ahashuerosh, *both* neere and farre,

21 Inioyning them that they should keep the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yeere.

22 According to the dayes where in the Iewes rested from their enemies, and the moneth which was turned vnto them from sorrow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting, and ioy, and [m] to send presents euery man to his neighbour, and gifts to the poore.

23 And the Iewes promised to do as they had begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite al the Iewes aduersary, had imagined against the Iewes to destroy them, and had [n] cast Pur (that is a lot) to consume and destroy them.

25 And when [o] shee came before the king, he commanded by letters, Let his wicked [p] deuise (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, *and* because of all [q] words of this letter, & of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes *also* ordeined, and promised for them and for their seede, and for all that ioyned vnto them, that they would not || faile to obserue tho [r] two dayes euery yeere, according to their writing and according to their season.

28 And that these dayes should be remembred and kept throughout euery generation and euery family, and euery prouince, and euery city: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their seed.

29 And the queene Ester the daughter of Abihail and Mordecai the Iewe wrote with all || authoritie (to confirme this letter of Purim the second time.)

30 And he sent letters vnto al the Iewes to the hundreth and seuen and twentie prouinces of the kingdome of Ahashuerosh, with [s] words of peace and trueth,

31 To confirme these dayes of Purim according to their seasons, as Mordecai the Iew and Ester the queene had appointed them, and as they had promised for them † selues and for their seede with [t] fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

CHAP. X.

The estimation and authoritie of Mordecai.

AND the king Ahashuerosh layd a tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, & the declaration of the dignitie of Mordecai, wherwith the king magnified him, are they not written in the booke of the Chronicles of the kings of Media and Persia?

3 For Mordecai the Iew was the second vnto King Ahashuerosh, & great among the Iewes, and [a] accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seed.

[f] This the requireth, not for desire of vengeance, but with zeale to see Godsiudgements executed against his enemies.

[g] Reade Chap. 8. 11.

[h] Meaning, that they layd hands on none that were not the enemies of God.

[i] Meaning, in all places saue in Shushan.

[k] As the Iewes doe euen to this day, calling it in the Perssians language Purim, that is, the day of lots.

[l] The Iewes gather hereof that Mordecai wrote this story: but it seemeth that hee wrote but onely these letters, and decrees that follow.

[m] He setteth before our eyes the vse of this feast which was for the remembrance of Gods deliuerance, the maintenance of mutuall friendship and relieife of the poore.

[n] Read Chap. 3. 7.

[o] That is, Ester.

[p] These are the words of the kings commandement to distroyll Hamans wicked enterprise

[q] Or, *tenor*, *greffe*.

[r] Meaning, the fourteenth and the fifteenth day of the moneth Adar,

[s] Or, *strength*, or *peace*.

[t] Which were letters declaring vnto them quietnesse and assurance and putting them out of doubt and feare.

† *Ebr. soules.*

[t] That they would obserue this feast with fasting and earnest prayer, which in Ebrew is signified by this word (their cry.)

[a] These three points are set here foorth as commendable and necessarie for him that is in authoritie: to haue the fauour of the people, to procure their wealth, and to be louing and gentle towards them.

IOB.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Job was not onely vexed extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharpe tentations of his wife, and chiefe friendes: whichby their vehement wordes, and subtill disputations brought him almost to despaire: for they set foorth God as a seuere Iudge, and mortall enemie vnto him, which had cast him off, therefore in vaine hee should seeke vnto him for succour. These friendes came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding hee did constantly resist them, and at length had good successe. In this story wee haue to marke that Iob maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defend it craftily. For Iob helde that God did not alway punish men according to their sinnes, but that hee had secret iudgements, whereof man knew not the cause, and therefore man could not reason against God therein, but he should be conuicted. Moreouer, hee was assured that God had not reiected him, yet through his great torments and affliction hee brasteth foorth into many inconueniences both of wordes and sentences

and

and sheweth himselfe as a desperate man in many things, and as one that would resist God: and thus is his good cause which hee doeth not handle well. Against the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14.14. and Iames setteth out his patience for an example, Iam. 5.11.

CHAP. I.

a The holinesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His staid and patience.

THere was a man in the land of a Vz called Iob, and this man b was an vpright and iust man, c one that feared God, and eschewed euill.

2 And hee had seuen sonnes, and three daughters.

3 His d substance also was seuen thousand sheepe, and three thousand camels, and fiue hundred yoke of oxen, and fiue hundred shee asses, and his familie was very great, so that this man was the greatest of all the f men of e the East.

4 And his sonnes went and banketed in their houses, euery one his day, and sent, and called their three sisters to eat and drinke with them.

5 And when the dayes of their banketing were gone about, Iob sent, and sanctified them, and rose vp early in the morning, and g offered burnt offerings *according* to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and h blasphemed God in their hearts: thus did Iob i euery day.

6 ¶ Now on a day when k the children of God came and stood l before the Lord, Satan m came also among them.

7 Then the Lord sayd vnto Satan, Whence n commest thou? And Satan answered the Lord, saying, o From compassing the earth to and fro, and from walking in it.

8 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none *is* like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill?

9 Then Satan answered the Lord, and sayd, Doeth Iob feare God for p naught?

10 Hast thou not made an q hedge about him, and about his house, and about all that hee hath, on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out now thine hand, and r touch all that he hath, *to see* if he will not blaspheme thee s thy face.

12 Then the Lord sayd vnto Satan, Loe, all that he hath *is* in t thine hand, onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the u presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob and said, The oxen were plowing, and the asses feeding in their places,

15 And the x Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles hee was yet speaking, another came, and said, The y fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles hee was yet speaking, another came, and said, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and said, Thy z sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great wind from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and a rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And said, * Naked came I out of my mothers wombe, and naked shall I returne b thither: the Lord hath giuen, and the Lord hath taken it: c blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God d foolishly.

a That is, of the countrey of Idumea, as Lament. 4. 21. or bordering thereupon: for the land was called by the name of Vz the sonne of Dishan the sonne of Seir, Gen. 36. 28.
b Forasmuch as he was a Gentile, and not a Iew, and yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.
c Hereby is declared what is meant by an vpright and iust man.
d His children and riches are declared, to commend his vertue in his prosperity, and his patience, and constancie, when God had taken them from him.
f *Ebr children*
e Meaning, the Arabians, Chaldeans, Idumeans, &c.
f That is, commanded them to be sanctified: meaning that they should consider the faults that they had committed, and reconcile themselues for the same.
g That is, hee offered for euery one of his children an offering of reconcilliation, which declared his religion toward God, and the care that he had toward his children. h In Ebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as heere, and 1 Kings 21. 10. and 13 &c. i While the feast lasted. k Meaning the Angels, which are called the sonnes of God, because they are willing to execute his will. l Because our infirmitie cannot comprehend God in his majestie, hee is set foorth vnto vs as a King, that our capacitie may bee able to vnderstand that which is spoken of him. m This declareth, that although Satan bee aduersary to God, yet hee is compelled to obey him, and doe him all homage, without whose permission and appointment he can doe nothing. n This question is asked for our infirmities for God knew whence hee came. o Heereto is described the nature of Satan, which is euer ranging for his pray, 1. Pet. 5. 8. p Hee feareth thee not for thine owne sake, but for the commoditie that hee receiueth by thee. q Meaning, the grace of God, which serued Iob as a rampart against all tentations. r This signifieth, that Satan is not able to touch vs, but it is God that must doe it. s Satan notetth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to bee content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

t God giueth not Satan power ouer man to gratifie him, but to declare that hee hath no power ouer man, but that which God giueth him.
b That is, went to execute that which God had permitted him to doe: for else hee can neuer goe out of Gods presence.
k That is, the Arabians.
y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, forasmuch as hee might see, that not onely men were his enemies, but that God made warre against him.
z The last plague declareth, that when one plague is past which seemeth hard to be borne, God can send vs another farre more grieuous to trie his, and teach them obedience.
a Which came not of impatiencie, but declareth that the children of God are not insensible like blocks, but that in their patience they feele afflicition and griefe of minde: yet they keepe a meane herein, and rebell not against God, into the belly of the that God is iust, and that God did all

CHAP. II.

6 Satan hath permission to assist Iob. 9 His wife tempteth him to forsake God. 11 His three friends visite him.

AND on a day the a children of God came and stood before the Lord, and b Satan came also among them, and stood before the Lord.

2 Then the Lord said vnto Satan, Whence commest thou? And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none *is* like him in the earth? * an vpright and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vprightnesse, c although thou moouedst me against him, to destroy him d without cause.

a That is, the Angels, as Chap. 1. 6.
b Reade Cha. 1. 6 * *Chap.* 1. 1.
c Ecc. 14. 44.
d He proueth Iobs integritie by this that he ceased not to feare God when his plagues were grieuously vpon him.
d That is, when thou haest moued against him, euen as thou wast not able to bring thy purpose to passe.

4 And Satan answered the Lord, and sayd, e Skinne for skinne, and all that euer a man hath, will he giue for his life.

5 But stretch out now thine hand, and touch his f bones and his flesh, *to see* if hee will not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Loe, he is in thine hand, but saue g his life.

7 ¶ So Satan departed from the presence of the Lord, and smote Iob with sore h boyles, from the sole of his foot vnto his crowne.

8 And he tooke a i potsheard to scrape him, and he sate downe among the ashes.

9 Then sayd his k wife vnto him, Doest thou l continue yet in thine vprightnesse? m Blaspheme God and die.

10 But he said vnto her, Thou speakest like a foolish woman: what? shall we receiue good at the hand of God, and not n receiue euill? In all this did not Iob sinne with his o lips.

11 Now when Iobs three p friends heard of all this euill that was come vpon him, they came euery one from his owne place, *to wit*, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him and to comfort him.

12 So when they lift vp their eyes afarre off, they knew him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, and sprinkled q dust vpon their heads toward the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nights, and none spake a word vnto him: for they saw that the griefe *was* very q great.

CHAP. III.

1 Iob complaineth, and curseth the day of his birth. 11 Hee desireth to die, in though death were the ende of all mans miserie.

AFterward a Iob opened his mouth, and b cursed his day.

2 And Iob cried out, and sayd,

3 Let the day c perish wherein I was borne, and the night when it was said, There is a man-child be conceiued.

4 Let that day bee darknesse, let not God d regard it from aboue, neither let the light shine vpon it.

5 *But* let darknesse and the e shadow of death staine *it*: let the cloude remaine vpon it, and let them make it fearefull as a bitter day.

6 Let darknesse possesse that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneth.

7 Yea, desolate bee that night, and let no ioy be in it.

8 Let them that curse the day, (being f ready to renew their mourning) curse it.

9 Let the starres of that twilight bee dimme through darknesse of it: let it looke for light, but haue none: neither let it g see † the dawning of the day,

10 Because it shut not vp the doores of my *mothers* wombe, nor hid sorrow from mine eyes.

11 h Why died I not in the birth? or why died I not when I came out of the wombe?

12 Why did the knees preuent mee? and why did I sucke the breasts?

13 For *so* should I now haue i lien and beene quiet, I should haue slept then, *and* bene at rest,

14 With the Kings and Counsellors of the earth, which haue builded themselues k desolate places:

15 Or with the princes that had golde, *and* haue filled the r houses with siluer.

16 Or *why* was I not hid as an vntimely birth, *either* as infants *which* haue not seene the light?

17 The wicked l haue there ceased from *their* tyrannie, and there they that laboured valiantly, are at rest.

18 The m prisoners rest together, *and* heare not the voice of the oppressour.

19 There are small and great, and the seruant *is* free from his master.

20 Wherefore is the light giuen to him that is in miserie? and n life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which ioy for gladnesse, *and* reioyce, when they can finde the graue.

23 *Why is the light giuen* to the man whose way is o hid, and whom God hath hedged in?

24 For my sighing commeth before I eat, and my roarings are powred out like the water.

25 For the thing I p feared, is come vpon me, & the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnesse, neither had I rest, q yet trouble is come.

a The seuen daies end, Chap. 2. 13.
b Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7. 18 and after a manner yeeldeth, yet in the end force getteth victory, though he was in the meane time greatly wounded.
c Men ought not to be weary of their life, and curse it, because of the infirmities that it is against God.
d Let the light of the Sunne be separate it from the night.
e That is, most obscure darknesse, which maketh them afraid of death that are in it.
f Which curse the day of their birth, let them lay that curse vpon this night.
g Let it bee alwayes night, and neuer see day.
† *Ebr. to see the lids of the morning.*
h This and that which followeth, declareth that when man giueth place to his passions, he is not able to liu, not keepe measure, but runneth headlong into all euill, except God call him back.
i The vehemencie of his afflictions made him to vtter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to burst out into this errour of the wicked.
k He notes the ambition of them, which for their pleasure, as it were, change the order of nature, and build in most barren places, because they would hereby make their names immortall.
l That is, by death the cruelty of the tyrants hath ceased.
m All they that suffeine any kind of calamitie and miserie in this world: which hee speaketh after the iudgement of the flesh, n Hee sheweth that the benefits of God are not comfortable, except the heart be ioyfull, and the conscience quieted.
o That seeth not how to come out of his miseries, because hee dependeth not on Gods prouidence.
p In my prosperitie I looked euer for a fall, as it is come now to passe.
q The feare of troubles that should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

4 Iob is reprehended of impatience. 7 And iustlice, 17 and of the presumption of his owne righteousnesse.

THen Eliphaz the Temanite answered, and sayd,

2 If we assay to commune with thee, wilt thou bee grieued? but a who can withholde himselfe from speaking?

3 Behold, thou hast taught many, and b hast strengthened the weary hands.

4 Thy words haue confirmed him that was fall ng, and thou hast strengthened the weake knees.

5 But now it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy c feare, thy confidence, thy patience, and the vprightnesse of thy wayes?

7 Remember, I pray thee: who *euer* perished being

a Seeing this thine impatiencie.
b Thou hast comforted others in their afflictions, and caust not now comfort thy selfe.
c This he concludeth that Iob was but an hypocrite, and had not true feare nor trust in God.

d He concludeth that lob was reproued, seeing that God handled him so extremely, which is the argument that the carnall men make against the children of God.
e They that doe euill cannot but receiue euill
f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.
g Though men according to their office doe not punish tyrants (whom for their cruelty he compareth to lions, and their children to their whelpes) yet God both is able, and his iustice will punish them.
h A thing that I knew not before, was declared vnto me by vision: that is, that whosoeuer thinketh himselfe iust, shalbe found a sinner, when he commeth before God.
i In these visions which God sheweth to his creatures, might be had in great feare was somewhat asswaged, as God appeared to Eliah, 1.Kin.19.12. I He potueth that if God did Creator, which were when they are not maintained by his power. how much more shall he lay loly, to mans charge, when he would suffise himselfe against God? n That is, in this mortall body subiect to corruption, 2.Cor.5.1. o They see death continually before their eyes, and daily approching toward them. p No man for all this doeth consider it. q That is, before that any of them were so wise as to thinke on death.

q He willeth Iob to consider the examples of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging against God as he doeth.
b Murmuring against God in afflictions, increaseth the paine, and vntereth mans folly.
c That is, the sinner that hath not the feare of God.
d I was not moued with his prosperity, but knewe that God had carried him and his. e Though God sometime suffer the fathers to passe this world, yet his iudgements will light vpon their wicked children. f By publike iudgement they shalbe condemned, & none shal pity them g Though there be but two or three eares left in the hedges, yet these shalbe taken from him. h That is, the earth is not the cause of barrennesse & mans misery, but his own sinne. i Which declareth that sinne is euer in our corrupt nature i for before sinne it was not subiect to paine and affliction.

being an d innocent? or where were the vpright destroyed?
8 As I haue seene, they that e plowe iniquity, and sow wickednesse, reape the same.
9 With the f blast of God they perish, and with the breath of his nostrels are they consumed.
10 The roaring of the g Lion, and the voice of the Lionesse, and the teeth of the Lyons whelpes are broken.
11 The Lyon perisheth for lacke of pray, and the Lions whelpes are scattered abroad.
12 But a thing was brought to me h secretly, and mine eare hath receiued a little thereof.
13 In the thoughts of the visions of the night, when sleepe falleth on men,
14 Feare came vpon me, & dread which made all my bones i tremble.
15 And the winde passed before me, and made the haires of my flesh to stand vp.
16 *Then* stood *one*, and I knew not his face: an image *was* before mine eyes, *and* in k silence heard I a voyce, *saying*,
17 Shall man be more l iust then God? or shall a man be more pure then his maker?
18 Behold, he found no stedfastnesse in his seruants, and laid folly vpon his m Angels.
19 How much more in them that dwell in houses of clay, whose foundation is in the dust, which shalbe destroyed before the moth?
20 They be destroyed from o the morning vnto the euening: they perish for euer, p without regard.
21 Doth not their dignity go away with them? doe they not die, and that without q wisdome?

CHAP. V.

1 *Eliphaz sheweth the difference between the children of God and the wicked.* 3 *The fall of the wicked.* 9 *Gods power who destroyeth the wicked and deliuereth his.*

CAll nowe, if any will a answere thee, and to which of the Saints wilt thou turne?
2 Doubtlesse b anger killeth the foolish, and enuy slayeth the idiot.
3 I haue seene the c foolish well rooted, and suddenly I d cursed his habitation, *saying*,
4 His e children shal be farre from saluation, and they shall be destroyed in the f gate, and none shall deliuer them.
5 The hungry shal eat vp his harueste: yea, they shall take it from among the g thornes, and the thirstie shall drinke vp their substance.
6 For misery commeth not foorth of the dust, h neither doeth affliction spring out of the earth.
7 But man is borne vnto i trauel, as the sparkes flie vpward.

k If I suffered as thou doest, I would seeke vnto God.
l He counselleth Iob to humble himself vnto God, to whom all creatures are subiect, and whose workes declare that man is inexcusable except he glorifie God in all his workes.
m He sheweth by particular examples, what the workes of God are.
* 1.Cor.3.19.
n In things so plaine and euident, they shew themselues foolesinfeed of wise men.
o This declareth that God punisheth the worldly wise as he threatned, Deut.28.29.
p That is, he see that humble thy selfe before God.
q He compareth the sinners to the wicked to sharpe swords.
r If the wicked be compelled at Gods workes to stoppe their mouths, much more they that professe God.
s He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall haue a comfortable issue, euen in the greatest and the last, which is here called the seuenth.
t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.
God shal so bless not to be offended, performed, yet God haue learned these that man cannot compet, and that the afflicted

a To know whether I complaine without iust cause.
b My griefe is so great, that I lacke words to expresse it.
c Which declareth that he was not onely afflicted in body, but shall cast haue.

8 But I would enquire k at God, and turne my talke vnto God:
9 Which l doth great things and vnsearchable, *and* marueilous things without number.
10 He m giueth raine vpon the earth, and powreth water vpon the streets,
11 And setteth vp on hie them that be low, that the sorowfull may be exalted to saluation.
12 He n scatteth the deuises of the craftie: so that their handes cannot accomplish that which they doe enterprise.
13 *He taketh the wise in their craftinesse, and the counsell of the wicked is made foolish.
14 They meet with o darknes in the day time, and p grope at noone day, as in the night.
15 But he saueth the q poore from the sword, from their r mouth, and from the hand of the violent man,
16 So that the poore hath *his* hope, but iniquitie shall s stop her mouth.
17 Behold, blessed *is* the man whom God correcteth: therefore refuse not thou the chastising of the Almightie.
18 For hee maketh the wound, and bindeth it vp: he t smiteth, and his hands make whole.
19 He shall deliuer thee in u sixe troubles, and in the seuenth the euill shall not touch thee.
20 In famine he shall deliuer thee from death: and in battell from the power of the sword.
21 Thou shalt be hid from the x scourge of the tongue, and thou shalt not be afraid of destruction when it commeth.
22 *But* thou shalt y laugh at destruction and dearth, and shalt not be afraid of the beast of the earth.
23 For the stones of the field z shall bee in league with thee, and the beasts of the field shalbe at peace with thee.
24 And thou shalt know, that peace *shalbe* in thy tabernacle, and thou shalt visit thine habitation, and shalt not a sinne.
25 Thou shalt perceiue also that thy seede *shalbe* great, and thy posteritie as the grasse of the earth.
26 Thou shalt go to thy graue in b a full age, as a ricke *of corne* commeth in due season *into the barne.*
27 Loe, c thus haue we inquired of it, *and* so it is: heare this and know it for thy selfe.

k When we are in Gods fauour all creatures shall serue vs.
l Though the children of God haue not always this promise, yet God doeth recompense it otherwise to their aduantage
m Wee are in Gods fauour all creatures shall serue vs.
n Though the wicked haue not always this promise, yet God doeth recompense it otherwise to their aduantage
o Wee are in Gods fauour all creatures shall serue vs.
p Though the wicked haue not always this promise, yet God doeth recompense it otherwise to their aduantage
q Wee are in Gods fauour all creatures shall serue vs.
r Though the wicked haue not always this promise, yet God doeth recompense it otherwise to their aduantage
s Wee are in Gods fauour all creatures shall serue vs.
t Wee are in Gods fauour all creatures shall serue vs.
u When we are in Gods fauour all creatures shall serue vs.
x Wee are in Gods fauour all creatures shall serue vs.
y When we are in Gods fauour all creatures shall serue vs.
z Wee are in Gods fauour all creatures shall serue vs.
a Wee are in Gods fauour all creatures shall serue vs.
b Wee are in Gods fauour all creatures shall serue vs.
c Wee are in Gods fauour all creatures shall serue vs.

CHAP. VI.

1 *Iob answereth, that his paine is more grieuous then his fault.* 8 *He wisheth death* 14 *He complaineth of his friends.*

BVt Iob answered and said,
2 Oh that my griefe were well weighed, and my miseries well layed together in the a balance!
3 For it would bee nowe heauier then the sand of the sea: therefore my words are b swallowed vp.
4 For the arrowes of the Almighty *are* in me, the venime whereof doth drinke vp my spirit, *and* terrours of God c fight against me.

wounded in conscience, which is the greatest battell that the saints
5 Doeth

d Thinke you that I cry without cause, seeing the brute beasts do not complaine when they haue what they would?
e Can a man taste delitie in that that hath no sauour? meaning, that none take pleasure in affliction, seeing they can not away with things that are vnsauoury to the mouth.
f Heere in he sineth double, both in wishing that ow impatience to die, & also in desiring of God a thing which was not agreeable to his will.
g That is, let me die at once, before I cease to distrust in Gods promise through my impatience.
h He feareth lest he should bee brought to inconueniences, if his sorrowes should continue.
i Haue I not sought to helpe my selfe as much as was possible?
|| *Or, wisedome, or law.*
k He compareth those friends which comfort vs not in misery, to a brook, which in summer, when we need waters is dry, in winter is hard frozen, and in the time of raine when wee haue no neede ouerfloweth with water.
l They that passe thereby to go into the hote countries of Arabia, thinke to find water there to quench their thirst, but they are deceiued.
m That is, like to this brooke, which deceiueth them, that think to haue water there in their need, as I looked for consolation at your hands.
n Hee toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him comfortable words.
o Shew me wherein I haue erred, and I will confesse my fault.
p Hee that hath a good conscience, doth not shrinke at the sharpe words or reasonings of others, except they be able to persuade him by reason.
q Doe you cauill at my words because I should bee thought to speake foolishly, which am now in miserie.
r Consider whether I speake as one that is driuen to this impatiency through very sorrow, or as an hypocrite, you condemne me.

5 Doth the d wilde asse bray when hee hath grasse? or loweth the oxe when he hath fodder?
6 That which is e vnsauory, shall it be eaten without salt? or is there any taste in the white of an egge?
7 Such things as my soule refused to touch, as *were* sorrowes, are my meat.
8 Oh that I might haue my f desire, and that God would grant me the thing that I long for!
9 That is, that God would destroy me that he would let his hand go, and cut me off.
10 Then should I yet haue comfort, (though I burne with sorrow, let him not spare) g because I haue not denied the words of the Holy one.
11 What power haue I that I should endure? or what is mine h end, if I should prolong my life?
12 Is my strength the strength of stones? *or* is my flesh of brasse?
13 Is it not so, that there is in me no i helpe? and that || strength is taken from me?
14 He that is in misery ought to be comforted of his neighbor: but men haue forsaken the feare of the Almighty.
15 My brethren haue deceiued me as a k brook, *and* as the rising of the riuers they passe away.
16 Which are blacksh with yce, *and* wherein the snow is hid.
17 But in time they are dried vp with heate, *and* are consumed: and when it is hote, they faile out of their places,
18 *Or* they depart from their way and course, *yea*, they vanish and perish.
19 They that go to Tema, l considered them, *and* they that goe to Sheba, waited for them.
20 *But* they were confounded: when they hoped, they came thither, and were ashamed.
21 Surely now are ye *like* m vnto it: yee haue seene my fearefull plague, and are afraid.
22 Was it because I said, Bring vnto mee? or giue a reward to me of your n substance?
23 And deliuer me from the enemies hand, or ransome me out of the hand of tyrants?
24 Teach me, and I will o hold my tongue: and cause me to vnderstand wherein I haue erred.
25 How p sted fast are the words of righteousnesse? and what can any of you iustly reproue?
26 Do ye imagine to reproue q words, that the talke of the afflicted should be as the winde?
27 Ye make your wrath to fal vpon the fatherlesse, and digge a pit for your friend.
28 Now therefore be content to r looke vpon me: for I will not lye before your face.
29 Turne, I pray you, let there be none iniquitie: returne, I say, *and ye shall see* yet my righteousnesse in that behalfe. Is there iniquity in my tongue? doth not my mouth feele sorrowes?

CHAP. VII.

1 Iob sheweth the shortnesse and misery of mans life.

IS there not an appointed time to man vpon earth? and *are not* his daies as the daies of an a hireling?
2 As a seruant longeth for the shadow, and as an hireling looketh for *the end* of his worke,
3 So haue I had as an inheritance the b moneths of vanity, and painefull nights haue beene appointed vnto me.
4 If I laid mee downe, I said, When shall I arise? and measuring the euening I am euen full with tossing to and fro vnto the dawning of the day.
5 My flesh is c clothed with wormes and filthinesse of the dust: my skin is rent and become horrible.
6 My daies are swifter then a d weauers shittle, and they are spent without hope.
7 Remember that my life is but a winde, *and that* mine eye shall not returne to see pleasure.
8 The eye that hath seene me, shall see mee no more: thine eyes *are* vpon me, and I shall bee no longer.
9 e *As* the cloud vanisheth and goeth away, so he that goeth downe to the graue, shall f come vp no more:
10 He shal returne no more to his house, neither shall his place know him any more.
11 Therefore I will not g spare my mouth, *but* will speake in the trouble of my spirit, *and* muse in the bitternesse of my mind.
12 Am I a sea h or a whale-fish, that thou keepest me in ward?
13 When I say, My couch shall releeue me, *and* my bed shall bring *comfort* in my meditation,
14 Then feareest thou me i with dreames, and astonishest me with visions.
15 Therefore my soule k chuseth rather to bee strangled *and* to die, then *to be in* my bones.
16 I abhorre it, I shal not liue alway: l spare me then, for my daies *are* but vanitie.
17 What is man, that thou m doest magnifie him, and that thou setteest thine heart vpon him?
18 And doest visite him euery morning, and triest him euery moment?
19 How long will it bee *yet* thou depart from me? thou wilt not let me alone whiles I may swallow my spittle.
20 I haue n sinned, what shall I do vnto thee? O thou preseruer of men, why hast thou set me *as a marke* against thee, so that I am a burden vnto my selfe?
21 And why doest thou not pardon my trespasse? and take away mine iniquity? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall o not be *found*.

a Hath not an hireed seruant some rest and ease? then

b My sorrow hath continued from moneth to moneth and I haue looked for hope in vaine.
c That signifieth that his disease was rare and most horrible.
d Thus he speaketh in respect of the breeuity of mans life, which passeth without hope of returning in consideration where of he desireth God to haue compassion on him.
e If thou beholde me in thine anger, I shall not be able to stand in thy presence.
f Shall no more enioy this mortall life.
g Seeing I can by none other means comfort my selfe, I will declare my griefe by words, and thus he speaketh as one ouercome with griefe of minde.
h Am not I a poore wretch: what needest thou then to lay so much paine on me?
i So that I can haue no rest, night nor day.
k He speaketh as one ouercome with sorrow, and not of iudgement, or of the examination of his faith.
l Seeing my terme of life is so short, let me haue some rest and ease.
m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him? Iob vseth all kinds of perswasion with God, that forth and leadeth bridle himselfe
n That is, I shall

hee might stay his hand. n After all tentations, faith brasteth Iob to repentance: yet it was not in such perfection, that hee could refraine from reasoning with God, because that hee still tried his faith be dead.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, becau e God punisheth the wicked, and preseruetb the good.

THen answered Bildad the Shuhite, and said,
2 How long wilt thou talke of these things? and how long shal the words of thy mouth a *be as* a mightie wind?
3 Doth God peruert iudgement? or doth the Almighty subuert iustice?
4 If thy sonnes haue sinned against him, and hee hath sent them into the place of their b iniquitie,

warded them according to their iniquity: meaning that Iob ought the example of his children, that he offended not God.

a He declareth that their wordes which would diminish anything from the iustice of God, is but as a puffe of winde that vanisheth away
b That is hath rewaine by

e That is if thou turne beame, whiles God calleth thee to repentance.
d Though the beginnings be not so pleasant as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to conceite thy selfe.
e He will not lob to examine all iniquity, and he shal find it true, which he here saith.
f Meaning, that it is not enough to haue the experience of our selues, but to be confirmed by the examples of them that went before vs.
g As a rush cannot grow without moisture, so can not the hypocrite, because he hath not faith, which is moistened with Gods Spirit.
h Which is to day, and to morow sweptaway.
i He compareth the iust to a tree, which although it be remoued out of one place into another yet flourisheth: so the affliction of the godly turneth to their profit.
k That is, so that there remaine nothing there to prouc whether the tree had growen there or no. l To be planted in another place, where it may grow: i. pleasant. m If thou be godly, he will giue thee occasion to reioyce, and if not, thine affliction shall increase.

5 *Yet* if thou e wilt early seeke vnto God, and pray to the Almightie,
6 If thou be pure and vpright, then surely he will awake vp vnto thee, and he will make the habitation of thy righteousnesse prosperous.
7 And though thy beginning d be small, yet thy latter end shall greatly increase.
8 e Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.
9 (For we are but f of yesterday, and are ignorant: for our dayes vpon earth are but a shadow)
10 Shall not they teach thee *and* tell thee, and vtter the words of their heart?
11 Can a g rush grow without myre? or can the grasse grow with out water?
12 Though it were in greene *and* not cut downe, yet shall it wither before any other herbe.
13 So *are* the paths of all that forget God, and the hypocrites hope shall perish.
14 His confidence also shalbe cut off, and his trust *shalbe as* the house of a h spider.
15 He shall leane vpon his house, but it shall not stand: he shall hold him fast by it, yet shall it not indure.
16 The i *tree* is greene before the Sunne, and the branches spread ouer the garden thereof.
17 The rootes thereof are wrapped about the fountaine, *and* are folden *about* the house of stones.
18 If *any* plucke it from his place, and it k deny, *saying*, I haue not seene thee,
19 Behold, it will reioyce l by this meanes, that it may grow in another molde.
20 Behold, God will not cast away an vpright man, neither will he take the wicked by the hand,
21 Till he haue filled thy mouth with m laughter, and thy lips with ioy.
22 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not *remaine*.

CHAP. IX.

1 *Iob dec'areth the mighty power of God, and that mans righteousnesse is nothing.*

THen Iob answered, and sayd,
2 I know verely that it is so: for how should man *compared* vnto God be a iustified?
3 If he would dispute with him, he could not answere him one thing of a b thousand.
4 He is wise in heart, and mighty in strength: who hath been fierce against him, and hath prospered?
5 He remoueth the mountains, and they feele not when he ouerthroweth them in his wrath.
6 He c remoueth the earth out of her place, that the pillars thereof doe shake.
7 He commandeth the Sun and it riseth not: he closeth vp the starres, as vnder a signet.
8 He e himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.
9 He maketh *the starres* d Acturus, Orion, and Pleiades, and the climates of the South.
10 He doeth great things, and vnsearchable: yea, marueilous things without number.
11 Loe, when he goeth e by me, I see him not:

a Iob here answereth to that point of Eliphaz and Bildad's oration touching the iustice of God, and his innocencie, confessing God to be infinite in iustice, & man to be nothing in respect.
b Of a thousand things, which God could lay to his charge, man cannot answere him one.
c He declareth what is the infinitnesse of man, by the mighty and incomprehensible power that is in God, shewing what he could doe if he would set forth his power. d These are the names of certain starres, whereby he meaneth that all starres both known and vnknown are at his appointment.
e I am not able to comprehend his workes, which are common and dayly before eyes, much less in those things which are hid and secret.

f He sheweth that when God doth execute his power, he doth it iustly, forasmuch as none can controll him
g God will not be appeased for ought that man can lay for himselfe for his iustification.
h That is, all the reasons that men can lay to approue their cause.
i How should I be able to answere him by eloquence whereby he moueth his friends, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake.
k Meaning, in his owne opinion, signifying, that man will sometime flatter himselfe to be righteous, which before God is abomination.
l While I am in my pangs, I cannot but bralf for in many inconueniences, although I know full that God is iust.
m I am notable to feele my sinnes so great as I feele the weight of his plagues: and this he speaketh to condemne his ignorance, and to iustifie God.
n After he hath accused his owne weaknesse, he continueth to iustifie God and his power.
o If I would stand in mine owne defence, yet God hath full cause to condemne me, if he examine mine heart & conscience
p If God punish according to his iustice, he will destroy as well them wicked.
q This is spoken according to our apprehension, as though he would say, if God destroy but the wicked, as Chap. 5. 3. why should he suffer the innocents to bee so long tormented by them.
r That they cannot see to do iustice.
s That cannot we the contrary?
t I think not to fall into these afflictions, but my sorowes bring me to these manifold infirmities, and my conscience condemneth me.
u Why doth not God destroy me at once? thus he speaketh according to the infirmity of the flesh.
v Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.
x Whatsoeuer I would vse to couer my filthinesse with, shall disclose me so much more.
a Which might make an accord between God and me, speaking of impatiencie, and yet confessing God to be iust in punishing him.
b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 *Iob is weary of his life, and setteth out his fragilitie before God.* 20 *He desireth leiss to lay his hand.* 22 *A description of death.*

MY soule is cut off a though I liue: I will leaue my b complaint vpon my selfe, & will speak
10 I will make an ample declaration of my torments, accusing my selfe and not God.

a I am more like to a dead man, then to one that

in the bitternesse of my soule.

2 I will say vnto God, [c] Condemne me not shew me wherefore thou contendest with me.

3 Thinkest thou it[d] good to oppresse me, *and* to cast off the[e] labor of thine hands, and to fauour the[f] counsell of the wicked?

4 Hast thou [g] carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans[h] dayes? or thy yeres as the time of man,

6 That thou inquiest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot do[i] wickedly: for none can deliuer me out of thine hand.

8 Thine[k] hands haue made me, and fashioned mee wholly round about, and wilt thou destroy mee?

9 Remember, I pray thee, that thou hast made me as[l] the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as milk? and turned me to curds like cheese?

11 Thou hast clothed me with skin and flesh, and ioined mee together with bones and sinewes.

12 Thou hast giuen me life, and[m] grace: and thy[n] visitation hath preserued my spirit.

13 Though thou hast hid these things in thine heart, *yet* I know[o] that it is so with thee.

14 If I haue sinned, then thou wilt streightly looke vnto me, and wilt not hold me guiltnesse of mine iniquitie.

15 If I haue done wickedly, woe vnto me: if I haue done righteously, I will not[p] lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shewe thy selfe[q] marueilous vpon mee.

17 Thou renuest thy plagues against mee, and thou increasest thy wrath against me: [r] changes and armies *of sorrowes* are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 *And* that I were as I had not beene, *but* brought from the wombe to the graue!

20 Are not my dayes few? let him[s] cease, *and* leaue off from me, that I may take a little comfort,

21 Before I goe and shall not[t] returne, *euen* to the land of darkenesse and shadow of death:

22 Into a land, *I say*, darke as darkenesse itselfe, *and* into the shadow of death, where is none [u] order, but the light *is* here as darkenesse.

c He would not that God should proceede against him by his secret iustice, but by the ordinary meanes that he punitheth others.

d Is it agreeable to my iustice to do me wrong?

e Wilt thou be without compassion?

f Wilt thou gratifie the wicked and condemne me?

g Doest thou this of ignorance?

h Are thou inconstant and changeable as the times, to day a friend, to morrow an enemy?

i By afflictions thou keepest me as in a prison, and restrainest me from doing euill, neither can I yet me at libertie.

k In these eight verses following he describeth the mercy of God, in the wonderfull creation of man: and theron groundeth that God should not shew himselfe rigorous against him.

l As brittle as a pot of clay.

m That is, reason and vnderstanding, and many other gifts, whereby man excelleth all earthly creatures.

n That is thy fatherly care and prouidence whereby thou reserued me, and without the which I should perish straightway.

o Though I bee not fully able to comprehend these things, yet I must needs confesse that it is so.

p I will alway walke in feare and humilitie, knowing that none is iust before thee.

q Iob beginning sore assaulted in this battell between the flesh and the spirit, prasseth out into these affections, wishing rather short dayes then long paine.

r That is, diuersitie of diseases and in great abundance: shewing that God hath infinite meanes to punish man.

s He witheth that God would leaue off his affliction, considering his great miserie and the breuitie of his life.

t He speaketh thus in the person of a sinner, that is ouercome with passions, and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God, and comfort of the resurrection is very darkenesse it selfe.

u No distinction between e light and darkenesse, out where all

CHAP. XI.

1 *Iob is vniustly reprehended of Zophar.* 7 *God is incomprehensible.* 14 *He is merciful to the repentant.* 18 *Their assurance that liue vngodly.*

THen answered Zophar[a] Naamathite, & said,

2 Should not the multitude of words be answered? or should a great[a] talker be iustified?

3 Should men hold their peace at thy lies? and when thou mocked *others*, shall none make thee ashamed?

a Should he persuade by his great talke, that hee is iust?

4 For thou hast said, [b] My doctrine is pure, and I am cleane in thine eyes.

5 But, oh that God would speake and open his lips against thee!

6 That hee might shew thee the[c] secrets of wisedome, how thou hast *deserued* double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou find out the Almighty to *his* perfection?

8 The heauens are hie, what canst thou do?[d] it is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off and[e] shut vp, or gather together, who can turne him backe?

11 For hee knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man *new* borne is like a wilde asse[f] colt.

13 If thou[g] prepare thine heart, and stretch out thine hand toward him.

14 If iniquitie be in thine[h] hand, put it farre away, and let no wickednesse dwell in thy tabernacle.

15 Then truely shalt thou lift vp thy[i] face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget *thy* misery, and remember it as waters that are past.

17 Thine age also[k] shall appeare more *cleare* then the noone day: thou shalt shine *and* bee as the morning.

18 And thou shalt be bolde, because[l] there is hope: and thou shalt digge pittes, *and* shalt lie downe safely.

19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make sute vnto thee.

20 But the eyes[k] of the wicked shall faile, and their refuge shall perish, and their hope *shall be* sorow of minde.

b Hee chargeth Iob with this, that he should say, that the thing which he spake, was true, and that he was without sinne in the sight of God.

c Which is not to stand in iustifying of thy selfe, he signifieth that man will neuer be ouercome, whiles he reasoneth with another, and therefore God must breake off the controuersie, and stop mans mouth.

d That is, this perfection of God, and if man bee not able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of the sea which are but creatures: how can he attaine to the perfection of the Creator.

e If God should turne the state of things, and establish a new order in nature, who could controll him?

f That is, without vnderstanding, so that whatsoeuer gifts he hath afterward, come of God and not of nature.

g If thou repent pray vnto him.

h Keep euil thine, then hast charge.

i He declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. * *Leuit.26.5.6.*

k Hee sheweth that contrary things shall come vnto them that doe not repent.

k Ouer euill workes, and see that they offend not God, ouer whom

CHAP. XII.

1 *Iob accuseth his friends of ignorance.* 7 *He declareth the vnsightlinesse and power of God.* 17 *And how hee changeth the course of things.*

THen Iob answered, and said,

2 In deede because that yee are the people *onely*, wisedome must die with you.

3 But I haue vnderstanding as well as you, and am not inferiour vnto you: yea, who knoweth not such things?

4 * I am[a] as one mocked of his neighbour, who calleth vpon God, and he heareth him: the iust *and* the vpright is laughed to scorne.

5 [d] Hee that is ready to fall, *is as* a lampe despised in the opinion of[c] the rich.

6 The tabernacles of robbers doe prosper, and they are in safety that prouoke God, [f] whom God hath inriched with his hand.

7 Aske now the beasts, [e] and they shall teach

a Because you seele not that whereby you speak, you think the whole standeth in words, and so flatter your selues as though none knew any thing, or could know but you. * *Prou.14.2.*

b He reproueth these his friends of two faults: the one that they thought they had better knowledge then indeed they had, and the other, that in stead of true consolation, they did deride and despite their friend in his aduersitie.

c The which mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that hee desireth.

d As the rich esteeme not a light or torch that goeth out so is he despised that falleth from prosperitie to aduersitie.

† *He is whom God hath brought in with his hand.*

e Hee declareth to them that did disputte against him, that their wisedome is common to all, and such as the very brute beastes doe daily teach.

for, flesh.
f He exhorteth them to be wise in iudging, and a swel to know the right vse why God hath giuen them eares as he hath done a mouth.
g Though men by age and continuance of time attaine to wildome, yet it is not comparable to Gods wisedome nor able to comprehend his iudgements, wherein he answereth to that which was alledged, Chap.8.8.
h He sheweth that there is nothing done in this world without Gods will and ordinance, for else he should not be Almighti.
i He taketh wisedome from them.
k He abateth the honour of princes, and bringeth them into the subiection of others.
l He cauleth that their words haue no credite, which is when he will punish sinne.
m In this discourse of Gods wonderfull workes, Iob sheweth that whatsoeuer is done in this world, both in the order and change of things, is by Gods will and appointment: wherein he declareth that he thinketh well of God, & is able to set forth his power in words as they that reasoned against, were.

thee, and the foules of the heauen, and they shall tell thee.

8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euery liuing thing, and the breath of all ||| mankinde.

11 Doeth not the eares [i] discerne the wordes, and the mouth taste meate for it selfe?

12 Among the [g] ancient [a] wisdom, and in the length of dayes [a] vnderstanding.

13 With him [a] wisedome and strength: hee hath counsell and vnderstanding.

14 Behold, hee will breake downe, and it can not be built: he shutteth a man vp, and he cannot be loosed.

15 Behold, hee withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him [a] strength and wisdome: he that is deceiued, and that [b] deceiueth, are his.

17 Hee causeth the counsellers to goe *as* spoiled, and maketh the Iudges fooles.

18 [i] Hee looseth [k] the collar of kings, and girdeth their loines with a girdle.

19 Hee leadeth away the princes *as* a pray, and ouerthroweth the mightie.

20 He taketh away the speech from the [l] faithfull *counsellers*, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the strength of the mightie weake.

22 Hee discouereth the deepe places from *their* darkenesse, and bringeth foorth the shadow of death to light.

23 He [m] increaseth the people, and destroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out of the way.

25 They grope in the darke without light: and hee maketh them to stagger like a drunken man.

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friends. 16 The penitent shall be saued, and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorously.

LOe, mine eye hath seene all *this*: mine eare hath heard, and vnderstood it.

2 I know also as much as you know: I am not inferiour vnto you.

3 But I will speake to the Almightie, and I desire [a] to dispute with God.

4 For indeede yee forge lies, and all you are [b] physicians of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wisedome!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake [c] wickedly for Gods *defence*, and talke deceitfully for his cause?

8 Will ye accept his person? or will yee contend for God?

a For although he knew that God had a iustice, which was manifest in his ordinarie working, and another in his secret counsell, yet he would vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.
b You doe not well zeale, which had not knowledge, neither regarded they to comfort him, but away grated on Gods iustice, as though it was not euidently seene in Iob, except they had vndertaken the probation thereof.

9 Is it well that hee should seeke of you? will you make a lie for him, as one lieth for a man?

10 He will surely reprooue you, if yee doe secretly accept any person.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your [d] memories may be compared vnto ashes, *and* your bodies vnto bodies of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherfore doe I [e] take my flesh in my teeth, and put my soule in my hand?

15 Loe, though hee slay me, *yet* will I trust in him, and I will reprooue my wayes in his sight.

16 He shall be my saluation also: for the [f] hypocrite shall not come before him.

17 Heare dil gently my words, and marke my talke.

18 Behold now: *if* I prepare me to iudgement, I know that I shall be [g] iustified.

19 Who is the that will pleade [h] with me? for *if* I now holde my tongue, I die.

20 But do not these two things vnto me: then will I not hide my selfe from thee.

21 [k] Withdraw thine hand [f] om mee, and let not thy feare make me afraid.

22 Then call thou, and I will answere: or let me speake, and answere thou me.

23 How many are [l] mine iniquities & sinnes? shew me my rebellion and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against me, and makest me to possesse [m] the iniquities of my youth.

27 Thou puttest my feete also in the [n] stockes, and lookest narrowly vnto all my pathes, and makest the print *thereof* in the [f] heeles of my feete.

28 Such one consumeth like a rotten thing, *and* as a garment that is moth-eaten.

CHAP. XIIII.

1 Iob describeth the shortnesse and miserie of the life of man. 14 Hope sustaineth the godly. 22 The condition of mans life.

MAn [a] that is borne of woman, is of short continuance, and full of trouble.

2 Hee shooteth foorth as a floure, and is cut downe: he vanisheth also as * a shadow, and continueth not.

3 *And* yet thou openest thine eyes vpon such [b] one, and causest mee to enter into iudgement with thee.

4 *Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths *are* with thee: thou hast appointed his bounds which he cannot passe.

6 Turne from him that hee may cease vntill his desired day, [c] as an hireling.

7 For there is hope of a tree, if it be cut down, that it will yet sprout, and the branches thereof will not cease.

8 Though the roote of it waxe olde in the earth, and the stocke thereof be dead in the ground,

9 *Yet* by the sent of water it will budde, and bring foorth bowes like a plant.

d Your fame shall come to nothing. e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should tea e mine owne flesh, and put my life in danger?
f Whereby he declareth that he is not an hypocrite as they charged him.
g That is cleared and not cast off for my sinnes, as you reason.
h To our [f] God doeth vs punish me for my sinnes.
i If I defend not my cause, euery man will condemne me.
k He sheweth what these two things are.
l His paines thus moue him to reason with God, not denying but that he had sinned: but he desired to vnderstand whatwere his great sins, that had deserued such rigour, wherein he offended, that he would know a cause of God why he did punish him.
m Thou punishest me now for the faults [f] I committed in my youth.
n Thou makest me thy prisoner, and doest so presse me that I cannot stirre hand nor foote.
[f] *Heb. roots.*

a Taking occasion of his aduersaries words, he describeth the state of mans life from his birth to his death.
* *Chap.8.9.*
Ps.102.11.
b His meaning is, that seeing that man is so fraile a creature, God should not handle him to extremelyr: wherein Iob sheweth the wickednes of the flesh, when it is not subiect to the Spirit.
Ps.51.5,7.
c Vntill the time that thou hast appointed for him to die, which he desireth as the hireling waiteth for the end of his labour to receiue his wages.

10 d But

10 [d] But man is sicke, and dieth, and man perisheth, and where is hee?

11 *As* the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man sleepeth and riseth not: *for* he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide mee in the graue, and keepe me secret, vntil thy [e] wrath were past, *and* wouldest giue me terme, and [f] remember mee!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I waite, till [g] my changing shall come.

15 Thou shalt call *me*, and I shall [h] answere thee thou louest the worke of thine owne hands.

16 But now thou [k] numbrest my steppes, *and* doest not delay my sinnes:

17 Mine iniquitie is sealed vp, *as* in a [i] bagge, and thou addest vnto my wickednesse.

18 And surely *as* the mountaine that falleth, commeth to nought, and the [k] rocke that is remoued from his place:

19 *As* the water breaketh the stones, *when* thou ouerflowest the things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou castest him away.

21 And hee knoweth not if his sonnes shall be honourable, neither shall hee vnderstand concerning them, whether they shalbe of low degree,

22 But *while* his [l] flesh *is* vpon him, hee shall be sorrowfull, and *while* his soule *is* in him, it shall mourne.

d He speaketh not here as though he had not hope of the immortalitie, but as a man in extreme paine, wherein reason is ouercome by affections and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.

f That is release my paines, and take me to mercy.

g Meaning vnto the day of the resurrection, when he should be changed and renued.

h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercies, and answere when thou call'st me.

k *Prou. 5. 21.*

i Thou layest them altogether, and suffrest none of my sinnes vnpunished.

k He murmureth through the impatience of the flesh against God, as though he vsed as great seueritie against him as against the hard rocks, or waters that ouerflow, so that hee shall be in paine and miserie.

CHAP. XV.

1 *Eliphaz reprehendeth Iob, because he affirmeth wisedome and pureness to him selfe.* 14 *Hee defendeth the case that falleth on the wicked, reckoning Iob to be one of the number.*

THen answered Eliphaz the Temanite, and said,

2 Shal a wise man speake words of the [a] wind, and fill his belly [b] with the East winde?

3 Shall hee dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquity, seeing thou hast chosen the [d] tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the [e] first man that was borne? and wast thou made before the hilles?

8 Hast thou heard the secret counsell of God, and doest thou restraine wisedome [f] to thee?

9 What knowest thou that wee know not? *and* vnderstand st that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 *Seeme* the consolations of God small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart [h] take thee away, and what doe thine eyes meane,

13 That thou answerest to God [†] at thy pleasure, and bringest *such* words out of thy mouth?

a That is vaine words, and without consolation?

b Meaning with matters that are of none importance, which are forgotten assoone as they are vttered, as the East winde drieth vp the moisture assoone as it falleth.

c He chargeth Iob as though his talke caused men to cast off the feare of God and prayer.

d Thou speakest as doe the mockers and contemners of God.

e That is the most ancient, and so by reason the most wise?

f Art thou onely wise?

g He accuseth Iobs pride and inordinatitude, that will not be comfortable by God, nor by their counsell.

h Why doest thou stand in thine owne conceit.

† *Ebr. in thy spirit.*

14 What is man, that hee should be cleane? and hee that is borne of woman, that hee should [i] be iust?

15 Behold, hee found no stedfastnesse in his Saints: yea, the heauens are not cleane in his sight.

16 How much more *is* man abominable, and filthie, which [k] drinketh iniquitie like water?

17 I will tell thee, heare me, and I will declare that which I haue seene:

18 Which wise men haue tolde, *as they haue heard* of their fathers, and haue not kept it secret:

19 To whom alone the land was [l] giuen, and no stranger passed thorow them.

20 The wicked man is continually as one that trauaileth of [c] childe, and the number [m] of yeeres is hid from the tyrant.

21 A sound of feare *is* in his eares, *and* in his prosperitie the destroyer shall come vpon him.

22 He beleeueth not to returne out of [n] darknesse: for he seeth the sword before him.

23 He wandreth [o] to and fro for bread where *he may*: he knoweth that the day of darknesse is prepared at hand.

24 Affliction and [p] anguish shal make him afraid: they shall preuaile against him as a king ready to the battell.

25 For he hath stretched out his hand against God, and made himselfe strong against the Almightie.

26 *Therefore God* shall runne vpon him, *euen* vpon his necke, and against the most thicke part of his shield,

27 Because he hath couered his face with [q] his fatnesse, and hath collops in *his* flanke.

28 Though he dwell [r] in desolate cities, *and* in houses which no man inhabiteth, but are become heapes,

29 Hee shall not be rich, neither shall his substance continue, neither shal he prolong the [s] perfection thereof in the earth.

30 He shall neuer depart out of darknesse: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

31 He [t] beleeueth not that he erreth in vanity: therefore vanity shalbe his change.

32 His branch shall not be greene, but shall be cut off before his day.

33 *God* shall destroy him as the vine her sowre [u] grape, and shall cast him off, as the olive *doeth* her flower.

34 For the congregation of the hypocrite shal be desolate, and fire shall deuoure the houses of [x] bribes.

35 *For* they [y] conceiue mischiefe, and bring forth vanitie, and their belly hath prepared deceit.

i His purpose is to prouse that Iob as an vniust man, and an hypocrite is punished for his sinnes, like as he did before, Chap. 4. 18.

k Which hath a desire to sinne as he that is thirstie to drinke.

l Who by these witnesses go ouerned, that no stranger inuaded them, and so the land seemed to be giuen to them alone.

m The cruell man is euer in danger of death, and is neuer quiet in conscience.

n Out of that miserie wherein he once falleth.

o God doth not onely imployment the wicked oft times, but euen in their prosperity he punisheth them with a greedinesse euermore to gather: which is as a beggerie.

p He shewes what weapons God vseth against the wicked, which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions.

q That is, he was so pufed vp with great prosperitie and abundance of all things, that he forgate God: notwithstanding that Iob in his felicitie, had not the true feare of God.

r Though hee build and repaire ruinous places to get him fame, yet God shall bring all to nought, and turne his great prosperitie into extreme misery.

s Meaning, that his sumptuous in his owne conceit, pride shall bring him to ruine.

t Which therefore all their

buildings should neuer come to perfection.

u He standeth so that he will giue no place to good counsell, therefore his owne to destruction.

x As one that gathereth grapes before they were built or maintained by polling and briberie.

y And vaine deuices shall turne to their owne destruction.

CHAP. XVI.

1 *Iob moued by the importunacie of his friends,* 7 *Conteth in what extremitie he is:* 19 *And taketh God to witnesse of his innocentie.*

BVt Iob answered, and said,

2 I haue oftentimes heard such things: miserable comforters are ye all.

3 Shall there bee none ende of wordes of a winde?

a Which serue for vaine ostentation and for no true comfort.
b For Eliphaz did reply against Iobs answere.
c I would you felt that which I doe.
d That is, mocke at your misery as you doe at mine.
e If this were in my power, yet would I comfort you, and not doe as ye doe to me.
f If they would say, Why doest thou not then comfort thy selfe? he answereth, that the iudgements of God are more heauy then he is able to assuage, either by words or silence.
g Meaning, God.
h That is, destroied most of my family.
i In token of sorrow and griefe.
k That is, God by his wrath: and in this diuersitie of words and high stile he expresseth how grieuous the hand of God was vpon him.
l That is, hath handled me most contemptuously: for to smiting on the cheeke signified, 1. King. 22. 24. matt. 14. 65.
m They haue led me vnther they would.
n His manifold afflictions.
o I am wounded to the heart.
p Meaning, his glory was brought low.
q Signifying, that he is not able to comprehend the cause of this his grieuous punishment.
r That is, vnstained, and without hypocrisie.
s Let my sin be knowen, if I be vnrighteous.
t Though painted words in stead of true consolation.
x Thus by his great torments he is carried away, and drawn out into passions, and speaketh vnaduisedly, as though God should increase man more gently, seeing he hath but a short time here to liue.

a winde? or what maketh thee bolde so to b answere?
4 I could also speake as ye doe: (but would God your c soule were in my soules stead) I could make my words against you,
5 But I would strengthen you c with my mouth, & the comfort of my lips should assuage *your sorrow*.
6 Though I speake, my sorow f cannot be assuaged: though I cease, what release haue I?
7 But now g he hath made me weary: *O God*, thou hast made all my h congregation desolate,
8 And hast made mee full of i wrinkles which is a witnesse thereof, and my leannesse riseth vp in me, testifying *the same* in my face.
9 k His wrath hath torne *me*, and hee hateth me, *and* gnasheth vpon mee with his teeth: mine enemy hath sharpened his eyes against me.
10 They haue opened their mouthes vpon me, and smitten mee on the l cheeke in reproch: they gather themselues together against me.
11 God hath deliuered mee to the vniust, and hath made mee to turne out of the way by the m hands of the wicked.
12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke and beaten me, and set me as a marke for himselfe.
13 His n archers compasse me round about: he cutteth my reines, and doeth not spare, and powreth my gall o vpon the ground.
14 He hath broken me with one breaking vpon another, and runneth vpon me like a gyant.
15 I haue sowed a sackcloth vpon my skinne, and haue abased mine p horne vnto the dust.
16 My face is withered with weeping, and the shadow of death *n* vpon mine eyes,
17 Though *there be* no wickednesse in q mine hands, and my prayer r *be* pure.
18 O earth, couer not thou my s blood, and let my crying find no place.
19 For loe, now my t witnesse *is* in the heauen, and my record *is* on high.
20 My friends u speake eloquently against me: *but* mine eye powreth out *teares* vnto God.
21 Oh that a man might x plead with God, as man with his neighbour!
22 For the yeeres accounted come, and I shall goe the way whence I shall not returne.

CHAP. XVII.

1 Iob saith that he consumeth away, and yet doth patiently abide it. 10 He exhorteth his friends to repentance, 13 shewing that he looketh but for death.

MY breath is corrupt, my dayes are cut off, and the graue *is ready* for me.
2 There are none but a mockers with me, and mine eye continueth in b their bitternesse.
3 c Lay downe now, *and* put me in suretie for thee: who is he that d will touch mine hand?
4 For thou hast hid their heart from e vnderstanding: therefore shalt thou not set *them* vp on high.
5 f For the eyes of his children shall faile, that speaketh flattery to *his* friends.
6 Hee hath also made mee a g by-word of the people, and I am as a tabret h before them.
7 Mine eye therefore is dim for griefe, and all my strength *n* like a shadow.
8 The righteous shalbe astonied at i this, & the innocent shalbe moued against the hypocrite.
9 But the righteous will hold his k way, and he whose hands are pure, shall increase *his* strength.
10 All l you therfore turne you, & come now, and I shall not find one wise among you.
11 My dayes are past, mine enterprises are broken, *and* the thoughts of mine heart
12 Haue changed the m night for the day, and the light that approched, for darknesse.
13 Though I hope, n *yet* the graue shalbe mine house, *and* I shall make my bed in the darke.
14 I shall say to corruption, Thou art my o father, *and* to the worme, Thou art my mother and my sister.
15 Where is then now mine hope? or who shall consider the thing that I hoped for?
16 p They shall goe downe into the bottome of the pit: surely it shall lie together in the dust.

a Instead of comfort, being now at deaths doore, he had but them that mocked at him, and discouraged him.
b I see still that they seeke but to vexe me.
c Hee reasoneth with God as a man beside himselfe to the intent that his cause might be brought to light.
d And an were for thee?
e That these my afflictions are thy iust iudgements, though man know not the cause.
f He that flatteretha man, and only iudgeth him happy in his prosperitie, shall not himselfe onely, but in his posterity be punished.
g God hath made all the world to speake of me, because of mine afflictions.
h That is, as a continuall sound in their eares.
i To wit, when they see the godly punished: but in the end they shall come to vnderstanding, & know what shalbe the reward of the hypocrite.
k That is, will not be discouraged, considering that the godly are punished as well as the wicked.
l Iob speaketh to get me sorow in stead of prosperity, as your sister, or any worldlie
m All worldly fauour, but seeing that thee thing perish, I set my hope in God, and in the life eu lasting.
n Instead of comfort.
o I am neere to my end.
p Meaning, God.

CHAP. XVIII.

1 Bildad rebeareseth the parnes of the vnfaithfull and wicked.

THen answered Bildad the Shuhite, and said,
2 When will a yee make an ende of *your* words? b cause vs to vnderstand, and then we will speake.
3 Wherefore are wee counted as beasts, *and* are vile in your sight?
4 *Thou art* c *as one* that teareth his soule in his anger. Shall the d earth be forsaken for thy sake, or the rocke remoued out of his place?
5 Yea, the light of the wicked shall be e quenched, and the sparke of the fire shall not shine.
6 The light shalbe darke in his dwelling, and his candle shalbe put out with him.
7 The steps of his strength shalbe restrained, and his owne counsell shall cast him downe.
8 For he is taken in the net by his feet, and he f walketh vpon the snares.
9 The grenne shall take him by the heele, and the thiefe shall come vpon him.
10 A snare is layd for him in the ground, and a trap for him in the way.
11 Fearefulnesse shall make him afraid on euery side, and shall driue him to his feet.
12 His strength shalbe g famine: and destruction shalbe ready at his side.
13 It shall deuoure the inner parts of his skin, *and* the h first borne of death shall deuoure his strength.
14 His hope shalbe rooted out of his dwelling, and shall cause him to goe to the i King of feare.
15 *Feare* shall dwell in his house (because it is not k his) l *and* brimstone shall be scattered vpon his habitation.
16 His roots shall be dried vp beneath, and aboue shall his branch be cut downe.
17 His remembrance shall perish from the earth, and he shall haue no name in the street.
18 They

a Which count your selues iust, as Chap. 12. 4.
b Whom you take to be but beasts, as Chap. 12. 7.
c That is, like a mad man.
d Shall God change the order of nature for thy sake by dealing with thee otherwise then he doeth with all men?
e When the wicked is in his prosperitie, then God changeth his state, and this is his ordinary working for their sinnes.
f Meaning that the wicked are in continuall danger.
g That which should nourish him, shalbe consumed by famine.
h That is, some strong and violent death shal consume his strength: or as the Ebrew word signifieth, his members or parts.
i That is, with most great feare.
k Meaning, not truely come by.
l Though all the world would fauour him, yet God would destroy him, and his.

m He shall fall from prosperitie to aduersitie.

n When they shal see what came vnto him.

18 They shall driue him out of the m light vnto darknesse, and chase him out of the world.
19 Hee shall neither haue sonne nor nephew among his people, nor any posteritie in his dwellings.
20 The posteritie shalbe astonied at his n day, and feare shall come vpon the ancient.
21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

1 Iob reproueth his friends. 15 and recieth his miseries and grieuous paines. 25 He assureth himselfe of the generall resurrection.

BVt Iob answered, and said,
2 How long will yee vexe my soule, and torment me with words?
3 Ye haue now a ten times reproched me, and are not ashamed: ye are impudent toward me.
4 And though I had indeed erred, mine errour b remaineth with me.
5 But indeed if ye will aduance your selues against me, and rebuke me for my reproch,
6 Know now, that God hath c ouerthrowen me, and hath compassed me with his net.
7 Behold, I crie out of violence, but I haue none answere: I crie, but there *is* no iudgement.
8 Hee hath hedged vp my way that I cannot d passe, and he hath set darknesse in my paths.
9 He hath spoiled me of mine honour, and taken the e crowne away from mine head.
10 He hath destroyed me on euery side, and I am gone: and he hath remooued mine hope like f a tree.
11 And he hath kindled his wrath against me, and counteth me as one of his enemies.
12 His g armies came together, and made their way vpon me, and camped about my Tabernacle.
13 He hath remooued my brethren farre from mee, and also mine acquaintance were strangers vnto me.
14 My neighbours haue forsaken mee, and my familiars haue forgotten me.
15 h They that dwell in mine house, and my maids tooke me for a stranger: for I was a stranger in their sight.
16 I called my seruant, but hee would not answere, *though* I prayed him with my mouth.
17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine i owne body.
18 The wicked also despised mee, *and* when I rose, they spake against me.
19 All my secret friends abhorred me, and they whom I loued are turned against me.
20 My bone k cleaueth to my skinne, and to my flesh, and I haue escaped with the l skinne of my teeth.
21 Haue pitie vpon me: haue m pitie vpon me, (O ye my friends) for the hand of God hath touched me.
22 Why doe ye persecute mee as n God? and are not satisfied with my o flesh?
23 Oh that my wordes were now written! oh that they were written euen in a booke,
24 *And* grauen with p an yron pen in lead, or in stone for euer!
25 For I am sure that my q Redeemer liueth, and he shall stand the last on the earth.

a That is, many times, as Neh. 4. 12.
b Thatis, I my selfe shalbe punished for it, or you haue not yet confuted it.
c He brasteth out againe into his passions, and declareth still that his afflicti- on commeth of God, though he be not able to feel the cause in himselfe.
d Meaning, his children, & what soeuer was deare vnto him in this world.
e Which is pluckt vp, & hath no more hope to grow.
g His manifold afflictions.
h Mine houshold seruants by all these losses Iob sheweth that touching the flesh he had great occasion to be mooued.
i Which were hers and mine.
k Besides these great losses, and most cruell vnkindnesse, he was touched in his owne person, as followeth.
l All my flesh was consumed.
m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially yee which should comfort me.
n Is it not enough that God doth punish me, except you by reproches increase my sorrow?
o To see my body punished, except ye trouble my minde?
p He protesteth that notwithstanding his fore passions, his religion is perfect: & that he is not a blasphemer as they iudged him.
q I doe not so iustifie my selfe before the world but I know that I shall come before the great Iudge, who shalbe my deliuerer and Sauiour.

26 And though after my skin, *worms* destroy this *body*, yet shall I see God r in my flesh.
27 Whom I my selfe shal see, and mine eyes shal behold, and none other *for mee, though* my reines are consumed within me.
28 But ye said, Why is he persecuted? And there was a s deepe matter in me.
29 Bee ye afraid of the sword: for the sword will bee t auenged of wickednesse, that yee may know that there is a iudgement.

r Herein Iob declareth plainely that he had a full hope, that both the soule and body should enioy the presence of God in the last resurrection.
s Though his friends thought that he was but a deeper considerer, example for others, you condemne me.

persecuted of God for his sins, yet he declareth that there was tion, to wit, the triall of his faith and patience, and so to bee an t God will be reuenged of this hastie iudgement, where by you

CHAP. XX.

1 Zophar sheweth, that the wicked and the conetous shall haue a short end, 22 though for a time they flourish.

THen answered Zophar the Naamathite, and said,
2 Doubtlesse my thoughts cause mee to answere, and therefore I make haste.
3 I haue heard the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answere.
4 Knowest thou not this of olde? *and* since *God* placed man vpon the earth,
5 That the reioycing of the wicked *is* short, and that the ioy of hypocrites is but a moment?
6 Though b his excellencie mount vp to the heauen, and his head reach vnto the clouds,
7 *Yet* shall he perish for euer like his dung, *and* they which haue seene him, shall say, Where is he?
8 He shal flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night.
9 So that the eye which had seene him, shal doe so no more, and his place shall see him no more.
10 His children shall c flatter the poore, and his hands shall d restore his substance.
11 His bones are full *of the sinne* of his youth, and e it shall lie downe with him in the dust.
12 When wickednes was f sweet in his mouth, *and* he hid it vnder his tongue,
13 *And* fauoured it, and would not forsake it, but kept it close in his mouth,
14 *Then* his meate in his bowels was turned: the gall of aspes *was* in the mids of him.
15 Hee hath deuoured substance, and hee shall vomit it: *for* God shall draw it out of his belly.
16 He shall sucke the g gall of aspes, *and* the vipers tongue shall slay him.
17 He shall not see the h riuers, *nor* the floods *and* streames of hony and butter.
18 Hee shall restore the labour, and shall deuoure no more: *euen* according to the substance, *shall be* his exchange, i and hee shall enioy it no more.
19 For hee hath vndone *many*: he hath forsaken the poore, *and* hath spoiled houses which hee builded not.
20 Surely he shal feele no quietnes in his body, *neither* shall he reserue of that which he desired.
21 There shall none of his k meate bee left: therefore none shall hope for his goods.
22 When he shalbe filled with his abundance, he shalbe in paine, *and* the hand l of all the wicked shall assaile him.

a He declareth that two things moue him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him.
b His purpose is to proue Iob to be a wicked man, and an hypocrite, because God punished him, & changed his prosperitie into aduersitie.

c Whereas the father through ambition and tyranny oppressed the poore, the children through pouertie and misery, shall seeke fauour at the poore.
d So that the thing which hee hath taken away by violence, shalbe restored againe by force.
e Meaning, that he shall carry nothing away with him but his sinne.
f As poyson that is sweet in the mouth, bringeth destruction when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.
g He compareth euill gotten goods to the venim of aspes, which serpent is most dangerous: noting that Iobs great riches were not vnciely come by, and therefore God all other abundance after, God will take is but an exchange, that neuer bee in reti-

did plague him iustly for the same. h Though God giue to of his blessings, yet he shall haue no part thereof. i That is, spoylers of the poore shall enioy their theft but for a time: for it from them, and constrayne them to make restitution, so that it k He shall leaue nothing to his posteritie. l The wicked shall for one wicked man shall seeke to destroy another.

m Some reade, vpon his flesh alludinge to Iob, whose flesh was smitten with a scab.
a Some reade, of the quiver.
o All feare and sorow shall light vpõ him, when he thinketh to escape.
p That is, fire from heauen, or the fire of Gods wrath.
q Meaning, the children of the wicked shall flow away like riuers, and be dispersed in diuers places.
r Thus God will plague the wicked.
s Against God thinking to excuse himselfe, and to escape Gods hande.

23 Hee shall be about to fill his bellie, *but God* shall send vpon him his fierce wrath, m and shall cause to raine vpon him, *euen* vpon his meat.
24 Hee shall flee from the vron weapons, *and* the bow of steele shall strike him through.
25 *The arrow* is drawne out, and commeth foorth of the n body, and shineth of his gall, *so* feare cõmeth vpon him.
26 o All darknes shall be hid in his secret places: the fire that is not p blowne shall deuoure him, *and* that which remaineth in his tabernacle, shalbe destroyed.
27 The heauen shall declare his wickednes, and the earth shall rise vp against him.
28 The q increase of his house shall goe away: it shall flow away in the day of his wrath.
29 This is the portion of the wicked man from r God, and the heritage *that he shall haue* of God, for his s words.

CAHP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proud, 15 in somuch that they blaspheme God. 16 Their destruction is at hand. 22 None ought to be iudged wicked for afflict on, neither good for prosperitie.

BVt Iob answered, and said,
2 Heare diligently my wordes, and this a shalbe in stead of your consolations.
3 Suffer mee that I may speake, and when I haue spoken, mocke on.
4 Doe I *direct* my talke to man? If it b were so, how should not my spirit be troubled?
5 Marke me, and bee abashed, and lay your hand vpon *your* c mouth.
6 Euen when I remember, I am afraide, and feare taketh hold on my flesh.
7 Wherefore doe the wicked d liue, *and* waxe old, and grow in wealth?
8 Their seed is established in their sight with them, and their generation before their eyes.
9 Their houses are peaceable without feare, and the rod of God is not vpon them.
10 Their bullocke gendreth, and faileth not: their cow calueth, and casteth not her calfe.
11 They send forth their children e like sheepe, and their sonnes dance.
12 They take the tabret and harpe, and reioyce in the sound of the organs.
13 They spend their dayes in wealth, and suddenly f they goe downe to the graue.
14 They say also vnto God, Depart from vs: for we desire not the g knowledge of thy wayes.
15 Who is the Almighty, that we should serue him? and what profite should wee haue, if wee should pray vnto him?
16 Loe, their wealth is not in their h hand: *therefore* let the counsell of the wicked i bee farre from me.
17 How oft shall the candle of the wicked be put out? and their destruction come vpon them? he will diuide *their* liues in his wrath.
18 They shall bee as stubble before the winde, and as chaffe that the storme carieth away.
19 God will lay vp the sorrow *of the father* for his children: when he reward eth him, hee shall know it.
20 k His eyes shall see his destruction, and hee shall drinke of the wrath of the Almighty.
21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?
22 Shall any teach l God knowledge, who iudgeth the highest things?
23 One m dieth in his full strength, being in all ease and prosperitie.
24 His breasts are full of milke, and his bones runne full of marrow.
25 And another n dieth in the bitternes of his soule, and neuer eateth with pleasure.
26 They shall sleepe both in o the dust, and the wormes shall couer them.
27 Behold, I know your thoughts, and the enterprises *wherewith* ye doe me wrong.
28 For ye say, Where is the princes p house? and where is the tabernacle of the wickeds dwelling?
29 May yee not q aske them that goe by the way? and ye cannot deny their signes.
30 But the wicked is kept vnto the day of r destruction, *and* they shalbe brought foorth to the day of wrath.
31 Who shall declare his way s to his face? and who shall reward him for that he hath done?
32 Yet shall hee be brought to the graue, and remaine in the heape.
33 The t slimie valley shall be sweet vnto him, and euery man shal draw after him, as before him there were innumerable.
34 How then comfort u ye me in vaine, seeing in your answeres there remaine but lies?

a Your diligent marking of my words, shalbe to me a great consolation.
b As enough he would say, I do not talke with man, but with God, who wil not answere me, and therefore my minde must needs bee troubled.
c He chargeth them, as though they were not able to conuince the end this his feeling of Gods iudgement, and exhorteth them therefore to silence.
d Iob proueth against his aduersaries, that God punisheth not straitwayes the wicked, but oft times giueth them long life, and prosperitie: so that wee must not iudge God iust or vniust by the things that appeare to our eye.
e They haue store of children, iustie and healthfull, and in these points he answereth to that which Zophar alledgeth before.
f Not being tormented with long sickenes.
g They desire nothing more then to be exempt from all satisfaction that they should bee seruants to God: this Iob sheweth his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt with all then they that loue him.
h It is not their owne, but God onely lendeth it vnto them.
i God keepe me from their prosperitie.
k When God recompenseth his wickednes, he shall know that his prosperitis was but vanitie.
l Who sendeth to the wicked prosperitie, and punisheth the godly.
m Meaning, the wicked.
n To wit, the godly.
o As concerning their bodies: and this he speaketh according to the common iudgement.
p Thus they called Iobs house in derision, concluding that it was destroyed, because he was wicked.
q Which through long traueiling haue experience and tokens thereof, to wit, that the wicked doe prosper, and the godly liue in affliction.
r Though the wicked flourish here, yet God will punish him in the last day.
s Though men do flatter him, and God will bring him before could not this world haue prosperitie, and the wicked aduersitie.

CHAP. XXII.

1 Eliphaz affirmeth that Iob is punished for his sinnes. 4 He accuseth him of vnmercifulnes. 13 And that he denied Gods prouidence. 21 He exhorteth him to repentance.

THen Eliphaz the Temanite answered, and said,
2 May a man be a profitable vnto God, as he that is wise may be profitable to himselfe?
3 *Is it any thing vnto the Almightie, that thou art righteous? or is it profitable *to him*, that thou makest thy wayes vpright?
4 Is it for feare b of thee that hee will accuse thee? *or* goe with thee into iudgement?
5 Is not thy wickednes great, and thine iniquities innumerable?
6 For thou hast taken the c pledge from thy brother for nought, and spoiled the clothes of the naked.
7 To such as were weary thou hast not giuen water to drinke, and hast withdrawne bread from the hungry.
8 But the mighty man d had the earth, and he that was in authoritie, dwelt in it.
9 Thou hast cast out widowes emptie, and the armes of the e fatherless were broken.
10 Therefore snares *are* round about thee, and feare shall suddenly trouble thee:
11 Or, darkenes that thou shouldest not see, and f abundance of waters shall couer thee.
12 Is not God on g hie in the heauen? and behold the height of the h starres how hie they are.
13 But thou sayest, How should God i know? can he iudge through the darke cloud?

a Though man were iust, yet God could haue no profit of this his iustice: and therfore when he punisheth him, he hath no regard to his iustice, but to his sinne.
* *Chap.35.7.*
b Lest thou shouldest reprone or hurt him?
c Thou hast beene cruel and without charitie, and woudest dor nothing for the poore, but for thine owne aduantage.
d When thou wast in power and authoritie, thou didst not iustice but wrong.
e Thou hast not onely not shewed pitie, but oppressed them.
f That is, manifold afflictions.
g He accuseth Iob of impietie and contempt of God, as though hee would say, Iob, if thou passe not for men yet consider the height of Gods Maiestie.
h That so much the more by that excellent feare God, and reuerence him.
i He reproueth Iob as though he denied Gods prouidence, and that he could not see the things that were done in this world.

14 The cloudes hide him that hee cannot see, and he walketh in the circle of heauen.

15 Hast thou marked the way of the world, k wherein wickedmen haue walked?

16 Which were l cut downe before the time, whose foundation *was as* a riuer that ouerflowed.

17 Which said vnto God, Depart from vs, *and asked* what the Alm ghty could doe for them.

18 Yet hee m filled their houses with good things: but let the counsel of the wicked *is* farre from me.

19 The righteous shall see them and shall reioyce, n and the innocent shall laugh them to scorne.

20 Surely, o our substance is hid: but the fire hath deuoured the remnant of p them.

21 Therefore acquaint thy selfe, I pray thee, q with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue I pray thee, the law of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou shalt r bee built vp, *and* thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp gold for s dust, and the gold of Ophir, as the flints of the riuers.

25 Yea, the Almighty shalbe thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delight in the Almightie, and lift vp thy face vnto God.

27 Thou shalt make thy praier vnto him, & he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the t light shall shine vpon thy wayes.

29 u When *others* are cast downe, then shalt thou say, I am lifted vp: and *God* shall saue the humble person.

30 The innocent shal deliuer the x Iland, and it shalbe preserued by the pureness of thine hands.

k How God hath punished them from the beginning?

l Hee prouoketh Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.

m He answereth to that which Iob had said, Chap. 21. 7. that the wicked haue prosperitie in this world: desiring that he might not be partaker of the like.

n The iust reioyce at the destruction of the wicked, for two causes: first, because God sheweth himselfe iudge of the world, and by this means continueth his honour and glorie: secondly, because God sheweth that he hath care ouer his, in that he punisheth their enemies.

o That is, the state and preseruation of the godly is hid vnder Godswrongs.

p Meaning, of the wicked.

q He exhorteth Iob to repentance, and to returne to God.

r God will restore like dult.

s God will deliuer his when the wicked are destroyed round about them, as in the Flood, and in Sodom.

t God will deliuer a whole country from perill, euen for the iust mans sake.

u He sheweth the iust cause of his complaining, and astonishing that Elipha z had exhorted him to returne to God, Chap. 22. 21. he declareth that he desireth nothing more but it pleased that God would not be found of him.

x Vsing his absolute power, and saying, because I am God, I may do what I will.

CHAP. XXIII.

2 *Iob affirmeth that hee both knoweth and feareth the power and sentence of the Iudge,* 10 *and that he is not punished onely for his sinnes.*

BVt Iob answered, and said,

2 Though my talke be this day in a bitternes, *and* my plague greater then my groning,

3 Would God *y t* I knew how to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments,

5 I would know the words, *that* hee would answer me, and would vnderstand what he would say vnto me.

6 Would he b plead against me with *his* great power? No, but he would c put *strength* in me.

7 d There the righteous might reason with him, so I should be deliuered for euer from my Iudge.

8 e Behold, *if* I go to the East, he is not there: if to the West, yet I cannot perceiue him:

9 *If* to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South, and I cannot behold him.

a Or, a riuer that ouerflowed.

b He speaketh in his passions, and alter the iudgement of the flesh: that is, that he cleeth not the things that are done at times, neither yet hath a peculiar care ouer al, because he punisheth not the wicked, nor reuengeth the godly.

b When he punisheth the wicked, and rewardeth the good.

c And for cruelty and oppression dare not shew their faces.

d That is, spare no diligence.

e He and his liue by robbing and murthering.

f Meaning, the poore mans.

g Signifying, that one wicked man will not spoile an other, but for necessitie.

h The poore are driuen by the wicked into the rocks and holes, where they cannot lie dry for the raine.

i That is, they so poole and pill the poore widow, that she cannot haue to sustaine herselfe, that she may be able to giue her child sucke.

k That is, his garment, wherewith he should be conered or clad.

l In such places which are appointed for that purpose: meaning, that those that labour for the oppression and extortion.

m Cry out and call for vengeance.

n God deferreth not condemne the wicked, but seemeth to passe ouer it by his long silence.

o That is, Gods word, because they are reproued therby.

p The particular vices, and the licence thereunto, he would prone that God punisheth not the wicked, and rewardeth the iust.

10 But hee knoweth my f way, *and* tryeth me, *and* I shall come foorth like the gold.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lippes, *and* I haue g esteemed the wordes of his mouth more then mine appointed foode.

13 Yet he is in one *minde*, and who can h turne him? yea, he doeth what his minde desireth.

14 For he will performe that which is decreed of me, and i many such things *are* with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God k hath softened mine heart, and the Almightie hath troubled me.

17 For I am not cut off in l darkenes, but hee hath hid the darkenes from my face.

f God hath this preeminence aboue me, that he knoweth my ways to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doth visit him for his profit.

g His word is more precious vnto me then the meat wherwith the body is sustained.

h Iob confesseth that at this present he felt not Gods fauour, and yet was assured that he had appointed him to Gods iudgements, the cause of his feare, weeth the cause.

a good end.

i In many points man is not able to attaine to

k That I should not bee without feare.

l Hee sheweth the which is, that he being in trouble, seeth none end, neither yet

CHAP. XXIIII.

2 *Iob describeth the weakenesse of men and sheweth what curse belongeth to the wicked.* 12 *How all things are gouerned by Gods prouidence* 17 *And the destruction of the wicked.*

HOw should not the times a bee hid from the Almightie, seeing that they which know him, see not his b dayes?

2 *Some* remoue the land markes, that rob the flockes, and feed *thereof*.

3 They leade away the asse of the fatherlesse, *and* take the widowes oxe to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues c together.

5 Behold, *others as* wilde asses in the wildernesse goe foorth to their businesse, and d rise early for a prey: the wildernesse e *giueth* him *and* his children food.

6 They reape f his prouision in the field, but they gather the late g vintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the cold.

8 They are wet with the showres of the mountaines, h and they imbrace the rocke for want of a couering.

9 They plucke the fatherles i from the breast, and take the pledge of k the poore.

10 They cause him to goe naked without clothing, and take the gleaning from the hungry.

11 They that make oile l between their wals, and tread their wi nepresses, suffer thirst.

12 Men m cry out of the city, and the soules of the slaine n cry out: yet God doeth o not charge them with folly.

13 These are they, that abhorre the p light: they know not the wayes thereof, nor continue in the pathes thereof.

14 The murtherer riseth early, *and* killeth the poore and the needy: and in the night hee is as a thiefe.

15 The eye also of the q adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.

16 They digge through houses in the darke, *which* they marked for themselues in the day

a Thus Iob speaketh in his passions, and alter the iudgement of the flesh: that is, that he cleeth not the things that are done at times, neither yet hath a peculiar care ouer al, because he punisheth not the wicked, nor reuengeth the godly.

b When he punisheth the wicked, and rewardeth the good.

c And for cruelty and oppression dare not shew their faces.

d That is, spare no diligence.

e He and his liue by robbing and murthering.

f Meaning, the poore mans.

g Signifying, that one wicked man will not spoile an other, but for necessitie.

h The poore are driuen by the wicked into the rocks and holes, where they cannot lie dry for the raine.

i That is, they so poole and pill the poore widow, that she cannot haue to sustaine herselfe, that she may be able to giue her child sucke.

k That is, his garment, wherewith he should be conered or clad.

l In such places which are appointed for that purpose: meaning, that those that labour for the oppression and extortion.

m Cry out and call for vengeance.

n God deferreth not condemne the wicked, but seemeth to passe ouer it by his long silence.

o That is, Gods word, because they are reproued therby.

p The particular vices, and the licence thereunto, he would prone that God punisheth not the wicked, and rewardeth the iust.

q Meaning, the particular vices.

they

they know not the light.
17 But the morning *is* euen to them as the ſha-
dow of death: if one know them, *they are* in the
terrours of the ſhadow of death.
18 He is ſwift vpon the [r] waters: their [ſ] porti-
on ſhall be curſed in the earth:he will not behold
the way of the vineyards.
19 *As* the drie ground and heate conſume the
ſnow waters, *ſo ſhall* the graue [t] the ſinners.
20 [u] The pitifull man ſhall forget him: the
worme *ſhall feele* his ſweetneſſe: hee ſhall bee no
more remembred, and the wicked ſhall be broken
like a tree.
21 He [x] doth euil intreat the barren that doth
not beare, neither doeth he good to the widow.
22 He draweth alſo the [y] mighty by his pow-
er, *and* when he riſeth vp,none is ſure of life.
23 Though men giue him aſſurance to bee in
ſafetie, yet his eyes *are* vpon their wayes.
24 They are exalted for a little, but they are
gone, and are brought low as all *others*: they are
deſtroyed, and cut off as the toppe of an eare of
corne.
25 But if it be not [z] ſo, where is he? *or* who will
proue me a liar,and make my words of no value?

r Hee fleeth to the waters for his ſuccour.
ſ They think that all the world is bent againſt them, and dare not goe by the high way.
t As the drie ground is neuer full with waters, ſo wil they neuer ceaſe ſinning till they come to the graue.
u Though God ſuffer the wicked for a time, yet their end ſhall be moſt vile deſtruction, and in this point Iob commeth to himſelfe,& ſheweth his confidence.
x He ſheweth why the wicked ſhall not be lamented, becauſe he did not pitie others.
y He declareth that after that the wicked haue deſtroyed the weakeſt,they will do like to the ſtronger, and therefore are iuſtly preuented by Gods iudgements.
z That is,that contrary to your reaſoning no man can giue a perfect reaſon of Gods iudgements,let me be reproued.

CHAP. XXV.

Bildad prooueth that no man is cleane, nor without ſinne before God.

THen anſwered Bildad the Shuhite,and ſaid,
2 [a] Power and feare *is* with him,that ma-
keth peace in his high places.
3 Is their any number in his armies?and vpon
whom [b] ſhall not his light ariſe?
4 And how may a man [c] be iuſtified with God?
or how can he be cleane that is borne of woman?
5 Behold,he wil giue no light to the moone,
[d] and the ſtarres are vncleane in his ſight.
6 How much more man, a worme, euen the
ſonne of man, *which is but* a worme?

a His purpoſe is to prooue,that albeit God trie and afflict the iuſt,yet ſoone after he ſendeth proſperity,& becauſe he did not ſo to Iob,he concludeth that he is wicked.
b Who can hide him from his preſence?
c That is, be iuſt in reſpect of God?
d If God ſhew his power, the moone and ſtarres cannot haue that light which is giuen them, much leſſe can man haue any excellencie, but of God.

CHAP. XXVI.

Iob ſheweth that man cannot helpe God, and prooueth it by his miracles.

BVt Iob anſwered,and ſayd,
2 [a] Whom helpeſt thou? him that hath no
power? ſaueſt thou ye arme that hath no ſtrength?
3 Whome counſelleſt thou? him that hath
no wiſedome? thou [b] ſheweſt right well as the
thing is.
4 To whom doeſt thou declare *theſe* wordes?
or whoſe ſpirit [c] commeth out of thee?
5 The [d] dead things are formed vnder the
waters,and neere vnto them.
6 The graue is [e] naked before him, and there
is no couering for [f] deſtruction.
7 He ſtretcheth out the [g] North ouer the emp-
tie place,and hangeth the earth vpon nothing.
8 He bindeth the waters in his clouds,and the
cloud is not broken vnder them.
9 Hee holdeth backe the face of his throne:
[h] and ſpreadeth his cloud vpon it.
10 He hath ſet bounds about the waters vntill
the [i] day and night come to an end.
11 The [k] pillars of heauen tremble and quake
at his reproofe.
12 The ſea is calme by his power, and by his
vnderſtanding he ſmiteth the pride *thereof*.
13 His ſpirit hath garniſhed the heauens, *and*
his hand hath formed the crooked [l] ſerpent.
14 Loe,theſe are part of his wayes:but [m] how
little a portion heare we of him?and who can vn-
derſtand his fearefull power?

a Thou concludeſt nothing: for neither thou helpeſt me which am deſtitute of all helpe,neither yet ſpeakeſt ſufficiently on Gods behalfe,who hath no need of thy defence.
b But thou doeſt not apply it to the purpoſe.
c That is, moueth thee to ſpeake this?
d Iob beginneth to declare ye force of Gods power & prouidence in the mines and mettals in the deepe places of the earth.
e There is nothing hid in the bottome of the earth but he ſeeth it.
f Meaning the graue wherein things putrific.
g He cauſeth the whole heauen to turne about the North pole.
h That is,he hideth the heauens which are called his throne.
i So long as this world endureth.
k Not that heauen hath pillars, to vphold it, but he ſpeaketh by a ſimilitude,as though he would ſay, The heauen it ſelfe is not able to abide his reproch.
l Which is a figure of ſtarres faſhioned like a ſerpent, becauſe of the crookednes.
m If theſe few things,which we ſee daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his workes?

CHAP. XXVII.

3 The conſtancie and perfectneſſe of Iob. 13 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his
parable,ſaying,
2 The liuing God hath taken away my [a] iudg-
ment: for the Almighty hath put my ſoule in
bitterneſſe.
3 Yet ſo long as my breath is in mee,and the
Spirit of God in my noſtrels,
4 My lips ſurely ſhall ſpeake no wickedneſſe,
[b] and my tongue ſhall vtter no deceit.
5 God forbid,that I ſhould [c] iuſtifie you: vn-
till I die, I will neuer take away mine [d] innocen-
cie from my ſelfe.
6 I will keepe my righteouſneſſe, and will
not forſake it: mine heart ſhall not reprooue mee
of my [e] dayes.
7 Mine enemie ſhall be as the wicked,and he
that riſeth againſt me,as the vnrighteous.
8 For what [f] hope hath the hypocrite when
hee hath heaped vp riches, if God take away his
ſoule?
9 Will God heare his cry,when trouble com-
meth vpon him?
10 Will he ſet his delight on the Almighty?
will he call vpon God at all times?
11 I will teach you *what is* in the hand of
[g] God,*and* I wil not conceale that which is with
the Almightie.
12 Behold, all yee your ſelues [h] haue ſeene it:
why then doe you thus vaniſh [i] in vanitie?
13 This is the [k] portion of a wicked man with
God, and the heritage of tyrants,*which* they ſhall
receiue of the Almighty.
14 If his children bee in great number, the
ſword *ſhall deſtroy* them, and his poſteritie ſhall
not be ſatisfied with bread.
15 His remnant ſhall be buried in death, and
his windowes [l] ſhall not weepe.
16 Though hee ſhould heape vp ſiluer as the
duſt, and prepare rayment as the clay,
17 He may prepare it, but the iuſt ſhall put it
on, and the innocent ſhall diuide the ſiluer.
18 Hee buildeth his houſe as the [m] moth, and
as a lodge that the watchman maketh.
19 When the rich man ſleepeth, [n] he ſhall not
be gathered *to his fathers*: they opened their eyes,
and he was gone.
20 Terrors ſhal take him as waters,*and* a tem-
peſt ſhall cary him away by night.
21 The Eaſt wind ſhall take him away, and he
ſhal depart:and it ſhall hurle him out of his place.
22 And *God* ſhal caſt vpon him and not ſpare,
though he would faine flee out of his hand.

a He hath ſo ſore afflicted me that men cannot iudge of mine vprightneſſe: for they iudge onely by outward ſignes.
b Howſoeuer men iudge of me,yet will I not ſpeake contrary to that which I haue ſayd, and ſo do wickedly in betraying the trueth.
c Which condemne me as a wicked man,becauſe the hand of God is vpon me.
d I will not confeſſe that God doth thus puniſh me for my ſinnes.
e Of my life paſt.
f What aduantage hath the diſſembler to gaine neuer ſo much ſeeing he ſhall looſe his owne ſoule?
g That is,what God reſerueth to himſelfe,& whereof he giueth not the knowledge to all.
h That is,theſe ſecret iudgements of God,and yet doe not vnderſtand them.
i Why maintaine you then this errour?
k Thus will God order the wicked and puniſh him, euen vnto his poſterity.
l None ſhall lament him.
m Which breedeth in an other mans poſſeſsion or garment,but is ſoone ſhaken out.
n He meaneth, that the wicked tyrants ſhall not haue a quiet death nor be buried honourably.

23 *Euery man* shall clap their hands at him, and hisse at him out of their place.

CHAP. XXVIII.

Iob sheweth that the wisedome of God is vnsearchable.

THe siluer surely hath his veine,[a] and the gold his place, *wher* they take it.
2 Yron is taken out of the dust, and brasse is molten out of the stone.
3 *God* putteth an ende to darkenesse, [b] and hee trieth the perfection of all things: hee letteth a bond of darkenesse, and of the shadow of death.
4 The flood breaketh out against the [c] inhabitant, *and the waters* [d] forgotten of the foote, being higher then man, are gone away.
5 Out of the ame earth commeth [e] bread, and vnder it, as it were fire is turned vp.
6 The stones thereof *are* a place[1] of Saphirs, and the dust of it [g] gold.
7 There is a path which no fowle hath known, neither hath the kites eye seene it.
8 The lyons whelps haue not walked it, nor the lyon passed thereby.
9 He putteth his hand vpon the [g] rockes, and ouerthroweth the mountaines by the rootes.
10 Hee breaketh riuers in the rockes, and his eye seeth euery precious thing.
11 Hee bindeth the floods, that they doe not ouerflow, and the thing that is hid, bringeth hee to light.
12 But where is wisedome found? [h] & where is the place of vnderstanding?
13 Man knoweth not [i] the price therof: for it is not found in the land of the liuing.
14 The depth saith, It is not in me: the sea also saith, It is not with me.
15 [k] Gold shall not be giuen for it neither shall siluer be weighed for the price thereof.
16 It shall not bee valued with the wedge of gold of Ophir, *nor* with the precious onix, nor the saphir.
17 The gold nor the chrystall shall bee equall vnto it, nor the exchange *shall be* for plate of fine golde.
18 No mention shall be made of corall, nor of the[l] gabisth: for wisedome is more precious then pearles.
19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.
20 Whence then commeth wisedome? and where is the place of vnderstanding.
21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] fowles of the heauen?
22 Destruction and death say, We haue heard the fame thereof with our eares.
23 *But* God vnderstandeth the [n] way thereof, and he knoweth the place therof.
24 For hee beholdeth the ends of the world, *and* seeth all that is vnder heauen,
25 To make the weight of the windes, and to weigh the waters by measure.
26 When he made a decree for the raine, and a way for the lightning of the thunders,
27 Then did he see it, and counted it: he prepared it, and also considered it.
28 And vnto man he said, Behold, [*] the feare of the Lord is wisedome, and to depart from euil *is* vnderstanding.

a His purpose is to declare that man may attain in this world to diuers secrets of nature, but man is neuer able to comprehend the wisdome of God.
b There is nothing but it is compassed within certaine limits, and hath an end, but Gods wisedome.
c Meaning, him that dwelleth thereby.
d Which a man cannot wade thorow.
e That is, come, and vnder neath it brimstone or cole, which easily con ceiueth fire.
f Hee alludeth to the mines and secrets of nature, which are vnder the earth, wherein no other foules nor beasts can enter.
g After that he hath declared the wisdome of God in the secrets of nature, he deseribeth his power.
h Though Gods power and wisedome may be vnderstood in earthly things, yet his heauenly wisedome cannot be attained vnto.
i It is too high a thing for man to attaine vnto in this world.
k It can neither bee bought for gold nor precious stones, but is onely the gift of God.
l Which is thought to be a kind of precious stone.
m Meaning, that there is no naturall meanes, whereby man might attaine to the heauenly wisedome: which he meaneth by the foules that fly hie
n He maketh God only the author of this wisedom and the giuer thereof.

* Pro. 1. 7.
o He declareth that man hath no much of this heauenly wisedom as hee sheweth by fearing God, and departing from euill.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of soe time past. 7. 21 His authoritie, 12 Iustice and equitie.

SO Iob proceeded, and continued his parable, saying,
2 Oh that I were as † in times past, when God preserued me!
3 When his [a] light shined vpon mine head: *and when* by his light I walked thorow the [b] darknesse,
4 As I was in the dayes of my youth: when [c] Gods prouidence *was* vpon my tabernacle:
5 When the Almighty was yet with me, *and* my children round about me:
6 When I washed my paths [d] with butter, and when the rocke powered mee out riuers of oyle:
7 When I went out to the gate, *euen* to the iudgement seate, *a d w n* I caused them to prepare my seat in the streete.
8 The yong men saw mee, and [e] hid themselues, and the aged arose, *and* stood vp.
9 The Princes stayed talke, and layed their hand on their mouth.
10 The voyce of Princes was hid, and their tongue cleaued to the roofe of their mouth.
11 And when the [f] eare heard mee, it blessed me: and when the eye saw *me* it gaue witnesse to [h] me.
12 For I deliuered the [i] poore that cried, and the fatherlesse, and him that had none to helpe him.
13 [k] The blessing of him that was ready to perish, came vpon mee, and I caused the widowes heart to reioyce.
14 I put[l] on iustice, and it couered me: my iudgement *was* as a robe, and a crowne:
15 I was the eyes to the blinde, and I was the feete to the lame.
16 I was a father vnto the poore, and *when* I knew not the cause, I sought it out diligently.
17 I brake also the iawes of the vnrighteous man, and pluckt the pray out of his teeth.
18 Then I said, I shall die in my [m] nest, and I shal multiplie *my* dayes as the sand.
19 *For* my roote is [n] spread out by the water, and the dew shall lie vpon my branch.
20 My glory shall renew toward me, and my bowe shall be restored in mine hand.
21 Vnto mee men gaue eare, and waited, and held their tongue at my counsell.
22 After my words they replied not, and my talke [o] dropped vpon them.
23 And they waited for mee, as for the raine, and they opened their mouth [p] as for the latter raine.
24 *If* I [q] laughed on them, they belelued it not: neither did they cause the light of my countenance [r] to fall.
25 I appointed out [s] their way, and did sit as chiefe, and dwelt as a King in the armie, *and* like him that comforteth the mourners.

† Ebr. moneths passe.
a When I felt his fauour.
b I was free from affliction.
c That is, seemed by euident tokens to be more present with me.
d By these similitudes he declareth the great prosperitie that he was in, so that he had none occasion to be such a sianer as they accused him.
e Being ashamed of their righteusse and afraid of my gratitie.
f Acknowledging my wisedome.
g All that heard me, praised me.
h Testifying that I did good iustice.
i Because his aduersaries did so much charge him with wicked neesse, he is compelled to render a account of his life.
k That is, I did succour him that was in distresse & so he had cause to praise me.
l I delighted to do iustice, as others did to weare costly apparell.
m That is, at home in my bed without all trouble, and vnquietnesse.
n My sl ciry doth increase.
o That is, was pleasant vnto them.
p As the drie ground thirsteth for the raine.
q That is, they thought it not to be a iest, or they thought not that I would condiscend vnto them.
r They were afraid to offend me and cause me to bee angry.
s I had them at commandement.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11. 2 because of his aduersitie and affliction 23 Death is the house of all flesh.

BVt now they that are yonger then I, [a] mocke me: *yea*, they whose fathers I haue refused to set with the [b] dogges of my flockes.

men were glad to doe mee reuerence, the yong men now contemning to doe my diepheards, or to keepe my dogges.

a That is, mine estate is changed, and whereas before the ancient mine me. b Meaning

2 For whereto should the strength of their hand haue serued mee, *seeing* age c perished in them?

3 For pouerty and famine *they were* solitarie, fleeing into the wildernesse, *which is* darke, desolate and waste.

4 They cut vp || nettles by the bushes, and the iun per rootes *was* their meate.

5 They were d chased forth from among *men:* they shooted at them, as at a thiefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, and vnder the thistles they gathered themselues.

8 *They were* the children of fooles and the children of villaines, which were more vile then the earth.

9 And now I am their e song, and I am their talke.

10 They abhorre me, *and* flee farre from mee, and spare not to spit in my face.

11 Because that *God* hath loosed my f corde and humbled mee, g they haue loosed the bridle before me.

12 The youth rise vp at my right hand: they haue pusht my feete, and haue trode on mee *as on* the h paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamity, they had none i helpe.

14 They came as a great breach *of waters, and* k vnder this calamitie they come on heapes.

15 Feare is turned vpon me: *and* they pursue my soule as the winde, and mine health passeth away as a cloud.

16 Therefore my soule is now l powred out vpon me, and the daies of affliction haue taken hold on me.

17 m It pearceth my bones in the night, and my sinewes take no rest.

18 For the great vehemency is my garment changed, *which* compasseth me about as the collar of my coate.

19 n He hath cast me into the mire, and I am become like ashes and dust.

20 When I cry vnto thee, thou doest not heare me, neither regardest me, *when* I stand vp.

21 Thou turnest thy selfe o cruelly against me, and art enemie vnto mee with the strength of thine hand.

22 Thou takest mee vp *and* causest me to ride vpon the p winde, and makest my || strength to faile.

23 Surely I know that thou wilt bring mee to death, and to the house appointed for all the liuing.

24 Doubtlesse none can stretch his hand q vnto the graue, though they cry in his destruction.

25 Did not I weepe with him that was in trouble? Was not my soule in heauinesse for the poore?

26 Yet when I looked for good, r euill came vnto me: and when I waited for light, there came darknesse.

27 My bowels did boile without rest: *for* the dayes of affliction are come vpon me.

28 I went mourning f without sunne: I stood vp in the congregation t *and* cryed.

29 I am a brother to the u Dragons, and a companion to the Ostriches.

30 My skinne is blacke vpon mee, and my bones are burnt with x heate.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

CHAP. XXXI.

1 Iob reciteth the innocency of his liuing, and manifoldly of his vertues, which declareth what ought to be vbeliefe of the iust vsfull.

I Made a couenant with mine a eyes: why then should I thinke on b a maide?

2 For what portion *should I haue* of God from aboue? and *what* inheritance of the Almightie from on high?

3 Is not destruction to the wicked, & strange *punishment* to c the workers of iniquitie?

4 Doeth not he behold my waies and tell all my steps?

5 If I haue walked in vanitie, or if my foot hath made haste to deceit,

6 Let God weigh me in the iust balance, and he shall know mine d vprightnesse.

7 If my steppe hath turned out of the way, or mine heart hath e walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me ow, and let another f eate: yea, let my plants be rooted out.

9 If mine heart hath beene deceiued by a woman, or if I haue laid waite at the doore of my neighbour,

10 Let my wife g grinde, vnto another man, and let other men bow downe vpon her.

11 For this is a wickednes, and iniquitie to be condemned.

12 Yea, this is a fire that shall deuoure h to destruction, & which shall root out all my increase.

13 If I did contemne the iudgement of my seruant, and of my maide, when they i did contend with me,

14 What then shal I do when k God standeth vp? & when he shall visit *me*, what shall I answer?

15 He that hath made me in the wombe, hath he not made l him? hath not he alone fashioned vs in the wombe?

16 If I restrained the poore of *their* desire, or haue caused the eyes of the widow m to faile,

17 Or haue eaten my morsels alone, and the fatherlesse hath not eaten thereof,

18 (For from my youth hee hath growne vp with me n as *with* a father, and from my mothers wombe I haue beene a guide vnto her.)

19 If I haue seene any perish for want of clothing, or any poore without couering,

20 If his loynes haue not blessed me, because he was warmed with the fleece of my sheepe,

21 If I haue lift o vp mine hand against the fatherlesse, when I saw that I might helpe him in the gate,

22 Let mine p arme fall from my shoulder, and mine arme be broken from the bone.

23 For Gods punishment was q fearefull vnto mee, and I could not *be deliuered* from his highnesse.

24 If I made gold mine hope, or haue said to the wedge of gold, *Trust* art my confidence,

25 If I reioyced because my substance was great, or because mine hand had gotten much,

26 If I did behold the r sunne, when it shined, or the moone walking in *her* brightnesse,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine f hand,

28 (This also had bene an iniquitie to be condemned: for I had denied the God t aboue)

29 If I reioyced at his destruction that hated

& 3 me,

c That is, their fathers died for sa mine before they came to age.
|| Or, *mallowes.*
d Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked, and lewd fellowes, such as he here describeth.

e They make songs of me, and mocke at my miserie.
f God hath taken from me the force credit & authoritie wherewith I kept them in subiection.
g He said that the yong men when they saw him, hid themselues, as Cha. 29.8. and now in his miserie they were impudent and licentious.
h That is, they sought by all meanes how they might destroy me.
i They need none to helpe them.
k By my calamity they tooke occasion against me.
l My life faileth me, and I am as halfe dead.
m Meaning, sorrow.
n That is, God hath brought me into contempt.
o He speaketh not thus to accuse God, but to declare the vehemency of his affliction, whereby he was carried beside himselfe.
p He compareth his afflictions to a tempest or whirlewinde.
|| Or, *wisedome, or Law.*
q None can deliuer me thence, though they lament at my death.
r In stead of comforting they mocked at me.
f Not delighting in any worldly thing, no not so much as in the vse of the sunne
t Lamenting them that were in affliction, & mouing others to pity them.
u I am like the wilde beasts that desire most solitary places.
x With the heate of affliction,

a I kept mine eies from all wanton lookes.
b Would not God then haue punished me?

c Iob declareth that the feare of God was a bridle to stay him from all wickednesse.
d He knoweth whether in his vprightnes standeth, that is, in as much as he was blameles before men, & sinned not against the second table.
e That is, hath accomplished the lust of mine eye.
f According to the curse of the law. Deut. 28.33.
g Let her be made a slaue.
h He sheweth that albeit man neglect the punishment of adultery, yet the wrath of God will neuer cease till such be destroyed.
i When they thought themselues euill intreated by me.
k If I had oppressed others, how should I haue escaped Gods iudgement?
l He was moued to shew pitie vnto seruants, because they were Gods creatures as he was.
m By long waiting for her request.
n He nourished the fatherlesse, and maintained the widowes cause.
o To oppresse him and to do him iniury.
p Let me rot in pieces.
q I refrained not from sinning for feare of men, but because I feared God.

r If I was proud o my worldly prosperity and felicity, which is meant by the shining of the sunne and brightnesse of the moone.
f If mine owne doings delighted me.
t By putting confidence in any thing but in him alone.

me, or was mooued *to ioy* when euill came vpon him,

03 Neither haue I suffered my mouth to sinne, by wishing a curse vnto his soule.

31 Did not the men of my [u] Tabernacle say, Who shall giue vs of his flesh? weecannot be e satisfied.

32 The stranger did not lodge in the streete, *but* I opened my doores vnto him, that went by the way.

33 If I haue hid [x] my sinne, as Adam, concealing mine iniquitie in my bosome,

34 Though I could haue made afraid a great multitude, yet the moft contemptible of the families did y feare me: so I kept [z] silence, and went not out of the doore.

35 Oh that I had some to heare mee! behold my [a] signe that the Almighty will witnesse for me, though mine aduersary should write a booke *against mee.*

36 Would not I take it vpon my shoulder, *and* binde it as [b] a crowne vnto me?

37 I wil tel him the number of my goings, and goe vnto him as to a [c] prince.

38 If my land [d] crie against mee, or the furrowes thereof complaine together,

39 If I haue eaten the fruits thereof without siluer: or *if* I haue grieued [e] the soules of the masters thereof,

40 Let thistles grow in stead of wheate, and cockle in the stead of barley.

THE [f] WORDS OF IOB ARE ENDED.

u My seruants moued me to be reuenged of mine enemie, yet did I neuer with him hurt.

x And not confessed it freely: whereby it is euident that he iustified himselfe before men, and not before God.

y That is, I reuerenced the most weake and contemned, and was afraid to offend them.

z I suffered them to speake euill of me, and went not out of my house to reuenge it.

a This is a sufficient token of my righteousnesse, that God is my witnesse, and will iustifie my cause.

b Should not this booke of his accusations be a praise and commendation to mee.

c I wil make him account of all my life without feare.

d As though I had withholden their wages, that laboured in it.

e Meaning, that hee was no briber nor extortioner.

f That is, the talke, which he had with his three friends.

CHAP. XXXII.

2 Elihu reproueth them of folly. 8 Age maketh not a man wise, but the spirit of God.

SO these three men ceased to answer e Iob, because he † esteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Barachel the [a] Buzite, of the familie of [b] Ram, was kindled: his wrath, *I say*, was kindled against Iob, because he iustified himselfe [c] more then God.

3 Also his anger was kindled against his three friends, because they could not finde an answere, *and* yet condemned Iob.

4 (Now Elihu had waited till Iob had spoken: for [d] they were more ancient in yeeres then hee)

5 So when Elihu sawe, that there was none answere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel the Buzite, answered and said, I am young in yeeres, and ye are ancient: therefore I doubted, and was afraid to shew you mine opinion.

7 *For* I said, The [e] dayes shall speake, and the multitude of yeeres shall teach wiledome.

8 Surely there is a spirit in man, [f] but the inspiration of the Almighty giueth vnderstanding.

9 Great men are not *alway* wise, neither doe the aged *alway* vnderstand iudgement.

10 Therefore I say, Heare mee, *and* I will shew al o mine opinion.

11 Behold, I did waite vpon your words, *and* hearkened vnto your knowledge, whiles you sought out g reasons.

12 Yea, when I had considered you, loe, there was none of you that reproued Iob, nor answered his words.

13 Least ye should say, Wee haue [h] found wisedome: *for* God hath cast him downe, *and* no man.

14 Yet hath [i] he not directed *his* words to mee, neither will I answere [k] him by your words.

15 *Then* they fearing answered no more, *but* left off their talke.

16 When I had waited (for they spake not, but stood still *and* answered no more)

17 *Then* answered I in my turne, and I shewed mine opinion.

18 For I am ful of [l] matter, *and* the spirit within me compelleth me.

19 Behold, my belly *is* as the wine, which hath no vent, *and* like the new bottels that brast.

20 *Therefore* will I speake, that I may take breath: I will open my lips and will answere.

21 I will not now accept the person of man, [m] neither will I giue titles to man.

22 For I may not giue [n] titles, *lest* my Maker should take me away suddenly.

† *Elihu was iust in his owne eyes.*

a Which came of Buz the sonne of Nahor Abrahams brother.

b Or, as the Calde Paraphrast readeth, Abram.

c By making himselfe innocent, and by charging God of rigour.

d That is, the three mentioned before.

e Meaning, the ancient, which haue experience.

f It is a speciall gift of God, that man hath vnderstanding, and commeth neither of nature nor by age.

g To prouue that Iobs affliction came for his sinne.

h And flatter yourselues as though you had ouercome him.

i To wit, Iob.

k He vseth almost the like arguments, but without taunting and reproches.

l I haue conceiued in my minde great store of reasons.

m I will neither haue regard to riches, credit, nor authority, but wil speake the very trueth.

n The Ebrewe word signifieth, to change the name, as to call a foole a wise man: meaning, that he would not cloke the trueth to flatter men.

CHAP. XXXIII.

1 Elihu accuseth Iob of ignorance. 14 Hee sheweth that God hath diuers meanes to instruct man, and to draw him from sinne. 19. 29 Hee afflicteth man and suddenly deliuereth him. 26 Man being deliuered giueth thanks to God.

WHerefore Iob, I pray thee, heare my talke, and hearken vnto my words.

2 Behold now, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My words *are* in the vprightnesse of mine heart, and my lips shall speake pure knowledge.

4 The [a] Spirit of God hath made me, and the breath of the Almighty hath giuen me life.

5 If thou canst giue me answere, prepare thy selfe *and* stand before me.

6 Behold, I am according to thy wish in [b] Gods stead: I am also formed of the clay.

7 Behold, my terrour shall not feare thee, neither shall mine hand [c] be heauie vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voice of *my* words.

9 I am [d] cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occasions against mee, and counted me for his enemie.

11 Hee hath put my feete in the stockes, and looketh narrowly vnto all my paths.

12 Behold, in this hast thou not done right: I will answere thee that God is greater then man.

13 Why doest thou strine against him? for he doeth not [e] giue account of all his matters.

14 For God speaketh [f] once or twice, and one seeth it not.

15 In dreames *and* [g] visions of the night, when sleepe falleth vpon men, and they sleepe vpon *their* beds.

16 Then he openeth the eares of men, euen by their corrections, *which* he [h] had seaded,

17 That hee might cause man to turne away from *his* enterprise, and that hee might hide the [i] pride of man.

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

19 He is also striken with sorrow vpon his bed,

a I confesse the power of God, and am one of his, therefore thou oughtest to heare mee.

b Because Iob had wished to dispute his cause with God, Chap. 6. 21. so that he might doe it without feare, Elihu saith, he will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that hee is.

c I will not handle thee so roughly as thei e other haue done.

d Hee repeateth Iobs words, whereby he protested his innocencie in diuers places, but specially in the 16. 16 and 30. Chapters.

e The cause of his iudgements is not alwayes declared to man.

f Though God by sundry examples of his iudgements speake vnto man: yet the reason thereof is not known: yea, and though God should speake, yet he is not vnderstood.

g God, saith hee, speaketh commonly either by visions, or by his messengers, but how, or what end he is ouercome.

h And he teacheth vs the cause of his iudgements, or else by afflictions.

i That is, determined to send vpon them.

k Hee the God send eth afflictions: to beate downe mans pride, and to ouercome vs.

and

k That is, his paine and all his miserable life.
l To them that shall betry him.
m A man sent of God to declare his will.
n A singular man and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinnersand when ein mans righteousnesstandeth, which is thorow the iustice of Iesus Christ and faith therein.
o He sheweth that it is a sure token of Gods mercy toward sinners when hee causeth his word to be preached vnto them.
p That is, the minister shall by the preaching of the word pronounce vnto him the forgiuenesse of his sinnes.
q He shall feele Gods fauour and reioyce declaring hereby wherein standeth the true ioy of the faithful, and that God will restore him to health of body, which is a token of his blessing.
r God will forgiue his sinnes and accepthim as iust.
s That is, done wickedly.
t But my sinne hath bin the cause of Gods wrath toward me.
u God will forgiue the penitent sinner.
x Meaning of times, euen as of: as a sinner doeth repent.
y It hou doubt of any thing, or lee occasion to speake against it.
z That is, to shew thee, wherein mans iustification consisteth.

CHAP XXXIIII.

5 Elihu chargeth Iob that hee called himself righteous. 22 Hee sheweth that God is iust in his iudgements. 24 God destroyeth the mighty. 30 By him the hypocrite reigneth.

MOreouer Elihu answered, and sayd,
2 Heare my wordes, yee a wise men, and hearken vnto me ye that haue knowledge.
3 For the eare tryeth the words, as the mouth tasteth meate.
4 Let vs seeke b iudgement among vs, and let vs know among our selues what is good.
5 For Iob hath said, I am righteous, and God hath taken c away my iudgement.
6 Should I lie in my d right? my *wound* of the arrow is e grieuous without *my* sinne.
7 What man is like Iob, that drinketh scornfulnesse like water?
8 Which goeth in the company of them that worke iniquitie, and walketh with wicked men?
9 For he hath said, b It profiteth a man nothing that he should f walke with God.
10 Therefore hearken vnto me, ye men of wisdome, God forbid that wickednesse *should be* in God, and iniquitie in the Almighty.
11 For hee will render vnto man *according* to his worke, and cause euery one to find according to his way.
12 And certainely God will not do wickedly, neither will the Almighty peruert iudgement.
13 Whom * hath he appointed ouer the earth, beside himselfe? or who hath placed the whole world?
14 If g he set his heart vpon *man*, and gather vnto himselfe his spirit h and his breath,
15 All flesh shall perish together, and man shall returne vnto dust.
16 And if thou hast vnderstanding, heare this, *and* hearken to the voyce of my words.
17 Shall he that hateth iudgement, i gouerne? & wilt thou iudge him wicked that is most iust?
18 Wilt thou say vnto a king, *Thou art* k wicked? or to princes, *Ye are* vngodly.
19 *How much less* to him that accepteth not the persons of princes, and regardeth not the rich more then the poore? for they bee all the worke of his handes.
20 They shall dieseddenly, o and the people shalbe troubled at midnight, and they shall passe foorth and take away the mighty without hand.
21 For his eyes *are* vpon the wayes of man, and he seeth all his goings.
22 There is no darknesse nor shadowe of death, that the workers of iniquitie might be hid therein.
23 For hee will not lay on man so much, that he should l enter into iudgement with God.
24 Hee shall breake the mighty without r seeking, and shall set vp other in their stead.
25 Therefore shall he declare their s works: he shall turne the t night, and they shalbe destroyed.
26 He striketh them as wicked men in the places of the u seers.
27 Because they haue turned backe from him, and would not consider all his wayes.
28 So that they haue caused the voyce of the poore to x come vnto him, and he hath heard the cry of the afflicted.
29 And when hee giueth quietnesse, who can make trouble? and when hee hideth his face, who can beholde him, whether *it bee* vpon nations, or vpon a man onely?
30 Because the y hypocrite doeth reigne, *and* because the people are snared.
31 Surely *it appertaineth* vnto God z to say, I haue pardoned, I will not destroy.
32 a But if I see not, teach thou me: if I haue done wickedly, I will do no more.
33 Will he peri orme the thing through b thee? for thou hast reproued c it, because that thou hast chosen, & not I: now speake what thou knowest.
34 Let men of vnderstanding tell me, and let a wise man hearken vnto me.
35 Iob hath not spoken of knowledge, neither were his words according to wisdome.
36 I desire that Iob may bee d tried vnto the end touching the answeres for wicked men.
37 For he e addeth rebellion vnto his sinne: he clappeth his hands among vs, and multiplieth his words against God.

a Which are esteemed wise of the world.
b Let vs examine the matter vprightly.
c That is, hath afflicted me without measure.
d Should I say, I am wicked, being an innocent?
e I am sorer punished then my sinne deserueth.
f Which is compelled to receiue the reproch and scornes of many for his foolish words
g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God and submit himselfe to his iudgements.
h He wresteth Iobs words, who sayd that Gods children are oft times punished in this world, and the wicked goe free.
i That is, liue godly, as Gene.5.22.
k To destroy him.
l The breath of life which he gaue man.
m If God were not iust, how could he gouerne the world?
n If man of nature care to speak euill, of such as haue power, then much more ought they to be afraid to speake euill of God.
o When they looke not for it.
p The messengers or visitation that God shall send.
q God doeth not afflict man aboue measure, so that he should haue occasion to contend with him.
r For all his creatures are at hand to seuse him, so that he needeth not to seeke for any other army.
s Make them manifest that they are wicked.
t Declare the thing that were hid.
u Meaning, openly in the sight of all men.
x By their cruelty and extortion.
y When tyrants sit in the throne of iustice which vnder pretence of executing iustice are but hypocrites: rid oppresse the people: it is a signe that God hath drawen back his countenance and fauour from that place.
z Onely is belongeth to God to moderate his corrections, and not vnto man
a Thus Elihu speaketh in the person of God as if it were mocking Iob because he would be wiser then God.
b With God ose thy counsell in doing his workes? chuse and tell: or if that we may answere andeth stubbornly in

CHAP. XXXV.

6 Neither doeth God iustifie or ordaine hurt God, but man 13 The wicked cry vnto God and are not heard.

ELihu spake moreouer, and said,
2 Thinkest thou this right, that thou hast sayd, I am a more righteous then God?
3 For thou hast sayd, What profiteth it thee, and what availeth it mee, *to purge me* from my sinne?

though he would say, that God tormented him without iust cause.

b Such as are in the like errour.

4 *Therefore* will I answeree thee, & thy [b] companions with thee,

5 Looke vnto the heauen, and see and behold, the [c] cloudes *which* are hier then thou.

6 If thou sinneest, what doest thou [d] against him, yea, when thy sinnes be many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand?

8 Thy wickednes *may hurt* a man as thou art & thy righteousnes *may profite* the sonne of man.

9 They cause many that are oppressed, [e] to cry, *which* cry out for the violence of the mighty.

10 But none saieth, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then the beastes of the earth, and giueth vs more wisedome then the foules of the heauen.

12 Then they crie because of [f] the violence of the wicked, [g] but he answereth not.

13 Surely God will not heare vanitie, neither will the Almightie regard it.

14 Although thou sayest *to God*, Thou wilt not regard it, [g] yet iudgment is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count *the euill* with great extremity,

16 Therfore Iob [h] openeth his mouth in vaine, and multiplieth words without knowledge.

CHAP. XXXVI.

1 *Elihu sheweth the power of God* 6 *And his iustice.* 9 *And wherefore he punisheth.* 13 *The properties of the wicked.*

ELihu also proceeded and sayd,

2 Suffer me a little and I will instruct thee: for *I haue* yet to speake on Gods behalfe.

3 I will fetch [a] my knowledge afarre off, and will attribute righteousnesse vnto my maker.

4 For truely my words shall not be false, *and* he that is [b] perfect in knowledge, *speaketh* [i] thee.

5 Behold, the mighty God casteth away none that is [c] mightie, *and* valiant of courage.

6 He [d] maintaineth not the wicked, but hee giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but *they are* with [e] kings in [f] throne, where he placeth them for euer: thus they are exalted.

8 And if they bee bound in fetters *and* tyed with the cords of affliction,

9 Then will he shew them their [f] worke and their sinnes, because they haue beene proud.

10 He openeth also their eare to discipline, and cõmandeth them that they returne from iniquity.

11 [g] If they obey and serue him, they shall end their dayes in prosperity, & their yeres in pleasures.

12 But if they will not obey, they shall passe by the sword, and perish [g] without knowledge.

13 But the hypocrites [h] of heart increase the wrath: *for* they [i] call not when he bindeth them.

14 Their soule dieth in [k] youth, and their life among the whoremongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the straite place [l] into a broad place, *and* not shut vp beneath: and [l] that which resteth vpon thy table, had beene full of fat.

17 But thou art full of the [m] iudgement of the wicked, *though* iudgement and equitie maintaine *all things*.

18 [n] For *Gods* wrath is; lest hee should take thee away in *thine* abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? *he regardeth* not gold, nor all them that excell in strength.

20 [o] Be not carefull in the night, how he destroyeth the people out of their place.

21 Take thou heede: looke not to [p] iniquity: for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men behold it [q] a farre off.

26 Beholde, God *is* excellent, [r] and wee know him not, neither can the number of his yeeres bee searched out.

27 When he restraineth the drops of water, the raine [s] powreth downe by the vapour thereof,

28 Which *raine* the clouds doe droppe *and* let fall abundantly vpon man.

29 Who can know the deuisions of the clouds, *and* the thunders of his [t] Tabernacle?

30 Behold, hee spreadeth his light vpon [u] it, and couereth the [x] bottome of the sea.

31 For thereby hee iudgeth [y] the people, and giueth meat abundantly.

32 He couereth the light with the clouds, and commandeth them to goe [z] against it.

33 [a] His companion sheweth him thereof, and there is anger in rising vp.

a He sheweth that when wee speake of God, we must lift vp our spirits more hie, then our naturall sense is able to reach.

b Thou shalt perceiue that I am a faithfull instructor, and that I speake to thee in the name of God.

c Strong and constant and of vnderstanding: for these are the gifts of God, and he loueth them in man: but forasmuch God punished now Iob, it is a signe that these are not in him.

d Therefore hee will not preferue the wicked: but to the humble and afflicted heart hee will shew grace.

e He will moue the godly to honour.

f He will moue their hearts to feele their sinnes, that they may come to him by repentance as he did Manasseh.

Isa 1.19.

g That is in their folly or obstination maliciously bent against God, and flatter themselues in their vices.

i When they are in affliction they seeke not to God for succour, as Asa, 2. Chro. 16. 12 Reuel. 16. 11.

k They die of some vile death, and that before they come to age.

l If thou hadst bin obedient to God, he would haue brought thee to liberties & wealth.

m Thou art altogether after the manet of the wicked: for thou dost murmure against the iustice of God.

n God doth punish thee, lest thou shouldest forget God in thy wealth and to perish.

o Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any.

p And so murmure against God through impatience.

q The workes of God are so manifest, that a man may see them afarre off, and know God by the same.

r Our infirmitie hinderethvs so, that we cannot attaine to the perfite knowledge of God.

s That is, the raine commeth of those drops of water which he keepeth in the clouds.

t Meaning of the clouds, wh. he calleth the Tabernacle of God.

u Vpon the cloud.

x That men cannot come to the knowledge of the springs thereof.

y He sheweth that the raine when it doeth onerate the clouds.

z That is, one: that is, the cloud meeteth vp toward the and thunder claps.

CHAP. XXXVII.

1 *Elihu proueth that the vnsearchable wisdome of God is manifest by his works,* 4 *As by the thunders,* 6 *The snow,* 9 *The whirlewinde,* 11 *And the raine.*

AT this also mine heart is [a] astonied, and is mooued out of his place.

2 Heare the [b] sound of his voyce, and the noise that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noyse soundeth: hee thundereth with the voyce of his maiestie, and hee will not stay [c] them when his voyce is heard.

5 God thundreth marueilously with his voice: he worketh great things which we know not.

6 For he saith to the snow, Be thou vpon the earth: [d] likewise to the smal raine & to the great raine of his power.

7 With the force *thereof* he [e] shutteth vp euery man, that all men may know his worke.

8 Then the beasts goe into the denne, and remaine in their places.

9 The whirlewind commeth out of the South, the cold from the [f] Northwinde.

a At the marueiling of [g] thunder and lightnings: whereby he declareth that the faithfull are liuely touched with the Maiestie of God, when they behold his workes.

b That is [h] thunder, whereby he speaketh to men to waken their dulnesse, and to bring them to the consideration of his workes.

c Meaning, the raines & thunders.

d So that neither small raine nor great snow nor anything else commeth without Gods appointe: themselues within because it drineth away the cloudes and purgeth the aeire.

e By raines and thunders God causeth men to keepe their houses.

f In Ebrew it is called the scattering winde

ment.

10 At

g That is, is frozen vp and dried.
h Gather the vapours, and moue to and fro to water the earth.
i That is the cloud that hath lightning in it.
k Raine, cold, heate, tempests, and such like are seruants of God, either to punish man, or to profit the earth, or to declare his fauour toward man, as Cha. 36.31.
l That is, the lightning to breake foorth the clouds?
m Which is some time changed into raine, or snow, or haile, or such like.
n Why thy clothes should keepe thee warme when the South wind bloweth rather then when any other wind bloweth?
o Fortheir clearenesse.
p That is, our ignorance: signifying that Iob was so presumptuous, that he would controll the workes of God.
q Hath God need that any should tell him when man murmureth against him?
r If God would destroy a man, should he repine?
s The cloud stopped the shining of the Sun, that man cannot see it: till the wind haue chasd away the cloud: and if a man be not able to attaine to the knowledge of the creatings, how much lesse of Gods iudgements?
t In Ebrew, gold: meaning faire weather and cleare as gold.
u Meaning without cause.

10 At the breath of God the frost is giuen, and the breadth of the waters g is made narrow.
11 He maketh also the cloudes to h labour, to water *the earth, and* scatteretb the cloude of i his light.
12 And it is turned about by his gouernment, that they may doe whatsoeuer hee commaundeth them vpon the whole world:
13 whether it bee for k punishment, or for his land, or of mercy, he causeth it to come.
14 Hearken vnto thus, O Iob: stand and consider the wonderous workes of God.
15 Diddest thou know when God disposed them? and caused the l light of his cloud to shine?
16 Hast thou knowen the m variety of the cloud, *and* the wonderous workes of him, that is perfit in knowledge?
17 *Or* howe thy clothes are n warme, when hee maketh the earth quiet through the South-winde?
18 Hast thou stretched out the heauens, which are strong, *and* as a molten o glasse?
19 Tell vs what we shall say vnto him: *for* we cannot disposе *our matter* because of p darknes.
20 Shall it be q tolde him when I speake? or shall man speake when he shall be destroyed?
21 And now men see not the light, r which shineth in the cloudes, but the winde passeth and cleanseth them.
22 The s brightnes commeth out of the North: the praise *thereof u* to God, which is terrible.
23 *It v* the Almighty: wee cannot finde him out: *he u* excellent in power and iudgement, and abundant in iustice he w affl cteth not.
24 Let men therefore feare him: *for* hee will not regard any that are wise in their owne conceit.

g As though that great leaues were but as a little babe in the hands of God to returne to and fro.
h That is, Gods decree and commandement, as verse 10.
i To wit, to rise, since thou wast borne?
k Who having in the night bread giuen to wicked-nesse cannot abide the light, but hide themselues.
l The earth which seemed in the night to haue no forme, by the rising of the sunne, is as it were created anew, and all things therein clad with new beauty.
m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God?
n That thou mightest appoint it his way and limits.

CHAP. XXXVIII.

1 God speaketh to Iob, and declareth the weaknesse of man in the consideration of his creatures, by whose excellence the power iustice, and prouidence of the creator is known.

THen answered the Lord vnto Iob out of the a whirlwind, and said,
2 Who is this that b darkeneth the counsel by words without knowledge?
3 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.
4 Where wast thou when I c layed the foundations of the earth? declare, if thou hast vnderstanding.
5 Who hath layed the measures thereof, if thou knowest, or who hath stretched the line ouer it:
6 Whereupon are the foundations therof set: or who laid the corner-stone therof:
7 When the starres of the morning e prayssed *me* together, and all the f children of God reioyced:
8 Or *who* hath shut vp the sea with doores, when it issued and came forth *as* out of the wombe.

a That his words might haue greater maiesty, & that Iob might know with whome hee had to doe.
b Which by seeking out the secret counsel of God by man reason maketh it more easie to see and shewith his owne folly.
c Because he had wished to dispute w God, Cha. 13.3. God reasoneth with him, to declare his rashnes.
d Seeing he could no iudge of those things which were done so long before he was borne, hee was not able to comprehend all Gods workes: much lesse the secret causes of his iudgements.
e The starres and dumbe creatures are said to praise God, because his power, wisdome and goodnesse is manifest and knowen thereon.
f Meaning, the Angels.

9 When I made the cloudes *as* a couering thereof, and darknesse *as* the g swadling bandes thereof:
10 When I established my commandement vpon it, and set barres and doores,
11 And sayde, Hitherto shalt thou come, but no further, and heere shall it h stay thy proude waues.
12 Hast thou commanded the i morning since thy daies? hast thou caused the morning to know his place?
13 That it might take hold of the corners of the earth, and that the wicked might be k shaken out of it?
14 It is turned as clay to fashion, l & all stand vp as a garment,
15 And from the wicked their light shall be taken away, and the high arme shall be broken.
16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the m depthe
17 Haue the gates of death beene opened vnto thee? or hast thou seene the gates of the shadow of death?
18 Hast thou perceiued the breadth of the earth? tell if thou knowest all this.
19 Where is the way *where* light dwelleth? and where is the place of darknesse,
20 That thou n shouldest receiue it in the bounes thereof, and that thou shouldest know the paths to the house thereof?
21 Knewest thou it, because thou wast then borne, and *because* the number of thy dayes *is* great?
22 Hast thou entred into the treasures of the snowe? or hast thou seene the treasures of the haile,
23 Which I haue o hid against the time of trouble, against the day of warre and battell?
24 By what way is the light parted, *which* scattereth the East winde vpon the earth?
25 Who hath diuided the spouts for the raine? or the way for the lightning of the thunders,
26 To cause it to raine on the earth where no man is, *and* in the wildernesse where there is no man?
27 To fulfill the wilde and waste place, and to cause the bud of the herbe to spring foorth?
28 Who is the father of the raine? or who hath begotten the drops of the dew?
29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?
30 The waters are hid p as *with* a stone: and the face of the depth is frozen.
31 Canst thou restraine the sweetenesse of q the Pleiades? or loose the bands of r Orion?
32 Canst thou bring foorth s Mazzaroth in their time? canst thou al o guide t Arcturus with his sonnes?
33 Knowest thou the course of heauen, or canst thou set the u rule thereof in the earth?
34 Canst thou lift vp thy voyce to the clouds, that the abundance of water may couer thee?
35 Canst thou send the lightnings that they may walke, and say vnto thee, Loe, here wee are?
36 Who hath put wisedome in the x reines? or who hath giuen the heart vnderstanding?
37 Who can number clouds by wisedome? or who can cause to cease the y bottels of heauen,
38 When the earth groweth into hardnesse, z and the clots are fast together?

g As though that great leaues were but as a little babe in the hands of God to returne to and fro.
h That is, Gods decree and commandement, as verse 10.
i To wit, to rise, since thou wast borne?
k Who having in the night bread giuen to wicked-nesse cannot abide the light, but hide themselues.
l The earth which seemed in the night to haue no forme, by the rising of the sunne, is as it were created anew, and all things therein clad with new beauty.
m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God?
n That thou mightest appoint it his way and limits.

o To punish mine enemies with the, as Exod. 9.18. Iosh. 10.11.
p Like yce conueretb it as though it were paued with stone.
q Which stars arise when the sunne is in Taurus, which is the spring time, and bring flowres.
r Which stars bringeth in winter
s Certaine stars so called: some thinke they were the twelue signes.
t The North starre with those that are about him.
u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?
x In the secret parts of man.
y That as the cloudes wherein the water is contained as in bottels.
z For when God sheeth not vpon these bottels, the earth commeth to this inconuenience.

CHAP. XXXIX.

The bountie and providence of God, which extendeth euen to the yongrauens giueth man sufficiencie to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

VIIt [a] thou hunt the pray for the lion? or fill the appetite of the lions whelpes,
2 When they couch in their places, *and* remaine in the couert to lie in wait?
3 Who prepareth for the rauen his meate, when his birdes [b] crie vnto God, wandering for lacke of meate?
4 Knowest thou the time when the wilde goats bring foorth yong? *or* doest thou marke when the [c] hindes do calue?
5 Canst thou number the monethes that they [d] fulfill? or knowest thou the time when they bring foorth?
6 They bowe themselues: they [e] bruse their yong, and cast out their sorrowes.
7 *Yet* their young waxe fatte, and grow vp with corne: they goe forth and returne not vnto them.
8 Who hath set the wilde asse at libertie? or who hath loosed the bonds of the wilde asse?
9 *I haue* [f] which haue made the wilderness his house, and the [f] salt places his dwellings.
10 He derideth the multitude of the city: hee heareth not the crie of the driuer.
11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.
12 Will the vnicorne [g] seruе thee? or will hee tary by thy crib?
13 Canst thou binde the vnicorne with his band *to labour* in the furrow? or will he plow the valleyes after thee?
14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?
15 Wilt thou beleeue him, that hee will bring home thy seed, and gather it vnto thy barne?
16 *Hast thou giuen* the pleasant wings vnto the peacockes? or wings and feathers vnto the ostrich?
17 Which leaueth his egges in the earth, and maketh them [h] hot in the dust.
18 And forgetteth that the foot might scatter them, or that the wild beast might breake them.
19 He sheweth himselfe cruell vnto his young ones, *as* they were not his, *and* is without feare, as if he travelled [i] in vaine.
20 For God hath depriued him of [k] wisedome, and hath giuen him no part of vnderstanding.
21 When [l] time *is*, hee mounteth on high: hee mocketh the horse and his rider.
22 Hast thou giuen the horse strength, *or* couered his necke with [m] neying?
23 Hast thou made him afraid as the grasshopper? his strong neying is feareful.
24 Hee [n] diggeth in the valley, and reioyceth in *his* strength: hee goeth foorth to meet the harnessed *man*.
25 He mocketh at feare, and is not afraid, and turneth not backe from the sword,
26 *Though* the quiuer rattel against him, the glittering speare and the shield.
27 He [o] swalloweth the ground for fierceness and rage, and he beleeueth not that it is the noise of the trumper.
28 He saith among the trumpet, Ha, ha: hee smelleth the battell afarre off, and the noise of the captaines, and the shouting,
29 Shall the hauke flie by thy wisedome, *stretching out* his wings toward the [p] South?
30 Doeth the eagle mount vp at thy commandement, or make his nest on high?
31 She abideth and remaineth in the rocke, *euen* vpon the top of the rocke, and the tower.
32 From thence she spieth for meate, *and* her eyes behold afarre off.
33 Her young ones also sucke vp blood: and where the slaine *are*, there is she.
34 Moreouer the Lord spake vnto Iob, and sayd,
35 Is this [q] to learne, to striue with the Almightie? he that reproueth God, let him answere to it.
36 ¶ Then Iob answered the Lord, saying,
37 Behold, I am [r] vile: what shall I answere thee? I will lay mine hand vpon my mouth.
38 Once haue I spoken, but I will answere no more, yea, twise, but I will proceed no further.

CHAP. XL.

1 How weake mans power is, being compared to the works of God. 10 Whose power appeareth in the creation, and gouerning of the great beasts.

AGaine the Lord answered Iob out of * the whirlewind, and sayd,
2 Gird vp now thy loynes like a man: I will demand of thee, and declare thou vnto me.
3 Wilt thou disanull [a] my iudgement? *or* wilt thou condemne me, that thou mayest be iustified?
4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?
5 Decke thy selfe now with [b] maiestie and excellencie, and aray thy selfe with beautie and glory.
6 Cast abroad the indignation of thy wrath, and behold euery one that is proud & abase him.
7 Looke on euery one that is arrogant, *and* bring him lowe: and destroy the wicked in their place.
8 Hide them in the dust together, *and* binde [c] their faces in a secret place.
9 Then will I confesse vnto thee also, that thy right hand can [d] saue thee.
10 ¶ Behold now [e] Behemoth (whom I made [f] with thee) which eateth [g] grasse as an oxe.
11 Behold now, his strength [h] is in his loynes, and his force [i] in the nauell of his belly.
12 *When* hee taketh pleasure, his taile is like a cedar: the sinewes of his stones are wrapt together.
13 His bones are *like* staues of brasse, *and* his small bones like staues of yron.
14 [h] He is the chiefe of the wayes of God: [i] he that made him, will make his sword to approch vnto him.
15 Surely the mountaines bring him foorth grasse, where all the beasts of the field play.
16 Lieth he vnder the trees in the couert of the reede and fennes?
17 Can the trees couer him with their shadow? or can the willowes of the riuer compasse him about?
18 Behold, he spoileth the riuer, [k] and hasteth not: he trusteth that he can draw vp Iorden into his mouth.
19 Hee taketh it with his eyes, and thrusteth *his* nose through whatsoeuer meeteth him.
20 ¶ Canst thou draw out [l] Leuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?
21 Canst thou cast an hooke into his nose? canst

a After he had declared Gods workes in the heauens hee sheweth his marueilous prouidence in earth, euen toward the brute beasts.
b Reade Psal. 147. 9.
c He chiefly maketh mention of wilde goates and hindes, because they bring foorth their yong with most difficultie.
d That is, how long they goe with yong.
e They bring foorth with great difficultie.
f That is, the barren ground where no good fruites grow.
g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisedome of God whereby he gouerneth the world.
h They write that the ostrich conereth her egges in the sand, and be cause the countrey is hote and the sonne still keepeth them warme, they are hatched.
i She should take care for them.
k That is, to haue a care and naturall affection toward his yong.
l When the yong ostrich is growen vp, he outrunneth the horse.
m That is, giuen him courage? which is meant by neying and shaking his maner for with his breath he couereth his necke.
n Hee beateth with his hoofe.
o He sorideth the ground that affeemeth nothing vnder him.
p That is, when cold commeth, to flie into the warme countreyes.
q Is this the way for a man that will learne to striue with God which thing he reproueth in Iob.
r Whereby he sheweth that he repented, and desired pardon for his faults.
* Chap. 38. 1.
a Signifying that they that iustifie themselues condemne God as iniust.
b Meaning that these were proper vnto God and belonged to no man.
c Cause them to die if thou canst.
d Prooving hereby that whosoeuer attributeth to himselfe power and abilitie to saue himselfe, maketh himself a God.
e This beast is thought to be the elephant, or some other, which is vnknown.
f Whom I made as well as thee.
g This commendeth the prouidence of God toward man: for if he were giuen to deuour as a lion, nothing were able to resist him, or content him.
h He is one of the chiefest works of God amongthe beasts
i Though man dare not come nere him, yet God can kill him.
k He drinketh at leasure, and feareth no body.
l Meaning the whale.

canst thou pierce his iawes with an angle?
22 Will he make many [m] prayers vnto thee, or speake thee faire?
23 Will hee make a couenant with thee? *and* wilt thou take [n] him as a seruant for euer?
24 Wilt thou play with him as with a birde? or wilt thou binde him for thy maides?
25 Shall the companions banquet with him? shall they diuide him among the merchants?
26 Canst thou fill the basket with his skinne? or the fish panier with his head?
27 Lay thine hand vpon him: remember [o] the battell, *and* doe no more so.
28 Behold, [p] his hope is in vaine: *for* shall not one perish euen at the sight of him?

CHAP. XLI.

1 *By the greatnesse of the monster Leuiathan, God sheweth his greatnesse and his power, which noboy can resist.*

NOne is so fierce that dare stirre him vp. Who is he then that can [a] stand before me?
2 Who hath preuented mee that I should [b] make an end? All vnder heauen is mine.
3 I will not keepe silence *concerning* [c] his parts, nor his power, nor his comely proportion.
4 Who can discouer the face [d] of his garment? *or* who shall come to him with a double [e] bridle?
5 Who shall [f] open the doores of his face? his teeth are fearefull round about.
6 The maiesty *of his scales is like* strong shields, *and* are sure sealed.
7 One is set to another, that no winde can come betweene them.
8 One is ioyned to another: they sticke together, that they cannot be sundred.
9 His neisings [g] make the light to shine, and his eyes *are* like the eye lids of the morning.
10 Out of his mouth goe lamps, *and* sparks of fire leape out.
11 Out of his nostrils commeth out smoke, as out of a boyling pot or caldron.
12 His breath maketh the coales burne: for a flame goeth out of his mouth.
13 In his necke remaineth strength, and [h] labour is reiected before his face.
14 The members of his body are ioyned: they are strong in themselues, *and* cannot be moued.
15 His heart is as strong as a stone, & as hard as the nether millstone.
16 The mighty are afraid of his maiestie, *and* for feare they faint in themselues.
17 When the sword doeth touch him, he will not rise vp, *or for* the speare, dart nor habergeon.
18 Hee esteemeth yron as straw, and brasse as rotten wood.
19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.
20 The darts are counted as straw: and he laugheth at the shaking of the speare.
21 Sharpe stones are vnder him, and he spreadeth sharpe things vpon the myre.
22 He maketh the depth to [k] boile like a pot, and maketh the sea like *a pot* of ointment.
23 He maketh a path to [l] shine after him, one would thinke the depth as an hoare head.
24 In the earth there is none like him: he is made without feare.
25 He beholdeth [m] all his things: he is a king ouer all the children of pride.

CHAP. XLII.

6 *The repentance of Iob.* 9 *He prayeth for his friends.* 12 *His goods are restored to vnto him.* 13 *His children, age and death.*

THen Iob answered the Lord, and sayd,
2 I know that thou canst doe all things and that there is no [a] thought hid from thee.
3 Who is hee that hideth counsell without knowledge? therefore haue I spoken that I vnderstood not, *euen* things too wonderfull for me, [c] and *which* I knew not.
4 Heare, I beseech thee, and I will speake: I will demand of thee, [d] and declare thou vnto me.
5 I haue heard of thee by the hearing of the eare, but now mine eye seeth thee.
6 Therefore I abhorre *my selfe*, and repent in dust and ashes.
7 ¶ Now after that the Lord had spoken these words vnto Iob, the Lord also sayd vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye haue not spoken of mee the thing that is [e] riget, like my seruant [g] Iob.
8 Therefore take vnto you now seuen bullockes, and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall [h] pray for you: for I will accept him, lest I should put you to shame, because yee haue not spoken of mee the thing which is right, like my seruant Iob.
9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite, went, and did according as the Lord had saide vnto them, and the Lord accepted Iob.
10 ¶ Then the Lord turned the [i] captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise as much as he had before.
11 Then came vnto him all his [k] brethren, and all his sisters, and all they that had bene of his acquaintance before, and did eate bread with him in his house, & had compassion on him, and comforted him for all the euill that the Lord had brought vpon him, and euery man gaue him a || piece of money, and euery one an earing of gold.
12 So the Lord blessed the last dayes of Iob, more then the first: for he had [l] fourteene thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.
13 He had also seuen sonnes, and three daughters.
14 And he called the name of one [m] Iemimah, and the name of the second [n] Keziah, & the name of the third [o] Keren-happuch.
15 In all the land were no women found so faire as the daughters of Iob, & their father gaue them inheritance among their brethren.
16 And after this liued Iob an hundreth and fourtie yeeres, and saw his sonnes, and his sonnes sonnes, *euen* foure generations.
17 So Iob died, being old, and full of dayes.

m Because he feareth lest thou shouldest take him.
n To doe thy busynesse, and be at thy commandement?

o If thou once consider the danger, thou wilt not meddle with him.
p To wit, that trusteth to take him.

a If none dare stand against a Whale, which is but a creature, who is able to compare with God the Creator?
b Who hath taught me to accomplish my worke?
c The parts and members of the Whale.
d That is, who dare pull of his skin?
e Who dare put a bridle in his mouth?
f Who dare looke in his mouth?
g That is, casteth out flames of fire.

h Nothing is painefull or hard vnto him.

l His skinne is so hard that he lieth with as great ease on the stones as in the myre.
k Either he maketh the sea to seeme as it boiled by his wallowing or else he spouteth water in such abundance, as it would seeme that the sea boyled.
l That is, a white froth and thining streame before him.

a Nothing so secret, but thou doest see it, nor any thing that thou thinkest out thou canst bring it to pass.
b Is there any but I for this God sayd to his charge Chap. 38. 2.
c I confesse herein mine ignorance, and that I spake I wist not what.
d He sheweth that he will be Gods scholler to learne of him.
e I new thee onely before by hearesay: but now thou hast caused me to feele what thou art to me, that I may resigne my selfe ouer vnto thee.
f You tooke in hand an euill cause, in that you condemned him by his outward afflictions, and not comforted him with my mercies.
g Who had a good cause, but handled it euill.
h When you haue reconciled your selues to him for the faults that you haue committed against him, he shal pray for you, and I will heare him.
i He deliuered him out of the affliction wherein he was.
k That is, all his kinred, read Chap. 19. 13.
l *Or, lambs, or many sonnes.*
I God made him twice so rich in cattell as he was afore, and gaue him as many children as he had taken from him
m That is, of long life or beautifull as the day.
n As pleasant as cassia, or sweete spice.
o That is, the horne of beautie.

THIS SECOND PART OF THE BIBLE CONTANETH THESE BOOKES.

Psalmes.
Prouerbes.
Ecclesiastes.
The Song of Salomon.
Isaiah.
Ieremiah.
Lamentations.
Ezekiel.
Daniel.
Hosea.
Ioel.
Amos.
Obadiah.
Ionah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.

THE ‖ PSALMES OF DAVID.

THE ARGVMENT.

THis booke of Psalmes is set foorth vnto vs by the holy Ghost, to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie, eswell in this life present as in the life to come. For the riches o ſtrue knowledge, and heauenly wisedome, are here set open for vs, to take thereof most abundantly. If we would know the great and high maieſtie of God, here we may see the brightnes thereof ſhine most cleerely. If we would seke his incomprehenſible wisedome, here is the ſchoole of the ſame profeſsion. If wee would comprehend his ineſtimable bounty, and approche neere thereunto, and fill our hands with that treasure, here we may haue a most liuely and comfortable taste thereof. If we would know wherein ſtandeth our ſaluation, and how to attaine to life euerlaſting, here is Chriſt our onely redeemer, and mediator most euidently deſcribed. The rich man may learne the true vſe of his riches. The poore man may finde full contentation. Hee that will reioyce, ſhal know the true ioy, and how to keepe meaſure therein. They that are afflicted and oppreſſed, ſhall see wherein ſtandeth their comfort, and how they ought to prayse God when he ſendeth them deliuerance. The wicked and the perſecuters of the children of God ſhall see how the hand of God is euer againſt them: and though he ſuffer them to proſper for a while, yet he bridleth them, inſomuch as they cannot touch an haire of ones head, except he permit them, and how in the end their deſtruction is moſt miserable. Briefly, here we may haue moſt preſent remedies againſt all tentations and troubles of mind and conſcience, ſo that being well practiſed herein, wee may be aſſured againſt all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is layd vp for all them that loue the comming of our Lord Ieſus Chriſt.

PSAL. I.

Whether it was Eſdras, or any other that gathered the Pſalmes into a booke, it ſeemeth he did ſet this Pſalme firſt in maner of a preface, to exhort all godly men to ſtudie and meditate the heauenly wisedome. For the effect thereof is, 1 That they be diligent which giue themſelues wholly all their life to the holy Scripture: 2 and that the wicked contemners of God, though they ſeeme for a while happie, yet at length ſhall come to miserable deſtruction.

BLeſſed is the man that doeth not walke in the [a] counſell of the wicked nor ſtand in the way of ſinners nor ſit in the ſeate of the ſcornefull.

2 But his delight *is* in the *law of the Lord, and in his [b] law doeth he meditate day and night,

3 For he ſhalbe like a * tree planted by the riuers of waters, that will bring forth her fruits in due ſeaſon: whoſe leafe ſhal not fade: ſo [c] whatſoeuer he ſhall doe, ſhall proſper.

4 [d] The wicked *are* not ſo, but as the chaffe, which the wind driueth away.

5 Therefore the wicked ſhal not ſtand in the [e] iudgment, nor ſinners in the aſſembly of the righteous.

6 For the Lord [f] knoweth the way of the righteous, and the way of the wicked ſhal periſh.

PSAL. II.

1 *The Prophet Dauid reioyceth, that notwithſtanding his enemies rage, yet God will continue his kingdome for euer and aduance it euen to the end of the world, to* and therefore exhortith kings and rulers, *that they would humbly ſubmit themſelues vnder Gods yoke, becauſe it is in vaine againſt God. herein is figured Chriſts kingdome.*

WHy doe the [a] heathen * rage, and the people murmure in vaine?

2 The Kings of the earth band themſelues, and the Princes are aſſembled together againſt the Lord, and againſt his ‖ Chriſt.

3 [b] Let vs breake their bands, and caſt their coards from vs.

4 * *But* hee that dwelleth in the heauen, ſhall laugh: the Lord ſhall haue them in deriſion.

5 [c] Then ſhall he ſpeake vnto them in his wrath, and vexe them in his fore displeaſure, *ſaying*,

6 *Euen* I haue ſet my King vpon Zion mine holy mountaine.

7 I will delare the [d] decree: *that is*, the Lord hath ſaid vnto mee, * Thou art my ſonne: this [e] day haue I begotten thee.

8 Aske of mee, and I ſhall giue thee the heathen for thine inheritance, and the [i] ends of the earth for thy poſſeſſion.

9 * Thou ſhalt cruſh them with a ſcepter of yron, *and* breake them in pieces like a potters veſſell.

10 [g] Be wiſe now therefore, ye kings: be learned ye Iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 [h] Kiſſe the Sonne, leſt he bee angry, and yee [i] periſh in the way, when his wrath ſhall ſuddenly burne. Bleſſed are all that truſt in him.

PSAL. III.

1 *Dauid driuen out of his kingdome, was greatly tormented in mind for his ſinnes againſt God.* 4 *And therefore calleth vpon God, and waxeth bold, through his promiſes againſt the great railings and reuiues of his enemies, pra againſt them his ſelfe, which he ſaw in deſe, ſhalane his eyes.* 7 *Finally, he reioyceth for his good, in deſe, that God gaue him, and all his Church.*

a When a man hath giuen once place to euil counſell, or to his owne concupiſcence hee begineth to forget himſelfe in his ſinne, and ſo falleth into contempt of God, which contempt is called the ſeat of ſcorners.
* *Deut.6.6.Ioſh.1.8 prou.6.20.*
b In the holy Scriptures.
* *Iere.17.8.*
c Gods children are ſo moiſtened euer with his grace, that whatſoeuer commeth vnto them ſtandeth vnto their ſaluation.
d Though the wicked ſeeme to beare the ſwinge in this world, yet the Lord driueth them downe ſ they ſhall not riſe, nor ſtand in the company of the righteous. e But tremble when they feele Gods wrath. f Doth approue and proſper, like as not to know, is to reproue and reiect.

a The conſpiracie of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile againſt Chriſt. * *Act.4.25.*

‖ Or, prayſes, according to the Ebrewes: and were chiefly inſtituted to praiſe and giue thanks to God for his benefits. They are called the Pſalmes or ſongs of Dauid, becauſe the moſt part were made by him.

‖ *Or, anointed.*
b Thus the wicked ſay that they will caſt off the yoke of God, and of his Chriſt.
* *Pron.1.26.*
c Gods plagues will declare, that in reſiſting his Chriſt, they ſought againſt him.
d To ſhew that my vocation to the kingdome, is of God.
* *Acts 13.23.33. hebr.1.5.*
e That is to ſay, as touching mans knowledge, becauſe it was the firſt time that Dauid appeared to be elected of God, So it is applied to Chriſt in his firſt comming and manifeſtation to the world.
f Not onely the Iewes, but the Gentiles alſo.
i *Reuel.2.27.*

g When a man hath giuen once place to euil counſell, or to his owne concupiſcence hee begineth to forget himſelfe in his ſinne, and ſo falleth into contempt of God, which contempt is called the ſeat of ſcorners.
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d Though the wicked ſeeme to beare the ſwinge in this world, yet the Lord driueth them downe ſ they ſhall not riſe, nor ſtand in the company of the righteous. e But tremble when they feele Gods wrath. f Doth approue and proſper, like as not to know, is to reproue and reiect.

h Hee exhorteth all rulers to repentin time. h In ſigne of homage. i When the wicked ſhall ſay, Peace and reſt, ſeeming yet to be out in the mid way of their purpoſes, then ſhall deſtruction ſuddenly come, 1.Theſſ.5.3.

¶ *A Psalme of Dauid, when he fled from his sonne Absalom.*

O Rd, how are mine aduersaries [a] increased? how many rise against me?

2 Many say to my soule, *There is* no helpe for him in God. [b] Selah.

3 But thou Lord art a buckler for me, my glorie, and the lifter vp of mine head.

4 I did call vnto the Lord with my voice, and he heard me out of his holy mountaine. Selah.

5 I laid mee downe and slept, *and* rose vp again: for the Lord sustained me:

6 I will not be afraid for [c] tenne thousand of the people that should beset me round about.

7 O Lord arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 [d] Saluation *belongeth* vnto the Lord, *and* thy blessing *is* vpon thy people. Selah.

PSAL. IIII.

1 *When Saul persecuted him he called vpon God, trusting most assuredly in his promise, and therefore boldly reproueth his enemies who wilfully resisted his domination, 7 and finally preferreth the fauour of God before all worldly treasures.*

¶ *To him that excelleth on Neginoth.*

A Psalme of Dauid.

HEare me when I call, [b] O God of my righteousnesse: thou hast set me at libertie, *when I was* [c] in distresse: haue mercie vpon me, and hearken vnto my prayer.

2 O yee [d] sonnes of men, how long *will yee turne* my glorie into shame, [e] louing vanitie, *and* seeking lies? Selah.

3 For be ye sure that the Lord hath chosen to himselfe [f] a godly man: the Lord wil heare when I call vnto him.

4 [g] Tremble, & sinne not: examine your own heart vpon your bed, and be [h] still. Selah.

5 [i] Offer the sacrifices of righteousnesse, and trust in the Lord.

6 Many say, Who will shew vs *any* [k] good? *but* Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then *they haue had*, when their wheate and their wine did abound.

8 I will lay me downe, & also sleepe in peace: for thou, Lord, [l] onely makest me dwell in safetie.

PSAL. V.

1 *David oppressed with the cruelty of his enemies, and fearing greater dangers, calleth to God for succour shewing how requisit it is that God should punish the malice of his aduersaries. 7 After, being assured of prosperous successe, he conceiueth comfort. 12 concluding, that when God shall deliuer him, others also shall be partakers of the same mercies.*

¶ *To him that excelleth vpon || Nehiloth.*

A Psalme of Dauid.

HEare my words, O Lord: vnderstand my meditation.

2 Hearken vnto the voice of my crie, my king and my God: for vnto thee doe I pray.

3 Heare my voice in the morning, O Lord: *for* in the morning will I direct *me* vnto thee, and I will [b] wait.

4 For thou art not a God that loueth [c] wickednesse, neither shall euill dwell with thee.

5 [d] The foolish shall not stand in thy sight: *for* thou hateſt all them that worke iniquity.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloodie man and deceitfull.

7 But [e] I will come into thine house in the multitude of thy mercie: *and* in thy feare will I worship toward thine holy Temple.

8 Leade me, O Lord, in thy righteousnes, [f] because of *mine* enemies: make thy way plaine before my face.

9 For no constancie *is* in their mouth: within they are very corruption: their [*] throat *is* an open sepulchre, *and* they flatter with their tongue.

10 Destroy them, O God, || let them [g] fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And [h] let all them that trust in thee, reioyce *and* triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lord wilt || blesse the righteous, *and* with fauour [i] wilt compasse him, as with a shield.

PSAL. VI.

1 *When David by his sinnes had prouoked Gods wrath, and now felt not only his hand against him but also conceiued the horrors of death euerlasting, he desireth forgiuenesse. 6 Bewailing that if God take him away in his indignation, he should lacke occasion to praise him as he was wont to doe whiles he was among men. 9 Then suddenly feeling Gods mercie, he sharply rebuketh his enemies which reioyced in his affliction.*

¶ *To him that excelleth on Neginoth vpon the eight* tune. *A Psalme of Dauid.*

O Lord, [*] [a] rebuke me not in thine anger, neither chastise me in thy wrath.

2 Haue mercie vpon mee, O Lord, for I am weak: O Lord heale me, for my [b] bones are vexed.

3 [c] My soule is also sore troubled: but Lord how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in [d] death *there is* no remembrance of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I cause my bed euery night to swimme, *and* water my couch with my teares.

7 || Mine eye is dimmed for despight, and smoke in because of all mine enemies.

8 [e] Away from me all ye workers of iniquity: for the Lord hath heard [f] voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, *and* put to shame [f] suddenly.

a This was a toke of his stabble faith, for all his troubles he had his recourse to God.
b Selah here signifieth a lifting vp of the voice, to cause vs to consider the sentence, as a thing of great importance.
c When he considered the truth of Gods promise and tried the same, his faith increased marcellously.
d He the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

a Amongst them ye were appointed to sing ye Psalmes, and to play on the instruments, one was appointed chiefe to set the tune and to begin: who had ye charge, because hee was most excellent, & he begã this Psalm on the instrument called Neginoth or in a tune so called.
b Thou that art the defender of my iust cause.
c Both of minde and body.
d Yet that thinke your selues noble in this world.
e Though your enterprises please you neuer so much, yet God will bring them to nought.
f A king that walketh in his vocation.
g For feare of God not with outward ceremonies.
h He that feareth his felicitie in God is fauour.
i This word in Ebrew may be cerlerd translated, or to David, signifying that he should dwell as ioyful many about him, because the Lord is with him.

|| Or, a musicall instrument or tune.
a That is, my vehement prayer, & secret complaint and sighings.
b With patience and trust till I be heard.
c Seeing that God of nature hateth wickednesse, hee must needes punish the wicked, and saue the godly.
d Which iudgement. h Cease your rage. i Serue God purely, and in Gods fauour. l Onely to dwell in safetie in God.

e In the deepest of his tentations he putteth his full confidence in God.
f Because than art iust, therfore leade me out of the dangers of mine enemies.
* *Rom 3.13.*
|| Or, cause them to erre.
g Let their deuices come to nought.
h Thy fauour toward me, shal confirme the faith of all others.
|| Or, giue good successe.
i So thou shalt be safe from all dangers.

* *Iere. 10 24.*
a Though I deserue destruction, yet let thy mercie pitie my frailty.
b For my whole strength is abated.
c His conscience is also touched with the feare of Gods iudgement.
d He lamenteth that occasion should be taken from him to praise God in the Congregation.
|| Or, mine eye is eaten as it were with wormes.
e God sendeth comfort and boldnesse, in affliction, that we may triumph ouer our enemies.
f When the wicked ly, and destroy-

b Wherewith Chuth chargeth mee.
c If I reuerenced not Saul for affinities sake and preserued his life, 1. Sam. 26 8, 9.

d Let me not only die, but be dishonored for euer.

e In promising me the kingdome.

f Not onely for mine, but for thy Church sake, declare thy power.
g As touching my behaiour toward Saul and mine enemies.
h Though they pretend a iust cause against me, yet God shall iudge their hypocrisie.
i He doth continually call the wicked to repentance by some signes of his iudgments.
k Except Saul turne his minde, I die: for he sath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.
*1 Sa. 59 iob. 15. 35.
l In keeping faithfully his promise with mee.

3 O Lord my God, if I haue done b this thing, if there be any wickednesse in mine hands:
4 c If I haue rewarded euill vnto him that had peace with me, (yea I haue deliuered him that vexed me without cause)
5 *Then* let him enemie persecute my soule, and take it: yea, let him tread my life downe vpon the earth, and lay mine d honour in the dust, Selah.
6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for mee *according* to the e iudgement *that* thou hast appointed.
7 So shall the Congregation of the people compasse thee about: for their sakes therefore f returne on high.
8 The Lord shall iudge the people: iudge thou mee, O Lord, according to my g righteousnesse, and according to mine innocency *that is* in mee.
9 Oh let the malice of the wicked come to an end: but guide thou the iust: for the righteous God triedth the h hearts and reines.
10 My defence *is* in God, who preseruedh the vpright in heart.
11 God iudgeth the righteous, and him that contemneth God, i euery day.
12 Except k he turne, he hath whet his sword: he hath bent his bow, and made it readie.
13 He hath also prepared him deadly weapons: he will ordaine his arrowes for them that persecute *mee*.
14 *Behold, he shall trauell with wickednesse: for hee hath conceiued mischiefe, but hee shall bring foorth a lie.
15 He hath made a pit and digged it, and is fallen into the pit *that* he made.
16 His mischiefe shall returne vpon his owne head, and his crueltie shall fall vpon his own pate.
17 I will praise the Lorde according to his l righteousnesse, and will sing praise to the Name of the Lord most high.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and fatherly prouidence of God towards man whom he made as it were a god ouer all his works, doth not onely giue great thanks, but is astonished with admiration of the same, as one nothing able to compasse such great mercies.

¶ To him that excelleth on || Gittith, A Psalme of Dauid.

O Lord our Lord, how || excellent is thy Name in all the world! which hast set thy glory aboue the heauens.
2 Out of the mouth a of babes and sucklings hast thou || ordained strength, because of thine enemies, that thou mightest || still the enemie, and the auenger.
3 When I beholde thine heauens, *euen* the workes of thy fingers, the moone and the starres which thou hast ordeined,
4 What is b man, *say I*, that thou art mindefull of him? and the sonne of man that thou visitest him?
5 For thou hast made him a little lower then c God, and crowned him with glory and worship.
6 Thou hast made him to haue dominion in the works of thine hands: thou hast put all things vnder his feet:
7 All d sheepe and oxen: yea, and the beasts of the field:
8 The fowles of the ayre, and the fish of the sea, *and* that which passeth thorow the paths of the seas.
9 O Lord our Lord, how excellent is thy Name in all the world!

PSAL. IX.

1 After he had giuen thanks to God for the sundry victories that he had ioins him against his enemies, and also prouoked by manifold experience, how ready God was at hand in all his troubles: 14 Hee being now likewise in danger of new enemies, desireth God to help him according to his wont, 17 and to destroy the malicious arrogancie of his aduersaries.

¶ To him that excelleth vpon || Muth Labben. A Psalme of Dauid.

I Will praise the Lord with my a whole heart: I will speake of all thy marueilous workes.
2 I will bee glad, and reioyce in thee: I will sing praise to thy Name, O most high,
3 For that mine enemies are turned backe: they shall fall and perish at thy presence.
4 For b thou hast maintained my right and my cause: thou art set in the throne, *and* iudgest right.
5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.
6 c O enemy, destructions are come to a perpetuall end, and thou hast destroyed the cities: their memoriall is perished with them,
7 But the Lord || shall sit for euer: hee hath prepared his throne for iudgement.
8 For hee shall iudge the world in righteousnesse, *and* shall iudge the people with equitie.
9 The Lorde also will bee a refuge for the d poore, a refuge in *due* time *euen* in affliction.
10 And they that know thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.
11 Sing praises to the Lord, which dwelleth in Zion: shew the people his workes.
12 For e when hee maketh inquisition for blood, he remembreth it, *and* forgetteth not the complaint of the poore.
13 Haue mercie vpon mee, O Lord: consider my trouble *which I suffer* of them that hate mee, thou that liftest me vp from the gates of death.
14 That I may shew all thy praises within the f gates of the daughter of Zion, *and* reioyce in thy saluation.
15 The heathen are g suncken downe in the pit *that* they made: in the net that they hid, is their foot taken.
16 h The Lord is known by executing iudgement: the wicked is snared in the worke of his owne hands. || Higgaion. Selah.
17 The wicked shall turne into hell, *and* all nations that forget God.
18 For the poore shall not be alway forgotten: the hope i of the afflicted shall not perish for euer.
19 Vp Lord: let not man preuaile: let the heathen be iudged in thy sight.
20 Put them in feare, O Lord, that the heathen may know that they are but k men. Selah.

PSAL. X.

1 He complaineth of the fraud, rapine, tyrannie, and all kinds of wrong which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting aport all feare and reuerence towards God, thinke they may doe all things without controlling. 15 Therefore he calleth vpon God to send some remedie against these desperate euils. 16 and at length comforteth himselfe with hope of deliuerance.

§ *Or, kinds of instruments, or tunes*

|| *Or, noble, or marueilous.*
a Though the wicked would hide Gods praises, yet the very babes are sufficient witnesses of the same.
|| *Or, established.*
|| *Or, confound.*
b It had bene sufficient for him to haue set forth his glory by the heauens, though he had not come so low as to man, which is but dust.
c Touching his first creation.
d By the temporall gifts of mans creation he is led to consider the benefits which he hath by his regeneration through Christ.

§ *Or, kinds of instruments or vnsicor for the death of Laben or Goliath.*
a God is not praised except the whole glory be giuen to him alone.

b How soeuer the enemie seeme for a time to preuaile, yet God preseruedh the iust.

c A derision of the enemy that mindeth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement.
|| *Or, reigne as iudge.*
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.

e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.
f In the open assembly of the Church.
g For God ouerthroweth the wicked in their enterprises.
h The mercie of God toward his Saints, must be declared, and the fall of the wicked must alwayes be considered.
|| *Or, this is worthy to be noted.*
i God promiseth not to helpe vs before we haue felt the crosse.
k Which they cannot learn, without the feare of thy iudgements.

WHy standest thou farre off, O Lord, & hidest thee in [a] *due* time, *euen* in affliction?
2 The wicked with pride doth persecute the poore: let them be taken in the crafts that they haue imagined.
3 For the wicked haue [b] made boast of his owne hearts desire, & the couetous blesseth *himselfe*, he contemneth the Lord.
4 The wicked is so proude, that he seeketh not *for God*: hee thinketh alwayes, There is no God.
5 His wayes alway prosper: thy iudgements are high aboue his sight: therefore || defieth he all his enemies.
6 Hee saith in his heart, I shall || neuer bee moued, [c] nor be in danger.
7 His mouth is full of cursing, and deceite, and fraud: vnder his tongue is mischiefe and iniquitie.
8 [d] He lieth in waite in the villages: in the secret places doth he murther the innocent: his eies are bent against the poore.
9 He lieth in waite secretly, *euen* as a lyon in his denne: he lyeth in wait to spoile the poore: he doth spoile the poore, when he draweth him into his net.
10 He croucheth *and* boweth: therefore heaps of the [e] poore doe fall by his might.
11 He hath said in his heart, God hath forgotten, he hideth away his face, *and* will neuer see.
12 [f] Arise, O Lord God, lift vp thine hand: forget not the poore.
13 Wherefore doeth the wicked contemne God? hee saith in his heart, Thou wilt not [g] regard.
14 *Yet* thou hast seene it: for thou beholdest mischiefe and wrong, that thou mayest [h] take it into thine hands: the poore committeth himselfe vnto thee: *for* thou art the helper of the fatherlesse.
15 Breake thou the arme of the wicked and malicious: search his wickednesse, *and* thou shalt find [i] none.
16 The Lord *is* King for euer and euer: the [k] heathen are destroyed forth of his land.
17 Lord, thou hast heard the desire of the poore: thou prepareest their heart: thou bendest thine eare to *them*.
18 [l] To iudge the fatherlesse and poore, that earthly man || cause to feare no more.

a So soone as we enter into affliction, we think God should help vs, but that is not alwayes his due time.
b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit and wealth, & blesseth himselfe, and thus blasphemeth the Lord.
|| *Or, stuffeth as.*
|| *Or, not be moued because he was neuer in euill.*
c The euill shall not touch me, Iesa. 41. 10. or els he speaketh thus, because he neuer felt euill.
d He sheweth that the wicked haue many meanes to hide their cruelty, and therefore ought more to be feared.
e By the hypocrisie of them that haue authoritie, the poore are deioured.
f He calleth to God for helpe, because wickednesse is so farre ouergrowen, that God must now helpe or neuer.
g Therefore thou must needs punish this their blasphemie.
h To iudge betweene the right and the wrong.
i For thou hast vtterly destroyed him.
k The hypocrites, or such as line not after Gods Law, shall be destroyed.
l God helpeth when man helpe ceaseth.
|| *Or, destroy no more man vpon the earth.*

PSAL. XI.

1 This Psalme containeth two parts. In the first Dauid shweth how hard assaults of temptations he sustained, and in how great anexiety of mind he was, when Saul sharpened against him. 4 There next he reioyceth that God sent him succour in his necessitie, declareth his iustice as well in ouerturning the good, and the wicked men, as the whole world.

¶ To him that excelleth. A Psalme *of Dauid.*

IN the Lord put I my truft: how say ye then to my soule, [a] Flee to your mountaine *as* a bird?
2 For loe, the wicked bend their bow, *and* make ready their arrowes vpon the string, that they may secretly shoot at them which are vpright in heart.
3 For the [b] foundations are cast downe: what hath the [c] righteous done?
4 The Lord *is* in his holy palace: the Lords throne is in the heauen: his eyes will [d] consider: his eye lids will trie the children of men.

a This is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promise.
b All hope of succour is taken away.
c Yet am I innocent and my cause good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.

5 The Lord will try the righteous: but the wicked, and him that loueth iniquitie, doeth his soule hate.
6 Vpon the wicked he shall raine snares, [e] fire, and brimstone, and stormie tempest: *this is* the [f] portion of their cup.
7 For the righteous Lord loueth righteousnes: his countenance doth behold the iust.

e As in the destruction of Sodom and Gomorrah.
f Which they shall drinke euen to the dregges. Ezech. 23. 34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour vnto his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, he commendeth the constant verity, that God is herein in keeping his promises.

¶ To him that excelleth vpon the eight tune.

A Psalme of Dauid.

HElpe Lord, for there is not [a] a godly man left: for the faithfull are failed from among the children of men.
2 They speake deceitfully euery one with his neighbour, [b] flattering with their lips, *and* speake with a double heart.
3 The Lord cut off all flattering lips [c], *and* the tongue that speaketh proud things:
4 Which haue sayd, [c] With our tongue will we preuaile: our lips are our owne: who is Lord ouer vs?
5 [d] Now for the oppression of the needy, *and* for the sighs of the poore, I wil vp, saith the Lord, *and* will [e] set at libertie him, *whom the wicked* hath snared.
6 The words of the Lord *are* pure words, *as* the siluer, tryed in a fornace of earth, fined seuen fld.
7 Thou wilt keepe [f] them, O Lord: thou wilt preserue him from this generation for euer.
8 The wicked walke on euery side, when they are exalted, [g] *it is* a shame for the sonnes of men.

a Which dare defend the truth, & shew mercie to the oppressed.
b He meaneth the flatterers of the court, which hurt him more with their tongue then with their weapons.
c They thinke themselues able to perswade whatsoeuer they take in hand.
d The Lord is moued with the complaints of his, and deliuereth in the end from all dangers.
e Because the Lords word and promise is true & vnchangeable, hee will performe it and preserue the poore from this
wicked generation. f That is, thine though he were but one man. g For they suppresse the godly, and maintaine the wicked.

PSAL. XIII.

1 Dauid as it were ouercome with sundry and new afflictions fleeth to God as his onely refuge. 3 and so as the length being mouerged strongly Gods promises, hee concludeth with sure confidence against the extreame horrors of death.

¶ To him that excelleth. A Psalme of Dauid.

HOw long wilt thou forget me, O Lord, [a] for euer? how long wilt thou hide thy face from me?
2 How long shal I take [b] counsell within my selfe, *hauing* weariness daily in mine heart? how long shall mine enemie be exalted aboue me?
3 Beholde, *and* heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death:
4 Left mine enemie say, I haue [c] preuailed against him: *and* they that afflict me reioyce when I slide.
5 But I truft in thy [d] mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath [e] dealt louingly with me.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the sicke man doeth his place.
c Which might turne to Gods dishonour, if he did not defend his.
d The mercy of God is the cause of our saluation.
e Both by the benefits past, and by others to come.

PSAL. XIIII.

1 He describeth the peruersenesse of sinners, which were so growen to licentiousnesse, that God was brought to vtter contempt. 7 For the which thing, although he was greatly grieued, yet being perswaded that God would send some present remedie, he comforteth himselfe and others.

¶ To him that excelleth, A Psalme *of Dauid.*

THe [a] foole hath said in his heart, [a] *There is* no God: they haue [b] corrupted, & done an abominable worke: *there is* none that doeth good.

a *Psal. 53.*
b He sheweth that the cause of all wickednesse is
to forget God. b There is nothing but disorder and wickednesse among them.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke God.

3 [c] All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquity know, that they eate vp my people, *as* they eate bread? they call not vpon the Lord.

5 [d] There they shall be taken with feare, because God *is* in the generation of the iust.

6 You haue made [e] a mocke at the counsell of the poore, because the Lord *is* his trust.

7 Oh giue saluation vnto [f] Israel out of Zion: when the Lord turneth the captiuitie of his people, *then* Iaakob shall reioyce, and Israel shall bee glad.

¶ Note that of this 14. Psalme, the 5.6. and 7. verses which are put into the common translation, and may seeme vnto some to belest out in this, are not in the same Psalme in the Hebrew text, but are rather put *in* more fully to expresse the manners of the wicked, and are gathered out of the 5. 140. and 10. Psalmes, the 59. of the Prophet Isaiah, and the 36. Psalme, and are alleaged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

1 This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnesse that they were his speciall and holy people.

¶ *A Psalme of Dauid.*

LOrd, who shall dwel in thy Tabernacle? who shall rest in thine holy Mountaine?

2 He that [a] walketh vprightly and worketh righteousnesse, and speaketh the trueth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.

4 [b] In whose eyes a vile person is contemned, but hee *honoureth* them that feare the Lord: hee that sweareth to his *owne* hinderance and changeth not.

5 He that giueth not his money vnto vsury, nor taketh reward against the innocent: hee that doeth these things, [d] shall neuer be mooued.

PSAL. XVI.

1 Dauid prayeth to God for succour, not for his workes, but for his faithes sake. 4 Protesting that he hateth all idolatry, taking Godonely for his comfort and felicitie. 8 Who suffereth him to lacke nothing.

¶ || *Michtam of Dauid.*

PReserue mee, O God: for in thee doe I [a] trust.

2 *O my soule*, thou hast saide vnto the Lord, Thou art my Lord: my [b] well doing *extendeth* not to thee,

3 *But* to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The [c] sorrowes of them, that offer to another *god*, shal be multiplied: [d] their offerings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lord *is* the portion of mine inheritance and of my cup: thou shalt maintain my lot.

6 The [e] lines are fallen vnto mee in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen mee counsell: my [f] reines also teach me in the nights,

8 I haue set the Lord alwayes before mee: for hee is at my right hand: *therefore* I [g] shall not slide.

9 Wherefore [h] mine heart is glad, and my tongue reioyceth: my flesh also doth rest in hope.

10 For thou [i] wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy [k] presence *is* the fulnesse of ioy: *and* at thy right hand there *are* pleasures for euermore.

PSAL. XVII.

1 Heere hee complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie and deliuer him.

¶ *The prayer of Dauid.*

HEare [a] the right, O Lord, consider my crie: hearken vnto my prayer of lips vnfained.

2 Let my [b] sentence come foorth from thy presence, *and* let thine eyes behold equity.

3 Thou hast [c] proued *and* visited mine heart in the night: thou hast tried me, *and* foundest nothing: *for* I was purposed that my [d] mouth should not offend.

4 Concerning the workes of men, by the [e] words of thy lips I kept mee from the pathes of the cruell man.

5 Stay my steps in thy paths, that my feet doe not slide.

6 I haue called vpon thee: [f] surely thou wilt heare me, O God: encline thine eare to mee, *and* hearken vnto my words.

7 Shew thy marueilous mercies, *thou* that art the Sauiour of them that trust *in thee*, from such as [g] resist thy right hand.

8 Keepe mee as the apple of the eye: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse mee, *from mine* enemies, which compasse mee round about for [h] *my* soule.

10 They are inclosed in their owne [i] fat, *and* they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps: they haue set their eyes to bring downe to the ground:

12 Like as a lion that is greedy of pray, and as it were a lyons whelpe lurking in secret places.

13 Vp Lord, [k] disappoint him: cast him downe: deliuer my soule from the wicked || with thy sword.

14 From men by thine [l] hand, O Lord, from men || of the world, who haue their [m] portion in this life, whose bellies thou fillest with thine hid treasure: their children haue ynough, and leaue the rest of their substance for their children.

15 *But* I will behold [n] thy face in righteousnesse, *and* when I [o] awake, I shall be satisfied with thine image.

[a] God first requireth vprightnesse of life, next doing well to others, and thirdly, trueth and simplicity in our words.
[b] He that flatteth not the vngodly in their wickednesse.
[c] To the hinderance of his neighbour.
[d] That, is, shall not be cast foorth of the Church, as hypocrites.

|| *Or, a certaine tune.*
[a] He sheweth that we cannot cal vpon God, except we trust in him.
[b] Though we can not enrich God, yet we must bestow Gods gifts to the vse of his children.
[c] As griefe of conscience and miserable destruction.
[d] He would neither by outward profession nor in hart, nor in mouth consent to their idolatries.
* *Exod. 23. 13.*
[e] Wherewith my portion is measured.
[f] God teacheth mee continually by secret inspiration,

[g] The faithful are sure to perseuere to the end.
[h] That is, I reioice both in body and soule.
[i] This is chiefly meant of Christ, by whose resurrection all his members haue immortality.
[k] Where God fauoureth, there is perfect felicitie.

[a] My righteous cause.
[b] The vengeance that thou shalt shew against mine enemies.
[c] When thy Spirit examined my conscience.
[d] I was innocent toward mine enemie both in deed and thought.
[e] Though the wicked prouoke mee to doe euill for euill, yet thy word kept me backe.
[f] He was assured that God would not refuse his request.
[g] For all rebell against thee, which trouble thy Church.
[h] For their cruelty cannot be satisfied but with my death
[i] They are puffe vp with pride, as the stomacke that is choked with fat.
[k] Stop his rage.
|| *Or, which is thy sword.*
[l] By thine heauenly power.
[m] *Or, whose syrannyhath too long endured.*
[n] And feele not the smart of that Gods children oft times doe.
[o] This is the full felicitie, comfortable countenance opened vnto vs.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation and thanksgiuing in it entering into his kingdome, wherein hee excelleth and praiseth most highly the marueilous mercies and grace of God, who hath thus preserued and defended him. 32 Also he setteth foorth the image of Christes kingdome, that the faithfull may be assured that Christ shall alway ouercome by the vnspeakeable power of his Father, though all the whole world shall stand stiffe there against.

To him that excelleth. A Psalme *of Dauid the seruant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and sayd,*

I Will loue thee dearly, O Lord my strength.
2 *a The Lord *u* my rocke, and my fortresse: and he that deliuereth me, my God *and* my stregth: in him will I trust, my shield, the horne also of my saluation, *and* my refuge.
3 I will call vpon the Lorde, which is worthy to be *b* prayed: so shall I bee safe from mine enemies.
4 *c* The sorrowes of death compassed me, and the floods of wickednesse made me afraid.
5 The || sorrowes of the graue haue compassed me about: the snares of death ouertooke me.
6 *But* in my trouble did I call vpon the Lord, and cried vnto my God: he heard my voyce out of his Temple, and my cry did come before him, *euen* into his eares.
7 *d* Then the earth trembled, and quaked: the foundations also of the mountaines moued and shooke, because he was angry.
8 Smoke went out at his nostrils, and a *e* consuming fire out of his mouth, coales were kindled thereat.
9 He bowed the heauens also & came downe, and *f* darknesse *was* vnder his feet.
10 And hee rode vpon *g* Cherub, and did flie, and hee came flying vpon the wings of the winde.
11 He made darknesse his *h* secret place, *and* his paulion round about him, *euen* darknesse of waters, *and* clouds of the aire.
12 At the brightnes of his presence his clouds passed, hailestones and coales of fire.
13 The Lord also thundred in the heauen and the Highest gaue *i* his voyce, hailestones and coales of fire.
14 Then he sent out *k* his arrowes and scattered them, and he increased lightnings and destroyed them.
15 And the chanels of waters were seene, and the *l* foundations of the world were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.
16 Hee hath sent downe from aboue *and* taken mee: hee hath drawen mee out of many *m* waters.
17 Hee hath deliuered me from my *n* strong enemie, and from them which hate mee: for they were *o* to strong for me.
18 They preuented mee in the day of my calamity: but the Lord was my stay.
19 He brought me forth also into a large place: *p* he deliuered me because he fauoured me.
20 The Lord rewarded mee according to my *q* righteousnesse: according to the purenesse of mine hands he recompenced me:
21 Because I kept the wayes of the Lord, and did not wickedly against my God.
22 For all his lawes *were* before mee, and I did not cast away his *r* commandements from me.
23 I was vpright also with him, and haue kept me from my *s* wickednesse.
24 Therefore the Lord rewarded mee according to my righteousnesse, *and* according to the purenesse of mine hands in his sight.
25 With the *t* godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.
26 with the pure thou wilt shew thy selfe pure, and with the froward thou wilt shewe thy selfe froward.
27 Thus thou wilt saue the poore people, and wilt *u* cast downe the proud lookes.
28 Surely thou wilt light my candle: the Lord my God will lighten my darknesse.
29 For by thee I haue *x* broken through an hoste, and by my God I haue leaped ouer a wall.
30 The way of God is vncorrupt: the *y* word of the Lord is tried *in the fire*: hee is a shield to all that trust in him.
31 For who is God besides the Lord? and who is mighty saue our God?
32 God girdeth me with strength, and maketh my *z* way vpright.
33 He maketh my feete like hindes *feete*, and setteth me vpon mine *a* high places.
34 He teacheth mine hands to fight: so that a bowe of || brasse is broken with mine armes.
35 Thou hast also giuen mee the *b* shield of thy saluation, and thy right hande hath stayed mee, and thy *c* louing kindnesse hath caused mee to increase.
36 Thou hast inlarged my steps vnder me, and my heeles haue not slid.
37 *d* I haue pursued mine enemies, and taken them, and haue not turned againe till I haue consumed them.
38 I haue wounded them, that they were not able to rise, they are fallen vnder my feet.
39 For thou hast girded mee with strength to battell: them that rose against mee, thou hast subdued vnder me.
40 And thou hast *e* giuen mee the neckes of mine enemies, that I might destroy them that hate me.
41 They *f* cried, but there was none to saue *them, euen* vnto the Lord, but hee answered them not.
42 Then I did beate them small as the dust before the wind: I did tread them flat as the clay in the streetes.
43 Thou hast deliuered mee from the contentions of the people: thou hast made mee the head of the *g* heathen, a people, *whom* I haue not *h* known, shall serue me.
44 As soone as they heare, they shall obey me: the stranger shall *i* be in subiection to me.
45 Strangers shall *k* shrinke away, and feare in their priuie chambers.
46 Let the Lord liue, and blessed bee my strength, and the GOD of my saluation be exalted.
47 *It is* God that giueth mee *power* to auenge me, and subdueth the people vnder me.
48 O my deliuerer from mine enemies, euen thou hast set mee vp from them that rose against mee: thou hast deliuered mee from the *l* cruell man.
49 Therefore *m* I will praise thee, O Lord, among the nations, and will sing vnto thy Name.
50 Great deliuerances giueth he vnto his king, and sheweth mercy to his annointed, *euen* to Dauid, and to his *n* seed for euer.

* 2. Sam 22. 2.
a He sheweth this diuersitie of names, to shew that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.
b For none can obtaine their requests of God, that loyne not his glory with their petition.
c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.
|| *Or, cords, or cables.*
d A description of the wrath of God against his enemies after he had heard his prayers.
e He sheweth how horrible Gods iudgments shalbe to the wicked.
f Darknesse signifieth the wrath of God as the cleare light signifieth Gods fauour.
g This is described at large, Psal. 104.
h As a king angry with the people, will not shew himselfe vnto them.
i Thundred, lightened, and hailed.
k His lightnings.
l That is, the deep bottomes were seene, when the red sea was diuided.
m Out of sundry and great dangers.
n To wit, Saul.
o Therefore God sent me succour.
p The cause of Gods deliuerance is his only fauour, and loue to vs.
q Dauid was sure of his righteous cause and good behaiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.
r For all his dangers he exercised himselfe in the Law of God.
s I neither gaue place to their wicked tentations, nor to mine owne affections.
t Heare he speaketh of God according to our capacitie, who sheweth mercie to his, and punisheth the wicked, as is said also, Leuit. 26. 21, 24.
u When their sinne is come to the full measure.
x He attributeth it to God that he both gat the victory in the field, and also destroyed the cities of his enemies.
y Be the dangers neuer so many or great, yet Gods promise must take effect.
z He giueth good successe to all mine enterprises.
a As towers and forts which hee tooke out of the hands of Gods enemies.
Or, feele.
b To defend me from dangers.
c He attributeth the beginning, continuance, and increase in well doing onely to Gods fauour.
d Dauid declareth that hee did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.
e Thou hast giuen them into mine hand to be slaine.
f They that reiect the crie of the afflicted, God will also reiect them, when they crie for helpe, for either paine or feare cause those hypocrites to crie.
g Which dwell round about me.
h The kingdome of Christ is in Dauids kingdome prefigured: who by the preaching of his word bringeth all to his subiection.
i Or lie: signifying a subiection constrained, and not voluntary.
k Feare shall cause them to be afraid and come forth of their secret holes and holds to seeke pardon.
l That is, Saul, who of malice persecuted him.
m This prophesie appertaineth to the kingdome of Christ, and vocation of the Gentiles, as Roman. 15. 9.
n This did not properly appertaine to Iesus Christ, but to Salomon, but to

PSAL. XIX.

1 *To the intent he might moue the faithfull to a deeper consideration of Gods glory, he setteth before their eyes the most exquisite workmanship of the heauens, with their proportion & ornaments.* 8 *And after wards calleth them to the Lawe, wherein God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Lawe he setteth forth more at large.*

¶ *To him that excelleth. A Psalme of Dauid.*

THe a heauens declare the glory of God, & the firmament sheweth the worke of his hands.

2 b Day vnto day vtereth the same, and night vnto night teacheth knowledge.

3 *There is* no speach nor language, *where* their voyce is not heard.

4 Their d line is gone foorth through all the earth, & their words into the ends of the world: in them hath he set a tabernacle for the Sunne,

5 Which commeth forth as a bridegroome out of his e chamber, *and* reioyceth like a mightie man to runne *his* race.

6 His going out *is* from the ende of the heauen, & his compasse *is* vnto the ends of the same, and none is hid from the heate thereof.

7 The f Law of the Lord is perfite, conuerting the soule: the testimony of the Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord *are* right, and reioyce the heart: the commandement of the Lord *is* pure, and giueth light vnto the eyes.

9 The feare of the Lord *is* cleane, and endureth for euer: the iudgements of the Lord *are* g true: they are righteous h altogether.

10 And more to be i desired then golde, yea, then much fine gold: sweeter also then hony, and the hony combe.

11 Moreouer by them *is* thy seruant made circumspect, *and* in keeping of them there *is* great k reward.

12 Who can vnderstand *his* l faults? cleanse me from secret *faults*.

13 Keepe thy seruant also from m presumptuous sinnes: let them not reigne ouer me: so shal I be vpright, and made clean from much wickednesse.

14 Let the words of my mouth, and the o meditation of mine heart be acceptable in thy sight, O Lord my strength and my redeemer.

PSAL. XX.

1 *A prayer of the people vnto God, that it would please him to heare their king & receiue his sacrifice, which he offred before it went to battel against the Ammonites.*

¶ *To him that excelleth. A Psalme of Dauid.*

THe a Lord heare thee in the day of trouble: the b Name of the God of Iaakob defend thee:

2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and c turne thy burnt offerings into ashes. Selah.

4 *And* grant thee according to thine heart, and fulfill all thy purpose.

5 *That* we may reioyce in thy saluation, and set vp the banner in the Name of our God, *when* the Lord shall performe all thy petitions.

6 Now e know I that the Lord will helpe his anointed, *and* will heare him from his f Sanctuary, by the mighty helpe of his right hand.

7 Some *trust* in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 g They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue Lord: h let the king heare vs in the day that we call.

PSAL. XXI.

1 *Dauid in the person of the people praiseth God for the victory, asseuturing it to God, and not to the strength of men. Whereon the holy Ghost diuelleth the faithfull to Christ, who is the perfection of this kingdome.*

¶ *To him that excelleth. A Psalme of Dauid.*

THe King shall a reioyce in thy strength, O Lord: yea, how greatly shal he reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denied *him* the request of his lips. Selah

3 For thou b diddest preuent him with liberall blessings, *and* diddest set a crowne of pure golde vpon his head.

4 c He asked life of thee, *and* thou gauest him a long life for euer and euer.

5 His glory d great in thy saluation: dignity and honour hast thou laid vpon him.

6 e For thou hast set him *as* blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the king trusteth in the Lord, and in the mercy of the most High, he shal not slide.

8 f Thine hand shal find out all thine enemies, *and* thy right hand shal find out them g hate thee.

9 Thou shalt make them like a fiery ouen in time of thine anger: the Lord shal destroy them in his h wrath, and the fire shall deuoure them.

10 Their fruite shalt thou destroy from the earth, and their seed from the children of men.

11 For they i intended euill against thee, *and* imagined mischiefe, *but* they shall not preuaile.

12 Therefore shalt thou put them k apart, *and* the strings of thy bow shalt thou make readie against their faces.

13 l Be thou exalted, O Lord, in thy strength: *so* will we sing and praise thy power.

PSAL. XXII.

1 *Dauid complained because he was brought into such extremities that he was past all hope. but after he had rehearsed the sorowes and griefes, wherewith he was vexed,* 19 *He recounteth himself from the bottomles pit of tentations, and growth to hope. And herein under his name per ion he setteth forth the figure of Christ, whom he also foreseeth by the spirit of prophecie, that he shall miserably, and strangely be deiected, and abased, before his Father should raise and exalt him again.*

¶ *To him that excelleth vpon* || *Aijeleth Hassahar. A Psalme of Dauid.*

MY a God, my God, why hast thou forsaken me, *and* art so farre from mine health, *and from* the words of my b roaring?

2 O my God, I cry by day, but thou heaest not: and by night, but || haue no audience.

3 But thou art holy, and doest inhabite the c praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou diddest deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not consounded.

6 But I am a worme, & not a man: a d shame of men, and the contempt of the people.

7 All they that see mee, haue mee in derision: they make a mow *and* nod the head, *saying*,

* Rom. 1.20.

a He reproacheth vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set foorth Gods glory.

b The continuall successe of the day and the night is sufficient to declare Gods power and goodnesse.

c The heauens are a schoolemaster to all nations, be they neuer so barbarous.

d The heauens are as a line of great capitall letters, to shew vnto vs Gods glory.

e Or vaile. The manner was that the bride & bridegroome should stand vnder a vaile together & after come foorth with great solemnity, and reioycing of the assembly.

f Though the creatures cannot seruey vnto him, yet thought to be sufficient to leade vs vnto him.

g So that all mauinentions and intentions are lies.

h Euery one without exception.

i Except Gods word be esteemed aboue all worldly things, it is contemned.

k For God accepteth our indeauour, but of grace: for where sinne is, there death is the reward.

l Which are done purposely and of malice.

m Which are done vnwillingly.

n If thou suppresse my wicked affections by thine holy spirit.

o That I may obey thee in thought, word and deed.

a Hereby kings are also admonished to cal to God in their affaires.

b The vertue, power, and grace of God.

c In tokeni that they are acceptable vnto him.

d Granted to the king in whose wealth our felicity standeth.

e The Church feeleth that God hath heard their petitio

f As by the visible Sanctuary Gods familiaritie appeared to ward his people, so by the heauenly is meant his power and maiestie.

g The worldlings tiust put not their only trust in God.

h Let the king be able to deliuer vs by thy strength, when we seek vnto him for succour.

a Here appeareth that horrible conflict which he sustained between faith & desperatio.

b Being tormented with extreme anguish.

c *Or, rest not.*

d He meaneth the place of prising, euen the Tabernacle: or else it is so called, because he gaue the people continually occasion to praise him.

d And seeming most miserable of the vnspeakable

* † * He

† *Ro resuled vpon God.*
* *Mat.27.43.*
e Euen from my birth thou hast given me occasion to trust in thee.
f For except God's providence preserue the infants, they should perish a thousand times in the mothers wombe.
g He meaneth, that his enemies were so fat, proud, and cruell, that they were rather beasts then men.
h Before he spake of the cruelty of his enemies, and now he declareth the inward griefes of the mind, so that Christ was tormented both in soule and body.
i Thou hast suffered me to be without all hope of life.
k Thus Dauid complaineth as though he were vayled by his enemies both hands and feet: but this was accomplished in Christ.
l My life that is solitary, left alone and forsaken of all, Psal.35.17.and 25.16.
m Christ is deliuered with a mere mighty deliuerance by ouercoming death, then if he had not rasted death at all.
* *Hebr.5.11.*
n He promiseth to exhort the Church that they by his example might praise the Lord.
o The poore afflicted are comforted by this example of Dauid, or Christ.
p Which were sacrifices of thankesgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.
q He doeth allude still to the sacrifice.
r Though the poore bee first named, as verse 26.yet the wealthy are not separated from the grace of Christs kingdome.
s In whome there is no hope that he shill recouer life: so neither poore nor rich, quicke nor dead shall be reiected from his kingdome.
t Meaning, the posterity, which the Lord keepeth as a seed to the Church to continue his praise amongmen.
u That is, God hath fulfilled his promise.

8 †He trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him.
9 But thou didst draw me out of the e wombe: thou gauest me hope, *euen* at my mothers breste.
10 I was cast vpon thee, *euen* frō the f wombe: thou art my God from my mothers belly.
11 Be not far from me, because trouble is neere: for *there is* none to helpe *me*.
12 Many yong buls haue compassed me: mightie g buls of Bashan haue closed me about.
13 They gape vpon me with their mouthes, *as* a ramping and roaring lion.
14 I am like h water powered out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the mids of my bowels.
15 My strength is dried vp like a potsherd, and my tongue cleaueth to my iawes, and thou i hast brought me into the dust of death.
16 For dogs haue compassed me, *and* the assembly of the wicked haue inclosed me, they k pierced mine hands and my feet.
17 I may tel all my bones, *yet* they behold, *and* looke vpon me.
18 They part my garments among them, and cast lots vpon my vesture.
19. But bee not thou farre off, O Lord, my strength: hasten to helpe me.
20 Deliuer my soule from the sword: my l desolate *soule* from the power of the dogge.
21 m Saue me from the lions mouth, and answere me *in saiuing me* from the hornes of the vnicornes.
22 * I wil declare thy Name vnto my brethren: in the middes of the Congregation will I praise thee, *saying*,
23 n Praise the Lord, ye that feare him: magnifie ye him, all the seed of Iaakob, and feare ye him, all the seed of Israel.
24 For he hath not despised nor abhorred the affliction of the o poore: neither hath hee hid his face from him, but when he called vnto him, hee heard.
25 My praise *shalbe* of thee in the great congregation: my p vowes will I performe before them that feare him.
26 q The poore shall eat and be satisfied: they that seeke after the Lord, shall praise him: your heart shall liue for euer.
27 All the endes of the world shall remember *themselues* and turne to the Lord, and all the kinreds of the nations shall worship before thee.
28 For the kingdom *is* the Lords, and he ruleth among the nations.
29 All they that be fat r in the earth, shall eate and worship: all they that goe downe into the dust, shall bow before him, s euen hee that cannot quicken his owne soule.
30 t *Their* seed shall serue him: it shalbe counted vnto the Lord for a generation.
31 They shall come and shall declare his righteousnes vnto a people that shalbe borne, because he hath u done it.

PSAL. XXIII.

1 *Because the Prophet had proued the great mercies of God at diuers times, and in sundry manner, he gatherth a certaine assurance sudly persuading himselfe that God will continue the very same goodnesse towards him for euer.*

¶ *A Psalme of Dauid.*

THE Lorde is my * shepheard, a I shall not want.
2 He maketh me to rest in greene pasture, *and* leadeth me by the still waters.
3 He b restored my soule, *and* leadeth mee in the c paths of righteousnesse for his Names sake.
4 Yea though I should walk thorow the valley of the d shadow of death, I will feare no euill: for thou art with me: thy rod and thy staffe, they comfort me.
5 Thou doest prepare a e table before mee in the sight of mine aduersaries: thou doest f anoint my head with oyle, *and* my cup runneth ouer.
6 Doubtlesse kindnes and mercy shall follow mee, all the dayes of my life, and I shall remaine a long season in the g house of the Lord.

* *Isa.40.11.iere. 23.1.ezek.34.23. John.10.11.*
1 *pet.2.25.*
a He hath care euer me and ministreth vnto me all things.
b He comforteth or refresheth me.
c Plaine, or straight wayes.
d Though he were in dāger of death, as the sheepe that wandreth in the darke valley without his shepheard.
e Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them.
f As was the pleasures of this world, but in the feare and seruice of God.
g Mee setteth not his felicitie in the world, but in the feare and seruice of God.

PSAL. XXIIII.

1 *Albeit the Lorde God hath made, and gouerneth all the world, yet towards his chosen people, his gracious goodnes doth most abundantly appeare, in that among the be will haue his dwelling place. Which though it was appointed among the children of Israelites, yet onely they doe enter aright into this Sanctuary, which are the true worshippers of God purged from the sinful flesh of this world. 7 Finally, he magnifieth Gods grace for the building of the Temple, to the end he might stirre vp all the faithfull to the true seruice of God.*

¶ *A Psalme of Dauid.*

THe earth * is the Lords, and all that therein is: the world, and they that dwell therein.
2 For he hath founded it vpon the a seas: and established it vpon the floods.
3 Who shal ascend into the mountaine of the Lord? and who shall stand in his holy plae?
4 *Euen he that hath* innocent hands, and a pure heart: which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.
5 He shal receiue a blessing from the Lord, and righteousnes from the God of his saluation.
6 This is the b generation of them that seeke him, of them that seeke thy face, *this is* Iaakob Selah.
7 c Lift vp your heads, ye gates, and be ye lift vp yee euerlasting doores, and the King of glory shall come in.
8 Who is this king of glory? the Lord, strong and mighty, *euen* the Lord mighty in battell
9 Lift vp your heads, ye gates, and lift vp *your selues* ye euerlasting doores, and the King of glory shall come in.
10 Who is this King of glory? the Lord of hosts, he is the King of glory. Selah.

* *Deut.10.14. Iob.28.24.1.cor. 10.26.*
a He noteth two things, the one that the earth to mans iudgement seemeth aboue the waters, and next, that God miraculously preseruetn the earth, that it is not drowned with the waters, which naturally are aboue it.
b Though circumcision separate the carnal feed of Iaakob, from ye Gentiles, yet he that seeketh God, is the true Iaakob, and the very Israelite.
c Dauid desireth the building vp of the Temple, wherein ye glory of God should appeare, and vnder the figure of this Temple, he al o prayeth for the spirituall Temple, which is eternall, because of the promise which was made to the Temple, as it is written, Psal.132.14.

PSAL. XXV.

1 *The Prophet touched with the consideration of his sinnes, and also grieued with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiuen, 7 Especially such as he had committed in his youth. He beginneth every verse according to the Hebrew letters, two or three excepti.*

¶ A Psalme *of Dauid*,

VNto thee, a O Lord, lift I vp my soule.
2 My God, I b trust in thee: let me not be confounded: let not mine enemies reioyce ouer mee.
3 * So all that hope in thee, shall not be ashamed: *but* let them be confounded, that transgresse without cause.

a I put not my trust in any worldly thing.
b That thou wilt take away mine enemies, which are thy rods.
* *Isa.28.16. rom.10.11.*

4 c Shew

c Retaine me in the faith of thy promise, that I swerue not on any side.
d Constantly and against all tentations.
e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away to the intent that the effect may cease.
f That is, call them to repentance.
g He will goueme and comfort them that are meerely humbled for their sinnes.
h And for none other respect.
i Meaning, the number is very small.
k He will direct such with his spirit to follow the right way.
l He shall prosper both in spirituall and corporall things.
m His counsell conteined in his word whereby he declareth that he is the protectour of the faithfull.
n My griefe is increased because of mine enemies cruelty.
o The greater that his afflictions were, and the more that his enemies increased, the more were he felt the Gods helpe.
p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

4 c Shew me thy wayes, O Lord, *and* teach me thy pathes.
5 Leade me foorth in thy trueth, and teach me: for thou art the God of my saluation: in thee doe I trust d all the day.
6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue bene ior euer and euer.
7 Remember not the e sinnes of my youth, nor my rebellions, *but* according to thy kindnes remember thou me, *euen* for thy goodnesse sake, O Lord.
8 Gracious and righteous *is* the Lord: therefore will he f teach sinners in the way.
9 Them that bee meeke, will hee g guide in iudgement, and teach the humble his way.
10 All the paths of the Lord *are* mercie and trueth vnto such as keepe his couenant and his testimonies.
11 For thy h Names sake, O Lord, be mercifull vnto mine iniquity, for it is great.
12 What i man is hee that feareth the Lord? him will he teach the way *that* he shall k chuse.
13 His soule shall dwell at l ease, and his seed shall inherit the land.
14 The m secret of the Lord *is reuealed* to them that feare him: and his couenant to giue them vnderstanding.
15 Mine eyes *are* euer toward the Lord: for hee will bring my feet out of the net.
16 Turne thy face vnto mee, and haue mercie vpon me: for I am desolate and poore.
17 The sorrowes of mine heart n are enlarged: draw me out of my troubles.
18 Looke vpon mine affliction and my trauell, and forgiue all my sinnes.
19 Behold mine o enemies, for they are many, and they hate me with cruell hatred.
20 Keepe my soule and deliuer me: let me not be confounded, for I trust in thee.
21 Let p *mine* vprightnesse and equity preserue me: for mine hope is in thee.
22 Deliuer Israel, O God, out of all his troubles.

PSAL. XXVI.

1 *David oppressed with many iniuries, finding no helpe in the world, calleth for aide from God: and assured of his integritie towards Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to bee in the company of the faithfull in the Congregation of God, whence he was banished by Saul, promising integrity of life, and open praises and thanksgiuing.*

¶ A Psalme *of David.*

1 VDge me, a O Lord, for I haue walked in mine innocencie: my trust hath bin also in the Lord: *therefore* shall I not slide.
2 Prooue me, O Lord, and trie me: examine my b reines, and mine heart.
3 For my c loung kindnesse *is* before mine eyes: therefore haue I walked in thy trueth.
4 I haue not d haunted with vaine persons, neither kept company with the dissemblers.
5 I haue hated the assembly of the euill, and haue not companied with the wicked,
6 I will e wash mine hands in innocencie, O Lord, and compasse thine altar,
7 That I may declare with the voyce of thankesgiuing, and set foorth all thy wonderous workes.
8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.
9 f Gather not my soule with the sinners, nor my life with the bloody men.
10 In whose hand *is* g wickednesse, and their right hand is full of bribes.
11 But I will walke in mine innocencie: redeeme mee *therefore*, and bee merciful vnto mee.
12 My foote standeth in h vprightnesse: I will praise thee, O Lord, in the Congregations.

PSAL. XXVII.

1 *David maketh this Psalme being deliuered from great perils, as appeareth by the praises and thanksgiuing annexed: 6 Wherein wee may see the constant faith of David against the assaults of all his enemies, 7 And also the ende wherefore he desireth to live and to bee deliuered, onely to worship God in his Congregation.*

¶ A Psalme *of David.*

1 THe Lord *is* my light and my saluation, whom shall I feare? the Lord *is* the strength of my life, of whom shall I be afraid?
2 When the wicked, *euen* mine enemies and my foes came vpon mee to eate vp my flesh, they stumbled and fell.
3 Though an hoste pitched against mee, mine heart should not be afraid: though warre be raised against me, I will trust in b this.
4 c One thing haue I desired of the Lord, that I will require, *euen* that I may dwell in the house of the Lord all the dayes of my life, to beholde the beautie of the Lorde, and to visite his Temple.
5 For in the time of trouble hee shall hide mee in his Tabernacle: in the secret *place* of his pauilion shall hee hide mee, *and* set mee vp vpon a rocke.
6 d And now shall he lift vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and praise the Lord.
7 Hearken vnto my voyce, O Lord, *when* I crie: haue mercie also vpon mee, and heare mee.
8 *When thou saydest*, e Seeke ye my face, mine heart answered vnto thee, O Lord, I will seeke thy face.
9 Hide not *therfore* thy face from me, nor cast thy seruant away in displeasure: thou hast beene my succour: leaue me not, neither forsake mee, O God of my saluation.
10 f Though my father and my mother should forsake mee, yet the Lord will gather mee vp.
11 Teach me thy way, O Lord, and lead me in a right path, because of mine enemies.
12 Giue me not vnto the g lust of mine aduersaries: for there are false witnesses risen vp against me, and such as speake cruelly.
13 *I should haue fainted*, except I had beleeued to see the goodnes of the Lord h in the land of the liuing.
14 i Hope in the Lord: bee strong, and he shall comfort thine heart, and trust in the Lord.

a Bee fleeth to God to be the iudge of his iust cause, seeing there is no equitie among men.
b My very affections and inward motions of the heart.
c Hee sheweth what stayed him, that he did not beecomparce euill for euill.
d He declareth that he company of the vngodly.

e I will serue thee with a pure affection, and with the godly that lacribee vnto thee.
f Destroy mee not in the outertdrow of the wicked.
g Whose cruell hands do execute the malicious deuices of their hearts.
h I am preserued from mine enemies by the power of God, and therefore will praise him openly.

a Because he was assured of good successe in all his dangers and that his saluation was surely layd vp in God he feareth not the tyranny of his enemies.
b That God will deliuer mee, and give my faith the victory.
c The losse of countrey, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not praise thy Name in the mids of the congregation.
d David assured himselfe by the Spirit of prophesie yet should ouercome his enemies and serue God in his Tabernacle.
e He groundeth vpon Gods promise and sheweth that hee is most willing to obey his commandement.
f He magnifieth Gods loue towards his, which farre passeth the most tender loue of parents towards their children.
g But either pacifiethe their wrath, or bridle their rage.
h In this present life before I die, as isa 38.11.
i He exhorteth himselfe to depend on the Lord, seeing he neuer failed in his promises.

PSAL. XXVIII.

1 Being in great feare and heauinesse of heart to see God dishonoured by the wicked, hee desireth to be rid of them. 4 And cries for vengeance against them: and at length assureth himselfe, that God hath heard his prayer. 9 Vnto whose tuition he commendeth all the faithfull.

¶ A Psalme *of Dauid.*

VNto thee, O Lord, doe I crie: O my strength, be not deafe toward me, least if thou answere mee not, I bee [a] like them that goe downe into the pit.

2 Heare the voyce of my petitions, when I crie vnto thee, when I hold vp my hands toward thine [b] holy Oracle.

3 [c] Draw me not away with the wicked, and with the workers of iniquity: which speak friendly to their neighbours, when malice *is* in their hearts.

4 [d] Reward them according to their deedes, and according to the wickednesse of their inuentions: recompense them after the worke of their hands: render them their reward.

5 For they regard not the works of the Lord, nor the operation of his hands: *therefore* [e] breake them downe, and build them not vp.

6 [f] Praised *be* the Lord, for he hath heard the voice of my petitions.

7 The Lord *is* my strength and my shield: mine heart trusted in him, & I was helped: therefore mine heart shall reioyce, and with my song will I praise him.

8 The Lord *is* [g] their strength, and hee is the strength of the deliuerances of his anointed.

9 Saue thy people, and blesse thine inheritance: feed them also, and exalt them for euer.

a Hee counteth himselfe as a dead man, till God shew his fauour toward him, and graunt him his petition.
b Hee feed this outward meanes to helpe the weaknesse of his faith: for in that place was the Arke, and there God promised to shew the tokens of his fauour.
c Destroy not the good with the bad.
d He thus prayeth in respect of Gods glory, and not for his owne cause, being assured that God would punish the persecuters of his Church.
e Let them be vtterly destroyed, 2 Malac. 3. 4.
f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his praises.
g Meaning, his souldiers, who were as meanes by whom God declared his power.

PSAL. XXXIX.

1 The Prophet exhorteth the princes and rulers of the worlde (which for the most part thinke there is no God) 3 As the least sufferance inne for the bounds and tempestes, for feare whereof all creatures tremble. 11 And though thereby God threate meth sinners, yet he hee alwayes merciful to his, and vouseth them thereby to praise his Name.

¶ A Psalme *of Dauid.*

GIue vnto the Lord ye [a] sonnes of the mightie, giue vnto the Lord glory and strength.

2 Giue vnto the Lord glory *due* vnto his Name: worship the Lord in the glorious Sanctuary.

3 The [b] voice of the Lord *is* vpon the waters: the God of glory maketh it to thunder: the Lord *is* vpon the great waters.

4 The voice of the Lord *is* mighty: the voice of the Lord *is* glorious.

5 The [c] voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon *also* and [d] Shirion like a yong vnicorne.

7 The voyce of the Lord diuideth the [e] flames of fire.

8 The voyce of the Lord maketh the wildernesse to tremble: the Lord maketh the wildernes of [f] Kadesh to tremble.

9 The voyce of the Lord maketh the hindes to [g] calue, and [h] discouereth the forrests: *therefore* in his [i] Temple doeth euery man speake of his glory.

a He exhorteth the proud tyrants to humble themselues vnder Gods hand, and not to be inferiour to brute beasts and dumbe creatures.
b The thunderclaps that are heard out of the cloudes ought to make the wicked to tremble for feare of Gods anger.
c That is, the thunderbolt breaketh the most strong trees, and shall men think their power to be able to resist God?
d Called also Hermon.
e It causeth the lightnings to shoot and glide.
f In places most desolate, whereas it seemeth there is no presence of God.
g For feare maketh them to cast their colours.
h Maketh the trees bare, or pierceth the most secret places.
i Though the wicked are nothing moued with these sights, yet the faithfull praise God.

10 The Lord sitteth vpon the [k] flood, and the Lord doth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

k To moderate the rage of the tempest and waters, that they destroy not at all.

PSAL. XXX.

1 When Dauid was deliuered from great danger, hee rendred thanks to God, who exhorting others to do the like, and to leaue by his example, that God is rather merciful then seuere and rigorous towards his children, 7 And also that the fall from prosperitie is aduersitie suddein. 8 This done, hee returneth to prayer, promising to praise God for euer.

¶ * A Psalme or Song of the * dedication of the [a] house of Dauid.*

I Will magnifie thee, O Lord: [b] for thou hast exalted mee, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cried vnto thee, and thou hast [c] restored me.

3 O Lord, thou hast brought vp my [d] soule out of the graue: thou hast reuiued me from them that goe downe into the pit.

4 Sing praises vnto the Lord, yee [e] his Saints, and giue thankes [f] before the remembrance of his Holinesse.

5 * For *he endureth but* a while in his anger: *but* in his fauour *is* life: weeping may abide at euening, but ioy *commeth* in the morning.

6 And in my [g] prosperitie I said, I shall neuer be mooued.

7 For thou Lorde of thy goodnesse haddest made my [h] mountaine to stand strong: *but* thou diddest hide thy face, *and* I was troubled.

8 *Then* cried I vnto thee, O Lord, and prayed to my Lord,

9 What profite *is there* in my blood, when I goe downe to the pit? shall the [k] dust giue thanks vnto thee? or shall it declare thy truth?

10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke, and girded mee with gladnesse.

12 Therefore shall *my* [l] tongue praise thee and not cease: O Lord my God, I will giue thankes vnto thee for euer.

* 2. Sam. 7. 8.
* Deut. 20. 5.
a After that Absaloms had polluted it with whoresh fil by fornication.
b He condemneth them of great ingratitude, which do not praise God for his benefits.
c Restored from the rebellion of Absalom.
d Meaning, that he escaped death most narrowly.
e The word signifieth them that haue received mercy, and shew mercy liberally vnto others.
f Before his Tabernacle.
* Psal. 1. 45 8.
i. e. 54. 8.
g 1 Cor. 4. 17.
g 1 put too much confidence in my quiet state, as Iet. 31. 18. 2 Chron. 32. 24. 25.
h I thought thou hadst established me in Zion most surely.
i After that thou hadst withdrawen thy helpe, I felt my misery.
k Dauid meaneth that the dead are not profitable to God, that he would liue to praise his Name, which is the end of mans creation.
l Because thou hast preserued mee that my tongue should praise thee, I will not be vnmindfull of my duetie.

PSAL. XXXI.

Dauid deliuered from some great danger, first rehearseth what meditation he had by the power of faith, when death was before his eyes, his enemies being ready to take him. 15 Then he affirmeth that the fauour of God alwayes ready to them that feare him. 20 Finally he exhorteth all the faithfull to trust in God, and to loue him, because he preserueth and strengthneth them, as they may see by his example.

¶ *To him that excelleth. A Psalme of Dauid.*

IN * thee, O Lord, haue I put my trust: let mee neuer be confounded: deliuer me in thy [a] righteousnesse.

2 Bow downe thine eare to mee: make haste to deliuer me: be vnto me a strong rocke, *and* an house of defence to saue me.

3 For thou art my rocke and my fortresse: therefore for thy Names sake direct me and guide mee.

4 Drawe mee out of the [b] nette that they haue layed priuily for mee: for thou art my strength.

* Psal. 71. 1.
a For then God declareth him selfe iust, when he preseruetth him according as he hath promised.
b Preserue mee from the craftie counsels and subtill practises of mine enemies.

c Hee desireth God not onely to take care for him in this life, but that his soule may be saued after this life.
d This affection ought to be in all Gods children, to hate whatsoever thing is not grounded vpon a sure trust in God, as deceitfull and vaine
e Largenesse signifieth comfort, as straitnesse sorrow and perill.
f Meaning, that his sorow and torment had continued a great while.
g Mine enemies had drawen all men to their part against me, euen my chiefe friends.
h They were afraid to shew me any token of friendship.
i They that were in authority, condemned mee as a wicked doer.
k I had this testimonie of conscience, that thou wouldest defend mine innocencie.
l Whatsoever changes come, thou gouernest them by thy prouidence.
m Let death destroy them, to the intent that they may hurt no more.
n The treasures of Gods mercy are alwayes laid vp in store for his children albeit at all times they doe not enioy them.
† Ebr in the secret of thy face.
o That is, in a place where they shall haue thy comfort, and be hid safely from the enemies pride.
p Meaning there was no citie so strong to defend him, as the defence of Gods fauour.
q And so by my rashnesse and infidelitie deserued to haue bene forsaken. ‖ Or, yee
r Bee constant in your vocation, and God will confirme you with heauenly strength.

5 Into thine c hand I commend my spirit: *for* thou hast redeemed me, O Lord God of trueth.
6 I haue hated them that giue themselues to deceitfull vanities: for I d trust in the Lord.
7 I wil be glad and reioyce in thy mercy: for thou hast seene my trouble: thou hast known my soule in aduersities,
8 And thou hast not shut mee vp in the hand of the enemie, *but* hast set my feet at e large.
9 Haue mercy vpon me, O Lord: for I am in trouble: mine f eye, my soule and my belly are consumed with griefe.
10 For my life is wasted with heauinesse, and my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.
11 I was a g reproch among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, h who seeing mee in the streete, fled from me.
12 I am forgotten as a dead man out of mind: I am like a broken vessell.
13 For I haue heard the railing of i great men: feare *was* on euery side, while they conspired together against me, *and* consulted to k take my life.
14 But I trusted in thee, O Lord: I said, k Thou art my God.
15 My l times are in thine hand: deliuer mee from the hand of mine enemies, and from them that persecute mee.
16 Make thy face to shine vpon thy seruant *and* saue me through thy mercy.
17 Let mee not be confounded, O Lord: for I haue called vpon thee: let the wicked bee put to confusion, *and* m to silence in the graue.
18 Let the lying lips bee made dumbe, which cruelly, proudly, and spitefully speake against the righteous.
19 How great is thy goodnesse, which thou n hast layd vp for them that feare thee, *and* done to them that trust in thee, *euen* before the sonnes of men!
20 Thou doest hide them † o priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.
21 Blessed *bee* the Lord: for hee hath shewed his marueilous kindnesse toward me in a p strong citie.
22 Though I said in mine q haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cried vnto thee.
23 Loue yee the Lord all his ‖ Saints: *for* the Lord preserueth the faithfull, and rewardeth abundantly the proud doer.
24 All yee that trust in the Lord, bee r strong, and he shall establish your heart.

PSAL. XXXII.

1 Dauid pursued with grieuous sicknesse for his sinnes, conuiteth them blessed to whom God doeth not impute their transgressions. 5 And after that he had confessed his sinnes, and obtained pardon, 6 He exhorteth the wicked men to liue godly, 11 and the good to reioyce.

¶ A Psalme *of Dauid to giue* a *instruction.*

1 Blessed *is he* whose wickednes is b forgiuen, *and* whose sinne is couered.

a Concerning the free remission of sinnes, which is the chiefest point of our faith. b To be iustified by faith, is to haue our sinnes freely remitted, and to be reputed iust, Rom 4.6.

2 Blessed *is* the man, vnto whom the Lord imputeth not iniquity, and in whose spirit *there is* no guile.
3 When I held my c tongue, my bones consumed, *or* when I d roared all the day,
4 (For thine hand is heauie vpon me day and night: *and* my moisture is turned into the drought of Summer, Selah.)
5 *Then* I e acknowledged my sinne vnto thee, neither hid I mine iniquitie: *for* I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne, Selah.
6 Therefore shall euery one that is godly, make his prayer vnto thee in a f time, when thou mayest be found: surely in the flood of great waters g they shall not come neere him.
7 Thou art my secret place: thou pre^r euest me from trouble: thou compassest me about with ioyfull deliuerance. Selah.
8 I will h instruct thee, and teach thee in the way that thou shalt goe, *and* I will guide thee with mine eye.
9 Bee yee not like an horse, *or* like a mule, *which* vnderstand not: whose i mouthes thou doest binde with bit and bridle, lest they come neere thee.
10 Many sorowes *shall come* to the wicked: but he that trusteth in the Lord, mercy shall compasse him.
11 Be glad yee righteous, and k reioyce in the Lord, and bee ioyfull all yee that are vpright in heart.

c Betweene hope and despaire.
d Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God, he feeleth a perpetuall torment.
e He sheweth, that as Gods mercy is the onely cause of forgiuenesse of sinnes, so the meanes thereof are repentance and confession, which proceed of faith.
f When necessitie causeth him to seeke to thee for helpe, Isa. 55.6.
g To wit, the waters and great dangers.
h Dauid promiseth to make the rest of Gods children partakers of the benefits which hee felt, and that he will diligently praise and take care to direct them in the way of saluation.
i If men can rule brute beasts, thinke they that God will not bridle and tame their rage † k Hee sheweth that peace and ioy of conscience in the holy Ghost, is the fruit of faith.

PSAL. XXXIII.

1 Hee exhorteth good men to praise God, for that hee hath not onely created all things, and by his prouidence gouerneth the same, but also is faithfull in his promises, 10 hee vnderstandeth mans heart, and scatteretheth the counsell of the wicked, 16 so that no man can be preserued by any creature or mans strength: but they, that put their confidence in his mercie, shall bee preserued from all aduersities.

R Eioyce in the Lord, O yee righteous: *for* it a becommeth vpright men to be thankful.
2 Praise the Lord with harpe: sing vnto him with viole *and* b instrument of ten strings.
3 Sing vnto him a new song: sing cheerefully with a loud voyce.
4 For the c word of the Lord *is* righteous, and all his d works *are* faithfull.
5 He e loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.
6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.
7 Hee f gathereth the waters of the sea together as vpon an heape, and layeth vp the depths in *his* treasures.
8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.
9 For he spake, and it was done: he commanded, and it ‖ stood.
10 The Lord breaketh the g counsell of the heathen, *and* bringeth to nought the deuices of the people.

a It is the duetie of the godly to set forth the praises of God for his mercy and power shewed toward them.
b To sing on instruments, was a part of the ceremoniall seruice of the Temple, which doth no more appertaine vnto vs then the sacrifices, censings, and tiples.
c That is, counsel or commandement in gouerning the world.
d That is, the effect and execution.
e Whatsoeuer the world iudgeth of Gods workes, yet he doth all things according to iustice and mercy.
f By the creation of the heauens and beautifull ornament, with the gathering also of the waters hee setteth forth the power of God, that all creatures might feare him ‖ Or, *waters are.* g No counsel can preuaile against God, but he defeateth it, and it shall haue euill successe.

11 The

h He sheweth that all our felicitie standeth in this, that the Lord is our God.
i He proueth that all things are gouerned by Gods prouidence, and not by fortune.
k The feare he knoweth their wicked enterprises.
l If kings and the mighty of the world cannot be saued by worldly meanes, but onely by Gods prouidence, what hope others to trust in, that haue not like meanes?
m God sheweth that toward his of his mercy, which man by no meanes is able to cõpasse.
n Thus he speaketh in the name of the whole Church, which onely depend on Gods prouidence.

11 The counsell of the Lord shall stand for euer, *and* the thoughts of his heart throughout all ages.
12 Blessed *is* that nation, whose h God is the Lord: *euen* the people *that* he hath chosen for his inheritance.
13 The Lord i looketh downe from heauen, *and* beholdeth all the children of men.
14 From the habitation of his dwelling he beholdeth all them that dwell in the earth.
15 He k fashioneth their hearts euery one, *and* vnderstandeth all their works.
16 The l king is not saued by the multitude of an hoste, *neither* is the mighty man deliuered by great strength.
17 A horse is a vaine thing, and shall not deliuer *any* by his great strength.
18 Behold, m the eye of the Lord *is* vpon them that feare him, *and* vpon them that trust in his mercy,
19 To deliuer their soules from death, and to preserue them in famine.
20 n Our soule waiteth for the Lord: *for* he is our helpe and our shield.
21 Surely our heart shall reioyce in him, because we trusted in his holy Name.
22 Let thy mercy, O Lord, bee vpon vs, as wee trust in thee.

PSAL. XXXIIII.

1 *After Dauid had escaped Achish, according as it is written in the 1. Samu. 21. 11 whome in this title hee calleth Abimelech (which was a generall name to all the kings of the Philistims) hee praiseth God for his deliuerence, 3 prouoking all others by his example to trust in God, to feare and serue him: 7 who defendeth the godly with his Angel, 16 and vtterly destroyeth the wicked in their sinnes.*

¶ A Psalme *of Dauid, when hee changed his behauiour before Abimelech, who drone him away, and he departed.*

I Will a alway giue thankes vnto the Lord: his praise *shall be* in my mouth continually.
2 My soule shal glorie in the Lord: the b humble shall heare it, and be glad.
3 Praise ye the Lord with me: and let vs magnifie his Name together.
4 I sought the Lord, and he heard me: yea, he deliuered me out of all my c feare.
5 They d shall looke vnto him, and run *to him:* and their faces shall not be ashamed, *saying,*
6 This poore man cried, and the Lord heard *him*, and saued him out of all his troubles.
7 The e Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.
8 Taste ye and see, how gracious the Lord is: blessed *is* the man that trusteth in him.
9 Feare the Lord yee his Saints: for nothing wanteth to them that feare him.
10 The f lions doe lacke, and suffer hunger, but they which seeke the Lord, shall g want nothing that is good.
11 Come, children, hearken vnto mee: I will teach you the h feare of the Lord.
12 *What man is he that desireth life, and loueth *loue* dayes for to i see good?
13 Keepe thy tongue from euill, and thy lips, that they speake no guile.
14 Eschew euil and doe good: seeke peace and follow after it.
15 The eyes of the Lord *are* vpon the righteous, and his eares *are open* vnto their cry.
16 *But* the k face of the Lord *is* against them that doe euill, to cut off their remembrance from the earth.
17 *The righteous* crie, and the Lord heareth *them*, and deliuereth them out of all their troubles.
18 The Lord is neere vnto them that are of a l contrite heart, and wil saue such as be afflicted in spirit.
19 Great *are* the troubles of the righteous: but the Lord deliuereth him out of them all.
20 m Hee keepeth all his bones: not one of them is broken.
21 *But* malice shall slay all the n wicked: and they that hate the righteous, shall perish.
22 The Lord o redeemeth the soules of his seruants: and none that trust in him, shall perish.

PSAL. XXXV.

1 *So long as Saul was an enemie to Dauid, all the had any authoritie vnder him, to flatter their king (as is the course of the world) did all so most cruelly persecute Dauid: against whom hee prayeth God to pleade and to auenge his cause, 8 that they may bee taken in their nets and snares, which they layed for him, that his innocentie may bee declared, 27 and that the innocent, which taketh part with him, may reioyce and praise the Name of the Lord, that thus deliuereth his seruant. 28 And so he promiseth to speake forth the iustice of the Lord, and to magnifie his Name all the dayes of his life.*

¶ A Psalme *of Dauid.*

PLead thou my a cause, O Lord, with them that striue with mee: fight thou against them that fight against mee.
2 b Lay hand vpon the shield and buckler, and stand vp for mine helpe.
3 Bring out also the speare, and stop *the way* against them that persecute mee, say vnto my c soule, I am thy saluation.
4 Let them be confounded and put to shame, that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine mine hurt.
5 Let them be as chaffe before the wind, and let the Angel of the Lord d scatter *them.*
6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.
7 For e without cause haue they hid the pit *and* their net for me: without cause haue they digged *a pit* for my soule.
8 Let destruction come vpon f him at vnwares, and let his net, that hee hath layed priuily, take him: let him fall into g the same destruction.
9 Then my soule shall be ioyfull in the Lord: it shall reioyce in his saluation.
10 All my h bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him, that is too strong for him! yea, the poore and him that is in miserie, from him that spoileth him!
11 i Cruell witnesses did rise vp: they asked of me things that I knew not.
12 They rewarded me euill for good, to k haue spoiled my soule.
13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my selfe with fasting:

k The anger of God doeth not onely destroy the wicked, but also abolisheth their name for euer.
l When they seeme to be swallowed vp with afflictions, then God is at hand to deliuer them.
m And as Christ saith, all the haires of his head.
n Their wicked enterprises shall turne to their owne destruction.
o For when they seeme to be ouercome with great dangers and death itselfe, then God sheweth himselfe their redeemer.

1 He promiseth neuer to become vnmindfull of Gods great benefit for his deliuerance.
b They that are beaten down with the experience of their owne euils.
c Which I conceiued for the dangers wherein I was.
d They shalbe bold to flee to thee for succour, when they shall see thy mercies toward mee
e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.
f The godly by their patient obedience profite more then they which rauine and spoile
g If they abide the last triall
h That is, the true religion and worship of God.
* 1. Pet. 3. 10.
i Seeing all men naturally desire felicitie, he wondereth why they casting themselues willingly into miserie.

and body
j That would not suffer mee to purge my selfe, from me all comfort, and brought me into desperate.

a He desireth God to vndertake his cause against them that did persecute him and slander him.
b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons to assure vs of his present power.
c Assure mee against these tentations, that thou art the author of my saluation.
d Smite them with the spirit of giddinesse, that their enterprises may bee foolish, and they receiue iust reward.
e Shewing that we may not call God to be a reuenger, but onely for his glory, and when our cause is iust.
f When he promiseth to himselfe peace.
g Which he prepared against the children of God.
h He attributeth his deliuerance onely to God, praising him therefore both in soule
k To haue taken

l I prayed for them with inward affectiõ, as I would haue done for my sel: or I declared mine affection with bowing downe mine head.
m When they saw me ready to slip, & as one that halted for infirmitie.
n With their railing words.
o The word signifieth cakes: meaning that the proud courtiers at their dainty feasts scoffe, raile, and conspire his death.
p In token of contempt and mocking.
q *Or, clefts of the earth: meaning himselfe and others in their miserie.*
q They reioyced as though they had now seene Dauid ouerthrown.
r It is the iustice of God to giue to the oppressors afflictiõ and torment, and to the oppressed aide & reliefe, 2 Thes. 1. 6.
s Because we haue that which we sought for, seeing he is destroyed.
t That is, at once were they neuer so many or mighty.
u This prayer shall alwayes be verified against them that persecute the faithful.
x That at least in our my right, though they bee not able to helpe me.

and l my prayer was turned vpon my bosome.

14 I behaued my selfe as to *my* friend *or* as to my brother: I humbled my selfe, mourning, as one that bewaileth his mother.

15 But in mine m aduersitie they reioyced, and gathered themselues together: the abiects assembled themselues against me, and I knew not: they tare n me and ceased not,

16 With the fal o scoffers at o bankets, gnashing their teeth against me.

17 Lord, how long wilt thou behold *this?* deliuer my soule from their tumult, *euen* my desolate *soule* from the lions.

18 *So* will I giue thee thankes in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, vniustly reioyce ouer me, neither let them p winke with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitful words against the q quiet of the land.

21 And they gaped on me with their mouthes, saying, Aha, aha, q our eye hath seene,

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, *euen* to my cause, my God, and my Lord.

24 Iudge me, O Lord my God, according to thy r righteousnesse, and let them not reioyce ouer me

25 Let them not say in their hearts, s O our soule reioyce: neither let them say, Wee haue deuoured him.

26 Let them be consounded, and put to shame t together, that reioyce at mine hurt: let them bee clothed u with confusion and shame, that lift vp themselues against me.

37 *But* let them bee ioyfull and glad, x that loue my righteousnesse: yea, let them say alway, Let the Lord bee magnified, which loueth the y prosperitie of his seruant.

28 And my tongue shall vtter thy righteousnesse, *and* thy praise euery day.

y Hee exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

PSAL. XXXVI.

1 *The Prophet grieuously vexed by the wicked, doeth complaine of their vnbridled wickednesse. 6 Then he ministreth to comfort the vnspeakable goodnesse of God toward all creatures: 9 But specially toward his children, that by the faith thereof he may be comforted and assured of his deliuerence by this ordinarie course of Gods worke 13 Who in the end destroyeth the wicked and saueth the iust.*

¶ *To him that excelleth* A Psalme *of Dauid the seruant of the Lord.*

WIckednesse saith to the wicked man, a euen in mine heart, *that there is* no feare of God before his eyes.

2 For he b flattereth himselfe in his own eies, while his iniquitie is found *worthy* to be hated.

3 The wordes of his mouth *are* iniquitie and c deceit: he hath left off to vnderstand *and* to doe good.

4 He d imagineth mischiefe vpon his bed: he setteth himself vpon a way, *that is* not good, *and* doeth not abhorre euill.

5 Thy e mercy, O Lord, *reacheth* vnto the heauens, *and* thy faithfulnesse vnto the cloudes.

6 Thy righteousnesse *is* like the † mightie mountaines: thy iudgements *are like* a great f deepe: thou, Lord, doest saue man and beast.

7 How excellent is thy mercy, O God! therefore the children of men trust vnder the shadowe of thy wings.

8 They shall be g satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee *is* the well of life, *and* in thy light shall we see light.

10 Extend thy louing kindenesse vnto them that h know thee, and thy righteousnes vnto them that are vpright in heart.

11 Let not the i foot of pride come against me, and let not the hand of the wicked men mooue mee.

12 k There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

a I see euidently by his deeds that sinne pulleth forward the reprobate from wickednesse to wickednesse, albeit hee goe about to couer his impietie.
b Though all other detest his vile sinne, yet he himselfe seeth it not.
c The reprobate mocke at wholesome doctrine, and put not difference betweene good and euill.
d By describing at large the nature of the reprobate, he admoniseth the godly to beware of these vices.

e Though wickednesse seemeth to ouerflow all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.
† *Or, the mountaines of God: for what soeuer is excellent, is thus called.*
f The depth of thy prouidence gouerneth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the world.
g Onely Gods children haue ynough of all things both concerning this life and the life to come.
h Hee sheweth who are Gods children to wit, they that know him, and leade their liues vprightly.
i Let not the p oude alliance himselfe against mee: neither the power of the wicked driue me away,
k That is, in their pride where in they flatter themselues.

PSAL. XXXVII.

1 *This Psalme containes the exhortation & consolation for the weak, that are grieued at the prosperitie of the wicked, and the afflictiõ of the godly. 7 For how prosperously soeuer the wicked do liue for the time, he doth assurae their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies, 11 And how miserable that the righteous seemeth to liue in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked and preserued.*

¶ A Psalme of *Dauid.*

FRet not a thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone bee b cut downe like grasse, and shall wither as the greene herbe.

3 c Trust thou in the Lord and do good: dwel in the land, and thou shalt be fed assuredly.

4 And delite thy selfe in the Lord, and he shal giue thee thine hearts desire.

5 d Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring foorth thy righteousnes as the light, & thy e iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope in him: fret not thy selfe for him f which prospereth in his way: *nor* for the man that bringeth *his* enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe g also to doe euill.

9 For euill doers shal be cut off, and they that waite vpon the Lord, they shall inherit the land.

10 h Therefore yet a little while and the wicked shall not *appeare*, and thou shalt looke after his place, and he shall not *be found*.

11 But * meeke men shal possesse the earth, and shall haue their delite in the multitude of peace.

12 i The wicked practiseth against the iust, and gnasheth his teeth against him.

13 *But* the Lord shal laugh him to scorne: for he seeth that his day is comming.

14 The wicked haue drawen *their* sword and haue bent their bowe, to cast downe the poore

a He admoniseth vs neither to vexe ourselues for the prosperous estate of the wicked, neither to desire to be like them to make our estat: ¶ better.
b For Gods iudgement cutteth downe their state in a moment.
c To trust in God, and doe according to his will, are sure tokens that his prouidence will neuer faile vs.
d Be not led by thine owne wisedome: but obey God, and he will finish his worke in thee.
e As the hope of the day light causeth vs not to be offended with the darkenesse of the night: so ought we patiently to trust that God will cleare our cause and restore vs to our right.
f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth his affectiõs, he shall be led to doe as they doe.
h He correcteth the impatiencie of our nature, which cannot abide till the solnesse of Gods time be come. * *Matth.* 5. 5.
i He godly are assured that the power and craft of the wicked shall not preuaile against them but fall on their owne necks and therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, and offer vp their teares as a sacrifice of their obedience.

their doings, Iob. 21. 7. &c. g Meaning, except hee moderate his affectiõs, he shall be led to doe as they doe.

and

and needy, *and* to slay such as be of vpright conuersation.

15 *But* their sword shall enter into their owne heart, and their bowes shall be broken.

16 [k] A small thing vnto the iust man is better then great riches to the wicked *and* nightie.

17 For the armes of the wicked shall bee broken: but the Lord vpholdeth the iust men.

18 The Lord [l] knoweth the dayes of vpright men, and their inheritance shall be perpetuall.

19 They shall not be confounded in the perilious time, and in the dayes of famine they shall haue [m] ynough.

20 But the wicked shall perish, and the enemies of the Lord shall bee confounded as the [n] fat of lambes: *euen* with the smoke shall they consume away.

21 The wicked borroweth and payeth not againe: but the righteous is merciful and [o] giueth.

22 For such as be blessed *of God* shall inherite the land, and they that be cursed of him, shall bee cut off.

23 [p] The pathes of man are directed by the Lord: for he loueth his way.

24 Though he [q] fall, hee shall not be cast off, for the Lord putteth vnder his hand.

25 I haue beene yong, and am olde: yet I saw neuer the righteous forsaken, nor his [r] seede begging bread.

26 *But* hee is euen merciful and lendeth, and his seede *enioyeth* the blessing.

27 Flee from euill and doe good, and dwell for euer.

28 For the Lord loueth iudgement, and forsaketh not his Saints: they shall be preserued for euermore: but the seede of the wicked shall be cut off.

29 The righteous men shall inherite the land, and dwell therein [t] for euer.

30 The [t] mouth of the righteous will speake of wisedome, and his tongue will talke of iudgement.

31 *For* the Law of his God *is* in his heart, *and* his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 *But* the Lord will not leaue him in his hand, nor condemne him, when he is [u] iudged.

34 Waite thou on the Lorde, and keepe his way, and he shall exalt thee, that thou shalt inherite the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he [x] passed away, and loe, he was gone, and I sought him, but he could not be found.

37 [y] Marke the vpright man, and behold the iust: for the end of *that* man *is* peace.

38 But the transgressours shall bee destroyed together, *and* the ende of the wicked shall bee cut off.

39 But the [z] saluation of the righteous men *shalte* of the Lord: hee *shalbe* their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: he shall deliuer them from the wicked and shall saue them, because they trust in him.

k For they are daily fed as with Manna from heauen and haue sufficient: when the wicked haue neuer ynough, but euer hunger.
l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.
m For God will giue them contented mindes: and that which shall be necessary.
n They shal vanish away suddenly: for they are fed for the day of slaughter.
o God so furnisheth him with his blessing that he is able to helpe others.
p God prospereth the faithfull, because they walke in his wayes with an vpright conscience.
q When God doth exercise his faith with diuers tentations.
r Though the iust man die yet Gods blessings are extended to his posteritie & though God suffer some iust man to lacke temporal benefits, yet he recompenseth him with spirituall treasures.
s They shalbe continually preserued vnder Gods wings, and haue at least inward rest.
t The 6 three points are required of the faithfull, that their talke be godly, that Gods law be in their heart, and that their life be vpright.
u For though it be sometime so expedient both for Gods glory and their saluation, yet he will approue their cause, and reuenge their wrong.
x So that the prosperitie of the wicked is but as a cloud that vanisheth away in a moment.
y He exhorteth the faithfull to marke diligently the example, both of Gods mercies, and also of his iudgements.
z Hee sheweth that the patient hope of the godly is neuer in vaine, but in the end hath good successe, though for a time God preuent them by seuerall tentations.

PSAL. XXXVIII.

1 Dauid lying sicke of some grieuous disease, acknowledgeth him-himselfe to bee chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 5 Hee vttereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 22 But in the end with firme confidence he commandeth his cause to God, and hopeth for speedie help at his hand.

¶ A Psalme of Dauid for [a] *remembrance.*

O Lord, rebuke me not in thine [b] anger, neither chastise me in thy wrath.

2 For thine [c] arrowes haue light vpon mee, and thine hand lieth vpon me.

3 There *is* nothing sound in my flesh, because of thine anger: neither *is* there rest in my bones, because of my [d] sinne.

4 For [e] mine iniquities are gone ouer mine head: *and as* a weighty burden they are to heauie for me.

5 My woundes are putrified, and corrupt because of [f] my foolishnesse.

6 I am bowed, *and* crooked very sore: I goe ‖ mourning all the day.

7 For my reines are full of burning, and there *is* nothing sound in my flesh.

8 I am weakened and sore broken: I [g] roare for the very griefe of mine heart.

9 Lord, *I powre* my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart † panteth: my strength faileth me, and the light of mine eyes, euen [h] they are not mine owne.

11 My louers and my friends stand aside from my plague, and my [i] kinsmen stand a farre off.

12 They also that seeke after my life, lay snares, and they that goe about to do me euill, talke wicked things and imagine deceit continually.

13 But I as a [k] deafe man heard not, and *am* as a dumme man, *which* openeth not his mouth.

14 Thus am I as a man, that heareth not, and in who[e] mouth *are* no reproofes.

15 For on thee, O Lord, doe I waite: thou wilt heare *me*, my Lord, my God.

16 For I said, *Heare me*, least they reioyce ouer me: *for* [l] when my foot slippeth, they extoll themselues against me.

17 Surely I am ready to [m] halt, and my sorrow *is* euer before me.

18 When I declare my paine, *and* am sorie for my sinne,

19 Then mine [n] enemies are aliue, *and* are mightie, and they that hate me wrongfully are many.

20 They also that reward euill for good, are mine aduersaries, because I follow [o] goodnesse.

21 Forsake mee not, O Lord: bee not thou farre from me, my God.

22 Haste thee, to helpe mee, O my Lord, my [p] saluation.

a To put himselfe and others in minde of Gods chastisement for sinne.
b He desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to bearc it.
c Thy sicknesse wherewith thou hast visited me.
d Dauid acknowledgeth God to be iust in his punishments, because his sinnes had deserued much more.
e He confesseth his sinnes, Gods iustice, and maketh praier his refuge.
f That rather giue place to mine owne lusts, then to the will of God.
‖ *Or, blacke as one that is disfigured and consumed with sicknesse.*
g This example warneth vs neuer to despaire, be the torment neuer so great: but alwaies to crie vnto God with sure trust for deliuerance.
† *Ebr. runneth about, or is tossed to and fro in mourning, that he was destitute of all helpe and counsel.*
h My sight faileth me for very sorrow.
i Partly for feare and partly for pride, they denied all duetie and friendship.
k For I can haue no audience before men, and therefore patiently wait for the helpe of God.
l That is, if they triumph, as though their strength.
n In my sorrow I haue the hatred of all the authour of my deliuerance.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe and bitternesse of minde hee was driuen to these outrageous complaints of his infirmities. 2 For hee confesseth that when hee had determined silence, hee brast foorth yet into words, that hee would not, through the greatnesse of his griefe. 4 Then he rehearseth certaine requestes which taste of the infirmitie of man. 8 And vttereth with them many prayers: but all doe shewe a minde

mind wonderfull, troubled, that it may plainely appeare how he did strive mightily against death and desperation.

¶ *To the excellent musician* a *Iedithun, A Psalme of David.*

I Thought, b I will take heed to my waies, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumb & spake nothing: I kept silence *euen* from good, c & my sorrow was more stirred.

3 Mine heart was hot within me, *and* while I was musing, the fire kindled, *and* d I spake with my tongue, *saying*,

4 Lord, let me know mine end, and the measure of my dayes, what it is: let me know how long I haue to liue.

5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man *in his best* state is altogether e vanitie. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine he heapeth vp *riches*, and cannot tell who shall gather them.

7 And now Lord, what waite I for? mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make me not a rebuke vnto the f foolish.

9 I should haue beene dumbe, and not haue opened my mouth, because g thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquity, thou as a moth h makest his i beautie to consume: surely euery man *is* vanitie, Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keep not silence at my teares, for I am a stranger with thee, *and* a sojourner as all my fathers.

13 Stay *thine anger* from me, that I may recouer my strength, k before I go hence and be not.

a Thiswas one of the chiefe singers, 1 Chron. 16. 41.
b Albeit he had appointed with himselfe patiently to haue tried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.
c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his minde.
d He confesseth that he grudged against God, considering the greatnesse of his sorrowes, & the shortnesse of his life.
e Yet Dauid offended in that that he reasoned with God as though that he were too seuere toward his weake creature.
f Make me not a mocking stocke to the wicked, or wrap me not vp with the wicked, when they are put to shame.
g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.
h Though thine open plagues light not euer more vpon them, yet thy secret curse continually fretteth them.
i The word signifieth all that be desireth, as health, force, strength, beauty, and in whatsoeuer he hath delite, and so that the rod of God taketh away all that is desired in this world.
k For his sorrow caused him to think that God would destroy him vtterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despaire assaile them.

PSAL. XL.

1 *Dauid is deliuered from great danger, doth magnifie & praise the grace of God for his deliuerance, and commendeth his prouidence to worthie all mankind.* 5 *Then doth he promise to giue himselfe wholly to Gods seruice, and to declare his how God is truely worshipped.* 14 *Afterwards he giueth thanks & praiseth God, and hauing complained of his enemies with good courage he calleth for aide and succour.*

¶ *To him that excelleth. A Psalme of Dauid.*

I Waited a patiently for the Lord, and he inclined vnto me and heard my cry.

2 He brought me also out of the b horrible pit, out of the mire clay, and set my feete vpon the rocke, and ordered my goings.

3 And he hath put in my mouth c a new song of praise vnto our God: many shall see it and feare and shall trust in the Lord.

4 Blessed *is* the man that maketh the Lord his trust, and regardeth d not the proude, nor such as turne aside to lies.

5 e O Lord my God, thou hast made thy wonderfull workes, *so* many, that none can count in order to thee thy thoughts towards vs: I would declare and speake *of them, but* they are moe then I am able to expresse.

6 Sacrifice and offering thou didst not desire: (*for* f mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.

7 g Then said I, Loe, I come: *for* in the rolle of the booke it *is* written of me,

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared *thy* righteousnesse in the h great Congregation: loe, I will not refraine my lips, O Lord, thou knowest.

10 I haue not hid thy righteousnesse within mine heart, *but* I haue declared thy i trueth and thy saluation: I haue not concealed thy mercy & thy truth from the great Congregation.

11 Withdraw not thou thy tender mercy from me, O Lord, let thy mercy and thy truth alway preserue me.

12 For innumerable troubles haue compassed me: my sinnes haue taken such hold vpon me, that I am not able to looke vp: *yea*, they are moe in number then the haires of mine head: therefore mine heart hath k failed me.

13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to help me.

14 Let them be l confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

15 Let them bee m destroyed for a reward of their shame, which say vnto me, Aha, Aha.

16 Let all them that seeke thee, reioyce and be glad in thee, and let them that loue thy saluation, say alway, n The Lord be praised.

17 Though I bee poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.

a Though God deferred his help yet he patiently abode till he was heard.
b He hath deliuered me from most great dangers.
c That is a special occasion to praise him: for Gods benefits are so many occasions for vs to praise his Name.
d To follow their example which he must needs doe, that trusteth not onely in the Lord.
e Dauid goeth from one kind of Gods fauour to the contemplation of his prouidence ouer all, and confesseth that his counsels toward vs are far above our capacities: we cannot so much as tell them in order.
f Thou hast opened mine eares to vnderstand the spiritualls meaning of the sacrifices: and here Dauid ellegeth the ceremonies of the Law nothing in respect of the spiritual seruice.
g When thou hadde st opened mine eares and heart, I was readie to obey thee being assured that I was written in the booke of thine elect for this end.
h In the Church assembled in the Sanctuarie.
i Dauid here numbreth 3 degrees of our saluatio. Gods mercy, wherby he pitieth vs his righteousnesse, which signifieth his continuall protection: and his trueth, whereby appereth his constant fauour, so that hereof proceedeth our saluation.
k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly moued mine hart to pray, the rage of his enemies, which they intended for his benefites:
l Hee desireth that Gods mercy may contend for him against his enemies. m Let the same shame and confusion light vpon them, which to haue brought vpon me. n As the faithfull alwaies praise God for the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 *Dauid being grieuously afflicted, blesseth them that pitie his case.* 9 *And complaineth of the treason of his own friends & familiars, as came to passe in Iudas, Iohn 13. 18. After he feeling the great mercie of God sent in chastising him, & not suffering his enemies to triumph against him.* 13 *Giueth most hearty thanks vnto God.*

¶ *To him that excelleth. A Psalme of Dauid.*

BLesse a he that a iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preserue him aliue, he shall be blessed vpon the earth: and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the b bed of sorrow: thou hast turned all his c bed in his sicknesse.

4 *Therefore* I said, Lord haue mercy vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies d spake euill of me, *saying*, When shall he dye, and his name perish?

6 And if he come to see me, he speaketh e lies: *but* his heart heapeth iniquitie within him, *and when* he commeth forth, he telleth it.

7 All they f hate me, whisper together against me: *even* against me do they imagine mine hurt.

8 g A mischiefe is light vpon him, and he that lyeth shall no more rise.

9 Yea, my h familiar friend, whom I trusted, which did eate of my bread, i hath lifted vp the heele against me.

a Not condemning him as accused whom God doth visit, knowing that there are diuers causes why God layeth his hand vpon vs, yea, and also ward he restoreth vs.
b When sorrow and griefe of mind he casteth him selfe vpon his bed.
c Thou hast restored him in his sick bed, and sent him comfort.
d That is curseme and cannot haue their euell hate quenched, but with my hastenfull death.
e For pretending to comfort me, he conspireth my death in his heart and braggeth that God was become feltthis falsehood, and his numbers continually proue the same.

h Meaning either in prosperitie of life, or in the true feare of God against all tentations.
i Shewing me euident signes of thy fatherly prouidence
k By this repetition he stireth vp the faithfull to praise God.

10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so I shall reward them.
11 By this I know that thou fauourest me, because mine enemie doth not triumph against me.
12 And as for me thou vpholdest me [h] in mine integrity, & dost set me before thy [i] face for euer.
13 Blessed *be* the Lord God of Israel world without end. [k] So be it, euen so be it.

PSAL. XLII.

1 The Prophet grieuously complaineth, that being letted (by his persecutors) of conduct to be present in the Congregation of Gods people, protesting that albeit he were separat in body from them, yet his heart was vnsiuerward affectioned. 7 And last of all he sheweth, that he was not so far ouercome with these sorrowes and thoughts. 8 But that he continually put his confidence in the Lord.
¶ *To him that excelleth.* A Psalme *to gine instruction,* [a] committed *to the sonnes of Korah.*

AS the Hart brayeth for the riuers of water, so [b] panteth my soule after thee, O God.
2 My soule thirsteth for God, *euen* for the liuing God: when shall I come and appeare *be ore* the presence of God?
3 [c] My teares haue beene my meate day and night, while they dayly say vnto me, Where is thy God?
4 When I remembred [d] these things, I powred out my very heart, because I had gone with the multitude, *and* led them into the House of God with the voyce of singing, *and* praise, *as* a multitude that keepeth a feast.
5 Why art thou cast downe, my soule, and vnquiet within me? [e] wait on God: for I wil yet giue him thankes for the help of his presence.
6 My God, my soule is cast downe within me, [f] because I remember thee, from the land of Iorden, and Hermonim, *and* from the mount Mizar.
7 *One* [g] deepe calleth *another* deep by the noise of thy water spouts: all thy waues and thy floods are gone ouer me.
8 The Lord [h] will grant his louing kindnesse in the day, & in the night shall I sing of him, *euen* a prayer vnto the God of my life.
9 I will say vnto God, *which is* my rocke, Why hast thou forgotten mee? why goe I mourning, when the enemy oppresseth *me?*
10 My [i] bones are cut a sunder, while mine enemies reproch me, saying daily vnto me, where is thy God?
11 [k] Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet giue him thankes: *he is* my present helpe, and my God.

a As a treasure to be kept of them, which were of the number of the Leuites.
b By these similitudes of thirst and panting, he sheweth his feruent desire to seue God in his Temple.
c As other take pleasure in eating and drinking, so he was altogether giuen to weeping.
d That is, how I led the people to seruе thee in thy Tabernacle, and now seeing my contrary estate, I die for sorrow.
e Though he sustained grieuous assaults of the flesh to cast him into desperaite, yet his faith grounded on Gods accustomed mercies getteth the victorie.
f That is, when I remember thee in this land of my banishment among the mountaines.
g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: wherefore he sheweth there is no end of our miserie till God be pacified and come. i That is, I am most grieuously tormented. k This repetition doth declare that Dauid did not ouercome at once, to teach vs to be constant, for as much as God will certainly deliuer his.

PSAL. XLIII.

1 He prayeth to be deliuered from them that conspire against him, that he might iustly praise God in his holy Congregation.

IVdge [a] me O God, and defend my cause against the vnmercifull [b] people: deliuer me from the deceitfull and wicked man.
2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enemy oppresseth *me?*
3 Send thy [c] light and thy truth: let them lead me: let them bring mee vnto thine holy Mountaine, and to thy tabernacles.
4 Then [d] will I goe vnto the Altar of God, *euen* vnto the God of my ioy *and* gladnesse: and vpon the harpe will I giue thankes vnto thee, O God my God.

a He desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruell company of mine enemies.
c To wit, thy fauour which appeareth by the performance of thy promises.
d He promiseth to offer a solemne sacrifice of thanksgiuing in token of his great deliuerance.

5 Why art thou cast downe, my soule? and why art thou disquieted within me? [e] waite on God: for I will giue him thankes, *he is* my present help and my God.

PSAL. XLIIII.

1 The faithfull remember the great mercy of God toward his people. 9 After they complaine, because they feel it no more. 17 Also they alledge the couenant made with Abraham, for the keeping whereof they suffer what grieuous things they suffered. 23 Finally, they pray vnto God not to conteuine their afflicion, seeing the same redounded to the contempt of his honour.
¶ *To him that excelleth.* A Psalme *to gine instruction,* committed *to the sonnes of Korah.*

WEe haue heard with our [a] eares, O God; our fathers haue told vs the workes *that* thou hast done in their dates, in the old time:
2 *How* thou hast driuen out the [b] heathen with thine hand, and planted [c] them: *how* thou hast destroyed the [d] people, and caused [e] them to grow.
3 For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou didst [f] fauour them.
4 Thou art my King, O God: send help vnto [g] Iaakob.
5 [h] Through thee haue we thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.
6 For I doe not trust in my bow, neither can my sword saue me.
7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.
8 *Therefore* will we praise God continuallie, and will confesse thy Name for euer. Selah.
9 But *now* thou art farre off, and puttest vs to [i] confusion, and goest not forth with our armies.
10 Thou makest vs to turn back fro the aduersary, & they, which hate vs, spoile || for themselues.
11 * Thou giuest vs [k] as sheep to be eaten, and doest scatter vs among the nations.
12 Thou sellest thy people [l] without gaine, and doest not increase their price.
13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.
14 Thou makest vs a prouerbe among the nati- and a nodding of the head among the people.
15 My [m] confusion *is* dayly before me, and the shame of my face hath couered me,
16 For the voice of the slanderer and rebuker, for the enemie and [n] auenger.
17 All this is come vpon vs, yet doe we not [o] forget thee, neither deale wee falsly concerning thy couenant.
18 Our heart is not turned backe: neither our steps gone out of thy paths,
19 Albeit thou hast smitten vs downe into the place of || dragons, and couered vs with the shadow of death.
20 If we haue forgotten the Name of our God, and holden vp our hands to a [p] strange god,
21 Shall not God [q] search this out? for hee knoweth the secrets of the heart.

a Whereby he admonisheth the faithfull not to relent, but constantly to wait on the Lord, though their trouble be long and great.

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreame miserie, either at their return from Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f God of free mercy and loue is the onely fountaine and beginning of the Church. Deut. 4. 37
g Because thou art our King, therefore deliuer thy people from their misery.
h Because they and their forefathers, made both one Church, they apply that to themselues, which before they did attribute to their fathers.
i As they confessed before that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.
|| *Or, as their pleasure.*
* *Rom. 8. 36.*
k Knowing God to be the author of this calamity, they murmur not, but seeke remedie at his hands, who wounded them.
l As slaues which are sold for a low price, neither looke st thou for him that offereth most, but takest the first chapman.
m In I dare not lift vp mine head for shame. n Meaning the proud and cruel tyrant. o They boast not of their vertues, but declare that they rest vpon God in the mids of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heauenly ioyes. || *Or, whales: meaning the bottomlesse seas of tentations: here we see the power of faith, which can be ouercome by no perils.* p They shew that they honored God aright, because they trusted in him alone. q They take God to witnesse that they were vpright to him ward,

e The faithfull make this their comfort, that the wicked punish them not for their sinne, but for Gods cause, Matt. 5. to. 1. Pet. 4. 14.
f There is no hope of recouery, except thou put to thine hand and raise vs vp.
g Which is the onely and sufficient ransome to deliuer both body and soule from all kinde of slauerie and miserie.

22 Surely for thy sake r are we slaine continually, and are counted as sheepe for the slaughter.
23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.
24 Wherefore hidest thou thy face? *and* forgettest our miserie and our affliction?
25 For our soule is f beaten downe vnto the dust: our belley cleaueth vnto the ground.
26 Rise vp for our succour, and redeeme vs for thy t mercies sake.

PSAL. XLV.

1 *The maiestie of Salomon, his honour, strength, beauty, riches, and power are prayed, and also his marriage with the Egyptian being an heathen woman, vs blessed,* 10 *If that shee can renounce her people, and the loue of her country, and giue her selfe wholly to her husband. Vnder the which figure, the wonderfull maiestie and increase of the kingdome of Christ, and his Church his spouse now taken of the Gentiles is described.*

¶ *To him that excelleth on* a *Shoshannim, a song of* b *loue to giue instruction,* committed *to the sonnes of Korah.*

MIne heart will vtter foorth a good matter: I
will intreate *in* my workes of the King: my
tongue *is as* the pen of a swift writer.
2 Thou art c fairer then the children of men:
grace is powred in thy lips, because God hath
blessed thee for euer.
3 Gird thy sword vpon *thy* thigh, O most
mighty, *to wit,* thy worship and thy glory,
4 And prosper with thy glory: d ride vpon
the word of trueth and of meeknesse *and* of righ-
teousnesse: so thy right hand shall teach thee ter-
rible things.
5 Thine arrowes *are* sharpe *to pearce* the
heart of the Kings enemies: *therefore* the people
shall fall vnder thee.
6 Thy e throne, O God, *is* for euer, and euer:
the sceptre of thy kingdome, *is* a sceptre of righte-
ousnesse.
7 Thou louest righteousnesse, and hatest wic-
kednesse: because God, *even* thy God, hath f an-
oynted thee with the oyle of gladnesse aboue thy
fellowes.
8 All thy garments *smell* of myrrhe and aloes,
and cassia, *when thou commest* out of the yuorie pa-
laces, g where they haue made thee glad.
9 Kings daughters *were* among thine ho-
nourable *wiues*: vpon thy right hand did stand
the h Queene in a vesture of gold of Ophir.
10 i Hearken, O daughter, and consider, and
encline thine eare: forget also thine owne people
and thy fathers house.
11 So shall the king haue pleasure in thy beau-
tie: for he is thy Lord, and reuerence thou him.
12 And the k daughter of ‖ Tyrus *with* the
rich of the people shall doe homage before thy
face with presents.
13 The Kings daughter is all glorious l with-
in: her clothing is of broidred gold.
14 She shall bee brought vnto the King in rai-
ment of needle worke: the virgins *that follow* af-
ter her, *and* her companions shall be brought vn-
to thee.
15 With ioy and gladnes shal they be brought,
and shall enter into the Kings palace.
16 In stead of thy fathers shall thy m children
be: thou shalt make them princes n through all
the earth.
17 I will make thy o Name to bee remembred
through all generations: therefore shall the peo-
ple giue thanks vnto thee world without end.

a This was a certaine tune or an instrument.
b Of that perfite loue that ought to be betweene the husband and the wife.
c Salomons beautie and eloquence to winne fauour with his power, and his people to ouercome his enemies, is here described.
d He alludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdom standeth in trueth, meeknesse and iustice, not in worldly pompe and vanity.
e Vnder this figure of this kingdome of Iustice, is set forth the euerlasting kingdome of Christ.
f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.
g In the which palace the people made thee ioyfull to see them giue thankes, and reioyce for thee.
h Though he had many kings daughters among his wiues, yet he loued Pharaohs daughter best.
i Vnder the figure of Pharaohs daughter, he sheweth that the Church must cast off all carnall affections to obey Christ onely.
k He signifieth that diuers of them that be rich shall be benefactors to the Church, albeit they giue not perfect obedience to the Gospel. [*Or, Zor.*
l There is nothing fained, nor hypocritical, but shee is glorious both within and without, and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude.
m They shall haue greater graces then their fathers
n Hee signifieth the great compasse of Christs kingdome which shall be referred to Christ

bee sufficient to enrich all his members. o This onely must bee and not to Salomon.

PSAL. XLVI.

1 *A song of triumph or thanksgiuing for the deliuerance of Ierusalem, after Sennacherib with his armie was driuen away, or some other like, sudden and wonderfull deliuerance by not his owne hand of God.* 8 *Wherefore the Prophet commending this great benefit, doeth exhort the faithfull to giue ouer selues wholly into the hand of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because thou hast delight to assuage the rage of the wicked, where they are most fierce against the iust.*

¶ *To him that excelleth vpon* a *Alamoth, a song* committed *to the sonnes of Korah.*

GOD *is* our ‖ hope and strength, *and* helpe in
b troubles, ready to be found.
2 Therefore will not we c feare, though the
earth be moued, and though the mountaines fall
into the middes of the sea.
3 *Though* the waters thereof d rage *and* bee
troubled, *and* the mountaines shake at the surges
of the same. Selah.
4 *Yet there is* a e riuer, whose streame shall
make glad the Citie of God: *euen* the Sanctuary
of the Tabernacles of the most High.
5 God *is* in the middes of it: *therefore* shall it
not bee mooued: God shall helpe it † very earely.
6 *When* the nations raged, *and* the king-
domes were mooued, *God* † thundered, *and* the
earth melted.
7 The Lord of hostes *is* g with vs: the God of
Iaakob *is* our refuge. Selah.
8 Come *and* behold the workes of the Lord,
h what desolations he hath made in the earth.
9 He maketh warres to cease vnto the ends of
the world: he breaketh the bowe, and cutteth the
speare, *and* burneth the chariots with fire.
10 Be † still and know that I am God, I will be
exalted among the heathen, *and* I will be exalted
in the earth,
11 The Lord of hostes *is* with vs; the God of
Iaakob *is* our refuge. Selah.

a Which was either a musicall instrument or a solemne tune vnto the which this Psalme was sung.
‖ *Or, protection.*
b In all maner of troubles God sheweth his speedie mercy and power in defending his.
c That is, we will not be ouercome with feare. Though the affliction rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.
e The riuer of Shiloah, which passed thorow Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.
f Always when need requireth.
† *Heb. gaue his voyce.*
g They are assured enemies.
h To vnderstand the great compasse of Christs kingdome, which shall be referred to Christ

that God can and will defend his Church from all dangers and wit, how oft he hath destroyed his enemies, and deliuered his people. i He warneth them that persecute the Church, to cease their cruelties: for else they shall feele that God is too strong for them against whom they fight.

PSAL. XLVII.

1 *The Prophet exhorteth all people to the worship of the true God giuing God, commending the mercie of God toward the posterities of Iaakob,* 9 *And ioy, prophesieth of the kingdome of Christ in the time of the Gospel.*

¶ *To him that excelleth. A Psalme* committed *to the sonnes of Korah.*

ALl people a clap your hands: sing loud vnto
God with a ioyfull voyce.
2 For the Lord *is* high, *and* terrible: a great
King ouer all the earth.
3 He hath b subdued the people vnder vs, and
the nations vnder our feet.
4 He hath chosen c our inheritance for vs:
euen the glory of Iaakob whom he loued. Selah.

a Here is figured Christ, vnto whom all his should giue willing obedience, and who would shew himselfe terrible to the wicked.
b He hath made the Iewes, who were the keepers of the Lawe and Prophets, schoolemasters to the Gentiles, that they should with gladnesse obey them. c God hath chosen vs aboue all other nations, to enioy a most glorious inheritance.

5 God is gone vp with triumph, *euen* the Lord, with the [d] sound of the trumpet.

6 Sing praises to God, sing praises: sing praises vnto our King, sing praises.

7 For God *is* the King of all the earth: sing praises *every one* that hath [e] vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy Throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the world *belong* to God: he [f] is greatly to be exalted.

d He doeth alude vnto the trumpets, that were blown at solemne feastes: but he doeth further signifie the triumph of Christ and his glorious ascension into the heauens.

e Hee requireth that vnderstanding bee ioyned with singing, left the Name of God bee profaned with vaine crying.

f Hee praiseth Gods highnesse, the great princes of the world (whom hee calleth shields) to the Church.

PSAL. XLVIII.

1 *A notable deliuerance of Ierusalem from the hand of many Kings: is mentioned, for the which thankes are giuen to God, and the state of that citie is praised, that hath God so presently at all times ready to defend them. For Psalme seemeth to be made in time of Asa: Iosiaphat, Aia, or Ezekiah: for in their times cheefly was the citie by sureine princes assaulted.*

¶ A [a] *song* or *Psalme* committed *to the sonnes of Korah.*

GReat *is* the Lord, and greatly to be praised in the [b] Citie of our God, *euen* vpon his holy Mountaine.

2 Mount Zion, *lying* Northward, *is* faire in situation: *it is* the [c] ioy of the whole earth, *and* the Citie of the great King.

3 In the palaces thereof God is knowen for a [d] refuge,

4 For loe, the kings were [e] gathered, *and* went together.

5 When they saw [f] it, they marueiled: they were astonied, *and* suddenly driuen backe.

6 Feare came there vpon them, *and* sorrow, as vpon a woman in trauaile.

7 *As* with an East winde thou breakest the ships of [g] Tarshish, *so were they destroyed.*

8 As we haue [h] heard, so haue we seene in the Citie of the Lord of hostes, in the citie of our God: God will establish it for euer. Selah.

9 We wait for thy louing kindnesse, O God, in the middes of thy people.

10 O God, according to thy Name, so is thy praise vnto the [i] worlds end: thy right hand is full of righteousnesse.

11 Let [k] mount Zion reioyce, *and* the daughters of Iudah bee glad, because of thy iudgements.

12 [l] Compasse about Zion, and goe round about it, *and* tell the towers thereof.

13 Marke well the wall thereof: behold her towers, that ye may tell your posterity.

14 For this God *is* our God for euer and euer: he shalbe our guide vnto the death.

a Some put this difference betweene a song and Psalme, saying, that it is called a song, when there is no instrument, but the voyce: and the Psalme, the contrary. The song of the Psalme is when the instruments begin, and the voice followeth. The Psalme of the song the contrary.

b Albeit God shew his wonders through all the world, yet he will be chiefly praised in his Church.

c Because the word of saluation came thence to Israel, that should beleeue.

d Except God were the defence thereof, neither situation nor munition could preuaile.

e They conspired and went against Gods people.

f The enemies were afraid at the sight of the Citie.

g That is, of Cilicia, or of the sea called Mediterraneum.

h To wit, of our fathers, fo haue wee eies where thy Name shall be heard of, marueilous works of iudgements against thine enemies.

i Gods blessings did also appare: but the chiefe is to bee referred to Gods fauour and secret defence.

k He will intreat how God gouerneth the world by his prouidence, which cannot be perceiued by the iudgement of the flesh.

l Though wickednes reigne, and enemies rage, seeing God will execute his iudgements against the wicked in time conuenient.

c To trust in riches is meere madnesse, seeing they can neither restore life nor prolonge it.

d That is, to rate or not to be found, as prophecie was precious in the dayes of Eli, 1. Sam. 3. 1.

e Meaning, it is impossible to liue for ever: also that life and death are onely in Gods hands.

f In that that death maketh no difference betweene the persons.

g That is: not to their children, but to strangers. Yet the wicked prosper not by these examples, but still dreame an immortalitie in earth.

‖ *Or, labour that their name may be famous in earth.*

h As touching the death of the body.

i They speake and doe the same thing that their fathers did.

k As theepe are gathered into the folde, so shall of life euerlasting, reigne with Christ.

* *Iob 27. 19. 1. Tim. 6. 7.* † *Bless, he blessed himselfe.*

PSAL. XLIX.

1 *The holy Ghost calleth all men to the consideration of mans life, 7 Shewing them not to bee most blessed that are most wealthie, and therefore not to be feared: but contrarwise chelsfeth vp our minides to consider how all things are ruled by Gods prouidence: 14 Who as he iudgeth these worldly misers to euerlasting torments, 15 So hee doeth prosper his, and will reward them in the day of the resurrection, 2. Thes. 1. 6.*

¶ *To him that excelleth. A Psalme* committed *to the sonnes of Korah.*

HEare a this, all *ye* people: giue eare, all ye that dwell in the world,

2 As well low as high, both rich and poore.

3 My mouth shall speake of wisdome, and the meditation of mine heart [b] of knowledge.

4 I will encline mine eare to a parable, *and* vtter my graue matter vpon the harpe.

5 Wherefore should I [b] feare in the euil daies, *when* iniquitie shall compasse me about, *as at* mine heeles?

6 They trust in their [c] goods, and boast themselues in the multitude of their riches.

7 Yet a man can by no meanes redeeme *his* brother: he cannot giue his ransome to God,

8 (So [d] precious is the redempt on of their soules, [e] and the continuance for euer.)

9 That he may liue still for euer, *and* not see the graue.

10 For hee seeth that wise men [f] die, *and* also that the ignorant and foolish perish, and leaue their riches for [g] others.

11 *Yet* they thinke their houses *and* their habitations *shall continue* for euer, *euen* from generation to generation, and ‖ call *their* lands by their names.

12 But man shall not continue in honour: he is like the [h] beasts *that* die.

13 This their way *vtereth* their foolishnesse: *yet* their posterity [i] delight in their talke. Selah.

14 [k] Like sheepe they lie in graue: [l] death deuoureth them, and the righteous shall haue dominion ouer them in the [m] morning: for their beautie shall consume, *when they shall goe* from their house to graue.

15 But God shall deliuer my soule from the power of the graue: ‖ for he will receiue me. Selah.

16 Be not thou afraid when one is made rich, *and* when the glory of his house is increased.

17 * For he shall take nothing away, when he dieth, neither shall his pompe descend after him.

18 † For while he liued, † he reioyced himselfe: and [n] men wil praise thee, when thou makest much of thy selfe.

19 ‖ [o] He shall enter into the generation of his fathers, [p] *and* they shall not liue for euer.

20 Man [q] in honour, and [q] vnderstandeth not: he is like to beasts *that* perish.

a He will intreat how God gouerneth the world by his prouidence, which cannot be perceiued by the iudgement of the flesh.

b Though wickednes reigne, and enemies rage, seeing God will execute his iudgements against the wicked in time conuenient.

c To trust in riches is meere madnesse, seeing they can neither restore life nor prolonge it.

d That is, to rate or not to be found, as prophecie was precious in the dayes of Eli, 1. Sam. 3. 1.

e Meaning, it is impossible to liue for ever: also that life and death are onely in Gods hands.

f In that that death maketh no difference betweene the persons.

g That is: not to their children, but to strangers. Yet the wicked prosper not by these examples, but still dreame an immortalitie in earth.

‖ *Or, labour that their name may be famous in earth.*

h As touching the death of the body.

i They speake and doe the same thing that their fathers did.

k As theepe are gathered into the folde, so shall of life euerlasting, reigne with Christ.

* *Iob 27. 19. 1. Tim. 6. 7.* † *Bless, he blessed himselfe.*

they bee brought to the graue. l Because they haue no part m Christes comming is as the morning, when the elect shall their head ouer the wicked. ‖ *Or, because he hath received me. 6. 7.* † *Bless, he blessed himselfe.* n The flatterers praise them and pleasures. ‖ *Or, himselfe.* o And not passe the terme p Both they and their fathers shall liue here but a while, and shall q He condemeth mans ingratitude, who having receiued excellent gifts of God, abused them like a beast to his owne condemnation.

PSAL. L.

1 *Because the Church is alway full of hypocrites, 8 Which do imagine that God will be worshipped with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient: 21 Therefore the Prophet doeth reproue this grosse errour, and pronounce the like Name of God to be blasphemed, where holinesse is in ceremonies. 23 For he declareth the worship of God to be spirituall: whereof are two principall parts, Inuocation and thanksgiuing.*

¶ *A Psalme of* [a] *Asaph.*

THe God of gods, *euen* the Lord hath spoken and called the [b] earth from the rising vp of the Sunne, vnto the going downe thereof.

b To pleade against his dissembling people before heauen

a Whowsoeuer the author, or a chiefe singer, to whom it was committed.

b Earth.

c Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of the Law.
d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to take account for the keeping thereof.
e As witnesses against † hypocrites.
f God in respect of his elect, calleth the whole body holy, Saints, and his people.
g Which should know † sacrifices are seales of the couenant between God and his people, and not seeke religion therein.
h For I passe not for sacrifices, except the true vse be there, which is to confirme your faith in my promises.
i Though he did delite in sacrifice, yet had he no need of mans helpe thereunto.
k Though mans life for the infirmity thereof hath need of food, yet God whose life quickneth all the world hath no need of such meanes.
l Shew thy selfe mindfull of Gods benefits by thankfulgiuing.
m Why dost thou faine to be of my people, and talkest of my couenant, seeing thou art but an hypocrite?
n And to liue according to my word.
o He sheweth what are the fruits of them that counterfeit Gods word, talke or iudgement their owne mothers sonne.
p He noteth the cruelty of hypocrites, which spare not in their iudgement to reade and acknowledge them, whether thou wilt or no.
q That is, instruction and inuocation.
r As God hath appointed.
s That is: declare my selfe to be his Sauiour.

PSAL. LI.

1 *When Dauid was chuked by the Prophet Nathan for his great offence, he did not only acknowledge the same to God, with protestation of his naturall corruption and iniquitie, but also left a memorial thereof to his posterity.* 7 *Therefore first he desireth God to forgiue his sinnes,* 10 *And to renew in him his holy spirit* 13 *Wishpromiseth that he will not be vnmindfull of so great creates.* 18 *Finally, fearing lest God would punish the whole Church for his fault, he requireth that he would rather increase his graces towards the same.*

¶ *To him that excelleth, A Psalme of Dauid, when the Prophet Nathan a came vnto him, after he had gone in to Beth-sheba.*

HAue mercy vpon me, O God, b according to thy louing kindnes: according to the multitude of thy cōpassions put away mine iniquities.
2 Wash me c throughly from mine iniquitie, and clense me from my sinne.
3 For I d know mine iniquities, and my sinne e euer before me.
4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou f speakest, *and* pure when thou iudgest.
5 Behold, I was borne in iniquity, and in sin hath my mother conceiued me.
6 Behold, thou g louest truth in the inward affections: therfore hast thou taught me wisdome in the secret *of mine heart.*
7 Purge mee with * hyssope and I shall bee cleane: wash me, and I shalbe whiter then snow.
8 Make me to heare h ioy & gladnesse, *that* the h bones *which* thou hast broken may reioyce.
9 Hide thy face from my sinne, and put away all mine iniquities.
10 i Create in me a cleane heart, O God, and renew a right spirit within me.
11 Cast me not away from thy presence, and take not thine holy spirit from me.
12 Restore to me the ioy of thy saluation, and stablish me with *thy* k free spirit.
13 *Then* shall I teach thy l waies vnto the wicked, and sinners shall be conuerted vnto thee.
14 Deliuer me from m blood, O God, *which art* the God of my saluation, *and* my tongue shall sing ioyfully of thy righteousnesse.
15 n Open thou my lips, O Lord, and my mouth shall shew forth thy praise,
16 For thou desiest no sacrifice, though I would giue it, thou delitest not in burnt offering.
17 The sacrifices of God *are* a o contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.
18 Bee fauourable vnto p Zion for thy good pleasure build the walles of Ierusalem.
19 Then shalt thou accept the sacrifice of q righteousnesse, *euen* the burnt offering and oblation: then shall they offer calues vpon thine altar.

a To reprone him because he had committed so hortible sins, and lien in the same without repentance more then a whole yeere: God would giue him

b As his sinnes were manifold and great, so he requireth that the feeling of his excellent and abundant mercies.

c My sinnes sticke so fast in me, that I haue need of some singular kind of washing.
d My conscience accuseth me so, that I can haue no rest till I be reconciled.
e When thou giuest sentence against sinners, they must needes confesse thee to be iust, and themselues sinners.
f He confesseth that God who loueth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him, whom he had instructed in his heauenly wisdome.
* *Leuit.* 14. 6.
g He meaneth Gods comfortable mercies toward repentant sinners.
h By the bones he vnderstandeth all strength of soule & body, which by cares & mourning are consumed.
i He confesseth that when Gods Spirit is cold in vs, to haue it againe reuiued, is as a new creation.
k Which may afore me that I am drawne out of the slinery of sinne.
l He promiseth to endeauour that others by his example may turne to God.
m From the murder of Vriah, & the others that were † sacrifice, when thou proceeding of faith, Church, because repentance.

PSAL. LII.

1 *Dauid describeth the arrogant tyranne of his aduersarie Doeg who by false surmises caused Abimelech with the rest of the Priests to be slaine.* 5 *Dauid prophesieth his destruction* 6 *And encouragetb the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries.* 9 *And finally, he rendreth thankes to God for his deliuerance. In this Psalme is lively set forth the kingdome of Antichrist.*

¶ *To him that excelleth. A Psalme of Dauid to giue instruction, When Doeg the Edomite came and shewed Saul, and said to him, Dauid is come to the house of Abimelech.*

WHy boasteest thou thy selfe in the *thy* wickednesse, O a man of power? the louing kindnesse of God *endureth* daily.
2 Thy tongue imagineth b mischiefe, *and is* like a sharpe rasor, that cutteth deceitfully.
3 Thou doest loue euill more then good, *and* lies more then to speake the † truth. Selah.
4 Thou louest all words that may destroy: O deceitfull tongue!
5 So shall God c destroy thee for euer: he shall

† *Ebr. righteousnesse.* c Though God for beare for a time, yet at length he will recompence thy falsenood.

a O Doeg, which hast credit with the tyrane Saul, and hast power to murther the Saints of God.
b Thy malice mouth thee by crafte flatteries and liesto accuse and destroy the innocents.

take thee and plucke thee out of *thy* tabernacle, & d roote thee out of the land of the liuing. Selah.

6 The e righteous also shall see it f and feare, and shall laugh at him, *saying*,

7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, *and* put his strength ‖ in his malice.

8 But I shalbe like a g greene oliue tree in the house of God: *for* I trusted in the mercy of God for euer and euer.

9 I will alway praise thee, for that thou hast done h *this*, and I wil ‖ hope in thy Name, because it is good before thy Saints.

d Albeit thou seeme to be neuer so sure setled.
e For the eyes of the reprobate are shut vp at Gods iudgements.
f With ioyfull reuerence, seeing that he taketh their part against the wicked.
‖ *Or, in his substance.*
g He reioyceth to haue a place among the seruants of God, that hee may grow in the knowledge of godlinesse.
h Executed his vengeance. ‖ *Or, waite vpon thy grace and promise.*

PSAL. LIII.

1 He describeth the crooked nature, 4 The cruelty, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

¶ *To him that excelleth on a Mahalath. A Psalme of Dauid to giue instruction.*

THe foole hath said in his heart, *There is* b no God, they haue corrupted and done abominable wickednesse, *there is* none that doth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and c seeke God.

3 * Euery one is gone backe: they are altogether corrupt: there is none that doth good, no not one.

4 Doe not the d workers of iniquity know that they eate vp my people *as* they eate bread? they call not vpon God.

5 There they were afraide, for feare, *where* no e feare was. for God hath scattered the f bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, *then* Iaakob shall reioyce, and Israel shal be glad.

a Which was an instrument or kind of note.
b Whereas not regard is had of honesty, or dishonesty of vertue nor of vice, there the Prophet pronounceth that the people haue no God.
c Whereby he condemneth all knowledge & vnderstanding, that tendeth not to seeke God.
* *Rom. 3. 10.*
d Dauid pronounceth Gods vengeance against cruell gouernours, who hauing charge to defend & preserue Gods people, doe most cruelly deuoure them. e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. f Bee the enemies power neuer so great, not the danger to feare full, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great danger by the reason of the Ziphims, 5 called vpon the Name of God to assist his enemies, 6 Promising sacrifice and free offerings for so great deliuerance.

¶ *To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction when the Ziphims came and said vnto Saul, * Is not Dauid hid among vs?*

SAue me, O God, a by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For b strangers are risen vp against me, and c tyrants seeke my soule: they haue not set God before them. Selah.

4 Behold, God *is* mine helper: the Lorde *is* with d them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: Oh cut them off in thy e truth!

6 *Then* I will sacrifice f freely vnto thee: I will praise thy Name, O Lord, because it is good.

7 For he hath deliuered me out of all trouble, & mine eie hath g seen *my desire* vpon mine enemies.

* 1. Sam. 23. 19.
a He declareth that when all meanes do faile, God will deliuer euen as it were by miracle, them that call vnto him with an vpright conscience.
b To wit, the Ziphims.
c Saule and his armie, which were like cruell beasts, and could not be satisfied but by his death.
d Be they neuer so few as he was with Ionathan.
e According to thy faithfull promise for my deliuerance. f For the hypocrites seruе God for feare or vpon conditions. g Wee may lawfully reioyce for Godsiudgements against the wicked, if our affections be pure.

PSAL. LV.

1 Dauid being in great heauinesse and distresse, complaineth of the cruelty of Saul, 13 and of the falsehood of his familiar acquaintance: 15 Pitiering with ardent affections to mouse the Lord to pitie him, 22 After being assured of deliuerance, he setteth forth the grace of God as though he had already obtained his request.

¶ *To him that excelleth on Neginoth, A Psalme of Dauid to giue instruction.*

HEare a my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, & answere me: I mourne in my prayer, and make a noyse.

3 For the b voice of the enemie, *and* for the vexation of the wicked, because c they haue brought iniquity vpon me, & furiously hate me.

4 Mine heart trembleth within me, and the terrours of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath d couered me.

6 And I said, Oh that I had wings like a doue: then would I e flie away and rest.

7 Behold I would take my flight farre off, *and* lodge in the wildernesse. Selah.

8 Hee would make haste for my deliuerance f from the stormy winde and tempest.

9 Destroy, O Lord, *and* g diuide their tongues: for I haue seene cruelty and strife in the citie.

10 Day and night they goe about it vpon the walles thereof: both h iniquitie & mischiefe *are* in the middes of it.

11 Wickednesse *is* in the middes thereof: deceit and guile depart not from her streets.

12 Surely mine i enemie did not defame mee: for I could haue borne it: neither did mine aduersary exalt himselfe against me: for I could haue hid me from him.

13 But *it was* thou, O man, euen my k companion, my guide and my familiar:

14 Which delited in consulting together, *and* went into the house of God as companions.

15 Let death sease vpon them: let them l goe downe quicke into the graue: for wickednesse *is* in their dwellings, *euen* in the middes of them.

16 *But* I will call vnto God, and the Lord will saue me.

17 Euening & morning, and at noone will I pray, m & make a noise, & he wil heare my voyce.

18 He hath deliuered my soule in peace from the battell *that was* against mee: n for many were with me.

19 God shall heare and afflict them, euen hee that raigneth of olde. Selah. because they o haue no changes, therefore they feare not God.

20 He p laid his hand vpon such as be at peace with him, *and* he brake his couenant.

21 *The words* of his mouth were softer then butter, yet warre *was* in his heart: his words were more gentle then oyle, yet they were swords.

22 Cast thy ‖ burden vpon the Lord, and he shall nourish thee: he wil not suffer the righteous to fall for q euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloody, and deceitfull men shall not liue r halfe their daies: but I will trust in thee.

a The earnednesse of his praier declareth the vehemencey of his griefe in so much as he is compelled to burst out into cries.
b For the threatnings of Saul and his adherents.
c They haue defamed me as a wicked person, or they haue imagined my destruction.
d There was no part of him that was not astonished with extreame feare.
e Feare had driuen him to so great distresse, ‖ he wished to be hid in some wildernesse, and to be banished from that kingdome, which God had promised that he should inioy.
f From the cruell rage and tyrannye of Saul.
g As in the confusion of Babylon, when the wicked conspired against God.
h All lawes and good orders are broken, and onely vice & dissolution reigneth vnder Saul.
i If mine open enemie had sought mine hurt, I could the better haue auoyded him.
k Which was not onely ioyned to me in friendship and counsel in worldly matters, but also in religion.
l As Korah, Dathan, and Abiram.
m Which signifieth a feruent mind & sure trust to obtaine his petition, which thing made him earnest at all times in prayer.
n Euen the Angels of God fought on my side against mine enemies, 2. Kings 6. 16.
o But their prosperous estate still continueth.
p I did not prouoke him, but was at peace with him, yet hee made warre against mee. ‖ *Or, gifts, to wit, which thou wouldest that God should giue thee.* q Though for their bettering and triall he suffer them to slip for a time. r Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

PSAL. LVI.

1 Dauid being brought to Achish the king of Gath, 1. Sam. 21. 12 complaineth of his enemies, desaunteth succour, 3 Putteth his trust in God and in his promises, 12 And promiseth to performe his vowes which he had taken vpon him, whereof this was the effect, to praise God in his church.

¶ *To him that excelleth. A Psalme of Dauid on Michtam, concerning the a dumbe doue in a farre country, when the Philistims tooke him in Gath.*

strange country, he was as a dumbe dous not seeking reuenge.

a Being chased by the furie of his enemies into a

b Hee sheweth that it is either for our time or neither, that God helpe him, for all the world is against him, and ready to deuoure him.
c He stayeth his conscience vpon Gods promise, though he see not present helpe.
d All my counsels haue euill successe, and turne to mine owne sorrow.
e As all the world against one man, and cannot be satisfiate, except they haue my life.
f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.
g If God keepe the teares of his Saints in store, much more will he remember their blood to auenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register.
h Hauing receiued that which I required, I am bound to pay my vowes of thankesgiuing, as I promised.
i As mindfull of his great mercies, and giuing him thankes for the same.
k This is either the beginning of a certaine song, or the words which Dauid vttered when he stayed his affection.
* 1. Sam. 24. 4.
|| Or, duck most swiftly.
b He compareth the afflictions which God layeth vpon his children, to a storme that commeth and goeth.
c Who leaueth not his workes begun vnperfect.
d He would rather deliuer me by a miracle, then that I should be ouercome
e Hee meaueth their calumnies and false reports.
f Suffer me not to be destroyed to the contempt of thy Name.
g For very feare, seeing the great dangers on all sides.
h That is, wholly bent to giue thee praise for my deliuerance
i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that hee will vse other meanes to prouoke himselfe forward to the same.

BE mercifull vnto me, O God, for [b] man would swallow mee vp: he fighteth continually *and* vexeth mee.

2 Mine enemies would dayly swallow me vp: for many fight against me, O thou most High.

3 When I was afraid, I trusted in thee.

4 I wil reioyce in God, *because* of his [c] word, I trust in God, *and* will not feare what flesh can doe vnto me.

5 Mine owne [d] words grieue *mee* daily: all their thoughts *are* against me to doe me hurt.

6 [e] They gather together, and keepe themselues close: they marke my steps, because they wait for my soule.

7 [f] They *thinke* they shall escape by iniquitie: O God, cast *these* people downe in *thine* anger.

8 Thou hast counted my wandrings: put my teares into thy bottell: are they not in thy register?

9 When I cry, then mine enemies shall turne backe: this I know, for God *is* with me.

10 I will reioyce in God *because of his* word: in the Lord will I reioyce *because of his* word.

11 In God doe I trust: I will not be afraid what man can doe vnto me.

12 [h] Thy vowes *are* vpon mee, O God: I will render praises vnto thee.

13 For thou hast deliuered my soule from death, and all o my feet from falling, that I may [i] walke before God in the [k] light of the liuing.

PSAL. LVII.

1 *Dauid being in the desert of Ziph, where the inhabitants did betray him, and at length in the same cave with Saul,* 2 *Calleth most earnestly vnto God, with full confidence that hee will performe his promise, and take his cause in hand:* 5 *Also that hee will shew his glory in the heauens: and in the earth against his carnel enemies.* 9 *Therefore doeth he render laud and praise.*

¶ *To him that excelleth.* [a] *Destroy not.* A Psalme *in Dauid on Michtam.* * *When hee fled from Saul in the cave*

HAue mercy vpon mee, O God, haue mercy vpon mee: for my soule trusteth in thee, and in the shadow of thy wings will I || trust, till *these* [b] afflictions ouerpasse.

2 I will call vnto the most high God, *euen* to the God, that [c] performeth *his promise* toward me.

3 He will send from [d] heauen, and saue mee from the reproofe of him that would swallow me. Selah. God will send his mercy, and his trueth.

4 My soule *is* among lyons: I lie *among* the children of men, that are let on fire: whose [e] teeth *are* speares and arrowes, and their tongue a sharpe sword.

5 [f] Exalt thy selfe, O God, aboue the heauen, *and* let thy glory *be* vpon all the earth.

6 They haue layde a net for my steps: [g] my soule is pressed downe: they haue digged a pit before me, *and* are fallen into the mids of it. Selah.

7 Mine heart is [h] prepared, O God, mine heart is prepared: I will sing and giue praise.

8 Awake my [i] tongue, awake viole and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, *and* I will sing vnto thee among the nations.

10 For thy mercy is great vnto the heauens, *and* thy trueth vnto the [k] cloudes.

11 Exalt thy selfe, O God, aboue the heauens, *and* let thy glory *be* vpon all the earth.

PSAL. LVIII.

1 *Hee describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealeth to Gods iudgement,* 10 *Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.*

¶ *To him that excelleth. Destroy not.* A Psalme *of Dauid on Michtam.*

IS it true? O [a] congregation, speake ye iustly? O sonnes of men, iudge ye vprightly?

2 Yea, rather yee imagine mischiefe in *your* heart: your [b] handes execute cruelties vpon the earth.

3 The wicked [c] are strangers from the wombe: *euen* so the belly haue they erred, and speake lies.

4 Their poyson is euen like the poy on of a serpent: like the deafe [d] adder *that* stoppeth his eare.

5 Which heareth not the voyce of the enchanter, though he be most expert in charming.

6 Breake their [e] teeth, O God, in their mouthes: breake the iawes of the yong lyons, O Lord.

7 Let them [f] melt like the waters, let them passe away: when he shooteth his arrowes, *let them be* as broken.

8 Let him consume like a snaile that melteth, *and like* the vntimely fruit of a woman *that* hath not seene the sunne.

9 [g] As raw flesh before your pots feele *the fire* of thorns: *so* let him cary them away as with a whirlewind in *his* wrath.

10 The righteous shall [h] reioyce when hee seeth the vengeance: he shall wash his feet in the [i] blood of the wicked.

11 And men shall say, [k] Verely there is fruit for the righteous: doubtlesse there is a God that iudgeth in the earth.

k Thy mercies doe not onely appertaine to the Iewes, but also to the Gentiles.

a Ye counsellers of Saul, who vnder pretence of conferring for the common wealth, conspire my death being an innocent.
b Ye are not ashamed to execute that cruelty publikely, which ye haue imagined in your hearts.
c That is, enemies to the people of God euen from their birth.
d They passe in malice and subtilty the craftie serpent, which could preserue himselfe by stopping his eare fro the enchanter.
e Take away all occasions & means whereby they hurt.
f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they bragge.
g As flesh is taken raw out of the pot before the water seethe: so he desireth God to destroy their enterprises before they bring them to passe.
h With a pure affection.
i Their punishment and slaughter shalbe so great.
k Seeing God governeth all by his prouidence, he must needes put difference between the godly and the wicked.

PSAL. LIX.

1 *Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God:* 3 *Declareth his innocencie and their furie,* 5 *Desiring God to destroy all those that fauor of malicious wickednesse.* 11 *Whom thou shalt keepe aliue for a time to exercise his people yet in the end he will consume them in his wrath,* 13 *That hee may bee knowen to bee the God of Iacob to the ends of the world.* 16 *For this hee singeth praises to God, assured of his mercies.*

¶ *To him that excelleth. Destroy not.* A Psalme *of Dauid, on* [a] *Michtam.* * *When Saul sent and they did watch the house to kill him.*

O My God, [b] deliuer me from mine enemies: defend me from them that rise vp against me.

2 Deliuer me from the wicked doers, and saue me from the bloody men.

3 For loe, they haue layd waite for my soule: the mighty men are gathered against me, not for mine [c] offence, nor for my sinne, O Lord.

4 They runne and prepare themselues without a fault *on my part:* arise *therefore* to assist me, and behold

5 Euen thou, O Lord God of hosts, O God of Israel, awake to visite all the heathen, *and* be not [d] merciful vnto all [e] transgresse maliciously. Selah.

a Reade Psal. 56.
* 1. Sam. 19. 11.
b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had ways enough in his hand to deliuer him.
c For I am innocent to them-wards, and haue not offended them.
d Seeing it appertaineth to Gods iudgements to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

6 They goe to and fro in the euening: they
barke like [e] dogs, and goe about the citie.
7 Behold, they [f] brag in their talke, *and* swords
are in their lips: for who, *say they*, doeth heare?
8 But thou, O Lord, shalt haue them in deri-
sion, *and* thou shalt laugh at all the heathen:
9 [g] He is strong: *but* I will waite vpon thee:
for God [h] *is* my defence.
10 My merciſull God wil [h] preuent mee: God
will let me see *my desire* vpon mine enemies.
11 Slay them [i] not, leſt my people forget it:
but ſcatter them abroad in thy power, and put
them downe, O Lord, our ſhield,
12 *For* the ſinne of their mouth, *and* the words
of their lips: & let them be [k] taken in their pride,
euen for their periurie and lies *that* they ſpeake.
13 [l] Conſume *them* in *thy* wrath: conſume
them that they bee no more: and let them know
that God ruleth in Iaakob, *euen* vnto the ends of
of the world. Selah.
14 And in the euening they [m] ſhall goe to and
fro, *and* barke like dogs, and goe about the citie.
15 They ſhall runne here and there for meate:
and ſurely they ſhall not be ſatisfied, though they
tary all night.
16 But I wil ſing of thy [n] power, & will praiſe
thy mercy in the morning: for thou haſt bene my
defence and refuge in the day of my trouble.
17 Vnto thee, O my [o] Strength, wil I ſing: for
God is my defence, *and* my merciſull God.

e He compareth their cruelties to hungry dogges, ſhewing that they are neuer weary in doing euill.
f They boaſt openly of their wicked deuices, and euery word is as a ſword, for they neither feare God, nor are aſhamed of men.
g Though Saul haue neuer ſo great power, yet I know that thou deeſt bridle him: therefore will I patiently hope on thee.
h Hee will not faile to ſuccour me when need requireth.
i Altogether, but by little and little, that the people ſeeing ſo ſentimes thy iudgements, may be mindfull of thee.
k That in their miſerie and ſhame they may bee as glaſſes and examples of Gods vengeance.
l When an example of thy ſea, being aſſured that thy vengeance vnto other. m He mocketh at their vaine enterpri-
ſhall ſhew the ſtrength of thy iuſtice, n Which doeſt vſe the policie of a weake woman to confound the enemies ſtrength, as 1. Sam. 19. 12. o Confeſsing himſelfe to be void of all vertue and ſtrength, hee attributeth the whole to God.

PSALM. LX.

1 David being now King ouer Iudah, and hauing had many victories, ſheweth by manifeſt ſigns, that God elected him King, aſſuring the people that God will proſper them, if they approoue the ſame. 11 After, he prayeth vnto God to finiſh that that he hath begunne.

¶ *To him that excelleth vpon* a *Shuſhan Eduth*, or *Michtam*. A Pſalme *of Dauid to teach.* * *When hee fought againſt Aram Naharaim, and againſt* ‖ *Aram* b *Zobah, when Ioab returned and ſlewe twelue thouſand Edomites in the ſalt valley.*

O God, thou haſt caſt vs out, thou haſt [c] ſcat-
tered vs, thou haſt bene angry, turne againe
vnto vs.
2 Thou haſt made the land to tremble, and
haſt made it to [d] gape: heale the breaches there-
of, for it is ſhaken.
3 Thou haſt [e] ſhewed thy people heauy things:
thou haſt made vs to drinke the wine of giddines.
4 *But now* thou haſt giuen [f] a banner to them
that feare thee, that it may be diſplaied becauſe of
thy trueth. Selah.
5 That thy beloued may bee deliuered, helpe
with thy right hand and heare me.
6 God hath ſpoken in his [g] holineſſe: *there-
fore* I will reioyce: I ſhall diuide Shechem, and
meaſure the valley of Succoth.
7 Gilead *ſhall be* mine, and Manaſſeh *ſhall bee*
mine: Ephraim alſo *ſhall be* the [h] ſtrength of mine
head: [i] Iudah *is* my Law-giuer.
8 Moab *ſhall be* my [k] waſt-pot: ouer Edom

a These were certaine ſongs after the note whereof this ſong was ſung.
* 2 *Sam* 8. 1. *and* 10. 1. 1. *Chro.* 18 3.
‖ *Or Syria, called Meſopotamia.*
b Called alſo Sophene, which ſtandeth by Euphrates.
c For when Saul was not able to reſiſt the enemie, the people fled hither and thither: for they could not bee ſafe in their owne houſes.
d As cleft with an earthquake.
e Thou haſt handled thy people ſharply in taking from them ſence and iudgement, in that they ayded Saul the wicked King, and priſoned him to whom God had giuen the iuſt title of the realme.
f In making me King, thou haſt performed thy promiſe, which ſeemed to haue loſt the force. g It is ſo certaine as if it were ſpoken by an oracle, that I ſhall poſſeſſe theſe places, which Saul had left to his children. h For it was ſtrong and well peopled. i Dauid meaneth, that in this tribe his kingdome ſhall be eſtablished, Gen. 49. 10. k In moſt vile ſubiection.

will I caſt out my ſhoe: [l] Paleſtina ſhew thy ſelfe
ioyfull for me.
9 Who will leade me into the [m] ſtrong citie?
who will bring me vnto Edom?
10 Wilt not thou, O God, *which* haſt caſt vs
off, and diddeſt not goe forth, O God, with our
armies?
11 Giue vs helpe againſt trouble: for vaine is
the helpe of man.
12 Through God we ſhall doe valiantly: for
he ſhall tread downe our enemies.

PSALM. LXI.

1 Whether that bee were in danger of the Ammonites, or being purſued by Abſalom, here Dauid teacheth to bee heard and deliuered. 7 And confirmed in his kingdome. 8 He promiſeth perpetuall prayer.

¶ *To him that excelleth on Neginoth.* A Pſalme *of Dauid.*

HEare my cry, O God: giue eare vnto my
prayer.
2 From [a] the ends of the earth wil I cry vnto
thee: when mine heart is oppreſt, bring me vpon
the rocke that is [b] higher then I.
3 For thou haſt bene mine hope, *and* a ſtrong
tower againſt the enemie.
4 I will dwell in thy Tabernacle for euer, *and*
my truſt ſhalbe vnder the couering of thy wings.
Selah.
5 For thou, O God, [c] haſt heard my deſires:
thou haſt giuen an heritage vnto thoſe that feare
thy Name.
6 Thou ſhalt giue the King a [d] long life: his
yeeres *ſhalbe* as many ages.
7 Hee ſhall dwell before God for euer: pre-
prepare [e] mercie and faithfulneſſe, *that* they may
preſerue him.
8 So will I alway ſing praiſe vnto thy Name,
in performing dayly my vowes.

PSALM. LXII.

This Pſalme partly conteineth meditations, whereby Dauid encouraged himſelfe to truſt in God againſt the aſſaults of tentations. And becauſe our minds are eaſily drawen from God by the allurements of the world, he ſharpely reproueth the vanitie, to the intent he might cleaue faſt to the Lord.

¶ *To the excellent* muſician * *Ieduthun. A Pſalme of Dauid.*

YEt [a] my ſoule keepeth ſilence vnto God: of
him *commeth* my ſaluation.
2 [b] Yet hee is my ſtrength and my ſaluation,
and my defence: *therefore* I ſhall not much bee
mooued.
3 How long wil ye imagine miſchiefe againſt
a [c] man? ye ſhalbe all ſlaine: *ye ſhalbe* as a bowed
wall, *or* as a [d] wall ſhaken.
4 Yet they conſult to caſt him down from his
dignitie: their delight is in lies, they bleſſe with
their mouthes, but curſe with their hearts. Selah.
5 Yet [e] my ſoule, keep thou ſilence vnto God:
for mine hope *is* in him.
6 Yet is he my ſtrength and my ſaluation, *and*
my defence: *therefore* I ſhall not be mooued.
7 In God *is* my ſaluation and my [f] glory, the
rocke of my ſtrength: in God *is* my truſt.
8 Truſt in him alway, ye people: [g] powre out
your hearts before him: *for* God *is* our hope. Selah.
9 Yet the children of men *are* vanitie, the

l For thou wilt diſſemble and faine as though thou wereſt glad.
m He was aſſured that God would giue him ſtrong cities of his enemies, wherein they thought themſelues ſure.

a From the place where I was banished, being diuen out of the city and Temple by my ſonne Abſalom.
b Vnto the which without thy helpe I cannot attaine.
c There is nothing thatdoeth more ſtrengthen but faith then the remembrance of Gods ſuccour in times paſt.
d This chiefly is referred to Chriſt, who liueth eternally not onely in himſelfe, but alſo in his members.
e For the ſtability of my kingdome ſtandeth in thy mercy and trueth.

* 1. *Chron.* 16 41.

a Though Satan tempted him to murmure againſt God, yet hee bridled his affections, and reſting vpon Gods promiſe, beareth his croſſe patiently.
b It appeareth by the olt repetition of this word, that the Prophet abode manifold tentations, but by reſting on God, and by patience, he ouercame them all.
c He meaneth himſelf being the man whom God had appointed to the kingdome.
d Though yee ſeeme to be in honour, yet God wil ſuddenly deſtroy
e Hee admoniſheth on the bridle, then

you. u Dauid was greatly mooued with theſe troubles, therefore he ſtirreth vp himſelfe to truſt in God. f Theſe vehement and often repetitions were neceſſary to ſtrengthen his faith againſt the horrible aſſaults of Satan. g Powre out your griefe to God, and ſo ſhall you ſo ſhall you ſo ease your griefe to God to obtaine remedy.

chiefe

chiefe men *are* lies: to lay them vpon a ballance they are altogether lighter then vanity.

10 Truſt not in oppreſſion, nor in robbery: h be not vaine: if riches encreaſe, ſet not your heart thereon.

11 God ſpake i once or twiſe, I haue heard it, that power *belongeth* vnto God.

12 And to thee, O Lord, mercy: for thou k rewardeſt euery one according to his worke.

h Giue your ſelues wholly to God by parting away all things that are contrary to his Law.

i He hath plainely borne witneſſe of his power, ſo that none needeth to doubt thereof.

k So that the wicked ſhall feele thy power, and the godly thy mercy.

PSAL. LXIII.

1 *David after he had beene in great danger by Saul in the deſert of Ziph, made this Pſalme.* 3 *Wherein he giueth thankes to God for his wonderfull deliuerance, in whoſe mercies he truſted, euen in the midſt of his miſeries.* 9 *Prophecying the deſtruction of Gods enemies.* 11 *And contrarywiſe happiness to all them that truſt in the Lord.*

¶ *Pſalme of David, when he was in the* a *wilderneſſe of Iudah.*

O God, thou art my God, earely will I ſeeke thee: my ſoule b thirſteth for thee: my fleſh longeth greatly after thee in a barren and drie land without water.

2 Thus c I behold thee *as* in the Sanctuary, when I behold thy power and thy glory.

3 For thy louing kindneſſe *is* better then life: *therefore* my lips ſhall praiſe thee.

4 Thus will I magnifie thee *all* my life, *and* lift vp mine hands in thy Name.

5 My ſoule ſhall be fatiſified as with d marrow and fatneſſe, and my mouth ſhall praiſe *thee* with ioyfull lips,

6 When I remember thee on my bed, *and when* I thinke vpon thee in the *night* watches.

7 Becauſe thou haſt bene mine helper, therfore vnder the ſhadow of thy wings will I reioyce.

8 My ſoule e cleaueth vnto thee: *for* thy right hand vpholdeth me.

9 Therefore they that ſeeke my ſoule to deſtroy it, they ſhall go into the loweſt parts of the earth.

10 f They ſhall caſt him downe with the edge of the ſword, *and* they ſhalbe a portion for foxes.

11 But the king ſhall reioyce in God, *and* all that g ſweare by him ſhall reioyce *in him*: for the mouth of them that ſpeake lies, ſhall bee ſtopped.

a To wit, of Ziph 1. Sam. 23. 14.

b Though he was both hungry and in great diſtreſſe, yet he made God his ſufficiency and aboue all meate and drinke.

c In this miſerie I exerciſe my ſelfe in the contemplation of thy power and glory, as if I were in thy Sanctuary.

d The remembrance of thy fauour is more ſweet vnto me then all the pleaſures and dainties of the world.

e He aſſureth himſelfe by the Spirit of God, to haue ſ gift of conſtancy.

f He prophecieth of the deſtruction of Saul and them that take his part, whoſe bodies ſhall not be buried, but be deuoured with wilde beaſts.

g All that weare by God aright or profeſſe him, ſhall reioyce in this worthy king.

PSAL. LXIIII.

1 *David praieth againſt the fury and falſe reports of his enemies.* 7 *He declareth their puniſhment and deſtruction,* 10 *To the comfort of the iuſt and the glory of God.*

¶ *To him that excelleth. A Pſalme of David.*

HEare my a voyce, O God, in my prayer: preſerue my life from the feare of the enemy.

2 Hide me from the b conſpiracy of the wicked *and* from the c rage of the workers of iniquity.

3 Which haue whet their tongue like a ſword, and ſhot *for* their arrowes d bitter words:

4 To ſhoote at the vpright in ſecret: they ſhoot at him ſuddenly e and feare not.

5 They f incourage themſelues *in* a wicked purpoſe: they commune together to lay ſnares priuily, *and* ſay, Who ſhall ſee them?

6 They haue ſought out iniquities, *and* haue accomplished that which they ſought out, euen euery one g his ſecret *thoughts*, and the depth of *his* heart.

7 But God will ſhoote an arrow at them ſuddenly: their ſtrokes ſhall be *at once*.

8 They ſhall cauſe their owne tongue to fall vpon them: *and* whoſoeuer ſhall see them, ſhall h flee away.

9 And all men ſhall ſee it, and declare the worke of God, and they ſhall vnderſtand, what he hath wrought.

10 *But* the righteous i ſhall bee glad in the Lord, and truſt in him: and all that are vpright of heart ſhall reioyce.

a To ſee Gods heauy iudgments againſt them, and how he hath caught them in their owne ſnares.

b When they ſhal conſider that hee will be fauourable to them as he was to his ſeruant Dauid.

PSAL. LXV.

1 *A praiſe and thankſgiuing vnto God by the faithful, who are ſignified by Zion,* 4 *For the chuſing preſeruation, and gouernance of them.* 9 *And for the plentifull bleſſings powred forth vpon all the earth, but eſpecially toward his Church.*

¶ *To him that excelleth. A Pſalme* or *ſong of Dauid.*

O God, a praiſe waiteth for thee in Zion, and vnto thee ſhall the vow be performed.

2 *Becauſe thou* heareſt the prayer, vnto thee ſhall all b fleſh come.

3 Wicked deeds c haue preuailed againſt me: *but* thou wilt be merciful vnto our tranſgreſſions.

4 Bleſſed *is he, whom* thou chuſeſt and cauſeſt to come *to thee*: he ſhall dwell in thy courts, *and* wee ſhall bee ſatiſfied with the pleaſures of thine Houſe, *euen* of thine holy Temple.

5 O God of our ſaluation, thou wilt d anſwere vs with fearefull *ſignes* in *thy* righteouſnes, O *thou* the hope of all the ends of the earth, and of them that are farre off in the e ſea.

6 He eſtabliſheth the mountaines by his power: *and* is girded about with ſtrength.

7 Hee appeaſeth the f noiſe of the ſeas, *and* the noyſe of the waues therof, and the tumults of the people.

8 They alſo that dwell in the vttermoſt parts *of the earth*, ſhalbe afraid of thy ſignes: thou ſhalt make † the Eaſt and the Weſt to reioyce.

9 Thou g viſiteſt the earth, and watereſt it: thou makeſt it very rich: the h riuer of God is full of water: thou prepareſt them corne: for ſo thou appointeſt it.

10 Thou k watereſt abundantly the furrowes thereof: thou cauſeſt *the raine* to deſcend into the valleys thereof: thou makeſt it ſoft with ſhowres, *and* bleſſeſt the bud thereof.

11 Thou crowneſt the yeere with thy goodnes, and thy ſteps drop fatneſſe.

12 They drop *vpon* the paſtures of the wildernes: and the hills ſhalbe compaſſed with gladnes.

13 The paſtures are clad with ſheepe: the valleys alſo ſhalbe couered with corne: *therefore* they ſhout for ioy, l and ſing.

a Thou giueſt daily new occaſion to thy Church to praiſe thee.

b Not onely the Iewes, but alſo the Gentiles in the kingdom of Chriſt

c He imputeth it to his ſins and to the ſinnes of the people, that God who was accuſtomed to aſſiſt them, withdraweth his ſuccor from them.

d Thou wilt declare thy ſelfe to be the protector of thy Church in deſtroying thine enemies, as thou didſt in the red ſea.

e As of all barbarous nations, and farre off.

f He beweth that there is no part, nor creature in the would, which is not gouerned by Gods power and prouidence.

† *Hebr. The going forth of the morning and of the eeuening.*

g To wit, with raine.

h That is, Siloah or the raine.

i Thou haſt appointed the earth to bring foorth food to mans vſe.

k By this diſcription he ſhewe h vs who cauſeth all things to grow.

that all the order of nature is a teſtimony of Gods loue toward creatures to ſerue our neceſſity. l That is, the dumbe creatures ſhall not onely reioyce for a time for Gods benefits, but ſhall continually ſing,

PSAL. LXVI.

1 *He prouoketh all men to praiſe the Lord & to conſider his works,* 6 *He teſtifieth forth the power of God to affray the rebels.* 10 *And ſheweth how God hath deliuered Iſrael from great bondage and afflictions.* 13 *He promiſeth to giue ſacrifice,* 16 *and prouoketh all men to heare what God hath done for him and to praiſe his name.*

¶ *To him that excelleth. A ſong* or *Pſalme.*

REioyce in God, all ye *inhabitants* of the earth.

2 Sing forth the glory of his Name: make his praiſe glorious.

3 Say vnto God, How terrible art thou *in* thy works! through the greatnes of thy power ſhall thine

h To wit, enemies.

i In that he calleth to God with his voyce, it is a ſigne that his prayer was vehement and that his life was in danger.

b That is, from their ſecret malice.

c To wit, their outward violence.

d Falſe reports and ſlanders.

e To be without feare of God and reuerence of man, is a ſigne of reprobation.

f The more that the wicked ſee Gods oppreſing them, the more bolde and impudent are they in

g There is no way ſo ſecret and ſubtill to do hurt, which they

children in miſery, the more bolde and impudent are they in

g There is no way ſo ſecret and ſubtill to do hurt, which they

deſtruction.

a He prophecieth ſ all nations ſhall come to ſ knowledge of God, who then was onely known in Iudea.

b As the faithfull shal obey God willingly to the infidels for feare shall dissemble themselues to be saued.

c He toucheth the slothfull dulnesse of man, who is cold in the consideration of Gods workes.

d His providence is wonderfull in maintaining their estate.

e He preaueth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.

f He signifieth some special benefit that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof or of the like he promiseth that the Gentiles shal be partakers.

g The condition of the Church is here described, which is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers.

h The duty of the faithfull is here described, which are neuer vnmindfull to render god praise for his benefits.

i It is not enought to haue receiued Gods benefits, and to be mindfull thereof, but also we are bound to make others to profit thereby, and praise God.

k If I delight in wickednesse, God will not heare me, but if I confesse it, he will receiue me.

thine enemies be b in subiection vnto thee.

4 All the world shall worship thee, and sing vnto thee, *euen* sing of thy Name. Selah.

5 c Come and behold the workes of God: he is terrible in *his* doing toward d the sonnes of men.

6 He hath turned the sea into drie land: they passed thorow the riuer on foot: there did we reioyce in him.

7 He ruleth the world with his power: his eyes behold the nations: the rebellious shall not e exalt themselues. Selah.

8 Praise our God, yee people, and make the voyce of his praise to be heard.

9 Which f holdeth our soules in life, and suffereth not our feete to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.

11 Thou hast brought vs into the g snare, *and* layd a strait *chaine* vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire and into water, but thou broughtest vs out into a wealthy *place*.

13 I will go into thine h House with burnt offerings, *and* will pay thee my vowes,

14 Which my lippes haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rams with incense: I wil prepare bullockes and goats. Selah.

16 i Come, *and* hearken, all ye that feare God, & I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 k If I regard wickednesse in m ne heart, the Lord will not heare me.

19 But God hath heard *me*, *and* considered the voice of my prayer.

20 Praysed *be* God, which hath not put backe my prayer, nor his mercy from me.

PSAL. LXVII.

1 *A prayer of the Church to obtaine the fauour of God, and to be lightened with his countenance,* 2 *To the end that his way and iudgements may be known throughout the earth.* 7 *And finally is declared the kingdome of God which should bee vniuersally enuelled at the comming of Christ.*

¶ *To him that excelleth on Neginoth. A Psalme or song.*

GOd bee merciful vnto vs, and blesse vs, *and* a cause his face to shine among vs. (Selah.)

2 That b they may know thy way vpon earth *and* thy saluing health among all nations.

3 Let the people praise thee, O God: let al the people praise thee:

4 c Let the people bee glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 *Then* shall d the earth bring foorth her encrease, *and* God, *euen* our God shall blesse vs.

7 God shall blesse vs, and all the endes of the earth e shall feare him.

a That is, mone our hearts with his holy Spirit, that we may feele his fauour towards vs.

b That both Iewes and Gentiles may know Gods couenant made with them.

c By these of repetitions he sheweth, that the people cannot euer reioyce sufficiently and giue thankes for the great benefits that they shall receiue vnder the kingdome of Christ, but fauor of all other things.

d He sheweth, that where God fauoureth, there shalbe aboundance of all other things.

e When they feele his great benefits both spiritual and corporall toward them.

PSAL. LXVIII.

1 *In this Psalme Dauid setteth forth as in a glasse the wonderfull mercies of God toward his people:* 5 *Who by all meanes and most strange sores declared himself to them.* 15 *And therefore Gods Church by reason of his promises, graces, and willingnes doeth excell without comparison all worldly things.* 34 *He exhorteth therefore all men to praise God for euer.*

¶ *To him that excelleth. A Psalme or song of Dauid.*

GOd a will arise, *and* his enemies shall be scattered: they also that hate him, shall flee before him.

2 As the smoke vanisheth: *so* shalt thou driue *them* away: *and* as waxe melteth before the fire, *so* shall the wicked perish at the presence of God.

3 b But the righteous shalbe glad, *and* reioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, *and* sing prayses vnto his Name: exalt him that rideth vpon the heauens, in his Name c Iah, and reioyce before him.

5 *He is a* Father of the Fatherles, & a Iudge of the widowes, *euen* God in his holy habitation.

6 God d maketh the solitary to dwell in families, *and* deliuereth them that were prisonners in stockes: but the rebellious shall dwell in a e drie land.

7 f O God, when thou wentest foorth before thy people: when thou wentest through the wildernes, (Selah.)

8 The earth shooke, and the heauens dropped at the presence of this God: *euen* Sinai *was moued* at the presence of God, *euen* the God of Israel.

9 Thou, O God, sentest a gracious raine *vpon* thine inheritance, and thou didst refresh it when it was weary.

10 Thy Congregation dwelled therein: *for* thou, O God, hast of thy g goodnesse prepared it for the poore.

11 The Lord gaue matter to the h women to tell of the great army.

12 Kings of the armies did flee: they did flee, and i shee that remained in the house, diuided the spoyle.

13 Though ye haue lien among k pots, *yet shall ye be as* the wings of a doue that is couered with siluer, and whose feathers *are like* yellow gold.

14 When the Almightie scattered kings l in it, it was white as the snow in Salmon.

15 m The mountaine of God *is like* the mountaine of Bashan: *it is* an hie mountaine, *as* mount Bashan.

16 n Why leape, ye ye high mountaines? as for this mountaine, God delighteth to dwell in it: yea the Lord will dwell in it for euer.

17 The chariets of God *are* twentie thousand thousand Angels, *and* the Lord is among them, *as* in the Sanctuary of Sinai.

18 Thou art gone vp on high: thou hast o led captiuitie captiue, *and* receiued gifts for men: yea, euen the rebell ous *hast thou led*, that the Lord God might dwell *there*.

19 Praised *bee* the Lord, *euen* the God of our saluation, *which* ladeth vs dayly *with benefits*. Selah.

a The Prophet sheweth that albeit God suffereth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.

b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.

c Iah and Iehouah are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared, that all idoles are but vanitie, and that the God of Israel is the only true God.

d He giueth children to them that be childlesse, and encreaseth their families

e Which is barren of Gods blessings which before they had abused.

f He teacheth that Gods fauour peculiarly belongeth to his Church as appereth by their wonderful deliverance out of Egypt.

g God oloessed the land of Canaan because hee had chosen that place for his Church.

h The fashion then was that women sang songs, after the victory, as Miriam, Deborah, Iudith, and others.

i The pray was so great, that not only the souldiers but women also had part thereof.

k Though God suffer his Church for a time to lie in blacke darknesse yet he will restore it

l The land of Canaan was m Zion the Church of God, doth excel all worldly things, not in pompe and outward shew, but by the inward grace of God, which there his dwelling there. n Why boast yee of your strength and Mountaine of God? o As God ouercame the enemies of his prisoners, and made them tributaries: so Christ, which is flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberall gifts of his Spirit. Ephes. 4. 8.

and make it most shining and white.

20 This

p In most extreme dangers God hath infinite ways to deliuer his.

20 This *u* our God, *euen* the God that saueth *vs*: and to the Lord God *belong* the p issues of death.

21 Surely God will wound the head of his enemies, *and* the hairy pate of him that walketh in his sinnes.

22 The Lord hath said, I will bring *my people* againe from q Bashan: I will bring them againe from the depths of the Sea:

23 That thy foote may bee dipped in blood, *and* the tongue of thy dogges *in the blood* of the enemies, *euen* r t it.

24 They haue seene, O God, thy s goings, the goings of my God, *and* my King, *which art* in the Sanctuary.

25 The t singers went before, the players of instruments after: in the mids *were* the maides playing with timbrels.

26 Praise yee God in the assemblies, *and* the Lord, *ye that are* of the fountaine u of Israel.

27 There *was* x little Beniamin *with* their y ruler, *and* the princes of Iudah *with* their assembly, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy GOD hath appointed thy strength: stablish, O God, that *which* thou hast wrought in vs,

29 z Out of thy Temple vpon Ierusalem, *and* Kings shall bring presents vnto thee.

30 Destroy the company of the spearemen, *and* multitude of the mighty bulles with the calues of the people that a tread vnder feete pieces of siluer: scatter the people that delite in warre.

31 *Then* shall the princes come out b of Egypt: Ethiopia shall haste to stretch her hands vnto God.

32 Sing vnto God, O yee kingdomes of the earth: sing praise vnto the Lord. (Selah)

33 To him that rideth vpon the most hie heauens, *which were from* the beginning: behold, he will send out by his c voyce a mightie sound.

34 Ascribe the power to God: *for* his maiestie *is* vpon Israel, and his strength *is* in the clouds.

35 O God, thou art d terrible out of thine holy e places: the God of Israel is hee that giueth strength and power vnto the people: prayed *bee* God.

q As he deliuered his Church once fro Og of Bashan, and other tyrants, and from the dangers of the red Sea, so will he still, doe as oft as neeeds, or requireth.

r That is, in the blood of that great slaughter, where dogs shall lappe blood.

s That is, how thou, which art chiefe King goest out with thy people to warre, and giuest them the victory.

t He describeth the order of the people, when they went to the Temple to giue thankes for the victory.

u Which come of the Patriarke Iaakob.

x Beniamin is called little, because he was the youngest sonne of Iaakob.

y Who was some chiefe ruler of the tribe.

z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.

a He desireth that the pride of the mighty may bee destroyed, which accustomed to garnish their shooes with siluer: and therefore for their glittering pompe thought themselues aboue all men.

b Hee prophesieth that the Gentiles shall come to the true knowledge and worship of God.

c By his terrible thunders hee will make himselfe to be knowen the God of all the world.

d In shewing fearefull iudgements against thine enemies for the saluation of thy people.

e Hee alludeth to the Tabernacle which was diuided into three parts.

P S A L. LXIX.

1 The complaints, prayer, seruent zeale and great anguish of Dauid is set foorth as a figure of Christ and all his members. 21 The malicious cruelty of the enemies, 22 And their punishment also. 26 Where Iudas and such treatours are accursed. 30 He gathereth courage in his affliction, and offereth praises vnto God, 32 Which are more acceptable then all sacrifices whereof all the afflicted may take comfort. 35 Finally, he doeth prouoke all creatures to praises, prophesying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull, 37 And their seede shall dwell for euer.

¶ To him that excelleth vpon a Shoshannim.
A Psalme *of Dauid.*

SAuemee, O God: for the b waters are entred euen to *my* soule.

2 I sticke fast the deepe myre, Where no c stay *is*: I am come into deepe waters, and the streames runne ouer me.

3 I am weary of crying: my throate is dry: mine d eyes faile whiles I wait for my God.

4 They that hate me without a cause, are moe then the haires of mine head: they that would destroy mee, *and* are mine enemies e falsly, are mightie, so that I restored that which I f tooke not.

5 O God, thou knowest my g foolishnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for h mee: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffred reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.

9 i For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I k wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that l sate in the gate, spake of me, and the drunkards sang *of me*.

13 But Lord, *I make* my prayer vnto thee in an m acceptable time, *euen* in the multitude of thy merce: O God, heare mee in the trueth of thy saluation.

14 Deliuer mee out of the myre, that I sinke not: let me be deliuered from them that hate me, and out of the n deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow mee vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindnesse is good turne vnto me according to the multitude of thy tender mercies.

17 And o hide not thy face from thy seruant, for I am in trouble: make haste *and* heare mee.

18 Draw neere vnto my soule *and* redeeme it: deliuer me because of mine enemies.

19 Thou hast known my reproofe and my shame, and my dishonour: all mine p aduersaries *are* before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and q I looked *for some* to haue pity *on me*, but there was none: and for comforters but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vineger to drinke.

22 Let their r table be a snare before them, and their prosperity *their* ruine.

23 Let their eyes be blinded that they see not and make their s lownes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 *Let their habitation be void, *and* let none dwell in their tents.

26 For they persecute him whome thou hast smitten: and they adde vnto the sorrow of them, whom thou hast wounded.

27 Lay u iniquitie vpon their iniquitie, and

a Of Shoshannim, reade Psal. 45.

b Dauid signifieth by the waters, in what great dangers he was out of the which God did deliuer him.

c No firmitie or stablenesse to set the my feete.

d Though his senses failed him, yet his faith was constant and incouraged him still to pray.

e Condemning me guiltelesse.

f They iudged me poore innocent as a theefe, and gaue my goods to others, as though I had stolen them.

g Though I be guiltie to theeward, yet am I innocent toward them.

h Let not mine euill entrety of the enemies be an occasion, that the faithfull fall from thee.

i When I sawe thine enemies pretend thy Name onely in mouth, and in their life deniethe same, thine holy Spirit thrust me forward, to reproue them and defend thy glory.

k My zeale moued me to lament and pray for my saluation.

l The more he sought to winne them to God, the more they were against him both poore and rich.

m Knowing that albeit I suffer now trouble, yet thou halt a time, wherein thou halt appointed my deliuerance.

n He sheweth a liuely faith in that that he easfureth his selfe that God is fauourable to him when he seemeth to be angry: and at hand, when he seemeth to be farre off.

o Not that he feared that God would hide his face from him, but that care made him to think that God deferred long.

p Thou seest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine to put our trust in men in our great necessities, but encreaseth our sorrowes, then diminisheth them. Iohn 15. 19.

r Hee desireth God to execute his iudgements against the reprobate, which cannot by any meanes bee turned, Romanes 11. 9.

s Take both indgement and power from them.

t *Acts. 1. 20.*

u Punish not onely them, but their posteritie, which shall bee like vnto them.

v By their continuance and increasing in their sinnes let it bee knowen that they be of the reprobate.

let them not come into thy righteousnesse,

28 Let them be put out of the [x] booke of life, neither let them be written with the righteous.

29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.

30 I will praise the Name of God with a song, and magnifie him with thankesgiuing.

31 *This* also shall please the Lord better then a [y] yong bullocke, that hathe hornes and hoofes.

32 The humble shall see this, *and* they that seeke God shalbe glad, and your heart shall liue.

33 For the Lord heareth the poore, and desp-eseth not his [z] prisoners.

34 Let heauen and earth praise him: the seas and all that moueth in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.

36 The [a] seed also of the seruants shal inherite it: and they that loue his name shal dwel therein.

x They which seemed by their profession to haue bin written in thy booke, yet by their fruits proue the contrary, let them be known as reprobate.

y There is no sacrifice, which God more esteemeth, then thankesgiuing for his benefites.

z For as he deliuered his seruant David so will he doe all that are in distresse, and call vpon him.

a Vnder the temporall promise of the land of Canaan, he comprehendeth the promise of life euerlasting to the faithfull and their posterity.

PSAL. LXX.

1 *He prayeth to be right speedily deliuered.* 2 *Hee desireth the shame of his enemies,* 4 *And the ioy full comfort of all those that seeke the Lord.*

¶ *To him that excelleth.* A Psalme *of Dauid, to put in* [a] *remembrance.*

O [b] God, *b haste thee* and deliuer me: make haste to helpe me, O Lord,

2 Let them be [c] confounded & put to shame, that seeke my soule: let them be turned backward and put to rebuke that desire mine hurt.

3 Let them bee turned backe for a reward of their [d] shame, which sayd, Aha, aha.

4 *But* let all those that seeke thee, bee ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be prayfed.

5 Now I am [e] poore and needy: O God, make haste to me: thou art my helper, and my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance.

*Psal. 40. 13.

b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.

c He was assured that the more they raged, the neerer they were to destruction, and hee the neerer to his deliuerance.

d Hereby we are taught not to mocke at others in their misery, least the same fall on our owne neeke: e Because he had felt Gods helpe before, he groundeth on experience, and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 *He prayeth in faith established by the word of promise.* 5 *And confirmed by the worke of God from his youth.* 10 *He complaineth of the cruelty of his enemies.* 17 *And desireth God to continue his grace toward him,* 22 *Promising to bee mindfull and thankefull for the same.*

IN [a] thee, O Lord, I trust, let me neuer be ashamed,

2 Rescue mee and deliuer me in thy [b] righteousnesse: incline thine eare vnto me and saue me.

3 Bee thou my strong rocke, whereunto I may alway resort: thou [c] hast giuen commandement to saue me: for thou art my rocke, and my fortresse.

4 Deliuer me, O my God, out of the hand [d] of the wicked: out of the hand of the euil and cruell man.

5 For thou art mine hope, O Lord God, *euen* my [e] trust from my youth.

6 Vpon thee haue I beene stayed from the wombe: thou art he that tooke me out of my mothers bowels: my praise shall be alwayes of thee.

7 I am become as it were a [f] monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, *and* with thy glory euery day.

9 Cast me not off in the time of [g] age: forsake me not when my strength faileth.

10 For mine enemies speake of me, & they that lay wait for my soule, take their counsel together,

11 Saying, [h] God hath forsaken him: pursue and take him, for there is none to deliuer *him*.

12 Goe not farre from mee, O God: [i] my God hast thee to helpe me.

13 Let them be confounded *and* consumed that are against my soule: let them bee couered with reproofe and confusion, that seeke mine hurt.

14 But I will wait continually, and will praise thee more and more.

15 My mouth shall daily rehearse thy righteousnesse, *and* thy saluation: [k] for I know not the number.

16 I will [l] goe forward in the strength of the Lord God, *and* will make mention of thy righteousnesse, *euen* of thine onely.

17 O God, thou hast taught mee from my youth euen vntill now: *therefore* will I tell of thy wonderous workes.

18 [m] Yea euen vnto *mine* olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto *this* generation, *and* thy power to all them that shall come.

19 And thy [n] righteousnes, O God, *I will exalt* on high: for thou hast done great thiugs: [o] O God, who is like vnto thee!

20 Which hast shewed me great troubles and [p] aduersities, *but* thou wilt returne *and* reuiue me, and wilt come againe, *and* take mee vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne *and* comfort me.

22 Therefore will I praise thee *for* thy [q] faithfulnesse, O God, vpon instrument *and* viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my [r] soule which thou hast deliuered.

24 My tongue also shall talke of thy righteousnesse dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

*Psal. 31. 1.

a He prayeth to God with full assurance of faith, that hee will deliuer him from his aduersaries.

b By declaring thy selfe true of promise.

c Thou hast infinite meanes, and all creatures are at thy commandement therefore shew some signe, whereby I shall be deliuered.

d That is, from Absolom, Ahithophel, and that conspiracie.

e He strengtheneth his faith by the experience of Gods benefits, who did not onely preserue him his mothers belly, but tooke him thence, and euer since hath preserued him. f All the world wondreth at mee because of my miseries as well they in authority as the common people, yet being assured of thy fauour, I remained stedfast.

g Thou that didest helpe me in my youth, when I had more strength, helpe me now so much the more in mine old age and weaknesse.

h Thus the wicked boch blasphieme God, and triumph against his Saints, as though he had forsaken them, if he suffer them to fall into their handes.

i In calling him his God, he putteth backe the false reports of the aduersaries, that said, God had forsaken him.

k Because thy benefits toward mee are innumerable, I cannot but continually meditate and rehearse them.

l I will remaine stedfast, being vpholden with the power of God.

m He desireth that as he hath begun, he would so continue his benefits, that his liberality may haue perfite praise.

n Thy just performance of thy promise.

o His faith breaketh through all tentations, and by this exclamation he prayeth the power of God.

q As he confesseth that God is the only author of his deliuerance: so he acknowledgeth by these euils were sent vnto him by Gods prouidence.

q He confesseth formed his promise.

r For there is no true prayfing of God, except it come from the heart, and therefore he promiseth to delight in nothing but where in God may be glorified.

PSAL. LXXII.

1 *He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ.* 4 *Vnder whome shall bee righteousnesse, peace, and felicitie.* 10 *Vnto whome all Kings and nations shall doe homage.* 17 *Whose name and power shall endure for euer, and in whom all nations shall be blessed.*

¶ A Psalme [a] *of Salomon.*

GIue thy [b] iudgments to the King, O God, and thy righteousnesse to the Kings [c] sonne.

2 *Then* shall hee iudge thy people in righteousnesse, and thy poore with equity.

3 The [d] mountaines, and the hils shall bring peace to the people by iustice.

4 He shall [e] iudge the poore of the people: he shall saue the children of the needy, and shall iudge the oppressour.

5 They shall [f] feare thee as long as the sunne

a Composed by Dauid as touching the reigne of his sonne Salomon.

b Endue the king with the Spirit of wisedome and iustice, that he reigne not as doe the worldly tyrants.

c To wit, to his posteritie.

d When iustice reigneth, euen the places most barren shall beare the fruit of iustice, and suppresse the wicked.

e The people shall imbrace thy true religion, when thou giuest a King that ruleth according to thy word.

and

and moone endureth, from generation to generation.

6 He shall come g downe like the raine vpon the mowen grasse, *and* as the showres that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace *shalbe* so long as the moone endureth.

8 His dominion shall be also from h sea to sea, and from the riuer vnto the ends of the land.

9 They that dwell in the wildernes, shal kneele before him, and his enemies shall licke the dust.

10 The kings of i Tarshish & of the yles shall bring presents: the kings k of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shalbe merciful to the poore and needy and shall preserue the soules of the poore.

14 Hee shall redeeme their soules from deceite and violence, and l deare shall their blood bee in his sight.

15 Yea, he shall liue, & vnto him shall they giue of the m gold of Sheba: they shall also pray for him continually, *and* daily blesse him.

16 An handfull of corne shall bee *sown* in the earth, *euen* in the top of the mountaines, *and* the n fruit thereof shall shake like *the trees* of Lebanon: and the *children* shall flourish out of the citie like the grasse of the earth.

17 His name shall be for euer: his name shall endure as long as the sunne: all nations shal blesse him, and be blessed in him.

18 Blessed *be* the Lord God, *euen* the God of Israel, which onely doeth o wonderous things.

19 And blessed *be* his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

20 HERE END THE q prayers of Dauid the sonne of Ishai.

g A this is true in all godly kings, so is it chiefly verified in Christ, who with his heauenly dew maketh his Church euer to flourish.

h That is, from the red sea to the sea called Syriacum, and from Euphrates forward vnto ending, that Christs kingdome should be large and vniuersall.

i Of Cilicia and of all other countries beyond the sea which he meaneth by the yles.

k That is, of Arabia that rich country, whe eof Sheba was a part bordering vpon Ethiopia.

l Though tyrants spillenot so shed blood: yet this godly king shall preserue his subiects from all kind of wrong.

m God will both prosper his life, and also make the people most willing to obey him n Vnder such a king shalbe most great plenty, both of fruit and also of the increase of mankind.

o They shall pray to God for his continuance, & know that God doth prosper them for his sake.

p He confesseth that except God miraculously preserue his people, that neither the king nor the kingdome can continue. q Concerning his sonne Salomon.

PSAL. LXXIII.

1 *The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14 nor yet the afflictions of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers providence, and to conse vs to reuerence Gods iudgements, 19 forasmuch as the wicked vanish away, 24 and the godly entre into life euerlasting, 28 In hope whereof he requeth him selfe into Gods hands.*

¶ A Psalme committed *to Asaph.*

YEt a God is good to Israel: *euen* to the pure in heart.

2 As for me, my feete were almost gone: my steps had well neere slipt.

3 For I fretted at the foolish, *when* I saw the prosperity of the wicked.

4 For there are b no bands in their death, but they are lusty *and* strong.

5 They are not in trouble *as other* men, neither are they plagued with *other* men.

6 c Therefore pride is as a chaine vnto them, *and* cruelty couereth them *as* a garment.

7 Their eyes stand out for fatnes: ‖ they haue more then heart can wish.

8 They are licentious, and speake wicked of *their* oppression: they talke presumptuously.

9 They d set their mouth against heauen, and their tongue walketh thorow the earth.

10 Therefore his e people turne hither: for waters of a full *cup* are wrung out to them.

11 And they f say, How doth God know it? or is there knowledge in the most High?

12 Loe, these are the wicked, yet prosper they alway, *and* increase in riches.

13 Certainely I haue cleansed mine heart in vaine, and washed mine hands in innocency.

14 For daily haue I bene punished, and chastened *every* morning.

15 If I say, I will iudge thus, behold the generation of thy children, I haue transgressed.

16 Then thought I to know this, *but* it was too painefull for me.

17 Vntill I went into the h Sanctuary of God: *then* vnderstood I their end.

18 Surely thou hast set them in slippery places *and* castest them downe into desolation.

19 How suddenly are they destroyed, perished *and* i horribly consumed.

20 As a dreame when one awaketh: O Lord, when k thou raisest vs vp, thou shalt make their image despised.

21 Certainely mine heart was vexed, and I was pricked in my reines.

22 So foolish was I and ignorant: I was a l beast before thee.

23 Yet I was always with thee: thou hast holden *me* by my right hand.

24 Thou wilt guide me by thy counsel, and afterward receiue me to glory.

25 Whom haue I in m heauen *but thee?* and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart *also*: *but* God *is* the strength of mine heart, and my n portion for euer.

27 For lo, they that withdraw themselues from thee, shal perish: thou destroiest all them that goe a whoring from thee.

28 As for me, it is good for me to draw neere to God: *therefore* I haue put my trust in the Lord God, that I may declare all thy workes.

a A so it were betweene hope and despaire he bursteth foorth into this affection being ready would continue his fauour toward such as were godly in deed, and not hypocrites.

b The wicked in this life liue at pleasure and are not drawne to death like prisoners: that is by sicknesse, which is death's messenger.

c They glory in their pride as some doe in their chaines, and in cruelnie, as some do in apparell.

d They blaspheme God, and leate not his power, & raile vpon men, because they enemie themselues aboue all others.

e Not onely the reprobate, but also the people of God oftentimes tall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrowes, thinking that God considerethnot aright the state of the godly

f Thus the Rem mouceth euen the godly to calisiate which God touching their poore estate, and the prosperitie of the wicked.

g If I giue place to the wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely and preserueest thy children in their greatest dangers.

h Vntill I entred into thy schoole and learned by thy word & holy Spirit, that thou ordeest all things most wisely and iustly.

i By thy graceiull iudgement.

k When thou openest our eyes to consider thy heauenly felicity, we contemne all their vaine pompe.

l For the mere that man goeth about by his owne reason to seeke out m By faith I was mine. n He sought seeth vs to denie our p That is, forsaken God, yet he

d The Church of God bring oppressed by the tyranny either of the Babylonians or of Antiochus prayeth to God by whose hand this yoke was laydvpon them for their sinnes.

b Which inheritance thou hast measured out for thy selfe as with a line or rod.

‖ Heb. They passe the desires of the heart. ‖ Or, feete.

4 Thine aduersaries roare in the mids of thy congregation, *&* [c] set vp their banners for signes.
5 *He that* [d] *lifted* the axes vpon the thick trees was renowmed as one that brought a thing to perfection.
6 But nowe they breake downe the carued worke thereof with axes and hammers.
7 They haue cast thy Sanctuary into the fire *and rased it* to the ground, *and* haue defiled the dwelling place of thy Name.
8 They say de in their [e] hearts, Let vs destroy them altogether: they haue burnt all the Synagogues o: God in the land.
9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth [f] how long.
10 O God, howe long shall the aduersary reproch *thee?* shal the enemy blaspheme thy Name for euer?
11 Why withdrawest thou thine hand, euen thy right hand? *draw it* out of thy bosome, *and* [g] consume them.
12 Euen God *is* my king of olde, working saluation in the mids of the earth.
13 Thou diddest diuide the sea by thy power thou brakest the heads of the dragons in the waters.
14 Thou brakest the head of [k] Leuiathan in pieces, *and* gauest him to be [l] meat for the people in wildernesse.
15 Thou brakest vp the fountaine and riuer: thou driedst vp mighty riuers.
16 The [m] day is thine, and the night is thine, thou hast prepared the light and the sunne.
17 Thou hast set all the borders of the earth thou hast made summer and winter.
18 Remember this, *that* the enemy hath reproched the Lord, and the foolish people hath blasphemed thy Name.
19 Giue not the soule of thy [n] turtle doue vnto the beast, *and* forget not the congregation of thy poore for euer.
20 Consider *thy* couenant: for the darke places of the earth are full of the habitations of the cruell.
21 O let not the oppressed returne ashamed, *but* let the poore and needy praise thy Name.
22 Arise, O God, maintaine thine owne cause remember thy dayly reproch by the foolish man.
23 Forget not the voice of thine enemies: *for* the tumult of them that rise against thee, || ascendeth continually.

[p] He sheweth that God cannot suffer his Church to be opposed to confusion and drinke of the cup of his wrath: for their pride shalbe abased, *and* the righteous shalbe exalted to honour.

¶ *To him that excelleth.* [a] *Destroy not.* *A Psalme* or *song* committed *to Asaph.*

WEe will praise thee, O God, we will praise *thee* for thy Name *is* neere: *therfore* [b] they will declare thy wonderous workes.
2 [c] When I shall take a conuenient time, I wil iudge righteously.
3 The earth and all the inhabitants therof are dissolued: *but* I will establish the pillars [d] of it. Selah.
4 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.
5 Lift not vp your [e] horne on high, neither speake with a stiffe necke.
6 For to come to preferment *is* neither from the East, nor from the West, nor from the South.
7 But God *is* the iudge: he maketh lowe, and he maketh high.
8 For in the hand of the Lord *is a* [f] cup, and the wine is red: it is ful mixt, & he powreth out of the same: surely all the wicked of the earth shall wring out *and* drinke the dregs thereof.
9 But I will declare for euer, and sing praises vnto the God of Iaakob.
10 All the hornes of the wicked also will I breake: *but* the hornes of the [g] righteous shall bee exalted.

a Reade Psalme 57 1.

b He declareth how the faithfull shall euer haue iust occasion to praise God for as much as in their need they shall feele his power at hand to helpe them.

c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.

d Though all things be brought to ruine, yet I can restore and preferme them.

e The Prophet warneth the wicked that they would not set themselues against Gods people seeing that God at his time destroyeth them that rule wickedly.

f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made so drunk that by drinking till they come to the very dregs, they are vtterly destroyed.

g The godly shall better prospet by their innocent simplicity, then the wicked shall by all their craft and subtilty.

PSAL. LXXVI.

1 *This psalme setteth foorth the power of God and care for the defence of his people in Ierusalem, in the destruction of the army of Senacherib:* 11 *and exhorteth the faithfull to bee thankfull for the same.*

¶ *To him that excelleth on Neginoth.* *A Psalme* or *song* committed *to Asaph.*

GOd is [a] knowen in Iudah: his Name *is* great in Israel.
2 For in [b] Shalem is his Tabernacle, and his dwelling in Zion.
3 There brake hee the arrowes of the bow, the shield, and the sword and the battell. Selah.
4 Thou art more bright and puissant, then the mountaines of pray.
5 The stout hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not [c] found their hands.
6 At thy rebuke, O God of Iaakob, both the charet and horse are cast asleepe.
7 Thou, *euen* thou art to bee feared: and who shall stand in thy [d] sight, when thou art angry!
8 Thou diddest cause *thy* iudgement to bee heard from heauen: *therefore* the earth feared, and was still,
9 When thou, O God, arose to iudgement, to [e] helpe all the meeke of the earth. Selah.
10 Surely the [f] rage of man shall turne to thy praise: the remnant of the rage shalt thou restraine.
11 Vow & performe vnto the Lord your God all *yee* that be [h] round about him: let them bring presents vnto him that ought to be feared.
12 Hee shall [i] cut off the spirit o[k] princes: he is terrible to the kings of the earth.

a He declareth Gods power is euidently seene in preserving his people, and destroying his enemies.

b Which afterward was called Ierusalem.

c He compareth the king domes full of extortion & rapine to the mountaines that are full of rauening beasts.

d God hath taken their spirits and strength from them as though their handswere cut off.

e God with a look is able to destroy all the power: and assistity of the enemies, wer ethey n uer so many, or mighty.

f To reuenge the wrongs done to thy Church.

g For the end shal shew that the enemy was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose.

h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell.

i The Ebrew word signifieth to vintage, or gather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 *The Prophet in the name of the Church: searcheth the greatnesse of his affliction, and his grieuous temtation,* 6 *whereby he was driuen to this end, to consider his former conuersation,* 11 *and the continual course of Gods works in the preseruation of his seruants, and so he confirmeth his faith against these tentations.*

¶ *For the excellent* Musician * *Ieduthun.* *A Psalme* committed *to Asaph.*

MY a voice *came* to God, when I cryed: my voyce *came* to God: and he heard me.

2 In

*Psal 39 and 62. 1. Chron 16.41.

a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities

2 In the day of my trouble I sought the Lord:
|| my sore ran & ceased not in the night: my soule
refused comfort.
3 I did thinke vpon God, and was [b] troubled:
I prayed, and my spirit was full of anguish. Selah.
4 Thou keepest mine eyes [c] waking: I was
astonied, and could not speake.
5 *Then* I considered the dayes of olde: *and*
the yeeres of ancient time.
6 I called to remembrance my [d] song in the
night: I communed with mine owne heart, and
my spirit searched [e] diligently.
7 Wil the Lord absent himselfe for euer? and
will he shew no fauour?
8 Is his [f] mercy cleane gone for euer? doeth
his promise faile for euermore?
9 Hath God forgotten to be mercifull? hath
he shut vp his tender mercies in displeasure? Selah.
10 And I said, This is my [g] death: *yet I remembred*
the yeeres of the right hand of the most
High.
11 I remembred the works of the Lord: *certainely*
I remembred thy wonders of olde.
12 I did also meditate all thy workes, and did
deuise of thine actes, *saying*,
13 Thy way, O God, *is* [h] in the Sanctuary:
who is so great a [i] God as *our* God!
14 Thou art the God that doest wonders:
thou hast declared thy power among the people.
15 Thou hast redeemed thy people with *thine*
arme, *euen* the sonnes of Iaakob & Ioseph. Selah.
16 The [k] waters saw thee, O God: the waters
saw thee, *and* were afraid: yea, the depths trembled.
17 The cloudes powred out water: the heauens
gaue a [l] sound: yea, thine arrowes went
abroad.
18 The voyce of thy thunder was round about:
the lightnings lightned the world: the
earth trembled and shooke.
19 Thy way *is* in the sea, and thy paths in the
great waters, & thy footsteps are not [m] knowen.
20 Thou diddest leade thy people like sheepe
by the hand of Moses and Aaron.

|| *Or, mine hand was stretched out.*
b He sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first crie.
c Meaning, that his sorrowes were as watchmen that kept his eyes from sleeping.
d Of thankesgiuing, which I was accustomed to sing in my prosperity.
e Both the causes why I was chastened, and when my sorrowes should haue an ende.
f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.
g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe.
h That is, in heauen, whereunto we must ascend by faith, if we will know the wayes of God.
i He condemneth all that worship any thing saue the onely true God, whose glory appeareth through the world.
k He declareth wherein the power of God was declared, when he deliuered the Israelites through the red sea.
l That is, thundred and lightned.
m For when thou haddest brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe through, Exod. 14.28,29.

PSAL. LXXVIII.

1 Hee sheweth how God of mercie chose his Church of the posterity of Abraham. 8 Reproching the stubborne rebellion of their fathers, that the children might not onely understand, 11 That God of his free mercie made his Couenant with their ancestors, 17 But also seeing them so malicious and peruerse, might be ashamed, and so turne wholly to God. In this Psalme the holy Ghost hath comprehended, as it were the summe of all Gods benefits, to the intent the ignorant and grosse people might see in few words the effect of the whole histories of the Bible.

¶ A Psalme *to giue* [a] *instruction*, committed *to Asaph*.

HEare my [b] doctrine, O my people: incline your
eares vnto the words of my mouth.
2 I will open my mouth in a parable: I will
declare high sentences of old.
3 Which we haue heard and knowen, and our
[c] fathers haue told vs.
4 We will not hide them from their children,
but to the generation to come wee will shew the
prayses of the Lord, his power also, and his wonderfull
workes that he hath done:
5 How he established a [d] testimony in Iaakob,
and ordeined a law in Israel which hee commanded
our fathers, that they should teach their children:
6 That the [e] posterity might know it, *and* the
children which should be borne, should stand vp,
and declare it to their children:
7 That they might [f] set their hope on God,
and not forget the workes of God, but keepe his
commandements:
8 And not to be as their [g] fathers, a disobedient
and rebellious generation: a generation that
set not their heart aright, and whose spirit was
not faithfull vnto God.
9 The children of [h] Ephraim being armed and
shooting with the bowe, turned backe in the day
of battell.
10 They kept not the couenant of God, but refused
to walke in his Law,
11 And forgate his actes, and his wonderfull
works that he had shewed them.
12 Hee did marueilous things in the sight of
their [i] fathers in the lande of Egypt: *euen* in the
field of Zoan.
13 * He diuided the sea, and led them thorow:
he made also the waters to stand as an heape.
14 * In the day time also hee led them with a
cloude, and all the night with a light fire.
15 * He claue the rocks in the wildernesse, and
gaue them drinke as of the great depths.
16 * Hee brought floods also out of the stony
rocke, so that he made the waters to descend like
the riuers.
17 Yet they [k] sinned still against him, and prouoked
the Highest in the wildernesse,
18 And tempted God in their hearts in [l] requiring
meat for their lust.
19 * They spake against God also, saying, Can
God [m] prepare a table in the wildernes?
20 * Behold, hee smote the rocke, that the water
gushed out, and the streames ouerflowed: can
hee giue bread also? or prepare flesh for his people?
21 Therefore the Lord heard and was angry,
and the * fire was kindled in Iaakob, and also
wrath came vpon Israel,
22 Because they beleeued not in God and [n] trusted
not in his helpe.
23 Yet he had commanded the [o] clouds aboue,
and had opened the doores of heauen,
24 And had rained downe MAN vpon them
for to eate, and had giuen them of the wheate of
heauen.
25 * Man did eate the bread of Angels: he sent
them meat enough.
26 Hee caused the [p] East winde to passe in the
heauen: and through his power he brought in
the South wind.
27 He rained flesh also vpon them as dust, and
feathered fowle as the sand of the sea.
28 And hee made it fall in the middes of their
campe, *euen* round about their habitations.
29 So they did eat, and were well filled: for he
gaue them their desire.
30 They were not turned from their [q] lust, *but*
the meat *was* yet in their mouthes,
31 When the wrath of God came euen vpon

a Reade Psal. 32.
b The Prophet vnder the name of a teacher calleth the people his, and the doctrine his, as Paul calleth the Gospel his whereof hee was but the preacher, as Rom. 2.16. and 16.25.
c Which were the people of God.
d By the testimonie and law, hee meaneth the law written, which they were commanded to teach their children, Deut. 6.7.
e Hee sheweth wher in the children should be like their fathers: that is, in maintaining Gods pure religion.
f He sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefits, and in obedience.
g Though these fathers were the seed of Abraham and the chosen people, yet hee sheweth by their rebellion, prouocation, falshood, and hypocrisie, that the children ought not to follow their examples.
h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God, and by their multitude and authority had corrupt all others.
i He proueth that not onely the posterity, but also their forefathers were wicked and rebellious to God.
* Exod. 14.21.
* Exod. 14.24.
* Exod. 17.6. numb. 20.11. psal. 105.41.
* 1. Cor. 10.4.
wisd. 11.4.
k Their wicked malice could be ouercome by no benefits, which were great and many.
l Then to require more then is necessary, & to separate Gods power from his will, is to tempt God.
* Numb. 11.1.
m Thus when we giue place to sin, we are moued to doubt of Gods power except he will alwayes be ready to serue our lust.
* Exod. 17.6 numb. 20.11. psal. 105.41. 1. cor. 10.4.
* Num. 11.1.
n That is, in his fatherly prouidence, whereby he careth for his and prouideth sufficiently.
o So that they had that, which was necessary & sufficient. but their lust made them to couet that which they knew God had denied them.
* Iohn. 6.31. 1. cor. 10.3.
p God vsed the meanes of the winde, to teach them that all the elements were at his commandement, and that no distance of place could let his working.
q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

r Though other were not pared, yet chiefly they suffered, which trusted in their strength against God.
s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended.
t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.
u What soever commeth not from the pure fountaine of the heart, is hypocrisie.
x Because hee would euer haue some remnant of a Church to praise his Name in earth, he suffred not the c sinnes to ouercome his mercy.
y That is, they tempted him oft. times.
z As they all doe that measure the power of God by their capacity.
a The largest fulnesse of Gods benefits is the roote of rebellion and all vice.
b This word signifieth a confused mixture of flies and venemous worme. Some take it for all sorts of serpents: some for all wilde beasts.
c He repeateth not here all the miracles that God did in Egypt, but certaine which might beseiffie enter to conuince the people of malice and ingratitude.
d So called either of the effect, that is of punishing the wicked, or els because they were wicked spirits, whom God permitted to vexe men.
e The first borne are so called, as Gen. 49. 3
f That is, Egypt: for it was called Mizraim or Egypt of Mizriam, that was the sonne of Ham.

g That is, they had none occasion to rest them safely. h appointed to his people. * *Iosh. 11. 6. and 13. 6.* i Nothing more displeaseth God in the children, than when they continue in that wickednesse, which their fathers had begun. k By serving God otherwise then he had appointed.

them, and slew r the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they s sinned still, and beleeued not his wonderous workes.

33 Therefore their dayes did hee consume in vanitie, and their yeeres hastily.

34 And when hee t slew them, they sought him, and they returned and sought God early.

35 And they remembred that God *was* their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their u heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet he being merciful, x forgaue *their* iniquity, and destroyed *them* not, but oft times called backe his anger, & did not sturre vp all his wrath.

39 For hee remembred that they were flesh: *yea*, a winde that passeth and commeth not againe.

40 How oft did they prouoke him in the wildernesse? *and* grieue him in the desert?

41 Yea, they y returned, and tempted God, and z limited the Holy one of Israel.

42 They a remembred not his hand, *nor* the day when he deliuered them from the enemie,

43 *Nor* him that set his signes in Egypt, and his wonders in the field of Zoan.

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee sent b a swarme of flies among them, which deuoured them, and frogs, which destroyed them.

46 He c gaue also their fruites vnto the caterpiller, and their labour vnto the grashopper.

47 Hee destroyed their vines with haile, and their wilde figge trees with the hailestone.

48 He gaue their cattell also to the haile, and their flocks to the thunderbolts.

49 Hee cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of d euill Angels.

50 He made a way to his anger: he spared not their soule from death, *but* gaue their life to the pestilence,

51 And smote all the first borne in Egypt, *euen* the e beginning of *their* strength in the tabernacles of f Ham.

52 But hee made his people to goe out like sheep, and led them in the wildernes like a flocke.

53 Yea, hee caried them out safely, and they g feared not, and the Sea couered their enemies.

54 And he brought them vnto the borders of his h Sanctuary: *euen* to this Mountaine, *which* his right hand purchased.

55 * He cast out the heathen also before them, and caused them to fall to the lot of *his* inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies.

57 But turned backe, and dealt i falsely like their fathers: they turned like a deceitfull bow.

58 And they k prouoked him to anger with their high places, and mooued him to wrath with their grauen images.

59 God heard *this* and was wroth, and greatly abhorred Israel,

60 So that he l forsooke the habitation of Shilo, *euen* the Tabernacle where hee dwelt among men,

61 And deliuered his m power into captiuity, and his beautie into the enemies hand.

62 And hee gaue vp his people to the sword, and was angry with his inheritance.

63 The fire n deuoured their chosen men, and their maids were not o praised.

64 Their Priests fell by the sword, and their p widowes lamented not.

65 But the Lord awaked as one out of sleepe, *and* as a strong man that after *his* q wine cryeth out,

66 And smote his enemies in the hinder *parts*, *and* put them to a perpetuall shame.

67 Yet he refused the tabernacle of r Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, *and* mount Zioan which he loued.

69 And he s built his Sanctuary as an high *palace*, like the earth, which he established for euer.

70 He chose Dauid also his seruant, and tooke him from the sheepefolds.

71 Euen from behinde the ewes with young brought he him to feed his people in Iaakob, and his inheritance in Israel.

72 So t he fed them according to the simplicity of his heart, and guided them by the discretion of his hands.

[2] wake and take sudden vengeance r Shewing that he spared [1] israelites, though he punished their enemies. f By building the blishing the kingdome, he declareth that the signes of his fauor t Hee theweth wherein a kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamities and oppression that they suffered by Gods enemies, 8 [1] and confessing their sinnes, fee to God: mercies with full hope of deliuerance, 10 because their calamities were ioyned with the contemptes of his Name. 13 for the which they promise to bee thankefull.

¶ *A Psalme* committed *to Asaph.*

O God, a the heathen are come into thine inheritance: thine holy Temple haue they defiled, *and* made Ierusalem heapes *of stones*.

2 The b dead bodies of thy seruants haue they giuen to be meate vnto foules of the heauen: *and* the flesh of thy saints vnto the beasts of the earth.

3 Their blood haue they shed like waters, round about Ierusalem, and there was none to c bury them.

4 We are a reproch to our d neighbours, *euen* a e corne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? shall thy ielousie c burne like fire?

6 * Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iaakob, and made his dwelling place desolate.

8 Remember not against vs the f former iniquities, *but* g make haste, *and* let thy tender mercies preuent vs: for we are in great miserie.

9 Help vs, O God of our saluation, for the on. but they both laughed at our miseries. e Wilt thou vtterly consume vs for our sinnes, before thou takest vs to mercy? *Iere. 10. 23.* f Which we and our fathers haue committed. g And stay not till we haue recompensed for our sins. h Seeing we haue none other Sauiour, neither can we helpe our selues, and also by our saluation thy Name shall be praised: therefore, O Lord, help vs.

glorie,

1 For their ingratitude he suffered the Philistims to take the Arke which was the signe of his presence from among them.
m The Arke is called his power and beautie, because thereby he defended his people, and beautifully appeared vnto them.
n They were suddenly destroyed, 1. Sam. 4. 10.
o They had no marriage songs: that is, they were not married.
p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.
q Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring as though he were drunken, therefore he answering their beastly iudgment, sayeth, hee will not altogether the Temple, and estawere among them.

a The people cry vnto God against the barbarous tyranny of the Babylonians, who spoyled Gods inheritance, polluted his Temple, destroyed his religiõ, & murdered his people.
b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, to exercise their faith before he set to his hand to deliuer them.
c Their friends and kinsfolkes durst not bury them, for feare of the enemies.
d Whereof some came of Abraham, but was degenerate: and others were open enemies to thy religi-

i Who though in respect of God, they were iustly punished for their sinnes: yet in consideration of their cause were vniustly murthered.
k Which were captiues among their enemies, and could looke for nothing but death.
l We ought to desire no benefite of God, but on this condition to praise his name, Isa. 43. 21.

glory of thy Name, and deliuer vs, and bee merciful vnto our sinnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? let them be knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the i prisoners come before thee: according to thy mighty arme preserue k the children of death.

12 And render to our neighbours seuen folde into their bosome their reporch, wherewith they haue reproched thee, O Lord.

13 So wee thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation l we will set forth thy praise.

PSAL. LXXX.

1 *A lamentable prayer to God to helpe the miseries of his Church.* 8 *Desiring him to confiser their first state, when his fauour shined toward them, to the intent that he might finish that worke which he had begun.*

¶ *To him that excelleth on Shoshannim Edeth. A Psalme committed to Asaph.*

HEare a O thou shepheard of Israel, thou that leadest Ioseph like sheepe: shew *thy* brightnesse, thou that sittest betweene the b Cherubims.

2 Before Ephraim and Beniamin and Manasseh stirre vp thy strength, and come to helpe vs.

3 c Turne vs againe, O God, and cause thy face to shine that we may be saued.

4 O Lord God of hostes, how long wilt thou be d angry against the prayer of thy people?

5 Thou hast fedde them with the bread of teares, and giuen them teares to drink with great measure.

6 Thou hast made vs a e strife vnto our neighbours, and our enemies laugh *at vs* among themselues.

7 f Turne vs againe, O God of hostes: cause thy face to shine, and we shalbe saued.

8 Thou hast brought a g vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roume for it, & diddest cause it to take roote, and it filled the Land.

10 The mountaines were couered with the shadow of it, and the boughs thereof *were like* the † goodly cedars.

11 Shee stretched out her branches vnto the Sea, and her boughes vnto the h Riuer.

12 Why hast thou *then* broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde i bore out of the wood hath destroyed it, and the wilde beasts of the fielde haue eaten it vp.

14 Returne we beseech thee, O God of hostes: looke downe k from heauen and behold, and visite this vine,

15 And the vineyard, that thy right hand hath planted, and the yong vine, *which* thou madest l strong for thy selfe.

16 It is burnt with fire, *and* cut downe: *and* they perish at the m rebuke of thy countenance.

17 Let thine hand bee vpon the n man of thy right hand, *and* vpon the sonne of man, *whom* thou madest strong for thine owne selfe.

a This Psalme was made as a prayer for to desire God to be merciful to the ten tribes.
b Moouetheir hearts, that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioyne thy whole people, and all thy tribes together againe.
d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.
e Our neighbours haue continuall strife and warre against vs.
f Because that repentance onely commeth of God, they moist instantly and oftimes call to God for it as a meane, whereby they shall be saued.
g Seeing that of thy mercy thou hast made vs a most deare possession to thee, and we through our sins are made open for wilde beasts to deuoure vs, declare against thy loue, and finish the worke that thou hast begun.
† *Heb Cedars of God.*
h To wit, Euphrates.
i That is, as well they that hate our religion, as they that hate our persons.
k They gaue no place to tentation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen. l So that no power can preuaile against it, and which as a yong bud thou raisest vp again as out of the burnt ashes. m Onely when thou art angry, and not with the sworde of the enemie.
n That is, vpon this vine or people, whom thou hast planted with thy right hand, that they should be as one man or one body.

18 So will not wee goe backe from thee: o reuiue thou vs, and we shall call vpon thy Name.

19 Turne vs againe, O Lorde, God of hostes: cause thy face to shine, and we shalbe saued.

PSAL. LXXXI.

1 *An exhortation to praise God, both in heart and voyce for his benefits.* 8 *And to worship him onely.* 11 *God condemneth their ingratitude.* 12 *And sheweth what great benefits they haue lost through their owne malice.*

¶ *To him that excelleth vpon a Gittith. A Psalme committed to Asaph.*

SIng b ioyfully vnto God our strength: sing loude vnto the God of Iaakob.

2 Take the song and bring forth the timbrel, the pleasant harpe with the viole.

3 Blowe the trumpet in the c newe moone, *euen* in the time appointed at our feast day.

4 For this is a statute for Israel, *and* a Law of the God of Iaakob.

5 Hee set this in d Ioseph for a testimonie, when hee came out of the land of Egypt, *where* I heard a language, that e I vnderstood not.

6 I haue withdrawen his shoulder from the burden, *and* his hands haue left the f pots.

7 Thou calledst in affliction, and I deliuered thee, *and* g answered thee in the secret of the thunder: I prooued thee at the waters of || Meribah. Selah.

8 h Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto mee,

9 And wilt haue no strange God in thee, neither worship any strange god,

10 (*For* I am the Lord thy God, which brought thee out of the land of Egypt:) i open thy mouth wide, and k I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardnesse of their heart, *and* they haue walked in their owne counsels.

13 k Oh that my people had hearkened vnto me, *and* Israel had walked in my wayes!

14 I would soone haue humbled their enemies, and turned mine hand l against their aduersaries.

15 The haters of the Lord should haue beene subiect vnto him, and their time m should haue endured for euer.

16 And *God* would haue fedde them with the n fat of wheate, and with hony out of the rocke would I haue sufficed thee.

a An instrument of musick brought from Geth.
b It seemeth that this Psalme was appointed for solemne feasts and assemblies of the people to whom for a time these ceremonies were ordeined, but now vnder the Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel: for Ioseph's family was counted the chiefe before that Iudah was preferred.
e God speaketh in the person of the people, because he was their leader.
f If they were neuerable to giue sufficient thanks to God for this deliuerance from corporall bondage, how much more are we indebted to him for our spirituall deliuerance, from the tyrannie of Satan and sinne?
g By a strange and wonderfull tastion.
(*Or, conuention. Exod. 17. 7.*)
h He condemneth all assemblies, where the people are not attentiue to heare Gods voyce, and to giue obedience to the not their mouthes out. k God by his heare with truth. n That is, with

famine. i God accuseth their incredulitie, because they opened to receiue Gods benefits in such abundance as he powreth them out his word called hall, but his secret election appointeth who shall l If their sinnes had not letted. m If the Israelites had not broken God, he would haue giuen them victorie against their enemies, most fine wheat and abundance of hony.

PSAL. LXXXII.

1 *The Prophet declaring God to bee present among the Iudges and Magistrates,* 2 *Reproueth their partialitie,* 3 *And exhorteth them to doe iustice.* 5 *But seeing none amendment,* 8 *He desireth God to vnderiake the matter and execute iustice himselfe.*

¶ *A Psalme committed to Asaph.*

GOd standeth in the assemblie of a gods: hee iudgeth among gods.

2 How long will ye iudge vniustly, and accept the persons of the b wicked? Selah.

3 Doe right to the poore and fatherlesse: do iustice to the poore and needy.

4 Deliuer the poore and c needie: saue *them*

a The Prophet sheweth that if princes & iudges doe not their duties, God whose authoritie is aboue them, will take vengeance on them.

b For thieues and murderers finde fauour in iudgement, when the cause of the godly cannot be heard. c Not only when they cry for helpe, but when their cause requireth hay de and support.

from the hand of the wicked.
5 They know not and vnderstand nothing: they walke in darkenesse, *albeit* all the [d] foundations of the earth be mooued.
6 I haue said, Ye are gods, and ye all are children of the most High.
7 [e] But ye shall die as a man, and yee princes shall fall like others.
8 O God, arise, *therefore* iudge thou the earth for thou shalt inherite [f] all nations.

d That is, al things are out of order either by their tyrannie, or carelesse negligence.
e No title of honour shall excuse you, but you shall be subiect to Gods iudgement, and render account as well as other men.
f Therefore no tyrant shall plucke thy right and authoritie from thee.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, be striken with the stormie tempest of Gods wrath. 18 That they may know that the Lord is most high vpon the earth.

¶ *A song* or *Psalme* committed *to Asaph.*

KEepe [a] not thou silence, O God: bee not still and cease not, O God.
2 For lo, thine [b] enemies make a tumult, and they that hate thee, haue lifted vp the head.
3 They haue taken craftie counsell against thy people, and haue consulted against thy [c] secret ones.
4 They haue said, Come and let vs [d] cut them off from being a nation: and let the name of Israel be no more in remembrance.
5 For they haue consulted together in [e] heart, *and* haue made a league [f] against thee:
6 The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims:
7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of || Tyrus:
8 Asshur also is ioyned with them: they haue bene an armie to the children [g] of Lot. Selah.
9 Doe thou to them as vnto the [h] Midianites: as to Sisera *and* as to Iabin at the riuer of Kishon.
10 They perished at Endor, *and* were [i] dung for the earth.
11 Make them, *euen* their princes, like * Oreb and like Zeeb: yea, all their princes like Zebah, and like Zalmunna.
12 Which haue said, Let vs take for our possession the [k] habitations of God.
13 O my God make them like vnto a [l] wheele, *and* as the stubble before the winde.
14 An the fire burneth the forrest, and as the flame setteth the mountaines on fire:
15 So persecute them with thy tempest, and make them afraid with thy storme.
16 Fill their faces with shame, that they may [m] seeke thy Name, O Lord.
17 Let them be confounded and troubled for euer: yea, let them be put to shame, and perish,
18 That they may [n] know that thou, which art called Iehouah, art alone, *euen* the most High ouer all the earth.

a This Psalme semeth to haue bene composed, as a forme of prayer against the dangers that the Church was in, in the daies of Iehoshaphat.
b He calleth them Gods enemies, which are enemies to his Church.
c The elect of God are his secret ones: for hee hideth them in the secret of his tabernacle, and preserueth them from all dangers.
d They were not content to take the Church as prisoner, but sought vtterly to destroy it.
e By all secret meanes.
f They thought to haue subuerted thy counsel wherein the perpetuitie of the Church was established.
|| *Or, Zor.*
g The wickednesse of the Ammonites and Moabites is described in that they prouoked these other nations to fight against the Israelites their brethren.
h By these examples they were confirmed, that God would not suffer his people to be vtterly destroyed. Iudg. 7.22 and 4.15.
i Troden vnder feet as myre. * *Iudges 7.25. and 8.21.* k That is, Iudea: for where his Church is, there dwelleth he among them. l Because the reprobate could by no meanes be amended, hee prayeth that they may vtterly be destroyed, be vnstable, & led with all winds. m That is, be compelled by thy plagues to confesse thy power. n Though they beleeue not, yet they may prooue by experience, that it is in vaine to resist against thy counsell in establishing thy Church.

PSAL. LXXXIIII.

1 Dauid driuen foorth of his countrey 2 Desireth most ardently to come againe to the Tabernacle of the Lord & the assembly of the Saints to praise God. 4 Pronoun[cing] them blessed that may so doe. 6 Then he praiseth the courage of the people, that passe through the wildernesse to assemble themselues in Zion. 10 Finally with prayse of thankes & confidence of Gods goodnesse he endeth the Psalme.

¶ *To him that excelleth vpon Gittith. A Psalme* committed *to the sonnes Korah.*

O [a] Lord of hostes, how amiable *are* thy Tabernacles!
2 My soule longeth, yea, and fainteth for the [b] courts of the Lord: *for* mine heart and my flesh reioyce in the liuing God.
3 Yea, the sparrow hath found *her* an house, and the swallow a nest for her, where she may lay her yong: *euen* by thine [c] altars, O Lord of hosts, my King *and* my God.
4 Blessed *are* they that dwell in thine house, they will euer praise thee. Selah.
5 Blessed *is* the man whose [d] strength *is* in thee, *and* in whose heart *are* thy wayes.
6 They going through the vale of [e] Baca, make welles therein: the raine also couereth the pooles.
7 They goe from [f] strength to strength, *till euery one* appeare before God in Zion.
8 O Lord God of hosts, heare my prayer, hearken, O God of Iaakob. Selah.
9 Behold, O God, our shield, and looke vpon the face of thine [g] Anointed.
10 For [h] a day in thy courts is better then a thousand *other where:* I had rather be a doore keeper in the house of my God, then to dwell in the Tabernacles of wickednesse.
11 For the Lord God is the sunne and shield *vnto vs:* the Lord will giue grace and glory, and no [i] good thing wil he withhold from them that walke vprightly.
12 O Lord of hostes, blessed *is* the man that trusteth in thee.

a Dauid complaineth that he cannot haue accesse to the Church of God to make profession of his faith, and to profite in religion.
b For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts.
c So that the poore birds haue more liberty then I.
d Who trusteth nothing in himselfe, but in thee only, and learneth of thee to rule his life.
e That is, of mulberie trees, which was a barren place: so that they, which passed through, must digge pits for water: signifying that no lets can hinder them that are fully bent to come to Christs Church, neither yet that God will euer faile them.
f They are neuer wearie, but increase in strength and courage till they come to Gods house. g That is, for Christs sake, whose figure I represent. h He would wish to liue but one day rather in Gods Church, then a thousand among the worldlings. i But will from time to time increase his blessings toward his more and more.

PSAL. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Babylon, first they put him in minde of their deliuerance, to the intent that hee should not leaue the worke of his grace vnperfite. 5 Next, they complaine of their long affliction. 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christs kingdome, vnder the which should be perfite felicitie.

¶ *To him that excelleth. A Psalme* committed *to the sonnes of Korah.*

LOrd, thou hast beene [a] fauourable vnto thy land: thou hast brought againe the captiuity of Iaakob.
2 Thou hast forgiuen the iniquitie of thy people, *and* [b] couered all their sinnes. Selah.
3 Thou hast withdrawen all thine anger, and hast turned backe from the [c] fiercenesse of thy wrath.
4 Turne vs, O God, of our saluation, & release thine anger toward vs.
5 Wilt thou be angry with vs [d] for euer? *and* wilt thou prolong thy wrath from one generation to another?
6 Wilt thou not turne againe *and* quicken vs, that thy people may reioyce in thee?
7 Shew vs thy mercy, O Lord, and graunt vs thy [e] saluation.
8 I will hearken what the Lord God will say: for hee will speake [f] peace vnto his people, and to his Saints, that they turne not againe to follie.
9 Surely his saluation is neere to them that

a They confesse that Gods free mercie was the cause of their deliuerance, because he loued the land which he had chosen.
b Thou hast buried them that they shall not come into iudgement.
c Not onely in withdrawing thy rod, but in forgiuing our sins and in touching our hearts to confesse them.
d As in times past they had felt Gods mercies, so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would bee mercifull vnto them. e He confesseth that our saluation commeth onely of Gods mercie. f Hee will send all prosperitie to his Church, when he hath sufficiently corrected them, also by his punishments the faithfull shall learne to beware that they returne not to like offences.

feare

g Though for a time God thus exercifeth them with his rods, yet vnder the kingdome of Christ, they fhould haue peace & ioy.
h Iuftice fhal then flourifh, and haue free courfe and paffage in euery place.

feare him, that glory may dwell in our land.
10 Mercie and trueth fhall meete, righteoufnefse and peace fhall kiffe *one another*.
11 g Trueth fhal bud out of the earth, and righteoufnefse fhall looke downe from heauen.
12 Yea, the Lord fhall giue good things, and our land fhall giue her increa e.
13 h Righteoufnefse fhall goe before him, and fhall fet her fteps in the way.

PSAL. LXXXVI.

2 Dauid fore afflicted and forfaken of all, prayth feruently for deliuerance: fomewhat cheareth himfelfe, 5 Sometimes the mercies receiued, 11 Defiring alfo to be inftructed of the Lord, that he may feare him, and glorifie his Name. 14 He complaineth alfo of his aduerfaries, and requireth to bee deliuered from them.

¶ *A prayer of Dauid.*

INcline a thine eare, O Lord, *and* heare me: for I am poore and needie.
2 Preferue thou my foule, for I am b merciful: my God, faue thou thy feruant, that trufteth in thee.
3 Be mercifull vnto me, O Lord: for I c crie vpon thee continually.
4 Re oyce the foule of thy feruant: for vnto thee, O Lord, doe I lift vp my foule.
5 For thou, Lord art good and d merciful, and of great kindefse vnto all them that call vpon thee.
6 Giue eare, Lord vnto my prayer, and e hearken to the voyce of my fupplication.
7 In the day of my trouble I will call vpon thee: for thou hearest me.
8 Among the gods there is none like thee O Lord: and there f is none *that can doe* like thy works.
9 All nations whom thou hast made, fhall come and g worfhip before thee, O Lord, and fhal glorifie thy Name.
10 For thou art great and doeft wonderous things: thou art God alone.
11 h Teach mee thy way, O Lord, *and* I will walke in thy trueth: knit mine heart vnto thee that I may feare thy Name.
12 I will praife thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.
13 For great is thy mercy toward me, & thou. hast deliuered my foule from i the lowest graue.
14 O God, the proud are rifen againft me, and the affemblies of violent men haue k fought my foule, and haue not fet thee before them.
15 But thou, O Lord, art a pitifull God and mercifull, flow to anger, and great in kindnefse and trueth.
16 Turne vnto me, and haue mercie vpon me: giue thy ftrength vnto thy feruant, and faue the l fonne of thy handmaid.
17 Shew a token of *thy* goodnefse toward me, that they which hate me, may fee it, and be afhamed, becaufe thou, O Lord, hast holpen mee and comforted me.

a Dauid perfecuted of Saul thus prayed, leaving the fame to the Church as a monument, how to feeke redreffe againft their miferies.
b I am not enemie to them, but pitie them, though they be cruell toward me.
c Which was a fore token that hee beleeued that God would deliuer him.
d He doth confefse that God is good to all but onely merciful to poore finners.
e By crying and calling continually he fheweth how wee may not bee weary, though God grant not foorth with our request, but that we muft earneftly and often call vpon him.
f He condemneth all idoles, forafmuch as they can do no workes to declare that they are gods.
g This prououeth that Dauid prayed in the Name of Chrift the Meffias, of whofe kingdom he doth here prophefie.
h He confeffeth himfelf ignorant till God hath taught him, and his heart variable and feparate from God, till God loyne it to him and confirme it in his obedience.
i That is, from mightie hand of God
k Hefheweth that there can be no moderation nor equity, where proud tyrants reigne, and that the lacke of Gods feare is as a principle ge to all vice and cruelty.
l He boafteth not of his owne vertues, but confeffeth that God of his free goodnefse hath euer beene merciful vnto him, and giuen him power a

PSAL. LXXXVII.

1 The holy Ghoft prompteth, that the condition of the Church, which was in miferie after the captivity of Babylon, fhould be reftored to great excellencie, 4 So that there fhould be nothing more comfortable, then to be numbered among the members thereof.

¶ *A Pfalme, or fong* committed *to the fonnes of Korah.*

GOD layd his a foundations among the holy mountaines.
2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.
3 b Glorious thingsare fpoken of thee, O citie of God. Selah.
4 I wil make mention of c Rahab and Babel among them that knowe mee: behold Palestina and Tyrus with Ethiopia, d There is he borne.
5 And of Zion it fhall be faid, e Many are borne in her: and hee, *euen* the moft High fhall ftablifh her.
6 The Lord fhal count, when he f writeth the people, He was borne there. Selah.
7 Awell the fingers as the players on inftruments *fhall praife thee*: all my g fprings *are* in thee.

a God did chufe that place among the hilles to eftablifh Ierufalem, and his Temple.
b Though thy glorious eftate doe not yet appeare, yet waite with patience, and God will accomplifh his promife.
c That is, Egypt and the fe other countreys fhall come to the knowledge of God.
d Ifhall be faid of him that is regenerate & come to the Church that hee is as one that was borne in the Church.
e Out of all quarters they fhall come into the Church, and be counted as citizens.
f When he calleth by his word them into the Church, who he had elected, and written in his booke.
g The Prophet fetteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull, fore afflicted by fickneffe perfecutions and aduerfitie. 7 Feeling as it were left of God without any confolation: 13 Yet hee called on God by faith, and brieuith aganift afflieration, 18 Complaining himfelfe to be forfaken of all earthly helpe.

¶ *A Song* or *Pfalme of * Heman the Ezrahite to giue inftruction*, committed *to the fonnes of Korah for him that excelleth vpon Malath a Leannoth.*

O Lord God of my faluation, I crie day *and* night b before thee.
2 Let my prayer enter into thy prefence; incline thine eare vnto my cry.
3 For my foule is filled with euils, and my life draweth neere to the graue.
4 I am counted among them that goe downe vnto the pit, *and* am as a man without ftrength:
5 c Free among the dead, like the flaine lying in the graue, whom thou remembreft no more, and they are cut off from thine d hand
6 Thou hast laid me in the loweft pit, in darknefse, *and* in the deepe.
7 Thine indignation lieth vpon me, and thou hast vexed me with all thy e waues. Selah.
8 Thou hast put away mine f acquaintance farre from me, *and* made me to be abhorred of them: g I am fhut vp, and cannot get forth.
9 h Mine eye is forowfull through mine affliction: Lord, I call dayly vpon thee: I ftretch out mine hands vnto thee.
10 Wilt thou fhew i a miracle to the dead? or fhall the dead rife *and* praife thee? Selah.
11 Shall thy louing kindnefse be declared in the graue? *or* thy faithifulnefse in deftruction?
12 Shall thy wonderous workes be knowen in the darke? and thy righteoufnefse in the land k of obliuion?
13 But vnto thee haue I cried, O Lord, and early fhall my prayer come before thee.
14 Lord, why doeft thou reiect my foule, *and* hideft thy face from me?
15 I am afflicted and at the point of death:

* 1. *Kings*. 4. 31. *Pfalme* 53.
a That is, to humble. It was the beginning of a fong, by the tune whereof this Pfalme was fung.
b Though many cry in their forowes, yet they cry not earneftly to God for remedie as he did who he confeffed to be the author of his faluation.
c For hee that is dead, is free from all cares and bufinefse of this life: and thus he faith, because he was vnprofitable for all matters concerning mans life and as it were cut off from this world.
d That is, from thy prouidence and care, which is meant according to the judgement of the fefh.
e The ftormes of thy wrath haue ouerwhelmed me.
f He attributeth the loffe and difpleafure of his friends to Gods prouidence, whereby hee partly punifheth, and partly trieth his.
g I fee none end of my forowes.
h Mine eyes and conuenient for God to fay till they be dead, only the bodie lieth

face declare my forowes.
i He fheweth that the time is more to helpe, when men call vnto him in their dangers, then to cary and then raife them vp again.
k That is, in the graue, where without all fenfe and remembrance.

l I am euer in great dangers and sorowes, asthough my life should vtterly be rut off euery moment.

† *Ebr. were in darknesse.*

a Though the horible confusion of things might cause them to despaire of Gods fauour, yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.

b As he that surely believed in heart.

c As thine inuisible heauen is not subiect to any alteration and changes so shall the trueth of thy promise be vnchangeable.

d The Prophet sheweth what was the promise of God, whereon hee grounded his faith.

e The Angels shall praise thy power and faithfulnesse in deliuering thy Church.

f That is in the heauens.

g Meaning, the Angels.

h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?

i For as he deliuered the Church by the red Sea, and by destroying Rahab, that is the Egyptians: so will he ouercome all aduerse, when the dangers be great.

k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth, that all parts and places of the world shall obey Gods power for the deliuerance of his Church. l For hereby hee iudgeth the world, and sheweth himselfe a merciful Father, and faithfull protector vnto his.

m Feeling in their conscience that God is their Father. n They shall be preferred by thy Fatherly prouidence. o In that they are preferred and continue, they ought to giue the praise and glory onely to thee.

1 from *my* youth I suffer thy terrours, doubting *of my life.*

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me dayly like water, *and* compassed me together.

18 My louers and friends hast thou put away from me, *and* mine acquaintance † hid themselues.

PSAL. LXXXIX.

1 *With many words doth the Prophet praise the goodnesse of Gods 23 For his Testament and couenant: that he hath made betweene him, and his elect by Iesus Christ the sonne of Dauid. 38 Then doth he complaine of the great ruine and desolation of the kingdome of Dauid, so that to the outward appearance the promise was broken. 46 Finally, he prayeth to be releuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promises.*

¶ A Psalme *to give instruction, of Ethan the Ezrahite.*

I Will a sing the mercies of the Lorde for euer: with my mouth will I declare thy trueth from generation to generation.

2 For I b said, Mercie shall be set vp for euer: thy trueth shalt thou c establish in the very heauens.

3 d I haue made a couenant with my chosen: I haue sworne to Dauid my seruant.

4 Thy seede will I establish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord euen the e heauen shall praise thy wonderous worke: yea, thy trueth in the f Congregation of the Saints.

6 For who is equall to the Lord in the heauen? *and who* is like the Lord among the g sonnes of the gods?

7 God is very terrible in the assemblie of the h Saints, and to be reuerenced aboue all *that are* about him.

8 O Lord God of hostes, who is like vnto thee, *which art* a mightie Lord, and thy trueth *is* about thee!

9 i Thou ruleſt the raging of the Sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, *and* high is thy right hand.

14 l Righteousnesse and equitie *are* the establishment of thy throne: mercie and trueth goe before thy face.

15 Blessed *is* the people that can m reioyce *in thee*: they shall walke in the light of thy n countenance O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnesse shall they exalt themselues.

17 For thou art the o glory of their strength, and by thy fauour our hornes shall be exalted.

18 For our p shield *appertaineth* to the Lord, and our King to the Holy one of Israel.

19 Thou spakest then in a vision vnto q thine Holy one, and saidest, I haue layd helpe vpon one that is r mightie: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oyle haue I anointed him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemie shall not oppresse him, neither shall the wicked hurt him.

23 But I will s destroy his foes before his face, and plague them that hate him.

24 My trueth also and my t mercie *shall bee* with him, and in my Name shall his u horne be exalted.

25 I will set his hand also in the Sea, and his right hand in the x floods.

26 He shall crie vnto me, Thou art my y Father, my God and the rocke of my saluation.

27 Also I will make him my first borne, higher then the Kings of the earth.

28 My mercie will I keepe for him for euermore, and my Couenant shall stand fast with him.

29 His seede also will I make to endure z for euer, and his throne as the dayes of heauen.

30 *But* if his children forsake my Lawe, and walke not in my iudgements:

31 * If they breake my statutes, and keepe not my Commandements:

32 Then will I visite their transgression with the rod, and their iniquitie with strokes.

33 a Yet my louing kindnesse will I not take from him, neither will I falsifie my trueth.

34 My couenant will I not breake, nor b alter the thing that is gone out of my lips.

35 I haue sworne once by mine holines, † that I will not faile Dauid, *saying,*

36 His seede shall endure for euer, and his throne *shalbe* as the Sunne before me.

37 Hee shall be established for euermore as the Moone, and *as* a faithfull c witnesse in the heauen? Selah.

38 But thou hast reiected and abhorred, thou hast beene angry with thine anointed.

39 Thou hast d broken the Couenant of thy seruant, *and* prophaned his e crowne, *casting it* on the ground.

40 Thou hast broken downe all his walles: thou hast layd his fortresses in ruine.

41 All that goe by the way, spoile him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hand of his enemies, *and* made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his f youth hast thou shortened, *and* couered him with shame. Selah.

46 g Lord, how long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

e By this hee meaneth the horrible dissipation and renting which was vnder Ieroboam: or els by the Spirit of prophecie those great miseries, which came soone afterward to passe at the lon. f Hee sheweth that the kingdome fell before it came to ripe. g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer failed.

p In that that our King hath power to defend vs, it is the gift of God.

q To Samuel and to others, to assure that Dauid was thy chosen one.

r Whom I haue both chosen and giuen him strength to execute his office, as verse 21.

s Though there shalloe euermore enemies against Gods kingdome, yet he promisth to ouercome them.

t I will mercifully performe my promise to him, notwithstanding his infirmities and offences.

u his power, glory and estate.

x He shall enioy the land round about.

y His excellent dignity shall appeare herein that he shall be named the Sonne of God, and the first borne, wherein hee is a figure of Christ.

z Though for the sinnes of the people the state of thy Kingdom decayed: yet God reserued still a root, till the had accomplished this promise in Christ.

* 2. Sam. 7. 14.

a Though the faithfull answere not in all points to their profession, yet God will not breake his Conenant with them.

b For God in promising hath respect to his mercy, and not to mans power in performing.

† *Ebr. If I lie vnto Dauid: which is a manner of oath.*

c As long as the Sunne and Moone indure, they shalbe witnesses to me of this promise.

d Because of the horrible confusion of things, the Prophet complaineth to God as though hee saw not the performance of his promise. And thus ditcharging his cares on God, he resisteth doubt and impatiency.

e Of the Kingdome. Ethan speaketh of captivity of Babyon, or was perfection, or was

h Seeing mans life is short, and thou hast created man to bestow thy benefits vpon him, except thou hast to help, death will preuent thee.
i He meaneth that Gods enemies did not onely slander him behinde his backe: but also mocked him to his face, and as it were cast their iniuries in his bosome.
k So he calleth them that persecute the Church.
l They laugh at vs

47 Remember [h] of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liueth and shall not see death? shall hee deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, *which* thou swaest vnto Dauid in thy truth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my [i] bosome of all the mighty people.

51 For [k] thine enemies haue reproched *thee*, O Lord, because they haue reproched the [l] footsteps of thine Anointed.

52 Praised *be* the Lord for euermore. So be it, euen so be it.

which patiently wait for the comming of thy Christ.

PSALM. XC.

1 *Moses in his prayer setteth before vs the eternall fauour of God toward his.* 3 *who are neither adorned by the brutisie of their life,* 7 *nor by his plagues to be thankefull,* 12 *therefore Moses prayeth God to turne their hearts, and continue his mercies toward them and their posterity for euer.*

¶ *A Prayer of Moses, the a man of God.*

LOrd, thou hast beene our [b] habitation from generation to generation.

2 Before the [c] mountains were made, and *before* thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art *our* God.

3 Thou [d] turnest man to destruction: againe thou sayest, Returne ye sonnes of Adam.

4 [e] For a thousand yeeres in thy sight *are* as yesterday when it is past, and *as* a watch in the night.

5 Thou hast [f] ouerflowed them, they are *as* a sleep, in the morning he groweth like the grasse:

6 In the morning it flourisheth and groweth, *but* in the euening it is cut downe and withereth.

7 For we are [g] consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, *and* our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we haue [h] spent our yeeres as a thought.

10 The time of our life [i] threescore yeeres and ten, and if they be of strength, [i] fourescore yeeres: yet their strength [u] but labour and sorrow: for it is cut off quickly, and we flee away.

11 [k] Who knoweth the power of thy wrath? for according to thy feare [u] thine anger.

12 Teach vs so to number our dayes, that we may apply *our* hearts vnto [l] wisedome.

13 Returne (O Lord, [m] how long?) and be [l] pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our daies.

15 Comfort vs according to the daies that thou hast afflicted vs, *and according* to the yeeres that we haue seene euill.

16 [n] Let thy worke bee seene toward thy seruants, and thy glory vpon their [o] children.

17 And let the [p] beauty of the Lord our God bee vpon vs, and [q] direct thou the worke of our hands vpon vs, euē direct the work of our hands.

a Thus the Scripture vseth to call the Prophets.
b Thou hast been as an house & defence vnto vs in all our troubles and trauels now this 400. yeeres.
c Thou hast chosen vs to be thy people before the foundations of the world were laid.
d Moses by lamenting the frailtie and shortnesse of mans life moueth God to pitie.
e Though man thinke his life long, which is indeed most short, yea, though it were a thousand yeeres: yet in Gods sight it is as nothing, & as the watch that lasteth but three houres.
f Thou takest them away suddenly as with a flood.
g Thou calleest vs by thy rods to consider the shortness of our life, and for our sinnes thou abridgest our dayes.
h Our daies are not onely short, but miserable, forasmuch as our sinnes daily prouoke thy wrath.
i Meaning according to the common state of life.
k If mans life for the breuity be miserable, much more if thy wrath lie vpon it, as they shortnesse of our life, o which feare thee, only know.
l Which is, by considering the shortnesse of our life, and by meditating the heauenly ioyes.
m Meaning, wilt thou be angry? ‖ *Or, take comfort in thy seruants.*
n Euen thy mercy, which is thy chiefest worke.
o As Gods promises appertained as well to their posterity, as to them, so Moses prayeth for the posterity.
p Meaning, that it was obscured, when he ceased to doe good to his Church.
q For except thou guide vs with thine holy Spirit, our endeauours can haue no good successe.

PSALM. XCI.

1 *Heere is described in what assurance he liueth, that putteth his whole trust in God, and committeth himselfe wholly to his protection in all temptations.* 14 *A promise of God to those that loue him, know him, and trust in him to deliuer them, and giue them immortall glory.*

WHo so dwelleth in the [a] secret of the most High, shall abide in the shadow of the Almightie.

2 [b] I will say vnto the Lord, O mine hope, and my fortresse: *hee is* my God, in him will I trust.

3 Surely he will deliuer thee from the [c] snare of the hunter, *and* from the noisome pestilence.

4 He will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his trueth shall be thy shield and buckler.

5 [e] Thou shalt not be afraid of the feare of the night: *nor* of the arrow that flyeth by day:

6 *Nor* of the pestilence that walketh in the darkenesse: *nor* of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and tenne thousand at thy right hand, *but* it shall not come neere thee.

8 Doubtlesse with thine [f] eyes shalt thou behold and see the reward of the wicked.

9 For thou *hast said*, The Lord *is* mine hope: thou hast set the most High for thy refuge.

10 There shall none euill come vnto thee, neither shall any plague come neere thy Tabernacle.

11 [g] For he shall giue his Angels charge ouer thee to keepe thee in all thy waies.

12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lion and aspe: the [h] young lion and the dragon shalt thou treade vnder feet.

14 [i] Because he hath loued me, therefore will I deliuer him: I will exalt him because hee hath knowne my Name.

15 He shall call vpon me, and I wil heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With [k] long life wil I satisfie him, and shew him my saluation.

a He that maketh God his defence and trust, shall perceiue his protection to be a most sure safegard.
b Being assured of this protection, he prayeth vnto the Lord.
c That is, Gods help is most ready for vs, whether Satan assaile vs secretly, which he calleth a snare: or openlie, which is here meant by the pestilence.
d That is, his faithfull keeping of promise to help thee in thy necessity.
e The care that God hath ouer his, is most sufficient to defend them from all dangers.
f The godly shall haue some experience of gods iudgments against the wicked euen in this life, but fully they shall see it at that day when all things shall be reuealed.
g God hath not appointed euery man one Angell, but many to bee ministers of his prouidence to keepe his, and defend them in their vocation, which is the way to walke in without tempting God.
h Thou shalt not bee secret or open. God to confirme the by death the shortnesse of

onely be preserued from all euill, but ouercome it whether it i To assure the faithfull of Gods protection, he bringeth in same. k For he is contented with that life that God giueth: for ness of his life is recompenced with immortalitie.

PSALM. XCII.

1 *This Psalme was made to be sung on the Sabbath, to stir vp the people to acknowledge God, and to praise him in his workes: the Prophet reioyceth therein.* 6 *But the wicked is not able to consider, that the vnge ly, when he is most flourishing, shall most speedily perish.* 12 *In the end it is declared, the righteous for his iust, planted in the house of God to praise the Lord.*

¶ *A Psalme or song for the a Sabbath day.*

IT is a good thing to praise the Lord, and to sing vnto thy Name, O most high,

2 To declare thy louing kindnesse in the [b] morning, and thy trueth in the night,

3 Vpon an [c] instrument of ten strings, and vpon the viole, with the song vpon the harpe.

4 For thou Lord, hast made me glad by thy [d] works, *and* I will reioyce in the workes of thine hands.

5 O Lord, how glorious are thy workes! *and* thy thoughts are very deepe.

6 An [e] vnwise man knoweth it not, and a

a Which teacheth that the vse of the Sabbath standeth in praising God, and not onely in ceasing from worke.
b For Gods mercy and fidelity in his promises toward his, binde them to praise him continually both day and night.
c These instruments were then permitted, but at the Sabbath day to not Gods workes,

Christs comming abolished. d He sheweth what is the vse of wit, to medi.te Gods worke. e That is, the wicked consider nor his iudgements against them, and therefore most iustly perish.

f Thy iudgements are most constant against the wicked, and passe our reach.
g Thou wilt strengthen them with all power, & blesse them with all felicity.
h Though the faithfull seeme to wither, and bee cut downe by the wicked, yet they shall growagaine, and flourish in the Church of God as the Cedars doe in mount Lebanon.
i The children of God shall haue a power aboue nature, and their age shall bring forth moist fresh fruits.

foole doth not vnderstand this,

7 (When the wicked grow as the grasse, and all the workers of wickednesse do flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art [f] most High for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shall be destroyed.

10 [g] But thou shalt exalt mine horne, like the vnicornes, *and* I shalbe anointed with fresh oyle.

11 Mine eye also shal see *my desire* against mine enemies: and mine eares shall heare *my wish* against the wicked that rise vp against me.

12 The righteous shall [h] flourish like a palme tree, *and* shall grow like a cedar in Lebanon.

13 Such as be planted in the house of the Lord, shall flourish in the courts of our God.

14 They shall still bring foorth fruit in *their* [i] age: they shall be fat and flourishing.

15 To declare that the Lord my rocke is righteous, and that none iniquitie *is* in him.

PSALM. XCIII.

1 *He proueth the power of God in the creation of the world, and beateth down of people which lift them vp against his maiesty, 5 and prouoketh to consider his promises.*

THe Lord a reigneth, *and* is clothed with maiestie: the Lord is clothed, *and* girded with power, the world also shall be established, that it cannot be moued.

2 Thy [b] throne is established of old: thou art from euerlasting.

3 [c] The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waves.

4 The waues of the sea *are* marueilous through the noise of many waters, *yet* the Lord on high is more mighty.

5 Thy [d] testimonies are very sure: holinesse becommeth thine House, O Lord, for euer.

a As God by his power and wisedome hath made and gouerneth the world: so must the same be our defence against all enemies and dangers.
b Wherein thou sittest and gouernest the world.
c Gods power appeareth in ruling the furious waters.
d Besides Gods power and wisedome in creating and gouerning, his great mercy also appeareth in that he hath giuen his people his word and couenant.

PSALM. XCIIII.

1 *He prayeth vnto God against the violence and arrogancy of tyrants. 10 warneth them of Gods iudgements. 12 Then doth he comfort the afflicted by the good issue of their afflictions as here fell in himselfe, and did see in others, and by the vtter of the wicked. 23 whom the Lord will cut off.*

O Lord God [a] the auenger, O God the auenger, shew thy selfe [b] cleerely.

2 Exalt thy selfe, O Iudge of the world, *and* render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked [c] triumph?

4 They prate *and* speake fiercely: all the workers of iniquity vaunt themselues.

5 They [d] smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murther the fatherlesse.

7 [e] Yet they say, The Lord shall not see: neither will the God of Iaakob regard it.

8 Vnderstand, ye vnwise among the people: and ye fooles, when will ye be wise?

9 He that [f] planted the eare, shal he not heare? or he that formed the eye, shall he not see?

10 Or he that chastiseth the gnations, shall he

a Whose office is to take vengeance on the wicked.
b Shew by effect that thou art iudge of the world to punish the wicked.
c That is, bragge of their cruelty & oppression: or esteeme themselues aboue all other.
d Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs, if we see it so rent, and therefore we must call to God, to take out cause in hand.
e He sheweth that they are desperate in malice, forasmuch as they feared not God, but gaue themselues wholly to doe wickedly. f He sheweth that it is impossible, but God should heare, see, and vnderstand their wicke dnesse. g If God punish whole nations for their sinnes, it is meere folly for any one man, or elsa few to think that God will spare them.

not correct? hee that teacheth man knowledge, *shall he not know?*

11 The Lord knoweth the thoughts of man, that they are vanity.

12 Blessed [h] *is* the man whom [h] thou chastisest, O Lord, and teachest him in thy Law,

13 That thou mayest giue him rest from the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For iudgement shall returne to iustice, and all the vpright in heart *shall follow* after it.

16 Who will rise vp with me against the wicked? *or* who will take my part against the workers of iniquitie?

17 If the Lord had not [k] holpen me, my soule had almost dwelt in silence.

18 When I said, [l] My foot slideth, thy mercie, O Lord, stayed me.

19 In the multitude of [m] my thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquity [n] fellowship which forgeth wrong for a Law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God *is* the rocke of mine hope.

23 And he wil recompence them their wickednesse, and [o] destroy them in their owne malice, *yea*, the Lord our God shall destroy them.

h God hath care ouer his, and chastiseth them for their wealth, that they should not perish for euer with the wicked.
i God wil restore the state & gouernment of things to their right vse, and then the godly shall follow him cheerefully.
k He complaineth of them which would not help him to resist the enemies: yet was assured that Gods helpe would not faile.
l When I thought there was no way but death.
m In my trouble and distresse euer found thy present helpe.
n Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that authority of God.
o The wicked is broken by his iudgements when the purpose of God, but most when they are destroyed in their owne malice.

PSALM. XCV.

1 *An earnest exhortation to praise God. 4 For the gouernment of the world and the election of his Church 8 An admonition not to follow the rebellion of the old fathers, that tempted God in the wilderness. 11 For the which they might not enter into the land of promise.*

COme, let vs reioyce vnto the Lord: let vs sing a ioyfull vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing loud vnto him with Psalmes.

3 For the Lord *is* a great God, and a great King aboue all [b] gods.

4 In whose hand *are* the deepe places of the earth, and the [c] heights of the mountaines *are* his.

5 To whom the Sea *belongeth*, for he made it, and his hands formed the dry land.

6 Come, let vs [d] worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his [e] hand: to day, if ye will heare his voyce,

8 [f] Harden not your heart, as in ‖ Meribah, *and* as in the day of ‖ Massah in the wildernesse.

9 Where your Fathers * tempted me, prooued me, though they had seene my worke.

10 Fourty yeres haue I contended with *this* generation, and said, They are a people that [g] erre in heart, for they haue not knowne my waies.

11 Wherefore I sware in my wrath, *saying*, Surely they shall not enter into [h] my rest.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in a sacrifice of praise and thanksgiuing.
b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight, much lesse the idoles, which mens braine inuenteth.
c All things are gouerned by his prouidence.
d By these three words he signifieth one thing: meaning that they must wholy giue themselues to seruie God.
e That is, the flocke, whom he gouerneth with his owne hand.
f He sheweth wherein they are Gods flock: that is, *Or, in strife: where of the place was so called.* ‖ *Or, tentation, read* Exod. 17. 7. * Exod. 17. 2. Numb. 14. 22.
g They were without iudgement and reason.
h That is, into the land of Canaan, wher the promised them rest.

if ye heare his voyce. f By the contemning of Gods word.

PSAL. XCVI.

1 *An exhortation both to the Iewes and Gentiles to praise God for his mercie. And this especially ought to be referred to the Kingdome of Christ.*

SIng a vnto the Lord a new song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, *and* praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, *and* his wonders among all people.

4 For the Lord *is* b great, and much to bee praised: he is to be feared aboue all gods.

5 For all the gods of the people *are* ‖ idoles: but the Lord c made the heauens.

6 d Strength and glory *are* before him: power and beautie *are* in his Sanctuary.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and e power.

8 Giue vnto the Lord the glory of his Name: bring f an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuarie: tremble before him all the earth.

10 Say among the g Nations, The Lord reigneth: surely the world shall bee ſtable, *and* not moouе, *and* he shall iudge the people h in righteousnesse.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the i trees of the wood then reioyce

13 Before the Lord: for he commeth, for he cõmeth to iudge the earth: he wil iudge the world with righteousnesse, and the people in his trueth.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reuealing of his Gospel.
b Seeing he will reuesle himselfe to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, and onely as hee hath appointed.
‖ *Or, vanities.*
c Then the idoles, or what soeuer made not the heauens, are not God.
d God cannot be knowen, but by his strength and glory: the signes whereof appeare in his Sanctuary.
e As by experience ye see that it is onely due vnto him.
f By offering vp your selues wholly vnto God, declare that you worship him onely.
g Hee prophesieth that the Gentiles shall be partakers with the Iewes of Gods promise.
h He shall regenerate them anew with his Spirit, and restore them to the image of God.
i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malediction and sinne.

PAAL. XCVII.

1 *The Prophet exhorteth all to reioyce for the comming of the Kingdome of Christ, 7 threatnith to the rebels and idolaters, 8 and to ſyll to the iuſt, whom hee exhorteth to innocencie, 12 to reioycing and thanksgiuing.*

THe a Lord reigneth: let the earth reioyce: let the multitude of the yles be glad.

2 c Cloudes and darkenesse *are* round about him: righteousnesse and iudgement *are* the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it and was d afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousnes, and all the people e see his glory.

7 f Confounded be all they that serue grauen images, *and* that glorie in idoles: worship him f all ye gods.

8 Zion heard of it, and was glad: and the g daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most high aboue all the earth: thou art much exalted aboue all gods.

10 Ye that h loue the Lord, hate euill: he preseruеth the soules of his Saints: hee will deliuer them from the hand of the wicked.

11 i Light is sowen for the righteous, and ioy for the vpright in heart.

12 Reioyce yee righteous in the Lord, and giue thanks for his holy k remembrance.

a Hee sheweth that where God reigneth, there is all felicitie, and spirituall ioy.
b For the Gospel shall not be onely preached in Iudea, but through all ylles and countreys.
c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.
d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.
e Hee signifieth that Gods iudgements are in a readinesse to destroy the idolaters.
f Let all that which is esteemed in the world, fall down before him.
g The Iewes shall haue occasion to reioyce, that the Gentiles are made partakers with them of Gods fauour.
h He exquireth two things of his children: the one that they detest vice, the other that they put their trust in God for their deliuerance.
i Though Gods deliuerance appeare not sudderly, yet it is sowen, and layd vp in store for them.
k Be mindfull of his benefits, and onely trust in his defence.

PSAL. XCVIII.

1 *An earnest exhortation to all creatures to praise the Lord for his power, mercie and fidelitie in his promise by Christ, 10 by whom he hath communicated his ſalnation to all nations.*

¶ *A Psalme.*

SIng a vnto the Lord a new song: for hee hath done marueilous things: * his right hand, and his holy b arme hath gotten him the victory.

2 The Lord declared his c saluation: his righteousnesse hath he reuealed in the sight of the nations.

3 Hee hath d remembred his mercie and his trueth toward the hou e of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing yee loud vnto the Lord: cry out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harpe, *even* vpon the harpe with a singing voyce.

6 With e shalmes and sound of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, *and* let the mountaines reioyce together

9 Before the Lord: for he is come to iudge the earth: with righteousnes shal he iudge the world: and the people with equitie.

a That is, some song newly made in token of their wonderfull deliuerance by Christ, * *Isa.* 59. 16.
b He preseruеth his Church miraculously.
c For the deliuerance of his Church.
d God was moued by none other meanes to gather his Church of the Iewes and Gentiles, but because hee would performe his promise.
e By this repetition and earnest exhortation to giue praises with instruments, and also of the dumbe creatures, he signifieth deliuerance.

PSAL. XCIX.

1 *He commendeth the power, equitie, and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles. 5 And prouoketh them to magnifie he same, and to serue the Lord, 6 following the examples of the ancient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.*

THe Lord reigneth, let the a people tremble: he sitteth *betweene* the * Cherubims, let the earth be mooued.

2 The Lord *is* great in Zion, and hee is high aboue all the people.

3 They shall b praise thy great, and fearefull Name (*for* it is holy)

4 And the Kings power, that loueth iudgement: *for* thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall downe before his c footstoole: *for* he is holy.

6 Moses and Aaron *were* among his Priests, d and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 Hee spake vnto them in the cloudie pillar: they kept his Testimonies, *and* the Law *that* hee gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didst take vengeance for e their inuentions.

9 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lord our God is holy.

a When God deliuereth his Church, all the enemies shall haue cause to tremble.
* *Exod.* 25 22.
b Though the wicked rage against God, yet the godly shall praise his Name and mighty power.
c That is, before his Temple or Arke where hee promised to heare when they worshipped him, as now he promiseth his spirituall presence wherefoeuer his Church is assembled.
d Vnder these three he comprehendeth the whole people of Israel, with whom God made his promise.
e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefits.

PSAL. C.

1 *He exhorteth all to serue the Lord, 3 who hath chosen vs, and preserued vs, 4 and to enter into his assemblies to praise his Name.*

¶ *A Psalme of praise.*

SIng a ye loud vnto the Lord all the earth.

2 Serue the Lord with gladnesse: come before him with ioyfulnesse.

a He prophesieth that Gods benefit in calling the Gentiles, shall be ioyfull and reioyce,

b He chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people.
c Hee sheweth that God will not be worshipped, but by that meanes which he hath appointed.
d him, seeing his mer

3 Know yee that euen the Lord is God: hee hath [b] made vs, and not we our selues: *we are* his people, and the sheepe of his pasture.
4 [c] Enter into his gates with praise, *and* into his courts with reioycing: praise him *and* blesse his Name.
5 For the Lord is good: his mercie is [d] euerlasting, and his trueth *is* from generation to generation.

Hee declareth that wee ought neuer to bee weary in praising ties towards vs last for euer.

PSAL. CI.

1 *Dauid describeth what gouernment he will obserue in his house and kingdome.* 5 *He will punish and correct, by rooting forth the wicked,* 6 *and cherishing the godly persons.*

¶ A Psalme of Dauid.

I Will [a] sing mercy and iudgement: vnto thee, O Lord, will I sing.
2 I will doe wisely in the perfect way, [b] till thou commest to me: I wil walke in the vprightnesse of mine heart in the mids of mine house.
3 I wil set no wicked thing before mine eyes: I hate [c] the worke of them that fall away: it shall not cleaue vnto me.
4 A froward heart shall depart from mee: I will know none euill.
5 Him that priuily [d] slandereth his neighbour, wil I destroy: him that hath a proud looke and high heart, I cannot *suffer*.
6 Mine eyes *shall be* vnto the [e] faithfull of the land, that they may dwell with mee: he that walketh in a perfect way, he shall serue mee.
7 There shall no deceitfull person dwel within my house: hee that telleth lies, shall not remaine in my sight.
8 [f] Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the Citie of the Lord.

a Dauid considereth what maner of King he would bee, when God should place him in the throne, promising openly, that he would be merciful and iust.
b Though as yet thou deferrest to place mee in the Kingly dignitie, yet wil I giue my selfe to wisedome and vprightnesse being a priuate man.
c Hee sheweth that Magistrates doe not their dueties, except they be enemies to all vice.
d In promising to punish these vices, which are most pernicious in them that are about kings, he declareth the sword: to punish immediatly punish vice, lest it growe to further inconuenience: and if heathen magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

PSAL. CII.

1 *It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon.* 16 *A consolation for the building of the Church:* 18 *whereof followeth the praise of God to bee published vnto all posterities.* 22 *The conuersion of the Gentiles,* 28 *and the stabilitie of the Church.*

¶ *A prayer* 2 *of the afflicted, when hee shall bee in distresse, and powre forth his meditatation before the Lord.*

O Lord heare my prayer, and let my [b] cry come vnto thee.
2 Hide not thy face from mee in the time of my trouble: incline thine eare vnto mee, when I call, make haste to heare mee.
3 For my dayes are [c] consumed like smoake, and my bones are burnt like an hearth.
4 My heart is smitten, and withereth like grasse, because I forgate [d] to eat my bread.
5 For the voice of my groning my bones doe cleaue to my skinne.
6 I am like a [e] pelicane of the wildernesse: I am like an owle of the deserts.
7 I watch, and am as a sparrow alone vpon the house top.
8 Mine enemies reuile me dayly, *and* they that rage against me, haue [f] sworne against me.

a Whereby is signified that albeit we be in neuer so great miseries, yet there is euer place left for prayer.
b He declareth that in our payer wee must truely feele that which wee desire, and stedfastly beleeue to obtaine.
c These excessiue kindes of speach shew how much the affliction of the Church ought to wound the hearts of the godly.
d My sorrowes were so great, that I passed not for mine ordinary food.
e Euer mourning and solitary casting out fearefull cries.
f Haue conspired my death,

9 Surely I haue [g] eaten ashes as bread, and mingled my drinke with weeping,
10 Because of thine [h] indignation and thy wrath: for thou hast heaued me vp, and cast mee downe.
11 My dayes *are* like a shadow that fadeth, and I am withered like grasse.
12 But thou, O Lord, doest [i] remaine for euer, and thy remembrance from generation to generation.
13 Thou wilt arise *and* haue mercie vpon Zion: for the time to haue mercie thereon, for the [k] appointed time is come.
14 For thy seruants delight in the [l] stones thereof, and haue pitie on the dust thereof.
15 Then the heathen shall feare the Name of the Lord, and all the kings of the earth thy glory.
16 When the Lord shall build vp Zion, *and* shall appeare [m] in his glory,
17 *And* shall turne vnto the prayer of the desolate, and not despise their prayer.
18 This shall be written for the generation to come: and the people which shall bee [n] created, shall praise the Lord.
19 For he hath looked downe from the height of his Sanctuary: out of the heauen did the Lord behold the earth,
20 That hee might heare the mourning of the prisoner, and deliuer the [o] children of death:
21 That they may declare the Name of the Lord in Zion, and his praise in Ierusalem,
22 When the people shall be gathered [p] together, and the kingdomes to serue the Lord.
23 Hee [q] abated my strength in the way, *and* shortened my dayes.
24 *And* I said, O my God, take mee not away in the mids of my dayes: thy yeeres *endure* from generation to generation.
25 Thou hast aforetime layd the foundation of the earth, and the heauens *are* the worke of thine hands.
26 [r] They shall perish, but thou shalt endure: euen they all shall waxe old as doeth a garment: as a vesture shalt thou change them, and they shal be changed.
27 But thou art the same, and thy yeeres shall not faile.
28 The children of thy seruants shall continue and their seed shall stand [s] fast in thy sight.

g I haue not rifen out of my mourning to take my refection.
h Heetheweth that the afflictions did not onely thus moouе him, but chiefly the feeling of Gods displeasure.
i How soeuer we be fraile, yet thy promise is sure, and the remembrance thereof shall consirme vs for euer.
k That is, the seuentie yeeres which by the Prophet Ieremie thou diest appoint, Ier. 26. 12.
l The more that the Church is in miserie and desolation, the more ought the faithful to loue and pity it.
m That is, when hee shall haue drawen his Church out of the darknesse of death.
n The deliuerance of the Church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anew.
o Who now in their banishment could looke for nothing but death.
p He sheweth that God's Name is neuer more praised, then when religion flourisheth and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ, which was promised and earth perish, much more man shall perish: but the Church by reason of God's promise endureth for euer.
r Seeing thou hast chosen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.

Christ. q The Church lament that they see not the time of Christ promised, but haue but few yeeres and short dayes.

PSAL. CIII.

1 *Hee prouoketh all to praise the Lord, which hath pardoned his sinnes, delivered him from destruction, and given him sufficient of all good things.* 10 *Then hee addeth the tender mercies of God, which he sheweth like a most tender father toward his children.* 14 *The fraitlie of man's life.* 20 *An exhortaiion to man and Angels to praise the Lord.*

¶ A Psalme *of Dauid.*

MY soule, [a] praise thou the Lord, and all that is within me, *praise* his holy Name.
2 My soule praise thou the Lord, and forget not all his benefits.
3 Which [b] forgetteth all thine iniquitie, and healeth all thine infirmities.
4 Which redeemeth thy life from the [c] graue, and crowneth thee with mercy and compassions.

a He wakeneth his dulnesse to praise God, shewing that both vnderstanding and affections, minde and heart are too little to set forth his praise.
b This is the beginning & chiefest of all benefits: remission of sinne.
c For before that wee haue remission of our sinnes, we are as dead men in the graue.

5 Which

d As the eagle, when her beake ouergroweth, lacketh blood, and loos renewed in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.

e As to his chiefe minister, and next to his people.

f He hathe werth first his seuere iudgement, but so soone as the sinner is humbled, he reuieuth him to mercy.

g We haue proued by continual experience that his mercy hath euer preuailed against our offences.

h As great as the world is, so full is it of signes of Gods mercies toward his faithfull when he hath remooued their sinnes.

i He declareth that man hath nothing in himselfe to moue God to mercy, but onely the confession of his infirmitie and misery.

k His iust and faithfull keeping of his promise.

l To whom hee giueth grace to feare him, and to obey his word.

m In that that we which naturally are slow to praise God, exhort the Angels, which willingly doe it, we stirre vp our selues to consider our duety, and awake out of our sluggishnesse.

5 Which satisfieth thy mouth with good things: and thy d youth is renued like the eagles.

6 The Lord executeth righteousnes and iudgment to all that are oppressed.

7 He made his wayes knowen vnto e Moses, *and* his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy, slow to anger and of great kindnesse.

9 He will not alway f chide, neither keepe *his anger* for euer.

10 He hath not g dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercy toward them that feare him.

12 As farre as h the East is from the West: so farre hath he remoued our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we bee made: he remembreth that we be but dust.

15 The dayes of man are as grasse: as a floure of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shall know it no more.

17 But the louing kindnes of the Lord *endureth* for euer and euer vpon them that feare him, and his k righteousnes vpon childrens children,

18 Vnto them that keepe his l couenant, and thinke vpon his commandements to doe them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye m his Angels, that excell in strength, that do his commandement in obeying the voice of his word.

21 Praise the Lord all yee his hostes, ye his seruants that doe his pleasure.

22 Praise the Lord all yee his works, in all places of his dominion: my soule, praise thou the Lord.

PSAL. CIIII.

An excellent Psalme to praise God for the creation of the world and the gouernance of the same by his marueilous prouidence, 33 Wherein the Prophet prayeth against the wicked, who are occasious that God diminished his blessings.

MY soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art a clothed with glory and honour.

2 Which couereth himselfe with light, as with a garment, *and* spreadeth the heauens like a curtaine.

3 Which layeth the beames of his chambers in the waters, and maketh the clouds his chariot, and walketh vpon the wings of the wind.

4 Which b maketh the spirits his messengers, *and* a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer moue.

6 Thou coueres it with the c deepe as with a garment: the d waters would stand aboue the mountaines.

7 *But* at thy rebuke they flee: at the voyce of thy thunder they haste away.

8 *And* the mountaines ascend, *and* the valleys descend to the place which thou hast established for them.

9 *But* thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleyes, which runne betweene the mountaines.

11 They shall giue drinke to all the e beastes of the field, and the wilde asses shall quench their thirst.

12 By these f springs shal the foules of the heauen dwell, and sing among the branches.

13 Hee watereth the mountaines from his g chambers, *and* the earth is filled with the fruit of thy workes.

14 Hee causeth grasse to grow for the cattell, and herbe for the vse of h man, that hee may bring forth bread out of the earth,

15 And wine *that* maketh glad the heart of man, *and* oyle to make the face to shine, and bread *that* strengtheneth mans heart.

16 The hie trees are satisfied, *euen* the cedars of Lebanon, which he hath planted.

17 That the birds may make their nests there: the storke dwelleth in the firre trees.

18 The hie mountaines *are* for the || goats: the rockes *are* a refuge for the conies.

19 He appointed i the moone for certaine seasons: k the sunne knoweth his going downe.

20 Thou makest darknes, & it is night, wherin all the beastes of the forrest creepe foorth.

21 The lyons roare after their pray, and seeke their meat l at God.

22 *When* the Sun riseth, they retire, and couch in their dennes.

23 m *Then* goeth man foorth to his worke, and to his labour vntill the euening.

24 O Lord, how n manifold are thy workes! in wisedome hast thou made them all: the earth is full of thy riches.

25 *So is* the sea great and wide: *for* therein *are* things creeping innumerable, both small beastes and great.

26 There goe the ships, *yea* that || Leuiathan, whom thou hast made to play therein.

27 o All these wait vpon thee, that thou mayest giue them food in due season.

28 Thou giuest it to them, *and* they gather it, thou openest thy hand, *and* they are filled with good things.

29 *But if* thou p hide thy face, they are troubled: if thou take away their breath, they die and returne to their dust.

30 *Again*, if thou send forth thy spirit, they are created, & thou reneweest the face of the earth.

31 Glory be to the Lord for euer: let the Lord reioyce in his workes.

32 He looketh on the earth and it trembleth: hee toucheth the mountaines and they r smoke.

33 I will sing vnto the Lord *all* my life: I will praise my God, while I liue.

34 Let my wordes bee acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners bee f consumed out of the earth: and the wicked til there be no more: O my soule, praise thou the Lord. Praise ye the Lord.

a The Prophet sheweth that wee need not to enter into the heauens to seeke God for as much as all the order of nature, with the proprietyand placing of the elements are most liuely mirrours to see his maiestie in.

b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Hebr. 1.7. beholdeth in this glasse how the very Angels also are obedient to his commandement.

c Thou makest the sea to bee an ornament vnto the waters, it were not possible, but the whole earth.

d If by thy power thou diddest not Bridle the rage of the waters, it were not possible, but the whole world should be destroyed.

e If God prouide for the very beasts much more will he extend his prouident care to man.

f There is no part of the world so barren, where most euident signes of Gods blessings appeare not.

g From ye clouds.

h He describeth Gods prouident care ouer man, who doeth not onely prouide necessary things for him, as hearbs and other meat: but also things to reioyce and comfort him, as wine and oyles, & ointments.

For, does, roes, and such like.

i As to separate the night from the day and to note dayes, moneths and yeeres,

k That is, by his course, either farre or neere, it noteth summer, winter and other seasons.

l That is, they only find meat according to Gods prouidence, who careth euen for the brute beastes.

m To wit, when the day springeth for the light is as it were a shield to defend man against the tyranny and fiercenes of beasts.

n He confesseth that no tongue is able to expresse Gods works, nor minde to comprehend them.

Or, whale.

o God is a most nourishing Father, who prouideth for all creatures their daily food.

p As by thy presence all things haue life: so if thou withdraw thy blessings, they all perish.

q As the death of creatures sheweth ye we are nothing of our selues: so their generation declareth that wee receiue all things of our Creatour.

r Gods mercifull eye beneth ye mountains.

f Who infect the world, and so cause God that he cannot reioyce in his works.

PSAL. CV.

1 He prayseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promises sake.

Praise

PRayse the Lord, *and* call vpon his Name: [a] declare his works among the people.
2 Sing vnto him, sing prayse vnto him, *and* talke of all his wonderous workes.
3 Reioyce in his holy Name, let the heart of them that seeke the Lord, reioyce.
4 Seeke the Lord and his [b] strength seeke: his face continually.
5 Remember his [c] marueilous workes that he hath done, his wonders, and the [d] iudgements of his mouth.
6 Ye seed of Abraham his seruant, ye children of Iaakob, which are his elect.
7 He is the Lord our God: his iudgments *are* through all the earth.
8 Hee hath alway remembred his couenant, *and* promise, that he made to a thousand generations.
9 *Euen* that which he [e] made with Abraham, and his oath vnto Izhak.
10 And *since* hath confirmed it to Iaakob for a law, *and* to Israel for an euerlasting couenant.
11 Saying, [f] Vnto thee will I giue the land of Canaan, the lot of your inheritance.
12 Albeit they were few in number, *yea*, very few, and strangers in the land,
13 And walked about from nation to nation, from *one* kingdome to another people.
14 *Yet* suffered he no man to doe them wrong, but reproued [g] kings for their sakes, *saying*,
15 Touch not mine [h] annoynted, and doe my [i] Prophets no harme.
16 Moreouer, he called a famine vpon the land *and*, vtterly brake the [k] staffe of bread.
17 *But* he sent a man before them: Ioseph was sold for a slaue.
18 They held his feet in the stocks, *and* he was layd in yrons,
19 Vntill [l] his appointed time came, *and* the counsell of the Lord had tried him.
20 The king sent and loosed him: *euen* the ruler of the people deliuered him.
21 He made him Lord of his house, and ruler of all his substance.
22 That he should bind his [m] princes vnto his will, and teach his Ancients wisedome.
23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.
24 And hee encreased his people exceedingly, and made them stronger then their oppressours.
25 [n] He turned their heart to hate his people, and to deale craftily with his seruants.
26 *Then* sent hee Moses his seruant, *and* Aaron whom he had chosen.
27 They shewed among them the message of his signes, and wonders in the land of Ham.
28 He sent darkenesse, and made it darke: and they were not [o] disobedient vnto his commission.
29 [*] Hee turned their waters into blood, and slew their fish.
30 [*] Their land brought foorth frogs, *euen* in the kings chambers.
31 He [p] spake, and there came swarmes of flies *and* lice in all their quarters.
32 He gaue them [q] haile for raine, *and* flames of fire in their land.
33 Hee smote their vines also and their figge trees, and brake downe the tree in their coastes.
34 [r] He spake and the grashoppers came and caterpillers innumerable,
35 And did eate vp all the grasse in the land, and deuoured the fruit of their ground.
36 [*] Hee smote also all the first borne in their land, *euen* the beginning of all their strength.
37 Hee brought them foorth also with siluer and golde, and there was [s] none feeble among their tribes.
38 Egypt was [t] glad at their departing: for the feare of them that had fallen vpon them.
39 He spread a cloud to be a couering, and fire to giue light in the night.
40 They [u] asked, and he brought quailes, and he filled them with the bread of heauen.
41 He opened the rocke, and the waters flowed out, *and* ran in the dry places *like* a riuer.
42 For he remembred his holy [x] premise to Abraham his seruant,
43 And he brought forth his people with ioy, *and* his chosen with gladnes.
44 And gaue them the lands of the heathen, and they tooke the labours of the people in possession
45 That they might [z] keepe his statutes, and obserue his lawes. Praise ye the Lord.

[a] Forsmuch as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, ye Prophet willeth them to shew themselues mindfull by thankesgiuing.
[b] By the strength and face he meaneth ye Arke where God declared his power and his presence.
[c] Which he hath wrought in the deliuerance of his people.
[d] Because his power was therby as liuely declared, as if he should haue declared it by mouth.
[e] The promise which God made to Abraham to bee his God, and the God of his seed after him, he renewed and repeated it again to his seede after him.
[f] He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers.
[g] That is, the king of Egypt, and the king of Gerar. Gen. 12, 17, and 20. 3.
[h] Those whom I haue sanctified to be my people.
[i] Meaning the old fathers to whom God shewed himselfe plainely, and who were setters forth of his word.
[k] Either by sending scarcity, or by taking away the strength and nourishment thereof.
[l] So long hee suffered aduersity as God hath appointed, and till he had tried sufficiently his patience.
[m] That the very princes of the countrey should bee at Iosephs commandement, and learne wisedome at him.
[n] So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.
[o] Meaning, Moses and Aaron.
[*] Exod. 7. 20. [*] Exod. 8. 6
[p] So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.
[q] It was strange to see raine in Egypt, much more it was scarcefull to see haile.
[r] He sheweth that all creatures are armed against man when God is his enemy, as at his commandement the grashoppers destroied ye land. [*] Exod. 10. 19.
[s] When their enemies felt Gods plagues, his children by his prouidence were exempted.
[t] For Gods plagues caused them rather to depart with the Israelites, then with their liues.
[u] Not for necessity, but for satisfying of their lust.
[x] Which he confirmeth to the posterity, in whom after a sort the dead liue and enioy the promises.
[y] When the Egyptians lamented
[z] This is the end, why God preseruethhis Church, because they should worship and call vpon him in this world.

PSAL. CVI.

1 *The people dispersed vnder Antiochus, doe magnifie the goodnesse of God among the iust and repentant: 4 Desiring to bee brought againe into the lande by Gods mercifull visitation. 8 And after the manifold marueiles of God wrought in their deliuerance forth of Egypt and the great ingratitude of the people rehearsed, 47 They doe pray and desire to bee gathered from among the heathen, to the intent they may praise the Name of the God of Israel.*

¶ *Prayse ye the Lord.*

PRayse [a] ye the Lord because he is good, for his mercy *endureth* for euer.
2 Who can expresse the noble actes of the Lord, *or* shew forth all his praise?
3 Blessed *are* they that [b] keepe iudgment, and doe righteousnes at all times.
4 Remember me, O Lord, with the [c] fauour of thy people: visit me with thy saluation.
5 That I may see the [d] felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.
6 We haue [e] sinned with our fathers: we haue committed iniquity, *and* done wickedly.
7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, *euen* at the red Sea.
8 Neuertheless he saued them for his Names sake, that he might make his power [f] to be knowen.
9 And he rebuked the [g] red Sea, and it was dried vp, and hee led them in the deepe, as in the wilderness.
10 And he saued them frō the aduersaries hand, and deliuered them from the hand of the enemy.
11 [*] And the waters couered their oppressors: not one of them was left.
12 Then [h] beleeued they his wordes, *and* sang praise vnto him.
13 But incontinently they forgate his workes: they waited not for his [i] counsel.

[a] The Prophet exhorteth the people to praise God for his benefits past, that thereby their mindes may be strengthened against all present troubles and despaire.
[b] He sheweth that it is not enough to praise God with mouth except the whole heart agree thereunto, and all our life be therewith framed.
[c] For the good will that thou bearest to thy people, extend vnto me, that thereby I may be reconed into the number of thine.
[d] By earnest confession as well of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pity them.
[e] The inestimable goodnesse of God appeareth in this that he would change the order of nature, rather then his people should not be deliuered, although they were wicked.
[*] Exod. 14. 27.
[f] The wonderfull workes of God caused them to beleeue for a time, and to praise him.
[g] They would preuent his wisedome and prouidence.

14 But lusted with concupiscence in the wilderness, and tempted God in the desert.

15 Then hee gaue them their desire: but hee sent [h] leanenesse into their soule.

16 They enuied Moses also in the tents, *and* Aaron the holy one of the Lord.

17 *Therefore* the earth opened and [i] swallowed vp Dathan, and couered the companey of Abiram.

18 And the fire was kindled in their assemblie: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their [k] glory into the similitude of a bullocke, that eateth grasse.

21 They forgat God their Sauiour, which had done great things in Egypt,

22 Wonderous workes in the land of Ham, and fearefull things by the red sea.

23 Therefore he minded to destroy them, had [l] not Moses his chosen stood in the breach before him to turne away his wrath, lest hee should destroy *them*.

24 Also they contemned [m] that pleasant land: *and* beleeued not his word,

25 But murmured in their tents, *and* hearkened not vnto the voice of the Lord.

26 Therefore [n] hee lifted vp his hand against them to destroy them in the wildernesse,

27 And to destroy their seede among the nations, and to scatter them throughout the countreyes.

28 They ioyned themselues also vnto [o] Baalpeor, and did eat the offering of the [p] dead.

29 Thus they [q] prouoked *him* vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But Phinehas stoode vp and executed iudgment, and the plague was stayed.

31 * And it was [r] imputed vnto him for righteousnesse from generation to generation for euer.

32 They angred him also at the waters of * Meribah, so that [t] Moses was punished for their sakes,

33 Because they vexed his spirit, so that hee spake vnadui edly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were their ruine.

37 Yea, they offered their [u] sonnes and their daughters vnto deuils,

38 And shed innocent blood, *even* the blood of their sonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they stained with their owne workes, and went [x] a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.

41 And he gaue them into the hand of the heathen: and they that hated them were lords ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he saw when they were in affliction, and he heard their cry.

45 And hee remembred his couenant toward them, and [z] repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lorde our God, and [a] gather vs from among the heathen, that we may praise thine holy Name, and glory in thy praise.

48 Blessed *bee* the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

vs constancy vnder the crosse, that with one consent wee may all

h The abundance that God gaue them, profited not, but made them pine away, because God cursed it.

i By the greatnes of the punishment the hainous offence may be considered: for they that rise against Gods ministers rebell against him.

k He sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, mettall, or calues.

l If Moses by his intercession had not obteined Gods fauour against their rebellions.

m That is, Canaan, which was as it were an earnest penie of the heauenly inheritance.

n That is, hee sware. Sometime also it meaneth, to punish.

o Which was the idole of the Moabites.

p Sacrifices offered to the dead idoles.

q Signifying, that whatsoeuer man inuenteth of himselfe to serue God by, is detestable, and prouoketh his anger.

r When all other neglected Gods glory he in his zeale killed the adulterers and preuented Gods wrath.

* *Numb* 25.12.

s This actie declared his liuely faith, and for his faiths sake was accepted.

* *Num* 20.13. *psal.* 95.1.

t Iiso notab'e a Prophet of God escape not punishment, though others prouoked him to sinne how much more shall they be subiect to Gods iudgment, which cause Gods children to sinne?

u Hee sheweth how monstrous a thing idolatry is, which can winne vs to things abhorring to nature, whereas Gods word cannot obtaine most small things.

x Then true chastity is to cleane wholly and onely vnto God.

y The Prophet sheweth that neither by menaces & nor promises we can come to God, except we be altogether newly reformed, and that his mercy onercouer and hide our malice.

z Not that God is changeable in himselfe, but that then he seemeth to vs to repent when he alcereth his punishiment, and forgiueth vs.

a Gather thy Church, which is dispersed, & gine praise thee.

PSAL. CVII.

1 *The Prophet exhorteth all those that are redeemed by the Lord and gathered vnto him to giue thankes. 9 for the mercifull prouidence of God concerning all things at his good pleasure, 20 sending good and euill, prosperity and aduersity to ouermen vnto him. 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthe stopped.*

PRaise [a] the Lord, because hee is good: for his mercy *endureth* for euer.

2 Let [b] them which haue bin redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour,

3 And gathered them out of the landes, from the East and from the West, from the North, and from the || South.

4 *When* they wandred in the desert *and* wildernesse out of the way, *and* found no citie to dwell in,

5 [c] Both hungry *and* thirstie, their soule fainted in them.

6 The [d] they cried vnto the Lord in their trouble, *and* he deliuered them from their distresse,

7 And led them foorth by the right way, that they might go to a city of habitation.

8 Let them *therefore* confesse before the Lord his louing kindnes, and his wonderfull works before the sonnes of men.

9 For hee satisfied the thirstie soule, and filled the hungry soule with goodnes.

10 They that dwell in darkenesse and in the shadowe of death, being bound in misery and yron,

11 Because they [e] rebelled against the wordes of the Lord, and despised the counsell of the most High,

12 When hee humbled their heart with heauinesse, *then* they fell downe and there was no helper.

13 Then they [e] cryed vnto the Lord in their trouble & he deliuered them out of their distresse.

14 He brought them out of darknesse, and *out of* the shadow of death, and brake their bands asunder.

15 Let them *therefore* confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

16 For he hath broken the [f] gates of brasse, and brast the barres of yron asunder.

17 [g] Fooles by reason of their transgression,

a This notable sentence was in the beginning vsed as the foot or tenour of the song, which was oftentimes repeated.

b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.

|| *Or, from the sea: meaning the red sea, which is on the South part of the land.*

c Hee sheweth that there is none affliction, so grieuous, out of the which God will not deliuer his, and also exhorteth them that are deliuered to be mindfull of so great a benefite.

d Then the true way to obey God, is to follow his expresse commandements: also here by all are exhorted to descend into themselues, forasmuch as none are punished but for their sinnes.

e Hee sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other meanes.

f When there seemeth to mans iudgement no redresse, hee sheweth his mighty arc brought to call

conceit, but all things are brought to despaire, then God chiefly power. g They that haue no feare of God, by his sharpe red vpon him, and so find mercy.

h By healing them he declareth his good will toward them.
i Meaning, their diseases, which had almost brought them to the graue and corruption.
k Praise and confession of Gods benefits are the true sacrifices of the godly.
l He sheweth by the sea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were from a thousand deaths.
m Their feare and danger is so great.
n When their art and meanes faile them they are compelled to confesse that onely Gods prouidence doth preserue them.
o Though before euery drop seemed to fight one against another, yet at his com mandement they are as still, as though they were frozen.
p This great benefit ought not onely to be considered particularly, but magnified in all places and assemblies
Or salmes.
q For y loue that he beareth to his Church, he changeth the order of nature for their commodite.
r Continual increase and yeerely.
s As God by his prouidence doth exalt men, so doth he also humble thé by afflictions to know themselues.
t For their wickednes & tyranny he causeth y people and subiects to contemne them.
u They, whose faith is lightened by Gods Spirit, shall reioyce to see Gods iudgements against the wicked and vngodly.

and because of their iniquities are afflicted,
18 Their soule abhorreth all meate, and they are brought to deaths doore.
19 Then they cry vnto the Lord in their trouble, *and* he deliuereth them from their distresse.
20 [h] He sendeth his word and healeth them, and deliuereth them from their [i] graues.
21 Let them *therefore* confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men,
22 And let them offer sacrifices of [k] praise, and declare his workes with reioycing.
23 They that goe downe to the [l] sea in ships, *and* occupie by the great waters,
24 They see the workes of the Lord, and his wonders in the deepe.
25 For he commandeth and raiseth the stormie winde, and it lifteth vp the waues thereof.
26 They mount vp to the heauen, *and* descend to the deepe, so that their soule [m] melteth for trouble.
27 They are tossed to and fro, and stagger like a drunken man, and all their [n] cunning is gone.
28 Then they cry vnto the Lord in their trouble, *and* he bringeth them out of their distresse.
29 He turneth the storme to calme, so that the waues thereof are still.
30 When they are [o] quieted, they are glad, and he bringeth them vnto the hauen, where they would be.
31 Let them *therefore* confesse before the Lord his louing kindnesse and his wonderfull workes before the sonnes of men.
32 And let them exalt him in the [p] congregation of the people, and praise him in the assembly of the Elders.
33 He turneth the floods into a wildernesse, and the springs of waters into drinesse.
34 *And* a fruitfull land into || barrennesse for the wickednesse of them that dwell therein.
35 *Againe* he turneth the wildernes into pools of water, and the dry land into water springs.
36 And there he placeth the hungry, and they build a citie to dwell in,
37 And sow the fieldes, and plant vineyards, which bring forth fruitfull [r] increase.
38 For he blesseth them, and they multiply exceedingly, and he diminisheth not their cattell.
39 [s] Againe *men* are diminished, and brought low by oppression, euill and sorow.
40 He powreth [t] contempt vpon princes, and causeth them to erre in desert places out of ỳ way.
41 Yet he raiseth vp the poore out of misery, and maketh him families like a flocke of sheepe,
42 The [u] righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.
43 Who is wise that hee may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the seuen and fiftieth and sixtieth. The matter here conteined is, 1 That Dauid giueth himselfe with heart and voice to praise the Lord, 7 and assureth himselfe of the promise of God concerning his kingdome ouer Israel, and his power against other nations: 11 Who though hee seeme to forsake vs for a time yet he alone will in the end cast downe our enemies.

¶ A song or Psalme of Dauid.

O God, mine heart *is* [a] prepared, so *is* || my tongue: I will sing and giue praise.

a This earne[st] affection declareth that he is free from hypocrisie, and that slaggishnesse stayeth him not. ‖ *Or, my glory, because it chiefly setteth foorth the glory of God.*

b Reprophesieth of the calling of the Gentiles: for except they were called, they could nor heare the goodnesse of God.
c Let all the world see thy iudgments in that that thou art God ouer all, and so confesse that thou art glorious.
d When God by his benefits maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer, to desire him to continue & finish his graces.
e As hee hath spoken to Samuel concerning me, so will he shew himselfe constant, and holy in his promisse, so that these nations following, this Psalme vnto

2 Awake viole and harpe, I will awake early.
3 I will praise thee, O Lord, among the [b] people, and I will sing vnto thee among the nations.
4 For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.
5 [c] Exalt thy selfe, O God, aboue the heauens, and *let* thy glory *be* vpon all the earth,
6 That thy beloued may be deliuered: [d] helpe with thy right hand and heare me.
7 God hath spoken in his [e] holinesse: *therefore* I will reioyce, I shall diuide Shechem and measure the valley of Succoth.
8 Gilead *shall be* mine, *and* Manasseh *shall bee* mine: Ephraim also *shalbe* the strength of mine head: Iudah *is* my lawgiuer.
9 Moab *shalbe* my washpot: ouer Edom will I cast out my shoe: vpon Palestina wil I triumph.
10 Who will leade mee into the strong citie? who will bring me vnto Edom?
11 [f] Wilt not thou, O God, *which* hadest forsaken vs, and diddest not goe forth, O God, with our armies?
12 Giue vs helpe against trouble for vaine is the helpe of man.
13 Through God wee shall doe valiantly: for he shall tread downe our enemies.

shalbe subiect vnto me. [a] *Psal. 60. 8.* f From the fist verse of the last, reade the exposition in the 60. Psalme and 5. verse.

PSAL. CIX.

1 Dauid being falsly accused by flatterers vnto Saul, prayeth God to help him, and to destroy his enemies. 8 And vnder them he figet euen all those the traitour vnto Iesus Christ, & of all the like enemies of the chiefe Pastors of Gods: 27 And desireth so to be deliuered, that his enemies may know that workes to be of God. 30 Then doth he promise to giue praise vnto God.

¶ To him that excelleth. A Psalme of Dauid.

HOld not thy tongue, O God of my [a] praise.
2 For the mouth of the wicked, and the mouth *full* of deceit are opened vpon mee: they haue spoken to me with a lying tongue.
3 They compassed me about also with words of hatred, & fought against me without a cause.
4 For my friendship they were my aduersaries, [b] but I gaue my selfe to prayer.
5 And they haue rewarded me euill for good, and hatred for my friendship.
6 [c] Set thou the wicked ouer him, and let the aduersary stand at his right hand.
7 When hee shall be iudged, let him be condemned, and let his [d] prayer be turned into sinne.
8 Let his dayes be few, and let another take his [e] charge.
9 Let his children be fatherlesse, and his wife a widow.
10 Let his children be vagabons, & beg, and seeke *bread, comming out* of their places destroyed.
11 Let [f] the extortioner catch all that he hath, and let the strangers spoyle his labour.
12 Let there bee none to extend mercy vnto him, neither let there be any to shew mercy vpon his fatherlesse children.
13 Let his posterity be destroyed, *and* in the generation following, let their name be put out.
14 ‖ Let the iniquity of his fathers bee had in remembrance with the Lord: & let not the sinne of his mother be done away.
15 *But* let them alway be before the Lord, that he may cut off their memoriall from the earth.

gotten goods are by Gods iust iudgement deprived of all. the Lord to the third and fourth generation the wickednesse of wicked children.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficient praise to me.
b To declare that I had no other refuge, but thee, in whom my conscience was at rest.
c Whether it were Doeg, or Saul, or some familiar friend that had betrayed him, he prayeth not of priuate affection, but moued by Gods Spirit, that God would take vengeance vpon him.
d As to the elect all things turne to their profit: so to the reprobate, euen those things that are good, turne to their damnation.
e This was chiefly accomplished in Iudas, Acts 1. 20.
f He declareth that the curse of God lieth vpo the extortioners, who thinking to enrich their children by their vnlawfull g Thus punisheth the parents in their

h He sheweth that God accustometh to plague them after a strange sort, that they themselues cruell to ward other.
i Thus gineth the Lord to euery man the thing wherein he delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lusts and reprobate minds.
k For being destitute of mans help, he fully trusted in the Lord, that he would deliuer him.
l As thou art named merciful, gracious & long suffering, so shew thy selfe in effect.
m Meaning, that he hath no stay nor assurance in this world.
n For hunger that came of sorrow, he was leane, and his naturall moysture failed him.
o The more grieuous that Satan assaited him, the more earnest and instant was he in prayer.
p They shall gaine nothing by cursing me.
q Not only in confessing it secretly in my selfe, but also in declaring it before all the congregation.
r Hereby he sheweth that he had not princes of the world.

16 Because[h] he remembered not to shew mercy, but persecuted the afflicted and poore man, and the sorrowfull hearted to slay him.
17 As he loued cursing, [i] so shall it come vnto him, *and* as he loued not blessing, so shall it be far from him.
18 As hee clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oyle into his bones.
19 Let it bee vnto him as a garment to couer him, and for a girdle wherwith he shalbe alwayes girded.
20 Let this bee the reward of mine aduersarie [k] from the Lord, and of them that speake euill against my soule.
21 But thou, O Lord my God, deale with mee according vnto thy [l] Name: deliuer me (for thy mercy is good)
22 Because I am poore and needy, and mine heart is wounded within me.
23 I depart like the shadow that declineth, & am shaken off as the [m] grashopper.
24 My knees are weake through fasting, and my flesh [n] hath lost *all* fatnesse.
25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.
26 Helpe me, O Lord my God: [o] saue me according to thy mercy.
27 And they shall knowe that this is thine hand, *and that* thou, Lord, hast done it.
28 *Though* [p] they curse, yet thou wilt blesse: they shall arise, and be confounded, but thy seruant shall reioyce.
29 Let mine aduersaries be clothed with shame, and let them couer themselues with their confusion as with a cloke.
30 I wil giue thanks vnto [q] Lord greatly with my mouth, and praise him among the multitude.
31 For he will stand at the right hand of the poore, to saue him from them that would [r] condemne his soule,

to doe with them that were of little power, but with iudges and

PSAL. CX.

1 Dauid prophesieth of the power and euerlasting kingdome giuen to Christ, 4 and of his Priesthood, which should put an end to the Priesthood of Leui.

¶ A Psalme of Dauid.

[a] THe Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstoole.
2 The Lord shall send the rod of thy power out of [b] Zion: be thou ruler in the mids of thine enemies.
3 Thy people *shall come* willingly at the time *of assembling* [c] thine army in holy beauty: the youth of thy wombe *shalbe* as the morning dew.
3 The Lord sware, & wil not repent, Thou art a Priest for euer after [y] order of [d] Melchi-zedek.
5 The Lorde *that is* at thy right hand, shall wound kings in the day of his wrath.
6 He shalbe Iudge among the heathen: he shall fill *all* with dead bodies, *and* smite the [e] head ouer great countries.
7 He shall [f] drinke of the brooke in the way: therefore shall he lift vp *his* head.

a Iesus Christ in the two & twentieth of Matth. verse 44. giueth the interpretation hereof, and sheweth that this cannot properly be applied vnto Dauid, but to himselfe.
b And thence it shall stretch thorow all the world: and this power chiefly standeth in the preaching of his word.
c By the word thy people shall be assembled into thy Church, whose increase shalbe so abundant and wonderfull as the drops of the dewe.
d Priest: so the effect
e No power shalbe able to resist him.
f So greedy to destroy his enemies that bee will not scarce drinke by the way, hee sheweth how God will destroy his enemies.
d As Melchi-zedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any king saue only in Christ. Heb. 7. 16.
e Vnder this similitude of a captaine that
y So greedy to destroy his enemies that bee will not scarce drinke by the way, hee sheweth how God will destroy his enemies.

PSAL. CXI.

1 He giueth thankes to the Lord for his mere fulworks toward his Church, 10 and declareth wherein true wisdome and right knowledge consisteth.

¶ Praise ye the Lord.

I Will [a] praise the Lord with my whole heart in the assembly and congregation of the iust.
2 The works of the Lord *are* [b] great, & ought to be sought out of all them that loue them.
3 His worke [c] is beautifull and glorious, & his righteousnes endureth for euer.
4 He hath made his wonderfull workes to be had in remembrance: the Lord [d] is merciful and ful of compassion.
5 He hath giuen [e] a ‖ portion vnto them that feare him: he wil euer be mindful of his couenant.
6 He hath shewed to his people the power of his workes, in giuing vnto them the heritage of the heathen.
7 The [f] workes of his hands *are* trueth and iudgement: all his statutes are true.
8 They are established for euer and euer, and are done in trueth and equitie.
9 He sent redemption vnto his people: he hath commanded his couenant for euer: holy & fearefull [g] his Name.
10 [e] The beginning of wisedome [h] is the feare of the Lord: all they that obserue [i] them, haue good vnderstanding: his praise endureth for euer.

in effect doeth hee declare himselfe iust and true in the gone
e They onely are wise that feare God, and none haue vnderstanding, but they that obey his word.
f To wit, his commandements, as verse 7.

PSAL. CXII.

1 He prayseth the felicity of them that feare God. 10 and condemneth the carfed state of the contemners of God.

¶ Praise ye the Lord.

BLesed [a] is the man that [b] feareth the Lord, *and* delighteth greatly in his commandements.
2 His seed shalbe mighty vpon earth: the generation of the righteous shalbe blessed.
3 [b] Riches and treasures *shall be* in his house, and his righteousnes endureth for euer.
4 Vnto [c] righteous ariseth light in darknes: *he is* merciful, & full of compassion & righteous.
5 A good man [d] is merciful, and [e] lendeth, *and* will measure his affaires by iudgement.
6 Surely he shal neuer be moued *but* the righteous shalbe had in euerlasting remembrance.
7 He will not be afraid of euill tidings: *for* his heart is fixed, *and* beleeueth in the Lord.
8 His heart is established: *therefore* he will not feare, vntill he see *his desire* vpon his enemies.
9 Hee hath [e] distributed *and* giuen to the poore: his righteousnesse remaineth for euer: his horne shalbe exalted with glory.
10 The wicked shall see it, and bee angry: hee shall gnash with his teeth, and [g] consume away: the desire of the wicked shall perish.

to bestow all on himselfe.
e The godly pinch not niggardly, rally, as the necessity of the poore requi eth, & as his power is
and prosperous estate.
g The blessings of God vpon his chil wicked to die for enuy.

PSAL. CXIII.

1 An exhortation to praise the Lord for his prouidence, 7 In that that contrary to the course of nature, he worketh in his Church,

¶ Praise ye the Lord.

PRayse, O ye seruants of the Lord, [a] prayse the Name of the Lord.
2 Blessed be the name of the Lord from henceforth and for euer.
3 The Lords Name is praised from the rising of the sunne, vnto the going downe of the same.
4 The

a The Prophet declareth that he will praise God both priuatly & openly, and that from the heart, as he that consecrateth himselfe wholly and onely vnto God.
b He sheweth that Gods workes are sufficient cause wherefore we should praise him, but chiefly his benefits toward his Church.
c God hath giuen to his people all that was necessary for them, and will do still euen for his couenants sake, & in this sense the Ebrew word is taken, Pro. 30. 8. and 31. 15.
Or, prayer & food.
d As God promised to take the care of his Church: so
nement of the same.
ding, but they that

a He meaneth that feare God both
b The godly shall haue abundance and contentment, because their heart is satisfied in God onely.
c The faithfull in all their aduersities know that all shall go well with them, for God will be merciful and iust.
d He sheweth what is the fruit of mercy to lend freely, & not for gaine, and so to measure his doings, that he may be able to helpe where neede requireth, and not but distribute liberalie.
f His power
ren shall cause the
a By this often repetition he stirreth vp our cold dulnes to praise God, seeing his works are so wonderfull, and that we are created for the same cause.

b If Gods glory shine thorow all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his Name?
c By preferring the poore to high honor, and giving the barren children, hee sheweth not only his power, but also by miracles, that God worketh not onely in his Church by ordinary meanes.

4 The Lord is high aboue all b nations, *and* his glorie aboue the heauens.
5 Who is like vnto the Lord our God, that hath his dwelling on high,
6 Who abaseth himselfe to behold *things* in the heauen and in the earth!
7 He raiseth the needy out of the dust, *and* lifteth vp the c poore out of the dung,
8 That he may set him with the princes, *euen* with the princes of his people.
9 He maketh the barren woman to dwel with a family, *and* a joyfull mother of children. Praise ye the Lord.

PSAL. CXIIII.

1 How the Israelites were deliuered fourth of Egypt, and of the wonderfull miracles that God wrought at that time. Whose past works in remembrance of Gods great mercy toward his Church, who within the course of nature faileth, preformeth his miraculously.

WHen a Israel went out of Egypt, *and* the house of Iaakob from the a barbarous people,
2 Iudah was his b sanctification, *and* Israel his dominion.
3 The sea saw it, and fled: Iorden was turned backe.
4 The c mountaines leaped like rammes, *and* the hils as lambs?
5 What ayled thee, O sea, that thou fleddest? O Iorden, *why* wast thou turned backe?
6 Ye mountaines, *why* leaped ye like rammes, *and ye* hils as lambs?
7 The d earth trembled at the presence of the Lord, at the presence of the God of Iaakob.
8 Which e turneth the rock into waterpooles, *and* the flint into a fountaine of water.

a Exod. 13. 5.
a That is fro them that were of a strange language.
b The whole people were witnesses of his holy maiestie, in adopting them, and of his mightie power in deliuering them.
c Seeing that these dead creatures feele Gods power, and after a sore saw it, much more his people ought to consider it, and glorifie him for the same.
d Ought then his people to be insensible, when they see to come out of

9 O house of Aaron trust ye in the Lord, *for* he is their helpe, and their shield.
11 Ye that feare the Lord, trust in the Lord: *for* he is their helper and their shield.
12 The Lord hath been mindfull of vs. he will blesse, he will blesse the house of Israel, hee will blesse the house of Aaron.
13 He will blesse them that feare the Lord both small and great.
14 The Lord will increase *his graces* toward you, *euen* toward you, and toward your children.
15 Ye are blessed of the Lord, which made the heauen and the earth.
16 The h heauens, *euen* the heauens *are* the Lords: but he hath giuen the earth to the sonnes of men.
17 The dead praise not the Lord, neither any that i goe downe into the *place of* silence.
18 But we wil praise the Lord from henceforth and for euer. Praise ye the Lord.

g For they were appointed by God as instructers and teachers of faith and religion for others to follow.
h That is, he will continue, his graces toward his people.
i And therefore doth still goueme and continue all things therein.
k And they declare enough his sufficiency, so that the world seeketh him nothing, but to shew his fatherly care toward men.
l Though § dead set forth Gods glory, yet he meaneth here that they praise him not in his Church and Congregation.

PSAL. CXVI.

1 Dauid being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, 13 and protesteth that hee will bee thankefull for the same.

I loue the Lord, because he hath heard my voice *and* my prayers.
2 For he hath inclined his eare vnto me, when I did call *vpon him* b in my dayes.
3 *When* the snares of death compassed me, and the griefes of the graue caught me: *when* I found trouble and sorrow,
4 Then I called vpon the Name of the Lord, *saying*, I beseech thee, O Lord, deliuer my soule.
5 The Lord *is* c mercifull and righteous, and our God *is* full of compassion.
6 The Lord preserueth the simple: I was in miserie, and he saued me.
7 Returne vnto thy rest, O d my soule: for the Lord hath beene beneficiall vnto thee,
8 Because thou hast deliuered my soule from death, mine eyes from teares, *and* my feete from falling.
9 I shall e walke before the Lord in the land of the liuing.
10 f I beleeued, therefore did I speake: for I was sore troubled.
11 I said in my g feare, All men are lyers.
12 What shall I render vnto the Lord for all his benefits toward me?
13 I will h take the cup of saluation, and call vpon the Name of Lord.
14 I will pay my vowes vnto the Lord, *euen* now in the presence of all his people.
15 Precious in the sight of the Lord *is* the i death of his Saints,
16 Behold, Lord: for I am thy seruant, I am thy seruant, *and* the sonne of thine handmayde: thou hast broken my bonds.
17 I wil offer vnto thee a sacrifice of praise, and will call vpon the Name of the Lord.
18 I will pay my k vowes vnto the Lord, *euen* now in the presence of all his people,
19 In the courts of the Lords house, *euen* in the mids of thee, O Ierusalem. Praise ye the Lord.

a He geaneth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stireth vp our loue toward him.
b That is, in conuenient time to seeke helpe, which was when he was in distresse.
c Here sheweth forth the fruit of his loue in calling vpon him, confessing him to be iust and merciful, and to helpe them that are destitute of aid and counsell.
d Which was vnquiet before, i now rest vpon the Lord, for he hath been beneficall towards thee.
e The Lord will preserue me, and saue my life.
f I felt all these things, and therefore was mooned by faith to confesse them, 2. Cor. 4. 13.
g In my great distresse I thought God would not regard man, which is but lies and vanitie. yet I conuerted the tentation, and felt the contrary.
h In the law they vsed to make a banket, when they gaue solemne thanks to God, and to take the cup and drinke in signe of thanksgiuing.
i I perceiue that God hath a care ouer his, so that he both dispose of their death, and taketh an account.
k I will thanke him for his benefits, for that is a iust payment, to confesse that we owe all to God.

a Because God promiseth to deliuer them not for their sakes, but for his Name, Isa. 48. 11. therefore they desiret their praier vpon their promise.
b When the wicked see that God accomplisheth not his promise, as they imagine, they thinke there is no God.
c No impediments can let his work, but he vseth euen the impediments to serue his will.
d Seeing that neither the matter nor the forme can commaud their dolies, it followeth that there is nothing w hy they should be esteemed.
e He shewetth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason.
f As much without sense, as blocks and stones.

PSAL. CXVII.

1 He exhorteth the Gentiles to praise God, because he hath accomplished a mystery to them, and so ratified the promise of his everlasting loue, verse 1.

ALl * nations, praise ye the Lord: all ye people praise him.

2 For his louing kindnesse is great toward vs, and the a truetth of the Lord *endureth* for euer. Praise ye the Lord.

PSAL. CXVIII.

1 Dauid ressted of Saul and of the people, as the time appointed obtained the kingdome. 4 For the which he bidetb all sbeuis that feare the Lord, to be thankefull. And under his person in all his, we Christ lively set foorth, who should be of his people rescued.

PRaise a yee the Lord, because he is good: for his mercy *endureth* for euer.

2 Let Israel now say, That his mercie *endureth* for euer.

3 Let the house of Aaron now say, That his mercy *endureth* for euer.

4 Let them that feare the Lord, now say, That his mercy *endureth* for euer.

5 I called vpon the Lord in b trouble, *and* the Lord heard me, *and set me* at large.

6 The Lord *is* with mee: *therefore* I will not feare what c man can doe vnto me.

7 The Lord *is* with me among them that help mee: therefore shall I *see my desire* vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence d in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed mee, yea, they haue compassed me: but in the Name of the Lord I shal destroy them.

12 They came about mee like bees, *but* they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 e Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.

14 The Lord *is* my strength and f song: for he hath bene my deliuerance.

15 The g voyce of ioy and deliuerance *shall bee* in the Tabernacles of the righteous, *saying*, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: h the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but hee hath not deliuered me to death.

19 Open yee vnto me the i gates of righteousnes, *that* I may goe into them, *and* praise the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast been my deliuerance.

22 * The stone, *which* the builders k refused, is the head of the corner.

23 This was the Lords doing, *and* it is marueilous in our eyes.

24 This is the l day, *which* the Lord hath made: let vs reioyce and be glad in it.

25 m O Lord, I pray thee, saue now: O Lord, I pray thee now giue prosperity.

26 Blessed *be* n *he* that commeth in the Name of the Lord: n we haue blessed you out of the house of the Lord.

27 The Lord *is* mighty & hath giuen vs o light: binde the sacrifice with cordes vnto the hornes of the Altar.

28 Thou art my God, and I will praise thee, *even* my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercy *endureth* for euer.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy word. 123 Also he sheweth wherein is a true seruice of God, saueth: that is, when we serue him according to his word, and not after our owne fantasies.

ALEPH.

BLesseds are a those that are vpright in *their* way, *and* walke in the Law of the Lord.

2 Blessed *are* they that keepe his testimonies, *and* seake him with their whole heart.

3 Surely they b worke none iniquity, *but* walke in his pathes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 c Oh that my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I haue respect to all thy commandements.

7 I will praise thee with an vpright d heart, when I shall learne the e iudgements of thy righteousnesse.

8 I will keepe thy statutes: forsake mee not f ouer long.

BETH.

9 Wherewith shall a a young man redresse his way: in taking heede *thereto* according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue b hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lips haue I declared all the iudgements of thy mouth.

14 I haue had as great c delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy preceps, and consider thy wayes.

16 I will delight in thy statutes, *and* I will not forget thy word.

GIMEL.

17 Be beneficiall vnto thy seruant, *that* I may a liue and keepe thy word.

18 Open mine eies that I may see the wonders of thy Law.

19 I am a b stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

** Rom. 15. 11. a That is, the most certaine and continuall testimonies of his fatherly grace.*

a Because God by creating Dauid King, shewed his mercie toward his afflicted Church, the Prophet doeth not, onely himselfe thanke God, but exhorteth all the people to doe the same.

b We are here taught, that y more that troubles oppresse vs, the more ought we to bee instant in prayer.

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemy. Yet he doubted not, but God would maintaine him because he had placed him.

d He shewe: that he had trusted in vaine, if he had put his confidence in man to haue beene preferred to the kingdome, and therefore he put his trust in God and obtained.

e He moteth Saul his chiefe enemie.

f In that he was deliuered, it came not of himselfe nor of the power of man, but onely of Gods sauour, therefore he will praise him.

g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.

h So that all that are both farre and neere, may see his mighty power.

i He willeth the doores of the Tabernacle to be opened, that he may declare his thankfull minde.

** Isa. 28. 16 matth. 21. 42. acts 4. 11. rom 9. 33. 1. pet. 2. 6, 7. k Though Saul and Dauid ressted me to be King, yet God hath preferred me above them all. l Wherein God hath shewed chiefly his mercie, by appointing mee King, and deliuering his Church.*

m The people pray for the prosperity of Dauids kingdome, who was the figure of Christ.

n Which are the Priests, and haue the charge thereof, as Num 6. 23.

o Because he hath restored vs from darknesse to light, we will offer hearts and praises vnto him.

a Here they are not called blessed, which thinke themselues wise in their conceiuedgement, nor which imagine to themselues a certaine holinesse, but they whose conuersation is without hypocrisie.

b For they are ruled by Gods Spirit, & embrace no doctrine but his.

c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may in seruing God perfect righteousnes, saint, if God succour not his infirmitie in time.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods word.

b If Gods word be graueu in our hearts, we shal bee more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him daily more and more therein.

c The Prophet doeth not boast of his vertues, but teseth forth an example for others to follow Gods word, and leaue worldly vanitiss.

a He sheweth that we ought not to desire to liue but to serue God, and that we can not serue him aright, except he open our eyes and minds.

b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide?

21 Thou c hast destroyed the proud : cursed are they that doe erre from thy commandements.
22 Remoue from me shame and contempt : for I haue kept thy testimonies.
23 d Princes also did sit , *and* speake against me : *but* thy seruant did meditate in thy statutes.
24 Also thy testimonies *are* my delight, *and* my counsellers.

c In all ages thou hast plagued all such which maliciously and contemptuously depart from thy trueth.
d When the powers of the world gaue false sentence against mee , thy word was a guide and counseller to teach me what to doe, and to comfort mee.

DALETH.

25 My soule cleaueth to the a dust : quicken me according to thy word.
26 I haue b declared my wayes, and thou heardest me : teach me thy statutes.
27 Make me to vnderstand the way of thy precepts, & I wil meditate in my wonderous works.
28 My soule melteth for heauinesse : raise mee vp according vnto thy c word.
29 Take from mee the d way of lying , and grant me graciously thy Law.
30 I haue chosen the way of trueth , *and* thy iudgements haue I laid *before me*.
31 I haue cleaued to thy testimonies, O Lord confound me not.
32 I will runne the way of thy commaundements, when thou e shalt enlarge mine heart.

a That is, it is almost brought to the graue, & without thy word I cannot liue.
b I haue confessed mine offences, and now depend wholly on thee.
c If God did not maintaine vs by his words, our life would drop away like water.
d Instruct me in thy word, whereby my mind may be purged from vanity, and taught to obey thy will.
e By this hee sheweth that wee can neither chuse good, cleaue to Gods word, nor runne forward in his way, except he make our hearts large to receiue his grace, and willing to obey.

HE.

33 Teach a mee, O Lord, the way of thy statutes, and I will keepe it vnto the end.
34 Giue me vnderstanding , and I will keepe thy Law, yea, I wil keep it with *my* whole b heart.
35 Direct me in the path of thy commandements : for therein is my delight.
36 Incline mine heart vnto thy testimonies : and not to c couetousnesse.
37 Turne away mine d eyes from regarding vanitie, *and* quicken me in thy way.
38 Stablish thy promise to thy seruant, because he feareth thee.
39 Take away e my rebuke that I feare : for thy iudgements *are* good.
40 Beholde , I desire thy commaundements : f quicken me in thy righteousnesse,

a He sheweth that he cannot follow on to the end except God teach him oft times, and leade him forward.
b Not onely in outward conuersation, but also with inward affection.
c Hereby meaning all otherwices, because that couetousnesse is the roote of all euill.
d Meaning, all his sences.
e Let me not fall to thy dishonour, but let mine heart continue in thy word euen to the end.

VAV.

41 And let thy a louing kindnesse come vnto mee, O Lord, *and* thy saluation according to thy promise.
42 So shall I b make answere vnto my blasphemers : for I trust in thy word.
43 And take not the word of trueth vtterly out of my mouth : for I waite for thy iudgements.
44 So shall I alway keepe thy Law for euer and euer.
45 And I will c walke at liberty : for I seeke thy precepts.
46 I will speake also of thy testimonies before d Kings, and will not be ashamed.
47 And my delite shall be in thy Commandements, which I haue loued.
48 Mine handes also will I lift vp vnto thy Commandements, which I haue loued, and I will meditate in thy statutes.

a He sheweth that Gods mercie and loue is the first cause of our saluation.
b By trusting in Gods word he asseureth himselfe to be able to confute the slanders of his aduersaries.
c They that simple walke after Gods word, haue no lets to intangle them , whereas they that doe contrary, are euer in nettes and snares.
d Hee sheweth that the children of God ought not to suffer their Fathers glory to be obscured by the vaine pompe of princes.

ZAIN.

49 Remember a the promise *made* to thy seruant, wherein thou hast caused me to trust.
50 It is my comfort in my trouble : for thy promise hath quickened me.
51 The b proud haue had mee exceedingly in derision : *yet* haue I not declined from thy Law.
52 I remembred thy c iudgements of olde, O Lord, and haue beene comforted.
53 d Feare is come vpon mee for the wicked, that forsake thy Law.
54 Thy statutes haue beene my songs in the house of my e pilgrimage.
55 I haue remembred thy Name, O Lord, in the f night, and haue kept thy Law.
56 g This I had because I kept thy precepts.

a Though hee feele Gods hand still to lie vpon him, yet he resteth on his promise, and comforteth himselfe therein.
b Meaning, the wicked, which contemne Gods word, and tread his religion vnder foote.
c That is, the examples, whereby thou declarest thy iesse to be loude of the world.
d That is, a vehement zeale to thy this life and sorow-glory, and indignation against the wicked.
e In the course of full exile.
f Euen when other sleepe.
g That is, all these benefits.

CHETH.

57 O Lord, *that art* my a portion , I haue determined to keepe thy words.
58 I made my supplication in thy presence with *my* whole heart : be mercifull vnto mee according to thy promise.
59 I haue considered my b wayes, and turned my feet into thy testimonies.
60 I made haste and delayed not to keepe thy commandements.
61 The bands of the wicked haue c robbed me : *but* I haue not forgotten thy Law.
62 At midnight wil I rise to giue thankes vnto thee, because of thy righteous iudgements.
63 I am d companion of all them that feare thee, and keepe thy precepts.
64 The earth , O Lord , is full of thy mercy : e teach me thy statutes.

a I am perswaded that to keepe thy Law is an heritage and great gaine for me.
b He sheweth that none can imbrace the word of God, except he consider his owne imperfections & wayes.
c They haue gone about to draw me into their copany.
d Not onely in mutuall consent, but also with ayde and succour.
e For the knowledge of Gods word is a singular token of his fauor.

TETH.

65 O Lord, thou hast dealt a graciously with thy seruant according vnto thy word.
66 Teach me good iudgement & knowledge : for I haue beleeued thy commandements.
67 Before I was b afflicted, I went astray : but now I keepe thy word.
68 Thou art good and gracious : teach me thy statutes.
69 The proud haue imagined a lie against me : *but* I wil keepe thy precepts with *my* whole heart.
70 c Their heart is fat as grease : *but* my delight is in the Law.
71 It is d good for me that I haue beene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto mee then thousands of gold and siluer.

a Hauing proued by experience that God was true in his promise, he desireth that hee would increase in him knowledge and iudgement.
b So Ieremie saith that before the Lord touched him, he was like a calfe vntamed so that the vse of Gods rods is to call vs home to God.
c Their heart is indurate and hardened, puffed vp with prosperitie, and vaine estimation of themselues.
d He confesseth that before he was chastened, he was rebellious, as man by nature is.

IOD.

73 Thine hands haue a made me & fashioned me : giue me vnderstanding *therefore*, that I may learne thy commandements.
74 So they that b feare thee, seeing mee, shall reioyce, because I haue trusted in thy word.
75 I know, O Lord, that thy iudgements *are* right, and that thou hast afflicted me † iustly.
76 I pray thee that thy mercy may comfort me according to thy promise vnto thy seruant.
77 Let thy tender mercies come vnto me, that I may c liue : for thy Law *is* my delight.
78 Let the proude be ashamed : for they haue dealt

a Because God leaueth not his worke that hee hath begun, hee desireth a new grace : that is, that he would continue his mercies.
b When God sheweth his grace toward any, he testifieth to others, that he faileth not them that trust in him.
† *Ebr. in truth.*
c He declareth, that when he felt not Gods mercies, he was as dead.

dealt wickedly *and* falsly with me: *but* I meditate in thy precepts.

79 Let such as feare thee [d] turne vnto me, and they that [e] know thy testimonies.

80 Let mine heart bee vpright in thy statutes, that I be not ashamed.

CAPH.

81 My soule [a] fainteth for thy saluation: *yet* I wait for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

83 For I am like a [b] bottle in the smoake: *yet* do I not forget thy statutes.

84 How many are the [c] daies of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proud haue [d] digged pits for me, which is not after thy Law.

86 All thy commaundements *are* true: they persecute me falsly: [e] help me.

87 They had almost consumed [f] me vpon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy louing kindnesse: so shall I keep the test mony of thy mouth.

[f] Finding no help in earth, he lifteth vp his eyes to heauen.

LAMED.

89 O Lord, thy word endureth for euer in [a] heauen.

90 Thy truth *is* from generation to generation: thou hast laide the foundation of the earth, and it abideth.

91 They [b] continue *euen* to this day by thine ordinances: for all *are* thy seruants.

92 Except thy Law had bin my delite, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am [c] thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: *but* I will consider thy testimonies.

69 I [d] haue seene an end of all perfection: *but* thy commandement *is* exceeding large.

MEM.

97 Oh how loue I thy Law! [a] it is my meditation continually.

98 By thy commandements thou hast made me wiser [b] then mine enemies: for they are euer with me.

99 I haue had more [c] vnderstanding then al my teachers, for thy testimonies *are* my meditation.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgments: for [c] thou didst teach me.

103 How sweete are thy promises vnto my mouth! *yea*, more then hony vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the waies of falshood.

NVN.

105 Thy word *is* [a] a lanterne vnto my feete, and a light vnto my path.

106 I haue [b] sworne and will performe it, that I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee accept the [c] free offrings of my mouth, and teach me thy iudgements.

109 My [d] soule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue laid a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken *as* an [e] heritage for euer: for they are the ioy of mine heart.

112 I haue applyed mine heart to fulfill thy statutes alway, *euen* vnto the end.

SAMECH.

113 I hate [a] vaine inuentions: but thy Lawe doe I loue.

114 Thou art my refuge and shield, *and* I trust in thy word.

115 [b] Away from me, yee wicked: for I will keepe the commandements of my God.

116 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.

117 [c] Stay thou me and I shall be safe, and I will delite continually in thy statutes.

118 Thou hast troden down all them that depart from thy statutes: for their [d] deceit *is* vaine.

119 Thou hast taken away all the wicked of the earth *like* drosse: therefore I loue thy testimonies.

120 My flesh [f] trembleth for feare of thee, and I am afraid of thy iudgements.

[e] Which infected thy people, as drosse doth the mettall. [f] Thy iudgements doe not only teach me obedience, but cause me to feare, considering mine own weakenesse, which feare causeth repentance.

AIN.

121 I haue executed iudgement and iustice: leaue me not to mine oppressors.

122 [a] Answere for thy seruant in that, which is good, *and* let not the proud oppresse me.

123 Mine eyes haue failed *in waiting* for thy saluation, and for thy iust promise.

124 Deale with thy [b] seruant according to thy mercy, and teach me thy statutes.

125 I am thy seruant: grant me *therefore* vnderstanding, that I may know thy testimonies.

126 It is [c] time for thee, Lord, to worke: *for* they haue destroyed thy Law.

127 Therefore loue I thy commandements aboue gold, yea, aboue most fine gold.

128 Therefore I esteeme all thy precepts most iust, and hate all false [d] waies.

PE.

129 Thy testimonies *are* [a] wonderfull: therefore doth my soule keepe them.

130 The entrance into thy [b] words sheweth light, *and* giueth vnderstanding to the simple.

131 I opened my mouth and [c] panted, because I loued thy commandements.

132 Looke vpon mee and bee merciful vnto me, as thou vsest to doe vnto those that loue thy Name.

133 Direct my steppes in thy word, and let none iniquity haue dominion ouer me.

134 Deliuer me from the oppression of men, and I will keepe thy precepts.

235 Shew the light of [d] thy countenance vpon thy seruant, and teach me thy statutes.

[d] That is, be comforted by mine example.
[e] He sheweth that there can be no true feare of God without the knowledge of his word.

[a] Though my strength faile me, yet my soule groneth and fighteth, resting still in thy word.
[b] Like a skinne-bottle, or bladder that is parched in the smoke.
[c] How long wilt thou afflict my seruant?
[d] They haue not onely oppressed me violently, but also craftly conspired against me.
[e] He assureth himselfe that God will deliuer his, and destroy such as vnrighteously persecute them.

[a] Because none should eke eme Gods word according to the changes of things in this world, hee sheweth that it abideth in heauen, and therefore is immutable.
[b] Seeing the earth and all creatures remaine in that estate wherein thou hast created them, much more thy truth remaineth constant and vnchangeable.
[c] He proueth by effect, that he is God: schild, because he seeketh to vnderstand his word. d There is nothing so perfect in earth, but it hath an end: but Gods word lasteth for euer.

[a] He sheweth that we cannot loue Gods word, except we exercise our selues therein and practisse it.
[b] Whosoeuer doth submit himselfe only to Gods word, shall not only be safe against the practises of his enemies, but also learne more wisedome then they that possesse it, and are men of experience.
[c] So that of our selues we can do nothing: but when God doth inwardly instruct vs with his spirit, we feele his graces sweeter then hony.

[a] Of our selues we are but darknesse and cannot see, except we be lighted with Gods word.
[b] So all the saints should ought to binde themselues to God by a solemne oath and promise, to stir vp their zeale to imbrace Gods word.

[c] That is, my prayers & thanksgiuing, which sacrifice Hosea calleth the calues of the lips. Chap 14. verse 4.
[d] That is, I am in continuall danger of my life.
[e] I esteemed no worldly things, but made thy word mine inheritance.

[a] Whosoeuer will imbrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and others.
[b] And hinder me not to keepe the Law of the Lord.
[c] He desireth Gods continuall assistance, least he should faint in this race, which he had begun.
[d] The crafty practises of them that contemnedly Law, shall bee brought to naught.

[a] Put thy selfe betweene mine enemies and me, as if thou were my pledge.
[b] He boasteth not that he is Gods seruant, but hereby putteth God in mind that as he made him by his grace, so he would continue his fauor toward him.
[c] The Prophet sheweth that when the wicked haue brought all things to the point, time to help pe and of thy word.

[a] Conteining high and secret mysteries, so that I am moued with admiration and reuerence.
[b] The simple idiots, that submit themselues to God haue their eyes opened and their minds illuminated, so soone as they begin to read Gods word.
[c] My zeale toward thy word was so great.

136 Mine eyes gush d out with riuers of water, because they keepe not thy Law.

TSADDI.

137 Righteous art thou, O Lord, and iust *are* thy iudgements.

138 Thou hast commaunded a iustice by thy testimonies and truth especially.

139 * My zeale hath euen consumed mee: because mine enemies haue forgotten thy words.

140 Thy word is proued b most pure, and thy seruant loueth it.

141 I am c small and despised: *yet* do I not forget thy precepts.

142 Thy righteousnesse *is* an euerlasting righteousnesse, and thy Law *is* truth.

143 Trouble and anguish are come vpon me: *yet are* thy commandements my delite.

144 The righteousnesse of thy testimonies *is* euerlasting: grant me vnderstanding, and I shall d liue.

KOPH.

145 I haue a cryed with *my* whole heart: heare me, O Lord, *and* I will keepe thy statutes.

146 I called vpon thee: saue mee, and I will keepe thy testimonies.

147 I preuented the morning light, and cried: *for* I waited on thy word.

148 Mine eyes b preuent the *night* watches to meditate in thy word.

149 Heare my voyce according to thy loving kindnesse: O Lord, quicken me according to thy ‖ iudgement.

150 They draw neere, that follow after c malice, *and* are farre from thy law.

151 Thou art neere, O Lord: for all thy commandements *are* true.

152 I haue knowne long since d by thy testimonies, that thou hast established them for euer.

RESH.

153 Behold, mine affliction, and deliuer mee: for I haue not forgotten thy law.

154 Plead my cause, and deliuer me, quicken me according vnto thy a word.

155 Saluation *is* far from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lorde: quicken me according to thy b iudgements.

157 My persecutours & mine oppressours *are* many: *yet* doe I not swarue from thy testimonies.

158 I saw the transgressours & was c grieued, because they kept not thy word.

159 Consider, O Lord, how I d loue thy precepts: quicken me according to thy louing kindnesse.

160 The e beginning of thy word is truth, & all the iudgments of thy righteousnesse *endure* for euer.

SCHIN.

161 Princes haue a persecuted mee without cause but mine heart stood in awe of thy words.

162 I reioyce at thy word, as one that findeth a great spoile.

163 I hate falshood and abhorre it, *but* thy Law doe I loue.

164 b Seuen times a day do I praise thee, because of thy righteous iudgements.

165 They that c loue thy law, shall haue great prosperitie, and they shal haue none hurt.

166 Lord, I haue d trusted in thy saluation, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: e for all my waies *are* before thee.

TAV.

169 Let my complaint come before thee, O Lord, *and* giue me vnderstanding a according vnto thy word.

170 Let my supplication come before thee, *and* deliuer me according to thy promise.

171 My lips shall b speake praise, when thou hast c taught me thy statutes.

172 My tongue shall intreat of thy word: for all thy commandements *are* righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law *is* my delite.

175 Let my soule liue, and it shall praise thee and thy d iudgements shall helpe me.

176 I haue e gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.

d He sheweth what ought to be the a ple of Gods children, when they see his word contemned.

a We cannot confesse God to be righteous except we liue vprightly and truly as hee hath commanded. * *Psal. 69. 9. John. 2. 17.*

b Gold hath need to be fined, but thy word is perfection itselfe.

c This is the true zeal to praise God in a due sort.

d So that the life of man without the knowledge of God is death.

a He sheweth that all his afflictions and whole heart were bent to Godward, for to haue help in his dangers.

b He was more earnest in the studie of Gods word, then they that kept the watch were in their charge.

c *Or, causeless.*

e He sheweth the nature of the wicked to be to persecute against their conscience.

d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

a For without Gods promise there is no hope *&* deliverance.

b According to thy promise made in the law, which because the wicked lacke, they can haue no hope of saluation.

c My zeale consumed me, when I saw their malice and contempt of thy glory.

d It is a sure signe of our adoption, when we loue the Law of God.

e Since thou hast promised, euen to the end of all thy sayings are true.

a The threatnings and persecutions of Princes could not cause me to shrinke to confesse thee whom I more feare then men.

b That is, often and sundry times.

c For their conscience assureth them, that they please thee, where as they that loue not thee, haue the contrary.

d He sheweth that we must first haue faith before we can worke and please God.

e I had no respect of men, but set thee alwayes before mine eyes as the iudge of my doings.

a As thou hast promised to bee the schoolemaister vnto all them that depend vpon thee.

b The word signifieth to powre forth continually.

c All his prayer, and desire is to profit in the word of God.

d That is, thy prouident care ouer me, and where with thou wilt iudge mine enemies.

e Being chastised to and fro by mine enemies, and hauing no place to rest in.

PSAL. CXX.

1 The prayer of Dauid being vexed by the false reports of Saul's flatteries. 5 And therefore lamentith his long abode among those infidels, 7 Who were given to all kind of wickednes and contention.

¶ *A song of* a *degrees.*

I Called vnto the Lord in my b trouble, and hee heard me.

2 Deliuer my soule, O Lord, from lying lips, *and* from a deceitfull tongue.

3 What doeth *thy* c deceitfull tongue bring vnto thee? or what doth it auaile thee?

4 *It is as* the d sharpe arrowes of a mightie man, and *as* the coales of Iuniper.

5 Woe is to me that I remaine in e Meshech, *and* dwell in the tents of f Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I *seeke* g peace, and when I speake *thereof*, they are *bent* to warre.

a That is, in lifting vp the tune, and rising in singing.

b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to heare euill for well doing.

c He assured himselfe that God would turne their craft to their owne destruction.

d He sheweth that the sin nothing so sharpe to pierce, and so hote to set on fire, as a slanderous tongue.

e The Iews were people of Arabia, which came of Iaphet. Genesis 10. 2.

f That is, of the Ismaelites.

g He declareth what he meaneth by Meshech, and Kedar, to wit, the Israelites, which had degenerate from their godly fathers, and hated and contended against the faith Iesu.

PSAL. CXXI.

1 This Psalme teacheth, that the faithfull ought onely to looke for helpe at God, 7 Who onely doth maintaine, preserue and prosper his Church.

¶ *A song of degrees.*

I will lift vp mine eyes ‖ vnto the mountaines, from whence my helpe shall come.

2 Mine helpe *commeth* from the Lord, which hath made the a heauen and the earth.

3 He will not suffer thy foote to slip: *for* hee that keepeth thee, will not b slumber.

4 Behold, he that keepeth Israel, will neither slumber nor sleepe.

5 The Lord *is* thy keeper: the Lord *is* thy shadow at thy right hand.

6 The sunne shall not c smite thee by day, nor the moone by night.

‖ *Or, about the mountaines: meaning that there is nothing so high in this world, wherein be can trust, but onely in God.*

a He accuseth mans ingratitude, which cannot depend on Gods power.

b He sheweth that Gods providence, not only watcheth ouer his Church in general, but also ouer euery member thereof.

c Neither heate nor cold, nor any incommodity shall be able to destroy Gods Church, albeit for a time they may molest it.

d Whatsoeuer thou doest enterprise, shall haue good successe.

7 The Lord shall preserue thee from all euill: he shall keepe thy soule.
8 The Lord shal preserue thy d going out, and thy comming in from henceforth and for euer.

PSAL. CXXII.

1 David reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Zion. 5 For the which he giueth thankes. 8 And prayeth for the prosperitie of the Church.

¶ *A song of degrees* or Psalme *of Dauid.*

I *a Reioyced when they said to me, We will goe into the house of the Lord.
2 Our b feet shall stand in thy gates, O Ierusalem.
3 Ierusalem *is* bnilded as a city, that is c compact together in it selfe:
4 Whereunto d the Tribes, *euen* the Tribes of the Lord goe vp *according* to the testimonie to Israel, to praise the Name of the Lord.
5 For there are thrones set for iudgement, *euen* the thrones of the house of e Dauid.
6 Pray for the peace of Ierusalem: let them prosper that loue thee.
7 Peace be within thy f walles, *and* prosperitie within thy palaces.
8 For my g brethren and neighbours sakes, I will wish thee now prosperitie.
9 Because of the House of the Lord our God, I will procure thy wealth.

* 1. Chron. 29. 9.
a Hee reioyceth that God had appointed a place, where the Arke should still remaine:
b Which were wont to wander to and fro, as the Arke temoued.
c By the artificiall ioyning and beautie of the houses, he meaneth the concord and loue that was betweene the citizens.
d All the tribes according to Gods couenant shall come and pray there.
e In whose house God placed the throne of Iustice, and made it a figure of Christes kingdome.
f The fauour of God prosper thee both within and without.
g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings and contemners of God.

¶ *A song of degrees.*

I Lift vp mine eyes to thee, that dwellest in the heauens.
2 Behold, as the eyes of a seruants *looke* vnto the hand of their masters, *and* as the eyes of a maiden vnto the hand of her mistresse: so our eyes *waite* vpon the Lord our God, vntill he haue mercy vpon vs.
3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for we haue b suffered too much contempt.
4 Our soule is filled too ful of the mocking of the wealthie, & of the despitefulnes of the proud.

a He compareth the condition of the godly, to seruants that are destitute of all help, assuring that when all other helpes faile, God is euer stand and like himselfe.
b Hee declareth that when the faithfull are so full, that they can no more endure the oppresions and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

PSAL. CXXIIII.

1 The people of God escaping a great perill doe acknowledge themselues to bee deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the perill. 6 And praise the Name of God.

¶ *A song of degrees* or Psalme *of Dauid.*

IF the Lord had not a beene on our side, (may Israel now say)
2 If the Lord had not bene on our side, when men rose vp against vs,
3 They had then swallowed vs vp b quicke, when their wrath was kindled against vs.
4 Then the c waters had drowned vs, *and* the streame had gone ouer our soule:
5 Then had the swelling waters gone ouer our soule.
6 Praised *be* the Lord, which hath not giuen vs *as* a pray vnto their teeth.
7 Our soule is escaped, euen as a bird out of the d snare of the foulers: the snare is broken, and we are deliuered.
8 Our helpe *is* in the Name of the Lord, which hath made heauen and earth.

a He sheweth that God was ready to hepe at need, and if there was none other way to bee saued, but by his onely meanes.
b So vnable were wee to resist.
c He vseth most proper similitudes to expresse f great danger that the Church was in, and out of the which God miraculously deliuered them.

d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 Hee describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.

¶ *A song of degrees.*

THey that trust in the Lord, *shall be* as mount Zion, *which* cannot be a remooued, *but* remaineth for euer.
2 *As* the mountaines *are* about Ierusalem: so *is* the Lord about his people from henceforth and for euer.
3 For the b rod of the wicked shal not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.
4 Doe well, O Lord, vnto those that be good and true in their hearts.
5 c But these that turne aside by their crooked *wayes*, them shall the Lord leade with the workers of iniquitie: *but* peace *shall be* vpon Israel.

a Though the world be subiect to murations, yet the people of God shal stand sure and be defended by Gods prouidence.
b Though God suffer him to be vnder the crosse, lest they should embrace wickednes, yet this crosse shall not rest vpon them, that it should driue them from hope.
c Hee desireth God to purge his Church from hypocrites, and such as haue no zeale of the trueth.

PSAL. CXXVI.

This Psalme was made after the returne of the people from Babylon, and sheweth, that the meane of their deliuerance was wonderfull after the seuentie yeeres of captiuitie foretoken by Ieremie, Chap. 25. 12. and 29. 10.

¶ *A song of degrees* or Psalme *of Dauid.*

WHen the Lord brought againe the captiuitie of Zion, wee were like them that a dreame.
2 Then was our mouth b filled with laughter and our tongue with ioy: then said they among the c heathen, The Lord hath done great things for them.
3 The Lord hath done great things for vs, *whereof* we reioyce.
4 O Lord, bring againe our captiuitie, as the d riuers in the South.
5 They that sow in teares, shall reape in ioy.
6 They went weeping, and caried e precious seede: *but* they shall returne with ioy, and bring their sheaues.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.
b He sheweth how the godly ought to reioyce when God gatheth his Church, or deliuereth it.
c If the infidels confesse Gods wonderful worke, the faithfull can neuer shew themselues sufficiently thankefull.
d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wilderness and barren places.
e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domestical and political, standeth by Gods mere prouidence and blessing, 3 And that to haue children well nurtured, was especiall grace and gift of God.

¶ *A song of degrees*, or Psalme *of Salomon.*

EXcept the Lord a build the hou'e, they labour in vaine that build it: except the Lord keepe the b citie, the keeper watcheth in vaine.
2 It is in vaine for c you to rise earely, *and* to lie downe late, *and* eate the bread d of sorrow: *but* he will surely giue e rest to his beloued.
3 Behold, children are the inheritance of the Lord, *and* the fruit of the wombe *his* reward.
4 As *are* the arrowes in the hand of the strong man, so *are* the f children of youth.
5 Blessed *is* the man that hath his quiuer full of them: *for* they g shall not bee ashamed, when they speake with *their* enemies in the gate.

a That he conserue and dispose all things pertaining to the family.
b The publike estate of the common wealth.
c Which watch and ward and are also magistrates, and rulers of the citie.
d Either that which is gotten by hard labour, or eaten with griefe of mind.
e Not exempting them from labour, but making their labours comfortable, and as it were a rest.
f That is, endued with strength and vertues from God: for these are signes of Gods blessings, and not the number.
g Such children shall be able to stop their aduersaries mouthes, when their godly life is maliciously accused before iudges.

PSAL. CXXVIII.

1 *He sheweth that blessednesse appertaineth not to all vnmerrifully, but to them onely that feare the Lord, and walke in his wayes.*

¶ *A song of degrees.*

BLesse d is every one that feareth the Lord, and walketh in his a wayes.

2 When thou eatest the labours of thine b hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife *shall be* as the fruitfull vine on the sides of thine house, *and* thy c children like the olive plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall d blesse thee, and thou shalt see the wealth of e Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, *and* peace vpon Israel.

a God approueth not our life, except it be reformed according to his word.
b The world esteemeth them happy, which liue in wealth and ease: but the holy Ghost approueth them best that liue of the meane profit of their labours.
c Because Gods fauour appeareth in none outward thing, more then in increase of children, he promiseth to enrich the faithfull with this gift. d Because of the spiritual blessing which God hath made to his Church, these temporall things shalbe granted, e For except God blesse his Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 *He admonisheth the Church to reioyce though she be afflicted.* 4 *For by the righteous Lord is shall be deliuered.* 6 *As is the enemies for all their glorious shew shall suddenly be destroyed.*

¶ *A song of degrees.*

THey haue oftentimes afflicted mee from my youth (may a Israel now say)

2 They haue oftentimes afflicted me from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, *and* made long furrowes.

4 *But* the b righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 c They *shall bee* as the grasse on the house tops, which withereth afore it commeth forth.

7 Whereof the mower filleth not his hand, neither the gleaner his lap:

8 d Neither they which goe by, say, The blessing of the Lord *bee* vpon you, *or*, We blesse you in the Name of the Lord.

a The Church now afflicted, ought to remember, how her condition hath euer bene such from the beginning: to be molested most grieuously by the wicked yet in time it hath euer bene deliuered.
b Because God is righteous, he cannot but plague his aduersaries, and deliuer his as oxen out o the plough.
c The enemies that hit themselues most high, and as it were approch neere to the Sunne, are consumed with the heate of Gods wrath, because they are not grounded in godly humilitie. d That is, the wicked shall perish, and none shall passe for them.

PSAL. CXXX.

1 *The people of God from their bottomlesse miseries do crie vnto God and are heard.* 3 *They confesse their sinnes, and flee vnto Gods mercy.*

¶ *A song of degrees.*

OVt of the a deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord, b who shall stand?

4 But mercie *is* with thee, that thou c mayest be feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his word.

6 My soule *waiteth* on the Lord more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord *is* mercie, and with him *is* great redemption.

8 And hee shall redeeme Israel from all his iniquities.

a Being in great distresse and sorrow.
b He declareth that we cannot be iust before God, but by forgiuenesse of sinnes.
c Because of nature thou art merciful; therefore the faithfull reuerence thee.
d He sheweth to whom the mercy of God doeth appertaine: to Israel, that is, to the Church, and not to the reprobate.

PSAL. CXXXI.

1 *Dauid charged with ambition and pride, desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.*

¶ *A song of degrees, or* Psalme *of Dauid.*

LOrd, a mine heart is not hautie, neither are mine eies lofty, neither haue I walked in great b matters and hid from me.

2 Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is c wained.

3 Let Israel waite on the Lord from henceforth and for euer.

a He setteth forth his great humility, as an example to all rulers and gouernours.
b Which passe the measure and limits of his vocation.
c Hee was voyde of ambition and wicked desires.

PSAL. CXXXII.

1 *The faithfull grounding on Gods promise made vnto Dauid, desire that hee would establish the same, both touching his posteritie, and the building of the Temple, to pray there as was spoken in Deut. 12. 5.*

¶ *A song of degrees.*

LOrd, remember Dauid with all his a affliction.

2 Who sware vnto the Lord, *and* vowed vnto the mighty *God* of Iaakob, *saying*,

3 I b will not enter into the Tabernaucle of mine house, nor come vpon my pallet *or* bed,

4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber:

5 Vntill I find out a place for the c Lord, an habitation for the mightie *God* of Iaakob.

6 Lo, we heard of it in d Ephrathah, *and* found it in the fields of the forrest.

7 Wee will enter into his Tabernacles, *and* worship before his footstoole.

8 Arise, O Lord, *to come* into thy e rest, thou, and the Aarke of thy strength.

9 Let thy Priests be clothed with f righteousnesse, and let thy Saints reioyce.

13 For thy g seruant Dauids sake, refuse not the face of thine Anointed.

11 The Lord hath sworne in trueth vnto Dauid, and he will not shrinke from it, *saying*, Of the fruit of thy body will I set vpon thy throne.

12 If thy sonnes keepe my Couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for h euer.

13 For the Lord hath chosen Zion, *and* loued to dwell in it, *saying*,

14 This is my rest for euer: here will I dwell, for I haue a delight therein:

15 I will surely blesse her vitailes, *and* will satisfie her poore with bread,

16 And will clothe her Priests with k saluation, and her Saints shall shout for ioy.

17 There will I make the l horne of Dauid to bud: *for* I haue ordeined a light for mine Anointed.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

a That is, with how great difficultie he came to the kingdom, & with how great zeale and care he went about to build thy Temple.
b Because the chiefe charge of the king was to set forth Gods glory, he sheweth that he could take no rest, neither would goe about any worldly thing, were it neuer so necessary, before he had executed his office.
c That is, the Arke, which was a signe of Gods presence.
d The common brait was that the Arke should remaine in Ephrathah: that is, in Beth-lehem a plentifull place: but after we perceiued that thou woulde st place it in Ierusalem, which was barren as a forrest, and compassed about onely with hilles.
e That is, Ierusalem, because that a ter ward his Arke should remoue to none other place.
f Let the effect of thy grace both appeare in the Priests and in the people.
g As thou first madest promise to Dauid, so continue it to his seeuer they shall aske for their people, it may be granted.
h Because this cannot be accomplished but in Christ, it followeth that the promise was spiritual.
i Meaning, for his owne sake, and not for the plentifulnesse of the place: for he promiseth to blesse it, declaring before that it was barren.
k That is, with my protection, whereby they shalbe safe.
l Though his force for a time seemed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

1 *This Psalme containeth the commendation of brotherly amitie among the Ierusalem so God.*

¶ *A song of degrees* or Psalme *of Dauid.*

BHold, how good and how comely a thing it is, brethren to dwell euen a together.

a Because the greatest part were established King against Dauid, though some seemed him, yet when he was at length they ioyned together like brethren, and therefore here sheweth by these similitudes the commodity of brotherly loue.

b The ointment was a figure of the graces which come from Christ the head vnto his Church.
c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem.

2 It is like to the precious b ointment vpon the head, that runneth downe vpon the beard, even vnto Aarons beard, which went downe on the border of his garments.

3 And as the dew of c Hermon which falleth vpō the mountaines of Zion: for d there the Lord appointed the blessing and life for euer.

d Where there is such concord.

PSAL. CXXXIIII.

1 He exhorteth the Leuites watching in the Temple, to praise the Lord.

A song of degrees.

BEhold, praise ye the Lord, all ye a seruants of the Lord, ye that by night stand in the house of the Lord.

2 Lift vp your b hands to the Sanctuary, and praise the Lord.

3 The Lord that c hath made heauen & earth, blesse thee out of Zion.

And therefore hath all power, blesse thee with his Fatherly loue. Thus the Leuites vsed to praise the Lord, and blesse the people.

a Ye that are Leuites and chiefly appointed to this office.
b For their charge was not only to keepe the Temple, but to pray there, and to giue God thanks.
c And therefore hath all power, blesse thee with his Fatherly loue. Thus the Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what state soeuer they bee, to praise God for his marueilous workes, 12 And specially for his graces toward his people whereunto he hath declared his Maiestie, 15 To the confusion of all idolaters and their idoles.

A Praise ye the Lord.

PRaise the Name of the Lord: ye seruants of the Lord, praise him.

2 Yee that a stand in the house of the Lord, and in the b courts of the House of our God.

3 Praise yee the Lord: for the Lord is good: sing praises vnto his Name: for it is a comely thing.

4 For the Lord hath c chosen Iaakob to himselfe, and Israel for his chiefe treasure.

5 For I know that the Lord *is* great, and that our Lord *is* aboue all gods.

6 Whatsoeuer pleased the Lord, that d did he in heauen & in earth, in the sea, & in all the depths.

7 He bringeth vp the cloudes from the ends of the earth, and maketh the * lightnings with the raine: he draweth foorth the winde out of his treasures.

8 *He smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 * He smote many nations, and slew mightie Kings:

11 *A Sihon King of the Amorites, and Og king of Bashan, & all the kingdomes of Canaan:

12 And e gaue their land for an inheritance, even an inheritance vnto Israel his people.

13 Thy Name, O Lord, *endureth* for euer: O Lord, thy remembrance *is* from generation to generation.

14 For the Lord will f iudge his people, and be pacified toward his seruants.

15 The g idoles of the heathen *are* siluer and golde, *even* the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: *so* are all that trust in them.

19 Praise the Lord, yee house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leui: yee that feare the Lord, praise the Lord.

21 Praised *be* the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

a Yee Leuites that are in his Sanctuary.
b Meaning, the people for the people & Leuites had their courts, which were placed so the Temple separate.
c That is, hath freely loued the posterite of Abraham.
d He ioyned Gods power with his will, to the intent that we should not separate them and hereby he willeth Gods people to depend on his power which he confirmeth by examples.
* *Iere. 10. 13.*
* *Exod. 12. 29.*
* *Num 21. 24, 34.*
e He sheweth what fruit the godly conceine of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people.
f That is, gouerne and defend his people.
g By shewing what punishment God appointeth for the heathen idolaters, hee warneth his people to beware the like offences, seeing that idoles haue neither power nor life, and that their deliuerance came not by idols, but by the mighty power of God, Reade Psal. 115. verse 4.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thanks vnto God for the creation and gouernance of all things, which standeth in confessing that he giueth vs all that we re liberalitie.

PRaise ye the Lord, because he is good: for his a mercie *endureth* for euer.

2 Praise yee the God of gods: for his mercie *endureth* for euer:

3 Praise ye the Lord of lords: for his mercie *endureth* for euer:

4 Which onely doeth great wonders: for his mercie *endureth* for euer:

5 Which by *his* wisedome maide the heauens, for his mercie *endureth* for euer:

6 Which hath stretched out the earth vpon the waters: for his b mercie *endureth* for euer:

7 Which made great lights, for his mercie *endureth* for euer:

8 *The Sunne to rule the day: for his mercie *endureth* for euer:

9 The moone and the starres to gouerne the night: for his mercy *endureth* for euer:

10 Which smote Egypt with their first borne, (for his mercie *endureth* for euer.)

11 And c brought out Israel from among them: (for his mercie *endureth* for euer:)

12 With a mightie hand and d stretched out arme: (for his mercy *endureth* for euer:)

13 Which diuided the red Sea in two parts: for his mercy *endureth* for euer.

14 And made Israel to passe through the mids of it: for his mercie *endureth* for euer:

15 And ouerthrew Pharaoh and his hoste in the red Sea: for his mercie *endureth* for euer:

16 Which led his people thorow the e wildernesse: for his mercie *endureth* for euer:

17 Which smote great Kings: for his mercie *endureth* for euer:

18 And slew f mightie Kings: for his mercie *endureth* for euer:

19 *A Sihon king of the Amorites: for his mercie *endureth* for euer:

20 And Og the king of Bashan: for his mercy *endureth* for euer:

21 And gaue their land for an heritage: for his mercie *endureth* for euer:

22 *Euen an heritage vnto Israel his seruant: for his mercie *endureth* for euer:

23 Which remembred vs in our g base estate: for his mercie *endureth* for euer:

24 And hath rescued vs from our oppressours: for his mercie *endureth* for euer:

25 Which giueth foode to all h flesh: for his mercie *endureth* for euer:

26 i Praise ye the God of heauen: for his mercie *endureth* for euer.

a By this repetition hee sheweth that the least of Gods benefits binde vs to thanksgiuing: but chiefly his mercie, which is principally declared towards his Church.
b This was a common kinde of thanksgiuing, which the whole people vsed, when they had receiued any benefit of God as 2. Chro. 7. 6. and 20. 21. meaning, that God was not only mercifull to their fathers, but also continued the same to them ye present.
c God is mercifull proud & ne ouerthman apy earth in all his creatures, but chiefly in that hee deliuered his Church from the thraldome of their enemies.
d In doing such a worke as was neuer done before, nor that any other could doe.
e Where for the space of fourtie yeeres he fed, feed, infinite and most strange wonders.
f Declaring thereby that no power nor authoritie was to deare vnto him, as the loue of his Church.
g In our greatest affliction & slauery, when we looked for nothing lesse then to haue had any succour.
h Seeing that God prouideth even for the beasts, much more hath he care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefits.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true Religion decay, turned in great anguish and sorrow of heart: the which grieue the Caldeans did so sticke vpon. 2 That they rather increased the same daily with taunts, reproches and blasphemies against God. 7 Wherefore the Iudeans desire God, first to punish the Edomites, wi a prouoked the Babylonians against them. 8 And moued by the spirit of God prophesie the destruction of Babylon, where they were handled so grieuously.

BY the riuers of Babel wee a sate, and there wee wept, when we remembred Zion.

2 We hanged our harpes vpon the willowes

a That is, we abode a long time, and albeit that the countrey was pleasant of our God,

b To wit, of that countrey.
c The Babylonians spake thus in mocking vs, as though by our Religion we should signifie that we hoped in our God.
d Albeit the faithfull are touched with their particular griefes, yet the commonness of the Church is most grieuous, vnto them and is touch as they cannot but remember and lament.
e The decay of Gods religion in their country was so grieuous, that no joy could make them glad, except it were restored. f Aqueducts: at Ezekiel 47. 1. and Ieremiah 49. 2. verse 20. phesied: and Obadiah, verse 20. there with the Edomites which raise of Esau, conspired with the Babylonians against their brethren and kinsfolke. g When thou didst visite Ierusalem. h He alludeth to Esaiahs prophecie, Chap. 13. and 16 verse, promising good successe to Cyrus and Darius, whom ambition moued to fight against Babylon: but God vied them as his rod to punish his enemies.

PSAL. CXXXVIII.

1 David with great courage praiseth the goodnesse of God toward him. the which is fayrest, 4 That it is known to forreine princes who shall praise the Lord together with him. 6 And he is assured to haue the like consort of God in the time following, as he hath had heretofore

¶ A Psalme of David.

I Will praise thee with my whole heart: *euen* before the a gods will I praise thee.
2 I will worship toward thine holy b Temple and praise thy Name, becau e of thy louing kindnesse and for thy trueth: for thou hast magnified thy Name aboue all things by thy word.
3 When I called, then thou heardest mee, *and* hast c increased strength in my soule.
4 All the d kings of the earth shall praise thee, O Lord: for they haue heard the wordes of thy mouth.
5 And they shall sing of the wayes of the Lord, becau e the glory of the Lords u great.
6 For the Lord is high, yet he beholdeth the lowly, t ut the proud he knoweth e asarre off.
7 Though I walke in the midde of trouble, *yet* wilt thou reuiue me: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hand shall saue me.
8 The Lord will f perfome *his worke* toward mee: O Lord, thy mercy *endureth* for euer: forsake not the workes of thine hands.

a Euen in the presence of Angels and of them that haue authoritie among men.
b Both the Temple and ceremoniall seruice at Christs comming were abolished: so that now God will bee worshipped onely in spirit and trueth, Iohn 4. 23.
c Thou hast strengthened me against mine outward and inward enemies
d All the world shall confesse that thou hast wonderfully preserued me, and performed thy promise.
e Distance of place cannot hinder God to thew mercy to his, and to iudge the wicked though they think that he is farre off. f Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 David to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not. 13 Which he confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.

¶ To him that excelleth. A Psalme of David.

O Lord, thou hast tried me, and known *me*.
2 Thou knowest my a sitting and my rising: thou vnderstandest my thought afarre off.
3 Thou b compassest my pathes, and my lying downe, and art accustomed to all my wayes.
4 For there is not a word in my c tongue, *but* loe, thou knowest it wholly, O Lord.
5 Thou holdest me straite behind and before, and layest thine d hand vpon me.
6 *Thy* knowledge is too wonderfull for mee: it is so high that I cannot *attaine* vnto it.
7 Whither shall I goe from thy e Spirit? or whither shall I flee from thy presence?
8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.
9 Let me take the wings of the morning, *and* dwell in the vttermost parts of the sea:
10 Yet thither shall thine f hand leade me, and thy right hand hold me.
11 If I say, Yet the darkenesse shall hide mee, euen the night *shalbe* g light about me.
12 Yea, the darkenesse hideth not from thee: but the night shineth as the day: the darkenesse and light are both alike.
13 For thou hast h possessed my reines: thou hast couered me in my mothers wombe.
14 I will praise thee, for I am i fearefully and wonderously made: marueilous *are* thy workes, and my soule knoweth it well.
15 My bones are not hid from thee, though I was made in a secret *place*, *and* fashioned k beneath in the earth.
16 Thine eyes did see me, when I was without forme: l for in thy booke were all things written, *which* in continuance were fashioned, when there was none of them *before*.
17 How m deare therefore are thy thoughts vnto me, O God! how great is the sum of them?
18 If I should count them, they are moe then the sand: when I awake, n I am still with thee.
19 Oh that thou wouldest slay, O God, the wicked and bloody men; *to whom I say*, Depart ye from me:
20 Which speake wickedly of thee, *and* being thine enemies are lifted vp in vaine.
21 Doe not I o hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?
22 I hate them with an vnfained hatred, as they were mine *vtter* enemies.
23 Try mee, O God, and know mine heart: prouue me and know my thoughts,
24 And consider if there be any p way of wickednes in me, and lead me in the q way for euer.

a He confesseth that neither our actions, thoughts, or any part of our life can be hid from God, though he seemes to be farre off.
b So that they are euidently known to thee. c Thou knowest my meaning before I speake.
d Thou so guidest mee with thine hand, that I can turne no way, but where thou appointest me.
e From thy power and knowledge?
f Thy power doth so fast hold mee, that I cannot escape by no meanes from thee.
g Though darkenesse be a hinderance to mans sight, yet it seueth thine eyes as well as the light.
h Thou hast made me in all parts, and therefore muft needes know mee.
i Considering thy wonderfull worke in forming me, I cannot but praise thee and feare thy mighty power.
k That is, in my mothers wombe, which he compareth to the inward parts of the earth.
l Seeing that thou didst all know mee before I was compased of so either flesh or bone, much more now muft thou know me when thou hast fashioned me.
m How ought wee to ellecme the excellent declaration of thy wisdome in the creation of man?
n I continually see new occasions to meditate in thy wisedome, and to praise thee.
o He teacheth vs boldly to cõtemne all the hatred of the wicked, and sincerely. p Or subject to sinne, yet was he not giuen to wickednesse, and to prouoke God by rebellion. q That is, continue thy fauour towards mee to the ende.

PSAL. CXL.

1 David complaineth of the cruelties, falsehood and iniuries of his enemies. 8 Against the which he prayeth vnto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, and to assure themselues of his saluation.

¶ To him that excelleth. A Psalme of David.

DEliuer mee, O Lord, from the euill man: preserue me from the a cruell man:
2 Which imagine euill things in *their* b heart *and* make warre continually.
3 They haue sharpened their tongues like a serpent: c adders poison *u* vnder their lips, Selah.
4 Keepe d mee, O Lord, from the handes of the wicked: preserue me from the cruell man, which purposeth to cause my steps to slide.
5 The proude haue layde a snare for me, and spread a net with cordes in my pathway, *and* set grennes for me. Selah.
6 *Therefore* I said vnto the Lord, Thou art my God: heare, O Lord, the voice of my prayers.

a Which persecuteth me of malice and without cause.
b That is, by their false cauillations & lies, they kindle y hatred of the wicked against me.
c He theweth what weapons the wicked vse, when power and force failetheem.
d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.

7 O Lord God the strength of my saluation, thou [a] hast couered my head in the day of battell.

8 Let not the wicked haue his desire, O Lord: [b] performe not his wicked thought, *least* they be proud. Selah.

9 *As for* [g] the chiefe of them that compasse mee about, let the mischiefe of their owne lips come vpon them.

10 Let coales fall vpon them: let [h] him cast them into the fire, *and* into the deepe pits that they rise not.

11 *For* the backbiter shall not be established vpon the earth, euill shall [i] hunt the cruell man to destruction.

12 I know that the Lord will auenge the afflicted, *and* iudge the poore.

13 Surely the righteous shal praise thy Name, *and* the iust shall [k] dwell in thy presence.

a He calleth to God with lively faith, being assured of his mercies because hee had beforetime prouued, that God helped him euer in his dangers.

b For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked.

c It seemeth that hee alludeth to Saul.

h To wit, God: for Dauid sawe that they were reprobate, and that there was no hope of repentance in them.

i Gods plagues shall light vpon him in such sort, that he shall not escape.

k That is, shall be defended and preserued by thy fatherly providence and care.

PSAL. CXLI.

1 *Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God to haue succour, 3 Desiring him to bridle his affections, that hee may patiently abide till God take vengeance of his enemies.*

¶ *A Psalme of Dauid.*

O Lord, I [a] call vpon thee: hast thee vnto me: heare my voice, when I cry vnto thee.

2 Let my prayer be directed in thy sight *as* incense, *and* the [b] lifting vp of mine handes *as* an euening sacrifice.

3 Set a watch, O Lord, before my mouth, *and* keepe the [c] doore of my lips.

4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let me not eate of their [d] delicates.

5 Let the righteous smite me: *for that is* a benefit: and let [e] him reproue me, *and it shalbe* a precious oyle that shall not breake mine head: for with [f] a while I shal euen [f] pray in their miseries.

6 When their iudges shall be cast downe in stonie places, they shall [g] heare my wordes, for they are sweet.

7 Our bones lie scattered at the [h] graues mouth, as he that heweth *wood* or diggeth in the earth.

8 But mine eyes *looke* vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe mee from the snare, *which* they haue layd for me, and from the grennes of the workers of iniquitie.

10 Let The wicked fall into [i] his nets [k] together whiles I escape.

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles either despaire and murmure against God, or else seeke to others then to God, to haue redresse in their miseries.

b He sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule.

c He meaneth his earnest zeale and gesture, which he vsed in prayer: alluding to the sacrifices, which were by Gods commandement offered in the old Law.

d He desireth God to keepe his thoughts and wayes either from thinking or executing vengeance.

e Let not their prosperity allure me to the wicked as they are.

f He could abide all corrections, that came of a louing heart.

g By patience I shall see the wicked so sharply handled, that I shall for pitie pray for them.

g The people, which followed their wicked rulers in persecuting the Prophet, shal repent and turne to God, when they see their wicked rulers punished. h Here appeareth that Dauid was miraculously deliuered out of many deaths, as 2. Cor. 1. 8, 10. i Into Gods nets, whereby he catch eth the wicked in their owne malice. k So that none of them escape.

PSAL. CXLII.

1 *The Prophet neither astonied with feare, nor carried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserue him.*

¶ A Psalme *of Dauid, to giue instruction,* and *a prayer when he was in the cave.*

I Cryed vnto the Lord with my voyce: with my voyce I [a] prayed vnto the Lord.

2 I powred out my meditation before him, *and* declared mine affliction in his presence.

3 Though my spirit [b] was in perplexity in me, yet thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would know mee: all refuge failed me, *and* none || cared for my soule.

5 *Then* cried I vnto thee, O Lord, *and* sayd, Thou art mine [c] hope, *and* my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.

7 Bring my soule out of [e] prison, that I may praise thy Name: *then* shall the righteous [d] come about me, when thou art beneficiall vnto me.

b *Either to reioyce at my wonderfull deliuerance, or to mine head.*

PSAL. CXLIII.

1 *An earnest prayer for remission of sinnes, acknowledging that the enemies did iust cruelly persecute him by Gods iust iudgements. 8 He desireth to be restored to grace, 10 To be gouerned by his holy spirit, that he may spend the remnant of his life in the true feare and seruice of God.*

¶ *A Psalme of Dauid.*

HEare my prayer, O Lord, *and* hearken vnto my supplication: answere mee in thy [a] trueth, *and* in thy [b] righteousnesse.

2 (And enter not into iudgement with thy seruant: for in thy [c] sight shall none that liueth, be iustified.)

3 For the enemie hath persecuted my soule: he hath smitten my life downe to the earth: hee hath laid mee in the darknesse as they that haue bene dead [d] long agoe:

4 And my spirit was in perplexitie in me, *and* mine [e] heart within me was amazed.

5 *Yet* doe I remember the time [f] past: I meditate in all thy workes, *yea,* I doe meditate in the works of thine hands.

6 I stretch foorth mine hands vnto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Heare mee speedily, O Lord, *for* my spirit faileth: hide not thy face from mee, else I shall be like vnto them that goe downe into the pit.

8 Let mee heare thy louing kindnesse in the [g] morning, for in thee is my trust: [h] shew mee the way, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: *for* [i] I hid me with thee.

10 [k] Teach mee to [l] doe thy will, for thou art my God: let thy good spirit leade mee vnto the land of righteousnes.

11 Quicken mee, O Lord, for thy Names sake, *and* for thy righteousnesse bring my soule out of trouble.

12 And for thy mercy [m] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [n] seruant.

b That is, as thou hast promised to be faithfull in thy promise to all that trust in thee.

b That is, according to thy free goodnesse whereby thou defendest thine.

c Hee knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.

d He acknowledgeth that God is the onely and true physician to heale him: and that he is able to raise him to life, though hee were dead long agoe, and turned to ashes.

e So that only by faith, and by the grace of Gods, Spirit hee was vpholden.

f To wit, thy great benefits of old, and the manifold examples of thy fauour toward thine.

g That is, speedily and in due season.

h Let thine holy Spirit counsell mee how to come foorth of these great cares and troubles. i I hid my self e vnder the shadow of thy wings, that I might be defended by thy power. k He confesseth that both the knowledge of Gods will commeth by the Spirit of God, who teacheth vs by vnderstanding by his Spirit, and frameth our hearts by his grace to obey him. l That is, iustly and aright: for so soone as we decline from Gods will, wee fall into errour. m Which shall bee a signe of thy fatherly kindnesse toward mee. n Resigning my selfe wholy vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 *Hee praiseth the Lord with great affection and humility for his kingdome restored and for his victories obtained, 5 Demanding help and the destruction of the wicked. 9 Promising to acknowledge the same with songs of praises, 15 And declareth wherein the felicitie of any people consisteth.*

b *Hee was seldom or neyther in mee: meaning, as a thing that could haue no issue.*

c *For, sought for my saue.*

b Though all meanes failed him, yet he knew that God would neuer forsake him.

c For he was on all sides beset with his enemies, as though he had been in a most straight prison.

d Set a crowne vpon

¶ A Psalme of *Dauid.*

BLesse*d bee* the Lord my strength, which [a] teacheth mine hands to fight, *and* my fingers to battell.

2 *Hee is* my goodnesse and my fortresse, my towre and [b] my deliuerer, my shield, and in him I trust, which subdueth my [c] people vnder me.

3 Lord, what is man that thou [d] regardest him! *or* the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes *are* like a shadow, that vanisheth.

5 [e] Bowe thine heauens, O Lord, and come downe: touch the mountaines & they shal smoke.

6 [e] Cast forth the lightning and scatter them: shoote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me, and take me out of the great [f] waters, *and* from the hand of strangers,

8 Who [g] mouth talketh vanitie, and their right hand *is* a right hand [g] of falsehood.

9 I will sing a [h] new song vnto thee, O God, *and* sing vnto thee vpon a viole, *and* an instrument of ten strings.

10 *It is* he that giueth deliuerance vnto Kings, *and* rescueth Dauid his [i] seruant from the hurtfull sword.

11 Rescue me, and deliuer me from the hand of strangers, who [g] mouth talketh vanitie, and their right hand, [g] a right hand of falsehood:

12 That [k] our sons *may be* as the plants growing vpin their youth, & our daughters as the corner *stones*, grauen after the similitude of a palace:

13 That our [l] corners *may be* full & abounding with diuers sorts, *and* that our sheepe may bring forth thousands and ten thousands in our streets.

14 That our [m] oxen may be strong to labour: that there be no inuasion, nor going out, nor no crying in our streetes.

15 Blessed *are* the people, that be [n] so, *yea* blessed *are* the people whose God is the Lord.

a Who of a poore shepheard hath made me a valiant warriour & mighty conqueror.
† *Heb. my deliuerer vnto me: for the Prophet cannot ly, his him selfe wil be true.*
b Hee confesseth that onely by his owne ayde hostile power or policie his kingdome was quiet, but by the secret grace of God.
c To giue vnto God cuill praise, is to confesse or ascribe to be vnworthy of, or ex cellent benefits, & that he bestoweth them vpon vs of his free mercie.
d He desireth God to continue his graces, and to send helpe for the present necessitie.
e By these manner of speaches hee sheweth that all the lets in ye world cannot hinder Gods power, which he apprehended by faith.
f That is, deliuer me from the tumultes of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.
g For though they shake hands, yet they keepe not promise.
h That is, a rare and excellent song, as thy great benefits deserue.
i Though wicked Kings be called Gods seruants, as Cyrus, Isa. 45. 1. for a much as they are ordeined to execute his iudgements: yet Dauid because of Gods praise, and they that rule godly, are properly so called, because they serue not their owne affections but for setting forth Gods glory.
k Hee desireth God to continue his benefits vnto vs, vnto his people, counting the procreation of children and their good education among the chiefest of Gods benefits.
l That the very corners of our houses may be full of store for the great abundance of thy blessings.
m He attributeth not onely the great commodities, but euen the least also to Gods fauour.
n And if God giue not to all his children all these blessings, yet hee recompenseth them with better things.

PSAL CXLV.

This Psalme was composed when the kingdome of Dauid flourished. 1 *Wherein he describeth the wonderful prouidence of God, as well in governing mankind in preserving all the rest of his creatures.* 17 *He praiseth God for his iustice and mercie,* 18 *But specially, for his louing kindnesse towards those that call vpon him, that feare him, and loue him:* 21 *For the which he promiseth to praise him for euer.*

¶ A Psalme of *Dauid of praise.*

O My God *and* King, [a] I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee daily, and praise thy Name for euer and euer.

3 [b] Great *is* the Lord, and most worthy to be praised, and his [c] greatnesse *is* incomprehensible.

4 Generation shal praise thy works vnto [d] generation, and declare thy power.

5 I wil meditate of the beauty of thy glorious maiestie and thy wonderfull workes,

6 And they shall speake of the power of thy [e] fearefull acts, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloude of thy righteousnesse.

8 [f] The Lord is gracious, and [g] merciful, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies *are* ouer all his works.

10 All thy works praise thee, O Lord, and thy Saints blesse thee.

11 [h] They shew the glory of thy kingdome, and speake of thy power,

12 To cause his [i] power to be knowen to the sonnes of men, and the glorious renowne of his kingdome.

13 Thy [k] kingdome *is* an euerlasting kingdome, and thy dominion *endureth* throughout all ages.

14 The Lord vpholdeth all that [l] fall, and lifteth vp all that are ready to fall.

15 The eyes of [m] all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand, and fillest all things liuing of *thy* good pleasure.

17 The Lord *is* [k] righteous in all his wayes, and holy in all his works.

18 The Lord *is* neere vnto all that call vpon him: *yea*, to all that call vpon him in [n] truth.

19 He will fulfil the [m] desire of them that feare him: he also will heare their cry, & will saue them.

20 The Lord preseruetha all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the praise of the Lord, and all [n] flesh shall blesse his holy Name for euer and euer.

a Hee sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thanksgiuing, and seeing that God is all conteineth his benefites towards vs, wee ought neuer to be weary in praisinghim for the same.
b Hee shewe reth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory.
c For a much as the end of man creation, and of his preseruation is that hee may praise God: therefore hee requireth that not onely wee our selues doe this, but cause all others to doe the same.
d Of thy terrible iudgments against the wicked.
* *Barod 24. 6.*
e He describeth after what sorte God sheweth himselfe to al his creatures, though our sinnes haue prouoked, his vengeance against all: to wit, mercifull, not only in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweete comfort of the same.
f The praise of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.
g Hee sheweth that all things are out of order, but onely where God reigneth.
* *Luke 1. 33.*
dan 7. 14.
h Who being in misery and affliction would faint and fall away, if God did not vpholdthem and therefore they ought to reuerence him that
i To wit, a well reigneth in heauen, and suffer themselues to be gouerned by him, of man as of beast.
k He praiseth God, not onely for that hee is beneficiall to all his creatures, but also in that that hee iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them.
l Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impatience, and murmuring.
m For they will aske or wish for nothing, but according to his will, 1. Ioh. 5. 14.
n That is, all men shalbe bound to praise him.

PSAL. CLXVI.

1 *Dauid declareth his great zeale that hee hath to praise God,* 3 *And teacheth not to trust in man, but onely in God alone,* 5 *Which deliuereth the afflicted,* 9 *Defendeth the strangers, comforteth the fatherlesse, and the widowes,* 10 *and reigneth for euer.*

¶ *Praise ye the Lord.*

PRaise thou the Lord, O my [a] soule.

2 I will praise the Lord during my life: as long as I haue any being, I wil sing vnto my God.

3 Put not your trust in [b] Princes, *nor* in the sonne of man, for there is none helpe in him.

4 His breath departeth, *and* hee returneth to his earth: then his [c] thoughts perish.

5 Blessed *is* he that hath the God of Iaakob for his helpe, whose hope *is* in the Lord his God.

6 Which made [d] heauen and earth: the Sea, and all that therein is: which keepeth *his* fidelitie for euer.

7 Which executeth iustice [e] for the oppressed, which giueth bread [f] to the hungry: the Lord loosseth the prisoners.

8 The Lord giueth sight to the blind: the

a Hee stirreth vp himselfe and all his affections to praise God.
b That God may haue the whole praise wherein hee forbiddeth all vaine confidence, shewing that of nature wee are more inclined to put our trust in creatures, then in God the creator.
c As their vaine opinions wherby they flattered themselues, and so imagined wicked enterprises.
d Hee encouragetheth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most ready to doe it.
e Whose faith and patience for a while hee tried, but at length he punisheth the aduersaries, that he may be knowen to be iudge of the world.

f Though he visite them by affliction, hunger, imprisonment, & such like, yet his fatherly loue and pity neuer faileth them, yea rather to his chele are signes of his loue

g Meaning, all them that are destitute of worldly meanes & succour

Lord raiseth vp the crooked: the Lord floueth the righteous.

9 The Lord keepeth the strangers: he releiueth the fatherlesse and widowe: but hee ouerthroweth the way of the wicked.

10 The Lord shall h reigne for euer: O Zion, thy God *endureth* from generation to generation. Praise ye the Lord.

h He assureth the Church for euer for the preseruation of the same.

PSAL. CXLVII.

1 The Prophet praiseth the beauty, wisedom, power, iustice, and prouidence of God vpon all his creatures, 2 But specially vpon his Church, which he gatereth together after their disperſion, 19 Declaring his word and iudgement so vnto them, as he hath done to no other people.

PRaise yee the Lord, for it is good to sing vnto our God: for it is a a pleasant thing *and* praise is comely.

2 The Lord doth builde vp b Ierusalem, *and* gather together the disperſed of Israel.

3 He healeth those that are c broken in heart, and bindeth vp their sores.

4 He d counteth the number of the starres, *and* calleth them all by their names.

5 Great *is* our Lord, and great *is his* power, his wisedome is infinite.

6 The Lord releueth the meeke, *and* abaseth the wicked to the e ground.

7 Sing vnto the Lord with praise: sing vpon the harpe vnto our God,

8 Which f couereth the heauen with clouds, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines:

9 Which giueth to beastes their food, *and* to the yong rauens that g cry.

10 He hath not pleasure in the h strength of an horse, neither delighteth he in the legs of man.

11 *But* the Lord delighteth in them that feare him, and attend vpon his mercy.

12 Praise the Lord, O Ierusalem: praise thy God, O Zion.

13 For hee hath made the barres of thy gates i strong, *and* hath blessed thy children within thee.

14 He setteth peace in thy borders, *and* satisfieth thee with the † floure of wheat.

15 He sendeth forth his k commandement vpon earth, *and* his word runneth very l swiftly.

16 Hee giueth snow like wooll, *and* scattereth the hoare frost like ashes.

17 He casteth forth his ycе like morsels: who can abide the colde thereof?

18 He sendeth his word and melteth them: he causeth his wind to blow, *and* the waters flow.

19 Hee sheweth his m word vnto Iaakob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with euery nation, neither haue they n known *his* iudgements. Praise ye the Lord.

a Hee sheweth wherein we ought to exercise our selues continually, and to take our pastime: to wit, in praising God.

b Because the Lord is the founder of the Church, it cannot be destroyed, though the members thereof be disperſed, and seeme as it were for a time to be cut off.

c With affliction, or sorow for sinne.

d Though it seeme to man incredible, that God should assemble his Church, being so disperſed, yet nothing can be too hard to him that can number and name all the starres

e For the more high that the wicked climeth, the greater is their fallin the end.

f He sheweth by the examples of Gods mightie power, goodnesse and wisedome, that we can neuer want most iust occasion to praise God.

g For their crying is as it were a confession of their need, which cannot be relieued, but by God only, then if God shew himselfe mindfull of the most contemptible soules, can he suffer them to die with famine; whom he hath assured of life euerlasting? h Though to vse lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraud God of his honour. i He doth not onely furnish his Church with all things necessary, but preseruth also the same, and maketh it strong against all outward force. † *Heb. fat* k His secret working in all creatures is as a commaundement to keepe them in order, and to giue them mouing and force. l For immediately and withbut resisting all things obey him. m As before he called Gods secret working in all his creatures his word: so he meaneth heere by his word, the doctrine of life euerlasting, which hee hath left to his Church as a most precious treasure. n The cause of this difference is Gods free mercy, which hath elected his in his Sonne Christ Iesus to saluation, and his iust iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 Hee prouoketh all creatures to praise the Lord in heauen and earth and all places, 14 Specially his Church for the power that he hath giuen to the same, after that hee had cho, en them, and ioyned them vnto him.

¶ Praise yee the Lord.

PRaise ye the Lord from the heauen: praise yee him in the hie places.

2 Praise ye him, all ye a his Angels: praise him, all his army.

3 Praise ye him, b sunne and moone: praise ye him all bright starres.

4 Praise yee him, c heauens of heauens, and d waters that be aboue the heauens.

5 Let them praise the Name of the Lord: for he commanded, and they were created.

6 And he hath established them for euer and euer: he hath made an ordinance which shall not passe.

7 Praise ye the Lord from the earth, ye e dragons and all depths.

8 f Fire and haile, snow and vapours, stormy wind, which execute his word.

9 Mountaines and all hills, fruitfull trees, and all cedars.

10 Beasts and all cattell, creeping things and feathered foules:

11 g Kings of the earth, and all people, princes and all iudges of the world:

12 Yong men and maidens, also olde men and children:

13 Let them praise the Name of the Lord: for his Name onely is to bee exalted, *and* his praise aboue the earth and the heauens.

14 For he hath exalted the h horne of his people, *which is* a praise for all his Saints, *euen* for the i children of Israel, a people *that is* neere vnto him. Praise yee the Lord.

a Because they are members of the time body, hee sayeth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to dor our duetie.

b In that Gods glory shineth in these inferiour creatures, this their beautie is as a continuall praysing of God.

c Not that there are diuers heauēs, but because of the spheres, and of the situation of the fixed starres and planets, he comprehendeth by this word the whole heauen.

d That is, the raine which is in the middle region of the ayre, which he here comprehendeth vnder the name of the heauens.

e Meaning, the great & monstrous fishes, as whales and such like.

f Which come not by chaunce or fortune, but by Gods appointed ordinance.

g For the greate gifts that any hath receiued, and the more he that one is preferred, the more bound is hee to praise God for the same: but neither hie nor low condition or degree can be exempted from this duetie. h That is, the dignitie, power and glory of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praise the Lord for his victory and conquest, that he giueth his Saints against all mans power.

¶ Praise ye the Lord.

SIng yee vnto the Lord a a newe song: let his praise *be heard* in the Congregation of Saints.

2 Let Israel reioyce in him that b made him, and let the children of Zion reioyce in their c King.

3 Let them praise his Name with the flute: let them sing prayses vnto him with the timbrel and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.

5 Let the Saints bee ioyfull with glory: let them sing loud vpon their d beds.

6 Let the his actes of God be in their mouth, and a two edged sword in their hands,

7 e To execute vengeance vpon the heathen, *and* corrections among the people.

8 To binde f their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the iudgement

a For his rare and manifold benefits bestowed on his Church.

b In that that they were preferred before a 1 other nations, it was as a newe creation, and therefore Psal. 95. 7. they were called the sheepe of Gods hands.

c For God as hee is the Creator of the soule & body, so will he that both two serue him, and that his people be continually subiect vnto him, as to their most iust fulfilling.

d He alludeth to would suffer God of Christ, when his enemies: and it Not onely the people, but the kings that were their enemies, should be destroyed.

g Hereby God blasteth the hands and minides of all his to enterprise no farther then he appointeth.

a That is in the heauen.
b For his wonderfull power appeareth in the firmament, which in Ebrew is called a stretching out, or spreading abroad, wherein the mightie workes of God shineth.

iudgement that is g written: this honour shall be to all his Saints. Praise ye the Lord.

PSAL. CL.

An exhortation to praise the Lord, without cease by all manner of wayes for all his mightie and wonderfull workes.

¶ *Praise ye the Lord*

PRaise ye God in his a Sanctuary: praise ye him in the b firmament of his power.
2 Praise ye him in his mightie acts: praise ye him according to his excellent greatnesse.
3 Praise ye him in the sound of the trumpet: praise ye him vpon the viole and the harpe.
4 Praise ye him with timbrel and flute: praise ye him with virginals and organs.
5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.
6 Let euery thing that hath d breath praise the Lord. Praise ye the Lord.

c Exhorting the people only to reioyce in praising God, he maketh mention of those instruments which by Gods commandement were appointed in the old Law, but vnder Christ the vse of them is abolished in the Church. d He sheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to cease to praise him, til they be gathered into that kingdom, which he hath prepared for them where they shall sing euerlasting praise.

THE *PROVERBES OF SALOMON.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is declareed in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these briefe sentences, which partly containe doctrine, and partly manners, and also exhortations to both: whereof the nine first chapters are as a Preface full of graue sentences and deepe mysteries to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewel to the Church of those three thousand parables mentioned, 1. Kings 4. 32. and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God and knowledge of his word. 10 We may not consent to the inticings of sinners. 20 Wisedome complaineth that she is contemned. 24 The punishment of them that contemne her.

THE Parables of Salomon the sonne of Dauid king of Israel,
2 To know wisedome, a and instruction, to vnderstand the words b of knowledge,
3 To receiue c instruction to doe wisely, by d iustice and iudgement and equitie,
4 To giue vnto the e simple sharpenes of wit, and to the child knowledge and discretion.
5 A wise man shall heare and increase in learning, and a man of f vnderstanding shall attaine vnto wise counsels.
6 To vnderstand a parable, & the interpretation, the words of the wise, and their darke sayings.
7 ¶ * The feare of the Lord h is the beginning of knowledge: *but* fooles despise wisedome and instruction.
8 My sonne, heare thy g fathers instruction, and forsake not thy h mothers teaching,
9 For they shalbe † a comely ornament vnto thine head, and *as* chaines for thy necke.
10 ¶ My sonne, if i sinners do entise thee, consent thou not.
11 If they say, Come with vs, we will lay way for k blood, *and* lie priuily for the innocent without a cause:
12 We wil swallow them vp aliue like a l graue, euen whole, as those that goe downe into the pit.
13 We shall finde all precious riches, *and* fill our houses with spoile:
14 Cast in thy lot among vs: we will all haue one m purse:
15 My sonne, walke not thou in the way with them: restraine thy foot from their n path.
16 For their feet run to euil, and make haste to shed blood.
17 Certainely *as* without cause the net is spred before the eyes of all that hath wing:
18 So they lay waite for blood, *and* lie priuily for o their liues.
19 Such *are* the waies of euery one that is greedy of gaine: he would take p away the life of the owners thereof.
20 ¶ q Wisedome cryeth without: she vtereth her voyce in the r streets,
21 Shee calleth in the high *streete*, *among* the prease in the entrings of the gates, *and* vtereth her words in the city, *saying*,
22 O ye f foolish, how long will ye loue foolishnesse? and the scornefull take their pleasure in scorning? and the fooles hate knowledge?
23 (Turne you at my correction: loe, I will powre out my minde vnto you, *and* make you vnderstand my words)
24 Because I haue called, & ye refused: I haue stretched out mine hand, & none would regard,
25 But ye haue despised all my counsell, and would none of my correction,
26 I will also s laugh at your destruction, *and* mocke when your feare commeth.
27 When t your feare commeth like *sudden* desolation, and your destruction shall come like a whirlewinde: when affliction and anguish shall come vpon you,
28 Then shall they call vpon me, but I will not answere: they shall seeke me earely, but they shall not x find me.
29 Because they hated knowledge, and did not chuse the feare of the Lord.
30 They would none of my counsel, *but* y despised all my correction.
31 Therefore shal they eat of the z fruit of their owne way, and be filled with their owne deuises.
32 For a ease slayeth the foolish, and the prosperitie of fooles destroyeth them.
33 But he that obeyeth mee, shall dwell safely, and be quiet from feare of euill.

a That is, what we ought to know and follow, and what we ought to refuse.
b Meaning, the word of God, wherein is the only true knowledge.
c To learne to submit our selues to the correction of those that are wise.
d By liuing iustly, and rendring to euery man that which appertaineth vnto him.
e To such as haue no discretion to rule themselues.
f As he sheweth that these parables containing the effect of religion are conteining maners and doctrine, doe appertaine to the simple people: so doth he declare that the same is also necessary for them that are wise and learned.
* *Psal. 111. 10. eccles. 1. 16.*
g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the name of the pastour of the Church, who is as a father.
h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods word. *Heb. increase of grace.*
i To wit, the wicked which haue not the feare of God.
k He speaketh not only of the shedding of blood with hand, but of all crafte practises which tend to the detriment of our neighbour.
l As the grave is neuer satiate, so the auarice of the wicked and their cruelte haue no end.
m He sheweth whereby the wicked are allured to ioyne together: because they haue euery one part of the spoyle of the innocent.
n That is, haue nothing at all to doe with them.
o He sheweth that there is no cause to mouethese wicked to spoyle the innocent, but their auarice & cruelte.
p Whereby he concludeth that the couetous man is a murherer.
q This wisdome is the eternall word of God.
r So that none can pretend ignorance.
s Wisdom reproueth three kinds of men: the foolish or simple which erre of ignorance, and the mockers that cannot suffer to be taught, & the fooles which are drowned in worldly lusts, and hate the knowledge of godlinesse.
t This is spoken according to our capacitie, signifying that the wicked which mocke and iest at Gods word, shall haue the iust reward of their mocking.
u That is, your destruction, which thing you feared.
x Because they sought not with ardent affection to God, but for ease of their owne griefe.
y Shewing § without faith & obedience, we cannot call vpon God aright.
z They shall feele what commoditie their wicked life shall giue them.
a That is, the prosperitie and sensuality wherein they delight.

CHAP. II.

1 Wisdome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God, 10 She preserueth from wicked euil.

My

MY sonne, if thou wilt receiue my wordes, and hide my commandements within thee,
2 And cause thine eares to hearken vnto wisdome, *and* encline [b] thine heart to vnderstanding,
3 (For if thou calleſt after knowledge, [c] *and* cryeſt for vnderſtanding:
4 If thou ſeekeſt her as ſiluer, and ſearcheſt for her as for [d] treaſures,
5 Then ſhalt thou vnderſtand the feare of the Lord, and findeſt the [e] knowledge of God.
6 For the Lord giueth wiſedome, out of his mouth *commeth* knowledge and vnderſtanding.
7 He ſ̃pre ſerueth the ſtate of the righteous, *he is* a ſhield to them that walke vprightly,
8 That they may keepe the wayes of iudgement: (and he pre ſerueth the way of his Saints.)
9 Then ſhalt thou vnderſtand righteouſneſſe and iudgement, and equitie, *and* euery good path.
10 ¶ When wiſedome entreth into thine heart, and knowledge delighteth thy ſoule,
11 *Then* ſhall [f] counſell pre ſerue thee, *and* vnderſtanding ſhall keepe thee,
12. And deliuer thee from the euil way, *and* from the man that ſpeaketh froward things,
13 *And from* them that leaue the [g] wayes of righteouſneſſe to walke in the wayes of darkenes:
14 Which reioyce in doing euill, *and* delight [h] in the frowardneſſe of the wicked,
15 Whoſe wayes are crooked, and they are lewd in their paths.
16 And it ſhall deliuer thee from the ſtrange [i] woman, *even* from the ſtranger, which flattereth with her words.
17 Which forſaketh the [k] guide of your youth, and forgetteth the [l] couenant of her God.
18 Surely her [m] houſe tendeth to death, and her paths vnto [n] the dead.
19 All they that goe vnto her, returne not againe, neither take they hold of the wayes of life.
20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.
21 For the iuſt ſhall dwell in the [o] land, and the vpright men ſhall remaine in it.
22 But the wicked ſhall bee cut off from the earth, and the tranſgreſſor ſhall bee rooted out of it.

To them that are dead in body and ſoule. o They ſhall enioy ſpiritual promiſes of God, as the wicked ſhalbe void of them.

CHAP. III.

1 *The word of God giueth life.* 5 *Truſt in God.* 7 *Feare him.* 9 *Honour him.* 11 *Suffer his correction.* 22 *To them that follow the word of God all things ſhall ſucceed well.*

MY ſon, forget not thou my law, but let thine heart * keepe my commandements.
2 For they ſhall increaſe the length of thy [a] dayes, and the yeres of thy life, & *thy* proſperity.
3 Let not [b] mercie and trueth forſake thee: bind them on thy [c] necke, *and* write them vpon the table of thine [d] heart.
4 So ſhalt thou find fauour and good vnderſtanding in the ſight of God and man.
5 ¶ Truſt in the Lord with all thine heart, and leaue not vnto thine owne wiſedome.
6 In all thy wayes acknowledge him, and he ſhall direct thy wayes.
7 ¶ Be not wiſe in thine own wayes: *but* feare the Lord and depart from euill.
8 *So* health ſhalbe vnto thy [e] nauel, and marrow vnto thy bones.

By this part he comprehendeth the whole body, as by health he meaneth all the bleſſings promiſed in the Law both corporall and ſpirituall.

9 [f] Honour the Lord with thy riches, and with the firſt *fruits* of all thine increaſe.
10 So ſhal thy barnes be filled with abundance, and thy preſſes ſhall [g] burſt with new wine.
11 ¶ My ſonne, refuſe not the chaſtening of the Lord, neither bee grieued with his correction.
12 * For the Lord correcteth him whom hee loueth, even as the father *doth* the child, in *whom* he delighteth.
13 Bleſſed *is* the man that findeth wiſedome, and the man that getteth vnderſtanding.
14 For the merchandiſe thereof is better then the merchandiſe of ſiluer, and the gaine thereof *is better* then gold.
15 It is more precious then pearles: and all things that thou canſt deſire, are not to be compared vnto her.
16 Length of dayes *is* in her right hand, [h] *and* in her left hand riches and glory.
17 Her wayes *are* wayes of pleaſure, and all her pathes proſperity.
18 She is a tree [i] of life to them that lay hold on her, and bleſſed *is* he that retaineth her.
19 The Lord by wiſedome hath laid the [k] foundation of the earth, and hath eſtabliſhed the heauens through vnderſtanding.
20 By his knowledge the depths are broken vp, and the clouds drop down the dew.
21 My ſonne, let not *theſe things* depart from thine eyes, *but* obſerue wiſedome and counſell.
22 So they ſhall be life to thy ſoule, and grace vnto thy [l] neck.
23 Then ſhalt thou walke ſafely by thy way: and thy foot ſhall not ſtumble.
24 If thou ſleepeſt, thou ſhalt not bee afraid: and when thou ſleepeſt, thy ſleepe ſhall be ſweet.
25 Thou ſhalt not feare for *any* ſudden feare, neither for the [m] deſtruction of the wicked when it commeth.
26 For the Lord ſhall bee for thine aſſurance, and ſhall preſerue thy foot from taking.
27 ¶ Withhold not the good from [n] the owners thereof, though there be power in thine hand to doe it.
28 Say not vnto thy neighbour, Go and come again, and to morrow will I giue *thee*, if thou *now* haue it.
29 ¶ Intend none hurt againſt thy neighbour, ſeeing he doth dwell without feare by thee.
30 ¶ Striue not with a man cauſeleſſe, when he hath done thee no harme.
31 ¶ Be not [o] enuious for the wicked man, neither chuſe any of his wayes.
32 For the froward *is* abomination vnto the Lord: but his [p] ſecret *is* with the righteous.
33 The curſe of the Lord *is* in the houſe of the wicked, but hee bleſſeth the habitation of the righteous.
34 With the ſcornefull [q] he ſcorneth, but hee giueth grace vnto the humble.
35 The wiſe ſhall inherite glory: but fooles diſhonour, *though* they be exalted.

CHAP. IIII.

1 *Wiſedome and her fruits ought to be ſearched.* 14 *The way of the wicked muſt be refuſed.* 20 *By the word of God the heart, eyes and courſe of life muſt be guided.*

HEare, O yee children, the inſtruction of a [1] father, and giue care to learne vnderſtanding.

and Miniſter, which is as a father vnto the people, read the Chapter

2 For

a That is, keepe them in thine heart.
b If thou giue thy ſelfe to the true knowledge of God without hypocriſie.
c Meaning that we muſt ſeeke the knowledge of God with care and diligence.
d Shewing that no labour muſt be ſpared.
e This (faith hee) is the true wiſedome, to know and feare God.
f *Or, ſhieth the ſalnation.*
g The word of God ſhall teach thee and counſell thee how to gouerne thy ſelfe.
h That is, ſ̃ word of God, which is the onely light, to follow their owne fantaſies which are darkeneſſe.
i When they ſee any ſiuen to euill as they are.
k Meaning that wiſedom which is the word of God, ſhall preſerue vs from all vices na ming this vice of whoredome, wherunto man is moſt prone.
k That is, her husband, which is her head and guide to gouerne her, from whom ſhe ought not to depart, but remaine in his ſubiection.
l Which is the promiſe made in marage.
m Her acquaintance with her familiars, and them that haunt her.
n The temporall and ſpiritual promiſes of God, as the wicked ſhalbe void of them.

* *Deut.8.1. and 30.16.*
a Long life is the bleſsing of God which he giueth to his, ſo far forth as it is expedient for them.
b By mercie and trueth he meaneth the commandements of the firſt and ſecond table: or elſe the mercy & faithfulneſſe that wee ought to vſe toward our neighbours.
c Keepe them as a moſt precious iewell.
d Haue them euer in remembrance. e By health he meaneth all the bleſſings promiſed in the Law both corporall and ſpiritual.

f As was commanded in the Law, Exod.23.19. Deut.26.2. and by this ſacrifice acknowledged that God was the giuer of all things, & that they were ſtraitly to be obeyed as his commandement.
g For to ſome faithful diſpenſer God giueth in greater abundance.
Heb. 12.5.
Prouerb. 3.11.

h Meaning, that the that receiueth wiſedome, and is ſubiect to it, is to be gouerned by the word of God, ſhall haue all proſperity both corporall and ſpiritual.
i Which bringeth foorth this fruit, that they that eate thereof haue life; and he alludeth to the tree of life in paradiſe.
k Becauſe he ſhewed that this wiſedome whereof he ſpeaketh, is euerlaſting, because it was before all creatures, and that all things euen the whole world were made by it.
Iob.28.28.
Prouerb. 1.7.
Prouerb. 9.10.
l For when God deliuereth the wicked, he will ſaue him as he did Lot in Sodom.
m Not only from them to whom the poſſeſſion belongeth, but alſo from ſtraitneſs, keepe it from them, which haue need of the vſe thereof.
n, Ladatis, pottelly hitrtail in taste.
o Deſire not to be like vnto him.
p That is, his couenant, and fatherly affection which is hid and ſecret from the word.
q He will shew by his plagues, that their ſcornes ſhall turne to their own deſtruction, as Chap.1.26.

1 Hee ſpeaketh this in the perſon of a Preacher v.verſe 8.

b In Ebrewe sit is Onely: for though the nad three others, as 1. Chron. 1. 5 yet for tenderly the loued Salomon, that he was vnto her, as her onely sonne.
c Meaning, Dauid his father.
d He theweth that we must first begin at Gods word it so be we will that other things prosper with vs contrary to the iudgement of the world which make it their last studie, or else care not for it at all.
e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.
f Thou shalt walk at libertie without offence.

g Meaning, that to doe euill is more proper & naturall to the wicked the to sleepe, eate or drinke.
h Gotten by wicked meanes and cruell oppression.
i Signifying, that the godly increase dayly in knowledge and perfection till they come to full perfection, which is, when they shalbe coyned to their head in the heauens.
k That is they shal haue health of body: vnder the which all other blessings promised in the law are contained.
l For as the heart is either pure or corrupt, so is the whole course of mans life.
m Keepe a measure in all thy doings.

2 For I doe giue you a good doctrine: *therefore* forsake ye not my Law.
3 For I was my fathers sonne, tender and b deare in the sight of my mother.
4 When hee c taught me, and sayd vnto mee, Let thine heart holde fast my words: keepe my commandements, and thou shalt liue.
5 Get wisdome: get vnderstanding: forget not, neither decline from the words of my mouth.
6 Forsake her not, and shee shall keepe thee: loue her and she shall preserue thee.
7 d Wisdome *is* the beginning: get wisdome *therefore*: and aboue all thy possession get vnderstanding.
8 Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou imbrace her.
9 Shee shall giue a comely ornament vnto thine head, *yea*, shee shall giue thee a crowne of glory.
10 ¶ Heare, my sonne and receiue my words, and the yeeres of thy life shalbe many.
11 I haue e taught thee in the way of wisdom, *and* led thee in the paths of righteousnesse.
12 When thou goest, thy gate shall not bee f strait, and when thou runnest, thou shalt not fal.
13 Take hold of instruction, *and* leaue not: keepe her, for shee is thy life.
14 ¶ Enter not into the way of the wicked and walke not in the way of euill men.
15 Auoyde it, *and* goe not by it: turne from it, and passe by.
16 For they cannot g sleepe, except they haue done euill, and their sleepe departeth except they cause *some* to fall.
17 For they eate the bread of h wickednesse, and drinke the wine of violence.
18 But the way of the righteous shineth as the light, that i shineth more and more vnto the perfite day.
19 The way of the wicked *is* as the darknesse: they know not wherein they shall fall.
20 ¶ My sonne, hearken vnto my words, incline thine eare vnto my sayings.
21 Let them not depart from thine eyes, *but* keepe them in the mids of thine heart.
22 For they are life vnto those that find them, and health vnto all their flesh.
23 Keepe thine heart with all diligence: for thereout commeth l life.
24 Put away from thee a froward mouth, and put wicked lips farre from thee.
25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.
26 m Ponder the path of thy feet, and let all thy wayes be ordered aright.
27 Turne not to the right hand, nor to the left, *but* remoue thy foot from euill.

CHAP. V.

3 Whoredome forbidden. 9 And prodigality. 15 He willeth a man to liue on his labours with a lawful wife. 18 To loue his wife. 22 The wicked taken in their own wickednesse.

MY sonne, hearken vnto my wisedome, *and* incline thine eare vnto my ‖ knowledge.
2 That thou mayest regard counsell, and thy lips obserue knowledge.
3 For the lips a of a strange woman drop *as* an hony combe, and her mouth is more soft then b oyle.
4 But the end of her is bitter as wormewood, *and* sharpe as a two edged word.
5 Her c feet goe downe to death, and her steps take hold on hell.
6 She we gheth not the way of life: her paths are d moueable: thou canst not know *them*.
7 Heare yee mee now therefore, O children, and depart not from the words of my mouth.
8 Keepe thy way farre from her, and come not neere the doore of her house,
9 Left thou giue thine e honour vnto others, and thy yeeres to the cruell:
10 Left the stranger should be filled with thy strength, and thy f labours bee in the house of a stranger,
11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy body)
12 And say, How haue I hated instruction, and mine heart despised correction!
13 And haue not obeyed the voyce of them that taught mee, nor inclined mine eare to them that instructed me!
14 I was almost *brought* into all euill in the mids of the Congregation and assembly.
15 ¶ Drinke the water of b thy cisterne, and of the riuers out of the mids of thine omne well.
16 Let thy fountaines flow foorth, and the riuers of waters in the streetes.
17 But let them bee thine, *even* i thine onely, and not the strangers with thee.
18 Let thy k fountaine be blessed, and reioyce with the wife of thy l youth.
19 *Let her be as* the louing hinde and pleasant roe: let her breasts satisfie thee at all times, *and* delight in her loue continually.
20 For why shouldest thou ‖ delite, my sonne, in a strange woman, or embrace the bosome of a stranger?
21 For the wayes of man *are* before the m eyes of the Lord, and he pondereth all his paths.
22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the cordes of his owne sinne.
23 He shall n die for fault of instruction, and shall goe astray through his great folly.

‖ *Or, vnderstanding.*
a That is, an harlot which giueth her selfe to another then to her husband.
b By oyle and honie, he meaneth flattering and crafty entisements.
c All her doings leade to destruction.

d She hath euer new meanes to allure to wickednes.
e That is, thy strength & goods to her that will haue no pitie vpon thee: as is read of Samson, and the prodigall sonne.
f The goods gotten by thy trauel.
g Although I was fairhfully instructed in the truth, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assembly of the godly.
h He teacheth vs sobrietie, exhortingvs to loue of our owne labours and to be beneficiall to the godly that want.
i Distribute them not to the wicked and infidels, but reserue them for thy tellie, thy familie, and them that are of the houshold of faith.
k Thy children which shall come of thee in great abundance, shewing that God blesse marriage, and curseth whoredome.
l Wil thou diddest marry in thy youth.
‖ *Or, goe astray with a stranger?*
m He declareth that except man ● thatbee shall giue eare to Gods

n Because hee will not word and be admonished.

CHAP. VI.

1 Instruction or iuersies. 6 The slouthfull and sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To flee adulterie.

MY sonne, if thou be suretie for thy neighbor, *and* hast stricken hands with the stranger,
2 Thou art a snared with the wordes of thy mouth: thou art *even* taken with the words of thine owne mouth.
3 Doe this now my Sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicit thy friends.
4 Giue no sleepe to thine eyes, nor slumber to thine eye lids.
5 Deliuer thy selfe as a Doe from the hand *of the hunter*, and as a bird from the hand of the fowler.
6 ¶ Goe to b the pismire, O sluggar: behold her waves, and be wise.
7 For she hauing no guide, gouernour, nor ruler,
8 Prepareth her meate in the summer, *and* gatheth her foode in harueſt.
9 How long wilt thou sleepe, O sluggard? when

a He forbiddeth vs not to become suretie one for an other, according to the rule of charitie, but that we consider for whom and after what sort, so that the creditour may not be defrauded.

b If the word of God cannot instruct thee, yet learne at the little pismire to labour for thy selfe and not to burden others.

when wilt thou arise out of thy sleepe?

10 *Yet a little sleepe, a little slumber, a little folding of the hands to sleepe.

11 Therfore thy pouerty commeth as one that trauaileth by the way, and thy necessitie like an armed man.

12 The vnthriftie man f and the wicked man walketh with a roward mouth.

13 He maketh a signe with his eies: he signifieth with his feet: he g instructeth with his fingers.

14 Lewd things are in his heart: he imagineth euill at all times, and raiseth vp contentions.

15 Therefore shall his destruction come speedily: he shalbe destroyed suddenly without recovery.

16 ¶ These sixe things doeth the Lord hate: yea his soule abhorreth seuen:

17 The hautie eyes, a lying tongue, and the hands that shed innocent blood.

18 An heart that imagineth wicked enterprises, h feete that bee swift in running to mischeef.

19 A false witnesse that speaketh lies, and him that raiseth vp contention among || brethren.

20 ¶ My sonne keepe thy fathers commandement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine heart, and tie them about thy necke.

22 It shall leade thee when thou walkest: it shall watch for thee when thou sleepest, and when thou wakest, it shall talke with thee.

23 For the k commandement is a lanterne, and instruction a light: and l corections for instruction are the way of life,

24 To keepe thee from the wicked woman, and from the flattery of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her m eyelids.

26 For because of the whorish woman, a man is brought to a morsell of bread, and a woman will hunt for the precious life of a man.

27 n Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man goe vpon coales, and his feet not be burnt?

29 So he that goeth in to his neighbours wife shall not be innocent, whosoeuer toucheth her.

30 Men do not o despise a thiefe, when he stealeth to satisfie his p soule, because he is hungry.

31 But if hee be found, hee shall restore seuen fold, or he shall giue all the substance of his house.

32 But hee that committeth adultery with a woman, he q is destitute of vnderstanding: he that doth it, destroyeth his owne soule.

33 He shall find r a wound and dishonour, and his reproch shall neuer bee put away.

34 For ielousie is the rage of a man: therefore he will not s spare in the day of vengeance.

35 He cannot beare the sight of any ransome: neither will he consent, though thou augment the gifts.

* Chap. 24. 33.

c He expresseth lively the nature of the sluggards which though they sleepe neuer so long, yet haue neuer enough, but euer seeke occasions thereunto.

d That is, suddenly, and when thou looksest not for it.

e It shall come in such sort as thou art not able to resist it.

f Hesheweth to what inconuenience the idle persons and sluggards come, by calling them vnthrifty, or the men of Belial, and slanderous.

g Ebr. speaketh.

h Thus all his gesture tendeth to wickednesse

i Meaning, the raging affections, which carry a man away in such sort, that he cannot tell what he doeth.

k Or, ex. bowes.

l Reade chap. 3. 3.

m By the commandement he meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.

n And reprehensions when the word is preached bring vs to life.

m With her wanton looks and gesture.

n Meaning, that shee will neuer cease till she hane brought thee to beggery, and then seeke they destruction.

o He approueth not theft, but sheweth it is not so abominable as whoredome, forasmuch as theft might be redeemed: but adultery was a perpetual infamy, & death by the law of God.

p Meaning, for very necessitie.

q Ebr. faileth in heart.

r That is death appointed by the Law.

s He sheweth that man by nature seeketh his death, that hath abused his wife, and so concludeth that neither Gods Law, nor the law of nature admitteth any ransome for the adulterie.

CHAP. VII.

1 *An exhortation to wisedom & to the word of God, which will preserue vs from strange loos, 6 whose maners are described.*

MY sonne, keepe my words, and hide my commandements with thee.

2 Keepe my commandements, and thou shalt liue, and mine instruction as the a apple of thine eyes.

3 Bind them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisedome, thou art my sister: and call vnderstanding thy kinswoman.

5 That they may keepe thee from the strange woman, even from the stranger that is smooth in her words.

6 ¶ As I was in the window of mine house, I looked thorow my window,

7 And I saw among the fooles, and considered among the children a young man destitute of vnderstanding,

8 Who passed thorow the streete by her corner, and went toward her house,

9 In the twilight in the euening, when the night began to be b blacke and darke.

10 And beholde, there met him a woman with an harlots || behaiour, and || subtill in heart,

11 (She c is babling and loude, who c feet can not abide in her house.

12 Now she is without, now in the streetes, and lieth in wait at euery corner)

13 So she caught him and kissed him, & † with an impudent face said vnto him,

14 I haue peace offerings: this d day haue I payed my vowes.

15 Therefore came I forth to meet thee, that I might seeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, || carpets and laces of Egypt.

17 I haue perfumed my bed with myrhe, aloes and cynamon.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in daliance.

19 For mine husband is not at home: hee is gone a iourney fare off:

20 Hee hath taken † with him a bag of siluer, and will come home at the day appointed.

21 Thus with her great craft she caused him to yeeld, and with her flattering lips she entised him.

22 And hee followed her straightwayes, as an oxe that goeth to the slaughter, and e as a foole to the stocks for correction,

23 Till a dart strike thorowe his liuer, as a bird hasteth to the snare, not knowing that † hee is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her pathes.

26 For shee hath caused many to fall downe wounded, & the f strong men are slaine by her.

27 Her house is the g way vnto the graue which goeth downe to the chambers of death.

a By this diuersity of words he meaneth that no thing ought to be so deare vnto vs, as the word of God, not that we looke on any thing more, nor minde any thing so much.

b Solomon vseth this parable to declare their folly, that suffer themselues to be abused by harlots.

c He sheweth that there was almost none so impudent, but they were afraid to beseene & also their owne consciences did scare them which caused them to seeke the night to conuer their filthiness.

d Or, garment.

e Or, bid.

d He describeth certaine conditions, which are peculiar to harlots.

† Ebr. the strength. was her fare.

e Because that in peace offerings a portion returned to them that offered, she sheweth him that she hath meat at home to make good cheere with: or else she would vse some cloke of honesty till she had gotten him in her snares.

f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offrings to make satisfaction for their sinnes.

g Or, carued worke.

† Ebr. in the hand.

g Which thinking he goeth to the pasture, goeth willingly to his owne destruction.

h When goeth cheerefully, not knowing that he strength can deliuer

CHAP. VIII.

1 *Wisedome declareth her excellencie, 11 riches, 15 power, 22 eternitie. 32 She exhorteth all to heare and follow her.*

DOth not wisedome cry? and vnderstanding vtter his voyce?

2 She standeth in the top of the hie places by the way in the place of the paths.

3 She crieth besides the gates before the city at the entry of the doores,

4 O men, I call vnto you, and vtter my voice to the children of men.

a Salomon declareth that man is cause of his owne perdition, and that he can pretend no ignorance, forasmuch as God calleth to all men by his word and by his workes to follow vertue, and to flee from vice,

b Where the people did vsuall resort, and which was the place of iustice.

5 O *ye* foolish men, vnderstand wisdome, and *ye*, O fooles, be wise in heart.
6 Giue eare, for I will speake of excellent things, and the opening of my lippes *shall teach* things that be right.
7 For my mouth shall speake the trueth, and my lips abhorre wickednesse.
8 All the wordes of my mouth *are* righteous there is no lewdnesse, nor frowardnesse in them.
9 They are all [c] plaine to him that will vnderstand, and straight to them that would finde knowledge.
10 Receiue mine instruction, and not siluer, and knowledge rather then fine gold.
11 For wisedome is better then precious stones: and all pleasures are not to bee compared vnto her.
12 I wisdome dwel with [d] prudence, and I find forth knowledge *and* counsels.
13 The feare of the Lord *is* to hate [e] euill, *as* pride, and arrogancy, and the euill way: and a mouth *that speaketh* lewd things I doe hate.
14 I haue counsell and wildome: I am vnderstanding *and* I haue strength.
15 By mee [f] kings reigne, and princes decree iustice.
16 By mee princes rule, and the nobles, *and* all the iudges of the earth.
17 I loue them that loue mee: and they that seeke me [g] early, shall find mee.
18 Riches and honour *are* with me: [h] *euen* durable riches and righteousnes.
19 My fruit is better then gold, *euen* then fine gold, and my reueneues *better* then fine siluer.
20 I cause to walke in the way of righteousnes *and* in the mids of the paths of [i] iudgement.
21 That I may cause them that loue me, to inherit substance, and I will fill their treasures.
22 The Lord hath possessed mee in the beginning of his way: *I was* [k] before his workes of old.
23 I was set vp from euerlasting, from the beginning, *and* before the earth.
24 When there were no depths, was I begotten when there were no fountaines abounding with water.
25 Before the mountaines were setled: *and* before the hils was I begotten.
26 Hee had not yet made the earth, nor the open places, nor the height of the dust in the world.
27 When he prepared the heauens, I was [l] there, when he set the compasse vpon the deepe:
28 When hee established the cloudes aboue: when he confirmed the fountaines of the deepe:
29 When he gaue his decree to the sea, that the waters shouldnot passe his commandement, when he appointed the foundations of the earth.
30 Then was I with him [m] *as* a noui [n] her, and I was dayly *his* delight, reioycing alway before him,
31 And tooke my [o] solace in the compasse of his earth: and my delight *is* with the children of men.
32 Therefore now hearken, O children, vnto me: for blessed *are they that* keepe my wayes.
33 Heare instruction, and be ye wise, and refuse it not: blessed *is* the man that heareth me, wathing dayly at my gates, *and* giuing attendance at the postes of my doores.
34 For he that findeth me, findeth life, & shall obteine fauour of the Lord.
35 But he that sinneth against mee hurteth his owne soule: *and* all that hate me, loue death.

c Meaning, that the word of God is easie vnto all that haue a desire vnto it, and which are not blinded by the prince of this world.
d That is, except a man haue wildom, which is the true knowledge of God, he can neither be prudent, nor good counseller.
e So that he that doeth not here euill feareth not God.
f Whereby he declareth that honours, dignitie or riches come not of mans wisedome or iauditry, but by the prouidence of God.
g That is, study the word of God diligently, and with a desire to profit.
h Signifying, that he chiefly meaneth the spirituall treasures and heauenly riches.
i For there can be no true iustice or iudgement, which is not directed by this wisedome.
k He declareth hereby the diuinitie and eternity of this wisedome, which he magnifieth and praiseth throw this book: meaning thereby the eternall Son of God Iesus Christ our Sauiour, whom Saint John calleth the word that was in the beginning, Ioh 1. 1.
l He declareth the eternity of the Sonne of God, which is meant by this word, Wisedome, who was before all time, and euer present with the Father.
m Some reade a chiefe worker: signifiyingthat this Wisedome, euen Christ Iesus, was equill with God his Father, & created preseruerh, & still worketh with him, as Ioh 5. 17.
n Whereby is declared, that the worke of the creation was no paine, but a solace vnto the wisedome of God.
o By earth he meaneth man, which is the worke of God, in whom wisedome tooke pleasure: inasmuch as for mans sake the diuine wisedome tooke mans nature and dwelt among vs, & filled vs with vnspeakable treasures: and this is that solace and pastime wherof is here spoken.

CHAP. IX.

1 Wisedome calleth all to her feast. 7 The scorner will not be corrected. 10 The feare of God. 13 The conditions of the harlot.

WIsedome hath built her [a] house, *and* hewen out her [b] seuen pillars.
2 She hath killed her victuals, drawen her wine, and [c] prepared her table.
3 She hath sent forth her [d] maidens *and* crieth vpon the highest places of the citie, *saying*,
4 Who so is [e] simple, let him come hither, *and* to him that is destitute of wisedome, she sayth,
5 Come, *and* eate of my [f] meate, and drinke of the wine *that* I haue drawen.
6 Forsake *your way*, ye foolish, and ye shal liue: and walke in the way of vnderstanding.
7 He that reproueth a scorner, purchaseth to himselfe shame: and he that rebuketh the wicked *getteth* himselfe a [g] blot.
8 Rebuke not a [h] scorner, lest he hate thee: *but* rebuke a wise man, and he will loue thee.
9 Giue *admonition* to the wise, and he will be the wiser: teach a righteous man, and he will increase in learning.
10 The beginning of wisedome *is* the feare of the Lord, and the knowledge of holy things, *is* [i] vnderstanding.
11 For thy daies shalbe multiplied by me, and the yeeres of thy life shalbe augmented.
12 If thou be wise, thou shalt be wise for [k] thy selfe, *and if* thou be a scorner, thou alone shalt suffer.
13 ¶ A [l] foolish woman *is* troublesome: she *is* ignorant and knoweth nothing.
14 But she sitteth at the doore of her house on a seat, in the high places of the city,
15 To call them that passe by the way, that go right on their [m] way, *saying*,
16 Who so is simple let him come hither, and to him that is destitute of wisedome, she saith also,
17 Stollen waters are sweete, and hid bread is pleasant.
18 But he knoweth not, that the dead *are* there *and that* her ghests, *are* in the depth of hell.

a Christ hath prepared him a Church.
b That is, many chiefe stayes and principall parts of his Church, as were the Patriarkes, Prophets Apostles, Pastors and Doctors.
c He compareth wisedome with great princes that keepe open house for all that come
d Meaning, true preachers, which are not infected with mans wisedome.
e He that knoweth his owne ignorance, and is voyde of malice.
f By the meat and drinke is meant the word of God, and the ministration of the Sacraments, whereby God nourisheth his seruants in his house which is the Church.
g For the wicked will contemne him and labour to defame him.
h Meaning, them that are incorrigible, which Christ calleth dogs and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice and the small hope of profite.
i Hee sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things.
k Thou shalt haue the chiefe profit and commodity thereof.
l By the foolish woman, some vnderstand the wicked preachers, who counterfeit the word of God: as appeareth verse. 16 which were the wordes of the true preachers, as verse 4 but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God, and therefore they themselues boast thereof.

CHAP. X.

In this Chapter, and all that follow, vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth Parables, to follow vertue, and flee vice: and also sheweth what profite commeth of wisedome, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

A Wise [a] sonne maketh a glad father: but a foolish sonne *is* an heauinesse to his mother.
2 The treasures of a wickednesse profite nothing: but righteousnes deliuereth from death.

a *Chap 15 20.*
b That is wickedly gotten.

b Though he suffer the iust to want for a time, yet he will send him comfort in due season. §Or, deceitfull.

3 The Lord will [b] not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A || slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gatherethin summer, *is* the sonne of wisdome: *but* he that sleepeth in harueſt, *is* the sonne of confusion.

6 Blessings *are* vpon the head of the righteous: but iniquitie shall couer the mouth of [c] the wicked.

7 The memoriall of the iust *shall bee* blessed: but the name of the wicked shall [d] rot.

8 The wise in heart will receiue commandements: but the foolish in † talke shalbe beaten.

9 He that walketh vprightly, walketh || boldly: but hee that peruerteth his wayes, shall bee knowen.

10 Hee that [e] winketh with the eye, worketh sorrow, and he that is [f] foolish in talke, shall be beaten.

11 The mouth of a righteous man is a welspring of life: but iniquity couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding, wisdome is found, and [g] a rod shalbe for the backe of him that is destitute of wisdome.

14 Wise men lay vp knowledge: but the mouth of the foole *is* a present destruction.

15 The rich mans goods are his [h] strong city: *but* the feare of the poore is their pouerty.

16 The labour of the righteous *tendeth* to life: *but* the reuenues of the wicked to sinne.

17 He that regardeth instruction, *is* in the way of life: but he that refuseth correction goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many words there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man * *is* fined siluer: *but* the heart of the wicked *is* little worth.

21 The lips of the righteous doe [i] feede many: but fooles shall die for want of wisedome.

22 The blessing of the Lord, it maketh rich, and he doeth adde [k] no sorrowes with it.

23 *It is* as a pastime to a foole to doe wickedly: but wisedome *is* vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but *God* will graunt the desire of the righteous.

25 As the whirlewind passeth, so *is* the wicked no more: but the righteous *is as* an euerlasting foundation.

26 As vineger *is* to the teeth, and as smoke to the eyes, so *is* the slothful to them that [l] send him.

27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked [m] shalbe diminished.

28 The patient abiding of the righteous *shalbe* gladnes: but the hope of the wicked shall perish.

29 The way of the Lord *is* strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall [n] neuer be remoued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisedome: but the tongue of the froward shall be cut out.

32 The lips of the righteous knowe what is acceptable: but the mouth of the wicked *speaketh* froward things.

CHAP. XI.

FAlse [a] balances *are* an abomination vnto the Lord: but a perfit † weight pleaseth him.

2 When pride commeth, then commeth [b] shame: but with the lowly *is* wisdome.

3 The vprightnesse of the iust shall guide them: but the trowardnesse of the transgressors shall destroy them.

4 *Riches auaile not in the day of wrath: but righteousnesse deliuereth from death.

5 The righteousnes of the vpright shal direct his way: but the wicked shal fall in his owne wickednesse.

6 The righteousnesse of the iust shall deliuer them: but the transgressers shall be taken in *their* owne wickednesse.

7 *When a wicked man dieth, *his* hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his [c] stead.

9 An [d] hypocrite with *his* mouth hurteth his neighbour: but the righteous shalbe deliuered by knowledge.

10 In the prosperity of the righteous the citie [e] reioyceth: and when the wicked perish, *there is* ioy.

11 By the || blessing of the righteous the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisedome: but a man of vnderstanding will [f] keepe silence.

13 Hee that goeth about *as* a slanderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many [g] counsellers are, *there is* health.

15 He shall bee sore vexed, that is surety for a [h] stranger, and he [i] that hateth suretiship, is sure.

16 A || gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, [k] rewardeth his owne soule: but hee that troubleth his owne || flesh, *is* cruell.

18 The wicked worketh a deceitfull worke: but he that soweth righteousnesse, *shall receiue* a sure reward.

19 As righteousnesse *leadeth* to life: so he that followeth euill, *seeketh* his owne death.

20 They that are of a froward heart, *are* abomination to the Lord: but they that are vpright in *their* way, *are* his delight.

21 [l] *Though* hand *ioyne* in hand, the wicked shall not be vnpunished: but the seed of the righteous shall escape.

22 *As* a iewell of gold in a swines snout: *so is* a faire woman which || lacketh discretion.

23 The desire of the righteous *is* onely good: *but* the hope of the wicked [m] *is* indignation.

24 There is that scattereth, [n] and is more increased: but hee that spareth more [o] then is right, surely *commeth* to pouerty.

25 The † liberall person shal haue plenty: and he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people will curse him: but blessing *shalbe* vpon the head of him that [p] selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euill, it shall come to him.

28 He

a Vnder this word he condemneth all false weights, measures and deceit. †*Ebr. stone.*

b When man forgetteth himselfe, and thinketh to be exalted aboue his vocatio then God bringeth him to confusion. *Eccle. 7.19. *eccles. 5.1.*

†*Wisd. 5.15.*

c That is, shall enter into trouble.

d A dissembler that pretendeth friendship, but is a priuy enemie.

e The countrey is blessed, where there are godly men, & they ought to reioyce when the wicked are taken away. §*Or, prosperitie.*

f Will not make light report of others.

g Where God giueth store of men of wisdome and counsell.

h Whose conuersation he knoweth not.

i He that doth not without iudgment, and consideration of the circumstances put himselfe in danger, as Chap. 6.1. §*Or, modest.*

k Is both good to himselfe, and to others. §*Or, neighbour.*

l Though they make neuer so many friends, or thinke themselues neuer so sure, yet they shall not escape. §*Or, not vncomely behaueour.*

m They can looke for nothing but Gods vengeance.

n Meaning them that giue liberally whom God blesseth.

o That is, the niggard. † *Ebr. the soule of blessing, shalbe made fat.*

p That prouideth for the vse of them that are inuecessitie.

b Hee that is [f] For they speake sweeth and edifie many by exhortations, admonition and counsell.

k Meaning, that all worldly things bring care, and sorrow, whereas they that feele the blessings of God, haue none.

l He is but a trouble and griefe to him that setteth him about any businesse.

m The time of their prosperitie shall be short becauseof their great fall though they seem to line long.

n They enioy in this life by faith and hope, their anetlastiug life.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leafe.

29 He that troubleth his owne q house, shall inherite the winde, and the foole *shall be* r seruant to the wise in heart.

30 The fruit of the righteous *is as* a tree of life, and he that s winneth soules, *is* wise.

31 Behold the righteous shall be t recompensed in the earth: how much more the wicked and the sinner.

q The couetous men that spare their riches to the hinderance of their families, shall be deprived thereof miserably.
r Farthough the wicked be rich, yet are they out slaues to the godly, which are the true possessours of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shall be punished as he deserueth. 1. Pet. 4. 18.

CHAP. XII.

HE that loueth instruction, loueth knowledge: but he that hateth correction, *is* a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginatiõs will he cõdemne.

3 A man cannot bee established by wickednesse: but the a roote of the righteous shall not be mooued.

4 A † verteous woman *is* the crowne of her husband: but she that maketh *him* ashamed, *is* as corruption in his bones.

5 The thoughts of the iust *are* right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked *is* to lie in waite for blood: but the mouth of the righteous will b deliuer them.

7 *God* ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisedom: but the froward of heart shalbe despised.

9 He that is despised, c and *is* his own seruant, is better then he that boasteth himselfe, and lacketh bread.

10 A righteous man d regardeth the life of his beast: but the mercies of the wicked *are* cruell.

11 *He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, *is* destitute of † vnderstanding.

12 The wicked desireth the e net of euill: but the f roote of the righteous giueth *fruit*.

13 The euil man is snared by the wickednes of *his* lips, but the iust shal come out of adsersitie.

14 A man shalbe satiate with good things by the fruit of *his* mouth, and the recompence of a mans hand shall *God* giue vnto him.

15 The way of a foole *is* g right in his owne eyes: but he that heareth counsell, *is* wise.

16 A foole in a day shall be known by his anger: but he h that conceleth shame, *is* wise.

17 He that speaketh trueth, will shew righteousnesse: but a false witnesse *vseth* deceit.

18 *There is that speaketh *wordes* like the prickings of i a sword: but the tongue of wise men *is* health.

19 The lip of trueth shalbe stable for euer: but a lying tongue *varieth* incontinently.

20 Deceite *is* in the heart of them that imagine euill: but to the counsellers of peace *shall bee* ioy.

21 There shal none iniquity come to the iust: but the wicked are ill of euill.

22 The lying lips *are* an abomination to the Lord: but they that deale truely *are* his delite.

23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnesse.

24 * The hand of the deligent shall beare rule: but the idle *shall be* vnder tribute.

25 Heauinesse in the heart of man doth bring it downe: but a k good word reioyceth it.

26 The righteous l *is* more excellent then his neighbour: but the way of the wicked will deceiue them.

27 The deceitfull man rosteth not that hee m tooke in hunting: but the riches of the diligent man *are* precious.

28 Life *is* in the way of righteousnesse, and *in that* path way *there is* no death.

a They are so grounded in the fauour of God, that their roote shall prosper continually.
† *Ebr strong, or puissant.*

b As their conscience is vpright, so shall they be able to speake for themselues against their accusers.

c The poore man that is contemned and yet liueth of his owne trauaile.

d Is merciful, euen to the very beast that doeth him seruice.

* *Chap. 28. 19. eccles. 20. 27.*

† *Or, defence.*

e Continually imagineth meanes how to doe harme to others.

f Meaning, their heart within which is vpright and doeth good to all.

g He standeth in his owne conceit, and condemneth al others in respect of himselfe.

h Which bridleth his affections.

* *Chap. 14. 5.*

i Which seeke nothing more then to prouoke others to anger.

k That is, words of comfort, or a cheerefull minde, which is declared by his words, reioyceth a man, as a couetous minde killeth him.

l That is, more liberall in giuing.

m Although he get much by vnlawfull meanes yet will he not spend it vpon himselfe.

CHAP. XIII.

A Wise sonne *will obey* the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eat good things by the fruit a of *his* mouth: but the soule of the trespassers *shall suffer* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth his lips, destruction *shall be* to him.

4 The sluggard b lusteth, but his soule hath nought: but the soule of the diligent shall haue plenty.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnesse preserueth the vpright of † life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, *and* that maketh himselfe poore, hauing great riches.

8 A man *will* giue his riches for the ransome of *his* life: but the poore c cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Onely by pride d doeth *man* make contention: but with the well aduised *is* wisedome.

11 The e riches of vanity shal diminish: but hee that gathereth with f the hand, shal increase *them*.

12 The hope that is deferred, *is* the fainting of the heart, but when the desire commeth, *it is as a* tree of life.

13 He that despiseth g the word, he shalbe destroyed: but he that feareth the commandement, he shall be rewarded.

14 The instruction of a wise man *is as* the well-spring of life, to turne away from the snares of death.

14 Good vnderstanding maketh acceptable: but the way of the disobedient *is* hated.

16 Euery wise man will worke by knowledge: but a foole will spread abroad folly.

17 * A wicked messenger falleth h into euill: but a faithfull ambassadour *is* preseruation.

18 Pouertie and shame *is* to him that refuseth instruction: but he that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the soule: but *it is* an abomination to fooles to depart from euill.

20 He that walketh with the wise shalbe wise: but a companion of fooles shalbe i afflicted.

21 Affliction followeth sinners: but vnto the righteous *God* will recompense good.

22 The good man shall giue inheritance vnto *his* children children and the k riches of the sinner is layd vp for the iust.

23 Much food *is* in the field of the l poore: but *the field* is destroyed without discretion.

24 * He that spareth his rod hateth his sonne: but he that loueth him, chasteneth him betime.

25 The righteous eateth to the contention of his mind: but the belly of the wicked shall want.

a If he vseth his tongue to Gods glory, & the profit of his neighbour, God shall bless him.

b He euer desireth, but taketh no paines to get any thing.

† *Ebr. way.*

c For his poueretie, he is not able to escape ye threatnings, which the cruell oppressours vse against him.

d When as euery man contendeth to saue the preeminence, and will not giue place to another.

e That is goods euill gotten.

f That is, with his owne labour.

g Meaning, the word of God, whereby he is admonished of his duety.

* *Chap. 25. 18.*

h Bringeth many inconueniences both to himselfe and to others.

i As he is partaker of their wickednes, and heareth with their vices, so shall hee be punished alike as they are.

k Read Iob 27. 16, 17.

l God blesseth the labour of the poore, and consumeth their goods, which are negligent because they thinke they haue enough.

* *Chap. 23. 13. eccles. 30. 6.*

CHAP. XIIII.

A Wise woman [a] buildeth her house: but the foolish destroyeth it with her owne hands.
2 * He that walketh in his [b] righteousnesse, feareth the Lord: but he that is lewd in his waies, despiseth him.
3 In the mouth of the foolish *is* the [c] rodde of pride: but the lips of the wise preserue them.
4 Where none [d] oxen *are*, there the cribbe *is* empty: but much increase *commeth* by the strength of the oxe.
5 A faithfull witnesse will not lie: but a false record will speake lies.
6 A scorner [e] seeketh wisedome, and *findeth* it not: but knowledge *is* easie to him that will vnderstand.
7 Depart from the foolish man, when thou perceiuest not *in him* the lips of knowledge.
8 The wisdom of the prudent, *is* to vnderstand his way: but the foolishnes of the fooles *is* deceit.
9 The foole maketh a mocke of [f] sinne: but among the righteous *there is* fauour.
10 The heart knoweth the [g] bitternesse of his soule, and the stranger shall not meddle with his ioy.
11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shall flourish.
12 * There is a way that seemeth right to a man: but the issues thereof *are* the wayes of death.
13 Euen in laughing the heart is sorrowfull, [h] and the end of that mirth *is* heauinesse.
14 The heart that declineth, [i] shall bee satiate with his owne wayes: but a good man *shall depart* from him.
15 The foolish shall beleeue euery thing: but the prudent will consider his steps.
16 A wise man feareth, and departeth from euill: but a foole rageth, and is carelesse.
17 He that is hastie to anger, committeth folly, and a † busie bodie is hated.
18 The foolish do inherite folly: but the prudent are crowned with knowledge.
19 The euill shall bow before the good, and the wicked [k] at the gates of the righteous.
20 The poore is hated euen of his owne neighbour: but the friends of the rich *are* many.
21 The sinner despiseth his neighbour: but he that hath mercie on the poore, *is* blessed.
22 Do not they erre that imagine euil? but to them that thinke on good things, *shalbe* mercie and truth.
23 In all labour their is abundance: but the talke of the lips *bringeth* onely want.
24 The crowne of the wise *is* their riches, *and* the follie of the fooles *is* foolishnesse.
25 A faithfull witnesse deliuereth soules: but a deceiuer speaketh lies.
26 In the feare of § Lord *is* an assured strength, and his children shall haue hope.
27 The feare of the Lord *is as* a welspring of life to auoide the snares of death.
28 In the multitude of the [l] people is the honour of a king, and for the want of people *commeth* the destruction of the prince.
29 He that is slow to wrath, *is* of great wisdom: but he that is of a hastie minde, exalteth folly.
30 A sound heart *is* the life of the ‖ flesh: but enuie *is* the rotting of the bones.
31 * He that oppresseth the poore, reproacheth him that made him: but he honoureth him, that hath mercie on the poore.
32 The wicked shal be cast away for his malice: but the righteous hath hope in his death.
33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowne [m] in the midst of fooles.
34 Iustice exalteth a nation, ‖ but sinne is a shame to the people.
35 The pleasure of a king *is* in a wise seruant: but his wrath shalbe toward him that is lewd.

CHAP. XV.

A * Soft answer putteth away wrath: but grieuous words stirre vp anger.
2 The tongue of the wise vseth knowledge aright: but the mouth of fooles * babbleth out foolishnesse.
3 The eyes of the Lord in euery place behold the euill and the good.
4 A wholesome tongue *is as* a tree of life: but the frowardnesse thereof *is* the breaking of the mind.
5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.
6 The house of the righteous *hath* much treasure: but in the reuenues of the wicked is a trouble.
7 The lips of the wise do spred abroad knowledge: but the heart of the foolish *doeth* not so.
8 The [b] sacrifice of the wicked *is* abomination to the Lord: but the prayer of the righteous is acceptable vnto him.
9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousnesse.
10 Instruction is euill to him that [c] forsaketh the way, *and* he that hateth correction, shall die.
11 [d] Hell and destruction *are* before the Lord: how much more the hearts of the sonnes of men?
12 A scorner loueth not him that rebuketh him, neither will he goe vnto the wise.
13 * A ioyful hart maketh a cheerefull countenance: but by the sorrow of the heart the minde is heauie.
14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.
15 All the dayes of the afflicted *are* euill: but a good † conscience *is* a continuall feast.
16 * Better *is* a little with the feare of the Lord, then great treasure, and trouble therewith.
17 Better *is* a dinner of greene herbes where loue *is*, then a stalled oxe and hatred therewith.
18 * An angry man stirreth vp strife: but he that is slow to wrath, appeaseth strife.
19 The way of a slouthful man *is* as an hedge of [e] thornes: but the way of § righteous is plaine.
20 * A wise sonne reioyceth the father: but a foolish man despiseth his mother.
21 Foolishnesse *is* ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.
22 Without counsell, thoughts come to nought: but [f] in the multitude of counsellers there is steadfastnesse.
23 A ioy *commeth* to a man by the answere of his mouth: & how good *is* a word in due season?
24 The way of life *is* on high to the prudent, to auoide from hell beneath.
25 The Lord will destroy the house of the proude men: but he will stablish the borders of the widow.
26 The thoughts of the wicked are abominatiõ to the Lord: but the pure *h.uie* [h] pleasant words.
27 He

a That is, taketh paine to prouide his familie, and to doe that which concerneth her doty in her house.
* Iob. 12 4.
b That is, in vprightnesse of heart, and without hypocrisie.
c His prouoke tongue shall cause him to be punished.
d By the oxe is meant labour, and by the cribbe the barne: meaning, without labour there is no profite.
e For the maintenance of his owne ambition, and not for Gods glory, as Simon Magus.
f Doth not know the grieuousnesse thereof, nor Gods iudgements against the same.
g As a mans conscience is witnesse of his owne griefe, to another cannot feele the ioy and comfort, which a man feeleth in himselfe.
* Chap. 16. 25.
h He sheweth that the allurement vnto sin, seemeth sweet, but the end thereof is destruction.
i He that forsaketh God, shalbe punished, & made weary of his sinnes, wherein he delighted.
† Ebr. the man of imaginations.
k If this come not daily to passe, wee must consider that it is because of our sinnes, which let Gods working.

l That is, the strength of a king standeth in many people.
‖ Or, body.
* Chap. 17. 5.

m Forasmuch as they are conuict thereby and put to silence.
‖ Or, and the mercy of the people is a sacrifice for sinne.
* Chap. 25. 15.
* Verse 28.

a For though they haue much, yet it is full of trouble and care.
b That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.
c He that swaueth from the word of God, cannot abide to be admonished.
d There is nothing so deepe or secret that can be hid from the eyes of God, much lesse mens thoughts.
* Chap. 17. 22.

† Ebr. heart.
* Psal. 37. 16.
* Chap. 29. 22.

e That is, he euer findeth some let or stay, and dare not goe forward.
* Chap. 10 1.

f Reade Chap. 11. 14.
g If we will that our talke be comfortable, we must waite for a time and season.
h That is wholesome and profitable to the hearers.

27 He that is greedy of gaine, troubleth his owne house: but he that hateth gifts, shall liue.
28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.
29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.
30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.
31 The eare that hearkeneth to the [i] correction of life, shall lodge among the wise.
32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.
33 The feare of the Lord *is* the instruction of wisedome: and before honour *goeth* [k] humility.

CHAP. XVI.

THE [a] preparations of the hart *are* in man: but the answere of the tongue *is* of the Lord.
2 All the waies of a man *are* [b] cleane in his owne eyes: but the Lord pondereth the spirits.
3 † Commit thy works vnto the Lord, and thy thoughts shall be directed.
4 The Lord hath made all things for his own sake: yea, euen the wicked for the day of [c] euill.
5 All that are proude in heart, *are* an abomination to the Lord: *though* * hand *ioyne* in hand, he shall not be vnpunished.
6 By [d] mercy and trueth iniquitie shall be forgiuen, and by the feare of the Lord they depart from euill.
7 When the wayes of a man please the Lorde, he will make all his enemies at peace with him.
8 * Better is a little with righteousnesse, then great reuenues without equity.
9 The heart of a man [e] purposeth his way: but the Lord doth direct his steps.
10 A diuine sentence *shall be* in the lips of the king: his mouth shal not transgresse in iudgment.
11 * A true waight and ballance are of the Lord: all the waights of the bag *are* his [f] worke.
12 It is an abomination to kings to commit wickednesse: for the throne is stablished [g] by iustice.
13 Righteous lips are the delight of kings, and the king loueth him that speaketh right things.
14 The wrath of a king *is as* [h] messengers of death: but a wise man will pacifie it.
15 In the light of the kings countenance *is* life: and his fauour *is* as a cloud of the latter raine.
16 * How much better is it to get wisedome then gold? and to get vnderstanding, is more to be desired then siluer.
17 The path of the righteous is to decline from euill, & he keepeth his soule that keepeth his way.
18 Pride *goeth* before destruction, and an high minde before the fall.
19 Better it is to be of humble minde with the lowly, then to diuide the spoiles with the proude.
20 He that is wise in *his* busines, shal find good: and * he that trusteth in the Lord he is blessed.
21 The wise in heart shall be called prudent: and [k] the sweetnesse of the lips shall increase doctrine.
22 Vnderstãding *is* a wel-spring of life vnto thẽ that haue it: and the [l] instruction of fooles *is* folly.
23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips.

i That suffereth himselfe to be admonished by Gods word, which bringeth life: and is amended.
k Meaning, that God exalteth none but them that are truely humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a word, except God giue it him.
b He theweth hereby that man flatteretb himselfe in his doings: calling that vertue, which God termeth vice.
† *Ebr role.*
c So that the iustice of God shall appeare to his glory in the destruction of the wicked.
* Chap. 11. 21.
d Their vpright and repenting life shall be a token that their sinnes are forgiuen.
* *Chap.* 15. 16.
Psal 37. 16.
e He sheweth the folly of mã, which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force.
* *Chap.* 11. 1.
f If they be true and iust, they are Gods work, and he delighteth therein: but otherwise if they be false, they are the worke of the deuill, & to their condemnation that vse them.
g They are appointed by God to rule according to equity and iustice.
h That is, he findeth out many meanes to execute his wrath.
i Which is most comfortable to the dry ground, Deut 11. 14.
* *Chap.* 8. 10. * *Psal.* 125. 1.
k The sweet words of consolation, which come forth of a mouth that is not so teach them that are malicious.
l Either that which the wicked teach others, or else it is folly

24 Faire words *are as* an hony combe, sweetnesse to the soule, and health to the bones.
25 * There is a way that seemeth righe vnto man, but the issue thereof *are* the wayes of death.
26 The person that trauaileth, trauaileth for himselfe: for his mouth † craueth it of him.
27 A wicked man diggeth vp euill, and in his lips *is* like [m] burning fire.
28 A froward person soweth strife: and a taleteller maketh diuision among princes.
29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.
30 [n] He shutteth his eyes to deuise wickednes: he moueth his lips, *and* bringeth euill to passe.
31 [o] Age is a crowne of glory, *when it* is found in the way of [o] righteousnesse.
32 Hee that is slow vnto anger, is better then the mighty man: and hee that ruleth his owne minde, *is better* then he that winneth a citie.
33 The lot is cast into the lap: but the whole disposition thereof [p] is of the Lord.

CHAP. XVII.

BEtter is a dry morsell, if peace *be* with it, then an house full of * sacrifices *with* strife.
2 * A discreet seruant shall haue rule ouer a lewd sonne, and hee shall diuide the [b] heritage among the brethren.
3 *As is* the fining pot for siluer, and the furnace for gold, so the Lord tryeth the hearts.
4 The wicked giueth heede to false lips, *and a* liar hearkneth to the naughty tongue.
5 * Hee that mocketh the poore, reproacheth him that made him: and he that reioyceth at destruction, shall not be vnpunished.
6 Childrens children are the crowne of the elders: and the glory of the children *are* their fathers.
7 † High talke becommeth not a foole, much lesse a lying talke a prince.
8 A reward *is as* a stone pleasant in the eyes of them that haue it: it prospereth, whithersoeuer it [c] turneth.
9 Hee that couereth a transgression, seeketh loue: but he that repeateth a matter, separateth the [d] prince.
10 A reproofe entreth more into him that hath vnderstanding, then an hundreth stripes into a foole.
11 A seditious person seeketh onely euill, and a cruell [e] messenger shall be sent against him.
12 *It is better* for a man to meet a beare robbed of her whelpes, then [f] a foole in his folly.
13 * Hee that rewardeth euill for good, euill shall not depart from his house.
14 The beginning of strife *is as* one that openeth the waters: therefore or the contention bee medled with, leaue off.
15 * He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.
16 Wherefore is there a [g] price in the hand of the foole to get wisedome, and *he hath* none heart?
17 A friend loueth at all times: and [h] a brother is borne for aduersitie.
18 A man destitute of vnderstanding, [i] toucheth the hand, and becommeth suretie for his neighbour.
19 He loueth transgression that loueth strife: *and* he that exalteth his [k] gate, seeketh destruction.
20 The froward heart findeth no good: and he that

* *Chap.* 14. 12.
† *Ebr. loweth vpon fire.*
m For he conuolueth himselfe and others.
n With his whole indeuour he laboreth to bring his wicked deuice to passe.
o That is, when it is ioined with vertue: or els the elder that the wicked are the more they are to be abhorred.
p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.
a For whereas were many sacrifices, there were many portions giuen to the people, whereowith they feasted.
* *Eccles.* 10. 26.
b That is, shal be made gouernour ouer the children.
* *Chap.* 14. 31.

† *Ebr. the lips of excellencie.*
c The reward hath great force to gaine the hearts of men.
d He that admonisheth the Prince of his fault, maketh him his enemie.
e By the messenger is meant such meanes as God seeth to punish the rebels.
f Whereby he meaneth the wicked in his rage, who hath no feare of God.
* *Rom* 12. 17.
1. *Thess.* 5. 15.
1. *pet.* 3. 9.
* *Isa.* 5. 23 *chap.* 24. 24.
g What auaileth it the wicked to be rich, seeing he feeteth not his mind to wisedome?
h So that he is more then a friend, euen a brother that helpeth in time of aduersity.
i Read Chap. 6. 1.
k Lifteth vp himselfe aboue his degree.

that hath a naughtie tongue, shall fall into euill.
21 He that begetteth a foole, *getteth* himselfe sorrow, and the father of a foole can haue no ioy.
22 * A ioyfull heart causeth good health: but a sorrowfull mind drieth the bones.
23 A wicked man taketh a gift out of the [l] bosome to wrest the wayes of iudgement.
24 * Wisedome *is* in the face of him that hath vnderstanding: but the eyes of a foole *are* in the [m] corners of the world.
25 A foolish sonne is a griefe vnto his father, and a * heauinesse to her that bare him.
26 Surely it is not good to condemne the iust, nor that the princes should smite *such* [n] for equitie.
27 He that hath knowledge, spareth his words, and a man of vnderstanding *is* of an excellent spirit.
28 Euen a foole, (when he holdeth his peace) is counted wise, and hee that stoppeth his lips, prudent.

CHAP. XVIII.

FOr the desire *thereof* hee will [a] separate himselfe to seeke it, *and* occupie himselfe in all wisedome.
2 A foole hath no delight in vnderstanding: but that his heart may be [b] discouered.
3 When the wicked commeth, then commeth [c] contempt, and with the vile man reproch.
4 The words of a mans mouth *are like* deepe [d] waters, *and* the wellspring of wisedome *is like* a flowing riuer.
5 It is not good to [e] accept the person of the wicked, to cause the righteous to fall in iudgment.
6 A fooles lips come with strife, & his mouth calleth for stripes.
7 A fooles mouth *is* his owne destruction, and his lips *are* a snare for his soule.
8 The words of a tale-bearer *are* as flatterings, and they goe downe into the [f] bowels of the belly.
9 Hee also that is slouthfull in his worke, is euen the brother of him that is a great waster.
10 The Name of the Lord *is* a strong tower: the righteous runneth [g] vnto it, and is exalted.
11 * The rich mans riches *are* his strong citie: and as an high wall in his imagination.
12 * Before destruction the heart of a man is hautie, and before glory *getth* lowlinesse.
13 * Hee that answereth a matter before hee heare it, it is folly and shame vnto him.
14 The spirit of a man will sustaine his infirmitie: but [h] a wounded spirit, who can beare it?
15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.
16 A mans gift [i] enlargeth him, and leadeth him before great men.
17 [k] *He that is* first in his owne cause, *is* iust: then commeth his neighbour and maketh enquirie of him.
18 The lot [l] causeth contentions to cease, and [m] maketh a partition among the mightie.
19 A brother offended *is harder to winne* then a strong citie, and *their* contentions *are* like the [n] barre of a palace.
20 With the fruit of a mans mouth shall his belly be satisfied, *and* with the increase of his lips shall he be filled.
21 Death and life *are* in the power of the tongue, and they that [o] loue it, shall eat the fruit thereof.
22 Hee that findeth a [p] wife, findeth a good thing, and receiueth fauour of the Lord.
23 The poore speaketh *with* prayers: but the rich answere roughly.
24 A man *that hath* friends *ought* to shew himself friendly: for a friend is neerer [q] then a brother.

19 14. q That is, oft times such are found which are more sure, then he that is more bound by duetie.

CHAP. XIX.

BEtter * is the poore that walketh in his vprightnesse, then hee that abuseth his lips, and is a foole.
2 For without knowledge the minde is not good, and he that hasteth with his feet, sinneth.
3 The foolishnesse of a man peruerteth his way, and his heart fretteth against the Lord.
4 Riches gather many friends: but the poore is separated from his neighbour.
5 * A false witnesse shall not be vnpunished: and he that speaketh lies, shall not escape.
6 Many reuerence the face of the Prince, and euery man *is* friend to him that giueth gifts.
7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him? though he be instant [a] with words, *yet* they will not.
8 He that possesseth vnderstanding, [b] loueth his own soule, and giueth wisdome to find goodnesse.
9 A false witnesse shall not bee vnpunished: and he that speaketh lies, shall perish.
10 [c] Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.
11 The discretion of a man deferreth his anger: and his glory *is* [d] to passe by an offence.
12 * The Kings wrath *is* like the roaring of a lion: but his fauour *is* like the dew vpõ the grasse.
13 * A foolish sonne *is* the calamitie of his father, * and the contentions of a wife *are like* a continuall [e] dropping.
14 House and riches *are* the inheritance of the fathers: but * a prudent wife *commeth* of the Lord.
15 Slothfulnesse causeth to fall asleepe, and a deceitfull person shalbe affamished.
16 He that keepeth the commandement, keepeth his owne soule: *but* hee that despiseth his wayes, shall die.
17 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord wil recompen[e] him that which he hath giuen.
18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.
19 *A man* of much anger shall suffer punishment, and though thou [f] deliuer *him*, yet will *his anger* come againe.
20 Heare counsel and receiue instruction, that thou mayest be wise in thy latter ende.
21 Many deuices *are* in a [g] mans heart: but the counsell of the Lord shall stand.
22 That that is to be desired of a man, *is* his [h] goodnesse, and a poore man is better then a lyer.
23 The feare of the Lord *leadeth* to life: and he that is filled *therewith*, shall continue, *and* shall not be visited with euill.
24 * The slouthfull hideth his hand in *his* bosome, and will not put it to his mouth againe.
25 * Smite a scorner, and the [i] foolish will beware: and reprooue the prudent, and he will vnderstand knowledge.
26 Hee that destroyeth *his* father, *or* chaseth away

a He that loueth wisedome, wil separate himselfe from all impediments, and giue himselfe wholly to seeke it.
b That is, that he may talke licentiously of whatsoeuer commeth to mind.
c Meaning, such one as contemneth all others.
d Which cannot be drawen empty, but bring euer profit.
e That is, to fauour him, and support him.
f They are soone beleeued, and enter most deeply.
g Hee sheweth what is the refuge of the godly against all troubles.
* Chap. 10. 15.
* Chap. 16. 18.
* Eccles. 11. 8.
h The mind can well beare the infirmitie of the body, but when the spirit is wounded, it is a thing most hard to sustaine.
i Getteth him liberte to speake, and fauor of them that are most in estimation.
k He that speaketh first, is best heard of the wicked iudge, but when his aduersary enquireth out the matter, it cutteth to his shame.
l If a controuersie cannot otherwise be decided, it is best to cast lots to know whose the thing shall bee.
m Appeaseth their controuersie, which are so stout that cannot otherwise bee pacified.
n Which for the strength thereof will not bow nor yeeld.

o By the vsing of the tongue well or euill, commeth the fruit thereof either good or bad.
p He that is ioyned with a vertuous woman in marriage, is blessed of the Lord, as Chap. 18. 22.
q That is, oft times such are found which are more ready to doe plea-

* Chap. 28. 6.
* Deut. 19. 19. Dan. 13. 62.

a To haue comfort of them.
b He that is vpright in iudgement, findeth fauour of God.
c The free vse of things are not to be permitted to him that cannot vse them aright.
d That is, to conuert it by charitie, and to doe therein as may most serue to Gods glory.
* Chap. 20. 9.
* Chap. 17. 21.
* Chap. 21. 9.
e As raine that droppeth and rotteth the house.
* Chap. 18. 22.

f Though for a time he giue place to counsell, yet soone after wil he giue place to his raging affections.
g Mans deuice shal not haue successe, except God gouerne it, whose purpose is vnchangeable.
h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous.
* Chap. 26. 15.
* Chap. 21. 11.
i That is, the simple and ignorant men learne, when they see the wicked punished,

away *his* mother, *is* a lewd and shamefull childe.

27 My sonne, heare no more the instruction, that causeth to erre from the words of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked k swalloweth vp iniquitie.

29 *But* iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

WInE *is* a mocker, *and* strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.

2 * The feare of the King *is* like the roaring of a lyon: hee that prouoketh him vnto anger, b sinneth against his owne soule.

3 *It is* a mans honour to cease from strife. but euery foole will be medling.

4 The sloufhfull will not plow, because of winter: *therefore* shall hee begge in summer, but haue nothing.

5 The counsell in the heart of c man *is like* deepe waters, but a man that hath vnderstanding, will draw it out.

6 Many men wil boast euery one of his owne goodnesse: but who can find a faithfull man?

7 He that walketh in his integritie, *is* iust, *and* blessed *shall* his children *be* after him.

8 A king that sitteth in the throne of iudgement, d chaseth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers † weights, and diuers measures, both e these are euen abomination vnto the Lord.

11 A child also is knowen by his doings, whether his worke be pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto pouertie: open thine eyes, *and* thou shalt be satisfied with bread.

14 It is naught, It is naught, saith the buyer: but when he is gone apart, he boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge *are* a precious iewell.

16 * Take his f garment that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit *is* sweet to a man: but afterward, his mouth shalbe filled with grauell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 Hee that goeth about *as* a slanderer, discouereth * secrets: therefore meddle not with him that flattereth with his lips.

20 * Hee that curseth his father or his mother, his light shall be put in obscure darknesse.

21 An heritage *is* hastily gotten at the beginning, but the end thereof shall not be blessed.

22 Say not thou, * I will recompense euill: *but* wait vpon the Lord, and he shall saue thee.

23 Diuers weights *are* an abomination vnto the Lord, and deceitfull balances *are* not good.

24 * The steps of man *are ruled* by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to g deuoure that which is sanctified, and after the vowes, to enquire.

26 A wise King scattereth the wicked, and causeth the h wheele to turne ouer them.

27 The i light of the Lord *is* the breath of man, and searcheth all the bowels of the belly.

28 * Mercy and trueth preserue the King: for his throne shall be established with mercy.

29 The beauty of yong men *is* their strength, and the glory of the aged *is* the gray head.

30 k The bluenesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

CHAP. XXI.

THe a Kings heart *is* in the hand of the Lord, *as* the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euery * way of a man *is* right in his owne eyes: but the Lord pondereth the hearts.

3 * To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a proud heart, *which is* the || b light of the wicked, *is* sinne.

5 The thoughts of the diligent *doe* surely *bring* abundance: but c whosoeuer is hastie, *commeth* surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue, *is* vanitie tossed to and fro of them that seeke death.

7 The d robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some *is* peruerted and strange: but of the pure man, his worke *is* right.

9 * It is better to dwell in a corner of the house top, then with a contentious woman in a || wide house.

10 The soule of the wicked wisheth euill: *and* his neighbour hath no fauour in his eyes.

11 e When the scorner is punished, the foolish is wise, and when one instructeth the wise, he will receiue knowledge.

12 The righteous f teacheth the house of the wicked: *but God* ouerthroweth the wicked for *their* euill.

13 Hee that stoppeth his eare at the crying of the poore, he shall also crie, and not be heard.

14 A g gift in secret pacifieth anger, and a gift in the bosome, great wrath.

15 It is ioy to the iust to doe iudgement: but destruction *shalbe* to the workers of iniquitie.

16 A man that wandereth out of the way of wisedome, shall remaine in the congregation of the dead.

17 Hee that loueth pastime, *shall bee* a poore man: *and* he that loueth wine and oyle, shall not be rich.

18 The h wicked *shalbe* a ransome for the iust, and the transgressour for the righteous.

19 * It is better to dwell in the wildernesse, then with a contentious and angry woman.

20 In the house of the wise is a pleasant treasure and i oyle: but a foolish man deuoureth it.

21 He that followeth after righteousnesse and mercy, shall finde life, righteousnesse and glory.

22 A k wise man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, hautie, *and* scornefull *is* his name, that worketh in *his* arrogancie wrath.

25 The desire of the sloufhfull l slayeth him: for his hands refuse to worke.

26 Hee coueteth euermore greedily: but the righteous giueth and spareth not.

27 The

k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates and drinkes.

2 By wine here is meant him that is giuen to wine, and so by strong drinke.

* *Chap.* 19. 12.

b Putteth his life in danger.

c It is hard to find out: for it is as deepe waters, whose bottome cannot be found: yet the wise man will know a man either by his words or maners.

d When righteousiudgement is executed, there sinne ceaseth, and vice dare not appeare.

* 1 *Kings* 8. 46. 2. *Chron* 6. 36. *eccles.* 7. 22. 1 *John* 1. 8.

† *Ebr. stone and stone, ephah and ephah.*

e Reade Chap. 16. 11.

* *Chap.* 17. 13.

f Teach him wit, that hee cast not himselfe rashly into danger.

* *Chap.* 11. 13.

* *Exod.* 21. 17 *leuit.* 20. 9. *mat.* 15. 4.

* *Deu* 32. 3. *chap.* 17. 13 *and* 24. 19. *rom.* 12. 17. 1. *thes.* 5. 15. 1. *pet.* 3. 9.

* *Chap.* 11. 1. *and verse* 10.

* *Ierem.* 10. 23.

g That is, to apply it, or take it to his owne vse, which was appointed to Gods, and then enquire how they may be exempted from the fault.

h Which was a kind of punishment then vsed.

i The word of God giueth life vnto man, and searcheth vs to see and try the secrets of our darke hearts, *Hebr* 4. 12.

a Though Kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe, any otherwise then God hath appointed: much lesse are the inferiours able.

* *Chap.* 16. 2.

* *Mich.* 6. 8.

l *Or, plowing.*

b That is, the thing whereby he is guided, or which he bringeth forth as the fruit of his worke.

c He that goeth rashly about his busines, and without counsell

* *Chap.* 13. 11.

d Hee meaneth this chiefly of Iudges and Princes, which leaue that vocation whereunto God hath called them, and powle their subiects to maintaine their lustes.

* *Chap.* 19. 13. *and* 25. 24.

l *Or, in a great somme.*

e Reade Chap. 19. 25.

f Though he godly admonish them both by wordes and example of life, yet the wicked will not amend, till God destroy them.

g To doe a pleasure to the angry man, pacifieth him.

h God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust, and putting the wicked in their places.

* *Eccles.* 25. 18, 22.

i Meaning abundance of all things.

k Wisdome ouercommeth strength and confidence in worldly things.

l He thinketh to liue by wishing and desiring all things, but will take no paines to get ought.

27 The *sacrifice of the wicked *is* an abomination: how much more when hee bringeth it with a wicked mind?

28 *A false witnesse shall perish: but he that heareth, [m] speaketh continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisedome, neither vnderstanding nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation *is* of the Lord.

CHAP. XXII.

A* Good name is to be chosen aboue great riches, and [a] louing fauour is aboue siluer and aboue gold.

2 * The rich and poore [b] meete together: the Lord *is* the maker of them all.

3 * A prudent man seeth the [c] plague, and hideth himselfe: but the foolish goe on still, and are punished.

4 The reward of humilitie, *and* the feare of God *is* riches, and glory, and life.

5 Thornes *and* snares *are* in the way of the froward: *but* he that regardeth his soule, will depart farre from them.

6 Teach a child [d] in the trade of his way, and when he *is* old he shall not depart from it.

7 The rich ruleth the poore, and the borower *is* seruant to the man that lendeth.

8 Hee that soweth iniquitie, shall reape affliction, and the [e] rod of his anger shall faile.

9 *He that hath a good [f] eye, he shal be blessed: for he giueth of his bread to the poore.

10 Cast out the scorner, and strife shal goe out: so contention and reproch shall cease.

11 Hee that loueth purenesse of heart *for* the grace of his lips, the [g] King *shalbe* his friend.

12 The eyes of the Lord preseruе [h] knowledge: but he ouerthroweth the words of the transgressour.

13 The sloothfull man saith, [i] A lyon *is* without, I shall be slaine in the street.

14 The mouth of strange women *is as* a deepe pit: he with whom the Lord is angry, [k] shall fall therein.

15 Foolishnesse *is* bound [l] in the heart of a child: but the rod of correction shall driue it away from him.

16 Hee that oppresseth the poore to increase himselfe, *and* giueth vnto the rich, *shall* surely *come* to pouertie.

17 ¶ Encline thine eare, and heare the words of the wise, and apply thine heart vnto my knowledge.

18 For *it shalbe* pleasant, if thou keepe them in thy belly, *and if* they bee directed together in thy lips.

19 That thy confidence may be in [m] the Lord, I haue shewed thee this day: thou therefore *take heede.*

20 Haue not I written vnto thee [n] three times in counsels and knowledge,

21 That I might shewe thee the assurance of the words of truth, to answere the words of truth to them that send to thee?

22 Robbe not the poore because hee is poore, neither oppresse the afflicted † in iudgement.

23 For the Lord * will defend their cause, and spoile the soule of those that spoile them.

24 Make [o] no friendship with an angry man, neither goe with the furious man,

25 Lest thou learne his wayes, and receiue destruction to thy soule.

26 Be not thou of them that [p] touch the hand, *nor* among them that are suretie for debts.

27 If thou hast nothing to pay, why *causest thou* that hee should take thy bedde from vnder thee?

28 Thou shalt not * remoue the ancient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his busnesse standeth before kings, *and* standeth not before the base sort.

CHAP. XXIII.

WHen thou sittest to eate with a ruler, [a] consider diligently what is before thee,

2 [b] And put the knife to thy throate, if thou be a man giuen to the appetite.

3 Be not desirous of his daintie meates: [c] for it is a deceiuable meate.

4 Trauaile not too much to be rich: *but* cease from thy [d] wisedome.

5 Wilt thou cast thine eyes vpon it, which is nothing? for *riches* taketh her to her wings, as an Eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an [e] euill eye, neither desire his daintie meates.

7 For as though he thought it in his heart: so will he say vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomit thy [f] morsels that thou hast eaten, and thou shalt loose thy sweete words.

9 Speake not in the eares of a fool: for hee will despise the wisedome of thy words.

10 *Remoue not the ancient bounds, and enter not into the fields of the fatherlesse.

11 For hee that redeemeth them, is mightie: he will * defend their cause against thee.

12 Apply thine heart to instruction, and thine eares to the words of knowledge.

13 *Withhold not correction from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rodde, and shalt deliuer his soule from [g] hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also,

16 And my reines shall reioyce, when thy lips speake righteous things.

17 *Let not thine heart be enuious against sinners: but *let it be* in the feare of the Lord continually.

18 For surely there is an end, [h] and thy hope shall not be cut off.

19 O thou my sonne, heare, and bee wise, and guide thine heart in the [i] way.

20 Keepe not company with † drunkards, *nor* with † gluttons.

21 For the drunkard and the glutton shall bee poore, and the sleeper shall bee clothed with ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy [k] the trueth, but sell it not: *likewise* wisedome, and instruction, and vnderstanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wise childe, shall haue ioy of him.

25 My father and thy mother shall bee glad, and *the* that bare thee shall reioyce.

26 My sonne, giue me [l] thine heart, and let thine eyes delight in my wayes.

27 * For a whoore *is as* a deepe ditch, and a strange

Ee 2

[m] Which rashly put themselues in danger for others, as Chap. 6. 1.

* *Deut.* 27. 17. *chap.* 23. 10.

[a] Eate with sobrietie

[b] Bridle thine appetite, as it were by force and violence.

[c] For oft times the rich when they bid their inferiors to their tables, it is not for the loue they beare them, but for their owne secret purposes.

[d] Bestow not the gifts that God hath giuen thee, to get worldly riches.

[e] That is couetous, as contrary a good eye is taken for liberall, as Chap. 22. 9.

[f] He wi not cease till he hath done thee some harme, and his flattering words shall come to no vse.

* *Deut.* 27. 17. *chap.* 22. 28.

* *Chap.* 22. 23.

* *Chap.* 15. 24. *and* 19. 18. *eccles.* 30. 1.

[g] That is, from destruction.

* *Psal.* 37. 1. *chap.* 24. 1.

[h] The prosperity of the wicked shall not continue.

[i] In the obseruation of Gods commandements.

† *Ebr. wine bibbers.*

‡ *Ebr. deuourers of flesh.*

[k] Spare no cost for trueths sake, neither depart from it for any gaine.

[l] Giue thy selfe wholly to wisedome.

* *Chap.* 22. 14.

[l] *Chap* 15. 8. *Isa.* 1. 13. *eccles.* 34. 31.

* *Chap.* 19. 5. [m] He maybouldly testifie the trueth that he hath heard.

* *Eccles.* 7. 3.

[a] Which cometh by weldoing.

[b] *Chap.* 29. 13.

[c] Liue together, and haue need the one of the other.

* *Chap.* 27. 12.

[c] That is, the punishment which is prepared for the wicked, and fleeth to God for succour.

[d] Bring him vp vertuously, and he shall so continue.

[e] His authoritie, whereby he did oppresse others, shal be taken from him.

* *Eccles.* 31. 23.

[f] He that is merciful and liberall.

[g] He sheweth that princes should vse their familiarity, whose conscience is good, and their talke wise and godly.

[h] Fauour them that loue knowledge.

[i] He derideth them that inuent vaine excuses, because they would not doe their duty.

[k] So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.

[l] He is naturally giuen vnto it.

[m] He sheweth what the end of wisedome is: to wit, to direct vs to the Lord.

[n] That is, sundry times.

† *Ebr. in the gate.*

* *Chap.* 23. 11.

[o] Haue not to doe with him that is notable to rule his affections: for he would hurt thee by his euill conuersation.

strange woman *is as* a narrow pit.

28 [a] Also she lieth in wait as for a pray, [m] and she increaseth the transgressours among men.

29 To whom is woe? to whom is sorrow? to whom is strife? to whō is murmuring? to whom are wounds without cause? *and* to whom is the redness of the eyes?

30 *Euen* to them that tary long at the wine, to them that goe, [n] and seeke mixt wine.

31 Looke not thou vpon the wine, when it is red, *and* when it sheweth his colour in the cup, *or* goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine [o] eyes shall looke vpon strange women, and thine heart shall speake lewd things.

34 And thou shalt bee as one that sleepeth in the midst of the [p] sea, and as he that sleepeth in the top of the mast.

35 They haue stricken mee, *shalt thou say, but* I was not sicke: they haue beaten mee, *but* I knew not, when I awoke: *therefore* will I [q] seeke it yet still.

CHAP. XXIIII.

BE[r] not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischeefe.

3 Through wisedome is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers bee filled with all precious and pleasant riches.

5 A wise man [s] is strong: for a man of vnderstanding increaseth [t] *his* strength.

6 *For with counsell thou shalt enterprise thy warre, and in the multitude of them that can giue counsell, [u] he dwelleth.

7 Wisedome is high to a foole: *therefore* hee cannot open his mouth in the [a] gate.

8 Hee that imagineth to doe euill, men shall call him an author of wickednesse.

9 The wicked thought of a foole [b] is sinne, and the scorner [c] is an abomination vnto men.

10 *If* thou bee [d] faint in the day of aduersitie, thy strength [e] is small.

11 Deliuer them that are drawen [f] to death, and wilt thou not preserue them that are led to be slaine?

12 If thou say, Behold, we knew not of it: he that pondereth the hearts, doeth not hee vnderstand it? [g] and he that keepeth thy soule, knoweth he it not? will not he also recompense euery man according to his workes?

13 My sonne, eate [h] hony, for it is good, and the hony combe, *which is* [i] sweet vnto thy mouth.

14 So shall the knowledge of wisedome bee vnto thy soule if thou find it, and there shalbe an [k] end, and thine hope [l] shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoile not his resting place.

16 For a iust man [m] falleth seuen times, and riseth against: but the wicked fall into mischiefe.

17 Bee thou not glad when thine enemie falleth, and let not thine heart reioyce when hee stumbleth,

18 Lest the Lord see it: and it displease him, and he turne his wrath [n] from him.

19 [o] Fret not thy self because of the malicious, neither be enuious at the wicked.

20 For there shall be none ende *of plagues* to the euill man: [p] the light of the wicked shalbe put out.

21 My sonne, feare the Lord, and the King, *and* meddle not with them that are seditious.

22 For their destruction shal rise suddenly, and who knoweth the ruine of them [q] both?

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good [r] to haue respect of any person in iudgement.

24 Hee that saith to the wicked, *Thou art* [s] righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke *him* shall be pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answereth vpright words.

27 Prepare thy worke without, and make ready thy things in the field, [t] and after, build thine house.

28 Bee not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lips?

29 *Say not, I will doe to him as he hath done to mee, I [u] will recompense euery man according to his worke.

30 I passed by the field of the slouthfull, and by the vineyard of the man destiture of vnderstanding,

31 And lo, it was all growen ouer with thorns, *and* nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, *and* I considered it well: I looked vpon it, *and* receiued [x] instruction.

33 *Yet* a little sleepe, [y] a little slumber, a little folding of the hands to sleepe.

34 So thy pouertie commeth *as* one that trauelleth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the [a] men of Hezekiah king of Iudah [b] copied out.

THE glory of God [c] is to conceale a thing secret: but the [d] kings honour [e] is to search out a thing.

3 The heauens in height, & the earth in deepnesse: & the [f] kings heart can no man search out.

4 Take the [g] drosse from the siluer, and there shall proceed a vessell for the finer.

5 Take [h] away the wicked from the king, and his throne shalbe established in righteousnes.

6 Boast not thy selfe before the king, & stand not in the place of great men.

7 *For it is better that it bee said vnto thee, Come vp hither, then thou to be put lower in the presence of the prince whō thine eyes haue seene.

8 Goe not forth hastily to strife, least thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another,

10 Lest hee that heareth it, put thee to shame, and thine infamy doe not [i] cease.

11 A word poken in his place, *is like* apples of gold with pictures of siluer.

12 He that [k] reproueth the wise *and* the obedient eare, *is as* a golden earering, and an ornament of fine gold.

* *Chap.7.19.*
[m] She reduceth many and causeth them to offend God.
[n] Which by Arte make wine stronger and more pleasant.
[o] That is deuilishness shall bring thee to vnwisedome.
[p] In such great danger shalt thou be.
[q] Though deuilishnesse make them more insensible to their beats, yet can they not restraine.
* *Psal.37.1. chap.23.17.*
* *Chap.20.18.*
[a] In the place where wisedome should be shewed.
[b] Man hath no stuff of his strength till he be in troubles.
[c] None can be excused if he helpe not the innocent when he is in danger.
[d] As hony is sweet and pleasant to the taste, so wisedome is to the soule.
[e] *Or, reward.*
[f] He is subiect to many perils, but God deliuereth him.
[g] To be auenged on thee.
* *Psal.37.1. chap.23.17.*
* *Chap.13.9.*
[g] Meaning either of the wicked and seditious as verse 19 and 21. or, of them that feare not God nor obey their King.
[h] *Ebr. so know the face.*
* *Chap.17.15. Isa.5.23.*
[h] Before of the meanes how to compasse it before thou take any enterprise in hand.
* *Chap.20.22.*
[i] He sheweth what is the nature of the wicked to rehenge wrong for wrong.
[k] That I might learne by another mans fault.
[l] Reade Chap. 6.10.
[a] Whom Hezekiah appointed for this purpose.
[b] That is, gathered out of diuers books of Salomon.
[c] God doth not reueale the cause of his iudgements to man.
[d] Because the King reiseth by the reuealed word of God, the cause of his doings must seldome appeare, and therforehe must vse diligence in trying out of causes.
[e] He sheweth that it is too hard for man to attaine to the reason of all the secret doings of a King, euen when he is vpright and doeth his dutie.
[f] When vice is removed from a King, he is a meete vessell for the Lords vse.
[g] It is not enough that hee be pure himselfe: but that he put away o- thers that bee corrupted. * *Luke 14.10.*
[h] Lest whereas thou meanest to haue an end of the matter, it put thee to further trouble.
[i] When thou shalt be shamed by this.

i In the time of great heat, when men desire cold.

k Which have an outward appearance, and are nothing within.

l By not ministring occasion to provoke him further.

m That is, the heart that is bent to anger, as Chap. 15.1.

n Vse moderately the pleasures of this world.

o Which melteth it and consumeth it.

l *Or, alone.*

* *Rom. 12.20.*

p Thou shalt assist were by force, or terrorme him, in so much that his owne conscience shall mone him to acknowledge thy benefits and his heart shalbe inflamed.

* *Chap. 31.9.*

* *Eccles. 3.22.*

q And so is in extreme danger.

a Consent not vnto him in his doings.

b Reprove him as the matter requireth.

† *Ebr. eyes.*

c To wit, of the messenger whom he sendeth.

d That it, receiveth damage thereby.

e Whereby he hoth hurteth himselfe and others.

f Meaning, God.

a 2 *Pet. 2.22*

g For the foole will rather beecounselled then he also the foole sinneth of ignorance and the other of malice.

h Reade Chap. 8.1.3.

13 As the cold of the snow i in the time of harvest, *so is* a faithfull messinger to them that send him: for he refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, *is like* k clouds and wind without raine.

15 A Prince is pacified by staying of l anger, and a soft tongue breaketh the m bones.

16 *Hast thou* n found hony, eat that is n sufficient for thee, least thou be ouercloyed, and vomit it.

17 Withdraw thy foot from thy neighbours house, lest he be weary of thee, and hate thee.

18 A man that beareth false witnesse against his neighbour, *is like* an hammer and a sword, and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, *is like* a broken tooth & a sliding foot.

20 Hee that taketh away the garment in the cold season, *is like* vineger *poure* o vpon o nitre, or *like* him that singeth songs to an heauie heart.

21 * If he that hateth thee, bee hungry, giue him bread to eat, and if he bee thirstie, giue him water to drinke.

22 For thou shalt lay p coales vpon his head, and the Lord shall recompense thee.

23 *As* the North wind driueth away the raine, so doeth an angry countenance the slandering tongue.

24 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 *As are* the cold waters to a weary soule, so *is* good newes from a farre countrey.

26 A righteous man falling downe before the wicked, *is like* a troubled well, & a corrupt spring.

27 It is not good to eate much hony: * so to search their owne glory, *is not* glory.

28 A man that refraineth not his appetite, *is like* a citie which is q broken downe *and* without walles.

CHAP. XXVI.

AS the snow in the Summer, and as the raine in the Harvest *are not meet*, so is honour vnseemely for a foole.

2 As the sparrow by flying, and the swallow by flying *escape*, so the curse *that is* causelesse, shall not come.

3 Vnto the horse *belongeth* a whip, to the asse a bridle, and a rod to the fooles backe.

4 Answere not a foole a according to his foolishnesse, least thou also be like him.

5 Answere a foole b according to his foolishnesse, least he be wise in his owne † conceit.

6 He that sendeth a message by the hand of a foole, *is* hee that cutteth off c the feet, d and drinketh iniquitie.

7 *As* they that lift vp the legs of the lame, so *is* a a parable in a fooles mouth.

8 *As* the closing vp of a *precious* stone in an heape of stones, so *is* hee that giueth glory to a foole.

9 *As* a thorne standing e vp in the hand of a drunkard, so *is* a parable in the mouth of fooles.

10 f The Excellent that formed all things, both rewardeth the foole, and rewardeth the transgressours.

11 * As a dog turneth againe to his owne vomite, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceit? g more hope *is* of a foole then of him.

13 The slouthfull man saith, h A lyon *is* in the way; a lyon *is* in the streetes.

14 *As* the doore turneth vpon his hinges, so *doeth* the slothfull man vpon his bed.

15 * The slothfull hideth his hand in *his* bosome, *and* it grieueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceit, then seuen *men* that can render a reason.

17 Hee that passeth by and medleth with the strife *that belongeth* not vnto him, *is as* one that taketh a dog by the eares.

18 As hee that saineth himselfe mad, casteth firebrands, arrowes, and mortall things,

19 So *dealeth* the deceitfull man i with his friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a tale-bearer strife ceaseth.

21 * *As* the coale *maketh* burning coales, and wood a fire, so the contentious man *is apt* to kindle strife.

22 * The words of a tale-bearer *are* as flatterings, and they goe downe into the bowels of the belly.

23 *As* siluer drosse ouerlaid vpon a potsheard, *so are* burning lips, and k an euill heart.

24 Hee that hateth, will counterfeit with his lips, but in his heart he layeth vp deceit.

25 Though hee speake fauourably, beleeue him not: for *there are* l seuen abominations in his heart.

26 Hatred may be couered by deceit: *but* the malice thereof shall bee discouered in the m congregation.

27 * He that diggeth a pit shal fall therein, and he that rolleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

BOast not thy selfe of to a morrowe, for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine owne mouth, a stranger, and not thine owne lips.

3 * A stone *is* heauie, and the sand weightie: but a fooles wrath *is* heauier then them both.

4 Anger *is* cruell, and wrath *is* raging: but who can stand before b enuie?

5 Open rebuke *is* better then secret loue.

6 The wounds of a louer *are* faithful, and the kisses of an enemie *are* c pleasant.

7 * The person that is full, despiseth an hony combe: but vnto the hungry soule, euery bitter thing is sweet.

8 As a bird that wandreth from her nest, so *is* a man that wandreth from his owne place.

9 *As* ointment and perfume reioyce the heart, so *doeth* the sweetnesse of a mans friend by heartie counsell.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter into thy brothers d house in the day of thy calamitie: *for* better is a neighbour *that is* neere, then a brother farre off.

11 My sonne, be wise, and reioyce mine heart, that I may answere him that reproacheth me.

12 e A prudent man seeth the plagne, and hideth himselfe: *but* the foolish goe on still, *and* are punished.

13 * Take his garment that is surtie for a stranger, and a pledge of him for the stranger.

14 Hee that f praiseth his friend with a lowd voyce, rising f early in the morning, it shall bee counted to him as a curse.

15 A * continual dropping in the day of raine,

* *Chap. 19.24.*

* *Eccles. 28.10.*

* *Chap. 18.8.*

k They wil soone breake out and vtter themselues.

l Meaning, many heresies that number certaine, for the vncertaine.

m In the assembly of the godly.

* *Eccles. 10.8.*

a *2 Pet. 2.20.*

b Delay not the time, but take occasion when it is offered.

* *Eccles. 22.15.*

b For the enuious are obstinate, and cannot be reconciled.

c They are flattering, and seeme friendfull.

* *Iob. 6.6.*

d Trust not to any worldly helpe in the day of thy trouble.

e Reade Chap. 22.3.

* *Chap. 20.16.*

† *Ebr. he blesseth.*

f Hastily and without cause.

* *Chap. 19.13.*

a *1 Pet. 2.19.*

and a contentious woman are alike.
16 He that hideth her, hideth the winde, and *she n as* the oyle in his right hand that vttereth it selfe.
17 Yron sharpeneth yron, so doeth g man sharpen the face of his friend.
18 He that keepeth the figge tree, shall eat the fruit thereof: so hee that waiteth vpon his master, shall come to honour.
19 As in water face *answereth* to face, h so the heart of man to man.
20 The graue and destruction can neuer be full, so i the eyes o: man can neuer be satisfied.
21 * *As* the tining pot for siluer, and the fornace for gold, *so is* euery man according to his i dignitie.
22 Though thou shouldest bray a foole in a morter among wheat brayed with a pestell, *yet* will not his foolishnesse depart from him.
23 Be diligent to know the state of thy flocke, and take heed to the herds.
24 For riches *remaine* not alway, nor the crowne from generation to generation.
25 The hay discouereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.
26 The k lambes *are* for thy clothing, and the goats *are* the price of the field.
27 And let the milke of the goats *be* sufficient for thy food, for the food of thy familie, and for the sustenance o: thy maides.

CHAP. XXVIII.

THe wicked a flee, when none pursueth: but the righteous are bold as a lyon.
2 For the transgression of the land b *there are* many princes thereof: but by a man of vnderstanding and knowledge, *a realme* likewise endureth long.
3 A poore man, if he oppresse the poore, is like a raging raine that *leaueth* no food.
4 They that forsake the Law, praise the wicked: but they that keepe the Law, set themselues against them.
5 Wicked men vnderstand not iudgment: but they that seeke the Lord, vnderstand all things.
6 * Better is the poore that walketh in his vprightnesse, then hee that peruerteth *his* wayes, though he be rich.
7 He that keepeth the Law, *is* a childe of vnderstanding: but hee that feedeth the gluttons, shameth his father.
8 He that increaseth his riches by vsurie and interest, gathereth c them for him that will bee merciful vnto the poore.
9 He that turneth away his eare from hearing the Law, euen his prayer shalbe d abominable.
10 He that causeth the righteous to goe astray by an euil way, shall fall into his own pit, and the vpright, shall inherit good things.
11 The rich man is wise in his own conceit: but the poore that hath vnderstanding, can trie e him.
12 * When righteous men reioyce, *there is* great glory: but when the wicked come vp, the man is f tried.
13 Hee that hideth his sinnes, shall not prosper: but hee that confesseth, and forsaketh *them*, shall haue mercy.
14 Blessed *is* the man that g feareth alway: but he that hardeneth his heart, shall fall into euill.
15 *As* a roaring lyon, and an hungry beare, *so* is h a wicked ruler ouer the poore people.
16 A Prince destitute of vnderstanding, is also a great oppressour: but hee that hateth couetousnesse, shall prolong *his* dayes.
17 A man that doeth violence against the blood of a person, shall flee vnto the graue, *and* they shall not i stay him.
18 He that walketh vprightly shall bee saued: but hee that is froward in *his* wayes, shall once fall.
19 * He that tilleth his land, shall be satisfied with bread, but he that followeth the idle, shall be filled with pouertie.
20 A faithfull man shall abound in blessings, and * hee that maketh haste to bee rich, shall not be innocent.
21 To haue respect of persons is not good: for *that* man will transgresse for a piece of k bread.
22 A man with a wicked l eye hasteth to riches, and knoweth not that pouertie shall come vpon him.
23 He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with *his* tongue.
24 He that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.
25 Hee that is of a proud heart, stirreth vp strife: but he that trusteth in the Lord, shall bee m fat.
26 Hee that trusteth in his owne heart, is a foole: but he that walketh in wisedome, shall bee deliuered.
27 Hee that giueth vnto the poore, shall not lacke: but he that hideth his eyes, *shall haue* many curses.
28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his necke when hee is rebuked, shall suddenly bee destroyed, and cannot be cured.
2 * When the righteous || are in authority, the people reioyce: but when the wicked beareth rule, the people sigh.
3 A man that loueth wisedom, reioyceth his father: but * hee that feedeth harlots, wasteth *his* substance.
4 A king by iudgement maintaineth the countrey: but a man *receiuing* gifts, destroyeth it.
5 A man that flattereth his neigbour, a spreadeth a net for his steps.
6 In the transgression of an euill man *is his* b snare: but the righteous doth sing and reioyce.
7 The righteous knoweth the cause of the poore: *but* the wicked regardeth not knowledge.
9 *If* a wise man contend with c a foolish man, whether he be angry or laugh, there *is* no rest.
10 Bloody men hate him that is vpright: but the iust haue care of his soule.
11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.
12 Of a Prince that hearkeneth to lies, all his seruants *are* wicked.
13 * The poore and the vsurer meete together, *and* the Lord lightneth both their eyes.
14 A * King that iudgeth the poore in trueth, his throne shall be established for euer.
15 The rod and correction giue wisedome: but

g One hasty man prouoketh another to anger.
h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.
* *Eccles.14.9.*
* *Chap 17.3.*
i Enacts, he is either known to be ambitious & glorious, or humble and modest.
k This declareth the great goodnesse of God towards man, and the diligence that hee requireth of him for the preseruation of his gifts.
a Because their owne conscience accuseth them.
b The state of the commonweale is oftentimes changed.
* *Chap.19.1.*
c For God will take away the wicked vsurer, & giue his goods to him that shall bestow them well.
d Because it is not of faith which is grounded of Gods word or Lawe, which the wicked contemne.
e And iudge that he is not wise.
* *Chap.29.2.*
f He is knowen by his doings to be wicked.
g Which standeth not in awe of God and is afraid to offend him.
h For he can neuer be satisfied, but euer oppresseth and spoileth.
i None shall be able to deliuer him.
* *Chap.12.11. eccles.20.27.*
* *Chap.13.11. and 20.21.*
k He will be abused for nothing.
l Meaning, him that is couetous.
m Shall haue all things in abundance.
* *Chap.29.2.*
* *Chap.28.12.28.*
|| *Or, are increased.*
* *Luke 15.13.*
a He that giueth eare to the flatterer, is in danger as the bird is before the fowler.
b He is euer ready to fall into the snare that he layeth for others.
c He can beare no admonition in what sort soeuer it is spoken.
* *Chap.22.2.*
* *Chap.20.28.*

but a childe set, at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne, and hee will giue thee rest, and will giue pleasures to thy soule.

18 [d] Where there *is* no vision, the people decay: but he that keepeth the law *is* blessed.

19 A [e] seruant will not be chastised *w* words: though he vnderstand, yet he will not [||] answere.

20 Seest thou a man hastie in his matters *there is* more hope of a foole, then of him.

21 Hee that delicately bringeth vp his seruant from youth, at length he will be euen *a* his sonne.

22 * An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 *The pride of a man shall bring him lowe: but the humble in spirit shall enioy glory.

24 He that is partner with a thiefe, hateth his own soule: he heareth cursing & declareth it not.

25 The feare of man bringeth a [f] snare: but he that trusteth in the Lord shall be exalted.

26 Many doe seeke the face of the ruler: but euery mans [g] iudgement *commeth* from the Lord.

27 A wicked man *is* abomination to the iust, and he that is vpright in *his* way, *is* abomination to the wicked.

d Where there are not faithfull ministers of the word of God.
e He that is of a seruile, and rebellious nature.
|| Or, regard.
* Chap.15.18.
* Iob 22.29.
f He that feareth man more then God, falleth into a snare and is destroyed.
g He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

CHAP. XXX.

a To humble our selues in consideration of Gods workes. 5 The word of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.

The Wordes Of [a] Agur The Sonne Of Iakeh.

THe prophesie *which* the man spake vnto Ithiel, *euen* to [b] Ithiel, and Vcal.

2 Surely I am more [c] foolish then any man, and haue not the vnderstanding of a man in mee.

3 For I haue not learned wisedome, nor attained to the knowledge of holy things.

4 Who hath ascended vp [d] to heauen, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 * Euery word of God is pure: he is a shield to those that trust in him.

6 * Put nothing vnto his wordes, lest hee reproue thee, and thou be found a lyar.

7 Two [e] things haue I required of thee: denie me them not before I die.

8 Remoue farre from mee vanitie and lyes: giue me not pouertie, nor riches: feede mee with foode conuenient for me,

9 Lest I be full and denie *thee*, and say, [f] Who is the Lord? or lest I be poore and steale, and take the name of God *in vaine*.

10 Accuse not a seruant vnto his master, lest he curse thee [g] when thou hast offended.

11 *There u* a generation that curseth their father, and doth not blesse their mother.

12 *There u* a generation that are pure in their owne conceit, and *yet* are not washed from their filthinesse.

13 *There is* a generation whose eyes are hauty, and there eye lids are lifted vp.

14 *There is* a generation, whose teeth *are as* swords, and their chawes *as* knives to eate vp the afflicted out of the earth, and the poore from among men.

a Whowas an excellent man in vertue and knowledge in the time of Salomon.
b Which were Agurs schollers or friends.
c Herein he declareth his great humilitie who would not attribute any wisedome to himselfe, but all vnto God.
d Meaning, to know the secrets of God, as though he would say, None.
* Psal 19.8.
* Deut.4.2 and 12.32.
e He maketh this request to God.
f Meaning, that they that put their trust in their riches, forget God and that by too much wealth, men haue an occasion to the same.
g In accusing him without cause.

15 The horseleech hath two [h] daughters *which cry*, Giue, giue. There be three things that will not be satisfied: *yea*, foure that say not, It is enough.

16 The graue, & the barren wombe, the earth, that cannot be satisfied with water, and the fire that saith not, It is enough.

17 The eye that mocketh *his* father, & despiseth the destruction of *his* mother, let the rauens [i] of the valley picke it out, and the yong eagles eate it.

18 There be three things hid from mee: yea, foure that I know not.

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a shippe in the mids of the sea, & the way of a man with a maide.

20 Such is the way also of an adulterous woman: shee eateth and [k] wipeth her mouth, and saith, I haue not committed iniquitie.

21 For three things the earth is moued: yea, for foure it cannot iustaine it selfe.

22 For [l] a seruant when hee reigneth, and a foole when he is filled with meate,

23 For [m] hatefull woman, when she is maried, & for a handmaid that is [n] heire to her mistresse.

24 These bee foure small things in the earth, yet they are [n] wise, and full of wisedome:

25 The pismires, a people not strong, yet prepare they their meate in summer.

26 The conies, a people not mighty, yet make they their houses in the rocke:

27 The grashopper hath no king, yet goe they forth all by bands:

28 The spider taketh hold [o] with *her* handes, and is in kings places.

29 There be three things that order well *their* going: yea, foure are comely in going.

30 A lion which is strong among beasts, and turneth not at the sight of any:

31 A lusty grayhound, and a goat, and a king against whom there is no rising vp.

32 If thou hast beene foolish in lifting thy selfe vp, and if thou hast thought wickedly, *lay* thine hand [p] vpon *thy* mouth.

33 When one churneth milke, hee bringeth forth butter, and he that wringeth his nose, causeth blood to come out, so he that foreeth wrath, bringeth foorth strife.

h The leach hath two forkes in her tongue, which here he calleth her two daughters, whereby she teacheth the blood, and is neuer satiate: euen so are the coueteous extortioners insatiable.
i Which haunt in the valley for carions.
k Shee hath her desire, and after counterfeiteth as though she were an honest woman.
l These commonly abuse the state whereunto they are called.
m Which is married to her master after the death of her mistresse.
n They concaine great doctrine and wisedome.
o If man be not able to compasse these common things by his wisedome, we cannot attribute wisedome to man, but folly.
p Make a stay, and continue not in doing euill.

CHAP. XXXI.

a He exhorteth to chastitie and iustice. 10 and foretelleth the conditions of a wise and worthy woman.

The Wordes Of King [a] Lemvel: The [b] prophesie which his mother taught him

WHat my sonne! & what the sonne of my wombe! & what, O sonne of my desires!

3 Giue not thy strength vnto women, [c] nor thy wayes *which u* to destroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes [d] strong drinke,

5 Lest hee drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that hee may forget [f] his pouerty, and remember his miserie no more.

8 Open thy mouth for the [g] dumbe in the

a That is, of Salomon who was called Lemuel, that is, of God, because God had ordeined him to be king ouer Israel.
b The doctrine which his mother Bath-sheba taught him.
c By this often repetition of one thing, she declareth her motherly affection.
d Meaning, that women are the destruction of kings if they haunt them.
e That is, the King must not giue himselfe to wantonnesse, and neglect his office, which is to execute iudgement
f For wine doth comfort the heart, as Psal.104.15.
g Defend their cause that are not able to helpe themselues.

cause of all the children of destruction.

9 Open thy mouth, iudge righteously, and iudge the afflicted and the poore.

10 ¶ Who shall find a vertuous woman? for her price is farre aboue the pearles.

11 The heart of her husband trusteth in her, and he shall haue no neede of spoile.

12 Shee will doe him good, and not euill all the dayes of her life.

13 Shee seeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 Shee is like the ships of merchants: shee bringeth her foode from afarre.

15 And she ariseth, whiles it is yet night: and giueth the portion to her household, and the ordinance to her maides.

16 She considereth a field, and getteth it: and with the fruit of her handes shee planteth a vineyard.

17 She gireth her loynes with strength, and strengtheneth her armes.

18 She perceiveth that her merchandise is good: her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 She feareth not the snowe for her familie: for all her family is clothed with scarlet.

22 She maketh her selfe carpets: fine linnen and purple is her garment.

23 Her husband is knowen in the gates, when he sitteth with the elders of the land.

24 She maketh sheetes, and selleth them, and giueth girdles vnto the merchant.

25 Strength and honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdome, and the law of grace is in her tongue.

27 She ouerseeth the wayes of her household, and eateth not the bread of idlenesse.

28 Her children rise vp, and call her blessed: her husband also shall praise her, *saying*,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Fauour is deceitfull, and beautie *is* vanitie: *but* a woman that feareth the Lord shee shall bee praysed.

31 Giue her of the fruite of her hands, and let her owne workes praise her in the gates.

a He shall not need to vse any vnlawfull meanes to gaine his living.

for meate Deut. 21. 14.

i She prouideth their meat betime.

k She purchaseth it with the gaines of her trauell.

for with double.

l In the assemblies and places of iudgement.

m Or, linnen cloth.

n After that he had spoken of the apparell of her body, he now declareth the apparell of the spirit.

o Her tongue is as a booke where by one might learne many good things: for she delighteth to talke of the word of God.

p That is, doe her reuerence.

p Confesse her diligent labours, and condemne her therefore.

q Forasmuch as the most honourable are clad in the apparell that she made.

ECCLESIATES, OR THE PREACHER.

THE ARGVMENT.

Salomon as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceitfulle vanities of the world: that man should not be addicted to any thing vnder the sunne, but rather instructed with the desire of the heauenly life: they are he confuteth them vpon, which set their chiefly either in knowledge, or in pleasures, or in dignities and riches, shewing that man is true felicitie consisteth in that, that he is vnited with God, en l shall enioy his presence: so that all other things must be reuiled, saue in a mean, they serue vs to attaine to this heauenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

a All things in this world are full of vanitie, and of none indurance. 12. All man wisedome a vnfeyned godlinesse.

THe wordes of the *a* Preacher, the sonne of Dauid king in Ierusalem.

2 *b* Vanitie of vanities, saith the Preacher: vanitie of vanities, all *is* vanitie.

3 What remaineth vnto man in all his *c* trauell, which he suffereth vnder the sunne?

4 *One* generation passeth, & *another*, generation succeedeth: but the earth remaineth for euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place where he riseth.

6 The *e* wind goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuits.

7 *f* All the riuers goe into the sea, yet the sea is not full: *to* the riuers goe vnto the place whence they returne, and goe.

8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 *g* What is it that hath bin? that that shalbe: & what is it that hath bin done? that which shall be done: *for* there is no new thing vnder the sunne.

10 Is there any thing, where of one may say, Behold this, It is new? it hath bin already in the old time that was before vs.

11 There is no memory of the former, neither shall there bee a remembrance of the latter that shall be, with them that shall come after.

12 ¶ *h* I the Preacher haue been king ouer Israel in Ierusalem.

13 And I haue giuen mine heart to search and find out wi dome by all things that are done vnder the heauen: (this sore trauell hath God giuen to the sonnes of men, *i* to humble them therby.)

14 I haue considered all the workes that are done vnder the sunne, and behold, all *is* vanitie, and vexation of the spirit.

15 That which is *k* crooked, can none make straight: and that which faileth, cannot be numbred.

16 I thought in mine heart, and said, Behold, I am become great, & excell in wisdome all them that haue been before me in Ierusalem: and mine heart hath seene much wisedome and knowledge.

17 And I gaue mine heart to know wisedome and knowledge, *l* madnesse and foolishnesse: I knew also that this is a vexation of the spirit.

18 For in the multitude of wisedome *is* much *m* griefe: and he that increaseth knowledge, increaseth sorow.

a Salomon is here called a preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

b He condemneth the opinions of all men that affect felicitie in any thing, but in God alone, seeing that in this world all things are as vanitie and nothing.

c Salomon doeth not condemne mans labour or diligence, but shewed that there is no full contentation in any thing vnder the heauen nor in any creature, forasmuch as all things are transitory.

d One man dieth after another, and the earth remaineth still day, which yet is vsed to corruption.

e By the winde is meant the worlds the greatest noise & longest hab ition, and therefore there can be no felicitie in this world.

f The riuers which compasse all the earth, shewed vnto vs, where f, the which power is giuen a direction to the sea again.

g He speaketh of things & fashions and things done in them, which as they haue bene in times past, to come they to passe again.

h He proueth that if any could haue attained to felicitie in this world by labour and studie, shee chiefly should haue obtained it, because he had gifts and aydes of God thereunto a bone all other.

i Man of nature hath a desire to know, and yet is notable to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teach him to depend onely vpon God.

k Man is notable by al his diligence to cause things to go otherwise then they doe: neither can he cure number.

l That is, vanitie, griefe and trouble of mind without great wisedom, yet is this also felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 15 The wise and the foole haue both an euie touching the bodily death.

I Said in my heart, Goe to now, I will prooue a thee with ioy: therefore take thou pleasure in pleasant things; and behold, this also is vanity.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart to giue my selfe to wine, and to leade mine heart in b wisedome, and to take hold of folly, till I might see where is that goodnesse of the children of men, which they c enioy vnder the Sunne, the *whole* number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted me vineyards.

5 I haue made me gardens and d orchards, and planted in them trees of all fruit.

6 I haue made me cisterns of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maids, and had children *borne* in the e house: also I had great possessions of beeues and sheepe aboue all that were before me in Ierusalem.

8 I haue gathered vnto mee also siluer and gold, and the chiefe treasures of Kings and prouinces: I haue prouided me men singers, and women singers, and the f delights of the sonnes of men, *as* a woman e taken captiue, and women taken captiues.

9 And I was great, and increased aboue all that were before mee in Ierusalem: also my wisedome g remained with me.

10 And whatsoeuer mine eyes desired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour: & this was my g portion of all my trauel.

11 Then I looked on all my works that mine hands had wrought, and on the trauel that I had laboured to doe: and behold, all *is* vanitie and vexation of the spirit: and there *is* no peofit vnder the Sunne.

12 ¶ And I turned to behold h wisedome, and madnes, and folly: (for who is the man that || will come after the King in things, which men now haue done?)

13 Then I saw that there is profit in wisdome, more then in folly, as the light is more excellent then darknesse.

14 *For the wise mans i eyes *are* in his head, but the foole walketh in darknesse: yet I know also that the same k condition befalleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. Why therefore doe I then labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For there l shall bee no remembrance of the wise nor of the foole m for euer: for that that now is, in the daves to come, shall all be forgotten. And how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the Sunne, is grieuous vnto me: for all *is* vanity and vexation of the spirit.

18 I hated also all my labour, wherein I had trauelled vnder the Sunne, which I shall leaue to the man that shall be after me.

19 And who knoweth whether he shall be wise or foolish? yet shall hee haue rule ouer all my labour wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the Sunne. This is also vanitie.

20 Therefore I went about to make mine heart n abhorre all the labour, wherein I had trauailed vnder the Sunne.

21 For there is a man whose trauaile is in wisedome, and in knowledge: and in equitier yet to a man that hath not trauailed herein, shal he o giue his portion: this also is vanity, and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the Sunne?

23 For all his dayes are sorrowes, and his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man, but that he eate and drinke, and p delight his soule with the profite of his labour: I also saw this, that it was of the hand of God.

25 For who could eat, and who could haste to q outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdome, & knowledge, and ioy: but to the sinner hee giueth paine to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of Spirit.

CHAP. III.

1 All things haue their time. 14 The workes of God are perfect, and comfort vs to feare him. 17 God shall iudge both the iust and vnrust.

TO all things *there is* an a appointed time, and a time to euery purpose vnder the heauen.

2 A time to bee borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to loose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sow: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite *hath* he that worketh, of the thing wherein he trauaileth?

10 I haue seen the trauell that God hath giuen to the sonnes of men, b to humble them thereby.

11 He hath made euery thing beautifull in his time: also hee hath set the c world in their heart, yet cannot man find out the work that God hath wrought from the beginning even to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour: this is the d gift of God.

14 I know that whatsoeuer God shall doe, it shalbe for e euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath beene? that is now: and that that shall bee, hath now beene: for God f requireth that which is past.

16 And moreouer, I haue seene vnder the Sunne the place of iudgement, where *was* wickednesse, and the place of iustice, where *was* iniquitie.

17 I thought in mine heart, God will iudge the iust

a Salomon maketh a discourse with humilitie, as though he would teze wise, where there were contentation in ease and pleasures

*Ebr. draw my flesh to wine.

b Albeit I gaue my hee to pleasures, yet I thought to keepe wisdome and the feare of God in mine heart and gouerne my affaires by the same.

*Ebr. doe.

*Ebr. pare sites.

c Meaning, of the seruants or slaues which we had bought: for the children borne in their seruitude, were the maisters.

d That is, whatsoeuer men I ke pleasure in.

e Which were the most beautifull of them that were taken in warre, as Iudg. 5. 30. Some vnderstand by these words, no women but instruments of musick.

f For al this God did not take his gift of wisedome from mee.

g This was the fruit of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

h Not thought with my selfe, whether it were better to follow wisdome, or mine own affections and pleasures which hee calleth madnesse.

|| Or, *compare with the King.*

* Prou. 17. 24.

i Hee foreseeth things, which the foole cannot for lacke of wisdome

k For both die and are forgotten, as verse 16. or they both alike haue prosperitie or aduersitie.

l Meaning, in this world.

m He wonderth that man forgetteth a wise man, being dead, affonne as they doe a foole.

n That I might leeke the true felicitie which is in God.

o Among other griefes this was not the least, to leaue that which he had gotten by great trauell, to one that had takeu no paine therefore, and whom he knew not whether he were a wise man or a foole.

p When a man hath all laboured, hee can get no more then food and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap. 5. 13.

q Meaning, to pleasures.

a He speaketh of this diuersitie of time for two causes, first to declare that there is nothing in this world perpetuall, next to teach vs not to be grieued if wee haue not all things at once according to our desires, neither enioy them so long as we would wish.

b Read Chap. 1. 13.

c God hath giuen man a desire, and affection to seeke out the things of this world, and to labour therein.

d Read Chap. 2. 24. and these places declare that we should doe all things with sobrietie (k in the feare of God, for a mirror as he giueth not his gifts to the intent that they should be abused.

e That is, man shall neuer be able to let Gods worke, but as he hath determined to it shall come to passe.

f God only cuseth that which is paist, to remaine.

g Meaning, with God, howsoever man neglect his duety.
h And made them pure in their first creation.
i Meaning, no rable [illegible] and [illegible] pu[illegible] [illegible] between man and beast, as touching those things whereunto the [illegible] sorrowes cannot [illegible] any otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith, wee easily know the diuersitie, as we heare.
k Meaning, that reason cannot comprehend that which faith beleeueth herein.
l By the often repetition of this sentence, as Chap. 2.24. and Chap. 3.12.22. Chap. 5.17. and Chap. 8.15. hee declareth that man by reason can comprehend nothing better in this life, or further, is a speciall en to vse the gifts of God soberly and comfortably: for to know gift of God reuealed by his Spirit.

iust and the wicked: for time is g there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men, that God had h purged them: yet to see to, they are in themselues as beasts.

19 For the condition of the children of men, and the condition of beasts *are* euen *as* one i condition vnto them. As the one dieth, so dieth the other: or they haue al one breath, & there is no excellencie of man aboue the beast: for all *is* vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who k knoweth whether the spirit of man k end ward, and the spirit of the beast descend downeward to the earth?

22 Therefore I see that there is nothing better then that a man should l reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

CHAP. IIII.

1 *The innocents are oppressed.* 4 *Mens labours are full of abuse and vanity.* 9 *Mans societie is necessarie.* 13 *A young man poore and wise is to be preferred to an old King that is a foole.*

SO I turned and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them, and *loe*, the strength *is* of the hand of them that oppresse them, and none comforteth them.

2 Wherefore I praised the b dead which now are dead, aboue the liuing which are yet aliue.

3 And *I count* him c better then them both, which hath not yet beene: for hee hath not seene the euil works which are wrought vnder the sun.

4 Also I beheld all trauaile, and all d perfection of workes, that this is the enuie of a man against his neighbour: this also *is* vanitie and vexation of spirit.

5 The foole foldeth his handes, and e eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and sawe vanitie vnder the sunne.

8 There is one *alone*, and there *is* not a second, which hath neither sonne nor brother, yet *is* there none end of all his trauaile, neither can his eye be satisfied with riches: neither *doeth he thinke*, For whom doe I trauaile & defraud my soule of pleasure? this also is vanity, & this is an euill trauaile.

9 f Two *are* better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him *that is* alone: for he falleth, and there *is* not a second to lift him vp.

11 Also if two sleepe *together*, then shall they haue heate: but to one how should there bee heate?

12 And if one ouercome him, two shall stand against him: and a threefold g coard is not easily broken.

13 h Better is a poore and wise childe, then an old and foolish king, which will no more bee admonished.

14 For out of the h pri on he commeth foorth to reigne: when as he that is i borne in his kingdome, is made poore,

15 I beheld all the liuing, which walke vnder the Sunne k with the second childe, which shall stand vp in his place.

16 There is none l end of all the people, *nor* of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heed to thine m foot when thou entrest into the house of God, and bee more neere to heare then to giue the sacrifice of n fooles: for they know not that they doe euill.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to line in mutuall societie, to the intent they may be profitable one to another, and that their liuelihoods may increase.
g By this Proverbe he declareth how necessarie it is, that men should liue in societie.
h That is, from a poore and base estate, or out of trouble, and prison, as Ioseph did, Gen. 41. 14.
i Meaning that is borne a King.

k Which follow and flatter the kings sonne, or him that shall succeede, to enter into credit with them in hope of gaine.
l They neuer cease by all means to creepe into iauour, but when they obtaine not their greedy desire paist, and so care commeth to heare the speale God with ce-

sires, they thinke themselues abused, as others haue beene in time no more for him. m That is, with what affection thou commest to heare the word of God. n Meaning, of the wicked, which thinke to ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 *Not to speake lightly, or vsedly in Gods matters.* 9 *The couetous can neuer haue enough.* 11 *The labourers sleepe is sweete.* 14 *Man when hee dieth, taketh nothing with him.* 18 *To liue iolsfully, and with a contentedminde, is the gift of God.*

BEe not a rash with thy mouth, nor let thine heart bee hastie to vtter a thing before God: for God *is* in the heauens, and thou art on the earth: therefore let thy words be b few.

2 For *as* a dreame commeth by the multitude of businesse: so the voyce of a foole *is* in the multitude of words.

3 *When thou hast vowed a vow to God defer not to pay it: for he delighteth not in fooles: pay *therefore* that thou hast c vowed.

4 It is better that thou shouldest not vow, then that thou shouldest vow and not pay it.

5 Suffer not thy mouth to make thy d flesh to sinne: neither say before the e Angel, that this is ignorance: wherefore shall God be angry by thy voice, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities *are* also many words: but feare thou God.

7 If in a country thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is f higher then the highest, regardeth, and *there be* higher then they.

8 And the sesabundance of the earth is ouer all: the king h *also consisteth* by the field that is tilled.

9 He that loueth siluer, shall not be satisfied with siluer, and he that loueth riches, *shall be* without the fruit *thereof*: this also is vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding *thereof* with their eyes?

11 The sleepe of him that trauaileth, *is* sweete, whether hee eate little or much: but the i sacietie of the rich will not suffer him to sleepe.

12 There is an euill sicknesse *that* I haue seene vnder the sunne: *to wit*, riches * reserued to the owners thereof for their euill.

13 And these riches perish by euill trauell, and he begetteth a sonne, and in his l hand *is* nothing.

14 * As he came foorth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euil sicknesse, *that* in all points as he came, so shall he goe, and what profit hath he that he hath trauailed for the m winde?

16 Also all his dayes he eateth in n darkenesse

a Either in vowing or in prayings meaning that we should vse all reuerence to God-ward.
b He heareth thee not for thy many words sake, or often repetitions, but considereth thy faith and feruent minde.
* *Deut.* 23.21.
c He speaketh of vowes, which are approued by Gods word, and seruе to his glory.
d Cause not thy selfe to sinne by vowing rashly: as they doe which make a vow to liue vnmarried, and such like.
e That is, before Gods messenger, when he shall examine thy doing, as though thy ignorance should be a iust excuse.
f Meaning, that God will redresse these things, and therefore we must depend vpon him.
g The reuenues of the earth are to be preferred aboue all things which appertaine to this life.
h Kings and Princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.
i That is, his great abundance of riches, or the surfeiting, which commeth by his great feeding.
k When conetous men heape vp riches which turne to their destruction *1.tim.6.7.* m Meaning of mind.

l He doth not enioy his fathers riches. * *Iob.1.21.wisd.7.6* liuing in vaine, and without profit. n In affliction and griefe with

with much griefe, and *in* his sorrow and anger.

17 Behold then, what I haue seene good, that it is comely to o eate, and to drinke, and to take pleasure in all his labour, wherein hee trauaileth vnder the Sunne, the *whole* number of the dayes of his life, which God giueth him for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to inioy his labour: this is the gift of God.

19 Surely he wil not much remember the daies of his life, because God answereth to the ioy of his heart.

CHAP. VI.

1 The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

THere is an euill which I saw vnder the sunne, and it is much among men:

2 A man to whom God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of all that he desireth: but a God giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanitie, and this is an euill sickenesse.

3 If a man beget an hundred *children* and liue many yeres, and the daies of his yeres be multiplied & his soule be not satisfied with good things, and he be not buried, I say that an vntimely fruit is better then he.

4 For d he commeth into vanity, and goeth into darkenes, and his name shall be couered with darkenesse.

5 Also he hath not seene the sun, nor knowen it: *therefore* this hath more rest then the other.

6 And if he had liued a thousand yeeres twise told, and had seene no good, shal not al go to one place?

7 All the labour of man *is* for his mouth: yet e the soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that f knoweth how to walke before the liuing?

9 The g sight of the eye is better then to walke in the lustes: this also is vanity, and vexation of spirit.

10 What is he that hath beene? the name thereof is now named: and it is knowen that it is man: and he cannot striue with him that h is stronger then he.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoid the contrary.

SVrely there be many things that increase vanity: *and* what auaileth it a man?

2 For who knoweth what is a good for a man in the life, *and* in the number of the dayes of the life of h vanity, seeing he maketh them as a* shadow? For who can shew vnto man what shall be after him vnder the sunne?

3 * A good name *is better* then a good ointment, and the day of b death, then the day that one is borne.

4 It is better to go to the house of c mourning, then to go to the house of feasting, because this is the ende of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise *is* in the house of mourning: but the heart of fooles *is* in the house of mirth.

7 Better it is to heare the rebuke of a wise man then that a man should heare the song of fooles.

8 For like the noise of the d thornes vnder the pot, *so is* the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man e mad: and the reward destroyeth the heart.

10 The f ende of a thing is better then the beginning thereof, *and* the patient in spirit is better then the proud in spirit.

11 Bee not thou of an hasty spirit to be angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire g wisely of this thing.

13 Wisedome is good with an h inheritance, and excellent to them that see the sunne.

14 For *man shall rest* in the shadow of wisdome, and in the shadow of siluer: but the excellency of the knowledge of wisedome giueth life to the possessours thereof.

15 Beholde the worke of God: for who can make* straight that which he hath made crooked?

16 In the day of wealth bee of good comfort, and in the day of affliction i consider: God also hath made this contrary to that, to the intent that man should find k nothing after him.

17 I haue seene all things in the dayes of my vanity: there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iust m ouermuch, neither make thy selfe ouer wise: wherefore shouldest thou bee desolate?

19 Be not thou wicked n ouermuch, neither bee thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay hold on o this: but yet withdraw not thine hand from p that: for he that feareth God, shall come forth of them all.

21 Wisdom shall strengthen the wise man more then ten mighty princes that are in the city.

22 * Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine q heart also to all the words that men speake, least thou doe heare thy seruant cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast || cursed others.

25 All this haue I prooued by wisedome: I thought, I will be wise, but it went farre from me.

26 It is far off, what may it be? and it is a profound deepenesse, who can find it?

27 I haue compassed about *both* I & mine heart to know and to enquire, and to search wisedome and reason, and to know the wickednesse of folly, and the foolishnesse of madnesse.

28 And I find more bitter then death the woman whose heart is *as* nets and snares, *as* her hands *as* bands: he that is good before God, shall be deliuered from her, but the sinner shalbe taken by her.

29 Behold, saith the Preacher, this haue I found *seeking* one by one to r find the court.

30 And yet my soule seeketh, but I find it not, I haue found one man of a thousand: but one woman among them all haue I not found.

31 Only loe, this haue I found, that God hath made man righteous: but they haue sought many t inuentions.

CHAP.

o Reade Chap. 3.22.

p He will take no great thought for the paines that hee hath indured in time past.

a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.

b. If he can neuer haue enough.

c As we see often times that the couetous man either falleth into crimes that deserue death or is murdered, or drowned, or hangeth himself, or such like, & so lacketh the honour of burial, which is the last office of humanity.

d Meaning, the vntimely fruit whose life did neither profit or hurt anyone.

e His desire and affection.

f That knoweth to vse his goods well in the iudgement of men.

g To be content with that which God hath giuen, is better then to follow the desires that never can be satisfied.

h Meaning, God who will make him to feele that he is mortall.

a There is no state wherein man can liue to haue perfit quietnesse in this life.

*Iob. 14.2.

*psal. 144.4.

*Prou. 12.11.

b He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all euils: so else because that this corporall death is the entring into life euerlasting.

c Where we may see the hand of God and learne to examine our liues.

d Which crackle for a while and profit nothing.

e A man that is esteemed wise, when he falleth to oppression, becommeth like a beast.

f He noteth their lightnes which enterprise a thing & suddenly leaue it off againe.

g Murmure not against God when he sendeth aduersities for mans sinnes.

h He answereth them that esteeme not wisedome except riches be ioyned therewith, shewing that both are the gittes of God, but that wisdome is far mote excellent, and may be without riches.

i Coap. 1.15.

k That man should bee able to controll nothing in his workes.

l Meaning, that cruell tyrants put the godly to death and let the wicked goe free.

m Boast not too much of thine owne iustice and wisedome.

n Tary not long when thou art admonished to come out of the way of wickednesse.

o To wit, in these admonitions that goe before.

p Consider what destolation and destruction shal come if thou doe not obey them.

*1. Kings 8.46.

2. chron. 6.36.

prou. 20.9.

1. ioha 1.8.

q Credite them not, neither care for them.

r Or, I sought out of others.

s Meaning, wisedome.

t That is, to come to a conclusion.

t And for are cause of their owne destruction.

CHAP. VIII.

1 To obey princes and magistrates. 17 The workes of God passe mans knowledge.

WHo is as the wise man? and who knoweth the interpretation of a thing? the wisdome of a man doeth make his face [a] shine: and the [b] strength of his face shall be changed.

2 I *admonish thee* to take heed to the [c] mouth of the king, and to the word of the oath of [d] God.

3 [e] Haste not to go forth of his sight: stand not in an euill thing: for he will doe whatsoeuer pleaseth him.

4 Where the word of the King is, *there is* power, and who shall say vnto him, What doest thou?

5 He that keepeth the commandement, shall know none euill thing, and the heart of the wise shall know the [e] time and iudgement.

6 For to euery purpose there is a time and iudgment, because the misery of man is great vpon him.

7 For he knoweth not that which shalbe: for who can tell him when it shalbe?

8 Man is not lord [g] ouer the spirit to retaine the spirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessors thereof.

9 All this haue I seene, and haue guien mine heart to euery worke which is wrought vnder the sunne, *and I saw* a [h] time that man ruleth ouer man to his owne [h] hurt.

10 And likewise I saw the wicked buried, and [i] they returned, and they that came from the holy [k] place, were yet forgotten in the citie where they had done right: this also is vanity.

11 Because sentence against an euill worke is not [l] executed speedily, therefore the heart of the children of men is fully set in them to do euill.

12 Though a sinner do euil an hundred times, and *God* prolongeth *his dayes*, yet I know that it shalbe well with them that feare the Lord, and do reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong *his* dayes: *hee shall bee* like a shadow, because he feareth not before God,

14 There is a vanity, which is done vpon the earth, that there bee righteous men to whom it commeth according [m] to the work of the wicked: and there bee wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanity.

15 And I praised ioy: for there is no goodnes to man vnder the sunne, saue [n] to eat and to drink and to reioyce: for this is adioyned to his labour the dayes of his life that God hath giuen him vnder the sunne,

16 When I applied mine heart to know wisedome, and to behold the businesse that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man think to know it, he cannot finde it.

a That is, doeth get him fauour and prosperitie.
b Whereas before he was proud and arrogant, he shall become humble and meeke.
c That is, that thou obey the king and keep the oath that thou hast made for the same cause.
d Withdraw not thy selfe lightly from y obedience of thy Prince
e That is when time is to obey, and how farre we should obey.
f Man of himselfe is miserable and therefore ought to do nothing to increase the same, but to worke all things by wisdome and counsell
g Man hath no power to saue his owne life, and therefore must not rashly call himselfe into danger.
h As commeth oft times to tyrants & wicked rulers.
i That is, others as wicked as they.
k They that feared God and worshipped him according as he had appointed.
l Where iustice is delayed, there sinne reigneth.
m Which are punished as though they were wicked, as Chap. 7. 17.
n Read Chap. 3. 22.

CHAP. IX.

1 By outward thing can man know whom God loueth or hateth. 12 No man knoweth his ende. 16 Wisedome excelleth strength.

I Haue surely guien mine heart to all this, and to declare all this, that the iust, and the wise, and their works *are* in the hand of God: and no man knoweth either loue or [a] hatred of all *that is* before them.

2 All things *come* alike to all: and the same condition *is* to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, & to him that sacrificeth not: as *is* the good *so is* the sinner, he that sweareth, as he that feareth an oath.

3 This is euill among all that is done vnder the sunne, that there is one [b] condition to all, and also the heart of the sonnes of men is full of euill, and madnes *is* in their hearts whiles they liue, and after that, *they got* to the dead.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for it is better to a [c] liuing dog, then to a dead lion.

5 For the liuing know that they shall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue and their hatred, and their enuy is nowe perished, and they haue no more portion for euer, in all that is done vnder the sunne.

7 Goe, eat thy bread with ioy, and drink thy wine with a cheerefull heart: for God now [d] accepteth thy workes.

8 At all times let thy garments be white, and let not oyle be lacking vpon thine head.

9 † *Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanity, which *God* hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauaile wherein thou labourest vnder the sunne.

10 All that thine hand shall find to doe, doe it with *all* thy power: for there is neither worke nor inuention, nor knowledge, nor wisedome in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and [f] chance commeth to them all.

12 For neither doeth man know his [g] time, *but* as the Fishes which are taken in an euil net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto me.

14 A little citie and few men in it, and a great king came against it, and compassed it about, and builded forts against it,

15 And there was found therein a poore and wise man, and he deliuered the city by his wisdom but none remembred this poore man.

16 Then said I, Better is wisdom then strength: yet the wisedome of the poore is despised, and his words are not heard.

17 The wordes of the wise are more heard in quietnesse, then the cry of him that ruleth among fooles.

18 Better is wisedome then weapons of warre: but one sinner destroyeth much good.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by the outward things, that is, by prosperity or aduersity whom God doth fauour or hate: for he seudeth them alwell to the wicked as to the godly.
b In outward things, as riches, and poueltie, sicknesse and health, there is no difference betweene the godly and the wicked: but the difference is, that the godly are assured by faith of Gods fauour and assistance.
c He noteth the Epicures & carnall men which made their belly their god, and had no pleasure but in this life, with ing rather to be an abiect and vile person in this life: then a man of authoritie, and so to die, which is meant by the dog & lion.
d They flatter themselues to be in Gods fauour, because they haue all things in abundance.
e Reioyce, be merry, and spare for no cost, thus speak the wicked belligods.
† *Eler vrgardthe life.*
Chap. 5. 18.
f Thus the worldlings say to prone that all things are lawfull for them and attribute that to chance and fortune, which is done by the prouidence of God.
g That is, he doeth not foresee what shall come.

CHAP. X.

1 The difference of foolishnesse and wisdome. 11 A slanderer is like a serpent that cannot be charmed. 16 Of foolish kings and drunken princes, 17 And of good kings and princes.

Dead

DEad flies cause to stinke, and putrifie the oyntment of the apothecary: *so doeth* a little folly him that is in estimation for wisedome, *and* for glory.

2 The heart of a [a] wise man *is* at his right hand: but the heart of a foole *is* at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he [b] telleth vnto all that he is a foole.

4 If the [c] spirit of him that ruleth, rise vp against thee, leave not thy place: for gentlenesse pacifieth great sinnes.

5 There is an euill *that* I haue seene vnder the sunne, as an [d] error that proceedeth from the face of him that ruleth.

6 Follie is set in great exellencie, and the [e] rich let in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 [f] He that diggeth a pit, shall fall into it, and he that breaketh [g] hedge, a serpent shall bite him.

9 Hee that remoueth stones, shall hurt himselfe thereby, *and* he that cutteth wood, shall be in danger thereby.

10 If the yron be blunt, & one hath not whet the edge, he must then put to more [i] strength: but the excellencie to direct a thing *is* wisedome.

11 If the serpent bite, when he is not charmed: no better is a babbler.

12 The words of them out of a wise man *haue* grace: but the lips of a foole deuoure himselfe.

13 The beginning of the words of his mouth *is* foolishnesse, and the latter end of his mouth *is* wicked madnesse.

14 For the foole multiplieth wordes, *saying*, Man knoweth not what shalbe: and who can tell him what shalbe after him?

15 The labour of the foolish doth weary him: for he knoweth not to goe into the [g] citie.

16 Woe to thee, O land, when thy King *is* a [h] childe, and thy princes [i] eate in the morning.

17 Blessed art thou, O land, when thy King *is* the sonne [k] of nobles, and thy princes eat in time, for strength, and not for dunkennesse.

18 By slothfulnesse the roofe of the house goeth to decay, and by the idlenesse of the hands the house droppeth thorow.

19 They prepare bread for laughter, and wine comfort teth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the [l] foule of the heauen shal cary the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperity is but vanity. 9 God will iudge all.

CAst thy bread vpon the [a] waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall bee vpon the earth.

3 If the [b] clouds be full, they wil powre forth raine vpon the earth: and if the [c] tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obseruieth the [d] wind, shal not sowe, and he that regardeth the clouds, shal not reape.

5 As thou knowest not which is the way of the spirit, *nor* how the bones *doe grow* in the wombe of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hand [e] rest: for thou knowest not whether shal prosper, this or [f] that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it sa good thing to the eyes to see the Sunne.

8 Though a man liue many yeres, *and* in them all he reioyce, yet he shall remember the dayes of [g] darknesse, because they are many, all that commeth *is* vanity.

9 [h] Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away [i] griefe out of thine heart, and cause euill [k] to depart from thy flesh: for childhood and youth *are* vanitie.

CHAP. XII.

1 To shinke on God in youth, and not to aiefere till age. 7 The soule returneth to God. 11 Wisedome is the gift of God, and consisteth in fearing him and keeping his commandements.

REmember now thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch, wherein thou shalt say, I haue no pleasure in them:

2 While the sunne is not darke, nor the light, nor the moone, nor the starres, nor the [a] cloudes returne after the raine.

3 When the [b] keepers of the house shal tremble, and the [c] strong men shall bow themselues, and the [d] grinders shall cease, because they are few, and they waxe darke that [e] looke out by the windowes:

4 And the [f] doores shall be shut without by the base sound of the [g] grinding, and he shall rise vp at the voyce of the [h] bird, and all the [i] daughters of singing shalbe abased.

5 Also they shall be afraid of the [k] hie thing, and feare *shalbe* in the [l] way, and the almond tree shall [m] flourish, and the [n] grashopper shall bee a burden, and concupiscence shall be driuen away: for man goeth to the house [o] of his age, and the mourners goe about in the streete.

6 While the [p] siluer coard is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [s] wheele broken at the [t] cisterne.

7 And dust returne to the as earth it was, and the [u] spirit returne to God that gaue it.

8 Vanity of vanities, saith the Preacher, all *is* vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to finde out pleasant words, and an vpright writing, *even* the words of trueth.

11 The words of the wise are like goades and like nailes [x] fastened by the masters of the assemblies, *which* are giuen by one [y] pastour.

12 And of other things beside these, my sonne, take thou heede: for there is none end in making

a So that he doth all things well and holily, whereas the foole doeth the contrary.
b By his doings he bewrayeth himselfe.
c If thy superiour be angry with thee, be thou discreete, and not mooued.
d Meaning, that it is an euill thing when they that are in authoritie, faile and doe not their duety.
e They that are rich in wisedome and vertue.
* *Psal. 7.16. prou. 26.27. eccles. 27.26.*
f Without wisedome whatsoeuer a man taketh in hand, turneth to his owne hurt.
g The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet will they discusse high waters.
h That is, without wisdom and counsell
i Are giuen to their lusts and pleasures.
k Meaning, when hee is noble for vertue and wisedome and with the gifts of God.
l Thou canst not worke euill so secretly, but it shall be knowen.

a That is, be liberall to the poore, & though it seeme to vse as a thing ventured on the sea, yet it shall bring thee profit.
b As the clouds that are full, powre out raine so the rich that haue abundance, must distribute it liberally.
c He exhorteth to be liberall while we liue: for after there is no power, as a tree is no power, when it is dry, shall neuer doe his duty.
d He that feareth inconueniences, when necessitie requireth, shall neuer doe his duty.
e Be not weariе of well doing.
f That is, which of thy workes are most agreeable to God.
g That is, of affliction and troubles.
h He deriseth them that set their delite in worldly pleasures, as though God would not call them to an account.
i To wit, anger, and enuie.
k Meaning, carnal lusts wherunto youth is giuen.

a Before thou come to continuall miseries: for when the clouds remaine after the raine, mans griefe is increased.
b The hands, which keepe the bodie.
c The legs.
d The teeth.
e The eyes.
f The lips, or mouth.
g When the iawes shall feare open, and not be able to chew any more.
h He shall not be able to sleepe.
i That is, the wind pipes or the eares shall be deafe and not able to heare singing.
k To climbe hie because of their weaknesse, or they stoope downe as though they were afraid lest any thing should hit them.
l They shall tremble as they goe, as though they were afraid.
m Their head shall be as white as the blossomes of an almond tree.
n They shall be able to beare nothing.
o Meaning the marrow of the backe bone and the sinewes.
p The little skin. That is, the veines.
q That is, the heart, out of the which goeth either to.
r Which are well applied by the ministers, whom he calleth masters.
s Meaning the liuer.
t Which is the head.
u The soule inconuinently goeth either to ioy or torment, and sleepeth not as the wicked imagine.
x That is, by God.
y That is, by God.

that couereth the braine, which is in colour like golde.
q That is, the veines.
r Meaning the liuer.
s Which is the head.
t That is, the heart, out of the which the head draweth the powers of life.
u The soule inconuinently goeth either to ioy or torment, and sleepeth not as the wicked imagine.
x Which are well applied by the ministers, whom he calleth masters.
y That is, by God.

many

z These things cannot be comprehended in bookes or learned by studie but God must instruct thine heart that thou mayest onely know that wisedome is the true felicity and the way thereunto is to feare God.

many [z] bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: feare God and keepe his commandements; for this is the whole duetie of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

AN † EXCELLENT SONG which was Salomons.

THE ARGVMENT.

In this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which hee hath sanctified and appointed to bee his spouse, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegroome toward the bride, and his great and excellent benefits wherewith hee doeth enrich her of his pure bounty and grace without any of her deserungs. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to bee forsaken for any spot or blemish that is in her.

† Ebr. a song of songs, so called because it is the chief of those 1005. which Salomon made, as is mentioned, 1. King. 4. 32.

CHAP. I.

1 *The familiar talke and mystical communication of the spirituall loue betweene Iesus Christ and his Church.* 5 *The domesticall enemies that persecute the Church.*

LEt [a] him kisse mee with the kisses of his mouth: for thy loue is better then wine.

2 Because of the [b] sauour of thy good oyntments, thy name *is as* an oyntment powred out: therefore the [c] virgins loue thee.

3 [d] Draw me: we will run after thee: the King hath brought mee into his [e] chambers: wee will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

4 I am [f] blacke, O daughters of Ierusalem, but comely, as the tents of [g] Kedar, *and* as the [h] curtaines of Salomon.

5 Regard yee mee not because I am [i] blacke: for the [k] sunne hath looked vpon me. The [l] sonnes of my mother were angry against me: they made me the keeper of the vines: but I [m] kept not mine owne vine.

6 Shew me, [n] *O thou* whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as [o] he that turneth aside to the flockes of [o] thy companions?

7 [p] If thou know not, O thou the faiest among women, get thee foorth by the steps of the flocke, and feede thy kids by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the [q] charets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 We will make thee borders of gold with studs of siluer.

11 [r] While the King was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued *is as* a bundle of myrrhe vnto me: he shall lie betweene my [s] breasts.

13 My welbeloued *is as* a cluster of camphire vnto me in the vines of Engedi.

14 My loue, behold, thou art [t] faire: behold, thou art faire: thine eyes *are like* the doues.

15 My welbeloued behold thou art faire, and pleasant: also our [u] bed is greene.

16 The beames of our house *are* cedars, our rafters *are* of firre.

CHAP. II.

3 *The Church desireth to rest vnder the shadow of Christ.* 8 *She heareth his voyce.* 14 *She is compared to the doue,* 15 *And the enemies to the foxes.*

I Am the rose of the fielde, *and* the lillie of the valleys.

2 Like a lillie among the thornes, so *is my* [a] loue among the daughters.

3 [b] Like the apple tree among the trees of the forest so *is* my welbeloued among the sonnes *of men*: vnder his shadow had I delite, and sate downe: and his fruit *was* sweete vnto my mouth.

4 Hee brought mee into the wine cellar, and loue *was* his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sick of loue.

6 His left hand *is* vnder mine head, and his right hand doeth imbrace me.

7 [c] I charge you, O daughters of Ierusalem, by the roes & by the hindes of the field, that ye stirre not vp, nor waken *my* loue, vntill she please.

8 [d] *It is* the voyce of my welbeloued: behold, he commeth leaping by the mountaines, and skipping by the hils.

9 My welbeloued is like a roe, or a yong hart: loe, he [e] standeth behind our wall, looking forth of the windowes, shewing himselfe through the [f] grates.

10 My welbeloued spake and sayd vnto mee, Arise, my loue, my faire one, and come thy way.

11 For behold, [g] winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figtree hath brought foorth her yong figs: and the vines with *their* small grapes haue cast a sauour: arise my loue, my faire one, and come away.

14 My doue, that art in the [h] holes of the rocke, in the secret places of the staires, shew mee thy sight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.

15 Take vs the foxes, the [i] little foxes, which destroy the vines: for our vines *haue* small grapes.

16 My welbeloued *is* mine, and I am his: hee feedeth among the lillies,

17 Vntill the day break, and the shadowes flee away: returne, my welbeloued, *and* be like a [k] roe, or a yong hart vpon the mountaines of Bether.

The Church desireth Christ to be most ready to helpe her in all dangers.

1 This is spoken in the person of the Church or of the faithfull soule inflamed with the desire of Christ, whom the loueth.
b The feeling of thy great benefits.
c They that are pure in heart and conuersation.
d The faithfull confesse that they cannot come to Christ except they be drawen.
e Meaning, the secret toy that is not knowen to the world.
f The Church confesseth her spots and sinne, but bark confidence in the fauour of Christ.
g Kedar was Ismaelsonne of whom came the Arabians that dwelt in tents.
h Which within were all see with precious stones and iewels.
i Consider not the Church by the outward appearance.
k The corruption of nature through sinne and afflictions.
l Mine owne brethren, which should haue most fauoured me.
m She confesseth her owne negligence.
n The spouse seeking her Saule, seeketh to her husband onely for succour.
o Whom thou hast called to the dignity of pastors, and they set forth their owne dreames in stead of thy doctrine.
p Christ speaketh to his Church, bid ding them that are ignorant to go to the pastours to learne.
q For thy spiritual beauty and excellencie there was no worldly creature to bee compared vnto thee.
r The Church reioyceth that she is admitted to the company of Christ.
s Hee shall bee most deare vnto me.
t Christ accepteth his Church, and commendeth her beauty.
u That is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.

a Thus Christ preferreth his Church aboue all other things.
b The spouse testifieth her greate desire toward her husband, but her strength faileth her and therefore she desireth to bee comforted, and I felt it.
c Christ chargeth them which haue to doe in the Church, as it were by a solemne oath that they trouble not the quietnesse thereof.
d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.
e Forasmuch as his diuinity was hid vnder the cloke of our flesh.
f So that we cannot haue full knowledge of him in this life.
g That is, sinne and errour is driuen backe by the cõming of Christ which is here described by the springtime, when all things flourish.
h Those that are ashamed of thy sinnes come and shew thy selfe vnto me.
i Seppresse the heretikes whiles they are yong, that is, whẽ they begin to shew their malice, & destroy the vine of the Lord.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her determinancions of the wildernesse.

IN my bed by [a] night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise *therefore* now, and goe about in the citie, by the streetes, and by the open places, [b] & will sеeke him that my soule loueth: I sought him, but I found him not.

3 The [c] watchmen that went about the citie, found mee: *to whom I said*, Haue you seene him whom my soule loueth?

4 When I had past a little from them, then I found him whom my soule loued: I tooke holde on him, and left him not, till I had brought him vnto my mothers house into the chamber of her that conceiued me.

3 [d] I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that yee stirre not vp, nor waken *my* loue vntill she please.

6 Who *is* shee that commeth vp out of the [e] wildernesse like pillars of smoke perfumed with myrhe and incense, *and* with all the † spices of the merchant?

7 Behold his [f] bed, which *is* Salomons: threescore strong men *are* round about it, of the valiant men of Israel.

8 They all handle the sword, *and are* expertin warre, euery one *hath* his sword vpon his thigh for the feare [g] by night.

9 King Salomon made himselfe a [h] palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, *and* the pauement thereof of gold, the hangings thereof of purple, whose middes *was* paued with the loue of the daughters of Ierusalem.

11 Come forth, ye [h] daugeters of Zion, and beholde the King Salomon with the [i] crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

CHAP. IIII.

1 The praises of the Church. 7 She is without blemish in his sight 9 The loue of Christ toward her.

BEhold, thou art [a] faire, my loue: behold, thou art faire thine eyes *are like* the doues: among thy lockes [b] thine haire is like the [b] flocke of goates, which looke downe from the mountaines of Gilead.

2 Thy teeth *are* like a flocke of *sheepe* in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lippes are like a threede of scarlet, and thy talke is comely: thy temples *are* within thy lockes as a piece of a pomegranate.

4 Thy necke is as the tower of Dauid built for defence: a thousand shields hang therein, *and* all the targets of the strong men.

5 Thy two [c] breastes *are* as two young roes that are twinnes feeding among the lilies.

9 Vntill the day breake, and the shadowes flie away, I will goe into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 [d] Come with me from Lebanon, *my* spouse, *euen* with mee from Lebanon, *and* looke from the toppe of Amanah, from the toppe of Shener, and Hermon, from the dennes of the lyons, *and* from the mountaines of the leopards.

9 My [e] sister, *my* spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine [f] eyes, *and* with a chaine of thy necke.

10 My sister, *my* spouse, how faire is thy loue? how much better is thy loue then wine? and the sauour of thine oynments then all spices?

11 Thy [g] lippes, *my* spouse, droppe *as* hony combes: hony and milke are vnder thy tongue, and the sauour of thy garments *is* as the sauour of Lebanon.

12 My sister my spouse *is as* a garden inclosed, as a spring shut vp, *and* a fountaine sealed vp.

13 Thy plants *are as* an orchard of pomegranates with swect fruits, *as* camphire, spikenard,

14 *Euen* spikenard, and saffron: calamus, and cynamon with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 [h] O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O [i] North, and come, O South, *and* blowe on my garden, that the spices thereof may flow out: let my welbeloued come to his garden, and eate his pleasant fruit.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 5 She confesseth her naughtinesse. 10 She praiseth Christ her husband.

IAm come into my [a] garden my sister, my spouse: I gathered my myrrhe with my spice: I ate mine hony combe with mine hony, I drank my wine with my milke: eate, O friends, drinke, and make you merry, O welbeloued.

2 [b] I sleepe but mine heart waketh, *it is* the voyce of my welbeloued that knocketh, *saying*, Open vnto me, my sister, my loue, my doue, my vndefiled: for mine head is full of dewe, and my lockes with the drops of the [c] night.

3 I haue put off my [d] coate, how shall I put it on? I haue washed my feete, how shall I defile them?

4 My welbeloued put in his hand by the hole *of the doore*, and † mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my [e] fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued but my welbeloued was gone & past: mine heart was gone whē he did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The [f] watchmen that went about the citie, found me: they smote me *and* wounded mee: the watchmen of the wals tooke away my vaile from mee.

8 I charge you, [g] O daughters of Ierusalem, if you finde my welbeloued, that you tel him that I am sicke of loue.

9 [h] O the faireſt among women, what is thy welbeloued more then *other* welbeloued? what is thy welbeloued more then *another* louer, that thou doest so charge vs?

10 My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His [i] head *is as* fine gold, his locks curled, *and* blacke as a rauen.

12 His eyes *are* like doues vpon the riuers of waters, which are washt with milke, *and* remaine by the full *vessels*.

13 His cheekes *are* as a bed of spices, *and as*

a The Church by night, that is in troubles to seeke to Christ, but is not incontinently heard.
b Shewing that although we be not heard at the first yet we must still continue in prayer, till wee feele comfort.
c Which declareth that wee must seeke vnto all of whom we hope to haue any succour.
d Reade Chap. 1.7.

e This is referred to the Church of Israel, which was led by the wildernesse forty yeeres.
† *Ebr powder.*
f By the bed is meant the Temple which Salomon made
g He alludeth to the watch which kept the Temple.
h *Or chaiet.*
h All ye, that are of the number of the faithfull.
i Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

a Because Christ delighteth in his Church he commendeth all that is in her, *Chap. 6.4.*
b He hath respect to the multitude of the faithfull, which are many in number.

c Wherein are knowledge and zeale two precious iewels.

p Christ promiseth his Church to call his faithfull from all the corners of the world.

a The garden signifieth the kingdome of Christ, wherein he prepareth the banket for his elect.
b The spouse saith that she is troubled with the care of worldly things, which is meant by sleeping.
c Declaring the long patience of the Lord toward the sinners.
d The spouse confesseth her naked-nesse, & that of her selfe she hath nothing, or seeing she is once made cleane, the promiseth not to defile her selfe again.
† *Or my bowels were mouued towards him*
e The spouse which should be anointed of Christ shall not finde him if she thinke to anoint him with her good workes.
f These are the false teachers, which wound the conscience with their traditions.
g She alleth of them which are godly (forasmuch as the Law & saluatiō should come out of Zion and Ierusalem that they would direct her to Christ.
h Thus say they of Ierusalem.
i She describeth Christ to be of perfit beautie and comelinesse.

e Christ calleth his Church sister in respect that he had taken the flesh of man.
f In that he made his Church beautifull and rich, he loued his gifts in
g Because of thy confession and thanksgiuing.
h The Church confesseth that all her glory & beautie commeth of Christ, who is the true fountaine of all grace
i Shee desireth Christ to comfort her, and to powre the graces of his Spirit vpon her, which Spirit is ment by the North and South winde.

sweete flowres, *and* his lippes *like* lillies dropping
downe pure myrrhe.
14 His handes *as* rings of golde set with the
f chrysolite, his belly like white yuorie couered
with Saphirs.
15 His legges *are as* pillars of marble set vpon
sockers of fine golde: his countenance as Leba-
non, excellent as the cedars.
16 His mouth *is as* sweete things, and hee is
wholy delectable: this is my welbeloued, and this
is my louer, O daughters of Ierusalem.
17 k O the faireſt among women, whither is
thy welbeloued gone? whither is thy welbeloued
turned aside, that we may seeke him with thee?

CHAP. VI.

*1 The Church ſueeth her ſelfe of the loue of Christ. 3 The prai-
ſes of the Church. 8 She is but one and vnmatched.*

MY welbeloued is gone downe into his a gar-
den to the beds of spices, to feed in the gar-
dens, and to gather lilies.
2 I am my welbeloueds, and my welbeloued
is mine, who feedeth among the lilies.
3 Thou art beautiful, my loue, as b Tirzah,
comely as Ierusalē, terrible as an army c̄ baners.
4 c Turne away thine eyes from me: for they
ouercome me: * thine haire is like a flocke of
goates, which looke downe from Gilead.
5 Thy teeth *are* like a flocke of sheepe, which
go vp from the washing, which euery one bring
out twinnes, and none is barren among them.
6 Thy temples *are* within thy lockes as a piece
of a pomegranate.
7 There are d threescore Queenes, and foure-
score concubins, & of the damsels without nūber.
8 *But* my doue is alone *and* my vndefiled she is
the onely *daughter* of her mother, and she is deare
to her that bare her, the daughters haue seene her,
and counted her blessed: *euen* the Queenes and
the concubines, and they haue praised her.
9 e Who is she that looketh forth as the
morning, faire as the moone pure as the sunne, terri-
ble as an armie with banners?
10 I went downe to the f garden of nuttes, to
see the fruits of the valley, to see if the vine bud-
ded, *and* if the pomegranates flourished.
11 g I knew nothing, my soule set me h as the
charets of my noble people.
12 Returne, returne, O i Shulamite, returne: re-
turne that we may behold thee: What shal you see
in the Shulam te, *but* as the company of an army?

CHAP. VII.

*1 The beautie of the Church in all her members. 10 She is aſſu-
red of Christs loue towards her.*

HOw beautifull are thy a goings with shooes,
O princes daughter! the ioints of thy thighs
are like iewels: the worke of the hand of a cun-
ning workeman.
2 Thy nauill *is as* a round cup that wanteth
not liquor, thy belly *is as* an heape of wheat com-
passed about with lilies.
3 b Thy two breasts *are* as two yong roes that
are twinnes.
4 Thy necke *is* like a towre of yuorie: thine
eyes *are like* the fish pooles in Hesbhon by the
gate of Bath-rabbim: thy nose *is as* the towre of
Lebanon, that looketh toward Damascus.
5 Thine head vpon thee *is as* skarlet, and the
tusshes of thine head like purple: the king *is* tied c̄ in
the ſſ rasters.
6 How faire art thou, and how pleasant art
thou, O *my* loue, in pleasures!
7 This thy stature is like a palme tree, and thy
breasts like clusters.
8 I said, I will goe vp into the palme tree, I
will take hold of her boughes: thy breasts shall
now be like the clusters of the vine: and the sa-
nour of thy nose like apples,
9 And the roofe of thy mouth like good wine,
which goeth streight to my welbeloued, and caus-
eth the lips of the ancient to speake.
10 d I am my welbeloueds, and his desire is
toward me.
11 Come my welbeloued, let vs go forth into
the field: let vs remaine in the villages.
12 Let vs get vp early to the vines, let vs see if
the e vine flourish, *whether* it hath budded the smal
grape: *or whether* the pomegranates flourish:
there will I giue thee my loue.
13 The mandrakes haue giuen a smell, and in
our gates are all sweet things, new and olde: my
welbeloued, I haue kept *them* for thee.

CHAP. VIII.

*1 The Church will be taught by Christ. 3 She is vpholden by
him. 6 The vehement loue wherewith Christ loueth her. 11
She is the vine that bringeth forth fruit, to the spirituall Sa-
lomon, which is Iesus Christ.*

OH a that thou were ſt as my brother that suc-
ked the brests of my mother: I would finde
thee without, I wold kisse thee, then they should
not despise ſſ thee.
2 I will lead thee *and* bring thee into my mo-
thers house: *there* thou shalt teach me: *and* I will
cause thee to drinke spiced wine, *and* new wine of
the pomegranate.
3 b His left hand *shoulde* vnder mine head, and
his right hand shall embrace me.
4 c I charge you, O daughters of Ierusalem,
that you stir not vp, nor waken *my* loue, vntill
she please.
5 (Who is this that commeth vp out of the
wildernesse, leaning vpon her welbeloued?) I rai-
sed thee vp vnder an apple tree: there thy mother
conceiued thee: there she cōceiued that bare thee.
6 d Set mee as a seale on thine heart, *and* as a
signet vpō thine arme: for loue *is* strong as death:
ielousie is cruel as the graue: the coles thereof *are*
fierie coles, *and* a vehement flame.
7 Much water cannot quench loue, neither
can the floods drowne it: if a man should giue all
the substance of his house for loue, they would
greatly contemne it.
8 e Wee haue a litle sister, and shee hath no
breasts: what shall we doe for our sister, when she
shall be spoken for?
9 f If she be a wall, wee will build vpon her a
siluer Palace: and if she be a doore, we will keepe
her in with boards of cedar.
10 g I am a wall, and my breasts *are* as towres:
then was I in his eyes as one that findeth peace.
11 h Salomon had a vine in Baal-hamon: hee
gaue the vineyard vnto keepers: euery one bring-
eth for the fruit therof, a thousand *pieces* of siluer.
12 *But* my vineyard which is mine, *is* before
me: to thee, O Salomon *appertaineth* a thousand
pieces of siluer, and two hundreth to them that
keepe the fruit thereof.
13 O thou that dwellest in the i gardens, the
companions hearken vnto thy voyce: cause me to
heare it.
14 O my welbeloued, k flee away, and be like
vnto the roe or to the yong hart vpon the moun-
taines of spices.

ISAIAH.

f Ebr. Tarſhiſh.

k Meaning of the excellencie of Christ, the faithfull desire to know how to finde him.

a That is, is conuersant here in earth among men.

b Which was a faire and strong citie, 1 King. 14. 17.
c This declareth the exceeding loue of Christ toward his Church.
* Cap. 4. 1.
d Meaning, that the elect are infinite, which Christ giueth to his Church, or that his faithfull are many in number.
e Hetheweth that the beginning of the Church was small, but that it grew vp to a great multitude.
f He went downe into the Synagogue to see what fruits cause of the Lawe and the Prophets.
g I found nothing but rebellion.
h I ran as swiftly as the nobles of my people in their charets.
i O ye people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

a He describeth the comely beauty of the Church in euery part which is to be vnderstood spiritually.

b Reade Chap. 4. 5

c He desireth to come neere thee, and to be in thy company.
f Or, galleries.

d This the spouse speaketh.

e If the people that are called to Christ, bring forth any fruit.

a The Church called of the Gentiles speaketh that to the Church of Ierusalem.
i Or, and.

b Reade Chap. 2. 6

c Reade Chap. 3. 5

d The spouse desireth Christ to be ioyned in perpetuall loue with him.

e The Iewish Church speaketh this of the Church of the Gentiles. f If the be sure and fast, she is meet for the husband to dwellin.
g The Church promiseth fidelity and constancie.
h This is the vineyard of the Lord hired out, Matth. 21. 33.
i Christ dwelleth in his Church, whose voyce the faithfull heare.
k The Church desireth Christ, that if he depart from them, yet that hee would haste to helpe them in their troubles.

ISAIAH.

THE ARGVMENT.

GOD, according to his promiſe, Deuteron. 18. 15. that hee would neuer leaue his Church deſtitute of a Prophet, hath from time to time accompliſhed the ſame: whoſe office was not onely to declare vnto the people the things to come, whereof they had a ſpeciall reuelation, but alſo to interpret and declare the Lawe, and to apply particularly the doctrine contained briefly therein, to the vtilitie and profite of thoſe, to whom they thought it chiefly to appertaine, and as the time and ſtate of things required. And principally in the declaration of the Lawe, they had reſpect to three things, which were the ground of their doctrine: Firſt, to the doctrine conteined briefly in the two Tables: ſecondly, to the promiſes and threatnings of the Lawe: and thirdly, to the Couenant of grace and reconciliation, grounded vpon our Sauiour Ieſus Chriſt, who is the ende of the Lawe. Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof. And according as God gaue them vnderſtanding of things, they applied the promiſes particularly for the comfort of the Church and the members thereof, and alſo denounced the menaces againſt the enemies of the ſame: not for any care or regard to the enemies, but to aſſure the Church of their ſafegard by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearely intreated it then Moſes, and ſet forth more liuely Ieſus Chriſt, in whom this Couenant of reconciliation was made. In all theſe things Iſaiah did excell all the Prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehenſions, and conſolations: euer applying the doctrine, as hee ſawe that the diſeaſe of the people required. Hee declareth alſo many notable propheſies which he had receiued of God, as touching the promiſe of the Meſsiah, his office and his kingdome. Alſo of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are as moſt principall points contained in this booke, and a gathering of his ſermons that hee preached. Which after certaine dayes that they had ſtood vpon the Temple doore (for the manner of the Prophets was to ſet vp the ſumme of their doctrine for certaine dayes, that the people might the better marke it, as Iſa. 8. 1. and Habak. 2. 2) the Prieſts tooke it downe, and reſerued it among their Regiſters: and ſo by Gods prouidence theſe bookes were preſerued as a monument to the Church for euer. As touching his perſon and time, hee was of the Kings ſtocke (for Amaz his father was brother to Azariah King of Iudah, as the beſt Writers doe agree) and propheſied more then 64. yeeres, from the time of Vzziah, vnto the reigne of Manaſſeh whoſe father in lawe he was (as the Ebrewes write) and of whom hee was put to death. And in reading of the Prophets, this one thing among others is to bee obſerued, that they ſpeake of things to come as though they were now paſt, because of the certaintie thereof: and that they could not but come to paſſe, becauſe God had ordained them in his ſecret counſell, and ſo reuealed them to his Prophets.

CHAP. I.

2 Iſaiah reprooueth the Iewes of their ingratitude and ſtubbornneſſe, that neither for benefites nor puniſhments would amend. 11 Hee ſheweth why their ſacrifices are reiected, and wherein Gods true ſeruice ſtandeth. 24 He propheſieth of the destruction of Ieruſalem, 25 and of the reſtitution thereof.

A [a] Viſion of Iſaiah, the ſonne of A-
moz, which hee ſaw [b] concerning
Iudah and Ieruſalem, in the dayes
of [c] Vzziah, Iotham, Ahaz, *and*
Hezekiah kings of Iudah.
2 Heare O [d] heauens, and
hearken, O earth: for the Lord hath ſayd, I haue
nouriſhed and brought vp [e] children, but they
haue rebelled againſt me.
3 The [f] oxe knoweth his owner, and the aſſe
his maſters crib: *but* Iſrael hath not knowen: my
people hath not vnderſtood.
4 Ah, ſinfull nation, a people laden with ini-
quitie: a [g] ſeede of the wicked, corrupt children:
they haue forſaken the Lord: they haue prouo-
ked the [h] Holy one of Iſrael to anger: they are
gone backward.
5 Wherfore ſhould ye be [i] ſmitten any more?
for ye fall away more and more: the whole [k] head
is ſicke, and the whole heart is heauie.
6 From the [l] ſole of the foote vnto the head,
there *is* nothing whole therein: *but* wounds and
ſwelling, and ſores full of corruption: they haue
not bene wrapped, [m] nor bound vp nor molified
with oyle.
7 Your land is waſte: your cities *are* burnt
with fire: ſtrangers deuoure your land in your
preſence, and *it is* deſolate like the ouerthrow of
[n] ſtrangers.
8 And the daughter of [o] Zion ſhall remaine
like a cottage in a vineyard, like a lodge in a
garden of cucumbers, *and* like a beſieged ci-
tie.
9 Except the Lord of hoſtes [p] had reſerued
vnto vs euen a ſmall remnant, wee ſhould haue
bene [q] as Sodom, *and* ſhould haue bene like vnto
Gomorah.
10 Heare the word of the Lord, O [r] princes of
Sodom: hearken vnto the Lawe of our God, O
people of Gomorah.
11 What haue I to doe with the multitude of
your ſacrifices, ſaith the Lord? I am full of the
burnt offrings of rams, & of the fat of fed beaſts:
and I [ſ] deſire not the blood of bullocks, nor of
lambes, nor of goates.
12 When ye come to appeare before mee, who

a That is, a reuelation or propheſie, which was one of the two meanes whereby God declared himſelfe to his ſeruants in old time, as Num 12. 6 and therefore the Prophets were called Seers, 1.Sam.9.9.
b Iſaiah was chiefely ſent to Iudah and Ieruſalem, but not onely: for in this booke are propheſies concerning other nations alſo.
c Called alſo Azariah, 2.Kings 15.1. of theſe kings reade 2 King from Chap.14. vnto Chap.21. and 2.Chron. from Chap.25. vnto Chap.33.
d Becauſe men were obſtinate and inſenſible, he calleth to the dumbe creatures, which were more prompt to obey Gods worde, as Deut. 32.1.
e He declareth his great mercie toward the Iewes foraſmuch as hee choſe them aboue all other nations to bee his people and children, as Deuteron. 10. 15.
f The moſt bruit and dull beaſts doe more acknowledge their duety toward their maſters, then my people doe toward mee, of whom they haue receiued benefites without compariſon.
g They were not onely wicked as were their fathers, but vtterly corrupt, and by their euill example infected others.
h That is, him that ſanctifieth Iſrael.
i What auaileth it to ſeeke to amend you by puniſhment, ſeeing the more I correct you, the more ye rebell?
k By naming the chiefe parts of the body, he ſignifieth that there was no part of the whole body of the Iewes free from his rods.
l Euery part of the body aſwell the leaſt as the chiefeſt, was plagued.
m Their plagues were ſo grieuous, that they were incurable, and yet they would not repent.
n Meaning, of them that dwell farre off, which becauſe they looke for no aduantage of that which remaineth, deſtroy all before them.
o That is, Ieruſalem.
p becauſe that he will euer haue a Church to call vpon his Name.
q That is, all deſtroyed.
r Yee that for your vices deſerued all to bee deſtroyed, as they of Sodome, ſaue that God of his mercie reſerued a little number, Lamentations 3.22.
ſ Although God commaunded theſe ſacrifices for a time, as aydes and exerciſes of their faith: yet becauſe the people had not faith nor repentance, God deteſteth them, Pſalme 50.13. Ieremiah 6.20, Amos 5.21. Micah 6.7.

required this of your hãds to tread in my courts?

13 Bring no mo oblations [t] in vaine: incense is an abomination vnto me: I cannot suffer *your* new moones, nor Sabbaths, *nor* solemne dayes (*it is* iniquitie) nor solemne assemblies.

14 My soule hateth your [u] new moones and your appointed feastes: they are a burden vnto me: I am weary to beare *them*.

15 And when you shal stretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not heare: *for* your handes are full [x] of blood.

16 [v] Wash you, make you cleane: take away the euill of your workes from before mine eyes: cease to doe euill.

17 Learne to [y] doe well: seeke iudgement, relieue the oppressed: iudge the fatherlesse *and* defend the widow.

18 Come now, [z] and let vs reason together, saith the Lord: though your sinnes were as crimsen, they shall be made [b] white as snow, though they were red like scarlet, they shalbe as woll.

19 If ye [c] consent and obey, yee shall eate the good *things* of the land.

20 But if ye refuse and be rebellious, yee shalbe deuoured with the sword: for the mouth of the Lord hath spoken it.

21 How is the [d] faithfull city become an harlot? it was full of iudgement, *and* iustice lodged therein, but now [e] *they are* murtherers.

22 Thy [f] siluer is become drosse: thy wine is mixt with water,

23 Thy princes *are* rebellious, and companions of [g] theeues: euery one loueth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doeth the widowes cause come before them.

24 Therefore saith the Lorde God of hostes the [h] Mightie one of Israel, Ah, I will [i] ease me of mine aduersaries, and auenge mee of mine enemies.

25 Then I will turne mine hande vpon thee and burne out thy drosse, [k] I will [k] be pure, and take away all thy tinne.

26 [l] And I will restore thy iudges as at the first, and thy counsellers as at the beginning: afterward shalt thou be called a citie of righteousnes, *and* a faithfull citie.

27 Zion shall be redeemed in iudgment, and they that returne in her, in [m] iustice.

28 And the [n] destruction of the transgressours and of the sinners shal be together: and they that forsake the Lord shalbe consumed.

29 For they shalbe confounded for the [*] okes which ye haue desired, and yee shalbe ashamed of the gardens that ye haue chosen.

30 For ye shalbe as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shall bee as [p] tow, and the maker thereof, as a sparke: and they shall both burne together and none shall quench *them*.

[p] The tasle ged, wherein ye put your confidence, shalbe consumed as easily as a piece of tow.

CHAP. II.

2 The Church shall be restored by Christ, and the Gentiles called. 6 The punishment of the rebellious and obstinate.

THe word that Isaiah the sonne of Amoz saw vpon Iudah and Ierusalem.

2 *It [a] shalbe in the last dayes, that the mountaine of the House of the Lord shall bee prepared in the top of the mountaines, and [b] shall be exalted aboue the hilles, and all nations shall [c] flow vnto it,

3 And many people shall go, and say, Come, and let vs go vp to [e] the mountaine of the Lord, to the house of the God of Iaakob, and hee will teach vs his waies and we will walke in his paths *for the [e] Law shall goe foorth of Zion, and the word of the Lord from [f] Ierusalem,

4 And [g] hee shall iudge among the nations, and [h] rebuke many people: they shall [i] breake their swords also into mattocks, and their speares into sithes: nation shall not lift vp a sword against nation, neither shall they learne [k] to fight any more.

5 O house of Iaakob, come yee, and let vs [l] walke in the Light of the Lord.

6 Surely thou [m] hast forsaken thy people, the house of Iaakob, because they are [n] ful of the East *manners*, and *are* sorcerers as the Philistims, [o] and abound with strange children.

7 Their land also was ful of [p] siluer and gold, and there *was* none end of their treasures: and their land was full of horses, and their charets *were* infinite:

8 Their land also was ful of idoles: they worshipped the worke of their owne handes, which their owne fingers haue made.

9 And a man bowed himselfe, and a man [q] humbled himselfe: therefore [r] spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his Maiestie.

11 The high looke of man shall bee humbled, and the lostinesse of men shall be abased, and the Lord onely shall be exalted in [s] that day.

12 For the day of the Lord of hostes *is* vpon all the proud and hautie, and vpon all that is exalted: and it shall be made low:

13 Euen vpon all the cedars of Lebanon, that are hie and exalted, and vpon all the okes of Bashan,

14 And vpon all the hie [t] mountaines, and vpon all the hils that are lifted vp,

15 And vpon euery hie tower, and vpon euery strong wall,

16 And vpon [u] all the ships of Tarshish, and

* *Mich. 4. 1.*

[a] The decree and ordinance of God, touching the restauration of the Church, which is chiefly meant of the time of Christ.

[b] In an euident place to be seene and discerned.

[c] When the kingdome of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called.

[d] Alluding to mount Zion, where the visible Church then was.

* *Mich. 4. 2.*

[e] Meaning, the whole doctrine of salvation.

[f] This was accomplished, when the Gospel was first preached in Ierusalem, and from thence went thorow all the world.

[g] The Lord which is Christ, shal haue all power giuen him.

[h] That they may acknowledge their sinnes, and turne to him.

[i] He sheweth the fruit of the peace which the Gospel should bring: to wit that men should doe good one to another, whereas before they were enemies.

[k] He speaketh not against the vse of weapons and lawfull warre, but sheweth how the hearetes of the godly shalbe affected one toward another: which peace and loue doeth

[c] Consent to mutual seruitude and extortion, which he signified before by blood, ver. 15.

[d] Whatsoever was pure in the beginning, is now corrupt, though thou haue an entrance. [e] That is, they maintaine the wicked and the extortioners: and not only consent to them, but are themselues such. [f] When God will shew himselfe mercifull to his Church, he calleth himselfe. The Holy one of Israel: but when he seeth to do work with his enemies, he is called Mighty, as against whom no power is able to resist. [i] I will take vengeance vpon mine aduersaries the Iewes, and so satisfie my desire by punishing them. Which thing yet he doeth with a griefe, because of his couenant. [k] Left the faithfull among them should bee ouercome with his threatning, he addeth this consolation. [l] It is onely the worke of God to purifie the heart of man, which thing hee doeth because of his promise, made concerning the restauration of his Church. [m] By iustice is meant Godsfaithfull promise, which is the cause of the deliuerance of his Church. [n] The wicked shall not be partakers of Godspromise. Psal. 91. 9. [o] That is, the treasure pleasant places, where he commit idolatry which was forbidden, Deut. 16. 22.

begin and growe in this life, but shall hee prefected when wee are Head Christ Iesus. [l] Seeing the Gentiles will be so ready, make you haste, and shew them the way to worship God. [m] The Prophet seeing the small hope that the Iewes would conuert, complaineth to God, as though he had wrongfully forsaken them for their sinnes. [n] Full of the corruptions that reigned chiefly in the East parts. [o] They altogether gane themselues to the fashions of other nations. [p] The Prophet first condemned their superstition and idolatry: next, their couetousnesse, and thirdly, their vaine trust in worldly meanes. [q] Henceforth the nature of the idolaters, which are neuer satisfied in their superstitions. [r] Thus the Prophet spake being inflamed with zeale of Gods glory, and that hee might leave them with Gods iudgement. [s] Meaning, as soone as God shal begin to execute his iudgements. [t] By high trees and mountaines are meant them, that are proud and lofty, and thinke themselues most strong in this world. [u] He condemneth their vaine confidence which they had in strong holds, & in their rich merchandise, which brought in vaine pleasures, where with mens minds be came effeminate.

vpon all pleasant pictures.

17 And the hautinesse of men shal be brought low, and the loftinesse of men shall be abased, and the Lord shall onely be exalted in that day.

18 And the idoles will he vtterly destroy.

19 Then they shall go [v] into the holes of the rockes, & into the caues of the earth, from before the feare of the Lord, and from the glory of his Maiestie when he shall arise to destroy the earth.

20 At that day shall man cast away his siluer idols, and his golden idols (which they had made themselues to worship them) [x] to the moules, and to the backes,

21 To goe into the holes of the rocks, and into the toppes of the ragged rockes from before the feare of the Lord, and from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man, whose [y] breath is in his nostrels: for wherein is he to be esteemed?

CHAP. III.

1 *For the sin of the people God will take away the wise men and giue them foolish princes* 14 *The contumelie of the gouernours.* 16 *For pride of the women.*

FOr loe, the Lord God of hosts will take away from Ierusalem and from Iudah the stay [a] and the strength: *euen* all the stay of bread, and all the stay of water,

2 The strong man, and the man of war, [b] the iudge and the Prophet, the prudent and the aged.

3 The captaine of fifte, and the honourable, and the counseller, and the cunning artificer, and [c] the eloquent man.

4 And I will appoint [d] children *to be* their princes, and babes shall rule ouer them.

5 The people shall be [e] oppressed one of another, and euery one by his neighbor: the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shall [f] take hold of his brother of the house of his father, *and say*, Thou hast clothing, thou shalt bee our prince, and let this fall be vnder thine hand.

7 In that day he shall [g] sweare, saying, I cannot bee an helper: for there is no bread in mine house, nor clothing: *therefore* make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue & workes *are* against the Lord, to prouoke the eies of his glory.

9 The [h] tryall of their countenance testifieth against them, yea, they declare their sinnes, as Sodom they hide them not. Wo be vnto their soules: for they haue rewarded euill vnto themselues.

10 [i] Say ye, Surely it shal be wel with the iust: for they shall eate the fruit of their workes.

11 Woe be to the wicked, it shall be euill *with him*: for the reward of his hands shalbe giue him.

12 [k] Children *are* extortioners of my people, and women haue rule ouer them: O my people, they that lead thee, cause thee to erre & destroy the way of thy pathes.

13 The Lord standeth vp to plead, yea, he standeth to iudge the people.

14 The Lord shall enter into iudgement with the [l] Ancients of his people & the princes thereof, for ye haue eaten vp the vineyard: the spoile of the poore [m] in your houses.

15 What haue ye to doe, that ye beat my people to pieces, [n] and grinde the faces of the poore, saith the Lord, *euen* the Lord of hosts?

16 The Lord also saith, [o] Because the daughters of Zion are hauty, and walke with [o] stretched out neckes, and with [p] wandring eyes, walking and [q] minsing as they go, & making a [r] tinkling with their feete,

17 Therefore shall the Lord make the heades of the daughters of Zion bald, and the Lord shal discouer their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tyres,

19 The sweete balles and the bracelets, and the bonnets,

20 The tyres of the head, and the slops, and the headbands, and the tablets, and the earerings,

21 The rings, and the musslers,

22 The costly apparrel and the vailes, and the wimples, and the crisping pinnes,

23 And the glasses and the fine linnen, and the hoods and the [s] launes.

24 And in stead of sweet sauour, there shall be stink, and in stead of a girdle, a rent, & in stead of a stomacher, a girding of sackcloth, *and* burning in stead of beautie.

25 Thy men [t] shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she being desolate, shall sit vpon the ground.

a Because they trusted in their abundance and prosperity, he theweth that they should be taken from them.

b The temporall gouernour and the minister.

c By these he meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to rant themselues.

d Not onely in age, but in wit, manners, knowledge and strength.

e For lacke of good regiment and order.

f He sheweth that this plague shall be so horrible, that contrary to the common maner of men, which by nature are ambitious, none shall be found able or willing to be their gouernour.

g Feare shall ra therouse him to so sweare himselfe then to take such a dangerous charge vpon him.

h When God shal examine their deeds whereupon they now set an impudent face, he shall finde the marke of their impietie in their forehead.

i Be ye that are godly assured that God will defend you in the middes of these troubles.

k Because the wicked people were more addict to their princes, then to the commaundements of God he theweth that hee would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning that the rulers and gouernours had destroyed his Church, and not preferred it, according to their duties.

m That is, ye shew all cruelty against them,

n He menaceth the people, because of the arrogancy and pride of their women, which gaue themselues to all wantonnesse and dissolution.

o Which declared their pride.

p As a signe that they were not chaste.

q Which shewed their wantonnesse.

r They delighted then in slippers that did creeke, or had little plates sowed vpon them, which tinkled as they went.

s Inrehearsing all these things particularly, he theweth the lightnesse and vanity of such as cannot be content with comely apparell according to their degree.

t Meaning, that God will not only punish the women, but their husbands which haue suffered this dissolutenesse, and also the common weale, which hath not remedied it.

CHAP. IIII.

1 *The small remnant of men after the destruction of Ierusalem.* 2 *The graces of God vpon them that remaine.*

AN d in that day shal [a] seuen women take hold of one man, saying, We will eate our owne bread, and we will weare our owne garments: only [b] let vs bee called by thy name, *and* take away our [c] reproch.

2 In that day shall the [d] bud of the Lord bee beautifull and glorious, and the fruit of the earth shall bee excellent and pleasant for them that are escaped of Israel.

3 Then hee that shall be left in Zion, and he that shall remaine in Ierusalem, shalbe called holy, *and* euery one shall be [e] written among the liuing in Ierusalem.

4 When the Lord shal wash the filthinesse of the daughters of Zion, and purge the [f] blood of Ierusalem out of the middes thereof by the spirit of [g] iudgement, and by the spirit of burning.

5 And the Lord shall create vpon euery place of mount Zion, an [h] vpon the assemblies thereof, [h] a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the [i] glorie *shalbe* a defence.

6 And a couering shall be for a shadow in the day for the heat, and a place of refuge and a couert for the storme [k] and for the raine

a When God shal execute his vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefastnesse shall seeke vnto men, & offer themselues to any condition.

b Be thou our husband, and let vs be called thy wiues.

c For so they thought it to be without an head and husband.

d He comforteth the Church in this desolation, which shal spring vp like a bud, signifying that Gods graces should be as plentifull toward the faithful, as though they sprang out of the earth, as Chap. 45. 8. Some by the bud of the Lord meane Christ. e He alludeth to the booke of life, wherein he is recorded Exod. 32. 32. meaning Gods secret counsell, wherein his elect are predestinate to life euerlasting. f That is, the cruelty, extortion, auarice, and all wicked nesse. g When things shall be redressed that were amisse. h He alludeth to the pillar of the cloud. Exod. 13. 21. meaning that Gods fauour and protection should appeare in euery place. i The faithfull are called the glory of God, because his image, and tokens of his grace shine in them. k God promiseth to be the defence of his church against all troubles and dangers.

CHAP. V.

1 *Vnder the similitude of the vine, he describeth the state of the people.* 8 *Of their auarice,* 11 *Their drunkennesse.* 13 *Of their captiuitie.*

NOw will I sing to my [b] beloued a song of my beloued to his vineyard, [x] My beloued had a [c] vineyard in a very fruitfull hill.

2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, and hee built a towre in the mids thereof, and made a wine presse therein: then hee looked that it should bring forth grapes: but it brought forth [d] wilde grapes.

3 Now therefore, O inhabitants of Ierusalem and men of Iudah, iudge I pray you, [e] betweene me and my vineyard.

4 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?

5 And now I will tell you what I will doe to my vineyard: [f] I will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be trodden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briers, and thornes shal grow vp: I will also command the cloudes that they raine no raine vpon it.

7 Surely the vineyard of the Lord of hostes *is* the house of Israel, and the men of Iudah *are* his pleasant plant, and hee looked for [h] iudgement, but behold oppression: for righteousnesse, but behold [i] a crying.

8 Woe vnto them that ioyne house to house, *and* lay field to field, till there be no [k] place, that yee may be placed by your selues in the mids of the earth.

9 *This is* in mine [l] eares, *saith* the Lord of hosts. Surely many houses shall be desolate, *euen* great and faire without inhabitant.

10 For ten acres of vines shal yeeld one [m] bath, and the seed of an [n] homer shall yeeld an [o] ephah.

11 ¶ Woe vnto them that [p] rise vp earelie to follow drunkennesse, and to them that continue vntill [q] night, *till* the wine do inflame them.

12 And the harpe and viole, timbrel and pipe, and wine *are* in their feasts: but they regard not the [r] worke of the Lord, neither consider the worke of his hands.

13 Therefore my people [s] is gone into captiuity, because they had [t] no knowledge, and the glory thereof *are* men famished, & the multitude thereof is dryed vp with thirst.

14 Therefore [u] hell hath inlarged it selfe, and their glory, and their multitude, and their pomp, and he that reioyceth among them, shall descend *into it.*

15 And man shall be brought downe, & man shall be humbled, euen the eies of the proud shall be humbled.

16 And the Lord of hosts shall be exalted in iudgement, and the holy God shalbe sanctified in iustice.

17 Then shall [x] the lambes feede after their manner, and the strangers shall eate the desolate places of the fat.

18 ¶ Wo vnto them, that draw iniquity with [y] cords of vanity, and sinne, as with cart-ropes:

19 Which say, [z] Let him make speede: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw neere and come, that we may know it.

20 Woe vnto them that speake good of euill, [a] and euill of good, which put darknes for light, and light for darknesse, that put bitter for sweet, and sweete for sowre.

21 Woe vnto them, that are [b] wise in their owne eyes, and prudent in their owne sight.

22 Wo vnto them, that are [c] mighty to drinke wine, and vnto them that are strong to powre in strong drinke.

23 Which iustifie the wicked for a reward, and take away the righteousnes of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, & as the chaffe is consumed of the flame: *so* their [d] root shalbe as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Law of the Lord of hosts, and contemned the word of the holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and hee hath stretched out his [e] hand vpon them, & hath smitten them that the mountaines did tremble: and their carkeises were torne in the middes of the streetes, *and* for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift vp a signe [f] vnto the nations a farre, and will hisse vnto them from the end of the earth: and behold, they shall come hastily with speed.

27 None shall [g] faint nor fall among them: none shall slumber nor sleepe, neither shall the girdle of his loynes be loosed, nor [h] the latchet of his shooes be broken:

28 Whose arrowes shall be sharpe, and all his bowes bent: his horse hoofes shalbe thought like flint, and his wheeles like a whirle wind.

29 His roaring *shall be* like a lion, and he shall roare like lions whelpes: they shall [i] roare, and lay hold of they pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them as the roaring of the sea: and if [k] they looke vnto the earth, behold darkenesse *and* sorow, and the light shalbe darkened in their [l] skie.

CHAP. VI.

1 *Isaiah sheweth his vocation by the vision of the diuine maiestie.* 9 *He sheweth the obstinacy of the people.* 11 *The destruction of the land.* 13 *The remnant reserued.*

IN the yeare of the death of king Vzziah, [a] I saw also the Lord sitting vpon an [b] high throne, & lifted vp, and the lower [c] parts thereof filled the Temple.

2 The [d] Seraphims stood vpon it: euery one had six wings: with twaine he couered his [e] face, and with twaine he couered his [f] feete, and with twaine he did [g] flie.

a The Prophet by this song doth set before the people eyes their ingratitude, and Gods mercie.
b That is, to God.
x *Ier.* 2. 21. *Mat.* 21. 33.
c Meaning that he had planted his Church in a place most plentifull and pleasant.
d He spared no diligence nor cost.
e In the seuenth verse he declareth what they were.
f He maketh them iudgers in their owne cause, for although it was euident that they were the cause of their owne ruine.
g I will take no more care for it: meaning that he would take from them his word and ministers, and all other comforts, and send them contrary plagues.
h Iudgement and righteousnesse are true fruits of the feare of God, and therefore in the cruell oppressors there is no religion.
i Of them that are oppressed
k To wit, for the poore to dwell in.
l I haue heard the complaint and cry of the poore.
m Which conteineth a bout ten pottles: for euery acre should but yeeld one pottell.
n Which conteineth an hundreth pottels.
o An Ephah conteineth ten pottels, and is in dry things as much as bath is in liquors.
p That spare no paine nor diligence to follow their lusts.
q Which are neuer weary of their rioting and excessiue pleasures but vse all means to prouoke to the same.
r They regard not the prouident care of God ouer them, nor let what end he hath created them.
s That is shall certainely goe: for so the Prophets vse to speake as though the thing which shall come to passe were done already.
t Because they would not obey the word of God.
u Meaning the graue shall swallow vp them that shall die for hunger and thirst, and yet for all this great destruction it shall neuer be satisfied.
x God comforteth the poore lambes of his Church which had beene strangers in other countries, promising that they should dwell in those places again, where they had beene deprived by the tyrannous and cruell tyrants.
y Which vse all allurements, occasions, and excuses to harden their conscience in sin.
z He sheweth what are [y] words of the wicked, whe they are menaced with Gods iudgement, 2. Pet. 3. 4.
a Which are not ashamed of sinne, nor care for honesty, but are growen to a desperate impietie.
b Which are contemners of all godlinesse and admonition.
c Which are neuer weary but shew their strength and brag in gluttony and drunkennesse.
d Both they and their posterity, so that nothing shall be left.
e Hee sheweth that God had so sore punished this people, that the dumbe creatures, if they had beene so plagued, would haue bin more sensible, and therefore his plagues must continue till they begin to feele thē.
f He will make the Babylonians to come against them at his breeke, and to fight vnder his standard.
g They shall be prompt and lusty to execute Gods vengeance.
h The enemy shal haue none impediment.
i Whereby is declared the cruelties of the enemie.
k The Iewes shall finde no succour.
l In the land of Iudah.
a God sheweth not himself to man in his maiesty, but according as mans capacity is able to comprehend him, that is by visible signes, as Ioha Baptist saw the holy Ghost in the forme of a dou. b Asa iudge ready to giue sentence. c Of his garment, or of his throne. d They were Angels, so called because they were of a fierie colour, to signifie that they burnt in the loue of God, or were light as fire to execute his will. e Whereby was declared that man was not able to endure the brightnesse of Gods glorie. f Whereby was declared that man was not able to see the brightnesse of God in them. g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.

3 And

h This oft repetition signifieth that the holy Angels cannot satisfie themselues in praising God, to teach vs that in all our liues wee should giue our selues to the continuall praise of God.

i His glory doth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to praise him.

k Which things were to confirme the Prophet, that it was not the voice of man: and by the smoke was signified the blindnesse that should come vpon the Iewes.

l He speaketh this for two causes: the one, because hee that was a mortall creature, & therefore had more need to glorifie God then the Angels, did it not: and the other, because the more neere that man approcheth to God, the more doth he know his owne sinne and corruption.

m Of the burnt offerings, where the fire neuer went out.

n This declareth, that man cannot render true obedience to God, till hee hath purged vs. o Whereby is declared, that for the malice of man God will not immediately take away his word, but he will cause it to bee preached to their condemnation, when as they will not learne thereby to obey his will, and bee saued: hereby, he encouraseth the Ministers to doe their duety, and answereth to the wicked murmurers, that through their owne malice their heart is hardened. Matth. 13. Act. 28. 26. rom. 11. 8. p As he was moued with the zeale of Gods glory, so was hee touched with a charitable affection toward the people. q Meaning, the tenth part: or as some write, it was reuealed to Esaiah for the confirmation of his prophecie that ten kings should come before their captiuity, as were from Vzziah to Zedekiah. r For the fewnesse they shall seeme to be eaten vp: yet they shall after flourish as a tree which in winter loseth his leaues, and seemeth to be dead, yet in summer is fresh and greene.

3 And one cried to another, and said, [h] Holy, holy, holy *is* the Lord of hosts: the whole [i] world is full of his glory.

4 And the lintels of the doore-cheekes [k] moued at the voyce of him that cried, and the house was filled with the smoke.

5 Then I said, [l] Woe is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King, *and* Lord of hostes.

6 Then flew one of the Seraphims vnto mee with a hote cole in his hand, *which* [m] hee had taken from the [m] altar with the tongs:

7 And he touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquity shall be taken away, and thy [n] sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I said, Here am I, send mee.

9 And he said, Goe, and say vnto this people, [o] Ye shall heare indeed, but ye shall not vnderstand: ye shall plainely see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts and conuert, and be heale them.

11 Then said I, Lord, [p] how long? And hee answered, Vntill the cities be wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lord haue remooued men farre away, and *there be* a great desolation in the mids of the land.

13 But yet in it *shall bee* [q] a tenth, and shall returne, and shall be eaten vp as an elme [r] or as an oke, which haue a substance in them, when they cast *their leaues*: *so* the holy seed shall be the substance thereof.

CHAP. VII.

1 *Ierusalem beseiged.* 4 *Esaiah comforteth the King* 14 *Christ is promised.*

NAnd in the dayes of [x] Ahaz, the sonne of Iotham, the sonne of Vzziah King of Iudah, Rezin, the king of ‖ Aram [a] came vp, and Pekah the sonne of Remaliah King of Israel, to Ierusalem to fight against it, but he could not ouercome it.

2 And it was tolde the house of [b] Dauid, saying, Aram is ioyned with [c] Ephraim: therefore his heart was [d] mooued, and the heart of his people, as the trees of the forrest are mooued by the winde.

3 ¶ Then said the Lord vnto Esaiah, Goe foorth now to meete Ahaz (thou and [e] Shear-iashub thy sonne) at the end of the conduit of the vpper poole, in the path of the fullers field.

4 And say vnto him, Take heed, and be still, feare not, neither bee faint hearted for the two tailes of these smoking [f] firebrands: for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, *and* Ephraim and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a King in the mids thereof, *euen* the sonne of [g] Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram *is* Damascus, and the head of Damascus *is* Rezin: and within fiue and [h] threescore yeere Ephraim shalbe destroyed from being a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske [i] a signe for thee of the Lord thy God: aske it *either* in the depth beneath, or in the height aboue.

12 But Ahaz said, I will not aske, neither will I [k] tempt the Lord.

13 Then he said, Heare you now, O house of Dauid, is it a small thing for you to grieue [l] men, that ye will also grieue my God?

14 Therefore the Lord [m] himselfe will giue you a signe, Behold, the virgin shall conceiue and beare a sonne, and shee shall call his name ‖ Immanuel.

15 [n] Butter and hony shall hee eat, till he haue knowledge to refuse the euill, and to chuse the good.

16 For afore the [o] childe shal haue knowledge to eschew the euill, and to chuse the good, the land that thou abhorrest, shalbe forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that [p] Ephraim departed from Iudah) *euen* the King of [q] Assiur.

18 And in that day shall the Lord hisse for the [r] flie that is at the vttermost part of the floods of Egypt, and for the Bee which is in the land of Assiur,

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rocks and vpon all thornie places, and vpon all bushie [s] places.

20 In that day shall the Lord shaue with a razor that is hired, *euen* by them beyond the Riuer, by the king of Assiur, the head and the haire of the [t] feet, and it shall consume the beard.

21 And in the same day shal a man [u] nourish a yong kow and two sheepe.

22 And for the [x] abundance of milke, that they shall giue, hee shall eate butter: for butter and hony shall euery one eate, which is left within the land.

* 2. King. 16. 5.

‖ Or, Syria.

a To wit, the second time: for in the first battell Ahaz was ouercome.

b Meaning, the Kings house.

c That is, Israel; because that tribe was the greatest, Gen. 48. 19.

d For feare.

e That is to say, the rest shall returne, which name Esaiah gaue his sonne, to signifie that the rest of the people should returne out of their captiuitie.

f Which haue but a little smoke, and shall quickly be quenched.

g Which was an Israelite, and as seemeth, enemie to the house of Dauid.

h Counting from the fifte and twentieth yeere of the reigne of Vzziah, at what time Amos prophesied this thing, and now Esaiah confirmeth that the Israelites should be led into perpetual captiuitie, which thing came to passe within twenty yeere after that Esaiah did this message.

i For the confirmation of this thing, that thine enemies shall be destroyed and thou preserued.

k Not to beleeue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmitie, is to rebell against him.

l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God against whom you bend your selues.

m Forasmuch as thou art weerie, thy Lord for his owne promise sake will giue a signe, which shall be that Christ the Saiuour of his Church, and the effect of all signes and miracles shall be reuealed.

‖ Or, *God with vs, which name can agree to none but to him that is both God and man.*

n Meaning, that Christ is not onely God, but man also, because he shalbe nourished as other men vntil the age of discretion.

o Not meaning Christ, but any child: for before a child can come to the yeeres of discretion, the time that the twelue tribes rebelled vnder Rehoboam. q In whom thou hast put thy trust. r Meaning, the Egyptians: for by reason the country is hote and moist, it is full of flies, as Assyria is full of Bees. s Signifying, that no place shall bee free from them. t That is, that which is from the belly downeward: meaning, that hee would destroy both great and small. u He that before had a great number of cattell, shall be content with one kow and two sheepe. x The number of men shall be so small, that a few beasts shalbe able to nourish all abundantly.

23 And at the same day euery place, wherein shall be a thousand vines, shall be at a thousand pieces of siluer: *so* it shall be for the briers and for the thornes.

24 With arrowes and with y bowe shall one come thither: because all the land shall be briers and thornes.

24 But on z all the mountaines, which shall be digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall bee for the sending out of bullocks, and for the treading o sheepe.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stumbling stone to the wicked. 19 The word of God must be enquired at.

MOreouer the Lord said vnto me, Take thee a a great roll, and write in it b with a mans pen, Make speed to the spoile: haste to the pray.

2 Then I tooke vnto me c faithfull witnesses to record, Vriah the Priest, and Zechariah the sonne of Iberechiah.

3 After, I came vnto the d Prophetesse, which conceiued and bare a sonne. Then said the Lord to me, Call his name, || Maher-shalal-hash-baz.

4 For before the e childe shall haue knowledge to cry, My father, and my mother, f he shall take away the riches of Damascus, and the spoile of Samaria, before the king of Assiur.

5 ¶ And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of g Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore, behold, the Lord bringeth vp vpon them the waters of h the Riuer mighty and great, *euen* the king of Assiur with all his glory, and he shall come vp vpon all their riuers, and goe ouer all their bankes,

8 And shal breake into Iudah, *and* shall ouerflow and passe through, *and* shall come vp to the i necke, and the stretching out of his wings shall fill the breadth of thy land, O k Immanuel.

9 Gather together on heapes, O ye l people: and ye shalbe broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shall be broken in pieces: gird your selues, and you shal be broken in pieces.

10 Take counsell together, yet it shall bee brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to mee in taking m of *mine* hand, and taught me, that I should not walke in the way of this people, saying,

12 Say ye not, A n confederacie, to all them to whom this people saith a confederacie, neither feare you o their feare, nor be afraid of them.

13 p Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread.

14 And he shall be as a q Sanctuarie: *but* as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, *and* as a snare and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall and shalbe broken and shalbe snared and shalbe taken.

16 r Binde vp the testimony: seale vp the Law among my disciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the house of Iaakob, and I will looke for him.

18 Beholde, I and the s children whom the Lord hath giuen me, *are* as signes and as wonders in Israel, t by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shall say vnto you, Enquire at them that haue a spirit of diuination, and at the Soothsayers, which whisper and murmure, u Should not a people enquire at their God? from the x liuing to the dead?

20 To the y Law, and to the Testimony, if they speake not according to this word: *it is* because there *is* no z light in them.

21 Then he that is afflicted and famished, shall goe to and fro in a it: and when he shall be hungry, he shal euen fret himselfe, b and curse his king, and his gods, and shall looke vpward.

22 And when he shall looke to the earth, behold trouble, and c darknesse, vexation, *and* anguish, and he d driuen to darknesse.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophecie of Christ. 14 The destruction of the tenribes for their pride and contempt of God.

YEt a the darknesse shall not *be* according to the affliction, b that it had when at the first hee touched lightly the land of Zebulun and the land of Naphtali, nor afterward *when* hee was more grieuous by the way of the sea beyond Iorden in Galile of c the Gentiles.

2 The people that d walked in darknesse, haue seene a great e light: they that dwelled in the land of the shadow of death, vpon them hath the f light shined.

3 Thou hast g multiplied the nation, *and* not increased *their* ioy: they haue reioyced before thee according to the ioy in harueste, *and* as men reioyce when they diuide a spoile.

4 For the h yoke of their burthen, and the staffe of their shoulder, *and* the rod of their oppressor hast thou broken, as in the day of Midian.

5 Surely euery battell of the warriour *is* with noise, & with tumbling of garments in blood: but *this* shalbe i with burning *and* deuouring of fire.

6 For vnto vs a childe is borne, *and* vnto vs a Sonne is giuen: and the gouernment is vpon

y At they that goe to seeke wild beasts among the bushes.
z The mountaines contrary to their wont, shalbe tilled by such as shall flee to them for succour.

a That thou maiest write in great letters, to the intent it may be more easily read.
b Meaning after the common fashion: because all men might reade it.
c Because the thing was of great importance, hee tooke these two witnesses, which were of credite with the people, when he set this vp vpon the doore of the Temple, albeit Vriah was a flattering hypocrite, 2. King. 16. 11
d Meaning to his wife, and this was done in a vision.
|| *Or make speed to the spoile: hasten to the pray.*
e Before any child be able to speake.
f That is, the armie of Assyria.
g Which was a fountaine at the foot of mount Zion, out of the which ran a small riuer thorow the citie, meaning that they of Iudah, distrusting their own power which was small, desired such power and riches as they saw in Syria and Israel.
h That is, the Assyrians, which dwell beyond Euphrates.
i It shalbe ready to drowne them.
k He speaketh this to Messiah, or Christ, in whom the faithful were comforted, and who would not suffer his Church to be destroyed vttersly.
l To wit, yee that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.
m To encourage me, that I should not shrinke for the infidelitie of this people, and to neglect mine office.
n Consent not yet that are godly, to the league and friendship that this people seeke with strangers & idolaters.
o Meaning, that they should not feare the thing that they feared, which haue no hope in God.
p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and eating to doe any thing contrary to his will.
q Hee will defend you which are his elect, and reiect all the rest, which is meant of Christ, against whom the Iewes should stumble and fall, Luke 2. 34. Rom. 9. 33. 1. Pet. 2. 7, 8.

r Though all forsake me, yet ye that are mine, keepe my word sure sealed in your hearts.
s Meaning, them that are willing to heare and obey the word of God, whom the world hated, as though they were monsters, and not worthy to liue.
t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.
u Answere the wicked thus, Should not Gods people seeke succour onely at him?
x That is, will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan?
y Seeke remedie in the word of God, where his will is declared, no knowledge, but are blinde leaders of the blinde.
z That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God.
a That is, in Iudah, where all creatures are bent against them to trouble them.
b In whom alone they put their trust.
c They shall shake that heauen and earth and

a Hee comforteth the Church againe after their great threatnings, promising to restore them to great glory in Messiah.
b Wherewith Israel was punished, first by Tilgath-pilneser, which was a light scourge, in respect of that which they suffered afterward by Shalmaneser, who caried the Israelites away captiues.
c Whereas the Iewes and Gentiles dwelt together by reason of those twenty cities, which Salomon gaue to Hiram.
d Which were captiue in Babylon: and the Prophet speaketh of that thing which should come to passe threescore yeeres after, as though it were now done.
e Meaning, the comfort of their deliuerance.
f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Matth. 4. 15, 16.
g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2. 10.
h Thou gauest them perfect ioy, by deliuering them, and by destroying the tyrants that had kept them in cruel bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg. 7. 21.
i He speaketh of the deliuerance of his Church, which hee hath deliuered miraculously from his enemies, but specially by the comming of Christ, of whom he prophesieth in the next verse,

his

his shoulder, and he shal call his name Wonderful Counseller, The mighty God, The euerlasting Father, The Prince of peace.

7 The encrease of his gouernment and peace shall haue none end: hee shall sit vpon the throne of Dauid, and vpon his king dome, to order it, and to stablish it with iudgment, & with iustice, from henceforth, *even* for euer. The zeale of the Lord of hosts will performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted vpon Israel.

9 And all the people shal know, *even* Ephraim, & the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The brickes are fallen, but we will build it with hewen stones: the wild figges trees are cut downe, but we will change them into cedars.

11 Neuertheleſſe, the Lord will raise vp the aduersaries of Rezin against him, and ioyne his enemies together.

12 Aram before, and the Philistims behinde, and they shall deuoure Israel with open mouth: *yet* for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hosts.

14 Therefore will the Lord cut off from Israel head and taile, branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them, are deuoured.

17 Therefore shall the Lord haue no pleasure in their young men, neither will he haue compassion of their fatherleſſe and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh folly: *yet* for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednes burneth as fire: it deuoureth the briers and the thornes, and wil kindle in the thick places of the forest: and they shal mount vp *like* the lifting vp of smoke.

19 By the wrath of the Lord of hostes, shal the land be darkened, & the people shalbe as the meat of the fire: no man shall spare his brother.

20 And he shall snatch at the right hand, and be hungry: and he shall eat on the left hand, and shall not be satisfied: euery one shall eat the flesh of his owne arme.

21 Manasseh Ephraim and Ephraim Manasseh *and* they both shall bee against Iudah: *yet* for all this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

1 *Of wicked lawmakers.* 5 *God will punish his people by the Assyrians and after destroy them.* 21 *The remnant of Israel shall be saued.*

WOe vnto them that decree wicked decrees, and write grieuous things,

2 To keepe backe the poore from iudgment, and to take away the iudgement of the poore of my people, that widowes may bee their pray, and that they may spoile the fatherleſſe.

3 What will yee doe now in the day of visitation, and of destruction, which shall come from far? to whom will yee flee for helpe? and where will ye leaue your glory?

4 Without me *every one* shall fall among them that are bound, and they shall fall downe among the slaine: *yet* for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ O Assur, the rod of my wrath: and the staffe in their hands is mine indignation.

6 I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoile and to take the pray, and to tread them vnder feete like the mire in the street.

7 But he thinketh not so, neither doth his heart esteeme it so: but he imagineth to destroy and to cut off not a few nations.

8 For he sayth, Are not my princes altogether Kings?

9 Is not Calno as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdoms of the idoles, seeing their idoles *were* aboue Ierusalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idols thereof, so do to Ierusalem and to the idoles thereof?

12 ¶ But when the Lord hath accomplished all his work vpon mount Zion and Ierusalem, I will visit the fruit of the proud heart of the king of Assur, and his glorious and proud looks,

13 Because hee sayde, By the power of mine owne hand haue I done it, and by my wisedome because I am wise: therefore I haue remoued the borders of the people, & haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth egges that are left, *so* haue I gathered all the earth: and there was none to moue the wing, or to open the mouth, or to whisper.

15 Shall the axe boast it selfe against him that heweth therewith? or shall the saw exalt it selfe against him that moueth it? as if the rod should lift vp it selfe against him that taketh it vp, *or* the staffe should exalt it selfe *as it were* no wood.

16 Therfore shall the Lord God of hosts send among his fat men leanneſſe, and vnder his glory he shall kindle a burning, like the burning of fire.

17 And the light of Israel shalbe as a fire, and the Holy one thereof as a flame, and it shall burne and deuoure his thornes & his briers in one day:

18 And shall consume the glory of his forrest, and of his fruitfull fields both soule and flesh: and he shalbee as the fainting of a standart bearer.

19 And the rest of the trees of his forest shalbe few, that a child may tell them.

20 ¶ And at that day shall the remnant of Israel, and such as are escaped of the house of Iaakob stay no more vpon him that smote them, but shall stay vpon the Lord, the holy one of Israel in trueth.

21 The remnant shal returne, *even* the remnant of Iaakob vnto the mighty God.

22 For though thy people, O Israel, bee as the sand of the sea, *yet* shall the remnant of them returne. The consumption decreed shall ouerflow with righteousnesse.

23 For the Lord God of hostes shall make the consumption, euen determined, in the mids of all the land.

a The authour of eternity and by whom the Church and euery member thereof shalbe preserued for euer, and haue immortall life.

b His singular loue and care for his elect.

c This is another prophesie against them of Samaria, which were mockers and contemners of Gods proplies & menaces.

d We were but weake when the enemy ouercame vs but we will make ourselues so strong, that we will neither care for our enemies nor feare Gods threatenings.

e Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death Aram that is, the Syrians, were against Israel, which on the other side were assailed by the Philistims.

f Wickednes as a bellowes kindleth fire of Gods wrath, which consumeth all his obstinate enemies.

g Though there were no forraine enemie, yet they shall destroy one another.

h Their greedines shalbe insatiable, so that one brother shall eat vp another, as though he should eate his owne flesh.

i Which write & pronounce a wicked sentence to oppresse the poore: meaning, that the wicked magistrates, which were the chiefe cause of mischiefe should be first punished.

k To wit, from Assyria.

l Your riches and authoritie, that they may be safe, and that ye may receiue them againe.

m Because they haue forsaken mee, some shall go into captiuitie, and the rest shall be slaine.

n God calleth for the Assyrians to be the executioners of his vengeance.

o That is, the Assyrians against the Iewes which are but hypocrites: and in the sixt and seuenth verse is declared the difference of the worke of God, and of the wicked in one very thing and act: for Gods inuentions to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.

p Seeing that I haue ouercome as well one citie as another, so that none could resist, shall Ierusalem be able to escape mine hands?

q When he hath sufficiently chastised his people (for he beginneth as his owne houshold) then will he burne the rods.

r Meaning, of Sanherib.

s Here we see that no creature is able to doe any thing but as God appointeth him, and that they all are but his instruments to doe his worke, though the intention be diuers, as verse 6.

t Meaning, that God is a light to comfort his people and a fire to burne his enemies.

u That is, the Assyrians.

x To wit, body and soule vtterly.

y When the battell is lost, and the standart is taken

z This is the end of Gods plagues toward his, tending them to him and to forsake all trust in others.

a This small number which seemed to be consumed, and yet according to Gods decree is saued, shalbe sufficient to fill all the world with righteousnes.

b God will destroy this land as he hath determined, and after saue a small portion.

24 There-

24 Therefore thus saith the Lord God of hosts O my people that dwellest in Zion, be not afrayd of Asshur: he shall smite thee with a rod, and shall lift vp his staffe against thee after the manner of f Egypt.

f As the Egyptians did punish thee.

25 But yet a very litle time, & the wrath shalbe consumed, and mine anger in their destruction.

26 And the Lord of hostes shall raise vp a scourge for him, according to the plague of t Midian in the rocke Oreb: and as his staffe was vpon the u sea, so he will lift it vp after the manner of Egypt.

t Beade Chap. 9.4

u When the israelites passed tharo w by the lifting vp of Moises rod, and the enemies were drowned. Exod 14.28.

27 And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shalbe destroyed because of x the anoynting.

x Because of the promise made to that kingdome, whereby Christs kingdome was prefigured.

28 He is come to y Aiath: he is passed into Migron: at Michmash shall he lay vp his armour.

y He describeth by what way the Assyrians should come against Ierusalem, to confirme the faithfull, when it should come to passe, that as their plague was come, so should they be deliuered.

29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he will stay at Nob: he shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hosts shall cut off the z bough with feare, and they of high stature shalbe cut off, and the high shalbe humbled.

z Feare & destruction shall come vpon Iudah: for the princes & the people shalbe led away captiues.

34 And he shall cut away the thicke places of the forrest with yron, and Lebanon shall haue a mighty fall.

CHAP. XI.

1 Christ borne of the root of Isai. 2 His vertues and kingdome. 6 The fruit of the Gospel. 10 The calling of the Gentiles.

BVt there shall come a a rodde foorth of the stocke of Ishai, and a graffe shall grow out of his roots.

a Because the captiuitie of Babylon was a figure of the spirituall captiuity vnder sinne, he sheweth that our true deliuerance must come by Christ: for as Dauid came out of Ishai, a man without dignity, so Christ should come of a poore carpenters house as out of a dead stock Chap. 53.1.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisdom and vnderstanding the Spirit of counsel and strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shall make him prudent in the feare of the Lord: for he shall not iudge after the sight of his eyes, neither reproue by the hearing of his eares.

4 But with righteousnesse shall hee iudge the poore, and with equitie shall hee reproue for the meeke of the earth: and he shall b smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

b Our saluation standeth onely in God, who giueth vs an assured confidence, constancy, and occasion to praise him for the same. *Exod. 15.2. psal. 118.14.

5 And iustice shalbe the girdle of his loynes, and faithfulnes the girdle of his reines.

6 The wolfe also shall dwell with the lambe, and the leopard shall lie with the kid, & the calfe, and the lion, and the fat beast together, and a litle child shall leade them.

7 And the cow and the beare shall feed: their yong ones shall lie together: and the lion shall eat straw like the bullocke.

8 And the sucking childe shall play vpon the hole of the aspe, and the weaned child shal put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine Holinesse: for the earth shalbe full of the knowledge of the Lord, as d the waters that couer the Sea.

c The graces of God shall be so abundant, that yee may receiue them in as great plenty, as waters out of a fountaine that is full. *1. Chron. 16.8. d Yet that are of the Church,

10 And in that day the roote of Ishai, which shall stand vp for a sigue vnto thee people, the nations shall seeke vnto it, and his rest shalbe glorious.

e He prophesieth of the calling of the Gentiles.

11 And in the same day shall the Lord *stretch out* his hand e againe the second time, to possesse the remnant of the people, (which shalbe left) of Asshur, and of Egypt and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath and of the yles of the sea.

f That is his Church, which he also calleth his rest, Psal. 132 14.

12 And hee shall set vp a signe to the nations, and assemble the dispersed of f Israel, and gather the scattered of Iudah from the foure corners of the world.

13 The hatred also of Ephraim shall depart, and the aduersaries of Iudah shalbe cut off: Ephraim shall not enuy g Iudah, neither shal Iudah vexe Ephraim.

g For God first deliuered his people out of Egypt, and now promiseth to deliuer them out of their enemies hands, as from the Parthians, Persians Caldeans, & the of Antiochia, among whom they were disperse: and this is chiefly meant of Christ, who calleth his people being disperied throw all the world.

14 But they shall flee vpon the shoulders of the Philistims toward the West: they shall spoyle them of the East together: Edom and Moab shal be the stretching out of their hands, and the children of Ammon *in* their obedience.

h Here he describeth the content that shalbe in his Church, and their victory against their enemies.

15 The Lorde also shall vtterly destroy the h tongue of the Egiptians sea, and with his mighty wind shall lift vp his hand i ouer the riuer, and shal smite him in *his* seuen streames, and cause men to walke *therein* with shoes.

i Meaning, a corner of the ea, that entreth into the land, and hath the forme of a tongue.

16 And there shalbe a path to the remnant of his people which are left of Asshur, like as it was vnto Israel in the day that hee came vp out of the land of Egypt.

k Towit, Nilus, the great riuer of Egypt, which entreth into the sea with seuen streames

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

ANd thou shalt say in that day, O Lord, I will praise thee: though thou wast angry with me thy wrath is turned away, & thou comfortest me.

2 Behold, God *is* my a saluation: I will trust, & will not feare: for the Lord God *is* my strength and song: he also is become my saluation.

a He sheweth how the Church shall praise God when they are deliuered from their captiuitie.

3 Therefore with ioy shal yee draw waters out of the wels of saluation.

4 And yee shall say in that day, *Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the world.

6 Crie out, and shoute, d O inhabitant of Zion: for great *is* the Holy one of Israel in the mids of thee.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THe a burden of Babel, which Isaiah the sonne of Amoz did see.

a That is, the great calamitie which was prophesied to come on Babel, as a most grieuous burden, which they were notable to beare. In these twelue chapters following, he speaketh of the plagues wherewith God would smite the strange nations (whom they knew) to declare that God chastiseth the Israelites as his children, and these others as his enemies: and also for that if God spare not the ye that are ignorant, that they must not thinke strange, if he punisheth them which haue knowledge of his Law, and keepe it not.

2 Lift vp a standart vpon the mountaine: lift vp the voice vnto them: wag the b hand, that they may goe into the gates of the nobles.

b Towit, to the Medes and the Persians. c That is, prepared & appointed to execute my iudgments. d Which willingly goe about the worke wherunto I appoint them, but how the wicked doe this, read Chap. 10.6.

3 I haue commanded them, that I haue c sanctified and I haue called the mighty to my wrath, *and* them that reioyce in my d glory.

4 The noise of a multitude a in the mountains, like a great people: a tumultuous voice of the kingdomes of the nations gathered together: the Lord of hosts numbreth the hoste of the battell.

5 They come from a farre countrey, from the end of the heauen: *euen* the Lord with the c weapons of his wrath to destroy the whole land.

6 Howle d you for the day of the Lord is at hand: it shall come as a destroyer from the Almightie.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shall be afraide: anguish and sorow shall take *them*, and they shall haue paine, as a woman that trauaileth: euery one shall bee amased at his neighbour, and their faces *shalbe like* g flames of fire.

9 Behold, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the h starres of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going foorth, and the moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the i world, and their iniquitie vpon the wicked, & I will cause the arrogancie of the k proud to cease, and I will cast downe the pride of tyrants.

12 I will make a l man more precious then fine gold, euen a man aboue the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remoone out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And m it shall be as a chased doe, and as a sheepe that no man taketh vp: euery man shall turne to his owne people, and flee ech one to his owne land.

15 Euery one that is found, shall bee striken through: and whosoeuer ioyneth himselfe, shall fall by the sword.

16 *Their n children also shall bee broken in pieces before their eyes: their hou es shal be spoiled, and their wiues rauished.

17 Behold, I will stirre vp the Medes against them, which shall not regard siluer, nor bee desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of the kingdomes, the beautie and pride of the Caldeans shall bee as the destruction of God * in Sodom and Gomorah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the o Arabian pitch his tents there, neither shall the shepheards make their foldes there.

21 But p Ziim shal lodge there and their houses shalbe full of Ohim: Ostriches shall dwell there, and the Satyrs shall daunce there.

22 And Iim shall crie in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

e The armie of the Medes and the Persians against Babylon.

f Ye Babylonians.

g The Babylonians anger, & griefe shall be so much, that their faces shall burne as fire.

h They that are ouercome, shall think that all the powers of heauen & earth are against them, Ezek. 32.7. Ioel. 3.15. Matth. 24.29.

i He compareth Babylon to the whole world, because they so esteemed themselues by reason of their greate empire.

k He noteth the principall vice, whereunto they were most giuen, as are all that abound in wealth.

l He noteth the great slaughter that shalbe, seeing the enemie shall neither for gold, nor siluer spare a man liue, as verse 27.

m Meaning the power of Babylon with their hired souldiers.

*Ps. al. 137.9.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.

*Gen. 19.24. verse 19.20.

o Who vseth to go from countrey to countrey to find pasture for their beasts, but there shall they finde none.

p Which were either wild beasts, or soules, or wicked spirits, whereby Satan deluded man, as by the fairies, goblins, and such like fantasies.

CHAP. XIIII.

1 The returne of the people from captiuity. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistines.

FOr a the Lord wil haue compassion of Iaakob, and wil yet chuse Israel, and cause them to rest in their owne land and the stranger b shall ioyne himselfe vnto them, and they shall cleaue to the house of Iaakob.

2 And the people shall receaue them & bring them to their owne place, and the house of Israel shal possesse them in the land of the Lord, for c seruants and handmaides: and they shall take them prisoners whose captiues they were, and haue rule ouer their oppressors.

3 ¶ And in that day when the Lord shall giue thee rest from thy sorrowe, and from thy feare, and from the sore bondage, wherein thou diddest serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppressour ceased? and the gold thirstie *Babel* rested?

5 The Lord hath broken the rod of the wicked, *and* the sceptre of the rulers:

6 Which smote the people in anger with a continuall plague, *and* ruled the nations in wrath: if any were persecuted he did d not let.

7 The whole worlde is at e rest *and* is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, *and* the cedars of Lebanon, *saying*, Since thou art layde downe, no hewer came vp against vs.

9 Hell beneath is mooued for thee to f meete thee at thy comming, raysing vp the dead for thee, *euen* all the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shall crie and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, *and* the sound of thy violes: the worme g is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O h Lucifer, sonne of the morning? *and* cut downe to the ground, which diddest cast lots vpon the nations.

13 Yet thou saydest in thine heart, I will ascend into heauen and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the i North.

14 I wil a scend aboue the height of the clouds, *and* I will be like the most High.

15 But thou shalt bee brought k downe to the graue, to the sides of the pit.

16 They that see thee, shall l looke vpon thee *and* consider thee, *saying*, Is this the man that made the earth to tremble, *and* that did shake the kingdomes.

17 He made the worlde as a wildernesse, and destroyed the cities thereof, *and* opened not l the house of his prisoners.

18 And the Kings of the nations, *euen* they all sleepe in glory, euery one in his owne house.

19 But thou art m cast out of thy graue like an abominable branch: *like* the raiment of those that are slaine, *and* thrust thorow with a sword, which go down to the stones of the pit, as a carkeise trodden vnder feet.

20 Thou shalt not be ioyned with them in the

a He sheweth why God will haste to destroy his enemies: to wit, because he will deliuer his Church.

b Meaning that the Gentiles shall bee ioyned with the Church, and worship God.

c Signifying, that the Iewes should be superiors to the Gentiles, and that they should bee brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, 2. Cor. 10.5.

d That is, hee suffered all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can be no rell nor quietnesse, and also how detestable a thing tyranny is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared, lest thou shouldest trouble the dead, as thou diddest the liuings and here he deridedth the proud tyranny of the wicked, which know not that all creatures wish their destruction that they may reioyce.

g In stead of thy costly carpets and couerings.

h Thou that thoughtest thy selfe most glorious and as it were peaced in the heauen: for the morning starre that goeth before the sunne, is called Lucifer, to whom Nebuchad-nezzar is compared.

i Meaning, Ierusalem, whereof the Temple was on the Norehside, as Psal. 48, 2. where by he meaneth that tyrants fight against God, when they persecute his Church, and would set themselues in his place.

k In marueiling at thee.

l To let them at liberty: noting his cruelties.

m Thou wast not buried in the sepulchre of thy fathers, thy tyranny was so abhorred.

graue,

n He calleth to the Medes & Persians, and all those that should execute Gods vengeance.

¶ *Or terrible.*

o As I haue begun to destroy the Assyrians in Sanherib: so will I continue, and destroy them wholly, when I shall deliuer you from Babylon.

p From the Iewes.

q Read Chap. 13. 1.

r He will bestir the Palestines not to reioyce because the Iewes are diminished in their power, for their strength shall be greater then euer it was.

s The Israelites, which were b ought to most extreme misery.

t To wit, my people.

u That is, from the Iewes, or, Assyrians for they were both North from Palestina.

z But they shall be all ready, and in y net together.

y Which shall come to enquire of the state o. the Church.

z They shall answere that ‖ Lord doth defend his Church, and them that in y net themselues thereunto.

graue, because thou hast destroyed thine owne land, *and* slaine thy people: the seed of the wicked shall not be renowned for euer.

21 [a] Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fill the face of the world with enemies.

22 ¶ For I will rise vp against them (saith the Lord of hosts) & wil cut off from Babel the name and the remnant, and the sonne, and the nephew, saith the Lord.

23 And I will make it a possession to the ‖ hedgehog, and pooles of water, and I will sweepe it with the besome of destruction, saith the Lord of hostes

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue conceiued, it shall stand:

25 [o] That I wil breake to pieces Assiur in my land, and vpon my mountaines will I tread him vnder foote: so that his yoke shall depart from [p] them, and his burden shall bee taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations,

27 Because the Lord of hostes hath determined it, and who shall disanull it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yeere that king Ahaz dyed, was this [q] burden.

29 Reioyce not, (thou whole [r] Palestina) because the rod of him that did beate thee, is broken: for out of the serpents roote shal come forth a cockatrice, and the fruit thereof *shall bee* a fierie flying serpent.

30 For the [s] first borne of the poore shall bee fed and the needy shall lie downe in safetie: and I will kil thy roote with famine, and [t] it shall slay thy remnant.

31 Howle, O gate, crie, O citie: thou whole land of Palestina art dissolued, for there shall come from the [u] North a smoke, and none *shalbe* [x] alone, at his time appointed.

32 What shall then one answere [y] the messengers of the Gentiles? that the Lorde hath stablished [z] Zion, and the poore of his people shall trust in it.

CHAP. XV.

A prophesie against Moab.

THe [a] burden of Moab. Surely [b] Ar of Moab was destroyed, *and* brought to silence in a night: surely Kir of Moab was destroyed, *and* brought to silence in a night.

2 He shal goe vp to the Temple, & to Dibon to the hie places to weepe: for [d] Nebo and for Medeba shall Moab howle: vpon all [e] their heads *shalbe* baldnesse, and euery beard shauen.

3 In their streetes shall they bee girded with sackecloth: on the toppes of their houses, and in their streetes euere one shall howle, *and* come downe with weeping.

4 And Hesbhon shall cry, and Elealeh: their voyce shall be heard vnto Iahaz: therefore the warriours of Moab shall shoute: the soule of euery one shall lament in himselfe.

5 Mine [f] heart shall cry for Moab: his fugitiues *shall flee* vnto Zoar, [g] an heiffer of three yere olde: for they shall goe vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they [h] shal raise vp a crie of destruction.

6 For the waters of Nimrim shalbe dried vp: therefore the grasse is withered, the herbes consumed, *and* there was no greene herbe.

7 Therefore what *euery man* hath left, and their substance shall they beare to the [i] brooke of the willowes.

8 For the crie went round about the borders of Moab *and* the howling thereof vnto Eglaim, and the (striking thereof vnto Beer-Elim.

9 Because the waters of Dimon shall bee full [k] of blood: for I will bring more vpon Dimon, euen lions [l] vpon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The cause wherefore the Moabites are destroyed.

SEnd [a] yee a lambe to the ruler of the world from the rocke of the wildernesse, vnto the mountaine of the daughter Zion.

2 For it shall be as a bird that [b] flieth, and a nest forsaken: the daughters of Moab shall bee at the foordes of Arnon.

3 Gather a counsell, execute iudgement, [c] make thy shadow as the night in (mid day: hide them, that are chased out, bewray not him that is fled.

4 Let my banished dwel with thee: Moab be thou their couert from the face of the destroyer: for the extortioner [d] shal ende: the destroyer shall be consumed, *and* the oppressor shall cease out of the land.

5 And in mercy shall the throne be prepared, [e] and he shall sit vpon it in stedfastnesse in the tabernacle of Dauid, iudging, and seeking iudgement and hasting iustice.

6 Wee haue heard of the pride of Moab (hee is very proud) *euen* his pride, and his arrogancie, and his indignation, *but* his [f] lies *shall* not be so.

7 Therefore shall Moab howle vnto Moab, euery one shall howle: for the foundations of Kirhareseth shall yee mourne, yet they shall be [g] stricken.

8 For the vineyards of Hesbhon are cut down, *and* the vine of Sibmah: [h] the Lords of the heathen haue broken the principall vines thereof: they are come vnto [i] Iaazer: they wandred in the wildernesse her goodly branches stretched out themselues, *and* went ouer the sea.

9 Therefore wil [k] I weepe with the weeping of Iaazer, and of the vine of Sibmah, O Hesbhon: and Elealeh, I will make thee drunke with my teares, because vpon thy summer-fruits, and vpon thy harueste [l] a shouting is fallen.

10 And gladnes is taken away, and ioy out of the plentiful field: and in the vineyards shall bee no singing nor shouting for ioy: the treader shal not tread wine in the wine presses: I haue caused the reioycing to cease.

11 Wherefore, my [m] bowels shal sound like an harpe for Moab, and mine inward parts for Kirharesh.

12 And when it shall appeare that Moab shal be weary of his high places, then shall he come to his [n] temple to pray, but he shall not preuaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying,

a Read Chap. 13. 1.

b The chief citie, whereby the whole countrey was meant.

c The Moabites shall flee to their idoles for succour, but it shall be too late.

d Which were cities of Moab.

e For as in the West parts the people vsed to let their haire grow long, when they mourned, so in the East parts they cut it off.

f The Prophet speaketh this in the person of the Moabites: as one that felt the great iudgements of God that should come vpon them.

g Meaning, that it was a time that euery liued in pleasure, and neuer felt sorrow.

h Hee describeth the miserable dissipation and flight of the Moabites.

i To hide themselues, and their goods there.

k Of them that are slaine.

l So that by no meanes they should escape the hand of God: thus will God punish the enemies of his Church.

a That is, offer a sacrifice: whereby he deridieth their long delay which would not repent when the Lord called them, shewing them that it is now too late, seeing the vengeance of God is vpon them.

b There is no remedie, but you must flee.

c He sheweth what Moab should haue done, when Israel their neighbour was in affliction, to whom because they would giue no shadow nor comfort, they are now left comfortlesse.

d The Assyrians shall oppresse the Israelites, but for a while.

e Meaning, Christ.

f Their vaine confidence, and proud brags shal deceiue them, as Iere. 48. 2.

g For all your mourning, yet the citie shall be destroyed, euen vnto the foundations.

h That is, the Assyrians and other enemies.

i Meaning, that the countrey of Moab was now destroyed, and all the precious fruits thereof were carried into the borders, yea into other countries, and ouer the sea.

k He sheweth that their plague was so great, that it would haue moued any man to lament with them, as Psal. 119. 53.

l The enemies are come vpon thee,

m For very sorrow and compassion.

n They shall vse all meanes to seeke helpe of their idoles and all in vaine: for Chemoz their great god shall not be able to help them.

o In

o He appointed a certaine time to punishthe enemies in.
p Who will obserue iustly the time for the which he is hired, and serue no longer, but will euer long for it.

o in three yeeres as the yeeres of anthireling, and the glory of Moab shall bee contemned in all the great multitude, and the remnant shalbe very smal *and* feeble.

CHAP. XVII.

1 *A prophesie of the destruction of Damascus and Ephraim.* 7 *Calamity moueth to repentance.*

THe a burden of bDamascus. Behold, Damascus is taken away from being a city, for it shall be a ruinous heape.

2 The cities of c Aroer *shalbe* forsaken: they shall bee for the flocks: for they shall lie *there*, and none shall make them afraid.

3 The munition also shall cease from d Ephraim, and the kingdome from Damascus, and the remnant of Aram shalbe as the glory of the children of Israel, saith the Lord of hosts.

4 And in that day the glory of e Iaakob shal be impouerished, and the fatnesse of his flesh shall be made leane.

5 And it shal be as when the harueſt man gatheth g the corne, and reapeth the eares with his arme, and he shalbe as he that gathereth the eares in the valley of h Rephaim.

6 Yet a gathering of grapes shalibe left in it, as the shaking of an oliue tree, two *or* three berries *are* in the top of the vpmost boughes, *and* foure *or* fiue in the hie branches of the fruite thereof, saith the Lord God of Israel.

7 At that day shal a man look to his k maker, and his eyes shal looke to the holy One of Israel.

8 And hee shall not looke to the altars, the works of his owne hands, neither shal he look to those things which his owne fingers haue made, as groues and images.

9 In that day shall the cities of their strength be as the forsaking of boughes & branches, which l they did forsake, because of the children of Israel, and there shall be desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange m vine branches:

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy seede to flourish: *but* the harueſt shall be gone in the day n of possession, and *there shall be* desperate sorrow.

12 o Ah, the multitude of many people, they shal make a sound like the noise of the sea: for the noyse of the people shall make a sound like the noyse of mighty waters.

13 The people shall make a sound like the noise of many waters: *but God* shall rebuke them, and they shall flee farre off, and shall bee chased as the chaffe of the mountaines before the wind, and as a rouling thing before the whirlewind.

14 And loe, in the euening there *is* q trouble: *but* afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that rob vs.

a Read Chap. 13.1.
b The chiefe city of Syria.
c It was a countrey of Syria by the riuer Arnon.
d It seemeth that the Prophet would comfort ye Church in declaring the destruction of these two kings of Syria and Israel, when as they had conspired ye ouer throw of Iudah.
e The ten tribes gloried in their multitude and alliance with other nations: therefore he saith that they shall be brought downe, and the Syrians also.
f Meaning, of the ten tribes, which boasted the ten lues of their nobility, prosperity, strength and multitude.
g As the abundance of corne doth not fearre the harueſt man that should cut it downe: no more shal the multitude of Israel make the enemies to shrink, whom God shall appoint to destroy them.
h Which valley was plentifull and fertile.
i Because God would haue his couenant stable, he promiseth to reserue some of this people, and to bring them to repentance.
k He sheweth that Gods corrections euer bring forth some fruit, and cause his to turne from their sinnes, and to humble themselues to him.
l As ye Canaanites left their cities, whe God did place the Israelites there, so the cities of Israel when God shall send the enemy to plague them, m Which are excellent, and brought out of other countries. n As the Lord threatneth the wicked in his law. Leuit. 26.16. o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were in hoist in number, and gathered of many nations. p Hee addeth this for the consolation of the faithfull, which were in Israel. q Hee compareth the enemies the Assyrians to a tempest, which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

1 *Of the enemies of the Church.* 7 *And of the vocation of the Gentiles.*

OH, the a land shadowing with wings, which is beyond the riuers of Ethiopia,

2 Sending ambassadours by the sea, euen in vessels of b reedes vpon the waters, *saying*, c Goe, ye swift messengers, to a nation that is scattered abroad and spoyled, vnto a terrible d people from their beginning, euen hitherto: a nation by little and little euen troden vnder foot, whose land the e floods haue spoyled.

3 All yee the inhabitants of the world, and dwellers in the earth, shal see when f he setteth vp a signe in the mountaines, and when hee bloweth the trumpe, ye shall heare.

4 For so the Lord sayde vnto mee, I will g rest and behold in my tabernacle, as h the heat drying vp the raine, *and* as a cloude of dew in the heat of harueſt.

5 For afore the harueſt, when the floure is finished, and the fruit is riping in the floure, then hee shal cut down the branches with hooks, and shall take away, *and* cut off the boughes.

6 They shall be left together vnto the fowles of the mountaines, and to the beasts of the earth: for the fowle shall summer vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shal a k present be brought vnto the Lord of hostes (a people ye is scattered abroad, and spoyled, & of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foote, whose land the riuers haue spoyled) to the place of the Name of the Lord of hostes, *euen* the mount Zion.

a Read Chap. 13.1.
b Because the Egyptians trusted in the defence of their countrey in the multitude of their idoles, & in the valiantnes of their men, the Lord sheweth that hee will come ouer all their munitions in a swift cloud, & that their idoles shall tremble at his comming, and that mens hearts shall faint.
c As he cause d the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2 Chro. 20. e 2 Chap. 49.16.
d Meaning, their great riuer, wherby they thought themselues most sure, should not be able to defend them from his anger, but that he would send the Assyrians among them, that should keep them vnder as floods. f For Nilus ran into the sea by seuen streames, as though they were so many riuers.

CHAP. XIX.

1 *The destruction of the Egyptians by the Assyrians.* 18 *Of their conuersion to the Lord.*

THe a burden of Egypt. Behold, the Lord b rideth vpon a swift cloude, and shall come into Egypt, and the idols of Egypt shalbe moued at his presence, and the heart of Egypt shall melt in the mids of her.

2 And I will set the Egyptians against the Egyptians: so euery one shal c fight against his brother, and euery one against his neighbour, city against city, *and* kingdome against kingdome.

3 And the d spirit of Egypt shall faile in the mids of her, and I will destroy their counsell, and they shall seeke at the Idoles, and at the sorcerers, and at them that haue spirits of diuination, and at the soothsayers.

4 And I will deliuer the Egyptians into the hand of cruell lords, and a mighty king shall rule ouer them, saith the Lord God of hostes.

5 Then the waters of the sea shall e faile, and the riuer shall be dried vp and wasted.

6 And the f riuers shal go farre away: the riuers of defence shalbe emptied and dried vp: the reedes and flagges shall be cut downe.

a Read Chap. 13.1.
b Because the Egyptians trusted in the defence of their idoles, & in the valiantnes of their men, the Lord sheweth that hee will come ouer all their munitions in a swift cloud, & that their idoles shall tremble at his comming, and that mens hearts shall faint.
c As he cause d the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2 Chro. 20. e 2 Chap. 49.16.
d Meaning, their great riuer, wherby they thought themselues most sure, should not be able to defend them from his anger, but that he would send the Assyrians among them, that should keep them vnder as floods. f For Nilus ran into the sea by seuen streames, as though they were so many riuers.

7 The graſſe in the riuer, *and* at the g head of the riuers, and all that groweth by the riuer ſhall wither, *and* be driuen away, and be no more.

8 The fiſhers alſo ſhall h mourne, and all they that caſt angle into the riuer, ſhall lament, & they that ſpread their net vpon the waters, ſhalbe weakened.

9 Moreouer, they that worke in flaxe of diuers ſorts, ſhalbe confounded, & they that weaue nets.

10 For their nets ſhall be broken, and all they that make ponds *ſhalbe* heauy in heart.

11 Surely the princes of i Zoan are fooles: the counſell of the wiſe counſellers of Pharaoh is become fooliſh: how ſay yee vnto Pharaoh, I k am the ſonne of the wiſe? I am the ſonne of the ancient kings?

12 Where are now thy wiſe men, that they may tell thee, or may know what the Lord of hoſtes hath determined againſt Egypt?

13 The princes of Zoan are become fooles, the princes of l Noph are deceiued, they haue deceiued Egypt, *euen* the m corners of the tribes thereof.

14 The Lorde hath mingled among them the ſpirit n of errours: and they haue cauſed Egypt to erre in euery worke thereof as a drunken man erreth in his vomit.

15 Neither ſhall there be any worke in Egypt, which the head may o do, nor the taile, the branch nor the ruſh.

16 In that day ſhall Egypt bee like vnto women: for it ſhalbe afraid and feare, becauſe of the mooueing of the hand of the Lord of hoſts, which he ſhaketh ouer it.

17 And the land of Iudah ſhall be a feare p vnto Egypt: euery one that maketh mention of it, ſhall bee afraid thereat, becauſe of the counſell of the Lord of hoſts, which he hath determined vpon it.

18 In that day ſhall fiue cities in the land of Egypt q ſpeake the language of Canaan, and ſhall r ſweare by the Lord of hoſtes: one ſhalbe called the citie of ſ deſtruction.

19 In that day ſhall the altar of the Lord be in the mids of the land of Egypt, and t a pillar by the border thereof vnto the Lord.

20 And it ſhal be for a ſigne and for a witneſſe vnto the Lord of hoſtes in the land of Egypt: for they ſhall crie vnto the Lord, becauſe of the oppreſſors, and he ſhall ſend them u a Sauiour, and a great man, and ſhall deliuer them.

21 And the Lord ſhalbe knowen of the Egyptians, and the Egyptians ſhall know the Lord in that day, and do x ſacrifice and oblation, and ſhall vow vowes vnto the Lord, and performe *them*.

22 So the Lord ſhal ſmite Egypt, he ſhall ſmite and heale it: for he ſhall returne vnto the Lord, & he ſhalbe intreated of them, and ſhall heale them.

23 In that day ſhall there bee a path from y Egypt to Aſſhur, and Aſſhur ſhal come into Egypt, and Egypt into Aſſhur: ſo the Egyptians ſhall worſhip with Aſſhur.

24 In that day ſhall Iſrael bee the third with Egypt and Aſſhur, *euen* a bleſſing in the mids of the land.

25 For the Lord of hoſts ſhall bleſſe it, ſaying, Bleſſed *bee* my people Egypt & Aſſhur, the worke o mine hands, and Iſrael mine inheritance.

CHAP. XX.

1 The three yeeres captiuity of Egypt and Ethiopia deſcribed by the three yeeres going naked of Iſaiah.

IN the yeere that a Tartan came to b Aſhdod, (when c Sargon king of Aſſhur ſent him) and had fought againſt Aſhdod, and taken it,

2 At the ſame time ſpake the Lorde by the hand of Iſaiah the ſonne of Amoz, ſaying, Go, and looſe the d ſackcloth from thy loynes, and put off thy ſhoe from thy foote. And he did ſo, walking naked, and barefoot.

3 And the Lord ſaid, Like as my ſeruant Iſaiah hath walked naked and barefoot three yeeres, *as a* ſigne and wonder vpon Egypt, and Ethiopia,

4 So ſhall the king of Aſſhur take away the captiuity of Egypt, and the captiuity of Ethiopia, *both* yong men and old men, naked and barefoot, with their buttockes vncouered, to the ſhame of Egypt.

5 And they ſhall feare, and bee aſhamed of e Ethiopia their expectation, and of Egypt their f glory.

6 Then ſhall the inhabitant of this g ile ſay in that day, Behold, ſuch is our expectation, whither we fled for helpe to be deliuered from the king of Aſſhur, and how ſhall we be deliuered?

CHAP. XXI.

1 Of the deſtruction of Babylon by the Perſians and Medes. 11 The ruine of Idumea. 13 and of Arabia.

THe burden of the a deſert ſea. As the whirlewinds in the South vſe to paſſe from the wildernes, *ſo* ſhall it b come from the horible land.

2 A grieuous viſion was ſhewed vnto mee, The c tranſgreſſour *againſt* a tranſgreſſour, and the deſtroier *againſt* a deſtroier. Go vp d Elam, beſiege Media: I haue cauſed all the mourning e thereof to ceaſe.

3 Therfore are my f loines filled with ſorrow: ſorrowes haue taken me as the ſorrowes of a woman that trauelleth: I was bowed downe when I heard it, *and* I was amaſed when I ſaw it.

4 Mine heart failed: fearefulnes troubled me: the night g of my pleaſures hath hee turned into feare vnto me.

5 Prepare thou the table: watch in the watch tower: eate, drinke: h ariſe ye princes, anoint the ſhield.

6 For thus hath the i Lord ſaid vnto me, Goe, ſet a watchman, to tell what he ſeeth.

7 And he ſaw a charet with two horſmen: k a charet of an aſſe, *and* a charet of a camel: and he hearkened *and* tooke diligent heed.

8 And he cried, A l lion: my lord, I ſtand continually vpon the watch tower in the day time, and I am ſet in my watch euery night:

9 And behold this mans charet commeth with two horſmen. And m he anſwered and ſaid, *Babel is fallen, it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O n my threshing, & the † corne of my floore. That which I haue heard of the Lord of hoſts the God of Iſrael, haue I ſhewed vnto you.

11 ¶ The burden of o Dumah. He calleth vnto

g The Ebrewe word is moiſt, wherewy they meane the ſpring out of the women the water, which is as out of a mouth. h The Scripture vſe to deſcribe the deſtruction of a country or cuſtomg away of the coin and ſo reckon, a ſo by vnſeaſon, fish, and ſuch other thing, whereby a country is encriched.

i Called alſo Tanis, a famous city vpon Nilus.

k He notetha the flatterers of Pharaoh, who perſuaded the king that he was wiſe, and noble, and that his ſtoine was moſt ancient, and ſo he flattered himſelfe, ſaying, I am wiſe.

l Or Memphis, others Alexandria, and now called the great Cairo.

m The principall vpholders thereof are the chiefeſt cauſe of their deſtruction.

n For the ſpirit of wiſdome he hath made them drunken & giddy with the ſpirit of error.

o Neither the greatest nor the ſmall, the ſtrong nor the weake.

p Conſidering that through their occaſion the Iewes made not God their defence but put their truſt in them, and were therfore now punished, they ſhall feare left the like light vpon them.

q Shall make one confeſsion of faith with the people of God by the ſpeech of Canaan, meaning, the language where in God was then ſerued.

r Shall renounce their ſuperſtitions & protest to ſerue God aright.

ſ Meaning, of ſixe cities that ſhould ſerue God, and the fifte remaine in their wickedneſs: and ſo of the ſixt part there ſhould be but one loſt.

t There ſhalbe euident ſignes and tokens, that Gods religion is there: which manner of ſpeech is taken of the Patriarkes, and ancient times when God had not as yet appointed the place and fullmaner how he would be worshipped.

u This declareth that this prophecie ſhould be accomplished in the time of Chriſt.

x By theſe ceremonies he comprehendeth the ſpirituall ſeruice vnder Chriſt.

y By theſe two nations which were the chiefe enemies of the church, he ſheweth that the Gentiles and the Iewes ſhoulg the ſpirit together in one faith and religion, and ſhould be all one fold vnder Chriſt their ſhepheard.

a Who was a capitaine of Sancherib 2. King. 18. 17.

b A citie of the Philiſtims.

c The Ebrewes write that Sancherib was ſo called.

d Which ſignifieth that the Prophet did lament the miſery that he ſaw prepared before the three yeeres that he went naked and barefooted.

e In whole ayde they truſted.

f Of whom they boaſted & gloried.

g Meaning, Iudea, which was compaſſed about with their enemies, as an ile with waters.

a On the ſea ſide betweene Iudea and Caldea was a wilderneſſe, whereby he meaneth Caldea.

b That is, y ruine of Babylon by the Medes and Perſians.

c The aſſyrians & Caldeans, which had deſtroyed other nations ſhall be ouercome of the Medes and Perſians: and this he prophecied an hundred yeere before it came to paſſe.

d By Elam he meaneth the Perſians.

e Because they ſhall find no ſuccour, they ſhall mourne no more, or, I haue cauſed them to ceale mourning, whome Babylon had afflicted.

f This the Prophet ſpeaketh in the perſon of the Babylonians.

g He prophecieth the death of Belſhazzar, as Dan. 5. 30. who in y mids of his pleaſures was deſtroyed.

h While they are eating & drinking, in a viſion by the Angel declared to him, the watchman, and others that caried the ſhmacliſes, and

me

i The three yeeres captiuity of Egypt and Ethiopia deſcribed by the three yeeres going naked of Iſaiah.

k Meaning, charets of men of war, and the baggage.

l Meaning Darius, which ouercame Babylon, whom Iſaiah ſet vp, tolde him who came toward Babylon, and that it ſhould bee deſtroyed: all this was done in a viſion.

m Meaning Babylon † *Ebr. ſonne.*

o Which was a city of Dumah, Genc. 25. 14.

Ieremie. 51. 8. Apocal. 14. 8.

p A mountaine of the Idumeans.
q He describeth the vnquietnes of the people of Dumah, who were night and day in feare of their enemies, and euer ran to and fro to enquire newes.
r For feare the Arabians shall flee into the woods, and he appointeth what way they shall take.
s Signifying, that for feare they shall not tary to eat nor drinke.
t He appointeth them respite for one yeere onely, & then they should be destroyed.
u Reade Chap. 16.14.
x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge, or to geaque Gods wrath, but onely to remaine in his Church, and to liue in his feare.

mee out of p Seir, Watchman, what was in the night? Watchman, what was in the night?
12 The watchman said, The q morning cometh, and also the night. If ye will aske, enquire: returne *and* come.
13 ¶ The burden against Arabia, In r the forest of Arabia shall ye tary all night, *euen* in the wayes of Dedanim.
14 O inhabitants of the land of Tema, bring foorth s water to meet the thirstie, *and* preuent him that fleeth with his bread.
15 For they flee from the drawen swords, *euen* from the drawen sword, and from the bent bow, and from the grieuousnesse of warre.
16 For thus hath the Lord said vnto me, Yet a yeere t according to the yeeres of an u hireling, and all the glory of Kedar shall failе.
17 And the residue of the number of the strong archers of the sonnes of x Kedar shall bee few: for the Lord God of Israel hath spoken it.

CHAP. XXII.

1 *He prophesieth of the destruction of Ierusalem by Nebuchadnezzar.* 15 *A threatning against Shebna.* 20 *To whose office Eliakim is preferred.*

THE burden of the a valley of vision. What b ayleth thee now that thou art wholy gone vp vnto the house tops?
2 Thou that art full of c noyse, a citie full of bruit, a ioyous citie: thy slaine men shall not *bee* slaine d with sword, nor die in battell.
3 All thy princes shall flee together from the bow: they shalbe e bound: all that shalbe found in thee, shalbe bound together, which haue fled from f farre.
4 Therefore, said I, Turne away from mee, I will weepe g bitterly: labour not to comfort me for the destruction of the daughter of my people.
5 For *it is* a day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a h crying vnto the mountaines.
6 ¶ And Elam i bare the quiuer in a mans charet with horsemen, and Kir vncouered the shield.
7 And thy chiefe valleyes were full of charets, and the horsemen set themselues in aray against the gate.
8 And he discouered the k couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.
2 And ye haue seene l the breaches of the city of Dauid: but they were many, and ye gathered the waters of the lower poole.
10 And yee numbred the houses m of Ierusalem, and the houses haue yee broken downe to fortifie the wall.
11 And haue also made a ditch betweene the two walles, for the n waters of the old poole, and haue not looked vnto the maker o thereof, neither had respect vnto him that formed it of old.

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophets, which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to y house tops for feare of their enemies.
c Which waste wont to be full of people and ioy.
d But for hunger.
e And led into captivity.
f Which haue fled from other places to Ierusalem for succour.
g Here sheweth what is the duety of the godly, whe Gods plagues hang ouer the Church, and especially of the ministers, Ezre. 9.4.
h That is, the shout of the enemies whom God had appointed to destroy the city.
i He putteth them in mind how God deliuered them once from Sanherib, who brought the Persians and Cyrenians with him, that they might by returning to God auoide that great plague which they should else suffer by Nebuchadnezzar.
k The secret place where the armour was: to wit, in the house of the forest, 1 King. 7.2.
l Ye fortified the ruinous places which were neglected in time of peace: meaning the whole City, and the City of Dauid, which was within the compasse of the other.
m Either to pull downe such as might hurt, or else to know what men they were able to make.
n To prouide if need should be of water.
o To God that made Ierusalem: that is, they trusted more in their worldly meanes, then in God.

12 And in that day did the Lord God of hosts call vnto weeping and mourning, and to baldnes, and girding with sackcloth.
13 And behold ioy and gladnes, slaying oxen, and killing sheepe, eating flesh, & drinking wine, p eating and drinking, for to morow we shall die.
14 And it was declared in the eares of the Lord of hostes, Surely this iniquity shal not be purged from you till ye die, saith the Lord God of hosts.
15 Thus saith the Lord God of hosts, goe get thee to that q treasurer, to Shebna, the steward of the house, *and say*,
16 What hast thou to do here? and whome hast thou r here? that thou shouldest here hewe thee out a sepulchre, as he that heweth out his sepulchre in an hie place, or that graueth an habitation s for himselfe in a rocke?
17 Behold, the Lord will cary thee away with a great capticity, and will surely couer thee.
18 Hee will surely rolle *and* turne thee like a ball in a large countrey: there shalt thou die, and there the charets of thy glory *shalbe* the t shame of thy Lords house.
19 And I will driue thee from thy station, and out of thy dwelling will he destroy thee.
20 And in that day will I u call my seruant Eliakim the sonne of Hilkiah,
21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.
22 And the x key of the house of Dauid will I lay vpon his shoulder: so hee shall open, and no man shall shut and hee shall shut, and no man shall open.
23 And I will fasten him as a y nayle in a sure place, and he shalbe for the throne of glory to his fathers house.
25 And they shall hang vpon him al the glory of his fathers house, *euen* of the nephewes and posteritie z all small vessels, from the vessels of the cups, euen to all the instruments of musicke.
25 In that day saith the Lord of hosts, shal the a naile that is fastened in the sure place, depart, & shalbe broken, and fall, & the burden that was vpon it, shalbe cut off: for the Lord hath spoken it.

p Instead of repentance, ye were ioyfull and made great cheere, contemning the admonitions of the Prophets, saying, Let vs eate and drinke: for our Prophets say, that we shall die to morrow.
q Because the Ebrew word doth also signifie one that doth nourish and cherish, there are of the learned that thinke that this wicked man did nourish secret friendship with the Assyrians & Egyptians to betray the church, and to prouide for himselfe against al dangers: in the meane season he packt craftily, and gate of the best offices into his hand vnder Hezekiah, euer aspiring to the highest.
r Meaning, that hee was a stranger, and came vp of nothing.
s Whereas he thought to make his name immortall by his tumone sepulchre, hee died most miserable among the Assyrians.
t Signifying, that whatsoeuer dignity the wicked attaine vnto at length it will turne to the shame of those princes, by whom they are preferred.
u To be steward againe, out of the which office he had bene put by the craft of Shebna.
x I will commit vnto him the full charge of the kings house.
y I will establish him, and confirme him in his office: of this phrase, reade Ezra 9.9.
z Meaning that both small and great shall haue praise and glory by this faithfull officer.
a He meaneth Shebna, who in mans iudgment should neuer haue fallen.

CHAP. XXIII.

1 *A prophesie against Tyrus.* 17 *A promise, that it shall be reuenged.*

THE a burden of Tyrus, Howle ye ships of b Tarshish for c it is destroyed, so that there is none house: none shall come from the land of d Chittim: it is e reuealed vnto them.
2 Be still, yee that dwell in the yles: the merchants of Zidon, *and* such as passe euer the sea, haue f replenished thee.
3 The g seed of Nilus *growing* by the abundance of waters, *and* the harueste of the riuer *was* her reuenues, and she was a mart of the nations.
4 Be ashamed, thou Zidon: for the h sea hath spoken, *euen* the strength of the sea, saying, I haue not i trauelled, nor brought forth children, neither

a Reade chap. 13.1
b Ye of Cilicia that come thither for merchandise.
c Tyrus is destroyed by Nebuchadnezzar.
d By Chittim they meane all the yles and countreyes Westward from Palestina
e All men know of this destruction.
f Haue banted the cause enrichedthee.
g Meaning, the corne of Egypt, which was led by the onerflowing of Nilus.
h That is, Tyrus, which was the chief port of the sea.
i I haue not people left in me, and am as a barren woman that neuer had childe.

nourished

nourished yong men, *not* brought vp virgins.

5 when the fame commeth to the Egyptians they shall be k sory, concerning the rumour of Tyrus.

6 Goe you ouer to l Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious *city?* her antiquity *is* of ancient dayes: her owne feete shall leade her a farre off to bea sojourner.

8 who hath decreed this against Tyrus (that m crowneth *men*) whose merchants *are* princes? whose chapmen *are* the nobles of the worlde?

9 The Lord of hosts hath decreed this, to stain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood *to* the n daughter of Tarshish: there s no more strength.

11 He streched out his hand vpon the sea: he shooke the kingdomes: the Lord hath giuen a commaundement concerning the place of merchandise, to destroy the power thereof.

12 And he saide, Thou shalt no more reioyce when thou art oppressed: o O virgin p daughter of Zidon, rise vp go ouer vnto Chittim: yet there thou shalt haue no rest.

13 Behold the land of the Caldeans: this was no people: q Assur founded it by the inhabitants of the wildernesse: they set vp the towers thereof: they raised the palaces thereof, *and* he r brought it to ruine.

14 Howle yee shippes of Tarshish, for your s strength is destroyed.

15 And in that day shall Tyrus be forgotten seuenty yeeres (according to the yeeres of one king) at the ende of t seuenty yeeres shall Tyrus u sing as an harlot.

16 Take an harpe *and* go about the city (thou harlot that hast been forgotten) x make sweete melody, sing mo songs that thou mayest be remembred.

17 And at the end of seuenty yeeres shall the Lord visit Tyrus, & he shall returne to her y wages, and shall commit fornication with all the kingdoms of the earth, *that are* in the world.

18 Yet her occupying and her wages shall be z holy vnto the Lord: it shall not be layd vp nor kept in store, but her merchandise shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.

k Because these two countreys were vnited in league together.
l Tyrus willeth other merchants to goe to Cilicia, and to come no more there.
m Who maketh her merchants like princes.
n Thy strength will no more seruge thee: therefore flee to other countreys for succour.
o For Tyrus was neuer touched nor afflicted before.
p Because Tyrus was built by them of Zidon.
q The Caldeans which dwelt in tents in the wildernes, were gathered by § Assyrians into cities.
r The people of the Caldeans destroyed the Assyrians: whereby the Prophet meaneth that seeing § Caldeans were able to ouercome § Assyrians, which were so great a nation, much more shall these two nations of Caldea and Assyria be able to ouerthrow Tyrus.
s That is, Tyrus by whom ye are enriched.
t Tyrus shall lie destroyed seuenty yeeres, which he calleth the reigne of one King, or a mans age.
u Shall vse all craft and subtilty to entise men ingaine vnto her.
x She shall labour by all meanes to recouer her first credit: as an harlot when shee is long forgotten, seeketh by all meanes to entertaine her louers.
y Though she haue been chastised of the Lord, yet shee shall returne to her olde wicked practises, and for gaine shall giue her selfe to all mens lusts like an harlot.
z He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, and turne her heart from auarice and filthy gaine, vnto the true worthipping of God, and liberality toward his Saints.

CHAP. XXIIII.

A prophesie of the ruines of God for the sinnes of the people. 13 A remnant reserued shall praise the Lord.

a BEholde the Lord maketh the b earth empty, and he maketh it waste, hee turneth it vpside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like c Priest, and like seruant, like master, like maide, like mistresse, like buyer, like seller, like lender, like borrower, like giuer, like taker to vsury.

a This prophesie is as a conclusion of that which hath been threatned to the Iewes & other nations from the 13. chap. and therefore by the earth he meaneth those lands which were below named.
b Because vs was a name of dignity, it was also applied to them, which were net of Aarons family, and so signifieth also a man of dignity. 2 c 2. Sam. 8. 18. and 20. 25. 2. Chron. 18. 17. and by these words the Prophet signifieth an horrible confusion, where there shalbe neither religion, order, nor politicie, Hos. 4. 9.

3 The earth shall bee cleane emptied, and vterly spoiled: for the Lord hath spoken this word

4 The earth lamenteth and fadeth away, the world is feebled and decayed: the proud people of the earth are weakened.

5 The earth d also deceiueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, *and* brake the euerlasting Couenant.

9 Therefore hath the e curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are f burned vp, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shalbe bitter to them that drinke it.

10 The citie of g vanitie is broken downe: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the g mirth of the worlde is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shall it be in the mids of the earth, among the people, h as the shaking of an oliue tree, *and* as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shal reioyce from i the sea.

15 Wherefore praise yee thee Lord in the valleys, *euen* the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermost part of the earth wee haue heard prayses, *euen* glorie to the k iust, and I said, l My leannesse, my leannesse, woe is mee: the transgressors haue offended: yea, the transgressors haue grieuously offended.

17 Feare, and the pit, and the snare *are* vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noise of the feare, shall fall into the pit: and he that commeth vp out of the pit, shalbe taken in the snare: for the m windowes from on high are open, and the foundations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is mooued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shalbe remoued like a tent, and the iniquity thereof shall bee heauy vpon it: so that it shall fall, and rise no more.

21 ¶ And in that day shall the Lord n visit the host above that is on high, euen the kings of the world that are vpon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shalbe shut vp in the prison, and after many dayes shal they be o visited.

23 p Then the moone shalbe abashed and the sun ashamed, when the Lord of hosts shall reigne in mont Zion and in Ierusalem: and glorie shall be before his ancient men.

c That is, rendreth not her fruit for the sinne of the people, whom the earth deceiued of their nouriture, because they deceiued God of his honor.
d Written in the Law, as Leuit. 26. 14. deut. 28. 16. thus the Prophets vsed to apply particularly the menaces and promises which are generall in the Law.
e With heate and drought, or els they that were consumed with the fire of Gods wrath.
f Which as it was without order, so now should it be brought to desolation and confusion: and this was not only meant of Ierusalem, but of all the other wicked cities.
g Because they did no vse Gods benefits aright, their pleasures should faile, and they fall to mourning.
h He comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church which shall praise his Name, as chap. 10. 22.
i From the vtmost coasts of § world, where the Gospel shall be preached, as verse. 16.
k meaning to God who will publish his Gospel thorow all the world.
l I am consumed with care considering the affliction of the church, both by forren enemies, and domesticall. Some reade my secret, my secret that is, it was reuealed to the Prophet, that the good should be preserued, and the wicked destroyed.
m Meaning that Gods wrath and vengeance should be oue an vnder them so that they should not escape so high or mighty, verse 21.
n There is no power but God will visite him with his rods, a comforted. p When God shall restore his Church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the sunne and the moone shall be darke in comparison thereof.
o Not with his rods, p

no more then they did at Noahs flood.

CHAP. XXV.

A thanksgiuing to God, in that he shewetth himselfe iudge of the world by punishing the wicked and maintaining the godly.

O Lord, thou [a] art my God, I will exalt thee, I will praise thy Name: for thou hast done wonderfull thinges, *according to* the counsels of old, with a stable truth.

2 For thou hast made of a [b] citie an heape, of a strong citie, a ruine: *euen* the palace [c] of strangers of a citie, it shall neuer be built.

3 Therefore shall the [d] mighty people giue glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, *euen* a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heat: for the [e] blast of the mighty is like a storme *against* the wall.

5 Thou shalt bring downe the noyse of the strangers, [f] as the heate in a dry place: hee will bring downe the song of the mighty, *as* the heat in the shadow of a cloud.

6 And in this [h] mountaine shall the Lord of hosts make vnto all people a feast of fat things, *euen* a feast of fined *wines, and* of fat things full of marrow, of *wines* fined *and* purified.

7 And he will destroy in this mountaine [i] the couering that couereth all people, and the vaile that is spread vpon all nations.

8 Hee will destroy death for euer: and the Lord God will [k] wipe away the teares, from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe this is our God: we haue waited for him, & he will saue vs. This is the Lord, we haue waited for him, we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shal the hand of the Lord rest, and [l] Moab shalbe threshed vnder him, euen as straw is threshed in [m] Madmenah.

11 And hee shall stretch out his hand in the midst of them (as hee that swimmeth stretcheth *them* out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The offence also of the height of thy wals shall he bring downe and lay low, *and* cast them to the ground, *euen* vnto the dust.

a Thus the Prophet giueth thankes to God because he will bring vnder subiection, these nations, by his corrections, and make the of his Church, which before were his enemies.
b Not onely of Ierusalem, but also of these other cities, which haue beene thine enemies.
c That is, a place whereas all vagabonds may liue without danger, and as it were, at ease, as in a palace.
d The arrogant and proude, which before would not know thee, shall by thy corrections feare and glorifie thee.
e The rage of the wicked is furious, till God breake the force thereof.
f Meaning, that as the heate is abated by the raine, so shal God bring downe the rage of the wicked.
g As a cloud shadoweth from the heat of the sunne, so shall God aswage the reioycing of the wicked against the godly.
h To wit, in Zion, whereby he meaneth his Church, which should be vnder Christ assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banket, as Matt. 22. 2. we are kept back from Christ. k He will take away all occasions of sorrow, and fill his with perfite ioy, Reuel. 7. 17. and 21. 4. l By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, 1. Chron. 2. 49. and another in the land of Moab, Ier. 48. 2. which seemeth to haue beene a plentiful place of corne, Chap. 10. 31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

IN that day shall a this song be sung in the land of Iudah, Wee haue a strong city: [b] saluation shall *God* set for walles and bulwarks.

2 [c] Open ye the gates that the righteous nation, which keepeth the trueth, may enter in.

3 By an assured [d] purpose wilt thou preserue perfect peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For he will bring downe them that dwel on high: [e] the hie city hee will abase: *euen* vnto the ground wil he cast it down, & bring it vnto dust.

6 The foot shal tread it downe, *euen* the feet of the [f] poore, *and* the steps of the needy.

a This song was made to comfort the faithful, whe their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song
b Gods protection & defence shall be sufficient for vs.
c He allureth the godly to returne after the captiuity to Ierusalem.
d Thou hast decreed to do and thy purpose cannot be changed. e There is no power to hie that can let God, when hee will deliuer his. f God will set the poore afflicted ouer the power of the wicked.

7 The way of the iust *is* righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy [g] iudgements: the desire of *our* soule *is* to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me will I seeke thee in the morning: for seeing thy iudgements *are* in the earth, the inhabitants of the world shal learne [h] righteousnesse.

10 Let mercy [i] be shewed to the wicked, *yet* he will not learne righteousnesse: in the land of vprightnesse will he do wickedly, and will not behold the maiesty of the Lord.

11 O Lord, they will not beholde thine hie hand: *but* they shall see it, and bee confounded with [k] the zeale of the people, & the fire of thine [l] enemies shall deuour them.

12 Lord vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, *other* [m] lords beside thee, haue ruled vs, *but* wee will remember thee onely, *and* thy Name.

14 The [n] dead shall not liue, *neither* shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased [o] the nation, O Lord: thou hast increased the nation: thou art made glorious, thou hast inlarged all the coasts of the earth.

16 Lord, in trouble haue they [p] visited thee: they powred out a prayer when thy chastening *was* vpon them.

17 Like as a woman with child, that draweth neere to the trauaile, is in sorrow, *and* cryeth in her paines, so haue we bene in thy [q] sight O Lord.

18 Wee haue conceiued, wee haue borne in paine, as though we should haue brought foorth [r] wind: there was no helpe in the earth, neyther did the inhabitants of [s] the world fall.

19 ¶ [t] Thy dead men shall liue: *euen* with my body shall they rise. Awake & sing yee that dwell in dust: for thy [u] dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 Come, my people: [x] enter thou into thy chambers and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For lo, the Lord commeth out of his place, to visite the iniquity of the inhabitants of the earth vpon them: and the earth shall disclose her [y] blood, and shall no more hid her slaine.

g We haue constantly abide in the aduersities wherewith thou hast afflicted vs.
h Meaning, that by afflictions men shall learne to feare God.
i The wicked though God shew them euident signes of his grace, shall be neuer the better.
k Through enuie and indignation against thy people
l The fire and vengeance, wherewith thou doest destroy thine enemies.
m The Babylonians, which haue not gouerned according to thy word.
n Meaning, that the reprobate, euen in this life shall haue the beginning of euerlasting death.
o To wit, the company of the faithfull by the calling of the Gentiles.
p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance.
q To wit, in extreme sorrow.
r Our sorowes had none end, neither did we inioy the comfort that we looked for.
s The wicked and men without religion were not destroyed.
t He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and if they should most certainly rise to glory, the contrary should come to the wicked, as vers. 14.
u As herbs dead in winter, flourish again by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dew of Gods grace. x Hee exhorteth the faithfull to bee patient in their afflictions, and to waite vpon Gods worke. y The earth shall vomite and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

CHAP. XXVII.

A prophesie against the kingdome of Satan, 2 And of the ioy of the Church for their deliuerance.

IN that [a] day the Lord with his sore and great and mighty [b] sword shall visite Liuiathan, that piercing serpent, euen Liuiathan that crooked serpent, & he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard [c] of redde wine.

3 I the Lord doe keepe it: I will water it euery moment: lest any assaile it, I will keep it night and day.

a At the time appointed.
b That is, by his mighty power, and by his word. c Hee prophesieth here of the destruction of Satan and his kingdome vnder the name of Liuiathan, Asthur and Egypt.
c Meaning, of the best wine, that this vineyard, that is, the Church, should bring forth, as most agreeable to the Lord.

d Therefore he will destroy, the kingdome of Satan, because he loueth his Church for his owne mercies sake, and can not be angry with it, but willeth that he may power his anger vpon the wicked infidels, whom he meaneth by bryers and thornes.
e He maraileth that Israel will not come by gentlenesse, except God make them to feele his rods, and so bringe them vnto him.
f Though I afflict and diminish my people for a time, yet shall the roote spring againe and bring forth in great abundance.
g He sheweth that God paulsheth his inmercy, and his enemies in justice.
h That is, thou wilt not destroy the roote of thy church though the branches thereof seeme to perish by the hope wrinde of affliction.
i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof destroyed. k Notwithstanding his favour that he will shew them after: yet Ierusalem shall be destroyed, and grasse for cattel shall grow in it. l God shall not haue need of mighty enemies: for the very women shall do it, to their great shame. m He shall destroy all from Euphrates to Nilus, for fear fled toward Egypt thinking to haue escaped. n In the time of Cyrus, by whom they should bee deliuered: but this was chiefly accomplished vnder Christ.

4 Anger d is not in mee: who would set the briers & the thorns against me in battel? I would goe through them, I would burne them together,
5 Or will he e feele my strength, that he may make peace with me, *and* bee at one with me?
6 f Hereafter Iaakob shall take root: Israel shall flourish and grow, and the world shall be filled with fruit.
7 Hath hee smitten g him, as hee smote those that smote him? or is he slaine according to the slaughter of them that were slaine by him?
8 In h measure in the branches thereof wilt thou contend with it, *when* he bloweth with his rough winde in the day of the East winde.
9 By this therefore shall the iniquitie of Iaakob be purged, and this is all the i fruit, the taking away of his sin: when he shall make all the stones of the altars, as chalke stones broken in pieces, *that* the groues and images may not stand vp.
10 Yet the k defenced citie *shall be* desolate, *and* the habitation *shall be* forsaken and left like a wildernes. There shall the calfe feed, and there shall he lie and consume the branches thereof.
11 When the boughes of it are dry, they shall bee broken: the l women come and set them on fire: for it is a people of none vnderstanding: therefore he that made them, shall not haue compassion of them, and hee that formed them, shall haue no mercy on them.
12 And in that day shall the Lord thresh from the chanel of the m Riuer vnto the riuer of Egypt, and ye shalbe gathered, one by one, O children of Israel.
13 In that day also shall the great trumpe bee n blowen, and they shall come, which perished in the land of Assiur, and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Ierusalem.

CHAP. XXVIII.

Against the pride and drunkenness of Israel. 9 The vnto-wardnesse of them that shall learne the word of God. 24 God doeth all things in time and place.

WOe to the a crowne of pride, the drunkards of Ephraim: for his glorious beauty *shall be* a fading floure, which is vpon the head of the b valley of them that bee fat, *and* are ouercome with wine.
2 Beholde, the Lord hath a mightie and c strong *hosts* like a tempest of haile, *and* a whirlewinde that ouerthroweth, like a tempest of mightie waters that ouerflow, which throwe to the ground mightily.
3 They shall bee troden vnder foot, *euen* the crowne & the pride of the drunkards of Ephraim.
4 For his glorious beauty shall bee a fading floure, which is vpon the head of the valley of them that bee fat, *and as* d the hastie fruite afore Summer, which when hee that looketh vpon it, seeth it, while it is in his hand, he eateth it.
5 In that day shall the Lord of hostes bee for a crowne of glory, and for a diademe of beautie vnto the e residue of his people.
6 And for a spirit of iudgement to him that

a Meaning, the pride kingdome of the Israelites, which were drunken with worldly prosperity.
b Because the Israelites for the most part dwelt in plentifull valleyes: he meaneth hereby the valley of them that had abundance of worldly prosperity, & were as it were crowned therewith, as with garlands.
c He seemeth to meane the Assyrians, by whom the ten tribes were carried away.
d Which is not of long continuance, but is soone ripe and soone eaten.
e Signifying that the faithfull, which put not their trust in any worldly prosperity, but made God their glory, shall be preserued.

sitteth in iudgement, and for f strength vnto them that turne away the battell to the gate.
7 But g they haue erred because of wine, and are out of the way by strong drinke: the Priest & the Prophet haue erred by strong drinke: they are swallowed vp with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.
8 For all *their* tables are full of filthie vomiting: no place *is cleane*.
9 h Whom shall hee teach knowledge? and whome shall hee make to vnderstand the things that he heareth them that are weaned from the milke, *and* drawen from the breasts.
10 For i precept *must be* vpon precept, precept vpon precept, line vnto line, line vnto Line, there a little, *and* there a little.
11 For with a stammering k tongue, and with a strange Language shal he speake vnto this people.
12 Vnto whom l hee said, m This is the rest: n giue rest to him that is weary, and this is the refreshing, but they would not heare.
13 Therefore shall the worde of the o Lorde be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little *and* there a little: that they may go, and fall backward, and be broken, and be snared, and be taken.
14 Wherefore heare the worde of the Lorde ye scornefull men, that rule this people, which is at Ierusalem.
15 Because ye haue said, We haue made a p couenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe through, it shal not come at vs: for we haue made q falshood our refuge, and vnder vanitie are wee hid.
16 Therfore thus saith the Lord God, Behold, I will lay in Zion a stone, r a tried stone, a precious corner stone, a sure foundation. Hee that beleeueth, s shall not make haste.
17 Iudgement also will I lay to the rule, and t righteousnes to the balance, and the u haile shal sweepe away the vaine confidence, and the waters shall ouerflow x the secret place.
18 And your couenant with death shalbe disanulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shall ye be troden downe by it.
19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shalbe onely y feare, to make *you* to vnderstand the hearing.
20 For the bed is z strait, that it cannot suffice, and the couering narrowe, that one cannot wrap himselfe.
21 For the Lord shal stand as in mount a Perazim: he shalbe wroth as in the valley b of Gibeon, that he may do his worke, his strange worke, and bring to passe his acte, his strange acte.
22 Now therefore bee no mockers, lest your bonds increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.
23 Hearken ye, and heare my voyce: hearken ye, and heare my speech.

f He will giue counsell to the gouernours & strength to the captaine to driue the enemies in at their owne gates.
g Meaning, the hypocrites which were among them, and were altogether corrupt in life & doctrine, which is here meant by drunkennesse and vomiting.
h For there was none that was able to vnderstand any good doctrine: but were foolish and as vnmeetas yong babes.
i They must haue one thing oftimes told.
k Let one teach what he can, yet they shal no more vnderstand him, then if he spake in a strange language.
l That is, the Prophet, whom God should send.
m This the doctrine, whereupon ye ought to stay and rest.
n Shew to them that are weary and haue need of rest, what is the true rest.
o Because they will not receiue the word of God when it is offred, it commeth vnto their own malice, if after their hearts be so hardned, that they mock for it, as before, Chap. 6. 9.
p They thought they had shifts to auoide Gods iudgements, and that they could escape though all other perished.
q Though the Prophets condemned their idoles, and trine trust of falshoode and vanity, yet the wicked thought in themselues, that they would trust in these things.
r That is, Christ by whom all the building must be tried & vpholden. Psal. 118. 22. mat. 21. 42. acts 4. 11. rom. 9. 33. 1. pet. 2. 6.
s He shalbe quiet and seeke none other remedies but be content with iustice shall reigne, & their vaine confidence destruction shall could not bring you able to endure it. 14. 11. b Where

Christ. t In the restitution of his Church iudgement and u Gods corrections and affliction. x Affliction shall discouer, which they kept secret to themselues. y Terror and make you to learne that, which exhortations and gentlenesse z Your affliction shall be so sore, that you are not a When David ouercame the Philistims 2. Sam 5. 20. 1. Chro. Iosiua discomfited fiue Kings of the Ammorites. Iosh. 10. 12.

24 Doeth the plowman plow all the day, to sow? doeth he open, and breake the clots of his ground?

25 When he hath made it c plaine, will he not then sow the fitches, and sow cummin, and cast in wheate by measure, and the appointed barly and rye in their place?

26 For his God doth instruct him to haue discretion, *and* doeth teach him.

27 For fitches shal not be threshed with a threshing instrument, neither shall a cart wheele bee turned about vpon the cummin: but the fitches are beaten out with a staffe, & cummin with a rod.

28 Bread *corne* when it is threshed, hee doeth not alway thresh it, neither doth the wheele of his cart *still* make a noyse, neither will he breake it with the teeth thereof.

29 This also commeth from the Lord of hosts, which is wonderfull in counsell, *and* excellent in workes.

CHAP. XXIX.

1 A Apologie against Ierusalem. 13 The vengeance of God on them that follow the traditions of man.

AH a altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: b let them kill lambes.

2 But I will bring the altar into distresse and there shall be heauinesse and sorrow, and it shall be vnto me like c an altar.

3 And I wil besiege thee as a circ'e, and sight against thee on a mount, and wil cast vp ramparts against thee.

4 So shalt thou be humbled, *and* shalt speake out of the d ground, and thy speach shall be *as* out of the dust: thy voyce also shall bee out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy e strangers shalbe like small dust, and the multitude of strong men shall bee as chaffe that passeth away: and it shalbe in a moment, *euen* suddenly.

6 Thou shalt be visited of the Lord of hostes with thunder, and shaking, and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the f multitude o fall the nations that fight against the altar, shall bee as a dreame *or* vision by night: euen all they that make the warre against it, and strong holdes against it, and lay siege vnto it.

8 And it shalbe like as an hungry man dreameth, and behold, g he eateth: and when he awaketh his soule is emptie: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, behold, he is faint, and his soule lodgeth: so shall the multitude of all nations be that fight against mount Zion.

9 h Stay your selues, and wonder: they are blinde, and make *you* blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath coueted you with a spirit of slumber, and hath shut vp your eyes: the Prophets, and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can read, saying, Reade this, I pray thee. Then shall he say, I can i not: for it is sealed.

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And hee shall say, I cannot reade.

13 Therefore the Lord said, Because this people k come neere vnto mee with their mouth, and honour me with their lips, but haue remoued their heart farre from me, and their l feare toward me was taught by the precept of men,

14 Therefore behold, I will againe doe a marueilous worke in this people, *euen* a marueilous worke, and a wonder: for the wisedome of their wise men shall m perish, and the vnderstanding of their prudent men shalbe hid.

15 Woe vnto them that n seeke deepe to hide *their* counsell from the Lord, for their works are in darknesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning *of deuices* shall it not be esteemed o as the potters clay? for shall the worke say of him that made it, Hee made mee not? or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a little while, and Lebanon shalbe p turned into Carmel? and Carmel shalbe counted as a forrest?

18 And in that day shall the deafe heare the words of the booke, and the eyes of the blind shal see out of obscuritie, and out of darknesse.

19 The meeke of the Lord shall receiue ioy againe, and the poore men shall reioyce in the Holy one of Israel.

20 For the cruell man shall cease, and the scornfull shall be consumed: and all that hasted to iniquitie, shall be cut off:

21 Which made a man to sinne in the q word, and tooke him in a nare: which reproued *them* in the gate, and made the iust to fall without cause.

22 Therefore thus sayeth the Lord vnto the house of Iaakob, *euen* he that redeemed Abraham: Iaakob shall not now bee confounded, neither now shall his face be pale.

23 But when hee seeth his children, the worke of mine hands, in the mids of him they shall sanctifie my Name, and sanctifie the Holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, r shall haue vnderstanding, and they that murmured, shall learne doctrine.

CHAP. XXX

1 He reproueth the Iewes, which his their aduersitie sought their own counsels, 3 and sought help of the Egyptians. 10 Desiring the Prophets 16 Therefore he threatneth what destruction shall come vpon them, 18 but offereth mercy to the repentant.

WOe to the a rebellious children, saith the Lord, that take counsell, but not of mee, and b couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke foorth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall bee your shame, and the trust in the shadow of Egypt your confusion.

4 For his c princes were at Zoan, and his ambassadours came vnto Hanes.

5 They shalbe a lashamed of the people that cannot profit them, nor help nor doe them good, but *shalbe* a shame and also a reproch.

6 ¶ The

a The Hebrew word Ariel signifieth the Lyon of God, and signifieth the Altar, because the altar seemed to deuoure the sacrifice that was offered to God, as Ezek 43. 16.
b Your vaine confidence in your sacrifices shall not last long.
c Your city shall be full of blood, as an altar whereon they sacrifice.
d Thy speach shall be no more so lofty, but abased, and low as the very charmers, which are in low places, and whisper, so that their voyce can scarce be heard.
e Thine hired souldiers in whom thou trustest, shall be destroyed as dust or chaffe in a whirlewinde.
f The enemies that I will bring to destroy thee, and that which thou makest thy vaine trust, shall come at vnawares euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies.
g That is, hee thinketh that he eateth.
h Muse hereon as long as ye list, yet shall ye finde nothing but occasion to be astonied: for your prophets are blinde, and therefore can not direct you, except God open the heart to vnderstand.

i Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand.

k Because they are hypocrites and not sincere in heart, as Matth. 15. 8.
l That is, their religion was learned by mans doctrine, and not by my word.
m Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers are but fooles, and without vnderstanding.
n This is spoken of them, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.
o For all your craft saith the Lord, you cannot be able to escape mine hands no more then the clay that is in the potters hands hath power to deliuer itselfe.
p Shall there not be a change of all things, and Carmel that is a plentifull place in respect of that it shalbe then, may be taken as a forest, as Chap. 32. 15. & thus he speaketh to comfort the faithfull.
q They that went about to find faule with the Prophets words, and would not abide admonitions, but would entangle them and bring them into danger.
r Signifying, that except God giue vnderstanding and knowledge, man cannot but still erre and murmure against him.

a Who contrary to their promise, take not me for their protectour, and contrary to my commandement, seeke helpe at strangers.
b They seeke shifts to cloke their doings and not godly meanes.
c The chiefe of Israel went into Egypt in ambassie to seeke helpe, and abodeat their cities.

d That is, a heauy sentence or prophesie against the beasts to carried their treasures into Egypt by the wilderneſse, which was South from Iudah, ſignifying what if the beaſts ſhould not be ſpared, the men ſhould be puniſhed much more grieuouſly.
e To wit, to Ieruſalem.
f And not to come to and trot to ſeeke helpe.
g That is, this propheſie.
h That it may be a witneſſe againſt them for all poſterities.
i Hee ſheweth what was the cauſe of their deſtruction, and bringeth alſo all mitigation to man: to wit, becauſe they vould not heare the word of God, but delighted to be flattered and led in errour.
k Threatenings not by the word of God, neither be ſo rigorous nor talke ſo vnto the Name of the Lord, as iere. 11. 21.
l Meaning, in their ſtubbornneſſe againſt God and the admonitions of his Prophets.
m Signifying, that the deſtruction of the wicked ſhalbe without recovery.
n Of times by his Prophets he put you in remembrance of this that you ſhould onely depend on him.
o We will truſt to eſcape by our horſes.
p Whereas all the trees are cut down ſaue two or three to make maſtes.
q Hee commendeth the great mercies of God, who with patience waiteth to call ſinners to repentance.
r Not onely in puniſhing, but in vſing moderation in the ſame, as Ier. 10. 24 and 30. 11.
s Or, *in ſtrudlour.*
t God ſhall direct all thy waiyes, and appoint thee how to goe either hither or thither.
t Ye ſhal caſt away your idoles, which you haue made of gold and ſilver, with all that belongeth vnto them as a moſt filthy thing, and polluted.
u Shewing that there can be no true repentance, except both in heart and deed we ſhew our ſelues enemies to idolatry.

6 ¶ The d burden of the beaſts of the South, in a land of trouble and anguiſh, from whence ſhall come the yong and old lyon, the viper and fierie flying ſerpent *againſt them* that ſhall beare their riches vpon the ſhoulders of the colts, and their treaſures vpon the bunches of the camels, to a people that cannot profit.

7 For the Egyptians are vanity, and they ſhal helpe in vaine. Therefore haue I cryed vnto e her, Their ſtrength f is to ſit ſtill.

8 Now goe, *and* write g it before them in a table, and note it in a booke, that it may be for the h laſt day and for euer and euer:

9 That it is a rebellious people, lying children, *and* children that would not heare i the Law of the Lord.

10 Which ſay vnto the Seers, See not, and to the prophets, propheſie not vnto vs right things: *but* ſpeak flattering things vnto vs: propheſie k errours.

11 Depart out of the way: goe aſide out of the path: cauſe the Holy one of Iſrael to ceaſe from vs.

12 Therfore thus ſaith the Holy one of Iſrael, Becauſe you haue caſt off this word, and truſt in l violence, and wickednes, and ſtay thereupon,

13 Therefore this iniquity ſhalbe vnto you as a breach that falleth, *or* a ſwelling in a high wall, whoſe breaking commeth ſuddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking thereo is not found m a ſheard to take fire out of the hearth, or to take water out of the pit.

15 For thus ſaid the n Lord God, the Holy one of Iſrael, In reſt and quietneſſe ſhall ye be ſaued: in quietneſſe and in confidence ſhall bee your ſtrength, but ye would not.

16 For ye haue ſaid, No, but we will flee away vpon o horſes. Therefore ſhall ye flee. We will ride vpon the ſwifteſt. Therefore ſhal your perſecuters be ſwifter.

17 A thouſand *at* one *ſhall flee* at the rebuke of one: at the rebuke of fiue ſhall ye flee, till ye be left as a ſhip maſt vpon the p top of a mountaine, and as a beaken vpon a hill.

18 Yet therfore will the Lord wait, that he may haue q mercie vpon you, and therefore will he be exalted, that he may haue compaſſion vpon you: for the Lord r is the God of r iudgement. Bleſſed *are* all they that waite for him.

19 Surely a people ſhall dwell in Zion, *and* in Ieruſalem: thou ſhalt weepe no more: he wil certainely haue mercie vpon thee at the voice of thy crie: when he heareth thee, he will anſwere thee.

20 And when the Lord hath giuen you the bread of aduerſitie, and the water of affliction, thy raine ſhall be no more kept backe, but thine eyes ſhall ſee thy ſ raine.

21 And thine eares ſhall heare a word behind thee, ſaying, This is the way, t walke ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.

22 And ye ſhall t pollute the couering of the images of ſiluer, and the rich ornament of thine images of gold, *and* caſt them away as a menſtruous cloth, and thou ſhalt ſay vnto it, u Get thee hence.

23 Then ſhall hee giue raine vnto thy ſeede, when thou ſhalt ſowe the ground, and bread of the increaſe of the earth, and it ſhall be fat and aſs oyle: in that day ſhall thy cattell bee fed in large paſtures.

24 The oxen alſo and the yong aſſes, that till the ground, ſhall eate cleane prouender, which is winowed with the ſhouell and with the fanne.

25 And vpon euery hie x mountaine, and vpon euery hie hill ſhall there be riuers *and* ſtreames of waters in the day of the great ſlaughter, when the towres ſhall fall.

26 Moreouer, the light of the Moone ſhall be as the light of the y Sunne, and the light of the Sunne ſhall be ſeuen fold, and like the light of ſeuen dayes in the day that the Lord ſhall bind vp the breach of his people, and heale the ſtroke of their wound.

27 Behold, z the Name of the Lord commeth from farre, his face is burning, and the burden thereof a heauy: his lips are full of indignation and his tongue *is* a deuouring fire.

28 And his ſpirit *is* as a riuer that ouerflowth vp to the necke: it diuideth aſunder, to fanne the nations with the fanne of a vanitie, and there *ſhall be* a bridle to cauſe them to erre in the iawes of the people.

29 *But* there ſhall be a ſong vnto you as in the b night, when a ſolemne feaſt is kept: and gladneſſe of heart, as he that commeth with a pipe to goe vnto the mount of the Lord, to the Mightie one of Iſrael.

30 And the Lord ſhall cauſe his glorious voice to be heard, and ſhall declare the lighting downe of his arme with the anger of *his* countenance, and flame of a deuouring fire, with ſcattering and tempeſt, and haileſtones.

31 For with the voice of the Lord ſhall Aſſhur be deſtroyed, which ſmote with the c rod.

32 And in euery place that the ſtaffe ſhal paſſe, it ſhall d cleaue faſt which the Lord ſhall lay vpon him with e tabrets and harpes, and with battels, *and* lifting vp *of hands* ſhall he fight f againſt it.

33 For g Tophet is prepared of old: it is euen prepared for the h King: he hath made it i deepe and large: the burning thereof *is* fire and much wood: the breath of the Lord, like a riuer of brimſtone, doeth kindle it.

g Here it is taken for hell, where the wicked are tormented.
h So that their eſtate or degree cannot exempt the wicked.
i Speaches ne declareth the condition of the wicked after this life.

CHAP. XXXI.

1 Hee cureſeth them that forſake God, and ſeeke for the helpe of men.

WOe vnto them that a goe downe into Egypt for helpe, and ſtay vpon horſes, and truſt in chariets, becauſe they are many, and in horſemen, becauſe they be very ſtrong: but they looke not vnto the Holy one of Iſrael, nor b ſeeke vnto the Lord.

2 But he yet is c wiſeſt: therefore he wil bring euill, and not turne backe his word, but he will arise againſt the houſe of the wicked, and againſt the helpe of them that worke vanitie.

3 Now the Egyptians *are* men and not God, and their horſes fleſh, and not ſpirit: and when the Lord ſhall ſtretch out his hand, the d helper

the ſuperſtition & idolatry of the Egyptians, and ſo forſake God, ſhall
x By theſe diuers maners of ſpeach he ſheweth that the felicitie of the Church ſhalbe ſo great, that none is able ſufficiently to expreſſe it.
y When the Church ſhal be reſtored, the glory thereof ſhall paſſe ſeuen times the brightneſſe of the Sunne: for by the Sunne and moone, which are two excellent creatures, he ſheweth what ſhalbe the glory of the children of God in the kingdome of Chriſt.
z Thus threatning is againſt the Aſſyrians the chiefe enemies of the people of God.
a To driue them to nothing: and thus God conſumeth the wicked by that meanes, whereby he cleanſeth his.
b Ye ſhal reioyce at the deſtruction of your enemies, as they that ſing for ioy of the ſolemne feaſt, which began in the euening.
c Gods plague.
d It ſhall deſtroy.
e With ioy and aſſurance of the victory.
f Againſt Babel: meaning the Aſſyrians and Babylonians.
ecade 2. King. 23. 10.
g By theſe figuratiue
a There were two ſpecial cauſes, why the Iſraelites ſhould not ioyne amitie with the Egyptians: firſt, becauſe the Lord had commanded them neuer to returne thither, Deut. 17. 16. and 28. 68. leſt they ſhould forget the benefit of their redemption: and ſecondly, leſt they ſhould be corrupted with
Ier. 2. 18.
b Meaning things. for they can
and will bring all to

e He sheweth the lewes, that if they would put their trust in him, he is so able that none can resist his power: and so careful over them, as a bird over her young which euerbyeth about them for their defence: which similitude the scripture vseth in diuers places, as Deut. 32. 11. mat. 23. 37.

f Hee toucheth their conscience that they might earnestly feel their grieuous sinnes, and so truely repent, for as much as now they are almost drowned and past recouery.

g By these fruites your repentance shalbe knowen, as Chap. 2. 18.

h When your repentance appeareth

i This was accomplished soone after when Sancheribs armie was discomfited, and he fled to the castle in Nineueh for succour.

k To destroy his enemies.

shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto me, As the lyon or lyons whelpe roareth vpon his pray, against whom *is* a multitude of shepheards be called, he will not bee afraid at their voyce, neither will humble himselfe at their noyse: so shall the Lord of hosts come e downe to fight for mount Zion, and for the hill thereof.

5 As birds that flie, so shall the Lord of hosts defend Ierusalem by defending and deliuering, by passing through and preseruing it.

6 O ye children of Israel, turne againe, in as much as ye are f sunken deepe in rebellion.

7 For in that day euery man shall g cast out his idoles of siluer, and his idoles of gold, which your hands haue made you, *euen* a sinne.

8 h Then shall Asshur fall by the sword, not of man, neither shall the sword of man deuoure him, and he shall flee from the sword, and his yong men shall faint.

9 And he shal go for feare to his i towre, and his princes shalbe afraid of the standart, saith the Lord, whose k fire is in Zion, and his fornace in Ierusalem.

CHAP. XXXII.

The condition of good writers and officers described by the gouernments of Hezekiah, who was the figure of Christ.

BEhold, a King shall reigne in iustice, and the princes shall rule b in iudgement.

2 And *that* man shall bee as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, *and* as the shadow of a great rocke in c a weary land.

3 The eyes of d the seeing shall not bee shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutterer shalbe ready to speake distinctly.

5 A e niggard shall no more be called liberall, nor the churle rich.

6 But the niggard will speake of niggardnes, and his heart wil worke iniquity, and do wickedly, and speake falsly against the Lord, to make emptie the hungry soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle *are* wicked: hee deuiseth wicked counsels to vndoe the poore with lying words: and to speake *against* the poore in iudgment.

8 But the liberall man will deuise of liberall things, and he will continue *his* liberalitie.

9 ¶ Rise vp ye women that are at ease: heare my voice, ye careles daughters hearken to my words

10 Yee women that are careless, shall bee in feare f aboue a yeere in dayes: h for the vintage shal faile, *and* the gatherings shall come no more.

11 Yee women, that are at ease, bee astonied, feare, O yee carelesse women: put off the clothes: make bare, and gird *sackcloth* vpon the loynes.

12 Men shall lament for the i teates: *euen* for the pleasant fields *and* for the fruitfull vine.

13 Vpon the lande of my people shall growe thornes *and* briers: yea, vpon all the houses of

a This prophesie is of Hezekiah, who was a figure of Christ, & therefore it ought chiefly to be referred to him.

b By iudgement & iustice is meant an vpright gouernment, both in pollicie and religion.

c Where men are weary with travelling for lacke of water.

d He promiseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding and zeale of the same, contrary to the threatnings against the wicked, Chap. 6. 9. and 29. 10.

e Vice shall no more be called vertue, nor vertue esteemed by power and riches.

f He prophesieth of such calamity to come, that they will not spare the women, & children, and therefore willeth them to take heed, and prouide.

g Meaning, that affliction should continue long, and when one yeere were past, yet they should looke for a new plagues.

h God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods.

i By the teates he meaneth the plentifull fields, where by men are nourished, as children with the teate: or, the mothers for sorrow, and leanneste shall lacke milke.

CHAP. XXXIII.

1 The destruction of theeves by whom God hath punished his Church.

WOe to thee that a spoyleth, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt b cease to spoile, thou shalt be spoiled: when thou shalt make an end of doing wickedly, c they shall doe wickedly against thee.

2 d O Lord haue mercie vpon vs, wee haue waited for thee: be thou, *which wast* c their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the e people fled: at thine f exalting the nations were scattered.

4 And your spoyle shall bee gathered *like* the gathering of g caterpillars: and h hee shall goe against him like the leaping of grashoppers.

5 The Lord is exalted: for hee dwelleth on hie: he hath filled Zion with iudgment & iustice.

6 And there shall be stability of k thy times, strength, *saluation*, wisedome, and knowledge: *for* the feare of the Lord shalbe his treasure.

7 Behold, l their messengers shall crie without, & the m ambassadors of peace shall weep bitterly.

8 The n paths are waste: the wayfering man ceaseth: he hath broken the couenant: hee hath contemned the cities: he regarded no man.

9 The earth mourneth and fainteth: Lebanon is ashamed and hewen downe: o Sharon is like a wildernesse, and Bashan is shaken and Carmel.

10 Now will I p arise, saith the Lord: now wil I be exalted, now will I lift vp my selfe.

11 q Ye shall conceiue chaffe, *and* bring forth stubble: the fire of your breath shal deuoure you.

12 And the people shall bee *as* the burning of

a Meaning, the enemies of the Church, shewere the Caldeans, and Assyrians: but chiefly of Sancherib, but not onely.

b When thine appointed time shall come that God shal take away thy power: and that which thou hast wrongfully gotten, shalbe giuen to others, as Amos 5. 11.

c The Caldeans shall do like to the Assyrians, as the Assyrians did to Israel and the Medes and Persians shall do the same to the Caldeans.

d He declareth here by what is the chiefe refuge of the faithful, when troubles come, to pray and seeke helpe of God.

e Which helped of our fathers so soon as they called vpon thee.

f That is, the Assyrians fled before the army of the Caldeans, or the Caldeans for feare of the Medes and Persians.

g Sent from Sancherib.

h There are the words of the Ambassadors, when they returne from Sancherib.

i Which was a plentifull country, meaning that Sancherib would destroy all.

k To help, and deliuer my Church.

l Or, *multitude*.

m That is, when the Church shalbe restored: thus the Prophets after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, lest they should faint.

n The field which is now fruitfull, shalbe but as a barren forest in comparison of that it shalbe then, as Chap. 29. 17. which shalbe fulfilled in Christs time: for then they that were before as the barren wildeines, being regenerate, shalbe fruitfull, and in such abundance that they shall not neede to build it in high places for feare of the enemie: for God wil defend it, and turne away the stormes of hurting their commerce.

o That is, vpon fat ground and well watered, which bringeth forth in abundance, or in places which before were couered with waters, and now made drie for your vses.

p The fields shall be so ranke, that they shall send out their cattel to eate vp the first crop, which abundance shalbe signes of Gods fauour and loue towards them.

of the Medes and Persians. g When thou, O Lord, diddest lift vp thine arme to punish thine enemies. h Ye that as caterpillars destroyed with your number the whole world, shall haue no strength to resist your enemies, the Chaldeans, but shall be gathered on an heape and destroyed. i Meaning the Medes and Persians against the Caldeans. k That is, in the dayes of Hezekiah. l Sent from Sancherib. m Whom they of Ierusalem sent to intreate of peace. n These are the words of the Ambassadors, when they returne from Sancherib. o Which was a plentifull country, meaning that Sancherib would destroy all. p To help, and deliuer my Church. q This is spoken against the enemies, who thought all was their owne, but he sheweth that their enterprise shall be in vaine, and that the fire which they had kindled for others, should consume them.

[r] His vengeance shalbe so great that all the world shall take thereof.
[s] Which doe not believe the words of the Prophet and the assurance of their deliverance.
[t] Meaning that God will be a sure defence to all them that live according to his word.
[u] They shall see Hezekiah deliuered from his enemies & restored to honour and glory
[x] They shalbe no more thus in an they were by Sanherib, but goe where et preach them.
[y] Before that this liberty commeth, thou shalt thinke that thou art in great danger: for the enemy shall so sharply assaile you, that one shall crie, Where is ye clarke that writeth the names of them that are taxed? another, Where is the receiuer? another shall crie for him that valueth the rich houses, but God will deliuer you from this feare.
[z] Let vs be content with this small riuer of Shiloah, and not desire the great streames and riuers whereby the enemies may bring in shippes and destroy vs.
[a] He derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwracke. [b] He comforteth the Church, and sheweth that they shall be enriched with all benefites both of body and soule.

CHAP. XXXIIII.

[1] *He sheweth that God vpon sheth the wicked for the loue that he beareth toward his Church.*

[c] Come neere, ye [a] nations and heare, and hearken, ye people: let the earth heare, & all that is therein, the world, & all that proceede thereof.
2 For [b] indignatiõ of the Lord is vpon all nations, & his wrath vpõ all their armies: he hath [c] destroyed them, *and* deliuered them to the slaughter.
3 And their slaine shall be cast out, and their stinke shall come vp out of their bodies, and the mountaines shall be melted with their blood.
4 And all the hoste of heauen [d] shalbe dissolued, and the heauens shalbe folden like a booke: and all their hoste shall fall as the leafe falleth from the vine, and as it falleth from the figtree.
5 For my sword shalbe [d] drunken in the heauen: beholde, it shall come downe vpon Edom, euen vpon the people of [e] my curse to iudgment.
6 The sword of the Lord is filled with blood: it is made fat with the fat & with the blood of the lambes & the goats, with the fat of the kidneys of the rams: for the Lord hath a sacrifice in [f] Bozrah, and a great slaughter in the land of Edom.
7 And the [h] vnicorne shall come downe with them, and the heiffers with the bulles, and their land shall be drunken with blood, and their dust made fat with fatnesse.
8 For *it is* the day of the Lords vengeance, *and* the yeere of recompence for the iudgment of Zion.
9 And the riuers thereof shall be turned into pitch, and the dust thereof into [i] brimstone, and the land thereof shalbe burning pitch.
10 It shal not be quenched night nor day the smoke thereof shall goe vp euermore: it shall bee desolate from generation to generation: none shall passe through it for euer.
11 But the Pelicane [k] and the hedgehog shall possesse it, and the great owle, and the rauen shall dwel in it, and he shal stretch out vpon it the line of [l] vanitie, and the stones of [o] emptinesse.
12 [m] The nobles therof shall call to the kingdome, and there shalbe none, and all the princes thereof shalbe *as* nothing.
13 And it shall bring forth thornes in the palaces thereof, nettles and thistles in the strong holdes therof, and it shall bee an habitation for dragons, and a court for ostriches.
14 There shall [n] meet also Ziim and Iim, and the Satyre shall crie to his fellow, and the shrich owle shall rest there, and shall finde for her selfe a quiet dwelling.
15 There [o] shall the owle make her nest, and lay, and hatch, and gather them vnder her shadow: there shall the vultures also bee gathered, euery one with her make.
16 Seeke in the [p] booke of the Lord, and read: none of q these shall faile, none shall want her make: for [r] his mouth hath commanded, and his very spirit hath gathered them.
17 And he hath cast the [s] lot for them, and his hand hath deuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

[a] He prophecieth of the destruction of the Edomites, & other nations which were enemies to the Church.
[b] God hath determined in his counsell, and hath giuen sentence for their destruction
[c] He speaketh this in respect of mans iudgement, who in great feare & horrible troubles, thinketh, that heauen and earth perisheth.
[d] I have determined in my secret counsell, and in the heauens single
[e] Throughout all my word be weary with the shedding of blood. [f] They had an opinion of holinesse: because they came of the Patriarke Izhak, but in effect were accounted of God, and enemies to his Church, as the Papistes are.
[h] Reade chap. 13. 21. and Zepha. 2. 14
[i] In vaine shal any man goe about to build it against.
[m] Meaning, there shalbe neither order nor policy, nor state of common weale.
[n] Reade Chap. 13. 21.
[o] Signifying, that Edome should be an horrible desolation and barren wildernesse.
[p] That is, in the Law where such causes are threatned against the wicked.
[q] To wit, beasts and foules.
[r] That is, the mouth of the Lord.
[s] He hath giuen the beasts and foules Edome for an inheritance.

CHAP. XXXV.

[1] *The great ioy of them that believe in Christ.* [3] *Their office who preach the Gospel.* [8] *The fruits that follow thereof.*

[a] THe desert and the wildernes shall reioyce, and the waste ground shalbe glad and flourish as the rose.
2 It shall flourish abundantly and shal greatly reioyce also and ioy: the glory of Lebanon shall be giuen vnto it: the beauty of [b] Carmel, and of Sharon, they shall [c] see the glory of the Lord, *and* the excellencie of our God.
3 [d] Strengthen the weake hands, and comfort the feeble knees.
4 Say vnto them that are fearefull, Bee you strong, feare not: beholde, your God commeth with [e] vengeance: *euen* God with a recompense, he will come and saue you.
5 Then shall the eyes of the [f] blinde be lightened, and the eares of the deafe be opened.
6 Then shall the lame man leape as an hart, & the dumb mans tongue shall sing: for in the [g] wildernes shal waters breake out, & riuers in [h] desert.

[a] He prophecieth of the full restauration of the Church both of the Iewes and Gentiles vnder Christ, which shalbe fully accomplished at the last day: albeit an yet it is compared to a desert and wildernesse.
[b] The Church which was before compared to a barren wildernes, shall by Christ be made most plenteous and beautifull.
[c] He sheweth that the presence of God is the cause that the Church doth bring forth fruit and flourish.
[d] He willeth all to encourage one another, and specially the ministers to exhort and strengthen the weake, that they may patiently abide the comming of God, which is at hand.
[e] To destroy your enemies.
[f] When the knowledge of Christ is reuealed.
[g] They that were barren and destitute of the graces of God, shall haue them giuen them by Christ.

7 And the dry ground shalbe as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay, *shalbe* a place for reeds and rushes.

8 And there shalbe a path and a way, and the way shal be called [h] holy: the polluted shall not passe by it: for [i] he shall be with them, and walk in the way, and the fooles shall not erre.

9 There shall bee [k] no lyon, nor noysome beasts shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lord shall returne and come to Zion with prayse: and euerlasting ioy shall be vpon their heades: they shall obtaine ioy and gladnesse, and sorrow and mourning shall flee away.

h It shall be for the Saints of God, and not for the wicked.
i God shall leade and guide the, alluding to [f] bringing forth of Egypt
k As he threatned to the wicked to be destroyed heretofore. Chap. 30. 6.
l Whom the Lord shall deliver from the captivity of Babylon.

CHAP. XXXVI.

1 Saneherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

NOw [a] in the [b] fourteenth yeere of king Hezekiah, Saneherib king of Assiur came vp against all the strong cities of Iudah, & took them.

2 And the king of Assiur sent Rabshakeh from Lachish toward Ierusalem vnto king Hezekiah, with a great host, & he stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came foorth vnto him Eliakim the sonne of Hilkiah the [c] steward of the house, and Shebna [d] the chancellor, and Ioah the sonne of Asaph the Recorder.

4 And [e] Rabshakeh sayd vnto them, Tel you Hezekiah, I pray you, Thus saith the great King, the king of Assiur, What confidence is this, wherein thou trustest?

5 I say, [f] Surely *I have* eloquence, *but* counsel & strength *are* for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand and pierce it, so [g] is Pharaoh king of Egypt, vnto all that trust in him.

7 But if thou say to me, We trust in the Lord our God, is not that he, whose hie places, & whose altars Hezekiah took down, & said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therfore giue hostages to my lord the king of Assiur, and I will giue thee two thousand horses if thou bee able on thy part to set riders vpon them.

9 For how canst thou ‖ despise any captaine of the [h] least of my lords seruants? and put thy trust on Egypt for chariets and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, [i] Goe vp against this land and destroy it.

11 ¶ Then said Eliakim, and Shebna, and Ioah vnto Rabshakeh, [k] Speake I pray thee, to thy seruants in [l] Aramites language (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee to speake these wordes, and not to the men that sit vpon the walls?

a This history is rehearsed, because it is as a seale and confirmation of the doctrine afore, book for the threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliverance.
b When hee had abolished superstition, and idolatry, and restored religion, yet God would exercise his Church to trie their faith and patience.
c For he was now restored to his office, as if Isiah had prophesied, Chap. 22. 20.
d This declareth that there were few godly to be found, in the kings house when hee was driuen to send this wicked man in such a weighty matter.
e Saneherib chiefe captaine.
f He speaketh this in the person of Hezekiah falsely charging him, that hee put his trust in his wit and eloquence, whereas his onely confidence was in the Lord.
g Satan laboured to pull the godly King from one ground of confidence to another: to wit, from trust in the Egyptians, whose power was weake, and would deceiue them, to yeeld himselfe to the Assyrians, and so not hope for any helpe of God. ‖ Or, *turne backe.*
h Hee reproacheth to Hezekiah his small power, which is not able to resist one of Saneherib's least captaines.
i Thus the wicked to deceiue vs, will pretend the Name of the Lord: but we must trie the spirits, whether they be of God or no.
k They were afraid, lest by his wordes hee should haue stirred the people against the king, and also pretended to grow to some appointment with him.
l Ebr. *the water of their feete.*

13 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and said, Heare the words of the great King, or the King of Assiur.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliver vs: this citie shal not bee giuen ouer into the hand of the king of Assiur.

16 Hearken not to Hezekiah: for thus sayth the king of Assiur, Make appointment with mee, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figtree, and drink euery man the water of his owne well,

17 Till I come and bring you to a land like your owne land, *even* a land of wheate and wine, a land of bread and vineyards,

18 Lest Hekekiah deceiue you, saying, The Lord will deliver vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Assiur?

19 Where is the god of [m] Hamath, and of Arpad? where is the god of Sepharuaim? or howe haue they deliuered Samaria out of my hand?

20 Who is hee among all the goddes of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliver Ierusalem out of mine hand?

21 Then they [n] kept silence, and answered him not a word: for the Kings commandement was, saying, Answere him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the Chancellor, and Ioah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and tolde him the words of Rabshakeh.

m 2. *King.* 19. 13.
a In signe of griefe and repentance.
b To haue comfort of him by the word of God, that his faith might be confirmed, and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.
c We are in as great sorrow as a woman that travaileth of a child, and cannot be deliuered.
d That is, will declare by effect that hee hath heard it: for when God deferreth to punish, it seemeth cause.
e Declaring that the ministers office doeth not onely stand in comforting by the word, but also in praying for the people.

CHAP. XXXVII

1 Hezeliah sheweth counsel of Esiah, who promiseth him the victorie. 10 The blasphemie of Sanehersib 16 Hezekiahs prayer. 36 The armie of Sneberib is slaine of the Angel. 38 And he himselfe of his owne sonnes.

AND* when the king Hezekiah heard it, hee [a] rent his clothes, and put on sackcloth and came into the House of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the Chancellor, with the Elders of the Priests, clothed in sackcloth vnto [b] Isaiah the Prophet, the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the [c] birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath [d] heard the words of Rabshakeh, whome the king of Assiur his master hath sent to raile on the liuing God, and to reproch him with words, which the Lord thy God hath heard, then [e] lift thou vp *thy* prayer for the remnant that are left.

5 So the seruants of the king Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the king of Assiur haue blasphemed mee.

* 2. *King.* 19. 1.

to the flesh, that hee knoweth not the sinne, or heareth not the cause. e Declaring that the ministers office doeth not onely stand in comforting by the word, but also in praying for the people.

f Of the Egyptians, and Ethiopians, and their ill come downfalls against Iuda.

g Which was a citie in part of Egypt, thinking thereby to haue stayed their vtter ruine of his enemies.

h Thus God would haue him to vttera mock bottle of vnspeakable hatred to his destruction: as to call one author of all truth, a deceiver: some gather thereby that Shebnah had disclosed vnto Sanecherib the answeres that Esaiah gaue to the King.

i Which was a citie of the Medes

k Called also Charra a citie in Mesopotamia, whence Abraham came after his fathers death.

l He groundeth his prayer on Gods promises, who promised to heare them from between the Cherubims

m Meaning of the tentpibes

n Hee declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby throughall the world.

o whom God hath chosen to him Iesse, as a chaste virgin and one whom he had care to preserue her from the insults of the enemies, as a father would haue vouer his daughter.

p Declaring here, by that they that are enemies to Gods Church, fight against him, who vpheld his Church, and mainteineth

q He boasteth of his policie in that that he can finde meanes to nourish his armie and of his power, in that that his army is so great, that it is able to drie vp whole riuers, and to destroy the waters, which the Iewes had closed in.

7 Beholde, I will send a blast vpon him, and he shall heare a t noise, and returne to his owne land and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Assiur fighting against g Libnah: for he had heard that he was departed from Lachish.

9 He heard also men say of Tirhakah, King of Ethiopia, *Beholde*, hee is come out to fight against thee: and when hee heard it, h he sent *other* messengers to Hezekiah, saying,

10 Thus shall yee speake to Hezekiah King of Iudah, saying, Let not thy God i deceiue thee, in whom thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Assiur.

11 Beholde, thou hast heard what the Kings of Assiur haue done to all lands in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? *as* k Gozan, and l Haran, and Rezeph, and the children of Eden which were at Telassar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messenger, and read it, and hee went vp into the house of the Lorde, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hostes, God of Israel, which m dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Beecline thine eare O Lord, and heare: open thine eyes, O Lorde, and see, and heare all the wordes of Sanecherib, who hath sent to blaspheme the liuing God.

18 Truth is, O Lord, that the kings of Assiur haue destroyed all lands, and n their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the worke of mens hands, *euen* wood or stone: therefore they destroyed them.

20 Nowe therefore, O Lorde our God, saue thou vs out of his hand, that n all the kingdomes of the earth may know, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Sancherib King of Assiur,

22 This is the word that the Lord hath spoken against him, the o virgine, the daughter of Zion, hath despised thee, *and* laughed thee to scorne: the daughter of Ierusalem hath shaken her head at thee.

23 Whom hast thou rayled on and blasphemed? and against whome hast thou exalted *thy* voyce, and lifted vp thine eyes on hie? *euen* against the p holy one of Israel.

24 By thy seruants hast thou railed on § Lord, and sayde, By the multitude of my chariets I am come vp to the top of the mountaines to the sides of Lebanon, and will cut downe the hie cedars thereof, *and* the faire firre trees thereof, and I will goe vp to the heights of his top *and* to the forest of his fruitfull places.

25 I haue digged, and drunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

26 Hast thou not heard howe I haue of olde time made it, r and haue formed it long agoe? and *should* I now bring it, that it should be destroied, *and laid* on ruinous heapes, *as* cities defenced?

27 Whose inhabitants † haue smal power, *and* are afraid and confounded: they are like the grasse of the field and greene herb, *or* grasse on the house tops, or corne blasted s afore it be growen.

28 But I know thy dwelling, and thy t going out, and thy comming in, and thy fury against me.

29 Because thou rageest against me, and thy tumult is come vp vnto mine eares, therefore will I put mine u hook in thy nostrels, and my bridle in thy lips, and will bring thee backe against the same way thou x camest.

30 And this shalbe a y signe vnto thee, *O Hezekiah*, Thou shalt eate this yeere such as groweth of it selfe: and the z seconde yeere such things as grow without sowing: and in the third yeere, sow ye and reape, and plant vineyards, and eate the fruite thereof.

31 And a the remnant that is escaped of the house of Iudah, shall againe take root downward and beare fruit vpward.

32 For out of Ierusalem shall goe a remnant, and they that escape out o mount Zion: the zeale of the Lord of hosts shall doe this.

33 Therefore thus sayth the Lord concerning the King of Assiur, Hee shall not enter into this city, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, hee shall returne, and not come into this citie, saith the Lord.

35 For I will defend this citie to saue it, for mine owne sake, and for my seruant b Dauids sake.

36 ¶ * Then the Angel of the Lord went out, and smote in the campe of Assiur an hundreth foure score, and fiue thousand: so when they arose early in the morning behold, they were all dead corpses.

37 So Sanecherib King of Assiur departed, and went away and returned and dwelt at c Nineueh.

38 And as he was in the Temple worshipping of Nisroch his god, Adramelech and Sharezer his sonnes * slew him with the sword, and they escaped into the land of ‖ Ararat: and d Esarhaddon his sonne reigned in his stead.

r Signifying that God made not his Church to destroy it, but to preserue it: and therefore he saith that hee formed it of old, euen in his eternal counsell, which cannot be changed.

† *Ebr are short in hand.*

s He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.

t Meaning his counsels and enterprises

u Because Sanecherib shewed himselfe as a deuouring fish and furious beast, he vseth these similitudes to teach how he will rake him and guide him.

x Thou shalt loose thy labour.

y God giueth signes after two sorts: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing as the sacrifice, which they were commanded to make three dayes after their departure, and these latter are to keepe the benefits of God in our remembrance, of the which sort this sesse should feede of the Assyrians

z For my promise *Leuitic.* 26. 4. 22. 1. *mac.* 7. 41. 2. *maccab.* 8. 19.

a *Ebr.* Saluation.

b For my *Armenia.* seruant Dauids sake.

c Which was the chiefest citie of the Assyrians.

d Who was also called Sardanapalus in whose dayes the Assyrians by Medoch their King.

CHAP. XXXVIII.

1 *Hezekiah is sicke.* 5 *Hee is restored to health by the Lorde, and liueth fifteene yeere after.* 10 *Hee giueth thanks for his benefite.*

A Bout * a time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and sayd vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah b turned his face to the wal and prayed to the Lord,

learne onely to depend vpon God, and aspire to the heauens.

was touched with feare of Gods iudgement, seeing hee had so quickly after his deliuerance from so great a calamity, as one in that estate, and also for feeling the great change that should so raumuch as hee left no sonne to reigne after him: for as yet hee had no sonne: and when he reigned, we see what a tyrant he was.

* 2. *King.* 20. 1. 2. *chron.* 32. 24.

a Soone after that the Assyrians were slaine so that God will haue the exercise of his children continually, that they may

b For his heart pointed him to die, vnworthy to remain come in the Church, seeing Manasseh was not

3 And

3 And saide, I beseech thee, Lord, remember now how I haue walked before thee in truth, and with a perfite heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Go, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, *and* seene thy teares: beholde, I will adde vnto thy dayes fifteene yeeres.

6 And I will deliuer thee out of the hand of the king of Assiur, and this citie: for I will defend this citie.

7 And this signe shalt thou haue of the Lord, that the Lord will doe this thing that hee hath spoken,

8 Beholde, I will bring againe the shadow of the degrees (wherby it is gone downe in the dial of Ahaz by the (e sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 f The writing of Hezekiah king of Iudah, when hee had bin sicke, and was recouered of his sicknesse.

10 I said in the g cutting off of my daies, I shal go to the gates of the graue: I am deprived of the residue of my yeeres.

11 I said, h I shall not see the Lord, *even* the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remoued from me, like a shepherds tent: I haue cut off like a weauer my life: he will cut me off from the height: from day k to night, thou wilt make an end of mee.

13 I reckoned l to the morning: but he brake all my bones, like a lion: from day to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I m chatter: I did mourne as a doue: mine eyes were lift vp on hie: O Lord, n it hath oppressed me, comfort me.

15 What shal I say? o for he hath said it to me, and he hath done it: I shal walke p weakly all my yeeres in the bitternesse of my soule.

16 O Lord, *vto them* that ouerliue them, and to al *that are* in them, the life of my spirit *shall bee known*, that thou causedst me to q sleepe, and hast giuen life to me.

17 Behold, for r felicity I had bitter griefe, but it was thy pleasure *to deliuer* my soule from the pit of corruption: for thou hast cast all my t sinnes behind thy backe.

18 For u the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy trueth.

19 *But* the liuing, the liuing, hee shall confesse thee, as I *doe* this day: the father to the x children shall declare thy trueth.

20 The Lord *was ready* to saue mee: therefore we will sing my song, all the dayes of our life in the house of the Lord.

21 Then said Isaiah, Take a lumpe of dry figs and lay it vpon the boyle, and he shall recouer.

22 Also Hezekiah had said, What is the signe, that I shall goe vp into the house of the Lord?

CHAP. XXXIX.

Hezekiah is reproued because he shewed his treasures vnto the ambassadours of Babylon.

AT a the same time, a Merodach Baladan the sonne of Baladan, king of Babel sent b letters and a present to Hezekiah: for he had heard that he had beene sicke, and was recouered.

2 And Hezekiah was glad of them, and shewed them the house of the treasures, the siluer, and the gold, and the pices, and the precious oyntment, and all the house of his armour, and al that was found in his treasures: there was nothing in his house, nor in all his kingdome, that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and sayd vnto him, What saide these men? and from whence came they to thee? And Hezekiah sayd, They are come from a farre countrey vnto me, from Babel.

4 Then said he, What haue c they seen in thine house? And Hezekiah answered, Al that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah said to Hezekiah, Heare the word of the Lord of hostes,

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue laid vp in store vntill this day, shalbe e caried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes that shal proceed out of thee, *and* which thou shalt beget, shall they take away, and they shal be f eunuches in the palace of the king of Babel.

8 g Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and hee sayde, Yet let there be peace, and trueth in my dayes.

CHAP. XL.

1 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reproueth the idolaters and them that trust not in the Lord.

COmfort a ye, comfort ye my people, will your God say.

2 Speake comfortably to Ierusalem, and cry vnto her, that her b warfare is accomplished, that her iniquity is pardoned: for shee hath receiued of the Lords hand c double for all her sinnes.

3 A d voyce crieth in the e wildernes, f Prepare ye the way of the Lord: make straight in the desert a path for our God.

4 Euery valley shall bee exalted, and euery g mountaine and hill shall be made lowe: and the crooked shall be straight, and the rough places plaine.

5 And the glory of the Lord shalbe reuealed, and all h flesh shall see it together: for the mouth of the Lord hath spoken it.

a 2. King. 20. 12.
b This was the first king of Babylon which ouercame the Assyrians in the tenth yeere of his reigne.
c Partly moued with the greatnes of y e miracle, partly because he shewed him selfe enemy to his enemies, but chiefly, because he would ioyne with them whom God fauoured and hate their helpe, if occasion serued.
d Reade 2. King. 20. 13, and 2. chron. 32. 25, 31.
e Hee asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flattery, and blinded with ambition, could not see.
f By the grieuousnes of the punishment is declared how greatly God detestethambition and vaine glory.
g That is, officers and seruants.
h Reade 2. King. 20. 19.

y He sheweth what is the vse of y e Congregation and Church, to wit to giue the Lord thanks for his benefits.
z Read 2 King. 20. 7
a As verse 7.

1 This is a consolation for the Church, assuring them, that they shalbe neuer destitute of Prophets, whereby he exhorteth the true ministers of God that then were, & those also that should come after him, to comfort the poore afflicted, & to assure them of their deliuerance both of body and soule.
b The time of her affliction.
c Meaning, sufficiently the deserued double punishment.
d To wit, of the Prophets.
e That is, in Babylon and other places where they were kept in captiuitie and miserie.
f Meaning, Cyrus and Darius, which should deliuer Gods people out of captiuitie, and make them a ready way to Ierusalem: and this was fully accomplished when Iohn the Baptist brought tidings of Iesus Christes comming, who was the true deliuerer of his Church from sinne and Satan: Matth. 3. 3.
g Whatsoeuer may let or hinder this deliuerance, shall be remoued.
h This miracle shall be so great, that it shall be knowen throw all the world.

6 A

6 He doeth not onely promise prolonging his life, but to giue him rest and quietnesse from the Assyrians, who might haue renued their army to reuenge their former discomfiture.
d For Hezekiah had asked for the confirmation of his faith a signe, as verse 22. & 2. king. 20. 8. whereunto he was moued by the singular motion of Gods Spirit.
e Reade 2. King. 20. 10.
f He left this song of his lamentation & thanksgiuing to all posterity, as a monument of his owne infirmitie and thankful heart for Gods benefits, as Dauid did, Psal. 51.
g At what time it was told me that I should die.
h I shall no more praise the Lord here in this Temple among y e faithfull: thus God inferreth his dearest children to want this consolation for a time, that his grace afterward may the more appeare when they feele their owne weaknesse.
i By my sinne I haue prouoked God to take my life from me.
k That is, in one day, or shortly.
l Ouer night I thought I should lise till morning, but my pangs in y e night perswaded me the contrary: he sheweth y e horror that the faithfull haue when they apprehend Gods iudgement against their sinne.
m I was in oppresst with sorrow, that I was not able to vtter my words but onely to grone and sigh.
n To wit sorrow and griefe both of body and mind.
o I will yeeld vnto him.
p I shal haue no release, but continual griefe vnto my liue.
q They shal ouerliue those men that are now aliue, and all they that are in the seyeres shall acknowledge this benefite.
r After that thou hadst condemned me to death, thou restored st me to life.
s Whereas I thought to haue liued in rest and ease being deliuered from mine enemy, I had griefe vpon griefe.
t Hee esteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues.
u For as much as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, either because y they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so fewe in earth that doe regard it, Psalme 6. 5. and 115. 17.
x All posterity shall acknowledge, and the fathers according to their duety toward their children shall instruct them in thy graces and mercies to wards me.

i The voice of God who cryeth to the Prophet Isaiah
k Meaning all mans wisdome and natural power, lames 1. 10. 1 Pet. 1. 24.
l The Spirit of God that discouer the vanity in all the seeme to haue any excellency of themselues.
m Though considering the frailty of mans nature, many of the Iewes should perish, and onote of a partakers of his deliuerance, yet Gods promise should be fulfilled, and they that remained, should feele the fruit thereof.
n To publish this benefit through all the world.
o He beweth at one word the perfection of all mans felicity, which is to haue Godsprefence.
p His power shall be sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.
q He shall shew his care and fauor ouer them that are weake and tender.
r Declaring that as God onely hath all power, o doeth he vse the same for the defence and maintenance of his Church.
s He beweth Gods infinite wisdome for the same end and purpose.
t He speaketh all this to the intent that they should neither feare man, nor put their trust in any saue onely in God.
u Hereby heartneth them against the idolatry, wherewith they should be tempted in Babylon.
v He beweth the rage of the idolaters, seeing that the poore that haue not to sufficie the ir owne necessities, will defraud themselues to seruе their idoles.
w Haue ye not the word of God, which plainely condemneth idolatry? x Can you not learne by the visible creatures whom God hath made to seruе your vse, that you should not seruе them nor worship them? a So that his power appeareth in euery place wherefoeuer we turne our eyes. b Who hath set in order the infinite number of the starres.

6 A voice said, cry. And he said, What shall I cry? all flesh is grasse, and all the k grace thereof was the floure of the field.

7 The grasse withereth, the floure fadeth, because the l spirit of the Lord bloweth vpon it: surely the people is grasse.

8 The grasse withereth, the floure fadeth: but the m word of our God shall stand for euer.

9 ¶ O Zion, that bringest good tidings, get thee vp into the high mountaine: O Ierusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afraid: say vnto the cities of Iudah, Behold n your God.

10 Behold, the Lord God will come with power, and o his arme shall rule for him: behold, his reward p is with him, and his worke before him.

11 Hee shall feede his flocke like a sheepheard: he shall gather the lambes with his arme, and carry them in his bosome, *and* shall guide them with q yong.

12 Who hath measured the waters in his r fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hills in a balence?

13 Who hath instructed the spirit of the Lord? *or was* s his counsellour, *or* taught him?

14 Of whom tooke he counsel, and *who* instructed him and taught him in the way of iudgment? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the dust of the balance: behold, he taketh away the yles as a little dust.

16 And Lebanon u not sufficient for fire, nor the beasts thereof sufficient for a burnt offring.

17 All nations before him *are* as t nothing, and they are counted to him, lesse then nothing, and vanity.

18 To whom then u wil ye liken God? or what similitude will ye set vp vnto him?

19 The worke man melteth an image, or the goldsmith beateth it out in golde, or the goldsmith *maketh* siluer plates.

20 Doeth not x the poore chuse out a tree that will not rot, for an oblation? he seeketh also vnto him a cunning workeman, to prepare an image, that shall not be moued.

21 knowe ye nothing? haue ye not heard y it? hath it not beene tolde you from the beginning? haue ye not vnderstood it by the z foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof *are* as grashoppers, hee stretcheth out the heauens as a curtaine, & spreadeth them out as a tent to dwell in.

23 He bringeth the princes to nothing, *and* maketh the iudges of the earth as vanity,

24 As though they were not planted, as though they were not sowen, as though their stock tooke no roote in the earth: for he did euen a blow vpon them, and they withered, and the weirlewind will take them away as stubble.

25 To whom now will yee liken mee, that I should be like *him*, sayth the Holy one?

26 Lift vp your eyes on high, and behold who hath created these things, and bringeth b out their armies by number, and calleth them all by names: by the greatnes of *his* power and mighty strength nothing faileth.

27 Why sayest thou, O Iaakob, and speakest, O Israel, c My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? *or* hast thou not heard, that the euerlasting God, the Lord hath created the d ends of the earth? he neither fainteth, nor is weary: there is e no searching of his e vnderstanding.

29 *But* he giueth strength vnto him that faintеth, and vnto him that hath no strength, hee encreaseth power.

30 f Euen the yong men shall faint, and bee weary, and the yong men shall stumble and fall.

31 But they that wait vpon the Lord, shall renue *their* strength: they shall lift vp the wings, as the eagles: they shall run, and not bee weary, and they shall walke and not faint.

CHAP. XLI.

1 Gods mercy in chusing his people. 5 Their idolatry. 27 Deliuerance promised to Zion.

KEepe a silence before me, O ylands, and let the b people b renue *their* strength: c let them come neere, and let them speake: let vs come together into iudgment.

2 Who raised vp c iustice from the East, *and* called him to his foot? *and* gaue the nations before him, and subdued the kings? hee gaue them as dust to his sword, *and* as scattered stubble vnto his bowe.

3 Hee pursued them, and passed safely by the way that he had not gone with his foet.

4 Who hath wrought & done it? he that calleth the d generations from the beginning. I the Lord *am* the e first, & with the last I am the same.

5 The yles saw it, and did f feare, *and* the ends of the earth were abashed, drew neere, and g came.

6 Eueryman helped his neighbour, and sayd to his brother, h Be strong.

7 So the workeman comforted the founder, *and* hee that smote with § hammer, him that smote by course, saying, It is ready for the sodering, and hee fastened it with nayles that it should not be moued.

8 ¶ But thou, Israel art my i seruant, *and* thou Iaakob, whom I haue chosen, the seed of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and sayd vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afrayd, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the k right hand of my iustice.

11 Behold, all they that prouoke thee, shall be ashamed and confounded: they shalbe as nothing, and they that striue with thee shall perish.

12 Thou shalt seeke them and shalt not l finde them, *to wit*, the men of thy strife, *for* they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I wil helpe thee.

14 Feare not, thou m worme Iaakob, *and* yee

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles
d and therefore all power is in his hand to deliuer when his time commeth.
e Searching § men must patient ly abide, and not curiously seeke out the cause of Gods delay in our afflictions.
f They that trust in their owne vertue, and do not acknowledge that all commeth of God.

a God, as though he pleadeth his cause with all nations, requireth silence that he may be heard in his right.
b That is, gather all their power and supports.
c Who called Abraham (who was the paterne of Gods iustice in delin-ring his church) from the idolatry of the Caldeans to goe to and fro at his commandement, and placed him in the land of Canaan.
d Who hath created man, and maintained his succession.
e Though § world fet vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer bene and shalbe for euer.
f Considering mine excellent workes among my people.
g They assembled themselues, and conspired against me to maintaine their idolatry.
h He noteth the obstinacy of the idolaters to maintaine their superstitions.
i And therefore ought est not to pollute thy selfe with the superstition of § Gentiles.
k That is, by the my selfe faithfull and them because they in their owne poore estate,

force of my promise, in the performance whereof I will shew iust. l Because they shalbe destroyed. m Thus he called they were contemned of all the world, and that they considering their should seeke vnto him for helpe.

men

n I will make thee able to destroy all thine enemies, be they neuer so mighty: and this chiefly is referred to the kingdome of Christ.
o That is, they that shalbe afflicted in the captivity of Babylon.
p God will rather change the order of nature then they should want any thing that crie to him by true faith in their miseries: declaring to them hereby that they shall lack nothing by the way, when they returne from Babylon.
q That is, hath appointed and determined that it shall come to o passe.
r He biddeth the idolaters to proue their religion, and to bring foorth their idoles § they may be tried whether they know all things, and can do all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.
s So that a man can not make an idole, but he must do § which God detesteth & abhorreth for he chuseth his owne deuises, and forsaketh § Lords.
t Meaning, the Chaldeans.
u That is, Cyrus, who shall doe all things in my name & by my direction: whereby he meaneth § both their captiuitie, and deliuerance shall be ordered by Gods prouidence and appointment.
x Both of § Chaldeans and others.
y Meaning, that none of the Gentiles gods can worke any of the e things.
z That is, the Israelites which return from the captiuitie.
a To wit a continuall succession of Prophets and ministers.
b When I looked whether the idoles could doe these things, I found that they had neither wit nor power to doe any thing: therfore he concludeth that all are wicked, that trust in such vanity.

men of Israel: I will helpe thee, saith the Lord and thy Redeemer the holy One of Israel.

15 Behold, I will make thee a roller, and a new threshing instrument hauing teeth: thou shalt threshe the n mountaines, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the wind shall cary them away, and the whirlewind shall scatter them: and thou shalt reioyce in the Lord, & shalt glory in the holy One of Israel.

17 *When* o the poore and the needy seeke water, and there p is none, (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them:)

18 I will open riuers in the tops of the hilles, and fountaines in the mids of the valleyes: I will make the wildernesse as a poole of water, and the waste q land as springs of water.

19 I will set in the wildernesse the cedar, the Shittah tree, and the mirrhe tree, and the pine tree *and* I will set in the wildernesse the firre tree, the elme and the boxe tree together.

20 Therefore let them see and know, and let them consider and vnderstand together that the hand of the Lord hath done this, & the holy One of Israel q hath created it.

21 r Stand to your cause saith the Lord: bring forth your strong reasons, saith § king of Iaakob.

22 Let them bring them foorth, and let them tell vs what shall come: let them shew the former things what they be, that we may consider them, and know the latter end of them: either declare vs things for to come.

23 Shewe the things that are to come hereafter, that we may know that you are gods: yea, do good or doe euill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: *man* hath t chosen an abomination by them.

25 ¶ I haue raised vp u from the North, & hee shall come from the East sunne shall he call vpon my name, & shall come vpō x princes as vpō clay, and as the potter treadeth myre vnder the foote.

26 Who hath declared from the beginning, that we may know? or before time, that wee may say, He is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth y your wordes.

27 *I am* the first *that sayth* to Zion, Beholde, beholde z them, and I will giue to Ierusalem a one that shall bring good tidings.

28 But when b I beheld, there was none, and when I enquired of them, there *was* no counseller & when I demanded of them, they answered not a word.

29 Behold, they are all vanitie, their worke is of nothing, their images are wind and confusion.

CHAP. XLII.

1 The obedience and humility of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

BEhold, a my seruant, b I will stay vpon him: mine elect *in whom* my soule c delighteth: I haue put my Spirit vpon him: hee shall bring foorth d iudgement to the Gentiles.

2 He shall not e crie, nor lift vp, nor cause his voyce to be heard in the street.

3 A f bruised reed shall hee not breake, and the smoking g flaxe shall he not quench: he shall bring forth iudgement in h truth.

4 He shall not faile nor be discouraged till he haue i set iudgement in the earth: and the k yles shall waite for his law.

5 Thus saith God the Lord (he that created the heauens and spread them abroad: he that stretched forth the earth, and the buds thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein.)

6 I the Lord haue called thee in l righteousnes, and will hold m thine hand, and I will keepe thee, and giue thee for a n couenant of the people, *and* for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, *and* bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lorde, this is my Name, and my o glory will I not giue to another, neither my praise to grauen images.

9 Beholde, the former things are p come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, *and* his praise from the ende of the earth: yee that goe downe to the sea, and all that is in thee: the yles and the inhabitants thereof.

11 Let the wildernesse and the cities thereof lift vp *their voyces*, the townes that q Kedar doeth inhabite: let the inhabitants of the rocks sing: let them shoute from the top of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praise in the Ilands.

13 The Lord shall goe foorth as a r gyant: he shall stirre vp *his* courage like a man of warre: hee shall shoute and cry, *and* shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still *and* refrained my selfe: *now* will I crie like a s trauelling woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and hilles, and drie vp all their herbes, and I will make the floods Ilands, and I will drie vp the pooles.

16 ¶ And I will bring the t blinde by a way, that they knew not, *and* lead them by paths that they haue not knowen: I will make darkenesse light before them, and crooked things straight. These things will I doe vnto them, and not forsake them.

17 They shall bee turned backe: they shall bee greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 ¶ Heare, ye deafe: and yee blinde, regard, that ye may see.

19 Who is blinde but my u seruant? or deafe as my x messenger, that I sent? who is blinde as the y perfite, and blinde as the Lords seruant?

20 Seeing many things, but thou keepest them not? opening the eares, but he heareth not?

a That is, Christ, who in respect of his manhood is called here seruant, declared any great promise, because he is the foundation whereupon all the promises are made and ratified b For I haue committed all my power to him, as to a most faithfull steward. Some read, I will establish him: to wit, in his office, by giuing him the fulnes of my Spirit. c Heereby is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Mat 12. 18. ephes 1. 4.

d He shall declare him elle-gouernor ouer the Gentiles, and call them by his word, and rule them by his Spirit.
e His comming shall not be with pompe and noise, as our chiefe priances.
f He will not hurt the weake and feeble, but support & comforte them.
g Meaning, the weeke of a lampe or candle which is almost out, but he will cherish it, and souffe it, that it may shine brighter.
h Although hee fauour the weake, yet will he not spare the wicked, but will iudge them according to truth and equity.
i Till he haue set all things in good order.
k The Gentiles shall be desirous to receiue his doctrine.
l Meaning, vnto a lawfull and iust vocation.
m To assist and guide thee.
n As him, by whom the promise made to all nations in Abraham shalbe fulfilled.
o I will not suffer my glory to be diminished: which I should doe if I were not faithfull in performing thy fame, and the idolaters thereby would extol their idoles abouemen.
p As in time past I haue bene true in my promises, so will I be in time to come.
q Meaning the Arabians, vnder whom he comprehendeth all the people of the East.
r He sheweth the zeale of the Lord and his power in the conseruation of his Church.
s I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered when she is in trauell.
t That is, my poore people which are in perplexitie and care.
u To wit, Israel which should haue most light because of my fauor.
x The Priest to whom my word is committed, which should not only heare it himselfe, but cause others to heare it.
y As the Priest and Prophets that should be lights to others.

21 The

21 The Lord is willing for his righteousnesse sake, *that* he may magnifie the law, and exalt it.

22 But this people is [a] robbed & spoyled, and shal be al snared in dungeons; and they shalbe hid in prison houses: they shalbe for a pray, and none shal deliuer a spoile, and none shal say, Restore.

23 Who among you shall hearken to this, *and* take heed, and heare for [b] afterwards?

24 Who gaue Iaakob for a spoile, and Israel to the robbers? Did not the Lord, because wee haue sinned against him? for they would not walk in his wayes, neither be obedient vnto his Law.

25 Therefore hee hath powred vpon him his fierce wrath, and the strength of battell: and it set him on fire round about, and hee knew not, and it burned him vp, yet he considered not.

CHAP. XLIIII.

1 *The Lord comforteth his people. Hee promiseth deliuerance to the Iewes.* 11 *Therefore God is one alone.*

BVt now thus saith the Lord [a] that created thee O Iaakob: and he that formed thee, O Israel, [b] Feare not: for I haue redeemed thee: I haue called thee by thy Name, thou art mine.

2 When thou passest through the [c] waters, I will be with thee, & through the floods, that they doe not ouerflowe thee. When thou walkest through the very fire, thou shalt not bee burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy One of Israel, thy Sauiour: I gaue [d] Egypt for thy ransome, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, *and* thou wast honorable, & I loued thee, therfore wil I giue [e] man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seed from the [f] East, and gather thee from the west.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my sonnes from far, and my daughters from the ends of the earth.

7 Euery one shall bee called by my [g] Name: for I created him for my glory; formed him and made him.

8 I will bring foorth the blind people, and they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all the nations be gathered [h] together, and let the people bee assembled: who among them can declare this, and shew vs former things? let them bring forth their [i] witnesses, that they may be iustified: but let them [k] heare, and say, It is trueth.

10 You [l] are my witnesses: saith the Lord, and my [m] seruant, whom I haue chosen: therefore ye shall know and beleeue me, and yee shall vnderstand that I am: before me there was no God formed, neither shall there be after me.

11 I, *even* I am the Lord, and beside me there is no Sauiour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange *god* among you: therefore you are my witnesses, saith the Lord, that I am God.

13 Yea, before the day *was*, I am, and there is none that can deliuer out of mine hand: I will doe it, and who shall let it?

14 Thus saith the Lord your redeemer, the holy one of Israel, For your sake I haue sent to Babel, and [n] brought it downe: they are all fugitiues, and the Caldeans crie in [o] the ships.

15 I am the Lord your holy One, the creator of Israel your king.

16 Thus saith the Lord which maketh a way in [p] the Sea, and a path in the mighty [q] waters.

17 When hee [r] bringeth out the [s] charet and horse, the armie and the power: lie together, *and* shall not rise, they are extinct, and quenched as towe.

18 Remember yee not the former things, neither regard the things of old.

19 Behold I do a new thing: now shal it come forth: shal you not know it? I will euen make a way in the [t] desert, *and* floods in the wildernesse.

20 The wilde [u] beastes shall honour mee, the dragons and the ostriches, because I gaue water in the desert, *and* floods in the wildernes to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew forth my praise.

22 And thou hast not [x] called vpon me, O Iaakob, but thou hast [y] wearied me, O Israel.

23 Thou [z] hast not brought mee the sheepe of thy burne offrings, neither hast thou honoured me with thy sacrifices. I haue not caused thee to seruе [w] an offering, nor wearied thee with incense.

24 Thou boughtest mee no sweete [a] sauour with money, neither hast thou made me drunke with the fat of thy sacrifices, but thou hast made mee to [b] serue with thy sinnes, *and* wearied mee with thine iniquites.

25 I, *even* I am he that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.

26 Put me in [c] remembrance: let vs be iudged together: count thou [d] thou mayest be iustified.

27 Thy [e] first father hath sinned, and thy [f] teachers haue transgressed against me.

28 Therefore I haue [g] prophaned the rulers of the Sanctuary, and haue made Iaakob a curse, and Israel a reproch.

a After these threatnings hee promiseth deliuerance to his church because he hath regenerate them, adopted them, and called them.
b When thou seest dangers and conspiracies on all sides, remember this benefit, & the loue of thy God, and it shall encourage thee.
c By water and fire he meaneth all kind of troubles and perils.
d I turned Sanocherib's power against these countries, and made them to suffer that affliction which thou houldest haue done, and so were as the payment of thy ransome. chap. 37.38.
e I will not; are any man rather then thou shouldst perish: for God more esteemeth one of his faithfull, then all the world.
f He prophesieth of their deliuerance from the captiuity of Babylon, and to of y calling of the vniuersall Church, alluding to that which is written, Deut. 30.3.
g Meaning, that he could not be vnmindfull of them, except he would neglect his owne Name and glory.
h Signifying that no power can resist him in doing this miraculous work, nor all their idoles are able to doe the like, as Chap. 41.22.
i To prouе that the things which are spoken of them, are true.
k Shewing, that the malice of the wicked hindreth them in the knowledge of the truetis, because they will not heare when God speaketh by his word.
l The Prophets and people to whom I haue giuen my Lawe.
m Meaning, specially Christ, and by him all the faithfull.
n By Darius and Cyrus.
o They shall crie when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.
p When he delivered Israel from Pharaoh, Exod. 14.22.
q When the Israelites passed thorow Iordan, Iosh. 3.17.
r When he delivered his people out of Egypt.
s Pharaoh and his mighty armie.
t Meaning, that their deliuerance out of Babylon should be more famous then that from Egypt was, Iere. 23.7. Hag. 2.10. 2. cor. 5.17. 2. cor. 21.5.
u They shall haue such abundance of all things as they return home, euen in the drie and baren places, that y very beasts shall feele my benefits, and shal acknowledge them: much more men ought to be thankfull for the same
x Thou hast not worshipped me as thou ought est to haue done.
y Because thou hast not willingly receiued y which I did command thee, thou diddest grieue me. Wherby he sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrary
z Meaning in true faith and obedience,
a Either for the composition of the sweet oyntment Exod. 30.34. or for the sweete incense, Exod. 30.7.
b Thou hast made mee beare an heauie burden by thy sinnes.
c If I forget any thing that may make for thy iustification put mee in remembrance and speake for thy selfe.
d Thine ancestors thy Prophets.
e Thy Priests and f That is, reiected, abhorred and destroyed them in the wildernes and at other times.
g Thy Priests and them in the wildernes

CHAP. XLIIII.

5 *The Lord promiseth comfort, and that hee will assemble his church of diuers nations.* 9 *The vanitie of idoles.* 17 *The beastlinesse of idolaters.*

YEt now heare, O Iaakob, my seruant, and Israel, whom I haue chosen.

2 Thus sayth the Lord, that made thee, and formed [a] thee from the wombe: he will helpe thee. Feare not, O Iaakob, my seruant, and thou righteous [b] whom I haue chosen.

3 For I will powre water vpon the [c] thirstie, and floods vpon the drie ground: I will powre my Spirit vpon thy seede, and my blessing vpon thy buddes.

4 [d] And they [e] shal grow as among the grasse, *and* as the willowes by the riuers of waters.

5 One shall say, I am the Lordes: another

a He created and chose thee from the beginning of his owre mercie, and before thou could est merit any thing.
b Whom God accepteth as righteous, or which hadst occasion thereunto, because of the Law, and of thine holy vocation.
c Because man of himselfe is as the drie and barren land be another promiseth to moysten him with the waters of his holy Spirit, Ioel 2.28. Iohn 7.38. 9.22.17. d That is, thy children and posterity shall increase wonderfully after their deliuerance from Babylon.

e shalbe called by the name of Iaakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lord the king of Israel and his redeemer, the Lord of hosts, [f] I am the first, & I am the last, and without me [n] there no God.

7 And who is like mee, that shall [g] call and shal declare it, and set [h] it in order before me, since I appointed the [i] ancient people? and what is at hand, and what things are to come? let [k] them shew vnto them.

8 Feare ye not, neither be afraid: haue not I told thee of old, and haue declared it? you are euen my witnesses, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and [m] their detestable things shall nothing profit: and they are their owne witnesses, [n] that they see not, nor know: therefore they shall be confounded.

10 Who hath made a [o] god, or molten an image, that is [p] profitable for nothing?

11 Behold, all that are of the [q] fellowship thereof, shall be confounded: for the workemen themselues are men: let them all be gathered together and stand vp, *yet* they shal feare, and be confounded together.

12 The smith *taketh* an instrument, and worketh in the coales, & fashioneth it with hammers, and worketh it with the strength of his armes: yea, he is [r] an hungred, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red dre[s]d, he plaineth it, & he put trayeth it with the compasse, and maketh it after the figure of a man, *and* according to the beauty of a man, that it may remaine in [t] an house.

14 He wil hew him down cedars, and take the pine tree and the oke, and taketh coura ge among the trees of the forrest: he planteth a firre tree, and the raine doeth nourish it.

15 And man burneth thereof: for he will take thereof, and [u] warme himselfe: hee also kindleth it, and baketh bread, yet he maketh a god, and worshippeth it: he maketh it an idole, and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, *and* vpon the halfe thereof hee [x] eateth flesh: he rosteth the roste, and is satisfied: also he warmeth himselfe, and saith, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof hee maketh a god, *euen* his idole: he boweth vnto it, & worshippeth and prayeth vnto it, and sayeth, Deliuer mee: for thou art my god.

18 They haue not knowen, nor vnderstood: [y] for *God* hath shut their eyes that they cannot see, *and* their hearts, that they cannot vnderstand.

19 And none † considereth in his heart, neither [u] there knowledge nor vnderstanding to say I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coales thereof: I haue rosted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bowe to the stocke of a tree?

20 He feedeth [z] of ashes: a seduced heart hath deceiued him that he cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 Remember these (O Iaakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy sinnes as a mist, turne vnto me, for I haue redeemed thee.

23 [b] Reioyce yee heauens: for the Lord hath done it: shout, ye lower parts of the earth: brast forth into praises, ye mountains, O forest, and euery tree therein: for the Lord hath redeemed Iaakob, and will be glorified in Israel.

24 Thus saith the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the [c] tokens of the soothsayers, and make them that coniecture, fooles, and turne the wise men backward, and make their knowledge foolishnesse.

26 ¶ He confirmeth the word of his [d] seruant, and performeth the counsel of his messengers, saying to Ierusalem, Thou shalt be inhabited, and to the cities of Iudah, Ye shall be built vp, and I will repaire the decayed places thereof.

27 Hee sayth to the [e] deepe, Be dry, and I will dry vp thy floods.

28 He saith to [f] Cyrus, *Thou art* my shepheard: and he shall performe all my desire, saying also to Ierusalem, Thou shalt be built: and to the Temple Thy foundation shalbe surely layd.

e By this diuerstity of speach hee meaneth one thing, that is, that the people shall be holy, and receiue the true religion of God, as Psal. 87. 5.
f I am alwayes like my self: that is mercifull toward my Church and mostable to maintaine it, as Chap. 43. 13. & 48. 12. reuel. 1. 17. and 22. 13.
g And appoint them that shall deliuer the Church.
h That is, declare vnto me how I ought to proceed herein.
i God calleth the Israelites ancient because he preferred them to all other in his eternall election.
k Meaning, their idoles.
l Reade Chap. 43. 10.
m Whatsoeuer they bestow vpon their idoles to make them to seeme glorious.
n That is, the idolaters seeing their idols blind must needs be witnesses of their owne blindnesse, and feeling that they are not able to helpe them must confesse that they haue no power.
o Meaning that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable.
p Whereby appeareth their blasphemy, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but Chap. 41. 24. abominable: and Ieremy calleth them the worke of errours, Iere. 10. 15. Habakkuk, a lying teacher, 2. 18.
q That is, which by any way consent either to the making of worshipping.
r Signifying, that the multitude shall not then saue the idolaters, when God will take vengeance, although they excuse themselues thereby among men.
s He describeth the raging affection of the idolaters, which forget their owne necessities to set foorth their deuotion towards their idoles.
t To place it in some Temple.
u Hee setteth foorth the obstinacy and malice of the idolaters, which though they see by daily experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part and make a god of the other, as the Papists make their cake god, and the rest of their idoles.
x That is, hee either maketh a table or trenchers.
y The Prophet giueth here an answere to all them that wonder how it is possible that any should be so blind to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts. † *Heb. saueth.*
z He is abused as one that would eat ashes, thinking to satisfie his hunger.
a Shewing that mans heart is most inclined to idolatry, and therefore hee warneth his people by these examples, that they should not cleaue to any but to the liuing God, when they should be among the idolaters.
b He sheweth that the worke of the Lord toward his people shalbe so great that the insensible creatures shalbe mooued thereweith.
c He armeth them against the soothsayers of Babylon, which would haue borne them in hand, that they knew by the starres, that God would not deliuer them, and that Babylon should stand.
d Of Esaias and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance.
e He sheweth that Gods work should be no lesse notable in this their deliuerance, then when he brought them out of Egypt throw the red sea.
f To assure them of their deliuerance, he nameth the person by whom it should be more then an hundred yeeres before he was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iustin all his workes. 20 The calling of the Gentiles.

THus saith the Lord vnto [a] Cyrus his anoynted, whose right hand I haue holden to subdue nations before him: therefore will I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut.

2 I will go before thee, & make the [b] crooked straight: I will breake the brasen dores, and burst the yron barres.

3 And I will giue thee the treasures of darknes, and the things hid in secret places, that thou mayest [c] know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iaakob my seruants [d] sake, and Israel mine elect, I will euen call *thee* by thy name, *and* name thee, though thou hast not knowen me.

5 I am the Lord, and there is none other: there is no God besides me: I girded thee though thou hast not knowen me.

6 That they may know from the rising of the sun, and from the West, that there is none besides me, I am the Lord, and there is none other.

7 I forme the [e] light, and create darknes: I [f] make

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.
b Because Cyrus should execute the office of a deliuerer God called him his anoynted for a time, but after another sort then he called Dauid.
c To guide him in the deliuerance of my people.
d I will take away all impediments and lets.
e Not that Cyrus did know God to worship him aright, but he had a certaine particular knowledge as prophane men may haue of his power, & so was compelled to deliuer Gods people.
f Not for any thing that is in thee, or for thy worthinesse.
g I haue given thee strength power and authority.
h I send peace and warre, prosperity and aduersitie, Amos. 3. 6.

make

make peace, and create euill: I the Lord doe all these things.

8 Yee hauens, send the dewe from aboue, and let the cloudes drop downe i righteousnes: let the earth open, and let saluation & iustice grow forth let it bring them forth together, I the Lord haue k created him.

9 l Woe bee vnto him that striueth with his maker, the potsheard with the potsheards of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy work, m It hath none hands?

10 Woe vnto him that sayeth to *his* father, What hast thou begotten? or to *his* mother, What hast thou brought forth?

11 Thus saith the Lord, the holy One of Israel and his maker, Aske me n of things to come concerning my sonnes, and concerning the works of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spread out the heauens, I haue euen commanded all their o armie.

13 I haue raised p him vp in righteousnes, and I will direct all his wayes: he shall build my city, and he shal let go my captiues, not for price nor reward, saith the Lord of hostes.

14 Thus sayth the Lord, The labour q of Egypt, and the merchandise of Ethiopia, and of the Sabeans, men of stature shall come vnto thee, and they shall beec thine: they shall follow thee, *and* shall goe in chaines: they shall fall downe before thee, and make supplication vnto thee, *saying*, Surely God is in thee, and there *is* none other God besides.

15 Verily, thou O God, r hidest thy selfe, O God, the Sauiour of Israel.

16 All they shalbe ashamed and al so confounded: they shall go to confusion together, that are the makers of images.

17 *But* Israel shalbe saued in the Lord, with an euerlasting saluation: ye shall not be ashamed nor confounded world without end.

18 For thus saieth the Lord (that created heauen, God himselfe that formed the earth, & made it: he that prepared it, hee created it not in vaine: he formed it to be inhabited) I am the Lord, and there *is* none other.

19 I haue not spoken in secret, *neither* x in a place of darknesse in the earth: I said not in vaine vnto the seed of Iaakob, Seeke you me: I the Lord doe speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come: drawe neere together, y yee abiect of the Gentiles: they haue no knowledge that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together. who hath declared this from the beginning, or hath told it of old? Haue not I the Lord? and there *is* none other God beside me, a iust God, and a Sauiour: there *is* none beside mee.

22 Looke vnto mee, and yee shalbe saued all

i He comforteth the Iewes, as if he would say, Though when yee looke to the heauens and earth for succour yee see nothing now but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promise: which is meant by righteousnesse.

k I haue appointed Cyrus to this vse and purpose.

l Hereby hee bridleth their impatiencie, which is adiuersitie and trouble murmure against God, and will not carry his pleasure: willing that man should match with his like, and not contend against God

m That is, it is not perfectly made.

n In stead of murmuring, humble your selues, and aske what ye will for the ease of o. lation of my children and yee shall be sure of it as yee are of these things which are at your commandement. Some read it with an interrogation, and make it the application of the similitude.

o That is, the starres.

p Towit, Cyrus that I may shew by him the faithfulnes of my promise in deliuering my people.

q Meaning, freely and without ransome, or any gratuous condition.

r These people were tributaries to the persians, and to king Artabithalhe gaue this money to ward the building of the Temple, Esd. 2. 7. 21.

s Whereas before they were thine enemies, they shall now honour thee, and thus shalt rule them which was accomplished in the time of Christ. t Here yee shorten the leaues to patience, though their deliuerance be deferred for a time: the reason thereof they should not reuyen their long patience, but the wicked and idolaters shall bee destroyed. u To wit, of man, but chiefly of his Church. x As do the false gods, which gine vncertaine answeres. y All yee idolaters, which thoughyou seeme to haue neuer so much wordly dignity, yet in Gods sight you are vile and abiect.

z the ends of the earth shalbe saued: for I am God, and there *is* none other.

23 I haue sworne by my selfe: the word is gone out of my mouth in a righteousnesse, and shall not returne, That euery b knee shall bow vnto me, *and* euery tongue shall sweare *by me*.

24 Surely shal say, In the Lord haue I righteousnesse and strength: he shall come vnto him, and all that c prouoke him shalbe ashamed.

25 The whole seede of Israel shall be iustified and glory in the Lord.

world, Rom. 14. 11. phil. 2. 10. whereby he signifieth, that we must in heart, but declare the same also by outward profession. c Shall feele and confesse this. d All the contemners of God.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 He calleth the Iewes to the consideration of his workes.

BEl is bowed downe: a Nebo is fallen: their Idols were vpon the b beasts, and vpon the cattell: they which did beare you, *were* laden with a weary burden.

2 c They are bowed down, *and* fallen together: for they could not rid them of the burden, and their d soule is gone into captiuity.

3 Heare ye me, O house of Iaakob, and all that remaine of the house of Israel, which are e borne of me *from* the wombe, and brought vp of mee *from* the birth.

4 Therefore vnto old age, I the same, euen I will beare *you*, vntill the hoare haires: I haue made *you*: I will al so beare *you*, and I will cary *you*, f and I will deliuer *you*.

5 ¶ To whom wil ye make me like, or make me equall, or g compare me that I should bee like him?

6 They draw gold out of the bag, and weigh siluer in the balance, *and* hire a goldsmith to make a god of it, *and* they bow downe and worship it.

7 They beare it vpon the shoulders: they cary him and set him in his place: so doth he stand, *and* cannot remoue from his place. Though one cry vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe to h mind, O ye transgressors.

9 Remember the former things of old: for I am God, and there *is* none other God, and there *is* nothing like me.

10 Which declare the last thing from the beginning: and from of old: the things that were not done, saying, My counsell shall stand, and I will doe what soeuer I will.

11 I call a i bird from the East, *and* the man of my k counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare me, ye stubburne hearted, that are farre from l iustice.

13 I bring m neere my iustice: it shall not be far off, & my saluation shall not tary: for I will giue saluation in Zion, *and* my glory vnto Israel.

z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.

a That is, that the thing which I haue promised shalbe faithfully performed.

b The knowledge of God, & the true worthipping shall be thorow all the not only serue God Meaning, the faithfull shall feele and confesse this.

a These were the chiefe idoles of Babylon.

b Because they were of gold and siluer, the Medes and Persians carried them away.

c The beasties that caried the idoles fell downe vnder their burden.

d He derideth the idoles, which had neither soule nor sense.

e He sheweth the difference between the idoles and the true God for they must be carried of others, but God himselfe carrieth his, as Deut. 32. 11.

f Seeing I haue begotten you, I will nourish and preserue you for euer.

g The people of God, seeing their owne calamity and the flourishing estate of the Babylonians, should bee tempted to thinke that their God was not so mighty as the idoles of their enemies: therefore he describeth the original of all the idols to make them to be abhorred of all men: shewing that the most that can be spoken in their commendation, is: but to prouc them vile. Baruc. 6. 25.

h Become wise meaning that all idolaters are without wit or sense, like mad men.

i That is, Cyrus,

k Him by whom I

l Which by your increase that mans increase

m Which hast lined in wealth & wantonnes, & hast not yet bin out reome by any enemie.

n throne

b Thy gouernment shalbe taken from thee.
c Thou shalt bee brought to most vile seruitude:or to turne the mill was the office of slaues.
d The things wherein thesetteth her greatest pride, shalbe made vile, euen from the head to the foote.
e I will sende sumanity nor pity toward thee.
f The Israelites shall confesse that the Lord doth this for his Churches sake.
g For very shame, and hide thy selfe.
h They abused Gods iudgements, thinking that hee punished the Israelites, because he would vtterly cast them off, & therefore in stead of pitying their misery, thou diddest increase it.
i So that thy punishment shalbe so great, as is possible to be imagined.
k Thou diddest thinke that thine owne wisedome and policie would haue saued thee.

b throne, O daughter of the Caldeans: for thou shalt no more be called, Tender and delicate.

2 Take the mill stones, and c grinde meale: loose thy lockes: d make bare the feete: vncouer the leg, and passe through the floods.

3 Thy filthinesse shal be discouered, and thy shame shall be seene: I will take vengeance, and I will not meete thee as a e man.

4 f Our redeemer, the Lord of hostes is his Name, the holy one of Israel.

5 g Sit still, and get thee into darknesse, O daughter of the Caldeans: for thou shalt no more be called, The lady of kingdomes.

6 I was wroth with my people, I haue polluted mine inheritance, & giuen them into thine hand: thou didst shew them no h mercy, but thou didst lay thy very heauy yoke vpon the ancient,

7 And thou saydest, I shalbe a lady for euer, so that thou didst not set thy minde to these things, neither didst thou remember i latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, She sayeth in her heart, I am & none els: I shall not sit as a widow, neither shall know the losse of children.

9 But these two things shal come to thee suddenly on one day, the losse of children & widowhood: they shall come vpon thee in their l perfection for the multitude of thy diuinations, and for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse: thou hast said, None seeth me. Thy k wisdome and thy knowledge they haue caused thee to rebel, & thou hast said in thine heart, I am, and none else.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, or thou be ware.

12 Stand now among the inchanters, and in the multitude of thy soothsayers (with whom thou hast l wearied thy selfe from thy youth) if so be thou mayest haue profit, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre gazers, and prognosticators stand vp, and saue thee from these things that shall come vpon thee.

14 Behold, they shall be as stubble: the fire shall burne them: they shal not deliuer their owne liues from the power of the flame: there shalbe no coales m to warme, at not light to sit by.

15 Thus shall they serue thee, with whome thou hast wearied thee, euen thy merchants from thy youth: euery one shall wander to his owne n quarter: none: shall saue thee.

4 Because I knew that e thou art obstinate, and thy necke u an yron sinew, and thy brow brasse,

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed i it thee, lest thou shouldest say, Mine idole hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not yee g declare it? I haue shewed thee newe things euen now, and hidde things, which thou knewest not.

7 They are created now, and not of olde, and euen before this thou heardest them not, lest thou shouldest say, Behold, I h knewe them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde: for I knew that thou wouldest grieuously transgresse: therefore haue I called thee a transgressour from the i wombe.

9 For my Names sake will I defer my wrath, and for my praise will I refrain it from thee, k that I cut thee not off.

10 Behold I haue fined thee, but l not as siluer, I haue m chosen thee in the furnance of affliction.

11 For mine own sake, for mine own sake will I doe it: for how should my Name n be polluted? o surely I will not giue my glory vnto another.

12 Heare me, O Iaakob and Israel, my called, p I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, & my right hand hath spanned the heauens: when I call them, q they stand vp together.

14 All your, assemble you selues, and heare: which among them hath declared these things? The Lord hath loued r him: he will do his wil in Babel, and his arme shalbe against the Caldeans.

15 I, even I haue spoken it, and I haue called him, I haue brought him, & his way shal prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secret from the s beginning: from the time that the thing was, I was there, and now the Lord God and his Spirit hath t sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee u to profite, and lead thee by the way that thou shouldest goe.

18 Oh, that thou hadst harkened to my commandements! then had thy prosperity bin as the flood, & thy righteousnes as the waues of the sea.

19 Thy seed also had beene as the sand, and the fruite of thy body like the grauell thereof: his x name should not haue bene cut off nor destroied before me.

20 y Go ye out of Babel: flee ye from the Caldeans, with a voyce of ioy: tell and declare this: shew it foorth to the end of the earth: say ye, The Lord hath redeemed his seruant Iaakob.

21 And they z were not thirstie: hee led them thorow the wildernes: hee caused the waters to flowe out of the rocke for them: for hee claue the rocke, and the water gushed out.

22 There is no a peace, saith the Lord, vnto the wicked.

1 Hee deridech their vaine confidence that put their trust in any thing but in God, condemning also such vaine sciences, which serue to no vse but to delude the people, and to bring them from depending onely on God.
m They shal vtterly perish, & no part of them remaine.
n They shall flee euery one to that place which hee thought by his speculations to be most sure: but that shal deceiue them.

2 Hee detesteth their hypocrisie which vaunted themselues to bee Israelites & were not so indeed.
b Meaning, the fountaine and stocke.
c They make a shew, as though they would haue done other God.
d Hee theweth that they could not accuse him in any thing, for as much as hee had performed whatsoeuer he had promised.

e I haue done for thee more than I promised, that thy stubbornnesse and impudency might haue bene ouercome.
f How thou shouldest be deliuered out of Babylon.
g Will yee not acknowledge this my benefit and declare it vnto others?
h Shewing that mans arrogancy is the cause why God doeth not declare all things at once, lest they should attribute this knowledge to their owne wisedome.
i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.
k As it was my free mercy that I did chuse thee: so is it my free mercy that most saue thee.
l For I had respect to thy weakenesse and infirmity: for in siluer there is some pureness, but in vs there is nothing but drosse.
m I took thee out of the fornace where thou shouldest haue bene consumed.
n God ioyneth the saluation of his with his own honour: so that they cannot perish, but his glory should be diminished, as Deut. 32.27.
o Reade Chap. 42.8.
p Reade Chap. 41.4.
q To obey me, and to doe whatsoeuer I command them.
r Meaning Cyrus, whom he had chosen to destroy Babylon.
s Since the time that I declared my selfe to your fathers.
t Thus the Prophet speaketh for himselfe, and to assure them of the tidings.

CHAP. XLVIII.

1 The hypocrisie of the Iewes is reproued. 11 The Lord alone will be worshipped. 20 of their deliuerance out of Babylon.

HEare ye this, O house of Iaakob, which are a called by the name of Israel, and are come out of b the waters of Iudah which sweare by the Name of the Lord, and make mention of the God of Israel, but not in trueth nor in righteousnesse.

2 For they are called of the holy citie, and stay themselues c vpon the God of Israel, whose Name is the Lord of hostes.

3 I haue declared the former things of old, & they went out of my mouth, & I shewed d them: I did them suddenly, and they came to passe.

u What things shall doe thee good. x That is, the prosperous estate of Israel. y After that he had forewarned them of their captiuity, and of the cause thereof, he sheweth them the greatnes that shall come of their deliuerance. z Hee sheweth that it shalbe as easie to deliuer them, as he did their fathers out of Egypt. a That he speaketh that the wicked hypocrites should not abuse Gods promise, in whome was neither faith nor repentance, as Chap 57.21.

CHAP. XLIX.

1 The Lords exhortatio all nations to beleeue his promises.

6 Christ is the saluation of all that beleeue, and will deliuer them from the seruitude of their enemies.

HEare yee me, O yles, and hearken, ye people from farre. The Lord hath called [a] me from [b] the wombe, & made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharpe [c] sword: vnder the shadow of his hand hath hee [d] hid me, and made me a chosen shaft, *and* hid me in his quiver,

3 And sayd vnto mee, Thou art my seruant, [e] Israel, for I will be glorious in thee.

4 And I sayd, I haue [f] laboured in vaine: I haue spent my strength in vaine, and for nothing: but my iudgement [g] with the Lord, and my worke with my God.

5 And now saith the Lord, that formed mee from the wombe to bee his seruant, that I may bring Iaakob againe to him (though Israel bee not gathered, [h] yet shall I be glorious in the eyes of the Lord: and my God shall be my strength.)

6 And he sayd, It is a small thing that thou shouldest be my seruant to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I will also giue [i] thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

7 Thus saith the Lord the redeemer of Israel, *and* his Holy one, to him that is despised in soule, to a nation that is abhorred, to a [k] seruant of rulers, Kings shall see, and [k] arise, and princes shall worship, because of the Lord, that is faithfull: and the Holy one of Israel, which hath chosen thee.

8 Thus saith the Lord, [l] In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preserue thee, and will giue [m] thee for a couenant of the people, that thou mayest raise vp the [n] earth, and obtaine the inheritance of the desolate heritages:

9 That thou mayest say to the [o] prisoners, Goe forth: and to them that are in darkenesse, Shew your selues: they shall feede in the wayes, and their [p] pastures shall bee in all the toppes of the hilles.

10 They shal not be hungry, neither shal they be thirstie, neither shall the heate smite them nor the sunne: for he that hath compassion [q] on them, shall leade them: euen to the springs of water shall he driue them.

11 And I will make all my mountaines, as a way, and my paths shall be exalted.

12 Beholde, these shall come from farre: and loe, these from the North and from the West, and these from the land of [r] Sinim.

13 Reioyce, O [s] heauens: and bee ioyfull, O earth: brast forth into praise, O mountaines: for God hath comforted his people, and will haue mercy vpon his afflicted.

14 But Zion sayd, The Lord hath [t] forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, & not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme of *mine* [u] handes: thy [x] walles are euer in my sight.

17 Thy builders make [y] haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about and behold: all these gather themselues together *and* come to thee: as I liue, sayth the Lord, thou shalt surely [z] put them all vpon thee as a garment, and gird thy selfe with them like a bride:

19 For thy desolations, and thy waste places, and thy land destroyed, shal surely be nownarrow for them that shal dwel in it, and they that did deuoure thee shalbe farre away.

20 The children of thy barrennesse shal say againe in thine eares, The place is strait for mee: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are these?

22 Thus sayth the Lord God, Behold, I will lift vp mine hand to the [a] Gentiles, and set vp my standard to the people, and they shall bring thy sonnes in *their* armes: and thy daughters shall be caried vpon *their* shoulders.

23 And Kings [b] shall bee thy nursing fathers, and Queenes shalbe thy nurses: they shal worship thee with *their* faces toward the earth, and licke vp the [c] dust of thy feete: and thou shalt knowe that I am the Lord: for they shal not be ashamed that waite for me.

24 Shal the pray be [d] taken from the mighty? or the iust captiuity deliuered?

25 But thus saith the Lord, [e] Euen the captiuity of the mighty shalbe taken away: and the pray of the tyrant shalbe deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

26 And will feede them that spoyle thee, with [f] their owne flesh, and they shal be drunken with their owne blood, as with sweet wine: & all flesh shall know that I the Lord am thy Sauiour and thy Redeemer, the mighty One of Iaakob.

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christs obedience and victory.

THus saith the Lord, Where is that [a] bill of your mothers diuorcement, [b] whom I haue cast off? or who is the creditour [c] to whom I sold you? Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 Wherefore [d] came I, and there was no man? I called, and none answered: is mine hand so [e] shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I drie vp the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I clothe the heauens with darkenesse, and make a [f] sacke their couering.

4 The Lord God hath giuen [g] mee a tongue of the learned, that I should knowe *to minister* a word in time to him that is [h] weary: he will raise

a This is spoken in the person of Christ to assure the faithfull that the promises should come to pass: for they were all made in him, and in him should be performed.
b This is meant of the time that Christ should be manifested to the world as Psal. 2.7.
c By the sword and shaft, he signifieth the vertue and efficacie of Christs doctrine.
d God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also bee applied to the ministers of his word.
e By Israel is meant Christ, and all the body of the faithfull, as the member, and their head.
f Thus Christ in his members complaineth, that his labour and preachinge take none effect, yet hee is contented that his doings are approued of God.
g I haugh the Lewes refuse my doctrine, yet God will approue my ministry.
h To declare my Gospel to the Gentiles, Chap. 42.6. 2Co. 13.47. Luk. 2.32.
i Meaning the Iewes, whom tyrants kept in bondage.
k The benefit of their deliuerance shall be so great, that great & small shall acknowledge it, and reuerence God for it.
l Thus he speaketh of his Church when he would shew his mercie toward it, 2. Cor. 6.2.
m Meaning, Christ alone.
n Signifying that before Christ renew the earth by his word, there is nothing but confusion and disorder.
o To them that are in the prison of sinne and death, dangers and feare from the feare of the enemies.
p Meaning, that there should be nothing in their way from Babylon that should hinder or hurt them: but this is accomplished spiritually.
r Meaning, the South countrey, so that Christ shall deliuer his from all the parts of the world.
s Reade Chap. 44.23.
t Hee obiecteth what the faithfull might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude, and full of consolation.

u Because I would not forget thee.
x Meaning, the good order of policie & discipline.
y I haue a continuall care to build thee vp again, and to destroy thine enemies.
z Hee theweth what are the ornaments of the Church: to haue many children, which are assembled by the word of God and gouerned by his Spirit.
a He theweth that Christ wil not only gather this great number of the Iewes, but also of the Gentiles.
b Meaning, that Kings shal be conuerted to the Gospel, and bestow their power and authority for the preseruation of the Church.
c Being ioyned with the Church, they shal humble themselues to Christ their head, & giue him all honour.
d He maketh this as an obiection, as though the Caldeans were strong, and had them in iust possession.
e This is the answere to their obiection, that none is stronger then the Lord, neither hath a more iust title vnto them.
f I will cause them to destroy one another, as Iudg. 7.22. 2. Chron. 20.22. Chap. 19.2.

a Meaning that he had not forsaken her, but through her owne occasion, as Hos. 2.2.
b Which should declare that I haue cut her off, meaning that they could shew none.
c Signifying that he sold them not for any debt or pouerty but that they sold themselues to sinne to buy their owne lustes and pleasures.
d He came by his Prophets and ministers, but they would not beleeue, as I haue holpen your fathers of olde, when I dryed vp the red Sea, and killed the fish in the riuers, and also afterward in Iordan.
e As I did in Egypt in token of my displeasure Exod 10.21.
g The Prophet doth represent here the person and charge of them that are iustly called to the ministery of Gods word:
h To him that is oppressed by affliction and misery.

mee vp in the morning: in the morning he will waken mine eare to heare, [i] as the learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the [k] smiters, and my cheekes to the nippers: I hidde not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I know that I shal not be ashamed.

8 He is neere that iustifieth me: who will contend with me? Let vs stand together: who is mine aduersary? let him come neere to me.

9 Behold, the Lord God will help me: who is he that can condemne me? loe, they shal waxe old as a garment: the mothe shall eate them vp.

10 Who is among you that feareth the Lord? let him heare the voyce of his seruant: hee that walketh in darknesse and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Beholde, all you kindle [m] a fire, and are compassed about with sparkes: walk in the light of your fire: and in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorrow.

i As they that are taught and made meete by him.

k I did not shrink from God for any persecution or calamitie. Whereby he sheweth the true ministers of God can looke for none other recompense of the wicked but after this sort, and also what is their comfort.

l Shewing that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hell to heauen.

m You haue sought consolatiõ by your owne deuises, and haue refused the light, and consolation which God hath offred: therefore ye shall remaine in sorrow, and not be comforted.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, 22 and her deliuerance.

HEare me [a] ye that follow after righteousnes, *and* ye that seeke the Lord: looke vnto the [b] rocke *whence* yee are hewen, and to the hole of the pit *whence* ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone: and blessed him and increased him.

3 Surely the Lord shall comfort Zion: he shal comfort all her desolations, and he shal make her desert [c] like Eden, and her wildernes like the garden of the Lord: ioy and gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken ye vnto me my people, and giue eare vnto me, O my people: for [d] a Law shal proceed from me, and I will bring forth my iudgement for the light of the people.

5 My [e] righteousnesse is neere: my saluation goeth forth, and mine [f] armes shal iudge the people: the yles shall waite for me, and shal trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the [g] heauens shall vanish away like smoake, and the earth shal waxe old like a garment, and they that dwell therein shall perish in like maner: but my saluation shall be for euer, and my righteousnesse shall not bee abolished.

7 Hearken vnto me ye that know righteousnesse the people in whose heart *is* my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the mothe shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousnesse shall be for euer, and my saluation from generation to generation.

9 Rise vp, Rise vp, and put on strength, O arme of the Lord: rise vp as [h] in the old time in the generations of the world. Art not thou the same, that hath cut [i] Rahab, and wounded the [k] dragon?

a He comforteth the Church, that they should not be discouraged for their small number

b That is, to Abraham, of whom ye were begotten, and to Sarah, of whom ye were borne.

c As plentiful as Paradise, Gen. 2. 3.

d I will rule, and gouerne my Church by my word and doctrine.

e The time that I will accomplish my promise.

f My power and strength.

g He foreweameth them of the horrible changes and mutations of all things, and how he will preserue his Church in the mids of all these dangers.

h He putteth them in remembrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.

i Meaning Egypt, Psalme 87. 4.

k To wit, Pharaoh, Ezek. 29. 3.

10 Art not thou the same, which hath dryed the Sea, *euen* the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall [l] returne, and come with ioy vnto Zion, and euerlasting ioy shal be vpon their head: they shal obtaine ioy and gladnesse: *and* sorrow and mourning shall flee away.

12 I, *euen* I am he, that comfort you. Who art thou, that thou shouldest feare a mortal man, and the sonne of man, which shall be made as grasse?

13 And forgettest the Lord thy maker, that hath spread out the heauens, and laid the foundations of the earth, and hast feared continually al the day, because of the rage of the oppressour, which is readie to destroy? Where is now the rage of the oppressour?

14 The captiue [m] hasteneth to be loosed, and that he should not dye in the pit, nor that his bread should faile.

15 And I am the Lord thy God that diuided the sea when his waues roared: the Lord of hosts *is* his Name.

16 And I haue put my words in thy [n] mouth, and haue defended thee in the shadow of mine hand, that I may plant the [o] heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord the [p] cup of his wrath: thou hast drunken the dregges of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whom shee hath brought forth: there *is* none that taketh her by the hand of al the sonnes that she hath brought vp.

19 These two [q] things are come vnto thee: who wil lament thee? desolation and destruction and famine, and the sword: by whom shal I comfort thee?

20 Thy sonnes haue fainted, & lie at the head of all the streetes as a wilde bull in a net, and are full of the wrath of the Lord, *and* rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but [r] not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, *euen* the dregs of the cup of my wrath: thou shalt drinke it no more.

23 But I will put *it* into their hand that spoile thee: which haue said to my soule, Bow downe, that we may go ouer, and thou hast laid thy body as the ground, and as the streete to them that went ouer.

l From Babylon

m He comforteth them by the short time of their banishment: for in seuenty yeres they were restored, and the greatest Empire of the world destroyed.

n Meaning of Isaiah, and of all true ministers, who are defended by his protection.

o That all things may be restored in heauen and earth, Ephes. 1. 10.

p Thou hast bene iustly punished and sufficiently, as Cha. 40. 2. and this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensibleness and madnesse, as Iere. 25. 15. 16.

q Whereof the one is outward, as of the things that come to the body, as warre and famine: and the other is inward, and appertaineth to the mind: that is to be without comfort: therefore he saith, How shalt thou be comforted?

r But with trouble and feare?

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers thereof.

ARise, arise: put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem the holy citie: for henceforth there shall no [a] more come into thee the vncircumcised and the vncleane.

2 Shake thy selfe from the [b] dust: arise, and sit downe: O Ierusalem, loose the bands of thy neck, O thou captiue daughter, Zion.

3 For thus saieth the Lord, Yee were solde

a No wicked tyrant which shall subuert Gods true religion, and oppresse the consciences.

b Put off the garments of sorrow & heauines, and put on the apparel of ioy and gladnesse.

for [c] nought: therefore shall yee bee redeemed without money.

4 For thus saith the Lord God, My people went [d] downe aforetime into Egypt to sojourne there, and Ashur [e] oppressed them without cause.

5 Now therefore what haue I here, saith the Lord, that my pepple is taken away for nought, & they that rule ouer them, make them to howle, saith the Lord? and my Name all the day continually is [f] blasphemed?

6 Therefore my people shall know my Name: therefore *they shall know* in that day, that I am he that do speake: behold, it is I.

7 How [g] beautifull vpon the mountaines are the feete of him, that declareth *and* publisheth peace: that declareth good tidings, *and* publisheth saluation, saying vnto Zion, Thy God reigneth!

8 [h] The voyce of thy watchmen *shall be heard:* they shall lift vp their voyce, and shoute together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O ye desolate places of Ierusalem, be glad and reioyce together, for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made [i] bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

11 [k] Depart, depart yee: goe out from thence and touch no vncleane thing: go out of the mids of her, be ye cleane, that [l] beare the vessels of the Lord.

12 For ye shal not go out [m] with hast, nor depart by fleeing away: but the Lord wil go before you, & the God of Israel wil gather you together.

13 Behold, my [n] seruant shal prosper, he shal be exalted and extolled, and be very hie.

14 As many were astonied at thee (his visage was so [o] deformed of men, and his forme of the sonnes of men) so [p] shall hee sprinkle many nations: the kings shall shut their [q] mouthes at him: for that which had not bene told them, shall they see, and that which they had not heard, shall they [r] vnderstand.

[c] The Babylonians payd nothing to me for you: therefore I will take you againe without ransome.
[d] When Iaakob went thither in time of famine.
[e] The Egyptians might pretend some cause to oppresse my people because they went thither, and remained among them, but the Assirians haue no title to excuse their tyrannie by: and there fore will I punish them more then I did the Egyptians.
[f] Iewes, by the wicked which chiake that I haue no power to deliver them.
[g] Signifying, that the ioy and good tidings of their deliverance should make their affliction in the meane time more easie: but this is chiefly meant of the spirituall ioy, as Nahum. 1. 15. rom. 10. 15.
[h] The Prophets which are thy watchmen, shall publish this thy deliverance: this was begun vnder Zerubbabel, Ezra, and Nehemiah, but was accomplished vnder Christ.
[i] As ready to smite his enemies, and to deliver his people.
[k] He warneth the faithfull not to pollute themselues with the superstitions of the Babylonians, as Cha. 48. 20. 2. Cor. 6. 17.
[l] For the time is at had that the Priests and Leuites (chiefly (and so by them all the people, which shall be as Leuites in this office) shall carry home the vessels of the Temple which Nebuchadnezzar had takenaway.
[m] As your fathers did out of Egypt.
[n] Meaning Christ, by whom our spirituall deliverance should bee wrought, whereof this was a figure.
[o] In the corrupt iudgement of man, Christ in his person was not esteemed.
[p] He shall spread his word through many nations.
[q] In signe of reuerence, and as being astonished at his excellencie.
[r] By the preaching of the Gospel.

CHAP. LIII.

1 *Of Christ & his kingdome, whose word few will beleeue.* 6 *All men are sinners* 11 *Christ is our righteousnesse,* 12 *And is dead for our sinnes.*

WHo [a] will beleeue our report? & to whom is the [b] arme of the Lord reuealed?

2 But hee shall grow vp before him as a branch, and as a [c] root out of a dry [d] ground: he hath neither forme nor beauty: when we shall see him, there shall be no forme that wee should desire him.

3 He is [e] despised and reiected of men: hee is a man full of sorrowes and hath experience of [f] infirmities: we hid as it were our faces from him: was despised, and we esteemed him not.

4 Surely he hath borne our infirmities, and caried [f] our sorrowes: yet wee did iudge him as [g] plagued, and smitten of God, and humbled.

5 But he was wounded for our transgressions: he was broken for our iniquities: the [h] chastisement of our peace *was* vpon him, and with his stripes we are [i] healed.

6 All wee like sheepe haue gone astray: wee haue turned every one to his owne way, and the Lord hath laid vpon him the [i] iniquity of vs all.

7 Hee was oppressed, and hee was afflicted, yet did hee not [k] open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumme, so he openeth not his mouth.

8 Hee was taken out from [l] prison, and from iudgement: [m] and who shall declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 [n] And he made his graue with the wicked, and with the rich in his death, though hee had done no wickednesse, neither *was* any deceit in his mouth.

10 Yet the Lord would breake him and make him subiect to infirmities: when [o] he shall make his soule an offering for sinne, he shall see *his* seed *and* shall prolong *his* dayes, and the will of the Lord shall prosper in his hand.

11 Hee shall see of the [p] trauaile of his soule, *and* shall be satisfied: by his knowledge shall my [q] righteous seruant iustifie many: for he shal beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoile with the strong, because [r] hee hath powred out his soule vnto death: and he was counted with the transgressours, and he bare the sinne [s] of many, and prayed for the trepassers.

[a] The Prophet sheweth that very few shall receiue christ the preaching of Christ, and of their deliverance by him, Iohn 12. 38. Rom. 10. 16.
[b] Meaning that none can beleeue but him, whose hearts God toucheth with the verrue of his holy Spirit.
[c] The beginning of Christ's kingdome shall bee small and contemptible in the sight of men, but it shall grow wonderfully, and flourish before God.
[d] Reade Chap. 11. 1.
[e] Which was by Gods singular providence for the comfort of sinners. Ebr. 4. 15.
[f] That is, the punishment due to our sinnes. for the which he hath both suffered and made satisfaction, Math. 8. 17. 1. pet. 2. 24.
[g] We iudged euil thinking that he was punished for his owne sinnes, and not for ours.
[h] He was satisfied for our reconciliation, 1. Cor. 15. 3.
[i] Meaning the punishment of our iniquity, and not the fault it selfe.
[k] But willingly and patiently obeyed his Fathers appointment, Mat. 26. 63. Acts 8. 32.
[l] From the crosse and grave, after that he was condemned.
[m] Though he dyed for sin, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members, Rom. 6. 9.
n God the Father deliuered him into the hands of the wicked, and to the powers of the world to doe with him what they would.
o Christ by offering to liue with him for the saluation of his heirs as Moses could before he shalbe exalted.

CHAP. LIIII.

1 *Moe of the Gentiles shall beleeue the Gospell then of the Iewes,* 7 *God leaueth his for a time, to whom afterward he sheweth mercie.*

RIeoyce, O [a] barren that diddest not beare: breake forth into ioy and reioyce, thou that diddest not trauaile with child: for the [b] desolate hath mo. e children then the married wife, saieth the Lord.

2 [c] Enlarge the place of thy tents, and let them spread out the curtaines of thine habitations: spare not: stretch out thy cords, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seede shall possesse the Gentiles, and dwell in the desolate cities.

4 Feare not for thou shalt not bee ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy [d] youth, and shalt not remember the reproch of thy [e] widowhood any more.

5 For he that [f] made thee, *is* thine husband, (whose name *is* the Lord of hostes) and thy redeemer the holy one of Israel, shall bee called the

[a] After that he hath declared the death of Christ, he speaketh to the Church, because it should feele the fruit of the same, & calleth her barren, because that in the captiuitie she was a widowe without hope to haue any children.
b The Church in this her affliction and captiuity shall bringforth moe children, then when she was at liberty: or this maybe spoken by admiration, considering the great number that should come of her. Her deliuerance vnder Cyrus was as her childhood, and therefore this was the came to her age, which was vnder the Gospel.
c Signifying a number of children that God should giue her, shee should feede lodge them.
d The afflictions which thou suffered at the beginning wast refused for thy sinnes, Chap. 50. 1.
f That did his holy Spirit,

g His glory shall shine through the whole world, which seemed before to be hut vp in Iudea.
h As a wife which wast forsaken in thy youth.

God of the whole g world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a h young wife when thou wast refused, saith thy God.

7 For a little while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in *mine* anger, I hid my face from thee for a little season, but with euerlasting mercy haue I had compassion on thee, sayeth the Lord thy Redeemer.

i Assure as the promise that I made to Noah, that the waters should no more ouerflow the the earth.

9 For this is vnto me *as* the i waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remooue, and the hilles shall fall downe: but my mercy shall not depart from thee, neither shall the couenant of my peace fal away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I wil lay thy stones with the k carbuncle, and lay thy foundation with saphirs,

k Hereby he declareth the excellent estate of the Church vnder Christ.
|| Or, *iasper*, or *pearle*.

12 And I will make thy windowes of || emerauds, and thy gates shining stones, and all thy borders of pleatant stones.

13 And all thy children *shalbe* l taught of the Lord, and much peace shalbe to thy children.

l By the hearing of his word, and inward mooving of his spirit.

14 In m righteousnesse shalt thou be established, *and* be farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

m In stability and sureneffe, so that it shal stand for euer.

15 Behold, *the enemie* shall gather himselfe, but without n me: whosoeuer shall gather himselfe in thee, o against thee, shall fall.

n And therefore shall not preuaile.
o Meaning, the domesticall enemies of the Church as are the hypocrites.

16 Beholde, I haue created the p smith that bloweth the coales in the fire, and him that bringeth foorth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords seruants, and their righteousnesse *u* of mee, saith the Lord.

p Signifying hereby, that man can doe nothing, but so farre as God giueth power: for seeing that all are his creatures, he must needes gouerne and guide them.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The ioy of the faithfull.

a Christ by propoposing his graces and gifts to his Church, exempteth the hypocrites: which are ful with their imagined workes, and the Epicures, which are full with their worldly lusts, and so thirst not after these waters.
b Signifying, that Gods benefits can not be bought for money.
c By waters, wine, milke and bread, he meaneth this corporall life, that God offereth willingly, and in the meane season spare neither cost nor labour to obtaine those which are nothing profitable.
e You shall bee fed abundantly.
f The same couenant which through my mercie I ratified and confirmed to David, that it shall endure eternal, 2.Sam.7.13. actes 13.34.
g Meaning Christ, of whom Dauid was a figure.

HO, euery one that a thirsteth, come ye to the waters, and yee that haue b no siluer, come, buy and eate: come, I say, buy c wine and milke without siluer and without money.

2 Wherefore doe ye lay out siluer, *and* not for bread? d and your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delight in e fatnesse.

3 Encline your eares, and come vnto mee: heare, and your soule shall liue, and I will make an euerlasting couenant with you, *euen* the f sure mercies of Dauid.

4 Behold, I gaue g him for a witnesse to the people, for a prince and a master vnto the people.

5 Behold, thou shalt call a nation that thou knowest not, h and a nation that knew not thee shall runne vnto thee because of the Lord thy God, and the Holy one of Israel: for hee hath glorified thee.

6 Seeke ye the Lord while he may i be found: call ye vpon him while he is neere.

7 Let the wicked k forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he wil haue mercy vpon him: and to our God, for he is very ready to forgiue.

8 For my l thoughts *are* not your thoughts, neither *are* your wayes my wayes, sayeth the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe, and the snow from heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may giue seed to the sower, and bread vnto him that eateth,

11 So shall my m word bee, that goeth out of my mouth: it shall not returne vnto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioy, and be led forth with peace: the n mountaines and the hils shall breake foorth before you into ioy, and all the trees of the field shall clap *their* hands.

13 For thornes there shall grow firre trees: for nettles shall grow the myrrhe tree, and it shall be to the Lord o for a name, *and* for an euerlasting p signe that shall not be taken away.

h To wit, the Gentiles, which before thou didst not receiue to be thy people.
i When he offereth himself by § preaching of his word.
k Hereby he sheweth that repentance must bee ioyned with faith, & how we cannot call vpon God aright, except the fruits of our faith appeare.
l Although you are not sonne reconciled one to another, and iudge me by your selues, yet I am most easie to be reconciled, yea, I offer my mercies to you.
m If these small things haue their effect as dayly experience sheweth, much more shall my promise which I haue made and confirmed, bring to passe the things which I haue spoken for your deliuerance.
n Reade Chap. 40. 23 and 49. 13.
o To set foorth his glory.
p Of Gods deliuerance, and that he will neuer forsake his Church.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against shepheards that deuoure their flocke.

THus saith the Lord, a Keepe iudgement and doe iustice, for my saluation is at hand to come, and my b righteousnesse to be reuealed.

2 Blessed *u* the man that doeth this, and the sonne of man that layeth hold on it: hee that keepeth the c Sabbath, and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which d is ioyned to the Lord, speake and say, The Lord hath surely separated me from his people: neither let the Eunuch say, Behold, I am a dry tree.

4 For thus saith the Lord vnto the Eunuches, that keepe my Sabbaths, and chuse the thing that pleaseth me, and take hold of my couenant,

5 Euen vnto them will I giue in mine e House and within my wals, a place, and a f name better then of the sonnes, and of the daughters: I will giue them an euerlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not, and embraceth my couenant,

7 Them wil I bring also to mine holy mountaine, and make them ioyfull in mine House o prayer: their burnt g offerings and their sacrifices *shall bee* accepted vpon mine altar: for mine

a God sheweth what he requireth of them after that he hath deliuered them: to wit, the works of charity whereby true faith is declared.
b Which I will declare toward you, and powre into your hearts by my Spirit.
c Vnder the Sabbath he comprehendeth the whole seruice of God, and true religion.
d Let none thinke himselfe vnmeete to receiue the graces of the Lord: for the Lord will take away all impediments, and will forsake none which will keepe his true religion, and believe in him.
e Meaning, in his Church.
f They shall bee called after my people, and be of the same religion: yea, vnder Christ the Messias, to whom the faithfull shall bee, as a liue ly and acceptable sacrifice.

yea, vnder Christ the dignitie of the faithfull shalbe greater: hee that time.
g Hereby he meaneth the spiritual seruice of God: faithfull offer continuall thanksgiuing: yea, themselues and all that they haue, as a liue

house shall bee called an house of prayer for [h] all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye [i] beasts of the field, come to deuoure, *euen* all ye beasts of the forrest.

10 Their [k] watchmen are all blind: they haue no knowledge: they are all dumbe dogs, they can not barke: they lie and sleepe, and delight in sleeping.

11 And these greedy dogs can neuer haue enough: and these shepherds cannot vnderstand: *for* they all looke to their owne way, euery one for his aduantage, *and* for his owne purpose.

12 Come, I will bring wine, and wee will fill our selues with strong drinke, and to [l] morrow shalbe as this day, *and* much more abundant.

h Not onely for the Iewes but for all others, Matth. 21.13.

i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus bee speaketh to feare the hypocrites, and to assure the faithfull that when this is meth, they may know it was told them before.

k He sheweth that this a. flition shall come through the fault of the gouernours, prophets, and pastors, whose ignorance, negligence, auarice, and obstinacie prouoked Gods wrath against them.

l Wee are well yet, and to morrow shall be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

CHAP. LVII.

1 God taketh away the good, that hee should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 and their vaine confidence.

THe righteous perisheth, and no man considereth it in heart: and merciful men are taken away, and no man vnderstandeth that the righteous is taken away [a] from the euill *to come.*

2 [b] Peace shall come: they shall rest in their beds, *every one* that walketh before him.

3 But you [c] witches children, come hither, the seed of the adulterer and of the whore.

4 On whom haue ye iested? vpon whom haue yee gaped and thrust out your tongue? are not ye rebellious children, *and* a false seed?

5 Inflamed with idoles vnder euery greene tree? and sacrificing the [d] children in the valleys vnder the tops of the rockes?

6 Thy portion *is* in the smoothe stones [e] of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delight in [f] these?

7 Thou hast made thy [g] bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behind the [h] dores also and posts hast thou set vp thy remembrance: for thou hast discouered thy selfe *to another* then mee, and wentest vp, *and* diddst [i] enlarge thy bed, and make a couenant betweene thee and them, and louedst their bed in *every* place where thou sawest it.

9 Thou wentest [k] to the Kings with oyle, and diddest increase thine oynterments, *and* send thy messengers farre off, and diddest humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifold iourneys, *yet* saidst thou not, [l] There is no hope: thou [m] hast found life by thine hand, therefore thou wast not grieued.

11 And whom didst thou reuerence or feare, seeing thou hast [n] lied vnto me, and hast not remembred me, neither set thy minde thereon? is it not *because* I holde my peace, and that of long [o] time? therefore thou fearest not me.

12 I will declare thy [p] righteousnesse and thy works, and they shall not profit thee.

13 When thou crieest, let them that thou hast gathered together deliuer thee: but the wind shall [q] take them all away: vanity shall pull them away: but he that trusteth in me, shall inherite the land, and shall possesse mine holy Mountaine.

14 [r] And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

15 For thus saith he that is high and excellent, hee that inhabiteth the eternitie, whose name is the Holy one, I dwell in the high and holy place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I bee alwayes wroth, [f] for the spirit should faile before me: and I haue made the breath.

17 For his [t] wicked couetousnesse I am angry with him, and haue smitten him: I hid mee, and was angry, yet hee went away, and turned after the way of his owne heart.

[u] 18 I haue seene his wayes, and wil [u] heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

19 I create the [x] fruit of the lips, *to bee* peace: peace vnto them that are [y] farre off, and to them that are neere, saith the Lord: for I will heale him.

20 But the wicked *are* like the raging sea, that can [z] not rest, whose waters cast vp myre and dirt.

21 There is no peace, saith my God, to the wicked.

a From the plague that is at hand, and also because God will punish the wicked.

b The soule of the righteous shalbe in ioy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.

c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people derided Gods word & his promises: boasting openly, that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards & the children of sorcerers, which forsooke God, and fled to wicked meanes for succour.

d Reade Leu 18. 21. 1. King. 13 10.

e Meaning, euery place was polluted with their idolatry, or euery faire stone that they found, they made an idole of it.

f In the sacrifices which you offering before these idoles, thought you did serue God.

g To wit, thine altars in an open place, like and impudent harlot, that careth not for the sight of her husband.

h In stead of setting vp the word of God in the open places on the posts and doores to haue it in remembrance, Deut. 6. 9. and 27. 1. thou hast set vp signes and markes of thine idolatry in euery place.

i That is, diddest increase thine idolatry more and more.

k Thou diddest seeke the fauour of the Assyrians by gifts and presents, to help: ethed against the Egyptians: and when they failed, thou fougheest to the Babylonians, and more and more didst tormentthy selfe.

l Although thou sawest all thy labours to be in vaine, yet wouldest thou neuer acknowledge thy fault and leaue off m Hee derideth their vnprofitable diligence, which thought to haue made all sure, and yet were deceiued.

n Broken promise with me.

o Meaning, that the wicked abuse Gods lenitie, and grow to further wickednesse.

p That is, thy naughtinesse, idolatries, and impieties which the wicked call Gods seruice: thus hee derideth their obstinacie.

q Meaning, the Assyrians and other, whose helpe they looked for.

r God shall say to Darius and Cyrus.

f I will not vse my power against frail man, whose life is but a blast.

t That is, for the vices and faults of the people, which is meant here by couetousnesse.

u Though they were obstinate, yet I did not withdraw my mercy from them.

x That is, I frame the speach and words of my messengers which shal bring peace.

y As well to him that is in captiuitie as to him that remaineth at home.

z Their euill conscience doeth euer torment them, can neuer haue rest, reade Chap. 48. 22.

CHAP. LVIII.

1 The office of Gods ministers. 3 The workes of the hypocrites. 6 The fast of the faithful. 13 Of the true Sabbath.

CRie [a] alowd, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Iaakob their sinnes.

2 Yet they [b] seeke mee daily, and will know my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of mee the ordinances of iustice: they will draw neere vnto God, *saying,*

3 [c] Wherefore haue we fasted, and thou seest it not? wee haue punished our selues, and thou regardest it not. Beholde, in the day of your fast you will seeke [d] *your* will, and require all your debts.

4 Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as *ye do* to day, to make your voyce to be [e] heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow

a The Lord thus speaketh to the Prophet, willing him to vse all diligence and seuerite to rebuke the hypocrites.

b They will seeme to worship mee, and haue outward holinesse.

c He setteth forth the malice and disdaine of the hypocrites, which grudge against God, if their works bee not accepted.

d Thus he conuinceth the hypocrites by the second table, and by their duety toward their neighbour, that they haue oppression and oppression,

neither faith nor religion.

e So long as you vse contention your fasting and prayers shall not be heard.

downe his head, as a bul-rush, and to lie downe in sackecloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen, to loose the bands of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery [f] yoke?

7 Is it not to deale thy bread to the hungrie, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from [g] thine owne flesh?

8 Then shall thy [h] light breake foorth as the morning, and thine health shal grow speedily: thy [i] righteousnesse shall go before thee, *and* the glory of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answere: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting foorth of the [k] finger, and wicked speaking:

10 If thou [l] powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the [m] darknes, and thy darknesse *shalbe* as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt bee like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall builde the olde [a] waste places: thou shalt raise vp the foundations for many generations, & thou shalt be called the repairer of the breach, *and* the restorer of the pathes to dwell in.

13 If thou [o] turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delite, to consecrate it, *as* glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delite in the Lord, and I will cause thee to mount vpon the hie places of the earth, and feed thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

f That you leaue off all your extortions.

g For in him thou seest thy selfe as in a glasse.

h That is, the prosperous estate wherewith God will bless thee.

i The testimonie of thy goodnesse shall appeare before God & man.

k Whereby is meant all manner of iniurie.

l That is, haue compassion on their miseries

m Thine aduersities shalbe turned into prosperitie.

n Signifying, that of the Iewes should come such as should build against the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem, whose builders were the Apostles.

o If thou refraine thy selfe from thy wicked workes.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 12 The confession of sinnes. 16 God a out will preserue his Church though all men faile.

BEhold, *the Lords hand is not shortened, that it cannot saue: neither is his eare heauie, that it cannot heare.

2 But* your iniquities haue separated betweene you and your God, and your sinnes haue hidde *his* face from you, that he will not heare.

3 For your handes are defiled with [a] blood, and your fingers with iniquitie: your lippes haue spoken lies, *and* your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man [b] contendeth for trueth: they trust in vanitie & speake vaine things: they conceiue mischiefe, and [c] bring foorth iniquitie.

5 They hatch cockatrice [d] egges, and weaue the spiders [e] web: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webs shalbe no garment, neither shall they couer themselues with their labours: *for* their workes *are* workes of iniquitie, and the worke of crueltie *is* in their hands.

* Num. 11. 23. chap. 50. 2.

* Ierem. 5. 25.

a Reade Chap. 1. 15.

b All men winke at the iniuries and oppressions, and none goe about to remedie them.

c According to their wicked deuices, they hurt their neighbours.

d Whatsoever commeth from them is poison, and bringeth death.

e They are profitable to no purpose.

7 Their feete runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction *is* in their pathes.

8 The way of peace they know not, and there *is* none equitie in their goings: they haue made them crooked pathes: whosoeuer goeth therein, shall not know peace.

9 Therfore is [f] iudgement farre from vs, neither doeth [g] iustice come neere vnto vs: we waite for light, but loe it *is* darknesse: for brightnesse, *but* we walke in darknesse.

10 We grope for the wall like the [h] blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: *we are* in solitarie places, as dead men.

11 We roare all like [i] beares, and mourne like doues, we looke for equitie, but there *is* none: for health, *but* it is farre from vs.

12 For our trespasses are many before thee, and our [k] sinnes testifie against vs: for our trespasses *are* with vs, and we know our iniquities.

13 In trespassing and lying against the Lorde, and we haue departed away from our God, *and* haue spoken of cruelticie and rebellion conceiuing and vttering out of the heart false [l] matters.

14 Therefore [m] iudgement is turned backeward, and iustice standeth farre off, for trueth is fallen in the street, and equitie cannot enter.

15 Yea, trueth faileth, and hee that refraineth from euill maketh himselfe [n] a pray: and when the Lord saw it, it displeased him, that there *was* no iudgement.

16 And when hee saw that there *was* no man, hee wondered that none would offer himselfe. [o] Therefore his arme did [p] saue it, and his righteousnesse it selfe did sustaine it.

17 For he put on righteousnes, as an habergeon, and an [q] helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zealas a cloke.

18 As *to make* recompense, as to requite the fury of the aduersaries *with* a recompence to his enemies: he will fully repay the [r] ylands.

19 So shall they feare the Name of the Lorde from the West, and his glorie from the rising of the Sunne: for the enemie shal [s] come like a flood: *but* the Spirit of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion, and vnto [t] them that turne from iniquitie in Iaakob, saith the Lord.

21 And I will *make* this my Couenant with them, saith the Lord, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, [u] shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth euen for euer.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

h We are altogether destitute of counsel, and can find no end of our miseries.

i We expresse our sorrowes by outward signes, some more, some lesse.

k This confession is generall to the Church to obtaine remission of sins, and the Prophets did not exempt themselues from the same.

l To wit, against our neighbours.

m There is neither iustice, nor vprightnesse among men.

n The wicked wil destroy him.

o Meaning, to deuise iustice, and to remedy the things that were so farre out of order.

p That is, his Church, or his arme did helpe itself, and did not seeke aide of any other

q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.

r To wit, your enemies, which dwell in diuers places, & beyond the sea.

s He sheweth that there shalbe great affliction in the Church, but God will euer deliuer his.

t Whereby hee declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom he iustifieth by the Spirit, he ioyneth them to the Church for euer.

u Because the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, & promiseth to giue them both to his Church for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance though they suffer for a time.

ARise, *O Ierusalem*: be bright, for thy [a] light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darknesse shall couer the [b] earth, and grosse darknesse the people: but the

a The time of thy prosperitie and felicitie: whereas speaking of Babylon he commanded her to goe downe, Chap. 47. 1.

b Signifying, that all men are in darknesse till God giue them the light of his Spirit, and that this light shineth to none, but to those that are in his Church.

Lord ſhall ariſe vpon thee, and his glory ſhall be
ſeene vpon thee.
3 And the Gentiles ſhal walke in [c] thy light,
and Kings at the brightneſſe of thy riſing vp.
4 Lift vp thine eyes round about, and behold:
all [d] theſe are gathered, *and* come to thee: thy
ſonnes ſhall come from farre, and thy daughters
ſhalbe nouriſhed at *thy* ſide.
5 Then thou ſhalt ſee and ſhine: thy heart
ſhalbe aſtonied [e] and enlarged, becauſe the multi-
tude of the Sea ſhall be conuerted vnto thee, and
the riches of the Gentiles ſhall come vnto thee.
6 The [f] multitude of camels ſhall couer thee:
and the dromedaries of Midian and of Ephah: all
they of Sheba ſhall come: they ſhall bring golde
and incenſe, and ſhew foorth the prayſes of the
Lord.
7 All the ſheepe of [g] Kedar ſhall be gathered
vnto thee: the rams of Nebaioth ſhall ſerue thee:
they ſhal come vp to be accepted vpon mine [h] al-
tar: and I will beautifie the houſe of my glory.
8 Who are theſe [i] that flie like a cloude, and
as the doues to their windowes?
9 Surely the yles ſhall waite for mee, and the
ſhips [k] of Tarſhiſh, as at the beginning that they
may bring thy ſonnes from farre, *and* their ſiluer
and their golde with them vnto the Name of the
Lord thy God, and to the Holy one of Iſrael, be-
cauſe he hath glorified thee.
10 And the ſonnes of ſtrangers ſhall build vp
thy walles, and their [l] Kings ſhall miniſter vnto
thee: for in my wrath I ſmote thee, but in my
mercy I had compaſſion on thee.
11 Therefore thy gates ſhalbe open continu-
ally: neither day nor night ſhall they be ſhut, that
men may bring vnto thee the riches of the Gen-
tiles, and that their Kings may be brought.
12 For the nation and the [m] kingdome, that
will not ſerue thee, ſhall periſh: and thoſe nations
ſhall be vtterly deſtroyed.
13 The [n] glorie of Lebanon ſhall come vnto
thee, the firre tree, the elme and the boxe tree to-
gether, to beautifie the place of my Sanctuary: for
I will glorifie the place of my [o] feet.
14 The ſonnes alſo of them that afflicted thee,
ſhall come and bowe vnto thee: and all they that
deſpiſed thee, ſhall fall [p] downe at the ſoles of thy
feete: and they ſhall call thee, The citie of the
Lord, Zion of the Holy one of Iſrael.
15 Whereas thou haſt beene forſaken and ha-
ted, ſo that no man went *by thee*, I will make thee
an eternall glorie, and a ioy from generation to
generation.
16 Thou ſhalt alſo ſucke the milke of the
Gentiles, and ſhalt ſucke the [q] breaſts of Kings
and thou ſhalt know, that I the Lord am thy
Sauiour, and thy Redeemer, the Mightie one of
Iaakob.
17 For braſſe will I bring golde, and for yron
will I bring ſiluer, and for wood braſſe, and for
ſtones yron. I will alſo make thy gouernment
[r] peace, and thine exactours righteouſneſſe.
18 Violence ſhall no more be heard of in thy
land, neither deſolation, nor deſtruction within
thy borders: but thou ſhalt call [ſ] ſaluation, thy
walles, and praiſe, thy gates.

c Meaning, that Iudea ſhould be as the morning ſtarre, and that the Gentiles ſhould receiue light of her.
d An infinite number from all countries, as chap. 49.18.
e For ioy, as the heart is drawen in for ſorow.
f Meaning, that euery one ſhall honour the Lord with that wherewith he is able: ſignifying that it is not acceptable to God except we offer our ſelues to ſerue his glory, and all that we haue.
g That is, the Arabians, that haue great abundance of cattell.
h Becauſe the Altar was a figure of Chriſt, Hebr. 13.10. he ſheweth that nothing can be acceptable to him, which is not offered to him by this Altar who was both the offering and the Altar it ſelfe.
i Shewing, what great number ſhall come to the Church and with what great diligence and zeale.
k The Gentiles that are now enemies ſhall become friends, and fetters foorth of the Church.
l Meaning, Cyrus and his ſucceſſours, but chiefly this is accompliſhed in them that ſerue Chriſt being conuerted by his Goſpel.
m He ſheweth that God hath giuen all power and authoritie here in earth for the vſe of his Church: and that they which will not ſerue and profite the ſame, ſhall be deſtroyed.
n There is nothing ſo excellent which ſhall not ſerue the neceſſitie of the Church.
o Signifying, that Gods Maieſtie is not included in the Temple, which is but the place for his feete, that we may learne to riſe vp to the heauens.
p To worſhip their head Chriſt by obeying his doctrine.
q Both hie and low ſhalbe readie to helpe and ſuccour thee.
r Thy gouernours ſhall loue thee, and ſeeke thy wealth and proſperitie.
ſ Meaning, not a temporall felicitie, but a ſpirituall, which is fulfilled in Chriſts kingdome.

19 Thou ſhalt haue no more Sunne to ſhine
by day, neither ſhal the brightnes of the [t] Moone
ſhine vnto thee: for the Lord ſhall be thine euer-
laſting light, and thy God, thy glory.
20 Thy Sunne ſhall neuer goe downe, neither
ſhall thy Moone bee hid: for the Lord ſhall bee
thine euerlaſting light, and the dayes of thy ſor-
row ſhalbe ended.
21 Thy people alſo ſhalbe all righteous: they
ſhall poſſeſſe the land for euer, the [u] grafte of my
planting ſhalbe the worke of mine hands, that I
may be glorified.
22 A little one ſhall become as a [x] thouſand,
and a ſmall one as a ſtrong nation: I the Lord wil
haſten it in due time.

t Signifying, that al worldly meanes ſhal ceaſe, and that Chriſt ſhalbe all in all. Reuel. 21.23. and 22.5.
u The children of the Church.
x Meaning, that the Church ſhould be miraculouſly multiplied.

CHAP. LXI.

1 Hee propheſieth that Chriſt ſhall be anointed, and ſent to preach. 10 The ioy of the faithfull.

THe * Spirit of the Lord God *is* [a] vpon mee,
therefore hath the Lord anointed mee: hee
hath ſent mee to preach good tydings vnto the
poore, to binde vp the [b] broken hearted, to preach
libertie to the [c] captiues, and to them that are
bound, the opening of the priſon.
2 To preach the [d] acceptable yeere of the
Lord, and the day of [e] vengeance of our God, to
comfort all that mourne,
3 To appoint vnto them that mourne in Zi-
on, *and* to giue vnto them beautie for [f] aſhes, the
oyle of ioy for mourning, the garment of glad-
neſſe for the ſpirit of heauineſſe, that they might
be called [g] trees of righteouſneſſe, the planting
of the Lord, that he might be glorified.
4 And they ſhall build the olde waſte places,
and raiſe vp the former deſolations, and they ſhall
repaire the cities that were deſolate and waſte
through many [h] generations.
5 And the ſtrangers ſhall [i] ſtand and feede
your ſheepe, and the ſonnes of the ſtrangers ſhall
be your plowmen, and dreſſers of your vines.
6 But ye ſhall bee named the [k] Prieſts of the
Lord, and men ſhall ſay vnto you, The miniſters
of our God: Ye ſhall eate the [l] riches of the Gen-
tiles, and ſhalbe exalted with their glory.
7 For your ſhame *you ſhall receiue* [m] double,
and for confuſion, [n] they ſhall reioyce in [o] their
portion: for in their land they ſhall poſſeſſe the
[p] double: euerlaſting ioy ſhall be vnto them.
8 For I the Lord loue iudgement, *and* hate
[q] robberie for burnt offering, and I will direct
their worke in trueth, and will make an euerla-
ſting couenant with them.
9 And [r] their ſeed ſhalbe knowen among the
Gentiles, and their buddes among the people. All
that ſee them, ſhall know them, that they are the
ſeed which the Lord hath bleſſed.
10 [ſ] I will greatly reioyce in the Lord, *and* my
ſoule ſhall be ioyfull in my God: for he hath clo-
thed me with the garments of ſaluation, & coue-
red me with the robe of righteouſneſſe: hee hath
decked me like a bridegrome, and as a bride ty-
reth her ſelfe with her iewels.
11 For as the earth bringeth foorth her bud,
and as the garden cauſeth to grow that which is
ſowen in it: ſo the Lord God will cauſe righteouſ-
neſſe to grow, and praiſe before all the heathen.

* Luke 4.18.
a This apperteineth to all the Prophets and miniſters of God, but chiefly to Chriſt, of whoſe abundant graces, euery one receiueth according as it pleaſeth him to diſtribute.
b To them that are liuely touched with the feeling of their ſinnes.
c Which are in the bondage of ſinne.
d The time when it pleaſed God to ſhew his good fauour to man, which S. Paul calleth the fulneſſe of time, Gal. 4.4.
e For when God deliuereth his Church, he puniſheth his enemies.
f Which was the ſigne of mourning.
g Trees that bring forth good fruites, as Matth. 3.8.
h That is, for a long time.
i They ſhalbe readie to ſerue you in all your neceſsities.
k This is accompliſhed in the time of Chriſt, by whom all the faithfull are made Prieſts and Kings, 1. Pet. 2.9. reuel. 1.6. and 5.10.
l Reade Chap. 60.11.15.
m Abundant recompenſe, as this word is vſed, Chap. 40.2.
n That is, the Iewes.
o To wit, of the Gentiles.
p Whereas the Gentiles had dominion ouer the Iewes in times paſt, now they ſhall haue double authoritie ouer them, and poſſeſſe twiſe ſo much.
q I will not receiue their offering which are extortioners, deceiuers, hypocrites, or that depriue me of my glorie.
r That is, of the Church.
ſ Hee ſheweth what ſhalbe the affection, when they feele this their deliuerance.

CHAP.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christes comming. 6 The diligence of ye Pastours to Preach.

FOr Zions sake I will not a holde my tongue, and for Ierusalems sake I wil not rest, vntil the righteousnesse thereof breake forth as the b light, and saluation thereof as a burning lampe:

2 And the Gentiles shall see thy righteousnes and all Kings thy glory: and thou shalt be called by c a new name, which the mouth of the Lord shall name.

3 Thou shalt also bee a d crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shall no more be said vnto thee, e Forsaken: neither shall it be said any more to thy land, Desolate, but thou shalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the Lord delighteth in thee, and thy land shall haue an f husband.

5 For as a yong man marrieth a virgin, *so* shal thy sonnes g marrie thee: *and as* a bridegroome is glad of the bride, *so* shall thy God reioyce ouer thee.

6 I haue set h watchmen vpon thy walles, O Ierusalem, which all the day and all the night continually shall not cease: i ye that are mindfull of the Lord keepe not silence,

7 And giue him no rest, til he repaire and vntill he set vp Ierusalem the k praise of the world.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I wil no more giue thy corne to be meat for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and praise the Lord, and the gatherers therof shal drinke it in the courts of my Sanctuary.

10 l Goe through, goe through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, *and* set vp a standart for the people.

11 Behold, the Lord hath proclaimed vnto the ends of the world, m tell the daughter Zion, Behold, thy Sauiour commeth: Behold, his wages *is* with him, and n his worke *is* before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A o citie sought out, *and* not forsaken.

a This Prophet saith that he will neuer cease to declare vnto the people the good tidings of their deliuerance.
b Till they haue full deliuerance: and this the Prophet speaketh to encourage all other ministers to the setting foorth of Gods mercies toward his Church.
c Thou shalt haue a more excellent name then thou hast had hitherto.
d Hesha. 11. 4. teeme thee as deare and precious as a King doeth his crowne.
e Thou shalt no more be contemned as a woman forsaken of her husband.
f *Or, my delight is in her.*
g *Or, married.*
h That it may be replenished with children.
i For as much as they confesse one faith and Religion with thee, they are in the same bond of marriage with thee: and they are called the children of the Church, in asmuch as Christ maketh her plentifull to bring foorth children vnto him
h Prophets, Pastours, and Ministers.
i He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to do the same.
k For the restauration whereof all the world shall praise him.
l Signifying the great number that should come to the Church, and what meanes he would prepare for the restiuation of the same, as Chap. 57. 14.
m Ye Prophets and Ministers shew the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zech. 9. 9. matth. 21. 5.
n Hee shall haue all power to bring his purpose to passe, as Chap 40. 10.
o That is, one onee whom God hath had a singulare care to recouer her when she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefits toward his Church.

WHo is this that commeth a from Edom, with red garments from Bozrah? hee is glorious in his apparell, and walketh in his great strength b I speake in righteousnes, *and* am mightie to saue.

2 c Wherefore is thine apparell red, & thy garments like him that treadeth in the wine presse?

3 I haue troden the wine presse alone, and of all people there *was* none with mee: for I will tread them in mine anger, and treade them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day o vengeance *is* in mine heart, and the d yeere of my redemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vphold: therefore mine owne e arme helped mee, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them f drunken in mine indignation, and wil bring downe their strength to the earth.

7 I will g remember the mercies of the Lord, *and* the prayses of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

8 For hee said, Surely they are my h people, children that will not lie: so hee was their Sauiour.

9 In all their troubles hee was i troubled, and the Angel k of his presence saued them: in his loue and in his mercie he redeemed them, and he bare them and caryed them alwayes continually.

10 But they rebelled and vexed his holy Spirit: therefore was he turned to be their enemie, *and* he fought against them.

11 Then he l remembred the olde time of Moses & his people, saying, Where is he that brought them vp out of the Sea with the m shepheard of his sheepe? where is hee that put his holy Spirit within n him?

12 Hee led *them* by the right hand of Moses with his owne glorious arme, deuiding the water before them, to make himselfe an euerlasting Name.

13 Hee ledde them through the deepe, as an o horse in the wildernesse, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 p Looke downe from heauen, and behold from the dweling place of thine holinesse, and of thy glory. Where is thy q zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from r me.

16 Doubtlesse thou art our Father: though s Abraham be ignorant of vs, and Israel know vs not, *yet* thou, O Lord, art our Father, *and* our redeemer: thy Name *is* for euer.

17 O Lord, why hast t thou made vs to erre from thy ways? *and* hardened our heart from thy feare? Returne for thy u seruants sake, *and* for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed

a This prophesie is against the Idumeans and enemies which persecuted the Church, on whom God, will take vengeance, and is here set forth all bloodie after that hee hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham claimed to themselues the chiefe religion, & hated the true worshippers Ps. 137. 7.
b God answereth them that asked this question, Who is this? &c. and saith, Ye see now performed in deede the vengeance which my Prophets threatned.
c Another question to them which the Lord answereth.
d Shewing that when God punisheth his enemies, it is for the profite and deliuerance of his Church.
e God sheweth that hee hath no neede of mans helpe: for the deliuerance of his, and though men refuse to doe their duty through negligence and ingratitude, yet he himselfe will deliuer his Church, and punish the enemies, reade Chap 19. 15.
f I will so astonish them, and make them so giddy, that they shal not know which way to goe.
g The Prophet speaketh this to moue the people to remember Gods benefits at times past, that they may be confirmed in their troubles.
h For I did chuse them to be mine, that they should be holy, and not deceiue mine expectation.
i He bare their afflictions and griefes as though they had beene his owne.
k Which was a witnesse of Gods presence, and this may be referred to Christ, to whom belongeth the office of Saluation.
l That is, the people of Israel, being afflicted, called to remembrance Gods benefits, which hee had bestowed vpon their Fathers in times past.
m Meaning, Moses.
n That is in Moses that he might well gouerne the people: some referre this gliuing of the Spirit to the people.
o Peaceably and gently, as an horse to their forefathers, the same graces toward them
p Thy great affection, which thou bare toward vs.
q Meaning, from the whole body of the Church
r Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our Father,
s By taking away thy holy Spirit from vs, by whom we were gouerned: and to for our ingratitude didst deliuer vs vp to our owne concupiscence, and didst punish sinne by sinne according to thy iust iudgement.
u Meaning, for the Couenants take made to Abraham, Izhak, and Iaakob his seruants.

x That is, in respect of the promise, which is perpetual, albeit they nad now possessed the Land of Canaan, a thousand and foure hundred yeares: and thus they lament, to moone God rather to remember his Couenant, then to punish their sinnes.

sesed it, but a little x while: for our aduersaries haue troden downe thy Sanctuary.

19 We haue beene *as too* our whom thou neuer bareest rule, and vpon whom thy Name was not called.

CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthy cloth.

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as he did in mount Sinai.
b Meaning the raine haile, fire, thunder, and lightnings.
c S. Paul vseth the same kinde of admiration, 1. Cor. 2. 9. marueiling at Gods great benefite shewed to his Church by the preaching of the Gospel.
d Thou shewedst fauour toward our Fathers, when they trusted in thee and walked after thy Commandements.
e They considered thy great mercies.
f That is, in thy mercies which he calleth the ways of the Lord.
g Thou wilt haue pitie vpon vs.
h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though we would excuse our faules, yet our righteousnesse, and best vertues are before thee as vile cloths, or (as some reade) like the menstruous clothes of a woman.
i Albeit, O Lord by thy iust iudgement thou mayest vtterly destroy vs as the potter may his pot yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children.
k For so thesteth iudgeth when God doeth not immediately lend succour.
l Which were dedicated to thy seruice, and to call vpon thy Name.
m Wherein we reioyced and worshipped thee.
n That is, at the contempt of thine owne glory? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

O H, that thou woul dest a breake the heauens, *and* come downe, *and* that the mountaines might melt at thy pre ence!

2 As the melting fire burned, *as* the fire caused b the waters to boile, (that thou mightest declare thy Name to thy aduersaryes) the people did tremble at thy presence.

3 When thou didest terrible things, which wee looked not for, thou cameſt downe, *and* the mountaines melted at thy presence.

4 For since the beginning of the world, they haue not c heard not vnderstood with the eare neither hath the eye seen *another* God beside thee, which doeth *so* to him that waiteth for him.

5 Thou diddest meete him, d that reioyced *in thee*, and did iustly: they remembred thee in thy ways: behold, thou art angry, for we haue sinned: *yea in* e them *is* continuance, & we g shalbe saued.

6 But we haue all beene as an vncleane thing, and all our h righteousnes *is* as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there *is* none that calleth vpon thy Name, neither that stirreth vp himselfe to take holde o f thee: for thou hast hid thy face from vs and hast consumed vs because o ur iniquities.

8 But now, O Lord, thou art our Father: we are the i clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, k aboue measure, neither remember iniquitie for euer: loe, we beseech thee, behold e, we are all thy people.

10 l Thine holy cities lie waste: Zion is a wildernesse, *and* Ierusalem a desert.

11 The house of our Sanctuary & of our glory m where our Fathers prayed thee is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou holde thy seise still n at these things, O Lord? wilt thou hold thy peace and afflict vs aboue measure?

CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Iewes. 13 The toy of the elect, and the punishments of the wicked.

a Meaning the Gentiles which hitherto not God should seeke after him when he had moued their hearts with his holy Spirit, Rom. 10. 20.
b Here sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonition of his Prophets, by whom hee called them continually and stretched out his hand to d aw them.
c He sheweth that to delight in our owne fantasies, is the declining from God and the beginning of all superstition and idolatry.
d Which were dedicate to idoles.
e Meaning their altars, which he thus named by contempt.
f To consult with spirits and to conjure deuils which was forbidden, Deut. 18. 11.
g Which was contrary to Gods Commandement, Leuit. 11. 7. deut. 14. 8.
h He sheweth that hypocrisie is euer ioyned with pride and contempt of others.
i Their punishment shall neuer haue end.
k So that the remembrance thereof cannot be forgotten.
l Shalbe both punished together: and this declareth how the children are punished for their Fathers faules, to wit, when the same faults or like are found in them.
m That is, it is possible: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten stockes, that is, the hypocrites.
n Which was a plentiful place in Iudea to feede sheepe, as Achor was for cattell.
o By the multitude and number he meaneth their innumerable idoles, of whom they thought they could neuer haue ynough.
p Seeing you can not number your gods, I will number you with the sword.
q By my Prophets whom ye would not obey
r By these words, Eate and drinke, he meaneth the blessed life of the faithfull, which

1 Haue bene sought of them that a asked not: I was found of them that sought me not: I sayd, Behold mee, behold me, vnto a nation that called not vpon my Name.

2 I haue b spread out mine hands all the day vnto a rebellious people, which walked in a way that was not good, *euen* after their owne c imaginations.

3 A people that prouoked mee euer vnto my face: that sacrificeth in d gardens, and burneth incense vpon e brickes.

4 Which remaine among the f graues, and lodge in the deserts, which eate g swines flesh, and the broth of things polluted *are* in their vessels.

5 Which say, h Stand apart come not neere to me: for I am holier then thou: these are a smoke in my wrath *and* a fire that i burneth all the day.

6 Behold, it is k written before me: I wil not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities, and the iniquities of your fathers, *shalbe* l together (saith the Lord) which haue burnt incense vpon the mountaines, & blasphemed me vpon the hilles: therefore will I measure their old worke into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a m blessing *is* in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seede out of Iaakob, and out of Iudah, that shall inherite my mountaine: and mine elect shall inherite it, and my seruants shall dwell there.

10 And n Sharon shalbe a sheepefold, and the valley of Achor shall be a resting place for the cattell of my people, that haue sought me.

11 But ye are they that haue forsaken the Lord, and forgotten my holy Mountaine, and haue prepared a table for the o multitude, and furnisth the drinke offrings vnto the number.

12 Therefore will I p number you to the sword, and all you shall bow downe to the slaughter because I called, and yee did not answere. I q spake, and ye heard not, but did euil in my sight, and did chuse that thing which I would not.

13 Therfore thus saith the Lord God, Behold, my seruants shall r eat and ye shall be hungry: behold, my seruants shall drinke, and yee shall be thirstie: behold, my seruants shall reioyce, and ye shalbe ashamed.

14 Beholde, my seruants shall sing for ioy of heart, and ye shal cry for sorow of heart and shall howle for vexation of minde.

15 And yee shall leaue your name as a curse vnto my s chosen: for the Lord God shall slay you, and call his seruants by t another name.

16 He that shal blesse in the u earth shal blesse himselfe in the true God, and he that sweareth in the earth, shall sweare by the true God: for the former k troubles are forgotten, and shall surely hide themselues from mine eyes.

17 For loe, I will create y new heauens and a new earth: & the former shall not be remembred nor come into minde.

18 But be you glad and reioyce for euer in the things that I shall create: for behold, I will create Ierusalem, *as* a reioycing, and her people *as* a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be

heauenly consolation, and full contentment of all things in this mortalitie, they lacke these corporall things.
f Meaning, that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelitie sake.
t Then by the name of the Iewes.
u By blessing, and by swearing, is meant the praising of God for his benefits, and the true worshipping of him, which shal not be onely in Iudea, but thorow all the world.
x I will no more suffer my Church to be desolate as in times past.
y I will so alter and change the state of my Church, that it shall seeme to dwell in a new world.

2 Meaning, in this wonderfull restauration of ye church there should be no weakness of youth, nor infirmities of age, but all should be fresh and flourishing: and this is accomplished in the heauenly Ierusalem, when all sinnes shall cease, and all the teares shal be wiped away.
a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction.
b He proposeth to the faithfull the blessings which are contained in the Law, and so vnder temporall things comprehendeth the spirituall promises.
c Reade Chap. 11.6.

no more heard in her, nor the voyce of crying.
20 There shalbe no more there a child of yeres, nor an olde man that hath [z] not filled his dayes: for he that shalbe an hundred yeeres old, shall die as a yong man: but the sinner being an hundred yeeres old shalbe accursed.
21 And they shall [a] build houses, and inhabite them, and they shall plant vineyards, and eate the fruit of them.
22 They shall not build, and another inhabit: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shal enioy in old age the work of their hands.
23 They shall not labour in vaine, nor bring foorth in feare: for they are the seed of the blessed of the Lord, and their buds with them,
24 Yea, before they call, I will answere, and whiles they speake, I will heare.
25 The [c] wolfe and the lambe shall feed together, and the lion shall eat straw like the bullock, and to the serpent, dust *shall be* his meat. They shal no more hurt nor destroy in al mine holy Mountaine, saith the Lord.

CHAP. LXVI.

1 *God willeth not in Temples made with hands. 3 He despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishments of the wicked in euerlasting.*

THus sayeth the Lord, * The [a] heauen *is* my throne, and the earth *is* my footstoole: where is that house that ye will build vnto me? & where is that place of my rest?
2 For all these things hath mine hand made, [b] and all these things haue beene, sayth the Lord: and to him will I looke, euen to him that is poore and of [c] a contrite spirit, and trembleth at my words.
3 He that killeth a bullocke, *is as* if he [d] slew a man: he that sacrificeth a sheepe *as* if he cut off a dogs neck: he that offreth an oblation, *as* if he offred swines blood: he that remembreth incense, *as* if hee blessed an idole: yea, they haue chosen their owne wayes, and their soule delighteth in their abominations.
4 Therefore will I [e] chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answere: I spake, and they would not heare: but they did euill in my sight, and chose the things which I would not.
5 Heare the word of the Lord, all yee that tremble at his [f] word, Your brethren that hated you, and cast you out for my Names sake, said, let the Lord be glorified: but he shal appeare to your ioy, and they shall be ashamed.
6 [g] A voyce soundeth from the citie, *euen* a voice from the Temple, the voice of the Lord, that recompenseth his enemies fully.
7 Before [h] she trauelled, she brought forth:

and before her paine came, she was deliuered of a man child.
8 Who hath heard such a thing? who hath seene such things? shal the earth be brought forth in one [i] day? or shall a nation be borne at once? for assoone as Zion trauailed, she brought foorth her children.
9 Shall I [k] cause to trauel, & not bring forth? shal I cause to bring forth, and shalbe barren, saith thy God?
10 Reioyce ye with Ierusalem, & be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her.
11 That ye may sucke, [l] and be satisfied with the breasts of her consolation: that ye may milke out, and be delighted with the brightnesse of her glory.
12 For thus saith the Lord, Behold, I will extend [m] peace ouer her like a flood, and the glory of the [n] Gentiles like a flowing streame: then shal ye sucke, ye shall be [o] borne vpon *her* sides, and be ioyfull vpon *her* knees.
13 As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem.
14 And when yee see this, your heart shall reioyce, and your [p] bones shall flourish like an herbe: and the hand of the Lord shalbe knowen among his seruants, and *his* indignation against his enemies.
15 For behold, the Lord will come with fire, and his charets like a whirlwind, that he may recompence his anger with wrath, and his indignation with the flame of fire.
16 For the Lord will iudge with fire, and with his sword all flesh, and the slaine of the Lord shal be many.
17 They that sanctifie[r] themselues, and purifie themselues in the gardens behinde one *tree* in the mids eating [s] swines flesh and such abomination, euen the mouse, shalbe consumed together, saieth the Lord.
18 For I *will visit* their workes and their imaginations, *for* it shal come that I will gather all nations, and tongues, and they shall come and see my [t] glory.
19 And I will set a [u] signe among them, and will send those that [x] escape of them vnto the nations of ye Tarshish, [z] Pul, and [a] Lud, *and* to them that draw the bow, to [c] Tubal, and [d] Iauan, yles afarre off, that haue not heard my fame, neither haue seen my glory, and they shal declare my glory among the Gentiles.
20 And they shall bring all your [e] brethren for an offering vnto the Lord out of all nations, vpon [g] horses, and in charets, and in horse litters, and vpon mules, and swift beastes, to Ierusalem mine holy Mountaine, saith the Lord, as the children of Israel offer in a cleane vessell in the house of the Lord.
21 And I will take of them for [h] Priestes, *and* for Leuites, saith the Lord.

*Act. 7.48.49.
a My maiesty is so great, that it filleth both heauen and earth, and therefore cannot bee included in a temple like an idole, condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.
b Seeing that both the Temple and the things therein, with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, Psal. 50.10.
c To him that is humble and pure in heart, which reuereth my doctrine with reuerence and feare.
d Because the Iewes thought themselues holy by offering of their sacrifices, and in the mean ne faith not repentance, God sheweth that he doth no lesse detest these ceremonies, then he doth the sacrifices of the heathen, who offred men dogs and swine to their idoles, which things were expressly forbidden in the Law.
e I will discouer their wickednes & hypocrisie, wherewith they thinke to blinde mine eyes to all the world.
f He incourageth the faithfull by promising to destroy their enemies, which pretended to be as brethren, but were hypocrites and hated them that feared God.
g The enemies shall shortly heare a more terrible voyce, euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance.
h Meaning, that the restauration of the Church, should be so sudden and contrary to all mens opinions, as when a woman is deliuered before she looke for it, and that without paine in trauell.

i This shall passe the capacitie of man to see such a multitude that shall come vp at once, meaning vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure.
k Declaring hereby, that as by his power and prouidence woman trauelleth and is deliuered: so hath he power to bring foorth his Church at his time appointed.
l That ye may reioyce for all the benefits that God bestoweth vpon his Church.
m I will giue her felicitie and prosperitie and great abundance.
n Reade Chap. 60.16.
o Ye shall bee cherished as her deately beloued children.
p Ye shall haue new strength and new beauty.
q This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his church, and will doe till the last day, which shall bee the accomplishment thereof.
r Meaning the hypocrites.
s Whereby are meant them that did maliciously transgresse the Law, by eating beasts forbidding euen to the mouse which nature abhorreth.
t The Gentiles shall be partakers of that glory which before I shewed to the Iewes.
u I will marke those that I cause, that they perish not with the rest of his people, whom he preserued, Exodus 12.7.
x I will scatter the rest of the Iewes, which escape destruction into diuers nations.
y That is, Cilicia.
z Meaning, Affrica.
a To wit, Lydia, or Asia minor.
b Signifying the Parthians.
c Italy & Grecia.
d Meaning, the Apostles, Disciples and others, which hee did first chuse of the Iewes to preach vnto the Gentiles.
e That is, the Gentiles, which by faith shall be made the children of Abraham as you are.
g Where by he meaneth that no necessarie meanes shall want when God shall call the Gentiles, to the knowledge of the Gospel.
h To wit, of the Gentiles, as he did Luke, Timothy, and Titus first, and others after to preach his word.

i Hereby he signifieth the kingdom of Christ, wherein his Churchhaill be renewed and where as before there were appointed seasons to sacrifice: in this there shall be one continuall Sabbath, so that all times and seasons shall be meete.

22 For as the newe heauens, and the newe earth, which I will make, shall remaine before me, saith the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord.

24 And they shall goe foorth, and looke vpon the k carkeises of the men that haue transgressed against me: for their l worme shall not die, neither shall their fire be quenched, and they shall bee an abhorring m vnto all flesh.

k As hee hath declared the felicitie that shalbe within the Church for the comfort of the godly, so doeth he shew what horrible calamitie that come to the wicked that are out of the Church. l Meaning, a continuall torment of conscience, which it all euer gnaw them, and neuer suffer them to be at rest, Mar 9 44. m This is the inst recompense for the wicked, which God & his word, shall be by Gods iust iudgement abhorred of all his creatures.

IEREMIAH.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to be hee that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by the commandement of the Lord, he began very yong to prophesie, that is, in the thirteenth yere of Iosiah, and continued eighteene yere vnder the said King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeres, & three moneths vnder Iehoiachim, and vnder Zedekiah eleuen yeres: vnto the time that they were carryed away into Babylon. So that this time amounteth to aboue fortie yeere, besides the time that hee prophesied after the captiuitie. In this Booke hee declareth with teares and lamentation, the destruction of Ierusalem, and the captiuitie of the people, for their idolatry, contousnesse, sluggishnesse, cruelties, excesse, rebellion, and contempt of Gods word, and for the consolation of the Church, reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First, the rebellion of the wicked, which waxe more stubborne and obstinate when the Prophets doe admonish them most plainly of their destruction. Next, how the Prophets and Ministers of God ought not to bee discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly, though God shew his iust iudgement against the wicked, yet will hee euer shew himselfe a preserver of his Church, and when all meanes seeme to mans iudgement to be abolished, then will hee declare himselfe victorious in preserving him.

CHAP. I.

1 In what time Ieremiah prophesied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his word without feare.

1 THe a words of Ieremiah the sonne of b Hilkiah, one of the Priestes that were at c Anathoth in the land of Beniamin.

2 To whom the d word of the Lord came in the dayes of Iosiah the sonne of Amon king of Iudah, in the thirteenth yere of his reigne:

3 And also in the dayes of Iehoiakim the e sonne of Iosiah king of Iudah vnto the ende of the eleuenth yere of Zedekiah, the sonne of Iosiah king of Iudah, euen vnto the carying away of Ierusalem captiue in the fift f moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I g formed thee in the womb, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to be a Prophet vnto the h nations.

6 Then said I, i Oh, Lord God, behold, I cannot speake, for I am a childe.

7 But the Lord sayd vnto me, Say not, I am a childe: for thou shalt goe to all that I shall send thee, and whatsoeuer I command thee, shalt thou speake.

8 Be not affraid of their faces: for I am with thee, to deliue thee, saith the Lord.

9 Then the Lord stretched out his hand, and k touched my mouth, and the Lord said vnto me, Behold, I haue put my words in thy mouth.

10 Behold, this day haue I set thee ouer the l nations, and ouer the kingdoms, to plucke vp, and to root out, & to destroy, and throw downe, to build, and to plant.

11 After this, the word of the Lord came vnto me, saying, Ieremiah, what seest thou? And I said, I see a m rod of an almond tree.

12 Then said the Lord vnto mee, Thou hast seene aright: for I will hasten my worde to performe it.

13 Againe the word of the Lord came vnto me the second time, saying, What seest thou? And I sayd, I see a seething n pot looking out of the North.

14 Then said the Lord vnto mee, Out of the o North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and euery one shall set his throne in the entring of the gates of Ierusalem, and on all the wals thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my p iudgements touching all the wicke dnesse of them that haue forsaken me, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore truse vp thy loynes, and arise and speake vnto them all that I commaund

a That is, the sermons and prophecies. b Which is thought to be hee that found the booke of the Law vnder king Iosiah, 2. Kings 22 8. c This was a citie about three miles distant from Ierusalem, and belonged to the Priests the sonnes of Aaron, Iosh. 21. 18. d This is spoken to confirme his vocation and office, forasmuch as he did not presume of himselfe to preach and prophesie, but was called thereto by God e Meaning the nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, and therfore is not men ioned, no more is Ioachin that reigned no longer. f Of the eleuenth yeere of Zedekiah whom was also called Mattaniah, and at this time the Iewes were caryed away into Babylon by Nebuchadnezzar. g The Scripture vseth this manner of speech, to declare that God hath appointed his ministers to their offices before they were borne as Isa 49. 1. gal. 1. 15. h For Ieremiah did not only prophesie against the Iewes but also against the Egyptians, Babylonians, Moabites, and other nations. i Considering the great iudgements of God, which according to his threatenings should come vpon the world, he was moued with a certain compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa. 6. 11. Exod. 3. 11 and 4. 1.

k Which declareth God maketh them meet, & assureth them whom he calleth to set forth his glory: giuing them all meanes necessary for the same, Exo. 4. 12. Isa 6. 7. l He sheweth what is the authority of Gods true ministers, which by his word haue power to beat downe whatsoeuer lifeth it selfe vp against God: and to plant & assure the humble. & such as giue themselues to the obedience of Gods word. 2 Cor. 10. 4. Heb. 4. 12 & these are the keies which Christ hath left to loose and binde, Matth 18. 18. m He ioyneth the signe with the word for a more ample confirmation, signifying by the rod of the almond tree which first buddeth, the hastly comming of the Babylonians against the Iewes. n Signifying that the Caldeans and Assyrians should send halts. o Syria or the Caldeans doe my vengeance against

thee

q Which declareth that Gods vengeance is prepared against them, which dare not execute their duety faithfully, either for feare of man, or for any other cause, 1. Cor. 9.16.
r Signifying on the one part, that the meet that Satan and the world range them, Iosh. 1.5 heb. God & his Church, ger depend thereon, Isa. 50.7. Ezek. 3.8.

thee: be not afraid of their faces, lest I q destroy thee before them.

18 For I, behold, I this day haue made thee a defenced citie, and an r yron pillar and walles of brasse against the whole land, against the Kings of Iudah, *and* against the princes thereof, against the priests thereof, and against the people of the land.

19 For they shall fight against thee, but they shal not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.

ge against Gods Ministers, the more present will he be to helpe them, Iosh. 1.5 heb. & on the other part, that they are vtterly vnmeet for the Church, which are afraid, and do not resist wicked deaffe, whatsoeuer danger is, Isa. 50.7. Ezek. 3.8.

CHAP. II.

2 God rehearseth his benefits done vnto the Iewes 8 Against the priests and false prophets. 12 The Iewes are destroyed, because they forsake God.

MOreouer, the word of the Lord came vnto me, saying,

2 Goe and crie in the eares of Ierusalem, saying, Thus saith the Lord, I remember thee with the kindnesse of thy youth, *and* the loue of thy marriage, when thou wentest after me in the wilderness, a in a land that was not sowen.

3 Israel *was* b a thing c hallowed vnto the Lord, *and* his first fruits: all they d that eate it, shall offend: euill shall come vpon them, saith the Lord.

4 Heare ye the word of the Lord, O house of Iaakob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquitie haue your fathers found in mee, that they are gone e farre from me, and haue walked after vanitie, and are become e vaine?

6 For they sayd not, Where is the Lord that brought vs vp out of the land of Egypt, that led vs through the wilderness, though a desert, and waste land, through a dry land and g by the shadow of death, by a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentifull country, to eat the fruit thereof, and the commodities of the same: but when ye entred, yee defiled h my land, and made mine heritage an abomination.

8 The Priests said not, i Where is the Lord? and they that should minister the k Lawe, knew me not: the l Pastours also offended against mee, and the prophets prophesied in m Baal, and went after *things* that did not profite.

9 Wherefore I will yet n plead with you saith the Lord, and I will pleade with your children children.

10 For goe ye to the yles of o Chittim, and behold, and send vnto p Kedar, and take diligent heed, and see whether there be such things.

11 Hath *any* nation changed their gods, which yet are no gods? but my people haue changed their q glory for that which doeth not r profite.

12 O yee s heauens, be astonied at this: be afraid and vtterly confounded, saith the Lord.

a According to that grace and fauour which I shewed vnto them the beginning when I did first chuse thee to be my people, and married thee to my selfe, Ezek. 16 8.
b When I had deliuered thee out of Egypt.
c Chosen alone all others to serue the Lord onely, and the first offered to the Lord of all other nations.
d Whosoever did challenge it as people, or selfe did anoy them, was punished.
e That is, fallen to most vile idolatry.
f Altogether giuen to vanity, and are become blind and insensible as the idoles that they serue.
g Where for lack of all things necessary for life, ye could looke for nothing euery houre but present death.
h By your idolatrie and wicked manners. Psal. 78. 58. and 106. 38.
i They taught not the people to seeke after God.
k As the Scribes, which should haue expounded the Lawe to the people.
l Meaning, the Princes and ministers, signifying, that all estates were corrupt. m Worship of God to seruе idoles for Baal was the chiefe idole of the Moabites. n Signifying that he would not as he might, straightede, that thewere then by euident examples their great ingratitude, that they might be ashamed and repent. o Meaning, the Gentiles and Italians. p Vnto Arabia q That is, God which is their glory, and who maketh them glorious above all other people, reproaching that they were the chiefe, were lesse diligent to serue the true God, then were the idolaters to honour their vanities r Meaning, the idoles which were their destruction. Psal. 106. 36 s Meaning that the insensible creatures abhorre this vile ingratitude, and as it were tremble for feare of Gods greatest indignation against the same.

13 For my people haue committed two euils: they haue forsaken me t the fountaine of liuing waters, to dig them pits, *even* broken pits that can hold no water.

14 Is Israel a u seruant, or is hee borne in the house? why *then* is he spoiled?

15 The x Lions roared vpon him, *and* yelled, and they haue made his land waste: his cities are burnt without y any inhabitant.

16 Also the children of z Noph and Tahapanes haue a broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when he b led thee by the way?

18 And what hast thou now to doe in the way of c Egypt? to drinke the water of Nyius? or what makest thou in the way of Asshur? to drinke the water of the d riuer?

19 Thine owne wickednes shal e correct thee, and thy turnings backe shall reproue thee: know therefore and behold, that it is an euill thing, and bitter that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hosts.

20 For of old time I haue broken thy yoke, *and* burst thy bonds, and thou saydest, f I will no more transgresse, but *like* an harlot thou runnest about vpon all hie hils, & vnder all greene trees.

21 Yet I had planted thee a noble vine, whose g plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with h nitre, and take thee much sope, *yet* thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I followed Baalim? behold thy wayes in they valley, and knowe what thou hast done: *thou art like* a swift i dromedary, that runneth by his wayes:

24 *And as* a wild k asse vsed to the wildernes that snuffeth vp the wind by occasion at her pleasure: who can turne her backe? all they that seeke her, will not weary themselves, *for* will find her in her l moneth.

25 Keepe thou thy feete from m barenesse, and thy throat from thirst: but thou saidst desperatly, No, for I haue loued strangers, and them will I follow.

26 As the n thiefe is ashamed when he is found, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their Prophets

27 Saying to a tree, Thou art o my father, and to a stone, Thou hast begotten me: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arise and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee

t Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God himselfe, and so fall to their own inuentions and vaine conceiues, and presume to the euidence destruction, Ioh. 2. 8. Zecha. 9. 2.
u Haue I ordered you like seruants and not like dearly beloued children? Exod. 4. 22. therefore it is their fault onely, if they vnruly spoile them.
x The Babylonians, Caldeans, and Assyrians.
y Not one shall be left to dwel there.
z That is the Egyptians: for these were two great cities in Egypt.
a Haue gieuen vs by vexed vse at sundry times.
b Showing, that God would haue thee to them a right, if they would haue followed him.
c To seeke helpe of man, as though God were not able enough to defend them, which is to drinke of the puddles, and to leaue the fountaine, read Isa. 31. 1.
d To wit, Euphrates.
e Meaning, that the wicked are insensible, till the punishment for their sinne waken them, as verse 26. Ia. 3. 9.
f When I deliuered thee out of Egypt. Exo. 19 8. deut. 5. 27. Iosh. 24. 16 ezra. 10. 12. nehe 8. 6.
g *Ye grieued me all time*
h Though thou vse all the purifications and ceremonies of the law, thou canst not escape punishment, except thou turne

to me by faith and repentance. h Meaning, that hypocrites deny that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice i He compareth the idolaters to their beasts, because they neuer cease running to and fro, for both valleys and hilles are full of their idolatry. k He compareth the idolaters to a wild asse: for these can neuer be tamed nor yet wearied: for as she runneth, she can take her winde at euery occasion. l That is, when she is with child, and therefore the hunters waytes their time: for enough thou canst not be turned back: now from thine idolatry, yet when thou shalt be at the vtmost, God will meet with thee. m Hereby he warneth one, that they should not goe into strange countreyes to seeke helpe: for they should but spend their labor and harm themselues which is here meant by the bare foot & throat, Ia 57. 10. n As the theife will not acknowledge his fault, till he be taken vpon the deed, and ready to be punished so they will not confesse their idolatry, till the plagues due to the same light vpon them. o Meaning that idolaters spoyle God of his honour and whereas hee hath taught to call him the father of all th ings, they attribute this title to their idoles.

in

p Thou thought-
rest that thy gods
on blocks & stones
could haue holpen
thee, because they
were many in
number and pre-
tended every place:
but now let vs see
whether either the
multitude or their
pretence can deli-
ner thee from my
plague. Gha 1.1.
q As though I did
you iniury, or
nothing, seeing
that your faults
are so euident.
r Thou haste
slaine & killed your
Prophets, that ex-
horted you to re-
pentance, as Ze-
charias, Hanan, &c.
s Haue I not given
them abundance
of all things?
t But will trust in
our owne power
and policie.
u With strangers.
x The Prophets &
the faithfull are
slaine in euery
corner of your
countrey.
y For the Assyri-
ans had taken a-
way the ten tribes
out of Israel, and
destroyed Iudah
euen vnto Ierusa-
lem: and the Egyp-
tians slew Iosiah, and vexed the Iewes in sundry sorts. z In
signe of lamentation. 2 Sam. 13.19.

in the time of thy trouble: for according p to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will q ye pleade with me? ye all haue rebelled against me, saith the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your r owne sworde hath deuoured your Prophets like a destroying lyon.

31 O generation, take heede to the word of the Lord: haue I beene *as a* s wilderness vnto Israel, or a land of darkenesse? Wherefore sayth my people *then*, We are lords, t we will come no more vnto thee?

32 Can a mayd forget her ornament, or a bride her attire? yet my people haue forgotten mee, dayes without number.

33 Why doest thou prepare thy way, to u seeke amitie? euen therefore will I teach *thee*, that thy wayes *are* wicked nesse.

34 Also in thy x wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these *places*.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from mee: behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy ways? for thou shalt bee confounded of Egypt, y as thou art confounded of Assiur.

37 For thou shalt goe forth from thence, and thine hands vpon z thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

CHAP. III.

God calleth his people vnto repentance. 14 He promiseth the restitution of his Church. 20 He reproueth Iudah and Israel, comparing them to a woman disobedient to her husband.

THey a say, If a man put away his wife, and she goe from him, and become another mans shall he returne againe vnto her? shall not this land b be polluted? but thou hast played the harlot with many c louers: yet d turne againe to me saith the Lord.

2 Lift vp thine eyes vnto the high places, and behold, where thou hast not played the harlot: thou hast sit *waiting* for them in the wayes, as the e Arabian in the wilderness: and thou hast polluted the land with thy whoredomes, and with thy malice.

3 Therefore the showres haue been restrayned, and the f later raine came not, and thou haddest a g whores forehead: thou wouldest not be ashamed.

4 Diddest thou not still crie h vnto me, Thou art my father, *and* the guide of my youth?

5 Will he keepe *his anger* for euer? will he reserue it to the end? thus hast thou spoken, but thou doest euill euen more and more.

6 The Lord said also vnto me, in the dayes of Iosiah the King, Hast thou seene what this rebell i Israel hath done? *for* she hath gone vp vpon euery hie mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayd, when shee had done all this, Turne thou vnto me: but she returned not, as her rebellious sister Iudah saw.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast k her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraide, but shee went also and played the harlot.

9 So that for the lightnes of her whoredome she hath euen defiled the land: for she hath committed fornication with stones and stockes.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto mee with her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto me, The rebellious Israel hath l iustified her selfe more then the rebellious Iudah.

12 Goe & cry these words toward m the North, and say, Thou disobedient Israel, returne, sayth the Lord, *and* I will not let my wrath fall vpon you: for I am merciful, saith the Lord, and I will not alway keepe *mine anger*.

13 But know thine iniquitie: for thou hast rebelled against the Lord thy God, and hast p scattered thy wayes to the strange *gods* vnder euery greene tree, but yee would not obey my voice, sayth the Lord.

14 O yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion,

15 And I will giue you pastours according to mine heart, which shal feed you with knowledge and vnderstanding.

16 Moreouer, when yebe increased and multiplied in the land, in those daies, saith the Lord, they shall say no more. The q Arke of the couenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shalt they visite it, for that shall bee no more done.

17 At that time they shall call Ierusalem, r The throne of the Lord, and all the nations shall bee gathered vnto it, *euen* to the Name of the Lord in Ierusalem: and thencefoorth they shall follow no more the hardnesse of their wicked heart.

18 In those daies the house of Iudah shall walk with the house of Israel, and they shal come together out of the land of the s North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I sayd, How did I take thee for children, and giue thee a pleasant land, *euen* the glorious heritage of the armies of the heathen, and said, Thou shalt call me, *saying*, My father, and shalt not turne from me?

20 But *as* a woman rebelleth against her t husband: so haue yee rebelled against me, O house u Israel, saith the Lord.

21 u A voice was heard vpon the high places, weeping, and supplications of the children of Israel: for they haue peruerted their way, *and* forgotten the Lord their God.

22 O yee disobedient children, returne, *and* I will heale your rebellions. x Behold, wee come vnto thee, for thou art the Lord our God.

23 Truely *the hope* of the hilles *is* but vaine, *nor* the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our y fathers labour, from our youth, their sheepe and their bullocks, their sonnes and their daughters,

25 Wee lie downe in our confusion, and our shame

a According as it is written, Deut. 24.4.
b If he take such one to wife again.
c That is, with idoles, and with them whom thou hast put thy confidence.
d And I will not cast thee off, but receiue thee according to my mercie.
e Which dwelleth in tents and waiteth for them that passe by to spoile them.
f As God threatened by his Law, Deut. 28.24.
g Thou wouldest neuer be ashamed of thine acts and repent: and this impudencie is common to idolaters, which will not giue off, though they bee neuer so manifestly conuicted.
h He sheweth that the wicked in their miseries will crie vnto God and wise men for their euill they are not heard, Isa. 58.3,4.
i Meaning, the ten tribes.
k And gaue her into the hands of the Assyrians.
l The Ebrewe word may either signifie lightnesse or wantonnesse, or noise and bruit. m Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but she was neuer truely touched, or wholly reformed, as appeared when occasion was offered by any wicked Prince.
n Israel hath not declared her selfe so wicked as Iudah which yet hath had more admonitions and examples to call her to repentance.
y Whereas the Israelites were neuer kept in captiuitie by the Assyrians, to whom he promiseth mercy, if they will repent.
p There was no way, which thou diddest not haunt to seeke after the idoles, and to trot a pilgrimage.
q This is to be vnderstood of the comming of Christ: for then they shal not seeke the Lord by ceremonies, and all figures shal cease.
r Meaning, the Church, where the Lord wil bee present to the worldsend. Matth. 28.20.
s Where they are now in captiuitie.
t The Ebrewe word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hos. 2.2.
u Signifying, that God, whom they had forsaken would bring their enemies vpon them, who should leade them captiue, and make them to cry and lament.
x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.
y For their idolatrie, Gods vengeance hath light vpon them and theirs.

z They iustifie not themselues, or say, that they would follow their fathers, but condemne their wicked doings, and de-

shame couereth vs: 2 for wee haue sinned against the Lord our God, wee and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

fire forgiueness of the same, as Ezra. 9. 7. Psal. 106. 6. Ieh. 46. 6.

CHAP. IIIII.

1 *True repentance.* 4 *He exhorteth to the circumcision of the heart.* 5 *The destruction of Iudah is prophesied, for the malice of their hearts.* 19 *The Prophet lamentetbit.*

OIsrael, if thou returne, returne a vnto me, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt b sweare, The Lord liueth in trueth, in iudgement, and in righteousnes, and the nations shall be blessed in him, and shall glory in him.

3 For thus saith the Lord to the men of Iudah and to Ierusalem:

4 Breake vp c your fallow ground, and sowe not among the thornes: bee circumcised to the Lord, and take away the foreskins of your hearts, ye men of Iudah, & inhabitants of Ierusalem, least my wrath come foorth like fire, and burne, that none can quench it, because of the wickednesse of your owne inuentions.

5 dDeclare in Iudah, and shew forth in Ierusalem, and say, Blow the trumpet in the land: cry, and gather together, and say, Assemble your selues, and let vs goe into strong cities.

6 Set vp a standart in Zion: e prepare to flee and stay not: for I will bring a plague from the North, and a great destruction.

7 The f lion is come vp from his den, and the destroier of the Gentiles is departed, & gone forth of his place to lay thy land waste, *and* thy cities shalbe destroyed without an inhabitant.

8 Wherefore gird you with sackcloth: lament and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day saith the Lord, the heart of the king shall perish, and the heart of the princes and the Priestes shalbe astonished, and the g prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou hast h deceiued this people, and Ierusalem, saying, Ye shall haue peace, and the sword pearceth vnto the heart.

11 At that time shall it be sayd to this people and to Ierusalem, a dry i winde in the hie places of the wilderness *commeth* toward the daughter of my people, *but* neither k to fanne nor to cleanse.

12 A mighty wind shall come vnto mee from those *places*, *and* now will I also giue sentence vpon them.

13 Behold, hee shall come vp as the l cloudes, and his charets *shalbe* as a tempest: his horses are lighter then eagles. m Woe vnto vs, for we are destroyed.

14 O Ierusalem, wash thine heart from wickednes, that thou mayest be saued: how long shal thy wicked thoughts remaine within thee?

15 For a voice declareth from n Dan, and publisheth affliction from mount o Ephraim.

16 Make ye mention of the heathen, *and* publish in Ierusalem, Beholde, the scoutes come from a farre countrey, and cry out against the cities of Iudah.

17 They haue compassed her about as the p watchmen of the field, because it hath prouoked me to wrath saith the Lord.

18 Thy wayes and thine inuentions haue procured thee these things, such is thy wickednesse: therefore it shall be bitter, therefore it shall pierce vnto thine heart.

19 My belly, my belly, I am pained euen at the very heart: mine heart is troubled within mee: I cannot be still: for my soule hath heard the sound of the trumpet, *and* the alarume of the battell.

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my tents destroyed, *and* my curtaines in a moment.

21 How long shall I see the standart, *and* heare the sound of the trumpet?

22 For my people is foolish, they haue not knowen mee: they are foolish children, and haue none vnderstanding: q they are wise to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and lo, it was without forme and r void, and to the heauens, and they had no light.

24 I beheld the mountaines: and loe, they trembled, and all the hils shooke.

25 I beheld, and loe, there was no man, and all the birds of the heauen were departed.

26 I beheld, and loe, the fruitfull place *was* a wildernesse, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27 For thus hath the Lord sayde, The whole land shall be desolate: yet will I s not make a full end.

28 Therefore shall the earth mourne, and the heauens aboue shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole citie shall flee, for the noyse of the horsemen and bowmen: they shall goe into thickets, and climbe vp vpon the rockes: euery citie shall be forsaken, and not a man dwell therein.

30 And when thou shalt bee destroyed, what wilt thou doe? Though thou t clothest thy selfe with scarlet, though thou deckest thee with ornaments of gold, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vane: *for* thy louers will abhorre thee, *and* seeke thy life.

31 For I haue heard a noise as of a woman trauailing, or as one labouring of her first child, *euen* the voice of the daughter Zion that sigheth and stretcheth out her hands: v woe is me now: for my soule faineth because of the murtherers.

CHAP. V.

1 *In Iudah no righteousman is found, neither among the people nor the rulers.* 15 *Wherefore Iudah is destroyed of the Chaldeans.*

RVnne to and fro by the streetes of Ierusalem, and behold now, and know & enquire in the open places thereof, if yee can finde a man, *or* if there be any that executeth iudgment, and seeketh the trueth, and I will spare w it.

2 For though they say, The b Lord liueth, yet do they sweare falsly.

a That is, wholly, and without hypocrisie, Ioel 2. 12. not dissembling to turn and serue God as they doe which grieue him by halts, as Hos. 7. 16.

b Thou shalt detest the name of idoles, Psal. 16. 4. and shalt with reuerence sweare by the liuing God, when thine oath may aduance Gods glory and profit others: and hereby swearing hee meaneth the true religion of God.

c He willeth them to pluckeup ♀ impiety and wicked affection & worldly respects out of their heart, that ♀ true seede of Gods word may be sowen therein, Hose. 10. 12. & this is the true circumcision of the heart, Deut. 10. 16. Iom. 2. 29. col. 2. 11.

d He warneth the of the great dangers ♀ shall come vpon them by the Caldeans except they repent and turne to the Lord.

e He speaketh this to admonish the of the great danger when euery man ♀ shall prepare to saue himselfe: but it shall be too late, 2. King. 25. 4.

f Meaning, Nebuchad-nezzar king of Babylon. 2. King. 24. 1.

g That is, the false prophets, which ♀ still prophesied peace and security.

h By the false prophets, which promised peace and tranquility. & thus thou hast punished their rebellious stubbornes by causing the to hearken vnto lyes, which would not beleeue thy truth. 1. King. 22. 13. Ezc. 14. 9. 1. 2. Thes. 2. 11.

i The Northwind whereby he meaneth Nebuchadnezzar. k But to cary away both corne and chaffe. l Meaning that Nebuchadnezzar should come as suddenly, as a cloud that is caried with the wind. m This is spoken in the person of the people, who in their affliction should cry thus.

n Which was a citie in the vtmost border of Israel Northward toward Babylon.

o Which was in the mid way between Dan and Ierusalem.

p Which keep the fruits to straitly, that nothing can come in or out: so should the Babylonians compasse Iudah.

q He sheweth that the true ministers are liuely touched with the calamities of the Church, to that all the parts of their body feele the griefe of their heart, albeit with zeale to God a glory they pronounce his iudgements against the people.

r Meaning, the cities, which were as easily cast downe as a tent.

s Their wisedome and policy tend to their owne destruction & pulled them from God,

t By these manes of speeches he sheweth the horrible destruction that should come vpon the land and also condemneth the obstinacy of the people who repent not at the feareful these terrible tokenings, seeing that the insensible creatures are moued therewith, as if the order of nature should be changed, Isa. 13. 10. and 24. 23. Ezek. 32. 7. Ioel 2. 31. & 3. 15.

u But for his mercies sake he will seeuse himselfe a refuse to be his Church, and to praise him in earth. Isa. 2. 9.

x Neither thy ceremonies nor rich gifts shall deliuer thee.

y As the prophets were moued to pity the destruction of their people, so they declared it to the people to moue them to repentance. Isa. 22. 4. chap. 9. 1.

z That is, the city

a Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kind of sweating is contained the true religion.

3 O Lord, are not thine eyes vpon the[c] truth? thou hast [d] stricken them, but they haue not sorrowed: thou hast consumed them, *but* they haue refused to receiue correction: they haue made their faces harder then a stone, *and* haue refused to returne.

4 Therefore I said, Surely they are poore, they are foolish, for they knowe not the way of the Lord, *nor* the iudgement of their God.

5 I will get me vnto the [e] great men, and will speake vnto them: for they haue knowen the way of the Lord, *and* the iudgement of their God: but these haue altogether broken the yoke, *and* burst the bonds.

6 Wherefore a[f] lion out of the forrest shall slay them, and a wolfe of the wildernesse shall destroy them: a leopard shal watch ouer their cities: euery one that goeth out thence, shall be torne in pieces: because their trespasses are many, *and* their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken me, and[g] sworne by them that are no gods: though I fedde them to the full, yet they committed adultery, & assembled themselues by companies in the harlots houses.

8 They rose vp in the morning *like* fed horses: *for* euery man [*] neyed after his neighbours wife.

9 Shall I not visite for these things, saith the Lord? shall not my soule be auenged on such a nation as this?

10 [h] Climbe vp vpon their walles, and destroy them, but make not a full ende: [i] take away their battlements, for they are not the Lords.

11 For the house of Israel and the house of Iudah haue grieuously trespassed against mee, sayeth the Lord.

12 They haue [k] denied the Lord, and sayd, It is not he, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the Prophets shalbe *as* [l] wind, and the word is [m] not in them: thus shall it come vnto them.

14 Wherefore thus sayeth the Lord God of hosts, Because ye speake such words, behold, I will put my wordes into [n] my mouth, like a fire, and this people shall be *as* wood, and it shall deuoure them.

15 Loe, I will bring a nation vpon you[o] from farre, O house of Israel, saith the Lord, which is a mighty nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiuer is as an ope[p]n sepulchre: they are all very strong.

17 And they shall eate thine harueft and thy bread: they shal deuoure thy sonnes & thy daughters: they shall eat vp thy sheep and thy bullocks: they shall eate thy vines and thy figge trees: they shall destroy with the sword thy fenced cities, wherein thou didst trust.

18 Neuertheless, at those dayes, saith the Lord, I will not make a full end of [q] you.

19 And when [r] yee shall say, Wherefore doeth the Lord our God doe these things vnto vs? then shalt [r] thou answere them, Like as yee haue forsaken mee, and serued strange gods in your land, so shall yee serue strangers in a land that is not yours.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, & [†] without vnderstanding, which haue [*] eyes and see not, which haue eares and heare not.

22 Feare yee not me, sayth the Lord? or will yee not be afraid at my presence, which haue placed the sand for the [*] bounds of the sea by the perpetuall decree that it cannot passe it, & though the waues thereof rage, yet can they not preuaile, though they roare, *yet* can they not passe ouer it.

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due season: he reseruetb vnto vs the appointed weeks of the harueft.

25 *Yet* your iniquities haue turned away these things, and your sinnes haue hindred good things from you.

26 For among my people are found wicked persons, that lay wait as hee that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birds, so are their houses full of deceit: thereby they are become great, and waxen rich.

28 They are waxen fat *and* shining: they doe ouerpasse the deedes of the wicked. [*] they execute no iudgement, no not the iudgment of the fatherlesse: yet they [t] prosper, though they execute no iudgement for the poore.

29 Shall I not visite for these things, sayth the Lord? or shall not my soule be auenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The [u] prophets prophesie lies, and the priests ‖ receiue *gifts* in their hands, and my people delight therein. What will ye then doe in the end thereof?

CHAP. VI.

1 The comming of the Assyrians and Caldeans. 16 He exhorteth the Iewes to repentance.

O Yee children of [a] Beniamin, prepare to flee out of the mids of Ierusalem, and blowe the trumpet in [b] Tekoa: set vp a standart vpon [c] Bethhaccerem: for a plague appeareth out of the North and great destruction.

2 I haue compared the daughter of Zion to [d] a beautifull and dainty woman.

3 The Pastors with their flockes [e] shall come vnto her: they shall pitch *their* tents round about by her, *and* euery one shall feede in his place.

4 [f] Prepare warre against her: arise and let vs go vp toward the South: wo vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs go vp by night and destroy her palaces.

6 For thus hath the Lord of hostes sayd, Hew down wood, and cast a mount against Ierusalem: this citie must bee visited: all oppression is in the mids of it.

7 As the fountaine casteth out her waters, so shee casteth out her malice [g] cruelty and spoyle is continually heard in her before me *with* sorrow and strokes.

8 Be thou instructed, O [h] Ierusalem, lest my soule depart from thee, lest I make thee desolate

[c] Doest not thou loue vprightnes and faithfull dealing?
[d] Thou hast oft times punished them, but all is in vaine, Ila. 9.13.

[e] He speaketh this to the reproch of the, which should gouerne and teach other, and yet are farther out of the way then the simple people
[f] Meaning, Nabuchad-nezzar, and his armie.

[g] He sheweth that to sweare by any thing then by God, is to forsake him.

[*] Eyk. 22.11.

[h] He commandeth the Babylonians and enemies to destroy them.
[i] Read ech. 4.27

[k] Because they gaue no credite to the wordes of our Prophets as Isa. 28.15.
[l] Their words shalbe of no effect, but vaine.
[m] They are not sent of the Lord, and therefore that which they threaten vs shall come vpon them.
[n] Meaning, Ieremiah.
[o] To wit the Babylonians and Caldeans,

[p] Who shall kill many with their arrowes.

[q] Here the Lord declareth his vnspeakable fauour toward his Church as Chap. 4 27. *Chap. 16. 10.
[r] Meaning, the prophet Ieremiah.

[†] Heb. without heart.
[*] Isa. 6. 9 matt. 13. 14 acts 28 27. rom. 11 8.

[*] Iob. 26. 10.

[‖] If there be any stay, § we receiue not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa. 59. 1, 2.

[*] Isa. 1. 23. zech. 7. 9.
[t] They feele not the plague of God for it.

[u] Meaning, that there could be nothing but disorder where the ministers were wicked persons and corrupt.
[‖] Or, beare rule.

[a] He speaketh to them chiefly because they should take heede by the example of their brethren the other half of their tribe which were now carried away prisonners.
[b] Which was a citie in Iudah, fiue miles from Beth-lehem. 2. Chro. 11. 6. & Reade Nehe. 3. 14.
[d] I haue entreated her gently and giuen her abundance of all things.
[e] She shalbe so destroyed, that the sheepe may be fed in her.
[f] He speaketh this in the person of the Babylonians which complaine that § time faileth them before they haue brought their enterprises to passe.
[g] He sheweth the cause why it should teach them to amend

be destroyed, and how it commeth of themselues. [h] He warneth them to amend by his corrections, and to turne to him by repentance.

as a land, that none inhabiteth.

9 Thus saith the Lord of hostes, They shall gather as a vine, the residue of Israel: turne [i] backe thine hand as the grape gatherer into the baskets.

10 Vnto whom shall I speake and [k] admonish that they may heare? behold, their eares *are* [l] vncircumcised, and they cannot hearken, behold, the word of the Lord is vnto them as a reproch: they haue no delight in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: [l] I will powre it out vpon the [m] children in the streete, and likewise vpon the assembly of the yong men: for the husband shall euen be taken with the wife, *and* the aged with him that is full of dayes.

12 And their houses *with* their lands, & wiues also shall bee turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto conetousnesse, and from the Prophet euen vnto the Priest, they all deale falsely.

14 They haue healed also the hurt of the daughter of my people with sweet words, saying, [n] Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therfore they shall fall among the † slaine: when I shall visite them, they shall be cast downe, sayth the Lord.

16 Thus saith the Lord, Stand in the wayes and behold, and aske for the [o] olde way, which is the good way, and walke therein, and ye shall find rest for your soules: but they sayd, Wee will not walke *therein*.

17 Also I set [p] watchmen ouer you, *which sayd*, Take heed to the sound of the trumpet: but they said, We will not take heede.

18 Heare therefore, ye [q] Gentiles: and thou Congregation know what is among them.

19 Heare, O earth, behold, I will cause a plague to come vpon this people, *euen* the fruit of their owne imaginations: because they haue not taken heed vnto my wordes, nor to my Law, but cast it off.

20 To what purpose bringest thou me [r] incense from Sheba, & sweete calamus from a farre countrey? Your burnt offerings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus saith the Lord, Behold, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people commeth from the [s] North countrey, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed: they are cruell and wil haue no compassion: their voyce roareth like the sea, and they ride vpon horses well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, *and* our hands waxe [t] feeble: sorrow is come vpon vs, as the sorrow of a woman in trauaile.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemie, *and* feare *is* on euery side.

26 O daughter of my people, gird thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning *as* for thine only sonne: for the destroyer shal suddenly come vpon vs.

27 I haue set [u] thee for a defence *and* fortresse among my people, that thou mayest know and tiie their wayes.

28 They are all rebellious traitours, walking cratt ly: *they are* brasse and yron, they all are destroyers.

29 The [x] bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They shal cal them reprobate silver, because the Lord hath reiected them.

CHAP. VII.

2 Ieremiah is commaunded to shewe vnto the people the word of God, which is written in the out wardes pouice of the Temple. 13 The euil shal fall vpon the Iewes, for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they should keep his word.

THe wordes that came to Ieremiah from the Lord, saying,

2 Stand in the gate of the Lords House, and cry this word there, and say, Heare the word of the Lord, all yee of Iudah that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hosts the God of Israel, [a] Amend your wayes and your workes, and I will let you dwell in this place.

4 Trust not in lying words, saying, The Temple of the Lorde, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend *and* redresse your wayes and your workes: if you execute iudgement betweene a man and his neighbour,

6 *And* oppresse not the stranger, the fatherless and the widow, and shedde no innocent blood in this place, neither walke after other gods to your destruction,

7 Then [b] will I let you dwell in this place in the lande that I gaue vnto your fathers for euer and euer.

8 Behold, you trust in lying wordes, that cannot profit.

9 Will you steale: murder, and commit adultery, and sweare falsely, and burne incense vnto Baal, and walke after other gods whom ye know not?

10 And come and stand before mee in this House, whereupon my Name is called and say, We are deliuered, though we haue done all these abominations?

11 Is this House become a [c] denne of theeues, whereupon my Name is called before your eyes? Behold, euen I see it, saith the Lord.

12 But go ye now vnto my place which was in Shiloh, [d] where I set my Name at the beginning, and behold what I did to it for the wickednes of my people Israel.

13 Therefore now because yee haue done all these works, sayth the Lord, (and I [e] rose vp early and spake vnto you: but when I spake, ye would not heare me: neither when I called, would [f] ye answere)

14 There-

i He exhorteth the Babylonians to be diligent to search out all and to leaue none.
k They delite to heare vaine things and to shut vp their eares to true doctrine.
l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5. 14. so he kindleth it now when he see seeth that all remedies are past.
m None shalbe spared.

n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send peace and not warre.
† *Or them that fall.*
o Where in the Patriarches and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God prescribeth.
p Prophets which should warne you of the dangers that were at hand.
q Read Esa. 1. 11. and Amos 5. 21.
r Read Esa. 1. 11. and Amos 5. 21.

s From Babylon by Dan which was North from Ierusalem.
t For feare o f the enemie: hee speaketh this in the person of the Iewes.

a Meaning Ieremiah, whom God had appointed to cry out the godly from the wicked as a founder doth the pure mettall from the drosse.
x All the paine and labour that hath bene taken with them, is lost.

*a Chap. 26. 13.

a Beleeue not the false prophets, which say that for the Temples take, and the sacrifices there, the Lord wil preserue you, and to nourish you in your sinne, and vaine confidence.
b God sheweth on what condition he made his promise to this Temple: that they should be an holy people vnto him, as he would bee a faithfull God to them.
c Ast heeues hid in holes and dennes thinke themselues safe: so when you are in my Temple, you thinke to be conered with the holinesse thereof, and that I cannot see your wicked-nes. Mat. 21. 13.
d To conuince the depended so much on the Temple, which was for his promise, that he would preserue it and defend them: when e[illegible] Arke was taken out thence to Gods iudgements against Shiloh, where the Arke had remained sabbout 300. yeeres, discomfited, 1. Sam. 4. 3. 11. chap. 6. 6. Psal. 1. 23.
e That is, I neuer ceased to warne you, as 1. chap. 26. 6.
f He sheweth what is the onely remedy to redresse our faults, to suffer God to leaue vs into the way, and to obey his calling, Esa. 66. 4.

14 Therefore wil I do vnto this house, whereupon my Name is called, wherein also yee trust, euen vnto the place that I gaue to you, and to your fathers, as I haue done vnto Shilo.

15 And I will cast [g] you out of my sight, as I haue cast out all your brethren, *euen* the whole seede of Ephraim.

16 Therefore thou shalt not [h] pray for this people, neither lift vp cry or prayer for them, neither intreate me, for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah, and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to [i] the Queene of heauen, and to powre out drinke offerings vnto other Gods, that they may prouoke me vnto anger.

19 Doe they prouoke mee to anger, sayth the Lord, and not themselues to the confusion of their owne faces?

20 Therefore thus sayth the Lorde God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the fielde, and vpon the fruit of the ground, and it shall burne and not bee quenched.

21 Thus saith the Lord of hostes, the God of Israel, Put your burnt offerings vnto your sacrifices, and eate the flesh.

22 For [k] I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offrings and sacrifices:

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and ye shalbe my people: and walke ye in all the wayes which I haue commanded you, that it may bee well vnto you.

24 But they would not obey, nor incline their eare but went after the counsels & the stubburnnesse of their wicked heart, and went backeward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, euen vnto [l] this day, I haue euen sent vnto you all my seruants the Prophets, [m] rising vp early euery day and sending them.

26 Yet would they not heare me nor encline their eare, but hardened their necke & did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they [n] will not heare thee: thou shalt also cry vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine [o] haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lord hath reiected and forsaken the generation of his [p] wrath.

30 For the children of Iudah haue done euill in my sight, sayth the Lord: they haue set their abominations in the House, whereupon my Name is called to pollute it.

31 And they haue built the hie place of [q] Topheth, which is in the valley of Ben-Hinnom to burne their sonnes and their daughters in the fire, which I [r] commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, sayth the Lord, that it shal no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall bury in Topheth til there be no place.

33 And the carkeises of this people shall bee meate for the foules of the heauen, and for the beasts of the earth, and none shall fray them away.

34 *Then I will cause to cease from the cities of Iudah, and from the streetes of Ierusalem the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome, and the voice of the bride: for the land shall be desolate.

CHAP. VIII.

1 *The destruction of the Iewes.* 4 *The Lord mooueth the people to amendment.* 10 *He reprehendeth the lying doctrine and the couetousnesse of the Prophets and Priests.*

AT that time, sayeth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their [a] graues.

2 And they shall spread them before the sunne and the moone, and all the host of heauen, whom they haue loued, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, *but* shalbe as doung vpon the earth.

3 And death shall be desired [b] rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, sayeth the Lord of hostes.

4 Thou shalt say vnto them also, Thus sayth the Lord, Shall they [c] fall, and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they gaue themselues to decit, *and* would not returne.

6 I hearkened and heard, *but* none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery [d] one turned to their race, as the horse rushesth into the battell.

7 Euen the storke in the ayre knoweth her appointed times, and the turtle, and the crane and the swallow obserue the time of their comming, but my people knoweth not the [e] iudgement of the Lord.

8 How doe ye say, Wee are wi[f]e, and the Law [f] of the Lord [u] with vs? Loe certainely in vaine made he it, the pen of the scribes is in vaine.

9 The [g] wisemen are ashamed: they are afraid and taken: loe they haue reiected the word of the Lord, and what wisedome is in them?

10 Therefore will I giue their wiues vnto others, *and* their fields to them that shall possesse them: [x] for euery one from the least euen vnto the greatest is giuen to couetousnesse, *and* from the Prophet euen vnto the Priest, euery one dealeth falsly.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, [h] Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I shall visite them, they shall bee cast downe, sayth the Lord.

13 I will

g I will send you into captivity as I haue done Ephraim, that is, the ten tribes.
h Do affirme them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can nothing auaile them, whilest they remaine in their obstinacie against God, and will not vse the meanes that he vseth to call them to repentance, Chap. 11. 14. and 14. 11.
i That is, they sacrifice to ☉ Sunne, Moone and Starres, which they called the Queene of heauen. Chap. 44. 17. 2. King. 23. 5.
k Shewing that it was not his chiefe purpose and intent that they should offer sacrifices: but they should regard, wherefore they were ordained: to wit, to be joined to the word as seales and confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable.
l Which was about foureteene hundreth yeeres.
m Reade vers. 13.

n Whereby hee sheweth that the pastours ought not to leaue their flocks in their obstinacie: for the Lord will vse the meanes of his seruants, to make the wicked more faulty and to prouoke his.
o In signe of mourning, as Iob 1. 20. micah. 1. 16.
p Against whom he had just occasion to powre out his wrath.

q Of Tophieth, reade 2. King. 23. 10.
r But commanded the contrary as Leuit. 18. 21. and 20. 23. deut. 18. 10.

a The enemie for greedinesse of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.
b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hypocrisie, and euery one followeth his owne fantasie without any consideration.
e He accuseth them in that that they are more ignorant of Gods iudgements then the se birds are of their appointed seasons to discerne the cold and heat, as Isai. 1. 3.
f The Law doth not profit you, neither needed it to haue bene written for ought that you haue learned by it.
g They that seeme wise, may be ashamed of their ignorance: for all wisedome consisteth in Gods word.
x Isa. 56. 11 chap. 5. 31. and 6. 13.
h Reade Chap. 6. 14.

13 I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the leafe shal fade, and the things that I haue giuen them shall depart from them.

14 Why doe we stay? [i] assemble your selues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence, and giuen vs water with [k] gall to drinke, because we haue sinned against the Lord.

15 [l] We looked for peace, but no good *came, and* for a time of health, and behold troubles.

16 The neying of his horses was heard from [l] Dan, the whole land trembled at the noise of the neying of his strong *horses*: for they are come, and haue deuoured the land with all that is in it, the citie and those that dwell therein.

17 For beholde, I will [m] send serpents *and* cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue [n] comforted my selfe against sorow, *but* mine heart is heauy in me.

19 Behold, the voyce of the crie of the daughter of my people *for feare of them* of a far countrey, Is not the Lord in Zion? is not her king in her? Why [o] haue they prouoked mee to anger with their grauen images, and with the vanities of a strange *god?*

20 The [p] haruest is past, the Summer is ended, and we are not holpen.

21 I am [q] sore vexed for the hurt of the daughter of my people, I am heauy, *and* astonishment hath taken me.

22 Is there no balme [r] at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recouered?

i He speaketh in the person of the people, who when the enemie commeth, will runne about to hide themselues, and acknowledge that it is Godshand.
k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgment. Chap. 9.15. and 23.15.
* *Chap.14.19.*
l Reade Chap.4.19.
m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort, as by no meanes they shall escape.
n Reade Chap.4.19.
o Thus the Lord speaketh.
p The people wonder that they haue so long time looked for succour in vaine.
q The Prophet speaketh this.
r Meaning, that no means helpe or meanes could saue them: for in Gilead was precious balme, Chap.46.11. or els deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hose 6.8.

CAHP. IX.

1 *The complaint of the Prophet for the malice of the people.* 24 *In the knowledge of God ought we onely to reioyce.* 26 *The vncircumcision of the heart.*

O H, that mine head were *full* of [a] water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

2 Oh, that I had in the wildernesse a [b] cottage of wayfaring men, that I might leaue my people, and goe from them: for they be all [c] adulterers, and an assemblie of rebels,

3 And they bend their tongues *like* their bowes for [d] lies: but they haue no courage for the trueth vpon the earth: for they proceed from euill to worse, and they haue not knowen mee, saith the Lord.

4 Let euery one take heed of his neighbour, and trust you not in any [e] brother: for euery brother will vse deceit, and euery friend will deale deceitfully.

5 And euery one will deceiue his friend, and will not speake the trueth *for* they [f] haue taught their tongues to speake lies, and take great paines to doe wickedly.

6 Thine habitation is in the middes of deceiuers: [g] because of *their* deceit they refuse to know me, saith the Lord.

7 Therefore thus saith the Lord of hostes, Behold, I will [h] melt them, and trie them: for what should I *els* doe for the daughter of my people?

8 Their tongue [*] *is* as an arrow shot out, *and* speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart hee layeth wait for him.

9 Shall I not visit them for these things, saith the Lord? or shall not my soule bee auenged on such a nation as this?

10 Vpon the [i] mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wildernes a mourning, because they are burnt vp, so that none can passe thorow them neither can men heare the voyce of the flocke: both the soule of the aire, and the beast are fled away *and* gone.

11 And I will make Ierusalem an heape, *and* a den of dragons, and I will make the cities of Iudah waste without an inhabitant.

12 Who is [k] wise to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doth the land perish, *and* is burnt vp like a wildernesse, that none passeth thorow?

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the stubburnnes of their owne heart, and after Baalims, which [l] their fathers taught them,

15 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will feed this people with wormewood, and giue them waters of gall [m] to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue knowen, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heede, and call for [n] the mourning women, that they may come, and send for skilfull women, that they may come.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye liddes gush out of water.

19 For a lamentable noise is heard out of Zion, How are wee destroyed, *and* vtterly confounded, for we haue forsaken the land, and our dwellings [o] haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, & [p] teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our [q] windowes, *and* is entred into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carkeises of men shall lie, euen as the doung vpon the field, and as the handfull after the mower, and none shall gather *them.*

23 Thus saith the Lord, Let not the [r] wise man glory in his wisedome, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that he vnderstandeth, and knoweth me. for I am the Lord, which [s] shew mercie, iudgement, and righ-

2 The Prophet sheweth the great compassion that he had towards this people, seeing that he could neuer sufficiently lament the destruction that he saw to hang ouer them, which is apt preaill note to discerne the true Pastours from the hirelings Reade Chap.4 19.
b He sheweth that this were more quietnesse and greater safety for him to dwell among the wilde beasts, then among this wicked people, saue that God hath inioyned him this charge.
c Vtterly turned from God.
d To belie and slander their neighbours.
e Meaning, that all were corrupt, and none could find an honest man.
f They haue so practised deceit that they cannot forsake it.
g They had rather forsake God, then leaue their wicked trade.
h With the fire of affliction.
* *Psal 28.3. and 120.4.*
i Signifying, that all the places about Ierusalem should be destroyed.
k Meaning, that they are all without sense & vnderstanding, and that God hath taken his spirit from them.
l He sheweth that the children cannot excuse themselues by their fathers: for both father and child, if they be wicked, shall perish.
m Read Chap.8.14
n Seeing you can not lament, your own sinnes call for those foolish women, whom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorrow.
o As though they were weary of vs, because of our iniquities, Leuit. 18. 28. and 20. 22.
p He deideth the superstition of the women which made an arte of mourning, and taught to weepe with fained teares.
q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, & most farre off, then are they soonest taken.
r Forasmuch as none can saue himselfe by his owne labour, or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who can only deliuer vs, 1 Cor.1. 31. 2. cor. 10. 17.
s These three points are necessary to know aright: his mercy wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked & his iustice, whereby he defendeth and maintaineth the faithfull.

righteousnesse in the earth: or in these things I deligte, saith the Lord.

25 Behold, the dayes come, saith the Lord, that I will visit all them which are [c] circumcised with the vncircumcised:

26 Egypt and Iudah and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wildernes for all *these* nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

CHAP X.

1 The consellation of the starres are not to bee feared. 5 The weaknesse of idoles. 6 Of the power of God. 21 Their Pastors are become brutish.

HEare ye the word of the Lord that he [a] speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the [a] signes of heauen, though the heathen be a raid of such.

3 For the [b] customes of the people are vaine: for one cutteth a tree out of the forrest (which is the work of the hands of the carpenter) with the axe.

4 And *another* decketh it [c] with siluer, and with gold: they [d] asten it with nailes and hammers, that it fall not.

5 The *idoles* stand vp as the palme tree, but speake not: they are borne because they cannot goe: feare them not, for they cannot do euil, neither can they doe good.

6 There is none like vnto thee, O Lord: [d] thou art great, and thy Name *is* great in power.

7 Who would not feare thee, O king of nations? for to thee appertaineth *the dominion*: for among all the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: *for* the stocke is a [e] doctrine of vanitie.

9 Siluer plates are brought from Tarshish, and golde [f] from Vphaz, *for* the worke of the workeman, and the handes of the founder: the blew silke, and the purple *is* their clothing: all the [g] things are made by cunning men.

10 But the Lord [h] the God of truth: he is the liuing God, and an euerlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens)

12 He hath made the earth by his power, and established the world by his wisdome, and hath stretched out the heauen by his discretion.

13 Hee giueth by *his* voyce the multitude of waters in the heauen, and he causeth the cloudes to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treasures.

14 Euery man is a [h] beast by *his owne* knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein:

15 They are vanity, *and* the worke of errours: in the time of their visitation they shall perish.

16 The [i] portion of Iaakob *is* not like them: for he is the maker of all things, and Israel *is* the rodde of his inheritance: the Lord of hostes *is* his Name.

17 ¶ [k] Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall finde it *so*.

19 Woe is me for my destruction, *and* my grieuous plague: but I thought, Yet it *is* my sorrow, and I will beare it.

20 [m] My Tabernacle is destroyed, and all my cords are broken, my children are gone from me and are not: there is none to spread out my tent any more, and to set vp my curtaines.

21 For the Pastours [n] are become beasts, and haue not sought the Lord, therefore haue they none vnderstanding: and all the *flockes* of their pastures are scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the [o] North countrey, to make the cities of Iudah desolate, *and* a den of dragons.

23 O Lord, I know, that [p] the way of man is not in himselfe, neither *is it* in man to walke and to direct his steps.

24 O Lord correct mee, but with [q] iudgement, not in thine anger, least thou bring mee to nothing.

25 Powre out [r] thy wrath vpon the heathen, that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob, and deuoured him, and consumed him, and haue made his habitation desolate.

a Meaning both Iewes and Gentils, as in the next verse the weeth the cause, reade Chap. 44.

b God forbiddeth his people to giue credit or feare the constellations and coniunctions of starres and planets, which haue no power of themselues, but are gouerned by him and their secret motions and influences are not known to man, and therefore there can be no certaine iudgement thereof, Deut. 18.9.

b Meaning not only in the obseruation of the starres, but their lawes & ceremonies whereby they confirme their idolatrie, which is forbidden Deut 12.30.

c The Prophets vse this plainely and simply to let foorth the vile absurditie of idolaters, that men might learne to be ashamed of that whereunto their corrupt nature is most inclined, reade Isa. 44.12.

d He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought not to be feared: and herein he sheweth them not only the euill that they ought to eschew: but the good which they ought to follow, Re. el. 15.4.

e Because the people thought that to haue images, was a meane to serue God, and so bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errours and ignorance of God: and therefore he calleth them the doctrine of vanitie, the works of errours verse 15. and Habak. 2.18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people. f Whereas they found the best gold: shewing that they thought nothing too deare for their idoles: some reade Ophir, 2. King. 9.28. g This doctrine the hatred that hath beene in this chapter spoken of idoles, was to arme the Iewes when they should be in Caldea among the idolaters, and now with one sentence he instructeth them both how to protest their owne religion against the idolaters, and how to answer them to their shame which should exhort them to idolatrie: and therefore he writeth this sentence in the Caldeans tongue for a memorall, whereas all the rest of his writing is Ebrew.

h The more that man thinketh to doe any thing well by his owne wiledome, and not as God instructeth him the more doth he proue himselfe to be a vile beast.

i By these wordes, Portion and Rod, he signifieth their inheritance: meaning that God should be all sufficient for them and that their felicitie consisted in him alone, & therefore they ought to renounce all other helps & succors, as of idols, &c. Deut. 32.9. Psal. 16.5.

k The Prophet willeth the Iewes to prepare themselues to this captiuitie, shewing that it was not so hard, that they should feele the things whereof he had told them.

l It is my iust plague, and therefore I will take it patiently: whereby he teacheth the people how to behaue themselues toward God.

m He sheweth how Ierusalem shall lament.

n The gouernours and ministers.

o Read Cha. 4.15.

p He speaketh this because that Nebuchadnezar purposed to haue made war against the Moabites and power 19.30 against Ammonites, but hearing of Zedekiahs rebellion, he turned his power against Ierusalem, Eze. 21.21. therefore the Prophet saveth, that this was the Lords direction. q Considering that God reuenled vnto him the certainde of their captiuitie, Chap 7.16. he onely prayeth, that he would punish them with mercy, which Iaiah calleth in measure, Chap. 27.8. meaning his rods by their infirmitie, 1 Cor. 10.13 for here by iudgement is meant not only the punishment, but also the merciful moderation of the same, Chap. 30.11. r For almuch as God cannot onely be known and glorified by his mercie that he vseth toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glory may fully appeare both in the one and in the other, Psal. 79.6.

CHAP. XI.

1 A curse of them that obey not the word of Gods couenant. 10 The people of Iudah following the steps of their fathers, worship strange gods: 15 The Lord forbiddeth Ieremiah to pray for them.

THE worde that came to Ieremiah from the Lord, saying,

2 Heare yee the words of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And saye thou vnto them, Thus sayeth the Lord God of Israel, a Cursed be the man that obeyeth not the words of this couenant,

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the iron fornace, saying, Obey my voyce, and doe according to all these things which I command you: so shall ye be my people, and I

a Recall to the Iewes to the consideration of Gods mercies, who freely chose them, made a couenant of eternall felicitie with them, and how he euer performed it on his behalfe, and bid them

how they euer shewed themselues rebellious and ingrate toward him, and bid them

will

27 26.

will be your God,

5 That I may confirme the othe, that I haue sworne vnto your fathers to giue them a lande, which floweth with milke and honie, as *appeareth* this day. Then answered [b] I, and said, So be it, O Lord.

6 Then the Lord said vnto mee, Cry all these words in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the wordes of this couenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, [c] rising early and protesting, saying, Obey my voyce.

8 Neuertheleſse they would not obey, nor encline their eare: but euery one walked in the ſtubburnneſſe of his [d] wicked heart: therefore I will bring vpon them all the [e] wordes of this couenant which I commaunded them to doe, but they did it not.

9 And the Lord said vnto me, A [f] conspiracy is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquites of their forefathers, which refuſed to heare my wordes: and they went after other gods to serue them: *thus* the houſe of Iſrael and the houſe of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus ſaith the Lord, Behold, I will bring a plague vpon them, which they ſhal not be able to eſcape, and though they crie vnto me, [g] I will not heare them.

12 Then ſhall the cities of Iudah, and the inhabitants of Ierusalem go, and cry vnto the gods vnto whome they offer incenſe, but they ſhall not bee able to helpe them in time of their trouble.

13 [h] For according to the number of thy cities were thy gods, O Iudah, and *according* to the number of the ſtreetes of Ierusalem haue ye ſet vp altars of confuſion, *euen* altars to burne incenſe vnto Baal.

14 Therefore thou ſhalt not [i] pray for this people, neither lift vp a cry, or praier for them: for when they cry vnto me in their trouble, I wil not heare them.

15 What ſhould my [k] beloued *tarie* in mine houſe, ſeeing they haue committed abomination with many? and the holy fleſh [l] goeth away from thee: yet when thou doeſt euill, thou reioyceſt.

16 The Lord called thy name, A greene oliue tree, fair, *and* of goodly fruit: *but* with [m] noyſe and great tumult he hath ſet fire vpon it, and the branches of it are broken.

17 For the Lord of hoſtes that planted thee, hath pronounced a plague againſt thee, for the wickednesse of the houſe of Iſrael, and of the houſe of Iudah, which they haue done againſt themſelues to prouoke me to anger in offering incenſe vnto Baal.

18 And the Lord hath taught mee, and I knowe it, *euen* then thou ſheweds't mee [n] their practiſes.

19 But I was like a lambe, *or* a bullocke, that is brought to the ſlaughter, and I knew not that they had deuiſed thus againſt me, *ſaying*, Let vs [o] destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But O Lord of hoſtes, that iudgeſt righteouſly, and trieſt the reines and the heart, let mee see thy [p] vengeance on them: for vnto thee haue I opened my cauſe.

21 The Lorde therefore ſpeaketh thus of the men of [q] Anathoth, (that ſeeke thy life, and ſay, [r] Prophesie not in the name of the Lord, that thou die not by our hands,)

22 Thus therefore ſaith the Lord of hoſts, Behold I will viſit them: the yong men ſhall die by the ſword: their ſonnes and their daughters ſhall die by famine,

23 And none of them ſhall remaine: for I will bring a plague vpon the men of Anathoth, *euen* the yeere of their viſitation.

b Thus he ſpeaketh in the perſon of the people, which agreed to the couenant.

c Reade Chap. 7.13.

d According to his owne fantaſie, and not as my word appointed him.

e Meaning, the menaces and curſes contained in the Law, Leuit. 26.14. deut. 28.16.

f That is, a generall consent to rebelli againſt me.

g Becauſe they will not pray with true faith and repentance, but for the smart and greſe which they feele, Prou. 1.28.

h Reade Chap. 2.28.

i Reede Chap. 7.16. and 14.11.

k My people of Iſrael, whom I haue hitherto ſo greatly loued.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal, and the idoles, and to reioyced in their wicked ſnesse.

m Of the Babylonians and Caldeans.

n Which went about priuily to conſpire my death.

o Let vs deſtroy the Prophet and his doctrine. Some reade, Let vs corrupt his meat with wood, meaning, poyſon.

p Thus he ſpake, not for hatred, but being moued with the Spirit of God, he deſireth the aduancement of Gods glory, and the verity in of his word, which is by the deſtruction of his enemies.

q To wit, both the Priests and the reſt of the people: for this towne was the priests, and they dwelt in it, reade Chap. 1.1.

r Not that they could not abide to heare God named: (for herein they would ſhewe themſelues meſt holy) but becauſe they could not abide to be ſharpely reproued, and therefore deſired to be flattered, Iſa. 30.10. and to bee maintained in their pleaſures, Micah. 2.11. and not to heare vice condemned, Amos. 7.13.

CHAP. XII.

1 *The Prophet maruelleth at the proſperitie of the wicked, although he confeſſe God to be righteous.* 7 *The lewes are forſaken of the Lord.* 10 *He ſpeaketh againſt paſtors and preachers, that ſeduce the people.* 14 *The Lord threatneth deſtruction: but to the nations that troubled Iudah.*

O Lord, if I diſpute with thee, thou art [a] righteous: yet let me talke with thee of *thy* iudgements: wherefore doeth the way of the wicked [b] proſper? *why* are all they in wealth that rebelliouſly tran greſſe?

2 Thou haſt planted them, and they haue taken root. they grow, and bring foorth fruit, thou art neere in their mouth, and farre from their [c] reines.

3 But thou, Lord, knoweſt me, thou haſt ſene me, and tried mine heart toward thee: pull them out like ſheepe from the ſlaughter, and [d] prepare them for the day of ſlaughter.

4 How long ſhall the land mourne, and the herbes of euery field wither, for the wickednesse of them that dwell therein? the beaſts are conſumed, and the birds, becau'e they ſaid, [e] He will not ſee our laſt end.

5 If thou haſt runne with the [f] footmen, and they haue wearied thee, then how canſt thou match thy ſelfe with horſes? and if thou thoughteſt thy ſelfe in a peaceable land, what wilt thou doe in the ſwelling of Iorden?

6 For euen thy brethren, and the houſe of thy father, euen they haue dealt vnfaithfully with thee, and they haue cryed out altogether vpon thee: *but* beleeue them not, though they ſpeake faire to thee.

7 I haue forſaken [g] mine houſe: I haue left mine heritage: I haue giuen the dearely beloued of my ſoule into the hands of her enemies.

8 Mine heritage is vnto me as a [h] lion in the foreſt: it crieth out againſt me, therefore haue I hated it.

9 Shall mine heritage be vnto me, as a bird

a The Prophet confeſſeth God to be iuſt in all his doings although man be not able to giue a reaſon of all his actes.

b This queſtion hath been alway a great tentation to the godly, to ſee the wicked enemies of God in proſperity, and his deare children in aduerſitie, as Iob. 21.7. pſal. 37.1. and 73.3. Habac. 1.3.

c They profeſſe God in mouth, but deny him in heart, which is heare meant by the reines, Iſa. 29.13 Matth. 15.8.

d The Ebrewe word is, Sanctifie them, meaning, that God would be Sanctified in the deſtruction of the wicked, to whom God for a while giueth proſperitie, that afterward they ſhould the more feele his heauie iudgement when they lacke their riches, which were a ſigne of his mercie.

e Abuſing Gods lenitie and his mercie, and not

promiſes, they flattered themſelues as though God would euer bee vtterly deſtroy them: therefore they hardened themſelues in ſinne, till at length the beaſtes and inſenſible creatures felt the punishment of their ſtubborne rebellion againſt God. f Some thinke that God reproueth Ieremiah, in that that hee would reaſon with him, ſaying, that if he were notable to match with men that hee were farre vnable to diſpute with God. Others, by the footmen, meane them of Anathoth: and by the horſemen, them of Ierusalem, which ſhould trouble the Prophet worſe then his owne countrey men did. g God willeth the Prophet to denounce his iudgements againſt Ierusalem, notwithſtanding that they ſhall both by the earnings and flatteries labour to put him to ſilence. h Euer ramping and ragin, againſt me and my Prophets.

i of diuers colours? are not the birds about her, *saying*, Come, assemble all the beasts of the field, come to eate her?

10 Many pastours haue destroyed my k vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wilderness.

11 They haue layde it waste, and it, beeing waste, mourneth vnto mee, *and* the whole land lieth waste, because no man setteth *his* minde on l it.

12 The destroyers are come vpon all the high places in the wilderness: for the sword of the Lord shall deuoure from the one end of the land euen to the *other* end of the land: no flesh shall haue peace.

13 m They haue sowen wheate, and reaped thornes: they were n sicke, *and* had no profit: and they were ashamed of o your fruites because of the fierce wrath of the Lord.

14 Thus sayth the Lord against all mine euill p neighbours, that touch the inheritance, which I haue caused my people Israel to inherite, Beholde, I will plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I q will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the r wayes of my people, to sweare by my Name, ((The Lord liueth, as they taught my people to sweare by Baal) then shall they be built t in the middes of my people.

17 But if they will not obey, then will I vterly plucke vp, and destroy that nation, sayeth the Lord.

i Is ſtead of bearing my liuerie, and wearing onely my colours, they haue change, and diuerſitie of colours of their idols and ſuperſtitions: therefore their enemies as thicke as the foules of the ayre ſhall come about them to deſtroy them.

k He prophecieth of the deſtruction of Ieruſalem, by the captaines of Nebuchadnezzar, whom he calleth paſtors.

l Becauſe no man regarideth my word, or the plagues that I haue ſent vpon the land.

m To wit, the Prophets.

n They lamented the ſinnes of the people.

o For in ſtead of amendment, you grew worſe and worſe, as Gods plagues teſtified.

p Meaning, the wicked enemies of his Church which blaſphemed his Name, and whom he would puniſh after that he hath deliuered his people.

q After that I haue puniſhed the Gentiles, I will haue mercie vpon them.

r The true doctrine and manner to ſerue God. I Reade Chap. 4. 2.

t They ſhall bee of the number of the faithfull and haue a place in my Church.

CHAP. XIII.

The deſtruction of the Iewes is prefigured. 11 Why Iſrael was ſo ceiued to be the people of God, and why they were forſaken. 15 He exhorteth them to repentance.

THus ſaith the Lord vnto mee, Goe, and buy thee a linnen girdle, and put it vpon thy loines, and put it not in water.

2 So I brought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto mee the ſecond time, ſaying,

4 Take the girdle that thou haſt bought, which is vpon thy loynes, and ariſe, goe toward a Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord ſaide vnto me, Ariſe, goe toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and behold, the girdle was corrupt, *and* was profitable for nothing.

8 Then the word of the Lord came vnto me, ſaying,

9 Thus ſaith the Lord, After this maner will I deſtroy the pride of Iudah, and the great pride of Ieruſalem.

10 This wicked people haue refuſed to heare my word, and walke after the ſtubbornneſſe of their owne heart, and walke after other gods to ſerue them, and to worſhip them: therefore they ſhall bee as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, ſo haue I tied to me the whole houſe of Iſrael, and the whole houſe of Iudah, ſaith the Lord, that they might be my people: that they might haue a name and praiſe, and glory, but they would not heare.

12 Therefore thou ſhalt ſay vnto them this word, Thus ſaith the Lord God of Iſrael, Euery b bottell ſhall be filled with wine, and they ſhall ſay vnto thee, Do we not know that euery bottell ſhall be filled with wine?

13 Then ſhalt thou ſay vnto them, Thus ſaith the Lord, Behold I will fill all the inhabitants of this land, euen the kings that ſit vpon the throne of Dauid, and the Prieſts and the Prophets and all the inhabitants of Ieruſalem with drunkenneſſe.

14 And I will c daſh them one againſt another, euen the fathers and the ſonnes together, ſaith the Lord: I will not ſpare, I will not pitie, nor haue compaſſion, but deſtroy them.

15 Heare and giue eare, be not proud: for the Lord hath ſpoken it.

16 Giue glory to the Lord your God before he bring d darkneſſe, and or euer your feet ſtumble in the darke mountaines, & whiles you looke for e light, hee turne it into the ſhadow of death *and* make it as darkeneſſe.

17 But if ye will not heare this, my ſoule ſhall f weepe in ſecret for *your* pride, and mine eye ſhall weepe and drop downe teares, becauſe the Lords flocke is caried away captiue.

18 Say vnto the g King and to the Queene, Humble your ſelues, ſit downe, for the crowne of your glory ſhall come downe from your heades.

19 The cities of h the South ſhall bee ſhut vp, and no man ſhall open them: all Iudah ſhall bee caried away captiue: it ſhall bee wholy caried away captiue.

20 Lift vp your eyes, and beholde them that come from the North: where is the i flocke that was giuen thee, *euen* thy beautifull flocke?

21 What wilt thou ſay when he ſhal viſit thee? (for thou haſt k taught them to bee captaines *and* as chiefe ouer thee) ſhall not ſorrow take thee as a woman in trauaile?

22 And if thou ſay in thine heart, Wherefore come theſe things vpon me? For the multitude of thine iniquities are thy skirts l diſcouered & thy heeles made bare.

23 Can the blacke Moore change his ſkin? or the leopard his ſpots? *then* may ye alſo do good, that are accuſtomed to doe euill.

24 Therefore will I ſcatter them, as the ſtubble that is taken away with the South wind.

25 This is thy portion, & the part of thy meaſures from me, ſayth the Lord, becauſe thou haſt forgotten me, and truſted in lies.

26 Therefore I haue alſo diſcouered thy skirts vpon thy face, m that thy ſhame may appeare.

27 I haue ſeene thine adulteries, and thy neyings, the filthines of thy whoredome on the h hills in

a Becauſe this riuer Perath or Euphrates was ſaire from Ieruſalem, it is euident that this was a viſion, whereby was ſignified that the Iewes ſhould paſſe ouer Euphrates to be captiues in Babylon, and there for length of time ſhould ſeeme to be rotten, although they were ioyned to the Lord before as a girdle about a man.

b Euery one of you ſhall be filled with ſpirituall drunkenneſſe and bee without all knowledge to ſeeke how to help you ſelues.

c It ſhalbe an eaſie for me to deſtroy the greateſt, as it is for a man to breake earthen bottels.

d That is, affliction and miſery by the Babylonians, Iſa. 8. 22.

e Meaning, for helpe and ſupport of the Egyptians.

f You ſhall ſorely be led away captiue, and I according to mine affection toward you, ſhall weepe and lament for your ſtubbornneſſe.

g For Ieboiachin and his mother rendred themſelues by Ieremiahs counſell to the king of Babylon, 2. King. 24. 12.

h That is, of Iudah which lieth Southward from Babylon.

i He asketh the king where his people is become.

k By ſeeking to ſtrangers for help, thou haſt made them skilfull to fight againſt thee.

l Thy cloke of hypocriſie ſhall be pulled off, and thy ſhamefeeate.

m As thine iniquities haue beene manifeſt to all the world, ſo ſhall thy ſhame and puniſhment.

n He compareth idolaters to horſes inflamed after mares.

o There is no place so high nor low, where can the marks and signes of thine idolatry appeare not.

in o the fields, *and* thine abominations. Woe vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once be?

CHAP. XIIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, and false prophets that seduce the people.

THE word of the Lord that came vnto Ieremiah, concerning the a || dearth.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bene b brought to heauinesse vnto the ground, and the crie of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the welles, *and* found no water: they returned with their vessels empty: they were ashamed and confounded, and c couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, *and* couered their heads.

5 Yea, the hinde also calued in the field, and forsooke d it, because there was no grasse.

6 And the wilde asses did stand in the high places, & drew in their wind like e dragons, their eyes did faile, because there was no grasse.

7 f O Lord, though our iniquities testifie against vs, deale *with vs* according to thy name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the sauiour thereof in the time of trouble, why art thou as a g stranger in the land, as one that passeth by, to tarry for a night?

9 Why art thou as a man astonied, and as h a strong man that cannot helpe? yet thou, O Lord, art in the mids of vs, and thy Name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not refrained their feete, therefore the Lord hath no delight in them: *but* hee will now remember their iniquitie, and visite their sinnes.

11 Then said the Lord vnto mee, i Thou shalt not pray to doe this people good.

12 When they fast, I will not heare their crie, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, behold, the k prophets say vnto them, Ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophesie lies in my Name. * I haue not sent them, neither did I command them, neither spake I vnto them, *but* they prophesie vnto you a false vision and diuination, and vanitie, and deceitfulnesse of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword & famine shall not bee in this land, by sword and famine shall those prophets be consumed.

16 And the people to whom these prophets do prophesie, shall be cast out in the streets of Ierusalem, because of the famine, & the sword, and there shall bee none to bury them: *both* they and their wives, and their sonnes, and their daughters: for I will powre their wickednes vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes droppe downe l teares night and day without ceasing: for the virgin daughter of my people is destroyed with a great destruction, *and* with a sore grieuous plague.

18 For if I goe into the field, behold the slaine with the sword: and if I enter into the city, behold them that are sick for hunger also: moreouer, the Prophet also and the Priest go a wandring m into a land that they know not.

19 Hast thou vtterly reiect n Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that wee cannot bee healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 Wee o acknowledge, O Lord, our wickednesse *and* the iniquitie of our fathers: for we haue sinned against thee.

21 Do not abhorre *vs*: for thy Names sake cast not downe the throne of thy glory: remember *and* breake not thy couenant with vs.

22 Are there any among the p vanities of the Gentiles, that can giue raine? or can the heauens giue shores? Is it not thou, O Lord our God? therefore wee will wait vpon thee: for thou hast made all these things.

which is the onely meane to auoide this famine, which was the plague. p Meaning, their idoles, read a Chap. 10 15.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, 3 but threatneth to destroy them with foure plagues.

THEN said the Lord vnto me, a Though Moses and Samuel stood before me, *yet* mine affection could not be toward this people: cast *them* out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, * Such as are *appointed* to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kinds, saith the Lord, the sword to slay, and the b dogs to teare in pieces, and the fowles of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I will c scatter them also in all kingdomes of the earth, d because of Manasseh the sonne of Hezekiah king of Iudah, for that which hee did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall bee sorie for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, *and* gone backward: therefore will I stretch out mine hand against thee, and destroy thee: *for* I e am wearie with repenting.

7 And I will scatter them with the sanne f in the gates of the earth: I haue wasted, *and* destroyed my people, *yet* they would not returne from their wayes.

8 Their widowes g are increased by me aboue the sand of the sea: I haue brought vpon them, *and* against the || assembly of the yong men h a destroyer at noone day: I haue caused *them* to fal vpon them, *and* the city, suddenly, and || speedily.

9 Shee that hath borne h seuen, hath beene made weake: her heart hath failed: the sunne hath failed i her, whiles it was day, shee hath beene confounded, and ashamed, and the residue of them will

a Meaning, that if there were any man liuing moued with so great zeale toward the people as were these two, yet that he would not graunt this request, forasmuch as he had determined the contrary, Ezek. 14. 14. * Zech. 11. 9.

b The dogs, birds and beasts should deuoure them that were slaine.

c The word signifieth to run to and fro for feare, & vnquietnes of conscience, as did Kain.

d Not that the people was punished for the kings sinne onely, but for their owne sinnes also, because they consented to his wickednesse, 2. King. 21. 9.

e That is, I will not call back my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had slaine their husbands.

|| Or, *mother.*

|| Or, *fearefully.*

h Shee that had many, lost all her children.

i She was destroyed in the mids of her prosperitie.

k He pitieth the people, & accuseth the false prophets, which deceiued them but the Lord answered, that both the prophets, which deceiued, and the people, which suffered themselues to be seduced, shall perish, Chap. 23. 15. and 27. 8, 9 and 29. 8.

* *Chap.* 23. 21. *and* 27. 10, 15. *&* 29. 9

l The false prophets promised peace & assurance, but Ieremiah calleth to teares and repentance for their affliction, which is at hand, as Chap. 9. 1. Lam. 1. 16. and 2. 18.

m Both high and low shall be led captiues into Babylon.

n Though the Prophet knew that God had cast off the multitude which were hypocrites, and bastard children, yet he was assured that for his promise sake hee would haue stil a Church, for the which he prayeth.

o He teacheth the Church a forme of prayer to humble themselues to God by true repentance, beginning of Gods

k These are the Prophets words, complaining of the obstinacy of the people, and that he was referred to so wicked a time: wherein also hee sheweth what is the condition of Gods ministers: to wit, to have all the world against them, though they giue none occasion.

l Which is an occasion of contention and hatred.

m In this perplexitie the Lord comforted me, and said that my last dayes should be quiet: and by the enemy he meaneth here Nebuzardan the captaine of Nebuchadnezzar, who gaue Ieremiah the choise either to remaine in his country, or to go whither he would: or by the enemy he meaneth the Iewes which should afterward know Ieremiahs fidelity, and therefore fauour him.

n As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiues.

[1] *Or, ransome.*

o He speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church or them whom he knew to be hardeared, and incorrigible.

p I receiued them with as great ioy as he that is assamished eateth meat.

q I had nothing to do with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should do when they see tokens of Gods anger.

r And hast not satisfied me according to thy promise: wherein appeareth, that in the Saints of God is imperfection of faith, which through impatience is oftimes assailed, as Chap. 20. 7.

s If thou forget these earnall considerations, and faithfully execute thy charge.

t That is, seeke to winne the good from the bad.

u To wit, as my mouth hath pronounced, Chap. 1. 18. and as here followeth, verse 20.

x Conforme not thy self to their wickednes, but let them follow thy godly example.

y I will arme thee with an inuincible strength and constancy, so that all the powers of the world shall not ouercome thee.

will I deliuer vnto the sworde before their enemies, saith the Lord.

10 ¶ [k] Woe is mee, my mother, that thou hast borne me, a contentious man, and a man that striueth with the whole earth: I haue neither [l] lent on vsury, nor men haue lent vnto me on vsury, *yet* euery one doth curse me.

11 The Lord said, [m] Surely thy remnant shall haue wealth: surely I will cause thine enemy to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the [n] yron breake the yron, and the brasse *that commeth* from the North?

13 Thy substance and thy treasures will I giue to be spoiled without [||] gaine, and that for all thy sinnes, euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, *which* shall burne you.

15 O Lord, thou knowest, remember mee, and visit me, and reuenge me of my [o] persecuters. take me not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy words were found *by me*, and I did eat them, and thy word was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hostes.

17 I sate not in the assembly of the mockers, neither did I reioyce, but sate alone [p] because of thy plague: for thou hast filled me with indignation.

18 Why is mine heaulines continuall? and my plague desperate *and* cannot bee healed? *why* art thou vnto me [r] as a liar, *and as* waters that faile?

19 Therefore thus saith the Lord, If thou [s] returne, then will I bring thee againe, *and* thou shalt stand before me: and if thou take away the [t] precious from the vile, thou shalt be [u] according to my word: let them returne [x] vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brazen wall, and they shall fight against thee, but they shall not [y] preuaile against thee: for I am with thee to saue thee, and to deliuer thee, saith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

CHAP. XVI.

2 *The Lord forbidding Ieremiah to marry, sheweth him what should be the afflictions vpon Iudah.* 13 *The captivity of Babylon.* 15 *Their deliuerance.* 19 *The calling of the Gentiles.*

THe word of the Lord came also vnto me, saying,

2 Thou shalt not take [a] thee a wife, nor haue sonnes nor daughters in this place.

3 For thus saieth the Lord concerning the sonnes, and concerning the daughters, that are borne in this place, & concerning their mothers that beare them, and concerning their fathers that beget them in this land:

4 They shall die of deaths *and* diseases: they shall not be lamented, neither shal they be buried, *but* they shall be as dung vpon the earth, and they shalbe consumed by the sword, and by famine, and their carkeises shall be meate for the foules of the heauen, and for the beasts of the earth.

5 For thus saith the Lord, [b] Enter not into the house of mourning, neither goe to lament, nor bemooued for them: for I haue taken my peace from this people, saith the Lord, *even* mercy and compassion.

6 Both the great and the small shall die in this land: they shall not bee buried, neither shall men lament for them, [c] nor cut themselues, nor make themselues bald for them.

7 They shall not stretch out *the hands* for them in the morning to comfort them for the dead, neither shall they giue them the [d] cup of consolation to drink for their father or for their mother.

8 Thou shalt not also goe into the house of feasting, to sit with them to eat and to drinke.

9 For thus saith the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your daies, the voice of mirth, and the voice of gladnesse, the voice of the bridegrome, and the voice of the bride.

10 And when thou shalt shew this people all these words, and they shall say vnto thee, *Wherefore hath the Lord pronounced all this great plague against vs? or what is [e] our iniquity? and what is our sinne that we haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them, and haue forsaken me, and haue not kept my law,

12 (*And yee haue done worse thē your fathers: for behold, you walke euery one after the stubburnnes of his wicked heart, & wil not heare me)

13 Therefore will I driue you out of this land into a land that yee know not, *neither* you nor your fathers, and there shall yee serue other gods day and night: for I will shew you no grace.

14 *Behold therfore, saith the Lord, the dayes come that it shal no more be said, The Lord liueth which brought vp the children of Israel out of the land of Egypt,

15 But, the Lord liueth, that brought vp the children of Israel [f] from the land of the North, and from all the landes where hee had scattered them, and I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many [g] fishers, and they shal fish them, and after will I send out many hunters, and they shal hunt them from euery mountaine, and from euery hill, and out of the caues of the rocks.

17 For mine eyes *are* vpon all their waies: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompence their iniquitie and their sinne double, because they haue defiled my land, *and* haue filled mine inheritance with their filthy [h] carions, and their abominations.

19 O Lord, *thou art* my [i] force, and my strength, and my refuge in the day of affliction: the Gentiles shall come vnto thee from the endes of the world, and shal say, Surely our fathers haue inherited [k] lies, *and* vanitie, wherein there was no profit.

20 Shall a man make gods vnto himselfe, and they are no gods.

21 Behold,

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should but increase his sorrow.

b Signifying, that the afflictions should be so great, that one should not haue leasure to comfort another.

c That is, should not rent their clothes in signe of mourning.

d For in these great extremities all consolation and comfort shall be in vaine.

* *Chap. 5. 19.*

e Because the wicked are alwayes rebellious, and dissemble their owne sinnes, and murmure against God: iudgements, as though he had no iust cause to punish them, he sheweth him what to answere.

* *C. 14. 7. 20.*

* *Chap. 23. 7.*

f Signifying, the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.

g By the fishers & hunters are meant the Babylonians and Caldeans, who should destroy the Iudeis, that if they escaped the one, the other should take them.

h That is, their sonnes and daughters which they offer to Molech.

i He wonderreth at the great mercy of God in this deliuerance which shall not only extend to the Iewes, but also to the Gentiles.

k Our fathers were most vile idolaters: therefore it commeth only of Gods mercy that he performeth his promise, and hath not vtterly cast vs off.

I They shall once againe feele my power, and mercy for their deliuerance, that they may learne to worship me.

21 Beholde, therefore I will this once [1] teach them: I will shewe them mine hande and my power, and they shall know that my Name is the Lord.

CHAP. XVII.

1 The fearfull ruine of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searchtor of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath is commanded.

THE sinne of Iudah is [a] written with a pen of yron, *and* with the point of a diamond, *and* grauen vpon the [b] table of their heart, and vpon the hornes of your [c] altars.

2 [d] They remember their altars as their children, with their groues by the greene trees vpon the high hilles.

3 [e] O my mountaine in the field, I will giue thy substance, *and* all thy treasures to be spoiled, for the sinne of thy high places throughout all thy borders.

4 And thou shalt rest, [f] and in thee *shalt be a rest* from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, *which* shall burne for euer.

5 ¶ Thus saith the Lord, [g] Cursed *be* the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shalbe like the heath in the wildernesse, and shall not see when *any* good commeth, but shall inhabite the parched places in the wildernesse, in a salt land, and not inhabited.

7 Blessed *be* the man that trusteth in the Lord, and whose hope the Lord is.

8 [h] For he shalbe as a tree that is planted by the water, which spreadeth out her rootes by the riuer, and shall not feele when the heat commeth, but her leafe shalbe greene, and shall not care for the yere of drought, neither shall cease from yeelding fruit.

9 [i] The heart is deceitfull and wicked aboue all things, who can know it?

10 I the Lord search the heart, *and* trie the reines, euen to giue euery man according to his wayes, *and* according to the fruite of his workes.

11 [k] *As* the Partrich gathereth *the young*, which thee hath not brought foorth: *so* hee that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall be a foole.

12 *As* a glorious throne [l] exalted from the beginning, *so* is the place of our Sanctuarie.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written [m] in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale me, O Lord, and I shall bee whole: [n] saue mee, and I shall bee saued: for thou art my praise.

a The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shall be manifest to men and Angels.
b In stead of the Law of God they heue written idolatrie and all abominations in their heart
c Your sinnes appeare in all the altars that you haue erected to idoles.
d Some read, So that their children remember their altars, that is, follow their steiores wickednesse
e Zion that was my mountaine, shall now be left as a waste field.
f Because thou wouldest not giue the land rest, at such times, dayes, and yeeres as I appointed, thou shalt hereafter be carried away, and it shall rest for lacke of labourers.
g The Iewes were giuen to worldly policies, & thought to make them selues strong by the friendship of the Egyptians, Isa. 31.1, and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortall, Isa. 2.22. chap. 48. 6,7.
h Reade Psal 1.3.
i Because the wicked haue euer some excuse to defend their dolings, he sheweth that their owne fowl imaginations deceiue them, and bring them to these inconuenience: but God will examine their deedes by the malice of their hearts. 1. Sam. 16.7. 1. Chron. 28 9. Psal. 7 10. Chap 11.20. and 20.12 Reu 2.23.
k As the Partrich by calling gatereth others, which forsake her, when they see that shee is not their dame: so the couetous man is forsaken of his riches, because he commeth by them falsely. l Shewing that the godly ought to glory in nothing, but in God, who doth exalt his, and hath left a signe of his fauour in his Temple. m Their names shall not be registred in the booke of life. n Hee desireth God to preserue him that he fall not into tentation, considering the great contempt of Gods word, and the multitude that fall from God.

15 Behold, [o] they say vnto mee, Where is the word of the Lord? let it come now.

16 But [p] I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of misery, thou knowest that which came out of my lips, was *right* before thee.

17 Be not [q] terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, [r] and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Goe and stand in the [s] gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem:

20 And say vnto them, Heare the word of the Lord ye Kings of Iudah, & all Iudah & all the inhabitats of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your soules and beare no burthen in the [t] Sabbath day, nor bring it in by the gates of Ierusalem:

22 Neither carrie foorth burdens out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

24 Neuertheless, if ye will heare me, saith the Lord, and beare no burden through the gates of the city in the Sabbath day, but sanctifie the Sabbath day, so that yee doe no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of the citie, and shal sit * vpon the throne of Dauid, and shal ride vpon charets, and vpon horses, *both* they and their princes, the men of Iudah, and the inhabitants of Ierusalem, and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, and from the plaine, and from the mountaines, & from the South, which shall bring burnt offerings, and sacrifices, and meate offrings, and incense, *&* shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden, nor to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

1 God sheweth by the example of a potter that it is in his power to destroy the destroyers of his word. 18 The conspiracy of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

THE word which came to Ieremiah from the Lord, saying,

2 Arise, & goe downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, & behold he wrought a worke on the wheeles.

4 And the vessell that he made of [a] clay, was broken in the hand of the potter, so he returned, and made it another vessell, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

o The wicked say that my prophesie shall not come to passe because thou deferrest the time of thy vengeance.
p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any wordly affection.
q How soeuer the wicked deale rigorously with me, yet let me finde comfort in thee.
r Reade Chap. 21.12.
s Whereas thy doctrine may be best vnderstood both of high and low.
t By naming the Sabbath day, hee comprehendeth the liuing that is thereby signified for they transgressed in the ceremony, they must needs be culpable of the rest, reade Exod. 20.8. and by the breaking of this one commandement, he maketh them transgressours of the whole Law, forasmuch as the first and second table are contained herein.
* Chap. 22.4.

a As the potter hath power ouer the clay to make what pot he will, or to breake them, when hee hath made them: so haue I power euer you to doe with you, as seemeth good to me, Isa. 45 9. wisd. 15 7. rom 9.20,21.

6 O house of Israel, cannot I doe with you as this potter, saith the Lord? behold, as the clay in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to plucke it vp and to roote it out, and to destroy it.

8 But if this nation, against whom I haue pronounced, turne from their wickednesse, I will [b] repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to builde it and to plant it.

10 But if it doe euill in my sight, and heare not my voice, I wil repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said [c] desperately, Surely we will walke after our owne imaginations, and doe euery man *after* the stubburnnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, *which commeth* from the rocke of the field? [d] or shall the colde flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, *and* haue burnt incense to vanitie, and *their prophets* haue caused them to stumble in their wayes *from* the [e] ancient wayes, to walke in the pathes *and* way that is not troden,

16 To make their land desolate, *and* a perpetuall derision, *so that* euery one that passeth thereby shall be astonished and wagge his head,

17 I wil scatter them with an East wind before the enemie: I will shew them the backe, and [f] not the face in the day of their destruction.

18 Then sayd they, Come, and let vs imagine some deuise against Ieremiah: for the Law shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite him with the [h] tongue, and let vs not giue heede to any of his words.

19 Hearken vnto me, O Lord, and heare the voice of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them *and* to turne away thy wrath from them.

21 Therefore, [i] deliuer vp their children to famine, and let them drop away by the force of the sword, and let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, *and* let their young men be slaine by the sword in the battell.

22 Let the cry be heard from their houses when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feet.

23 Yet Lord thou knowest all their counsell against me *tendeth* to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrown before thee: deale *thus* with them in the time of thine anger.

b When the Scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordained in his secret counsell: but when hee threatneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer conteineth a condition in it) taketh no place: and this the Scripture calleth repentance in God, because it to appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion and to their owne selfe will.

d As no man that hath thirst, seeketh fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers.

e That is, the way of trueth, which God had taught by his law, reade Chap. 6.16.

f I will shew mine anger and not my fauour toward them.

g This argument the wicked haue euer vsed against the seruants of God, The Church cannot erre: wee are the Church, and therefore whosoeuer speaketh against vs, they ought to die. 3. King. 22. 24. Chap. 7.4 and 20. 2 malac. 2.4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is known by the graces of the holy Ghost.

h Let vs slander him, and accuse him: for we shall be beleeued.

i Seeing the obstinate malice of the aduersaries which grew daily more and more, the Prophet being mooued with Gods Spirit, without any carnall affection prayeth for their destruction, because he knew that it should tend to Gods glory, and profit of his Church.

CHAP. XIX.

He prophesieth the destruction of Ierusalem for the contempt and despising of the word of God.

THus said the Lord, Goe and buy an earthen bottell of a potter, and *take* of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the ‖ East gate: and thou shalt preach there the words that I shall tell thee,

3 And shalt say, Heare yee the word of the Lord, O [a] Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall [b] tingle.

4 Because they haue forsaken me, and profaned this place, and haue burnt incense in it vnto other gods, whom *neither* they, nor their fathers haue knowen, nor the kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I [c] commanded not, nor spake it, neither came it into my mind)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called [d] Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meate for the foules of the heauen, and to the beastes of the field.

8 *And I will make this citie desolate and an hissing, *so that* euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

9 *And I wil feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherwith their enemies that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hosts, Euen so will I breake this people and this citie, as one breaketh a [e] potters vessell, that cannot be made whole againe, and they shall burie *them* in Topheth till there bee no place to burie.

12 Thus will I doe vnto this place, sayth the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, & the houses of the kings of Iudah shall be defiled as the place of Topheth, because of all the [f] houses vpon whose [g] rooffes they haue burnt incense vnto all the host of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

15 Thus

‖ *Or, gate of the Sunne.*

a By Kings here and in other places are meant counsellers and gouernours of the people: which he called the ancients, verse 1.

b Reade of this phrase, 1. Sam. 3. 11.

c Whereby is declared, that whatsoeuer is not commanded by Gods word touching his seruice, is against his word.

d Reade Chap. 7. 31. and 2. Kings 23. 10. Isa. 30. 33.

* *Chap.* 18. 16. *and* 49. 13. *and* 50. 13.

* *Deut.* 28. 53. *Lament.* 4. 10.

e This visible signe was to confirme them touching the assurance of this plague which the Lord threatned by his Prophet.

f Hee noteth the greatnesse of the idolatrees, which left no place free from their abominations, insomuch as they polluted their owne houses therewith, as wee see yet among the Papists.

g Reade Deut. 22. 8.

15 Thus saith the Lord of hosts the God of Israel, Behold, I will bring vpon this city, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their necks, and would not heare my words.

CHAP. XX.

2 Ieremiah is smitten and cast into prison for preaching of the word of God. 3 He prophesieth the captivity of Babylon. 7 He complaineth that he is a mocking stocke for the word of God. 9 He is compelled by the spirit to preach the word.

WHen Pashur, sonne of Immer, the priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophesied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the [a] stockes that were in the high gate of Beniamin, which was by the house of the Lord.

3 And on the morning Pashur brought Ieremiah out of the stockes. Then said Ieremiah vnto him, The Lord hath not called thy name Pashur, but ‖ Magor-missabib.

4 For thus saith the Lord, Behold, I will make thee to be a terror to thy selfe, & to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and he shall cary them captine into Babel, and shall slay them with the sword.

5 Moreouer I will deliuer all the substance of this city, and all the labours thereof, and all the precious things thereof, & all the treasures of the kings of Iudah will I giue into the hand of their enemies, which shall spoile them, and take them away, and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, & there thou shalt die, and shalt be buried there, thou and all thy [b] friends, to whom thou hast prophesied lies.

7 O Lord, thou hast deceiued me, and I am [c] deceiued: thou art stronger then I, and hast [d] preuailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed [e] desolation: therefore the word of the Lord was made a reproch vnto me, and in derision dayly.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not *stay*.

10 For I had heard the rayling of many, *and* feare one euery side. [f] Declare, *said they*, and wee will declare it: all my familiars watched for mine halting, *sayeng*, It may be that he is deceiued: so we shall preuaile against him, and we shal execute our vengeance vpon him.

11 ¶ But the Lord is with me like a mighty gyant: therfore my persecuters shalbe ouerthrown, and shal not preuaile, *and* shalbe greatly confounded: for they haue done vnwisely, *and their* euerlasting shame shall neuer be forgoten.

12 *But O Lord of hosts, that triest the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the hand of the wicked.

14 ¶ [h] Cursed *be* the day wherein I was borne: and let not the day wherein my mother bare mee, be blessed.

15 Cursed *be* the man, that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man bee as the [i] cities, which the Lord hath ouerturned and repented not: and let him heare the crie in the morning, and the shouting at noone tide,

17 Because hee hath not slaine mee, *euen* from the wombe, or that my mother might haue beene my graue, or her wombe a perpetuall [k] conception.

18 How is it, *that* I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

He prophesieth that Zedekiah shalbe taken, and the city burned.

THe word which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pashur the sonne of Malchiah, and Zephaniah, the sonnes of Maaseiah the Priest, saying,

2 Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous works, that hee may returne vp from vs.

3 Then sayd Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will [b] turne backe the weapons of warre that are in your hands, wherwith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this citie.

5 And I my selfe wil fight against you with an ouerstretched hand, and with a mighty arme euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and hee shall smite them with the edge of the sword. hee shall not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus saith the Lord, Behold, I set before you the [c] way of life, and the way of [d] death.

9 *He that abideth in this citie, shall die by the sword, and by the famine, and by the pestilence: but hee that goeth out, and falleth to the Caldeans that besiege you, hee shall liue, and his life shall be vnto him for a [e] pray.

10 For I haue set my face against this citie, for euill and not for good, sayth the Lord: it shall be giuen into the hand of the king of Babel, and he shall burne it with fire.

11 ¶ And *say* vnto the house of the king of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, Thus sayth the Lord, *Execute iudgement [f] in the morning, & deliuer the oppressed out of the hand of the oppressour,

lest

a Thus we see that the thing which neither the king, nor the princes, nor the people durst enterprise against the Prophet of God, this priest as a chiefe instrument of Satan first attempted, reade Chap. 18.18.

‖ Or, *Feare round about.*

b Which haue suffered themselues to be abused by thy false prophesies.

c Herein appeareth the impatiencie, which oftentimes ouercometh the seruants of God, when they see not their labors to profit, and also seele their owne weakenesse, reade chap. 15.18.

d Thou diddest thrust me foorth to this worke against my will.

e He sheweth that he did his office in that he reproued the people of their vices, & threatened them with Gods iudgements: but because he was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, saue that Gods spirit did force him thereonto.

f Thus the enemies conserred together to know what they had heard him say, that they might accuse him thereof, reade Iob 29.21.

g Here he sheweth how his faith did striue against tentation and fought to the Lord for strength.

*1. Sam. 16.7. 1. chron. 28.9. psal. 7.9. chap. 11.20. and 17.10.

a Not that the king was touched with repentance of his sinnes, and so sought to God, as did Hezekiah, when he sent to Esiah, 2. Kin. 19.1. Isa 37.2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod 9.28.

b To wit, from your enemies to destroy your liues.

c By yeelding your selues to Nebuchad-nezzar.

d By resisting him.

*Chap 38.2.

e As a thing recouered from extreme danger, Chap. 17.2. and 39.18 and 45.5.

f Be diligent to doe iustice.

lest my wrath go out like fire, and burne that none can quench it, because of the wickednesse of your workes.

13 Behold, I *come* against thee, g O inhabitant of the valley, *and* rocke of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visit you according to the fruite of your workes, saith the Lord, and I will kindle a fire h in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

a He exhorteth the King to iudgement and righteousnesse. 9 Why Ierusalem is brought into captiuity. 18 The death of Sonnes the sonne of Iosiah is prophesied.

THus said the Lord, Goe downe to the house of the King of Iudah, and speake there this thing.

2 And say, Heare the word of the Lord, O king of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, * Execute yee iudgement and a righteousnesse, and deliuer the oppressed from the hand of the oppressour, and vexe not the stranger, the fatherlesse and the widow: doe no violence, nor shedde innocent blood in this place.

4 For if ye doe this thing, then shal the kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon charets and vpon horses, *both* hee and his seruants, and his people.

5 But if yee will not heare these wordes, I b sweare by my selfe, saith the Lord, that this House shall be waste.

6 For thus hath the Lord spoken vpon the kings house of Iudah, Thou art c Gilead vnto me, *and* the head of Lebanon, *yet* surely I will make thee a wilderness, *and* d cities not inhabited,

7 And I will e prepare destroyers against thee, every one with his weapons, and they shall cut downe thy chiefe e cedar trees, and cast them in the fire.

8 f And many nations shal passe by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 ¶ Weepe not for the dead, and be not moued for them, *but* weepe for him g that goeth out: for he shall returne no more, nor see his native countrey.

11 For thus saith the Lord, As touching h Shallum the sonne of Iosiah king of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ Woe vnto him that buildeth his house by i vnrighteousnes and his chambers without equitie: hee vseth his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so hee will make himselfe large windowes, and seeling with cedar, and paint them with vermilion.

15 Shalt thou reigne, because thou closest thy selfe in cedar? Did not thy k father eate and drinke, and prosper when hee executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but only for thy couetousnesse, and for to shed innocent blood, and for oppression, and for destruction, *euen* to doe this.

18 Therefore thus sayth the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shal not lament l him, *saying*, Ah, my brother, or ah, sister: neither shall they mourne for him, *saying*, Ah, lord, or ah, his glory.

19 Hee shall bee buried as an asse m is buried, *euen* drawen and cast foorth without the gates of Ierusalem.

20 ¶ Goe vp to n Lebanon and cry: shoute in o Bashan, and crie by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperity: *but* thou saidst, I will not heare, this hath been thy maner from thy youth, that thou wouldest not obey my voyce.

22 The wind shall feed all thy pastours, p and thy louers shal goe into captiuity: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, *and* makest thy nest in the q cedars, how beautifull shalt thou be when sorrowes come vpon thee, as the sorrow of a woman in trauaile?

24 As I liue, saith the Lord, though r Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou feareft, euen into the hand of Nebuchad-rezzar king of Babel, and into the hand of the Chaldeans.

26 And I will cause them to carrie thee away, and thy mother that bare thee into another countrey, where yee were not borne, and there shall yee die.

27 But to the land whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah *as* a despised *and* broken idole? or *as* a vessell, wherein is no pleasure? wherefore are they caryed away, hee and his seed, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the lord, Write this s man destitute of *children*, a man that shall not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

CHAP. XXIII.

1 Against false pastors. 5 A prophesie of the great Pastor Iesus Christ.

Woe

g Meaning, Ierusalem, which was builded part on the hill, and part in the valley, and was compassed about with mountaines

h That in the house thereof, which stood as thicke as trees in the forrest.

+ Chap. 21. 12.

a This was his ordinary maner of preaching before the kings from Iosiah vnto Zedekiah, which was about forty yeeres. + Chap. 17. 25

b Shewing that there is none greater then he is Heb. 6. 13 and that he will most certainly performe his word.

c He compareth Ierusalem to Gilead which was beyond Iordan, and the beauty of Iudea to Lebanon.

d The Hebrew word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose such as he prepareth to execute his worke, Isa. 13. 3. chap. 6. 4. and 12. 3.

e Thy buildings made of cedar trees.

f As they that wonder at a thing which they thought vnneuer haue come so to passe, Deut. 29. 24. 2. King. 0. 8.

g Signifying, that they should lose their King: for Iehoiachin went foorth to meete Nebuchad-nezzar, and yeelded him selfe, and was caried into Babylon, 2 King. 24. 12.

h Whom some thinke to be Iehoiachin, & that Iosiah was his grandfather: but 2 Chronicles mentheth this was Iehoiakim, as vers 18

i By bribes and extortion.

k Meaning, Iosiah who was not giuen to ambition and superfluity, but was content with mediocrity, & did only delight in setting forth Gods glory, and to doe iustice to all.

l For euery one shall haue enough to lament for himselfe.

m Not honourably among his fathers, but as carions are cast in a hole because their stinke should not infect, read 2. King 24. 9 Iosephus Antiquit. 10. 8. writeth that the enemie slew him in the citie, and commanded him to be cast before the walles vnburied, looke Chap. 36. 30.

n To call to the Assyrians for helpe.

o For this was the way out of Iudea to Assyria, whereby is meant that all helpe should faile: for the Caldeans haue subdued both them and the Egyptians.

p Both thy gouernours and they that should helpe thee, shall vanish away as wind.

q Thou that art built of the faire cedar trees of Lebanon.

r Who was called Iehoiachin, or Ieconiah, whom Iosiah called here Coniah in contempt, who thought his kingdome could neuer depart from him, because hee came of the stocke of Dauid and therefore for the promise sake could not bee taken from his house: but hee abused Gods promise, and therefore was iustly deprived of the kingdome.

s He sheweth, that all posteritie shall be witnesses of this iust plague, as though it were registred for perpetuall memory. t Not that hee had no children, (for after he begat Salathiel in the captiuitie, Matthew 1. 12.) But that none should reigne after him as King.

a Meaning, the princes, gouernors and false prophets, as Ezek.34.2.
b For the which I haue especiall care, and haue prepared good Pastures for them.
c Whose charge is to feed the flocke, but they eate the fruit thereof, Ezek. 34.2.
d Thus the Prophets euer vse to mixe the promises with y threatnings, lest the godly should be toomuch beaten downe, and therefore he shewe-eth how God will gather his Church after this dispersion.
e This prophesie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Isa.11.1, and 45.8 chap.53.15. dan.9.24.
* *Deut.33.28.*
* *Chap.33.16.*
f. Reade Chap. 16.14.

g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade Chap.14 13.
† *Ebr. passed ouer, or troubled.*
h They runne headlong to wicke-hednesse, and leake vaine helpe.
‖ *Or, are hipocrites.*
i My Temple is full of their idolatry and superstitions.

k They which should haue profited by my rods against Samaria, are become worse then they.
l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.
m Reade Chap. 8.14.
‖ *Or, hipocrisie.*

n Which they haue inuented of their owne braine.

WOe *be* vnto a the pastours that destroy and scatter b the sheepe of my pasture, saith the Lord.

2 Therefore thus saieth the Lord God of Israel vnto the pastours that c feede my people, Ye haue scattered my flock, and thrust them out, and haue not visited them: Beholde, I will visite you for the wickednesse of your workes, saith the Lord.

3 And I will gather the d remnant of my sheep out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they shall grow and increase.

4 And I will set vp shepherds ouer them, which shall feede them, and they shall dread no more, nor be affraid, neither shall any of them bee lacking, saith the Lord.

5 Behold, the daies come, saith the Lord, that I will raise vnto Dauid a righteous e branch, and a King shall reigne and prosper, and shall execute iudgement and iustice in the earth.

6 In his dayes Iudah shall bee saued, and * Israel shall dwel safely, and this is the Name wherebyby they shall call him, * The Lord our righteousnesse.

7 Therfore behold, the dayes come, saith the Lord, that they shall no more say, The f Lord liueth which brought vp the children of Israel out of the land of Egypt,

8 But, the Lord liueth, which brought vp and led the seede of the house of Israel out of the North countrey, and from all countreyes where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the g prophets, all my bones shake: I am like a drunken man, (and like a man whom wine hath † ouercome) for the presence of the Lord, and for his holy words.

10 For the land is full of adulterers, *and* because of oathes the land mourneth, the pleasant places of the wildernesse are dried vp, and their h course is euill, and their force is not right.

11 For both the Prophet and the Priest ‖ doe wickedly: and their wickednesse haue I found in mine i House, saith the Lord.

12 Wherefore their way shall be vnto them as slipperie *ways* in the darknesse: they shall be driuen foorth, and fall therein: for I will bring a plague vpon them, *euen* the yeere of their visitation, saith the Lord.

13 And I haue seene foolishnes in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the prophets of Ierusalem k filthinesse: they commit adultery and walke in lies: they strengthen also the hands of the wicked, that none can returne from his wickednesse: they are all vnto l me as Sodome, and the inhabitants thereof as Gomorah.

15 Therefore thus sayeth the Lord of hostes concerning the prophets, Behold, I will feede them with m wormewood: and make them drinke the water of gall: for from the prophets of Ierusalem is ‖ wickednesse gone foorth into all the land.

16 Thus saith the Lord of hosts, Heare not the words of the prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne n heart, *and* not out of the mouth of the Lord.

17 They say still vnto them that despise me, The Lord haath said, Yee o shall haue peace: and they say vnto euery one that walketh after the stubburnnesse of his owne heart, No euill shall come vpon you.

18 For p who hath stood in the counsell of the Lord, that hee hath perceiued and heard his word? Who hath marked his word and heard it?

19 Behold, the tempest of the Lord goeth forth in *his* wrath, and a violent whirlewinde shall fall downe vpon the head of the wicked.

20 The anger of the Lord shal not returne vntill he haue executed, and till hee haue performed the thoughts of his heart: in the latter dayes yee q shall vnderstand it plainely.

21 * I haue not sent these prophets sayth the Lord, yet they ran: I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsell, and r had declared my words to my people, then they should haue turned them from their euill way, and from the wickednesse of their inuentions.

23 Am I a God *at hand*, sayeth the Lord, and not a God s farre off.

24 Can any hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets sayd, that prophesie lies in my Name, saying, I t haue dreamed, I haue dreamed.

26 How long? † Doe thy prophets delight to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thinke they to cause u my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him x tell a dreame, and hee that hath my word, let him speake my word faithfully: y what is the chaffe to the wheat, saith the Lord?

29 Is not my word euen like a fire? saith the Lord? and like an hammer, that breaketh the stone?

30 Therefore behold, I *will come* against the prophets, saith the Lord, that z steale my word euery one from his neighbour.

31 Beholde, I *will come* against the prophets saith the Lord, which haue sweet tongues, and say, a He saith.

32 Beholde, I *will come* against them that prophesie false dreames, sayeth the Lord, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commanded them: therefore they bring no profite vnto this people, sayeth the Lord.

33 And when this people, or the Prophet, or a Priest shall aske thee, saying, What is the b burden of the Lord? thou shalt then say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the Prophet, or the Priest, or the people that shall say, The c burden of the Lord, I

o Reade Chap.6. 14. and 8.11.

p Thus they did deride Ieremiah, as though the word of God were not reuealed vnto him: so also spake Zidkiiah to Michaiah, 1. King. 22.24.

q Both that God hath sent me, and that my words shal be true.
* *Chap.28.13,14. and 27.15. and 29 8,9.*
r Hee sheweth the difference betweene the true Prophets, and the false, betweene the hireling and the true minister.
s Doe not I see you sal hood, howsoeuer you cloke it, & wherefoeuer you commit it?
t I haue a prophecie reuealed vnto me, as Num 12.6.
† *Ebr. Is it in the heart of the Prophets?*
u Meshewetb that Satan raiseth vp false Prophets to bring the people from God.
x Let the false prophet declare that it is his owne fantasie, and not slander my word, as though it were a cloke to couer his lies.
y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in al teaching it: and that it may appeare to be applied to the same purpose that it was spoken, Eze.3.17. 1.cor.2. 13. and 4.2. 1.tim.2.15.
2 pet.4.10,11.
z Which set forth in my Name that which I haue not commanded.
a To wit, the Lord.
b The Prophets called their threatnes the wicked Burden, as though our shoulders: and Because this word another manner of to aske with teas-

ninge Gods burden, which the sinners were not able to sustaine, in deriding the word, would aske of the Prophets, what was the they would say You seeke nothing else, but to lay burdens on thus they reiected the word of God as a grieuous burden. c was brought to contempt and derision, hee will teach them speach, and will cause this word Burden to cease, and teach them ence, What saith the Lord.

will

will euen visit euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for euery mans [d] word shall be his burden: for ye haue peruerted the words of the liuing God, the Lord of hosts our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus sayth the Lord, Because yee say this word, The burden of the Lord, and I haue sent vnto you, saying, Yee shall not say, The burden of the Lord,

39 Therfore behold, I, euen I will vtterly ‖ forget you, and I wil forsake you, and the citie that I gaue you and your fathers, *and cast you* out of my presence,

40 And will bring * an euerlasting reproch vpon you, and a perpetuall shame which shall neuer be forgotten.

d The thing which they mocke and contemne, shall come vpon them.

‖ Or, *take you away.*

* *Chap.20.11.*

CHAP. XXIIII.

1 *The vision of the baskets of figs.* 5 *Signifieth that part of the people should be brought again from captivity.* 8 *And that Zedekiah and the rest of the people should be caried away.*

THe Lord shewed mee, and beholde, two [a] baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar, king of Babel had caried away captiue Ieconiah the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket *had* very good figges, *euen* like the figges that are first ripe: and the other basket *had* very naughtie figs, which could not be eaten, they were so euill.

3 Then said the Lord vnto mee, What seest thou, Ieremiah? And I said, Figs: the good figs very good, and the naughty very naughty, which cannot be eaten they are so euill.

4 Againe the word of the Lord came vnto me, saying,

5 Thus saith the Lord the God of Israel, Like these good figs, so will I know them that are caried away captiue of Iudah to be good, whom I haue sent out of this [b] place, into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them again to this land, and I will build them, and not destroy them, and I will plant them, and not root them out,

7 And I will giue them [c] an heart to knowe me, that I am the Lord, and they shalbe * my people, and I will be their God: for they shal returne vnto me with their whole heart.

8 * And as the naughtie figs which cannot be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the king of Iudah, and his princes, and the residue of Ierusalem that remaine in this land, and them that dwell [d] in the land of Egypt:

9 I wil euen giue them for a terrible plague to all the kingdomes of the earth, *and* for a reproch, and for a prouerbe, for a common talke, and for a curse, in all places where I shall cast them.

a The good figs signified them that were gone into captiuitie, and so saued their life, as Chap.21.8. and the naughty figs them that remained, which were yet subiect to the sword, famine, and pestilence.

b Whereby he approueth the yeelding of Ieconiah and his company, because they obeyed the Prophet, who exhorted them thereunto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding.

* *Chap.31.33. heb 8.10.*

* *Chap.29.17.*

d which fled thither for succour.

10 And I will send the swod, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

1 *He prophesieth that they shall be in captivity seuentie yeeres.* 12 *And that after the seuentie yeeres the Babylonians should be destroyed.* 15 *The destruction of all nations is prophesied.*

THe word that came to Ieremiah concerning all the people of Iudah, in the [a] fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah that was in the first yeere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Iosiah the son of Amon king of Iudah, euen vnto [b] this day (that is the three and twentieth yeere) the word of the Lord hath come vnto me, and I haue spoken vnto you [c] rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending *them*, but yee would not heare, nor incline your eares to obey.

5 They [d] said, Turne againe now euery one from his euill way, and from the wickednesse of your inuentions, and yee shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the workes of your hands, and I wil not punish you.

7 Neuertheless, yee would not heare mee, sayeth the Lord, but haue prouoked mee to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send and take *to mee* all the [e] families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my [f] seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations ground about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 * Moreouer, I will ‖ take from them the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride, the noise of the [h] millstones, and the light of the candle.

11 And this whole land shall bee desolate, and and an astonishment, *and* these nations shall serue the king of Babel seuentie yeeres.

12 And when the [i] seuentie yeeres are accomplished, I wil visit [k] the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetual desolation.

13 And I will bring vpon that land all my words which I haue pronounced against it, *euen* all that is written in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations, and great Kings shall

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1.1.

b Which was the first yeere and the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, Chap.7.13.

d Here sheweth that the Prophets wholly with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatry and the vaine confidence of men: for vnder these two, all other were contained, 2. King. 17.13. chap.18.11. and 35.15. ionah 3 8.

e The Caldeans and all their power.

f So the wicked and Satan himselfe are Gods seruants, because hee maketh them to serue him by constraint, & turneth that which they doe of malice, to his honour and glory.

g As the Philistins, Ammonites, Egyptians and others.

* *Chap. 16.9.*

‖ *Or, destroy.*

h Meaning that bread and all things that should serue vnto their feasts should be taken away.

i This reuelation was for the confirmation of his prophesie, because hee told them of the time that they should enter and remaine in captiuitie, 2. Chron. 36.22 ezra 1.1. chap. 29.10 dan. 9.2.

k For seeing the iudgement began at his owne house, the enemies must needs be punished most grieuously, Ezek. 9.6.1. pet 4.17.

euen

1 That is, of the Babylonians, as Chap. 27.7.

uen I serue them selues of them: thus will I recompense them according to their deeds, & according to the works of their owne hands.

15 For thus hath the Lord God of Israel spoken vnto me, [m] Take the cup of wine of this *mine* indignation at mine hand, and cause all the nations to whom I send thee, to drinke it.

16 And they shall drinke, and bee moued, and be madde, because of the sword that I will send among them.

17 Then took I the cup of the Lords hand, and made all people to drinke, vnto whom the Lord had sent me:

18 *Euen* Ierusalem and the cities of Iudah, and the kings thereof, and the princes therof, to make them desolate, an astonishment, and hissing, and a curse, [n] as *appeareth* this day:

19 Pharaoh *also*, king of Egypt, & his seruants, and his princes, and all his people:

20 And all sorts of people, and all the kings of the land [o] of Vz: and all the kings of the land of the Philistims, and [p] Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod:

21 [q] Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, & all the kings of Sidon, and the kings of the [r] yles, that are beyond the sea,

23 And [s] Dedan, and Tema, and Buz, and all that dwell in the vttermost corners,

24 And all the kings of Arabia, & al the kings of Arabia that dwell in the [t] desert,

25 And all the kings of Zimri, & all the kings of [||] Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, & all the kingdoms of the world, which are vpon the earth, and the king of [u] Sheshach shall drinke after them.

27 Therefore say thou vnto them, Thus sayth the Lord of hostes, the God of Israel, Drinke and bee drunken, and spue and fall, and rise no more, because of the sword, which I will send among you.

28 ¶ But if they refuse to take the cup at thine hand to drinke, then tel them, Thus saith the Lord of hosts, Ye shall certainly drinke.

29 For loe, I begin to plague the [x] city, where my Name is called vpon, and should you go free? Yee shall not goe quit: for I will call for a sword vpon all the inhabitants of the earth, sayeth the Lord of hosts.

30 Therefore prophesie thou against them all these wordes, and say vnto them, [*] The Lord shall roare from aboue, and thrust out his voyce from his holy habitation: hee shall roare vpon his habitation, and cry aloude, as they that presse the grapes, against all the habitations of the earth.

31 The sound shall come to the endes of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, *and* hee will giue them that are wicked, to the sword, sayth the Lord.

32 ¶ Thus sayth the Lord of hostes, Beholde, a plague shal go forth from nation to nation, and a [*] great whirlewind shall bee raised vp from the coasts of the earth.

33 And [y] the slaine of the Lord shall be at that day, from *one* end of the earth, euen vnto the *other* end of the earth: they shal not be mourned, neither gathered nor buried, *but* shalbe as the dongue vpon the ground.

34 Howle, [z] ye shepherds, and cry, and wallow your selues in the ashes, ye principal of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and ye shall fall like [a] precious vessels.

35 And the [b] flight shall faile from the shepheards, and the escaping from the principal of the flocke.

36 A voyce of the cry of the shepheards, and an howling of the principall of the flocke, *shalbe heard*: for the Lord hath destroyed their pasture,

37 And the [†] best pastures are destroied because of the wrath and indignation of the Lord.

38 He hath forsaken his couert, as the lion: for their land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

m Signifying, the extreme afflictions that God hath appointed for euery one as Psal. 75.8. Isa. 51.17. and this cup, which the wicked drinke is more bitter then that which he giueth to his children, for he measureth the one by mercy, & the other by iustice.

n For now it beginneth, and shall so continue till it be accomplished.

o Reade Iob 1.1.

p Which were cities of the Philistims.

q Edom is heare taken for a whole countrey, and Vz for a part thereof.

r As Greecia, Italy, and the rest of those countreyes.

s These were people of Arabia which came of Dedan the sonne of Abraham and Keturah.

t For there were two countreies so named the one called plenifull, and the other, barren or desert.

|| *Or, Persia.*

u That is, of Babylon, as Chap. 51.41.

x That is Ierusalem, reade ver. 12.

* *Ioel. 3.16. amos 1.2.*

* *Chap. 30.23.*

y They which are slaine at the Lords appointment.

z Ye that are cruele rulers and gouernors.

a Which are most easily broken.

b It shall not helpe them to seeke to flee.

† *Ebr. peaceable.*

CHAP. XXVI.

2 *Ieremiah mooueth the people to repentance.* 7 *He is taken of the false prophets and Priestes, and brought to iudgement.* 23 *Vriah the Prophet is killed of Iehoiakim, contrary to the will of God.*

IN the beginning of the reigne of Iehoiakim the sonne of Iosiah king of Iudah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the [a] court of the Lords house, and speake vnto all the cities of Iudah, which come to worship in the Lords House, all the words that I command thee to speake vnto them: keepe not [b] a word backe.

3 If so bee they will hearken, and turne euery man from his euill way, that I may [c] repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus sayeth the Lord, If yee will not heare me to walke in my lawes, which I haue set before you,

5 And to heare the words of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending *them*, and will not obey *them*,

6 Then will I make this House like, [d] Shiloh, and will make this city [e] a curse to all the nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Ieremiah speaking these words in the House of the Lord.

8 Now when Ieremiah had made an ende of speaking all that the Lord had commaunded *him* to speake vnto all the people, then the Priests, and the Prophets, and all the people tooke him, and said, Thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This [f] House shalbe like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Ieremiah in the house of the Lord.

10 And when the Princes of Iudah heard of these things, they came vp from the Kings house into the House of the Lord, and sate downe in the entry of the [g] new gate of the Lords *House*.

11 Then spake the Priestes and the Prophets vnto the Princes, and to all the people, saying, [†] this man is worthy to die: for he hath prophesied against this citie, as yee haue heard with your eares.

12 Then spake Ieremiah vnto all the Princes, and to all the people, saying, The Lord hath [h] sent me to prophesie against this house, and against this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and your

a That is, is that place of the Temple whereunto the people resort out of all Iudah to sacrifice.

b To the intent that they should pretend no ignorance, as Act. 20 27.

c Reade Chap. 18.8.

d Reade cha. 7. 14.

e So that when they would curse any, they shal say, God do to thee as to Ierusalem.

f Because of Gods promise to the Temple, Psal 132. 14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, and therefore thought it blasphemy to speake against it, Mat 26 61. acts 6. 13. not considering that this was meant of the Church, where God will remaine for euer.

g So called, because it was repaired by Ioatham, 2 King. 15.35

† *Ebr. iudgement of death belongeth to this man.*

h He both sheweth the cause of his doings plainly, and also threateneth the Iews they should nothing auaile, though they should put him to death, but heape greater vengeance vpon their heads.

your workes, and heare the voice of the Lord your God, that the Lord may repent him of the plague that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye think good and right.

15 But know ye for certaine, that if ye put me to death, yee shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth the Lord hath sent mee vnto you, to speake all these words in your eares.

16 Then sayde the Princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morashite * prophesied in the dayes of Hezekiah king of Iudah, and spake to all the people of Iudah, saying, Thus sayeth the Lord of hostes, Zion shall be plowed *like* a fielde, and Ierusalem shall be an heape, and the mountaine of the [i] house *shall be* as the hie places of the forrest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did hee not feare the Lord, and prayed before the Lord, & the Lord repented him of the [k] plague that hee had pronounced against them? Thus might we procure great euil against our soules.

20 And there was also a man that prophesied in the Name of the Lord, *one* Vrijah the sonne of Shemajah, of Kiriath-jearem, who prophesied against this city, and against this land, according to all the words of Ieremiah.

21 Now when Iehoiakim the King with all his men of power, and all the princes heard his words, the king sought to slay him: But when Vrijah heard it, he was afraid and fled, and went into Egypt.

22 Then Iehoiakim the king [l] sent men into Egypt, *euen* Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Vrijah out of Egypt, & brought him vnto Iehoiakim the king, who slew him with the sword, & [m] cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam [n] the sonne of Shaphan was with Ieremiah that they should not giue him into the hand of the people to put him to death.

CHAP. XXVII.

1 Ieremiah at the commandement of the Lord sendeth bonds to the king of Iudah and to the other kings that were here, whereby they are monished to be subiects vnto Nebuchadnezzar. 9 He warneth the people, and the Kings and rulers that they beleeue not false Prophets.

IN the beginning of the reigne of [a] Iehoiakim the sonne of Iosiah king of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee [b] bonds and yokes, and put them vpon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, & to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Ierusalem vnto Zedekiah the king of Iudah.

4 And command them to say vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man and the beast that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

6 But now I haue giuen all these landes into the hand of Nebuchad-nezzar the king of Babel my seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his [d] son, and his sonnes sonne, vntill the very time of his land come also: then many nations and great kings shall [e] serue themselues of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visit, saith the Lord, with the sword, and with the famine and with the pestilence, vntil I haue wholly *giuen* them into his hands.

9 Therfore heare not your prophets, nor your soothsayers, nor your dreamers, nor your inchanters, nor your sorcerers, which say vnto you thus, Ye shall not serue the king of Babel:

10 For they prophesie a lie vnto you to cause you to go farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah King of Iudah according to all these words, saying, Put your neckes vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will yee die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the words of the prophets that peake vnto you, saying, Yee shall not serue the king of Babel: for they prophesie a lie vnto you.

15 For I haue not * sent them, saith the Lord, yet they prophesie a lie in my Name, that I might cast you out, and that yee might perish, *both* you, and the prophets that prophesie vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophesie vnto you, saying, Beholde, * the vessels of the house of the Lord shal now shortly be [f] brought againe from Babel: for they prophesie a lie vnto you.

17 Heare them not, *but* serue the king of Babel, that ye may liue: wherefore should this citie be desolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them intreat the Lord of hostes, that the vessels, which are left in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem, goe not to Babel.

19 For thus sayth the Lord of hostes, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzar King of Babel took not, when hee carried * away captiue Iecho-

* *Micah. 1. 1. 2Ma. 3. 12.*
i That is, of the House of the Lord, to wit, Zion, & these examples the godly alledged to declare Ieremiah out of the Priests hands, whose rage else would not haue bin satisfied, but by his death.
k So that the city was not destroyed, but by miracle was deliuered out of the hands of Sancherib.
l Here is declared the fury of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they preuaile nothing, but prouoke Gods iudgements so much the more.
m As in the first Hezekiahs example is to be followed, so in this other Iehoiakims acte is to be abhorred: for Gods plague did light on him, and his houshold.
n Which declareth that nothing could haue appeased their fury, if God had not moued this noble man to stand valiantly in his defence.

a As touching the disposition of these prophecies, they gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, and contrariwise, which if the reader marke well, it shall auoyde many doubts, and make the reading much more easie.
b By such signes the Prophets vsed some times to confirme their prophesies, which notwithstanding they could not doe of themselues, but in as much as they had a reuelation for the same. 14. 20. 2. and therfore the false prophets to get more credit, did vse also such visible signes, but they had no reuelation, 1. King. 22. 11.

c Reade Chap. 25. 9.
d Meaning, Euil-merodach, and his sonne Belshazar.
e They shal bring him and his kingdom in subiection, as Chap. 25. 14.

* *Chap. 14. 14. and 23. 21. and 29. 9.*

* *Chap. 28. 3.*
f Which were taken when Iechoiah was led captiue into Babel.

g For it was not only the Prophets office to shew the word of God, but also to pray for the sinnes of the people. Gen. 20. 7. which these could not doe, because they had no expresse word: for God had pronounced the contrary.
* *2 Kings 25. 13.*
* *2 Kings 24. 12, 13*

niah the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the King of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shalbe vntill the day that I visit [a] them, saith the Lord: then will I bring them vp, and restore them vnto this place.

[a] That is, for the space of seuenty yeeres, till I haue caused the Medes and Persians to ouercome the Caldeans.

CHAP. XXVIII.

The false prophesie of Hananiah. 12 Ieremiah reproueth Hananiah and prophesieth.

AND that same yeere in the beginning of the [a] reigne of Zedekiah king of Iudah, in the [b] fourth yeere, *and* in the fift moneth, Hananiah the sonne of Azur the prophet, which was of Gibeon, spake to mee in the House of the Lord in the presence of the Priests, and of all the people, and said,

2 Thus speaketh the Lord of hosts, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 †Within two yeeres space I will bring into this place all the vessels of the Lords House, that Nebuchad-nezzar king of Babel took away from this place, and caried them into Babel.

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with all them that were carried away captiue of Iudah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah sayd vnto the [d] Prophet Hananiah in the presence of the Priests and in the presence of all the people that stood in the House of the Lord,

6 Euen the Prophet Ieremiah sayd, So bee it: the [e] Lord so doe, the Lord confirme thy words which thou hast prophesied to restore the vessels of the Lords House, and all that is carried captiue from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue beene before mee and before thee in time past, [f] prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 *And* the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, *then* shall the Prophet bee known that the Lord hath truely sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke, and [g] brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saieth the Lord, Euen so will I breake the yoke of Nebuchad-nezzar king of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes the God of Israel, I haue put [a] [h] yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar king o. Babel: for they shall serue him, and I haue giuen him the [i] beasts of the field also.

15 Then sayd the Prophet Ieremiah vnto the prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord, Behold, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebellionsly against the Lord.

17 So Hananiah the Prophet [k] died the same yeere in the seuenth moneth.

[a] When Ieremiah began to beare thein bonds and yokes.
[b] After that the land had rested, as Leuit 25 2.
[c] This was a citie in Benjamin belonging to the sonnes of Aaron, Ioth 21 17.
† *Ebr. two yeeres of dayes.*
[d] He was so esteemed though hee was a false prophet.
[e] That is, I would wish the same for Gods honour, and wealth of my people, but he hath appointed the contrary.
[f] That is, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophesies, albeit God maketh to come to passe sometime that which the false prophet speaketh, to trie the faith of his, Deut. 13.3.
[g] This declareth the impudencie of the wicked hirelings, which haue no zeale to the truth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might discredit them, but burst forth into rages, and contrary to their owne conscience passe not what lies they report, or how wickedly they do, so that they may maintaine their estimation.
[h] That is, a hard and cruell seruitude.
[i] Signifying, that all should be his, as Dan. 2. 38.
[k] Seeing this thing was euident in the eyes of the people and yet they returned not to the Lord, it is manifest, that miracles cannot moue vs neither the word it selfe, except God touch the heart.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captivity in Babylon. 10 He prophesieth their returne after seuentie yeeres. 16 Hee prophesieth the destruction of the king and of the people that remaine in Ierusalem. 21 He threatneth the Prophets that seduce the people. 32 The death of Shemaiah prophesied.

NOw these are the wordes of the ‖ booke that Ieremiah the Prophet sent from Ierusalem vnto [a] the residue of the Elders, which were caried away captiues, and to the Priestes, and to the Prophets, and to al the people, whom Nebuchad-nezzar had carried away captiue from Ierusalem to Babel:

2 (After that Ieconiah the King, and the [b] Queene, and the eunuches, the* princes of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem)

3 By the hand of Elasah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Iudah [c] sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are carried away captiues, whom I haue [d] caused to be caried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eat the fruits of them.

6 Take you wiues, and beget sonnes and daughters, and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that yee may bee increased there, and not diminished.

7 And seeke the prosperity of the city, whither I haue caused you to be caried away captiues, and [e] pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophets and your soothsayers that bee among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they prophesie vnto a lie in my Name: I haue not sent them, saith the Lord.

10 But thus sayth the Lord, that after seuentie yeeres bee accomplished at Babel, I will visite you and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts ‡ I haue thought towards you, saith the Lord, *euen* the thoughts of peace, and not of trouble, to giue you an end, and *your* hope

12 Then shall you cry vnto mee, and yee shall go and pray vnto me, and I will heare you.

13 And yee shall seeke mee, and finde *mee*, because

[a] *Or, letter.*
[a] For some died in the way.
[b] Meaning, Ieconiahs mother.
* *Heb. 34. 1.*
[c] To entreat of some equall conditions.
[d] To wit, the Lord whose worke this was.
[e] The Prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest and quietnes, that their troules might not be increased and that they might with more patience and less grief sewayte for the time of their deliuerance, which God had appointed most certaine: for else not only the Israelites, but all the world, yea, and the insensible creatures should reioyce when the tyrants should be destroyed, as Isa. 14. 4.

cau e ye shall seeke me with all f your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saith the Lord, and wil bring you againe vnto the place, whence I caused you to be caried away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp g Prophets in Babel,

16 Therefore thus saith the Lord of the King, that sitteth vpon the throne of Dauid, and of all the people that dwell in this city, your brethren that are not gone forth with you into captiuitie:

17 *Euen* thus saith the Lord of hostes, Behold, I will send vpon them the h sword, the famine, and the pestilence, and will make them like vile i figges that cannot bee eaten, they are so naughtie.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I wil make them a terrour to all kingdomes of the earth, *and* k a curse, and astonishment, and an hissing, and a reproch among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, saith the Lord, which I sent vnto them by my seruants the Prophets, l rising vp early, and sending *them*, but yee would not heare, saith the Lord.

20 ¶ Heare ye therefore the word of the Lord all ye of the captiuity, whom I haue sent from Ierusalem to Babel.

21 Thus saith the Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophesies vnto you in my Name, Beholde, I will deliuer them into the hande of Nebuchad-nezzar king of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babel burnt m in the fire,

23 Because they haue committed n villeny in Israel, and haue committed adultery with their neighbours wiues, and haue spoken lying words in my Name, which I haue not commanded them, euen I know it, and testifie it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiah the ‖ Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for o Iehoiada the Priest, that ye should be officers in the House of the Lord, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stockes.

27 Now therefore, why hast not thou reproued Ieremiah of Anathoth, which prophesieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This *captiuity* is long: build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lorde of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lord, Beholde, I will visite Shemaiah the Nehelamite, and his seed: hee shall not haue a man p to dwell among this people, neither shall hee behold the good, that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

1 The returne of the people from Babylon. 16 He menaceth the enemies, 18 and comforteth the Church.

THe word that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I haue spoken vnto thee in a a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuity of my people Israel and Iudah, sayth the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the words that the Lord spake concerning Israel, and concerning Iudah.

5 For thus sayth the Lord, Wee haue heard a b terr ble voyce, of feare and not of peace.

6 Demaund now, and behold, if man trauell with childe: wherefore doe I behold euery man with his handes on his loynes as a woman in trauell, and all faces are turned into a palenesse?

7 Alas, for this c day is great: none *hath beene* like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.

8 For in that d day, sayth the Lord of hosts, I will breake e his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue them selues f of him.

9 But they shall serue the Lord their God, and g Dauid their King, whom I will raise vp vnto them.

10 Therefore feare not O my seruant Iaakob, saith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre *country*, and thy seed from the land of their captiuity, and Iaakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to saue thee: though I vtterly destroy all the nations where I haue scattred thee, yet will I not vtterly destroy thee, but I will correct thee by Iudgment, and not h vtterly cut thee off.

12 For thus sayth the Lord, Thy bruising is incurable, *and* i thy wound is dolorous.

13 There is none to Iudge thy cause, *or to lay* a plaster: there are no medicines, nor helpe for thee.

14 All thy k louers haue forgotten thee: they seeke thee not: for I haue striken thee with the wound of an enemie, *and* with a sharpe chastisement for the multitude of thine iniquites, *because* thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquites: *because* thy sinnes were increased, I haue done these things vnto thee.

16 l There-

f When your oppression shall be great, and your afflictions cause you to repene your disobedience. and also when the seuenty yeeres of your captiuitie shall be expired, 2. Chronicles 36.22. Ezra 1.1.c.2.5 12. dan. 9.2.

g As Ahab, Zedekiah, and Shemeiah.

h Wherebyhe assureth them, that there shall be no hope of returning before the time appointed.

i According to the comparison, Chap. 24.1.2.

k Reade Chap. 26.6.

l Reade Chap. 7. 13. and 25 3. and 26.5.

m Because they gaue the people hope of speedy returning.

n With wanadultery, and falsifying the word of God.

‖ Or, dreamer.

o Shemaiah the false prophet slatereth Zephaniah the chiefe Priest, as though God had giuen him the spiritsand zeale of Iehoiada to punish whosoeuer trespassed against the word of God, of the which hee would haue made Ieremiah one, calling him a rauer then a false prophet.

p He and his seed shall be destroyed, so that none of them should see the benefite of this deliuerance.

a Because they should be assured and their posterity confirmed in the hope of this deliuerance promised.

b He sheweth that before that this deliuerance shall come, the Caldeans should be extremly afflicted by their enemies, & that they should be in such perplexitie and sorow, as a woman in her trauel, as Isa. 13. 8.

c Meaning, that the time of their captiuitie should be grieuous.

d When I shall visite Babylon.

e Of the king of Babylon.

f To wit, of Iaakob.

g That is, Messiah which should come of the flocke of Dauid according to the flesh, and should be the true Pastour, as Ezek. 34.23. who is set foorth, and his king dome that should be euerlasting, in the person of Dauid, Hos. 3.5.

h Reade Chap. 10.24.

i Meaning that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.

k The Assyrians and Egyptians whom thou didest entertaine with gifts, who left thee in thine affliction.

l Herein is commended Gods great mercy toward his, who doth not destroy them for their sinnes, but correct and chastise them, til he haue purged & pardoned them, and so burneth the rods by the which he did punish them. Esa. 53. 11.
m Meaning that the citie and the Temple should be restored to their former state.
n He sheweth how the people shall with praise and thanksgiuing acknowledge this benefit.
o Meaning Zerubbabel, who was the figure of Christ, in whom this was accomplished.
p Signifying, that Christ doth willingly humble himselfe to the obedience of God his father.
q Left the wicked hypocrites should flatter themselues with these promises, the Prophet sheweth what shal be their portion.
r When this Messiah and deliuerer is sent.

a When this noble gouernour shall come, meaning Christ, not onely of Iudah and Israel, but the rest of the world shall be called.
b Which were deliuered from the cruelty of Pharaoh.
c To wit, God.
d The people thus reason, as though he were not so beneficiall to them now, as he had beene of old.
e Thus the Lord answereth that his loue is not changeable.
f Thou shalt haue still occasion to reioyce: which is ment by tabrets & dancing, as their custome was after notable victories, Exod. 15. 20. iudg. 5. 2. & chap. 11. 34.
g Because the israelites, which were the tribes neuer returned to Samaria, therefore this must be spiritually vnderstood vnder the kingdome of Christ, which was the restauration of the true Israel.
h That is, shall eate the fruite thereof, as Leuit. 19. 23. deut. 20. 6.
i The ministers of the word.
k They shall exhort all to the embracing of the Gospel. esa. 2. 3.
l He sheweth what shall be the concord and loue of all vnder the Gospel, where none shall be refused for their infirmities: and euery one shall exhort one another to embrace it.

18 l Therefore all they that deuoure thee, shall be deuoured, and all thine enemies euery one shal go into captiuity: and they that spoyle thee, shal be spoiled, and all they that rob thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee, The cast away, *saying*, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I will bring againe the captiuity of Iaakobs tents, and haue compassion on his dwelling places: and the citie shall be builded vpon her owne heape, m and the palace shall remaine after the manner thereof.

19 And out of them shall proceede n thanksgiuing, and the voice of them that are ioyous, & I will multiply them, and they shall not be few: I will also glorifie them, and they shall not be diminished.

20 Their children also shall bee as aforetime, and their congregation shalbe established before me: and I will visit all that vexe them.

21 And their o noble *ruler* shall be of themselues, and their gouernour shal proceed from the mids of them, and I will cause him to draw neere, and approch vnto me: for who is this that directeth his p hart to come vnto me, saith the Lord?

22 And yee shall be my people, and I wil be your God.

23 Behold, q the tempest of the Lord goeth forth with wrath: the whirlewind that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne vntill he haue done, and vntill he haue performed the intents of his heart: in the r latter daies ye shall vnderstand it.

CHAP. XXXI.

1 He vtterseth Gods benefits after their returne from Babylon, 23 And the spiritual ioy of the faithfull in the Church.

AT the a same time, saith the Lord, will I bee the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, the people which b escaped the sword, found grace in the wilderness: c he walked *before* Israel to cause him to rest.

3 The Lord hath appeared vnto me d of old, *saying*: e Yea, I haue loued thee with an euerlasting loue, therefore with mercy I haue drawen thee.

4 Againe, I will build thee, and thou shalt be builded, O virgin Israel: thou shalt still f be adorned with thy timbrels, and shalt goe forth in the dance of them, that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of g Samaria, and the planters that plant them, h shall make them common.

6 For the dayes shall come, that the i watchmen vpon the mount of Ephraim shall cry, Arise, and let vs goe vp vnto k Zion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnesse for Iaakob, and shoute for ioy among the chiefe of the l Gentiles: publish praise and say, O Lord saue thy people the remnant of Israel.

8 Behold, I will bring them from the North

m That is, lamenting their sinnes, which had not gien occasion to the Prophets & therefore it followeth that God receiued them to mercie, Chap. 5. 4. some take it that they should weepe for ioy.
n Where they found none impediments but abundance of all things.
o That is, my dearely beloued, as the first child is to the father.
p That is, from the Babylonians, & other enemies.
q By these temporall benefits, he meaneth the spirituall graces which are in the Church, and whereof there should be euer plenty, Esa. 58. 11, 12.
r In the company of y faithful, which euer praise God for his benefits.
s Meaning, the spirit of wisedome, knowledge, and zeale.
t to declare the greatnes of Gods mercy in deliuering the Iewes, he sheweth them that they were like to the Beniamites or Israelites: that is, vtterly destroyed & carried away, in so much that if Rahel the mother of Beniamin could haue risen again to seeke for her children, she should haue found none remaining.
u That is, the people that were led captiue.
x Which was wanton and could not be subiect to the yoke.
y He sheweth how the faithfull is to pray, that is, desire God to turne them to a stocke as they cannot turne of themselues.
z In signe of repentance and detestation of my sin.
a As though he would say, No sort by his iniquity he did what lay in him to cast me off.
b Marke by what way thou didst goe into captiuitie, and thou shalt turne again by the same. d Because their deliuerance from Babylon, was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ, whom a woman should conceiue and beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgin without man, or he meaneth that Israel was like a barren woman in her captiuitie, should bee fruitfull in stocke as she that is ioyned in marriage, and whom God blesseth with children.

countrey, and gather them from the coasts of the world, *with* the blind and the lame among them, *with* the woman with childe, and her that is deliuered also: a great company shall returne hither.

9 They shall come m weeping, and with mercy will I bring them againe: I will lead them by the riuers of n water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is o my first borne.

10 ¶ Heare the word of the Lord, O ye Gentiles, and declare in the yles a farre off, and say, He that scattered Israel, will gather him, and will keepe him, as a shepheard *doth* his flocke.

11 For the Lord hath redeemed Iaakob, and ransomed him from the hand p of him that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifulnesse of the Lord, *euen* for the q wheate and for the wine, and for the oyle, and for the increase of sheepe and bullocks: and their soule shal be as a watered garden, and they shall haue no more sorrow.

13 Then shal the virgin reioyce in the r dance, and the yong men and the old men together: for I will turne their mourning into ioy, & wil comfort them, and giue them ioy for their sorrowes.

14 And I wil replenish the soule of the Priests with s fatnesse, and my people shall bee satisfied with my goodnesse, saith the Lord.

15 Thus saith the Lord, A voyce was heard on hie, a mourning, *and* bitter weeping, t Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saieth the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shalbe rewarded, saith the Lord, and they shall come againe from the land of the enemie:

17 And there is hope in thine end, saith the Lord, that *thy* children shall come again to their owne borders.

18 I haue heard u Ephraim lamenting *thus*, Thou hast corrected me, and I was chastised as an x vntamed calfe: y conuert thou me, and I shalbe conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented, and after that I was instructed, I smote vpon *my* z thigh: I was ashamed, yea, euen confounded, because I did beare the reproach of my youth.

20 Is Ephraim a my deare sonne or pleasant child? yet since I spake vnto him, I still b remembred him: therefore my bowels are troubled for him: I wil surely haue compassion vpon him, saith the Lord.

21 Set thee vp c signes: make thee heapes: set thine heart toward the path and way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter? for the Lord hath created d a new thing in the earth: A WOMAN shall compasse a man.

23 Thus saith the Lord of hostes the God of Israel, yet shall they say this thing in the land of

Iudah, and in the cities thereof, when I shal bring againe their captiuity, the Lord blesse thee, O habitation of iustice *and* holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the flocke.

25 For I haue satiate the weary soule, and I haue replenished euery sorrowfull soule.

26 Therefore I awaked and beheld, and my sleepe e was sweet vnto me.

27 Behold, the daies come, saith the Lord, that I will sow the house of Israel, and the house of Iudah, f with the seed of man, and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp, and to root out, and to throw downe, and to destroy, & to plague *them*, so will I watch ouer them, to build and to plant *them*, sayeth the Lord.

29 In those daies shall they say no more, The fathers haue g eaten a sowre grape, and the children teeth are set on edge.

30 But euery one shall dye for his owne iniquitie: euery man that eateth the sowre grape, his teeth shall be set on edge:

31 ¶ Behold, the daies come, saith the Lord, that I will make a h new couenant with the house of Israel, and with the house of Iudah.

32 Not according to the couenant that I made w th their fathers, when I took them by the hand to bring them out of the land of Egypt, the which my couenant they i brake, although I was || an husband vnto them, saith the Lord.

33 But this shall bee the couenant that I will make with the house of Israel, After k those daies, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall l teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord: for they shall all know me from the least of them vnto the greatest of them, saith the Lord: for I will forgiue their iniquity, and will remember their sinnes no more.

35 Thus saith the Lord, which giueth m the sunne for a light to the day, *and* the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name *is* the Lord of hosts.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, n or § foundations of the earth be searched out beneath, then wil I cast off all the seed of Israel, for all that they haue done saith the Lord.

38 Behold, the daies come, saith the Lord, that the o city shalbe built to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall go forth n his presence, vpon the hill Gareb, & shall compasse about to Goath.

40 And the whole valley of the dead bodies, & of the ashes, & al the fields vnto the brook of Kidron, *&* vnto the corner of the horse gate toward the East *shalbe* holy vnto the Lord, neither shal it be plucked vp, nor destroyed any more for euer.

CHAP. XXXII.

1 Ieremiah is cast into prison, because he prophesied that the citie should be taken of the king of Babylon. 7 Hee shewe th that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

THe word that came vnto Ieremiah from the Lord, in the a tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels hoste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the king of Iudahs house.

3 For Zedechiah king of Iudah had shut him vp, saying, Wherefore doest thou prophesie, and say, Thus saith the Lord, * Behold, I will giue this citie into the hands of the king of Babel, and hee shall take it?

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, & shall speake with him mouth to mouth, and his eyes shall behold his face,

5 And he shall lead Zedekiah to Babel, and there shall he bee, vntill I b visite him, saith the Lord, though ye fight with the Caldeans, ye shal not prosper.

6 ¶ And Ieremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shall come vnto thee and say, c Buy vnto thee my field, that is in Anathoth: for the || title by kinred *apertaineth* vnto thee to d buy it.

8 So Hanameel mine vncles sonne, came to me in the court of the prison, according to the word of the Lord, & said vnto me, Buy my e field, I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the possession *is* thine, and the purchase *belongeth* vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, *euen* seuen f shekels, and ten *pieces* of siluer.

10 And I writ it in the book, and signed it, and took witnesses, and weighed him the siluer in the balances.

11 So I tooke the booke of the possession being sealed g *according* to the Law, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles *sonne*, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostes the God of Israel, Take the writings, *euen* this booke of the possession both that is sealed, and this booke that is open, and put them in an earthen h vessel, that they may continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses, and fields and vineyards shall be possessed againe in this land.

16 ¶ Now when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

17 Ah

a Hauing vnderstood this vision of the Messiah to come in whom the two houses of Israel and Iudah should be ioyned, I reioyced.

§ I will multiply, and enrich them with people and cattell.

g The wicked vsed this prouerb, when they did murmure against gods iudgments pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punished, Ezek. 18. 3.

h Though the couenant of redemption made to the fathers, and this which was giuen after, seem diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new, because of the manifestation of christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.

i And so were the occasion of their own diuorcement through their infidelitie, Iis. 50. 1.

|| *Or, master.*

k In the time of Christ my law shal in stead of tables of stone be written in their hearts by mine holy Spirit, Ebr. 8. 8, 10.

l Vnder the kingdome of Christ there shal be none blinded with ignorance, but I will giue them faith, and knowledge of God, for remission of their sinnes, and dayly increase the same: so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction § my holy Spirit, Isa. 54. 13. but the full accomplishing hereof is referred to the kingdome of Christ when we shall be ioyned with our head.

m According to mine ordinance, so long as this world lasteth, so shal my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people, so certaine is it that I will leaue them my word for euer to gouerne them with.

n The one and the other is impossible.

o As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample and beautifull as euer it was: but he alludeth to the spirituall Ierusalem, whose beauty should be incomparable.

* So that Ieremiah had now prophesied from the thirteenth yere of Iosiah vnto the last yeere saue one of Zedekiahs reigne which was almost forty yeeres.

Chap 29. 16, 17. and 34. 2.

b Till I take Zedekiah away by death: for he shall not dye by the sword, as cha. 34. 4.

c Whereby was meant, § the people should returne againe out of captiuity, and inioy their possessions and vineyards, as verse 15. and 44.

|| *Or, rights to redeeme it.*

d Because he was next of the kinred, as kath 4. 4.

e Of the possession of the Leuites, read e Leuit. 25. 32

f Which moneth to oil our money about tenne shillings six pence, if this shekel were the common shekel, read. Gen. 23. 15. for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekel: for twenty made the shekel.

g According to the custome the instrument or euidence was sealed vp with the common seale, and a copie thereof remained, which contained the same in effect, but was not so intentiral as the other, but was left open to be seene if any thing should be called into doubt.

h And so to hide them in § ground, that they might be preserued as a token of their deliuerance.

17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, & there is nothing ‖ hard vnto thee.

18 * Thou sheweſt mercy vnto thouſands, and recompenſeſt the iniquitie of the fathers into the boſome of their [i] children after them: O God the great & mighty, whoſe name [n] the Lord of hoſts,

19 Great in counſel, and mighty in worke, (for thine eyes are open vpon all the waies of the ſons of men, to giue to euery one according to his wayes, and according to the fruit of his works)

20 Which haſt set ſignes and wonders in the land of Egypt vnto this [k] day, and in Iſrael and among *all* men, and haſt made thee a Name, as *appeareth* this day,

21 And haſt brought thy people Iſrael out of the land of Egypt with ſignes, and with wonders, and with a ſtrong hand, with a ſtretched out arme, and with great terrour,

22 And haſt giuen them this land, which thou didſt ſweare to their fathers to giue them, *euen* a land that floweth with milke and hony,

23 And they came in and poſſeſſed it, but they obeied not thy voice, neither walked in thy Law: all that thou commandedſt them to do, they haue not done: therefore thou haſt cauſed this whole plague to come vpon them.

24 Behold, the [l] mounts, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight againſt it by meanes of the ſword, and of the famine, and of the peſtilence, and what thou haſt ſpoken, is come to paſſe, and behold, thou ſeeſt it.

25 And thou haſt ſaid vnto me, O Lord God, Buy vnto thee the field for ſiluer, and take witneſſes: for the citie ſhalbe giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, ſaying,

27 Behold, I am the LORD GOD of all [m] fleſh: is there any thing too hard for mee?

28 Therefore thus ſaith the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-rezzar, king of Babel, and he ſhall take it.

29 And the Caldeans ſhall come and fight againſt this city, and ſet fire on this city, and burne it with the houſes, vpon whoſe roofes they haue offered incenſe vnto Baal, and powred drinke offerings vnto other gods, to prouoke mee vnto anger.

30 For the children of Iſrael and the children of Iudah haue ſurely done euill before mee from their [n] youth: for the children of Iſrael haue ſurely prouoked mee to anger with the workes of their hands, ſaith the Lord.

31 Therefore this citie hath bene vnto mee *as a prouocation* of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I ſhould remoue it out of my ſight,

32 Becauſe of all the euill of the children of Iſrael, and of the children of Iudah, which they haue done to prouoke mee to anger, *euen* they, their Kings, their Princes, their Prieſts, and their Prophets, and the men of Iudah, and the inhabitants of Ieruſalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them, [o] riſing vp earely, and inſtructing them, yet they were not obedient to receiue doctrine,

34 But they ſet their abomination in the houſe (whereupon my Name was called) to defile it.

35 And they built the high [p] places of Baal, which are in the valley of [q] Ben-hinnom, to cauſe their ſonnes and their daughters to [r] paſſe thorow *the fire* vnto Molech, which I commanded them not, neither came it into my minde, that they ſhould doe ſuch abomination, to cauſe Iudah to ſinne.

36 And now [s] therefore, thus hath the Lord God of Iſrael ſpoken, concerning this city, whereof ye ſay, It ſhalbe deliuered into the hand of the king of Babel by the ſword, and by the famine, and by the peſtilence,

37 * Behold, I will gather them out of all countreys, wherein I haue ſcattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cauſe them to dwell ſafely.

38 And they ſhalbe * my people, and I will be their God.

39 And I will giue them [t] one heart and one way, that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I will make an [u] euerlaſting couenant with them, that I will neuer turne away from them to doe them good, but I wil put my feare in their hearts, that they ſhall not depart from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land aſſuredly with my whole heart, and with all my ſoule.

42 For thus ſaith the Lord, Like as I haue brought all this great plague vpon this people, ſo will I bring vpon them all the good that I haue promiſed them.

43 And the fields ſhalbe poſſeſſed in this land, whereof ye ſay, it is deſolate without man or beaſt and ſhall be giuen into the hand of the Caldeans.

44 Men ſhall buy [x] fields for ſiluer, and make writings, and ſeale them, and take witneſſes in the land of Beniamin, & round about Ieruſalem, and in the cities of Iudah, & in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cauſe their captiuitie to returne, ſaith the Lord.

CHAP. XXXIII.

1 The Prophet is warmed of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiueth sinnes for his owne glory. 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shall neuer be ended.

MOreouer, the word of the Lord came vnto Ieremiah the ſecond time (while he was yet ſhut vp in the [a] court of the priſon) ſaying,

2 Thus ſayth the Lord, the [b] maker thereof, the Lord that formed it, and eſtabliſhed it, the Lord is his Name.

3 Call vnto mee, and I will anſwere thee, and ſhew thee great and mighty things, which thou knoweſt not.

4 For thus ſaith the Lord God of Iſrael, concerning the houſes of this citie, and concerning the houſes of the kings of Iudah, which are deſtroyed by the [c] mounts, and by the ſword:

5 They come to [d] fight with the Caldeans, but it *is* to fill themſelues with the dead bodies of men, whom I haue ſlame in mine anger, and in my wrath: for I haue hid my [e] face from this citie, becauſe of all their wickedneſſe.

6 ¶ Behold, [f] I will giue it health and amendment: for I will cure them, and will reueale vnto them the abundance of peace and truth.

7 And

‖ Or, bid.

* Exod. 34. 9. deut. 5. 9.

i Becauſe the wicked are ſubiect to the curſe of God, he ſheweth that their poſteritie which by nature are vnder this malediction, ſhall be punished both for their owne wickedneſſe, and that the iniquitie of their fathers, which is likewiſe in them ſhall be alſo reuenged on their head.

k Meaning, that his miracles in deliuering his people ſhould neuer be forgotten.

l The word ſignifieth any thing that is caſt vp, as a mount, or rampart, and is alſo vſed for engines of warre, which were layd on an hie place to ſhoot into a citie before that guns were in vſe.

m That is, of euery creature: who as they are his worke, ſo doth he gouerne and guide them as pleaſeth him, whereby he ſheweth that as he is the author of this their captiuity for their ſinnes, ſo will hee for his mercies be their redeemer to reſtore them againe to liberties.

n From the time that I brought them out of Egypt and made them my people, and called them my firſt borne.

o Reade Pro. 1. 23. iſa 65. 2. chap. 7. 13. and 25. 3. and 26. 4. and 29. 1. 9. & chap. 35. 14. and 44. 4. and 2. chro. 36. 15.

p That is, the altars which were made to offer ſacrifice vpon to their idoles.

q Reade Chap. 7. 31. 2. King. 21. 4. 6.

r Reade 2. King. 16. 3.

s Reade Chap. 30. 16.

* Deut. 30. 3.

* Chap. 30. 22.

t One conſent and one religion, as Ezek. 11. 19. and 36. 27.

u Reade Chap. 31. 33. 34.

x This is the declaration of that which was ſpoken, Verſe 8.

a Which was in the kings houſe at Ieruſalem, as Chap. 32. 1. 2.

b To wit, of Ieruſalem, who as he made it, ſo will he preſerue it, reade iſa 37. 26.

c Reade Chap. 32. 24.

d The Iewes think to ouercome the Caldeans, but they ſeeke their owne deſtruction.

e He ſheweth that Gods fauour is cauſe of all proſperitie as his anger is of all aduerſitie.

f In the mids of his threatnings God remembreth his, and comforteth them.

7 And I wil cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.

8 And I wil g cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against mee.

9 And it shall bee to mee a name, a h ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth, that I shew vnto this *citie*.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shall be desolate without man, and without beast, *euen* in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voice of ioy and the voice of gladnesse, the voice of the bridegrome, and the voice of the bride, the voice of them that shall say, i Praise the Lord of hostes, because the Lord is good: for his mercy *endureth* for euer, *and* of them that offer *the sacrifice* of praise in the House of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hosts, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepheards to rest their flocks.

13 In the cities of the k mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Beniamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I will performe that good thing which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time, wil I cause l the branch of righteousnesse to growe vp vnto Dauid, and he shall execute iudgement and righteousnesse in the land.

16 In those dayes shall Iudah be saued, and Ierusalem shall dwell safely, and hee that shall call m her, is the Lord our n righteousnesse.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before me to offer o burnt offrings, and to offer meat offrings, and to doe sacrifice continually.

16 And the word of the Lord came vnto Ieremiah, saying,

20 Thus saith the Lord, If you can breake my couenant of the p day, and my couenant of the night, that there should not bee day, and night in their season,

21 Then may my couenant bee broken with Dauid my seruant, that hee should not haue a sonne to reigne vpon his throne, and with the Leuites, *and* Priests my ministers.

22 As the army of heauen cannot be numbred, neither the sand of the sea measured: so wil I multiplie the seed of Dauid my seruant, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what q this people haue spoken, saying, The two families, which the Lord hath chosen, hee hath euen cast them off? thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant bee not with day and night, *and if* I haue not appointed the order of heauen and earth,

26 Then will I cast away the seed of Iaakob, and Dauid my seruant, and not take of his seed to bee rulers ouer the seed of Abraham, Izhak, and Iaakob: for I wil cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 *He threatneth that the citie, and the king Zedekiah shall be giuen into the hands of the king of Babylon.* 11 *He rebuketh their cruelitie toward their seruants.*

THe word which came vnto Ieremiah from the Lord (when a Nebuchad-rezzar king of Babel, and all his hoste, and all the kingdomes of the earth, *that were* vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, * I will giue this citie into the hand of the king of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely bee taken, and deliuered into his hand, and thine eyes shall behold the face of the king of Babel, and he shal speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah, king of Iudah: thus saith the Lord of thee, Thou shalt not die by the sword,

5 *But* thou shalt die in b peace: and according to the burning for thy fathers the former kings which were before thee: so shall they burne *odours* for thee, and they shall lament thee, *saying*, Oh c lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah that were left, *euen* against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This *is* the word that came vnto Ieremiah from the Lord, after that the king Zedekiah had made a couenant with all the people, which were at Ierusalem, d to proclaime libertie vnto them,

9 That euery man should let his e seruant goe free, and euery man his handmaid, which was an Ebrew or an Ebrewesse, & that none should serue himselfe of them, *to wit*, of a Iew his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaid, and that none should serue themselues of them any more, they obeyed and let them goe.

11 But afterward they † repented, and caused the seruants and the handmaids, whom they had let goe free, to returne, and held them in subiection as seruants and handmaids.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant

g Declaring that there is no deliuerance nor ioy, but whereas we feele remission of sins.

h Whereby hee sheweth that the Church wherein is remission of sinnes, is Gods honour and glory, so that whosoever is enemie to it, laboureth to dishonour God.

i Which was a song appointed for the Leuites to praise God by, 1. Chro. 16. 8 psal. 105. 1. 1. & 12. 4. psal. 106. 1. and psal. 107. 1. and psal. 118. 1. and psal. 136. 1.

k Meaning, that all the countrey of Iudah shall be inhabited againe.

l That is, I will send the Messiah, which shall come of the house of Dauid, of whom this prophecie is meant, as testifie all the Iewes, and that which is written, Chap. 23. 5.

m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousnes, sanctification, and redemption, 1. Cor. 1. 30.

o This is chiefly meant of the Spiritual sacrifice of thankesgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest, and the euerlasting sacrifice figured by the sacrifices of the Law.

p Reade Chap. 31. 35.

q Meaning, the Caldeans & other infidels, which thought God had vtterly cast off Iudah and Israel or Beniamin, because hee did correct them for a time for their amendement.

a Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-nezzar.

* a Chro. 36. 19. chap 29. 16, 17. and 32. 3.

b Not of any violent death.

c The Iewes shall lament for the their lord and king.

d When the enemie was at hand, and they sawe themselues in danger, they would seeme holy, and so began some kind of reformation but soone after they vttered their hypocrisie.

e According to the Law, Exod. 21. 2. deut. 15. 12.

† Ebr. returned.

couenant with your fathers, when I brought them out of the land of Egypt, out of the house of || seruants, saying,

14 * At the terme of seuen yeeres let yee goe, euery man his brother an Hebrew which hath beene sold vnto thee: and when hee hath serued thee sixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And yee were now turned, and had done right in my sight in proclaiming libertie, euery man to his neighbour, and ye had made a couenant before mee in f the house whereupon my Name is called.

16 But ye repented, and polluted my Name: for ye haue caused euery man his seruant, and euery man his hand-maid, whom yee had set at libertie at their pleasure, to returne and hold them in subiection, to bee vnto you as seruants and as hand-maids.

17 Therefore thus saith the Lord, ye haue not obeyed me, in proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I proclaime a liberty for you saith the Lord, to g the sword, to the pestilence, & to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I wil giue those men that haue broken my Couenant, and haue not kept the wordes of the Couenant which they had made before mee, when they cut the calfe in twaine, and passed betweene the parts thereof.

19 The Princes of Iudah, and the Princes of Ierusalem, the Eunuches, & the Priests, and all the people of the land, which passed betweene the parts of the calfe,

20 I wil euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shal be for meate vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes wil I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babels host, which are gone vp from you.

22 Behold, I wil command, saith the Lord, and cause them to returne to this cittie, and they shal fight against it, and take it, and burne it with fire: and I wil make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, and thereby confounded the pride of the Iewes.

THE word which came vnto Ieremiah from the Lord, in the daies a of Iehoiakim the son of Iosiah King of Iudah, saying,

2 Goe into the house of the b Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, & his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the sons of Hanan the sonne of Igdaliah a man c of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the || treasure.

5 And I set before the sonnes of the house of the Rechabites, pots full of wine, and cuppes, and d said vnto them, Drinke wine.

6 But they said, We will drinke no wine: for e Ionadab the sonne of Rechab our father commanded vs, saying, f Ye shall drinke no wine: *neither* you nor your sonnes for euer.

7 Neither shal you build house, nor sow seed, nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tents, that yee may liue a long time in the land where ye be strangers.

8 Thus haue wee obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and wee drinke no wine all our daies, *neither* wee, our wiues, our sonnes, nor our daughters.

9 Neither builde we houses for vs to dwell in, neither haue we vineyard, nor field nor seed,

10 But we haue remained in tents, and haue obeyed, and done according to g all that Ionadab our father commanded vs.

11 But when Nebuchadnezzar King of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we h dwel at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will i ye not receiue doctrine, to obey my words saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that hee commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, k rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending *them*, saying, * Returne now euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and yee shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue l spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah saide to the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye haue obeied the commandement of Ionadab your father, & kept all his precepts, and done according vnto all that hee hath commanded you,

19 Therefore thus saith the Lord of hosts, the God of Israel, Ionadab the sonne of Rechab shal m not want a man, to stand before me for euer.

CHAP. XXXVI.

1 *Baruch writeth as Ieremiah inditeth, the booke of the curses against Iudah and Israel. 9 Hee is sent with the booke vnto the people, and readeth it before them all. 14 He is called to goe to the princes.*

§ *Or, bondage.*
* *Deut.15.1, 12.*

f Meaning in the Temple, to declare that it was a most solemne and strait couenant made in the Name of the Lord.

g That is, I giue the sword libertie to destroy you.

h As touching this manner of solemne couenant which the ancient vsed by passing betweene the two parts of a beast, to signifie that the transgressour of the same couenant should be so diuided in pieces, reade Gen. 15. 10.

i To fight against the Egyptians, as Chap 37.11.

a For the disposition and order of these prophesies, reade Chap.27. 1.
b They came of Hobab Moses father in law, who was no Israelite, but after ioyned with them in the seruice of God,

c That is, a Prophet.

§ *Or, doore.*

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed, but he tendeth to another end: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.
e Whom Iehu the King of Israel honoured for his zeale, 2 Kin. 10. 15.
f Teaching them hereby to flee all occasion of intemperancie, ambition and auarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.
g Which was now for the space of three hundreth yeeres from Iehu to Iehoiakim.
h Which declareth that they were not so bound to their vow, that it could not be broken for any necessity: for where they were commanded to dwell in tents, they dwell now at Ierusalem, for feare of the warres.
i Whom I haue chosen to be my children, seeing these which were the children of an heathen man obeyed the commandement of their father.
k I haue most diligently exhorted and warned you both by my selfe and my Prophets.
* *Chap. 18. 11. and 25. 5.*

l That is, by his Prophets and ministers, which sheweth that it is as much as though he should speak to vs himselfe, when he sendeth his ministers to speake in his name.
m His posterity shall continue and be in my fauour for euer.

rulers, and reideth it before them also. 23 *The king casteth it in the fire.* 28 *There is another written at the commandement of the Lord.*

a Reade Chap. 35. 1.

AND in the fourth a yere of Iehoiakim the son of Iosiah king of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Take thee a roule *or* book, and write therein al the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, *even* b from the dates of Iosiah vnto this day.

b Which were twenty and three yeere, as Chap. 25. 3 counting from the thirteenth yeere of Iosiahs reigne.

3 It may be that the house of Iudah wil heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquitie and their sinnes.

4 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote c at the mouth of Ieremiah all the words of the Lord, which hee had spoken vnto him, vpon a roule *or* booke.

c As he did indite.

5 And Ieremiah commanded Baruch, saying, I am d shut vp, *and* cannot goe into the house of the Lord.

d Meaning in prison, through the malice of the Priests.

6 Therefore goe thou, and reade the roule wherin thou hast written at my mouth the words of the Lord, in the audience of the people in the Lords house vpon the e fasting day: also thou shalt read them in the hearing of all Iudah, that come out of their cities.

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre or any great plague of God.

7 It may bee that they will f pray before the Lord, and euery one returne from his euill way, for great is the anger & the wrath, that the Lord hath declared against this people.

f He sheweth that fasting without prayer and repentance, auaileth nothing, but is meere hypocrisie.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the words of the Lord in the Lords house.

9 ¶ And in the g fifth yere of Iehoiakim the son of Iosiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, & to all the people that came from the cities of Iudah vnto Ierusalem.

g The fast was then proclaimed, and Baruch read this roule, which was a little before that Ierusalem was first taken, and then Iehoiakim and Daniel, and his companions were led away captiues.

10 Then read Baruch in the booke the words of Ieremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretary, in the hier court at the entry of the h new gate of the Lords house, in the hearing of all the people.

h Which is the East gate of the Temple.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the book all the words of the Lord,

12 Then hee went downe to the Kings house into the Chancellours chamber, and loe, all the princes sate there, *even* Elishama the Chancellor, and Delaiah the son of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the Princes.

13 Then Michaiah declared vnto them all the words that hee had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the Princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the son of Chushi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read, in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they said vnto him, Sit downe now, and read it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the words, they were i afraide both one and other, and said vnto Baruch, We will certifie the king of all these words.

i The godly were afraid seeing God so offended, and the wicked were astonied for the horrour of the punishment.

17 And they examined Baruch, saying, Tel vs now, how didst thou write all these words, at his mouth?

18 Then Baruch answered them, He pronounced all these words vnto me with his mouth, and I wrote *them* with inke in the Booke.

19 Then said the Princes vnto Baruch, Goe, k hide thee, thou and Ieremiah, and let no man know where ye be.

k They that were godly among the Princes, gaue this counsell by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the king, and of the wicked to be such, that they could not escape without danger of their liues.

20 ¶ And they went in to the king to the court, but they laid vp the roule in the chamber of Elishama the Chancellour, and told the king all the words that he might heare.

21 So the King sent Iehudi to fet the roule, and hee tooke it out of Elishama the Chancellours chamber, & Iehudi read it in the audience of the king, and in the audience of all the princes, which stood beside the King.

22 Now the king sate in the winter house, in the l ninth moneth, and there was a fire burning before him.

l Which conteined part of November, and part of December.

23 And when Iehudi had read three or foure sides, he cut it with the pen-knife and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rent m their garments, *neither* the king nor any of his seruants that heard all these words.

m Shewing that the wicked in stead of repenting when they heare Gods indgements, grow into further malice against him and his word.

25 Neuertheleſſe, Elnathan, and Delaiah, and Gemariah had besought the King, that he would not burn the roule: but he would not heare them.

26 But the King commaunded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdeel, to take Baruch the Scribe, and Ieremiah the Prophet, but the Lord n hid them.

n Thus we see the continuall care that God hath euer ouer his to preserue them from the rage of the wicked.

27 ¶ Then the word of the Lord came to Ieremiah (after that the King had burnt the roule, and the words which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe o another roule & write in it all the former wordes that were in the first roule which Iehoiakim the King of Iudah hath burnt,

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God will not only raise it vp again, but also increase it in greater abundance to their condemnation, as verse 32.

29 And thou shalt say to Iehoiakim King of Iudah, Thus saith the Lord, thou hast burnt this roule, saying, p Why hast thou written therein, saying, That the King of Babel shall certainely come and destroy this land, and shall take thence *both* man and beast?

p These are Iehoiakims words.

30 Therfore thus saith the Lord of Iehoiakim King of Iudah, He shall haue q none to sit vpon the throne of Dauid, & his r dead body shall be cast out in the day to the heate, and in the night to the frost.

q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths it was esteemed as no reigne.

r Reade Chap. 22. 19.

31 And I will visite him and his seed, and his seruants for their iniquity, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah, all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the Scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the words of the book which Iehoiakim king of Iudah had burnt in the fire, and there were added besides them many like words.

CHAP.

CHAP. XXXVII.

1 Zedekiah succeeded Ieconiah. 3 He sendeth vnto Ieremiah to pray for him 12 Ieremiah going into the land of Beniamin, is taken. 15 He is beaten and put in prison.

AND * King Zedekiah the sonne of Iosiah reigned for a Coniah the sonne of Iehoiakim, whom Nebuchad-rezzar king of Babel b made king in the land of Iudah.

2 But neither he nor his seruants, nor the people o the land would obey the words o the Lord which he spake by the c ministery of the Prophet Ieremiah.

3 And Zedekiah the king e sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah went f in and out among the people: for they had not put him into the prison.

5 Then Pharaohs host was e come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they † departed from Ierusalem.)

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shall ye say to the king of Iudah, that sent you vnto me to enquire o me, Behold, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it and burne it with fire.

9 Thus saith the Lord, ‖ Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole host of the Caldeans that fight against you, and there remained *but* wounded men among them, *yet* should euery man rise vp in his tent, and burne this citie with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

12 Then Ieremiah went out of Ierusalem to goe into the land of Beniamin, separating himselfe thence from among the people.

13 And when hee was in the g gate of Beniamin, there was a chiefe officer, whose name was Irijah the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou † fleest to the Caldeans.

14 Then said Ieremiah, That is false, I flie not to the Caldeans: but he would not heare him so Irijah took Ieremiah, & brought him to the princes.

15 Wherfore the princes were angry with Ieremiah, and smote him, and layed him in prison in the house of Iohonathan the Scribe: for they had made that the h prison.

16 When Ieremiah was entred into the dungeon, and into the prison, & had remained there a long time,

17 Then Zedekiah the king sent, and tooke him out. and the king asked him secretly in his house, & said, Is there any word from the Lord? And Ieremiah said, Yea: for, said he, thou shalt be deliuered into the hand of the king of Babel.

18 Moreouer, Ieremiah said vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 * Where are now your prophets, which prophesied vnto you, saying, The king of Babel shal not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the king: let my prayer be i accepted before thee, that thou cause me not to returne to the house of Iehonathan the Scribe, lest I die there.

21 Then Zedekiah the king commanded that they should put Ieremiah in the court of the prison, and that they should giue him dayly a peece of bread out of the bakers streete, vntill all the k bread in the citie were eaten vp. Thus Ieremiah remained in the court o the prison.

CHAP. XXXVIII.

1 By the motion of the princes Ieremiah is put into a dungeon. 10 At the request of Ebed melech, at the commandeth Ieremiah to take rags for his ease in the dungeon. 17 Ieremiah sheweth the king how he might escape death.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne o. Shelemiah, and Pashhur the sonne of a Malchiah, heard the words that Ieremiah had spoken vnto all the people, saying,

2 Thus saieth the Lord, He that remaineth in this citie, shal die by the sword, by the famine and by the pestilence: but he that goeth foorth to the Caldeans, shal liue: or hee shall haue his life for b a prey, and shall liue.

3 Thus saith the Lord, This citie shall surely be giuen into the hand o: the king of Babels army, which shal take it.

4 Therefore the Princes sayd vnto the king, We beseech you, let this man be put to death: for thus hee ‖ weakeneth the hands of the men of warre c that remaine in this citie, and the hands of all the people, in speaking such words vnto them: for this man seeketh not the wealth o. this people but the hurt.

5 Then Zedekiah the king sayd, Beholde, hee is in your hands, for the king can *aeuie* d you nothing.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with coards. and in the dungeon there was no water but mire: so Ieremiah stucke fast in the mire.

7 Nowe when Ebed-melech the † blacke Moore, one of the Eunuches which was in the kings house, heard that they had put Ieremiah in the dungeon, (then the king sate in the gate of Beniamin.)

8 And Ebed-melech went out of the kings house, and speake to the king, saying,

9 My lord the king, f these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon and he dieth for hunger in the place where hee is for there is no more bread in the citie.

10 Then the king commanded Ebed-melech the blacke Moore, saying, Take from hence thirty men † with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the house of the king, vnder the treasurie, and tooke there olde rotten *rags*, and olde worne *clouts*, and let them downe by coards into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moore sayde vnto Ieremiah, Put now the e olde rotten *rages* and worne, vnder thine armeholes, betweene the

Kk 4

* 2. King 24.17. 2. chron. 36.10. Chap. 52.1.
a Who was called Iehoiachin, or Ieconiah.
b And called him Zedekiah whereas before his name was Mattaniah, 2. Kings 24.17.
† Ebr. hand.
c Because he was afraid of the Caldeans that came against him.
d That is, was out of prison, and at liberte.
e To help the Iewes.
f Ebr. went vp.

‖ Or, lift not vp your minides.

g As some thinke to go to Anathoth his owne towne.
h By the which men went into the countrey of Beniamin
† Ebr. falle.

i Because it was a vile and stra it prison.

Chap. 28.4.

† Ebr. fill.
1 That is, so long as there was any bread in the citie: thus God prouideth for his, that he will cause their enemies to preserue them to that end whereunto he hath appointed them.

a For Zedekiah had sent vnto Ieremiah, to enquire at the Lord for the state of the countrey now when Nebuchadnezzar came, as Chap. 21.1
b Leade Chap. 21 9 and 45.5.

‖ Or, discouraged.
c Thus we see how the wicked when they cannot abide to heare the truth of Gods word, seeke to put the ministers to death, as transgressours of policies.
d Wherein hee grieuously offended in that that not onely he would not heard the truth spoken by the Prophet, but also gaue him to the lists of the wicked to be cruelly treated

† Ebr. Cushite, or Ethiopian
e To heare matters, and giue sentence.
f Hereby is declared that the Prophet found more fauour at thi strangers hands, then he did by all them of his countrey which was to th ir great condemnation
† Ebr. vnder thine hand.

the cordes. And Ieremiah did so.

13 So they drew vp Ieremiah with cordes, and tooke him vp out of the dungeon, and Ieremiah remained in the g court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Ieremiah the Prophet vnto him, into the third entrie that is in the house of the Lord, and the king said vnto Ieremiah, I will aske thee a thing: hide nothing from me.

15 Then Ieremiah sayd to Zedekiah, If I declare it vnto thee, wilt not thou slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly vnto Ieremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then sayd Ieremiah vnto Zedekiah, Thus saith the Lord God of hosts, the God of Israel, If thou wilt go forth vnto the king of Babels h princes then thy soule shall liue, and this citie shal not bee burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shall this citie be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Ieremiah, I am carefull for the Iewes that are fled vnto the Caldeans, lest they deliuer mee into their hands, and they i mocke me.

20 But Ieremiah said, They shall not deliuer *thee*: hearken vnto the voice of the Lord, I beseech thee, which I speake vnto thee: so shall it be wel vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath shewed me.

22 And beholde all the women that are k left in the king of Iudahs house, shalbe brought forth to the king of Babels princes, and those *women* shall say, Thy friends haue perswaded thee, and haue preuailed against thee, thy feet are fastened in the mire, *and* they are turned backe.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt bee taken by the hand of the king of Babel: and this citie shalt thou cause to be burnt with fire.

24 Then sayd Zedekiah vnto Ieremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, & say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, & we will not slay thee: also what the king said vnto thee,

26 Then shalt thou say vnto them, I humbly l besought the king that hee would not cause mee to returne to Iehonathans house, to die there.

27 Then came all the princes vnto Ieremiah and asked him. And hee told them according to all these words that the king had commanded: so they left off speaking with him, for the matter was not perceiued.

28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was *there* when Ierusalem was taken.

g Where the king had set him before to be at more libertie, as Chap. 37. 21.

h And yeeld thy selfe vnto them.

i Which declareth that he more feared the reproch of men then the threatning of God.

k When Ieconiah and his mother with others were caried away these women of the kings house were left: which shalbe taken, saith the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends and false prophets, which haue left him in the mire.

l Heere in appeareth the infirmitie of the Prophet, who did dissemble to saue his life, albeit it was not to the detriall of his doctrine, or to the hurt of any.

CHAP. XXXIX.

1 *Nebuchednezzar besiegeth Ierusalem.* 14 *Zedekiah fleeing, is taken of the Caldeans* 6 *His sonnes are slaine* 7 *His eyes are thrust out.* 11 *Ieremiah is prouided for.* 15 *Ebedmelech is deliuered from cap. 38. 13.*

IN m the ninth yeere of Zedekiah king of Iudah in the tenth moneth, came Nebuchad-nezzar king of Babel and all his hoste against Ierusalem, and they besieged it.

2 *And* in the eleuenth yeere of Zedekiah in the fourth moneth, the ninth *day* of the moneth, the citie was broken a vp.

3 And all the princes of the king of Babel came in, and sate in the middle gate, *euen* Neregal, Sharezer, Shamgar-nebo, Sarsechim, Rab-saris, Neregal, Sharezer, Rab-mag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah saw them, and all the men of warre, then they fled, and went out of the citie by night, through the kings garden, *and* by the b gate betweene the two wals, and he went toward the wildernesse.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-rezzar king of Babel vnto c Riblah in the land of Hamath, where hee gaue iudgment vpon him.

6 Then the king of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew al the nobles of Iudah.

7 Moreouer, he put out Zedekiahs eyes, and bound him in chaines to cary him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the || chiefe steward caried away captiue into Babel the remnant of the people that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the d poore that had nothing in the land of Iudah, and gaue them vineyards and fields at the same time.

11 Now Nebuchad-rezzar king of Babel gaue charge concerning Ieremiah † vnto Nebuzar-adan the chiefe steward, saying,

12 Take him and † looke well to him, and doe him no harme, but do vnto him e euen as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebushazban, Rabsaris, and Neregal, Sharezer, Rab-mag, and all the king of Babels princes:

14 Euen they sent, and tooke Ieremiah out of the court of the prison, and committed him vnto f Gedaliah the sonne of Ahikam, the sonne of Shaphan, that hee should cary him home: so hee dwelt among the people.

15 Now the word of the Lord came vnto Ieremiah, while hee was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke-Moore, saying, Thus sayth the Lord of hostes the God of Israel, Beholde, I will bring my words vpon this city for euill, and not for good, and they shall bee *accomplished* in that day before thee.

17 But I will deliuer thee in that day, saith the Lord, and thou shalt not bee giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee and thou shalt not fall by the sword, but thy life shall bee for a pray vnto thee, because thou g hast put thy trust in me, saith the Lord.

CHAP.

† 2 *King* 25. 1. *chap.* 52. 4.

a The gates and walles were broken downe.

b Which was a posterne doore, reade 2 Kin. 25. 4.

c Which is called Antiochia in Syria.

|| *Or, captaine of the guard.*

d For the rich and the mighty which put their trust in their shifts and meanes, were by Gods iust iudgements most rigorously handled.

† *Ebr. Set the hand vp.*

† *Ebr. set thine eyes vpon him.*

e Thus God preserued his Prophet by his meanes, whom he made the scourge to punish the king, and them that were his enemies.

f whom the king of Babel had now appointed gouernor ouer the rest of the Iewes that he left behind.

g Thus God recompensed his zeale and fauour which he shewed to his Prophet in his troubles.

CHAP. XL.

4 Ieremiah hath licence to goe whither hee will. 6 He dwelleth with the people that remaine with Gedaliah.

THe word which came to Ieremiah from the Lord, after that Nebuzar-adan the chiefe steward had let him goe from Ramath, when he had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were carryed away captiue vnto Babel.

2 [a] And the chiefe steward tooke Ieremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye haue [b] sinned against the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And now behold, I loose thee this day from the chaines which were on thine handes: if it please thee to come with mee into Babel, come, & I will looke well vnto thee: but if it please thee not to come with mee into Babel, † tarry still: beholde, all the land *is* ‖ before thee: whither it seemeth good, and conuenient for thee to go, thither goe.

5 For yet hee was not turned: therefore *hee said*, returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer al the cities of Iudah, and dwell with him among the people, or goe wereſoeuer it pleaseth thee to goe. So the chiefe steward gaue him vitailes and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaines of the hoste, [d] which were in the fieldes, *euen* they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the land, that were not carried away captiue to Babel:

8 Then they came to Gedaliah to Mizpah, euen [e] Ishmael the sonne of Nethaniah, and Iohanan and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the son of Shaphan * sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you:

10 As for mee, behold I will dwell at Mizpah to ‖ serue the Caldeans, which will come vnto vs: but you, gather you wine and summer fruites, and oyle, and put them in your vessels, and dwell in your cities that ye haue ‖ taken.

11 Likewise when all the Iewes that were in [f] Moab, and among the Ammonites, & in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam, the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruits, very much.

a From this second verse vnto chap.42.7. it seemeth to be as a parenthesis, and separated matter: and there this story beginneth again, and this vision is declared what it was.
b God moued this infidel to speake this, to declare the great blindnesse and obstinacy of § Iewes, which could not feele that which this heathen man confessed.
† *Ebr. cease.*
‖ *Or, at thy commandement.*

a Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the kings blood, and after slew him, Chap.41.2.

* 2. *King.* 25.24.

‖ *Or, to receiue them, or to intreat them for you.*

§ *Or, chose to dwell in.*
f Which were sled also for feare of the Caldeans.

13 Moreouer Iohanan the sonne of Kareah, and all the captains of the host that were in the fields, came to Gedaliah to Mizpah,

14 And sayd vnto him, Knowest thou not that [g] Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleeued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should hee kill thee, that all the Iewes which are gathered vnto thee, should bee scattered, and the remnant in Iudah perish?

16 But Gedaliah the son of Ahikam said vnto Iohanan the sonne of Kareah, Thou shalt not do this thing: for thou speakest falsly of Ishmael.

g For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

h Thus the godly which think no harme to others, are soonest deceiued, and neuer lacke such as conspire their destruction.

CHAP. XLI.

2 Ishmael killeth Gedaliah guiltelesly, and many other with him 11 Iohanan followeth after Ishmael.

BVt in the [a] seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seede royall, and the princes of the [b] king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did [c] eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam, the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Ishmael also slew al the Iewes that were with Gedaliah at Mizpah, & all the Caldeans that were found there, *and* the men of warre.

4 Now the second day that he had slaine Gedaliah and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samariah, *euen* foure score men hauing their beards shauen, and their clothes rent and cut, with [d] offrings & incense in their hands, to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meet them, weeping as hee went: and when he met them, he said vnto them, Come [e] to Gedaliah the sonne of Ahikam.

7 And when they came into the midst of the citie, Ishmael the sonne of Nethaniah slew them, *and cast them* into the midst of the pit, hee and the men that were with him.

8 But ten men were found among them, that said vnto Ishmael, Slay vs not: for we haue treasures in the fielde, of wheate, and of barley, and of oyle, and of hony: so he staied, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Asa the king had [f] made because of Baasha the king of Israel, *and* Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael carried away captiue all the residue of the people that were in Mizpah, *euen* the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the son of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the son of Kareah, and all

a The citie was destroyed in the foureth moneth: and in the seuenth moneth, which conteined part of September, & part of October, was the gouernour Gedaliah slaine.
b Meaning Zedekiah.
c They did eate together as familiar friends.

d For they thought that the Temple had not bene destroied, & therfore came vp to the feast of Tabernacles: but heating of the burning thereof in the way they shewed these signes of sorrow.
e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the Temple: but after slew them when they seemed to fauour Gedaliah.
f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1. King. 15.22.

g Which had bin captaines vnder Zedekiah.

all the captaines of the hoste that were with him, heard of all the euill that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke *their* men, and went to fight with Ishmael the son of Nethaniah, & found him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael carried away captiue, sawe Iohanan thee sonne of Kareah, and all the captains of the host that were with him, they were glad.

14 So all the people that Ishmael had carried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah, escaped from Iohanan with eight men, and went to the h Ammonites.

h For Baalis the king of the Ammonites was the cause of this murther.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had carried away captiue from Mizpah, (after that hee had slaine Gedaliah the sonne of Ahikam) *and* the strong men of warre, and the women, and the children, and the Eunuches, whom hee had brought againe from Gibeon.

17 And they departed and dwelt in Geruth i Chimham, which is by Beth-lehem, to go *and* to enter into Egypt,

i Which place Dauid of old had giuen to Chimham the son of Barzillai the Gileadite, 2. Sam. 19. 35.

18 Because of the Caldeans: for they feared them, because Ishmael the son of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

1 The captaines aske counsel of Ieremiah what they ought to doe. 7 Hee admonisheth the remnant of the people not to goe into Egypt.

THen all the captaines of the host, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most came,

2 And saide vnto Ieremiah the Prophet, ‡ Heare our prayer wee beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for wee are left *but* a fewe of many, as thine eyes doe behold)

‡ Ebr. Let our prayer fall before thee, as Chap. 36. 7.

3 That the Lord thy God may shewe vs the way wherin we may walke, and the thing that we may k doe.

k This declareth the nature of hypocrites, which would know of Gods word what they should doe, but vtterlyne ot follow it, but inasmuch as it agreeth with that thing which they haue purposed to doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard *you*: behold, I will pray vnto the Lord your God according to your words, & whatsoeuer thing the Lord shal answere you, I will declare it vnto you: I will keepe nothing back from you.

5 Then they said to Ieremiah, l The Lord bee a witnes of truth and faith betweene vs, if we do not euen according to all things for the which the Lord thy God shall send thee to vs.

l Hee shewed that he was a false witnesse, & a false Christian, as Chap. 44. 16. 17. 18. 19. 25.

6 Whether it be good or euill, we will obey the voice of the Lord our God, to whom wee send thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ And so after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called he Iohanan the son of Kareah, and all the captains of the host, which were with him, and all the people from the least to the most,

9 And sayd vnto them, Thus sayth the Lord God of Israel, vnto whom yee sent mee to present your prayers before him,

10 If ye will dwel in this land, then I will build you, and not destroy *you*, and I will plant you, and not roote *you* out: for I m repent mee of the euill that I haue done vnto you.

m Reade Chap. 18. 8.

11 Feare not for the king of Babel, of whome ye are afraid: be not afraid of him saith the Lord: for I am with you, to saue you, and to deliuer you e from his hand,

e Because all kings hearts and wayes are in his hands, he can turne them & dispose them as it pleaseth him and therefore they need not to feare man, but onely obey God. Pro. 21. 1.

12 And I will grant you mercy that hee may haue compassion vpon you, and he shal cause you to || dwell in your owne land.

|| Or, remaine.

13 But if ye say, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we shall see no war, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus saith the Lord of hosts, the God of Israel, If ye set your faces to enter into Egypt, and goe to dwell there,)

16 Then the sword that ye feared, f shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye die.

f Thus God turneth the policy of ye wicked to their owne destruction: for they thought themselues sure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46. 25.

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine nor escape from the plague, that I will bring vpon them.

18 For thus saith the Lord of hosts the God of Israel, As mine anger and my wrath hath beene powred forth vpon the inhabitants of Ierusalem: so shall my wrath bee powred forth vpon you, when ye shall enter into Egypt, and yee shall be a detestation, and an astonishment, and a curse and a reproch, and yee shall see this place no more.

19 O ye remnant of Iudah, the Lord hath said concerning you, Goe not into Egypt: know certainly that I haue admonished you this day.

20 Surely ye g dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and wee will doe it.

g Reade Chap. 26. & 44. 17. shewing ye this should come vpon them for their infidelity and stubbornesse.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lorde your God, nor any thing for the which hee hath sent me vnto you.

h For ye were fully minded to goe into Egypt, whatsoeuer God spake to the contrary.

22 Now therefore, know certainly that ye shal die by the sword, by the famine, and by the pestilence h in the place whither yee desire to goe and dwell.

i To wit, in Egypt

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt, contrary to the minde of Ieremiah. 8 Ieremiah prophesieth the destruction of Egypt.

NOw when Ieremiah had made an end of speaking vnto the whole people all the words of the Lord their God for the which the Lord their God had sent him to them, *namely* all these words,

2 Then spake Azariah the son of Hoshaiah, and Iohanan the son of Kareah, and all the proud men, saying vnto Ieremiah, i Thou speakest falsly: the Lord our God hath not sent thee to say, Goe not into Egypt to dwell there,

a Who was also called Iezaniah, Chap. 42. 1.

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

3 But Baruch the sonne of Neriah e prouoketh

c When the hypocrite or ye wicked is discouered, they braste foorth into open rage: for they can abide nothing but flatteries. reade Isa. 30. 10. d Hee sheweth what is the nature of the hypocrites: to wit, to faine that God and imbrace his word, if they were affrayed that his messengers speake ye truethe though indeed they bee most sarre from all obedience e Thus the wicked doe not onely contemne and hurt the messengers of God, but slander and pipake wicked ly of all them that support or fauour the godly.

thee

thee, against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs and cary vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voyce o the Lord to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoste tooke all the remnant of Iudah, that were returned from all [f] nations, whither they had bene driuen, to dwel in the land of Iudah:

6 *Euen* men and women and children, and the kings daughters, and euery person, that Nebuzaradan the chiefe steward had left with Gedaliah the son of Ahikam, the son of Shaphan, & Ieremiah [g] the Prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to [h] Tahpanhes.

8 ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and [i] hide them in the clay in the bricke kiln, which is at the entry of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hostes the God o Israel: Behold, I will send and bring Nebuchad-rezzar the King of Babel [k] my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pauillion ouer them.

11 And when he shall come, he shall smite the land of Egypt: [l] such as are *appointed* for death, to death, and such as are for captiuity, to captiuitie, and such as are for the sword to the sword,

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them and cary them away captiues, & he shall array himselfe with the land of Egypt, as a [m] shepheard putteth on his garment, and shall depart from thence in peace.

13 He shal break also the images of || Beth-shemesh, that is in the land of Egypt, & the houses of the gods of the Egyptians shal he burnt with fire.

CAHP. XLIIII.

He reproueth the people for their Idolatry. 15 *They that set light by the threatning of the Lord, are chastened.* 26 *The destruction of Egypt, and of the Iewes therein, is prophesied.*

THe word that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at [a] Migdol and at [a] Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus sayth the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to prouoke mee to anger in that they went to burne incense, *and* to seruie other gods whom they knew not, *neither* they *nor* you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets [b] rising earely and sending *them*, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare, nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore [c] my wrath and mine anger was powred foorth & was kindled in the cities of Iudah, and in the streets of Ierusalem, and they are desolate *and* wasted as *appeareth* this day.

7 Therefore now thus saith the Lord of hosts the God of Israel, Wherefore commit ye this great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the works of your hands, burning incense vnto other gods in the land of Egypt whither ye be gone to dwel: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednes of your fathers, and the wickednes of the [d] kings of Iudah and the wickednes of their wiues, and your owne wickednes & the wickednes of your wiues, which they haue committed in the land of Iudah and in the streets of Ierusalem.

10 They are not || humbled vnto this day neither haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will set my face against you [e] to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah that [f] haue set their faces to go into the land of Egypt, there to dwell, and they shall all bee consumed *and* fall in the land of Egypt: they shall *euen* bee consumed by the sword, *and* by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a desolation and an astonishment, and a [l] curse and a reproch.

13 For I wil visite them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall [g] escape or remaine, that they should returne into the land of Iudah, to the which they || haue a desire to returne to dwell there: for none shall returne, but [g] such as shall escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods, and all the women that stood by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word e that thou hast spoken vnto vs in the Name of the Lord, we will [h] not heare it of thee,

17 But wee will doe whatsoeuer thing goeth out of our owne mouth, *as* to burne incense vnto the Queene of heauen, and to powre out drinke offerings vnto her, as we haue done, *both* wee and our fathers, our kings and our princes in the cities of Iudah, and in the streets of Ierusalem: for *then* had wee [k] plentie of vitailes, and were well and || felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, we haue had || scarcenesse of all things, and haue bin consumed by the sword, and by the famine.

19 And when we burnt incense to the Queene of heauen, and powred out drinke offerings vnto

f As from the Moabites, Ammonites, and Edomites, Chap. 40. 11.

g Whom these wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchadnezzar should come euen to the gates of Pharaoh, where were his bricke kilns for his buildings.

k Reade Chap. 25. 9.

l Euery one shall be slaine by that meanes that God hath appointed, Chap. 15. 2.

m Meaning, most easily and suddenly shall he cary the Egyptians away. || *Or, the house of the Sunne.*

a These were all famous and strong cities in Egypt, where the Iewes that were fled dwelt for their safety, but the Prophet declareth, that there is no hold so strong that can preserue them from Gods vengeance.

b Reade Chap. 7. 25 & 25. 3. and 26. 5. & 29. 19 & 32. 33

c He setteth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatry, that they might beware by their example and not with the like wickednesse prouoke the Lord: for the they should be double punished.

d Hee sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering them, we might liue in his feare, & know if he haue not spared our fathers, yea, kings, princes and rulers, and also whole countries & nations for their sinnes, that we vile wormes, cannot looke to escape punishment for ours. || *Or, heaven aboue.*

e *Amos. 9. 4*

f While hee hauefully set their minds, & are gone thither on purpose. Whereby he excepteth the innocents as Ieremiah & Baruch that were forced: therefore the Lord sheweth || he will set his face against them: that is, purposely destroy them.

g Reade Chap. 26. 8. and 42. 18.

|| *Heb. lift vp their soules.*

h Meaning, but a few.

h This declareth how dangerous a thing it is to decline once from God, and to follow our own fantasies: for Satan euer so heareth such, and doth not leaue thé, till he haue brought them to extreame impudency and madnesse, euen to justifie their wickednes against God and his Prophets.

i Reade chap. 7. 18

k It seemeth that the papists gathered of this place their *Sacrificium Reginæ & Reuerentia matutinæ*, calling the virgin Mary Queene of heauen, and to of the blessed virgin and mother of our Saiuour Christ made and idole for here the Prophet condemneth their idolatry.

l Idolaters, which deseeme religion by the belly and in stead of acknowledging Gods works, whole meat hath plenty and dearth, health and sickenesse, they attribute it to their idoles, and so dishonour God.. || *Or, sam.* || *Or, wast.*

l Or, to appease her.

l This teacheth vs how great danger it is for the husbands to permit their wives any thing whereof they be not assured by Gods word: for thereby they take an occasion to iustifie their doings and their husbands shall giue an account thereof before God, read Isa. 3. 25.

† *Ebr. is not come vp into his heart?*

her, did we make her cakes || to make her glad, and powre out drinke offerings vnto her without our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lord remember the incense, that ye burnt in the cities of Iudah, and in the streetes of Ierusalem, *both* you and your fathers, your Kings, and your Princes, and the people of the land, and † hath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednes of your inuentions, *and* because of the abominations, which yee haue committed: therefore is your land desolate, and an astonishment, and a curse, *and* without inhabitant, as *appeareth* this day.

23 Because yee haue burnt incense, and because yee haue sinned against the Lord, and haue not obeyed the voyce of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as *appeareth* this day.

24 Moreouer, Ieremiah said vnto all the people, and to all the women, Heare the word of the Lord, all Iudah, that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hosts, the God of Israel, saying, Yee and your wiues haue both spoken with your mouthes, and fulfilled with your m hand, saying, We wil performe our vowes that wee haue vowed to burne incense to the Queene of heauen, and to powre out drinke offerings to her: yee will performe your vowes, and doe the things that ye haue vowed.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt, Behold, I haue sworne by my great Name, saith the Lord, that my Name n shall no more be called vpon by the mouth of any man o Iudah, in all the land of Egypt, saying: The Lord God liueth.

27 Behold, I wil watch ouer them for euil and not for good, and al men of Iudah that are in the land of Egypt, shalbe consumed by the sword, and by the famine, vntill they be vtterly destroyed.

28 Yet a small number that escape the sword, o shall returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwel there, shal know whose words shall stand, mine or theirs.

29 And this shalbe a signe vnto you, saith the Lord, when I visite you in this place, that ye may know that my wordes shall surely stand against you for euill.

30 Thus saith the Lord, Behold, I will p giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nabuchad-rezzar king of Babel his enemie, who also sought his life.

CHAP. XLV.

1 Ieremiah comforteth Baruch, offering him that hee should not perish in the destruction of Ierusalem.

THe word that Ieremiah the Prophet spake vnto a Baruch the sonne of Neriah: when hee had written these b wordes in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee: O Baruch,

3 Thou diddest say, Woe is mee now: for the Lord hath layd sorrow vnto my sorrow: I fainted in my mourning, and I can find no rest.

4 Thus shalt thou say vnto him, The Lord sayth thus, Behold, that which I haue built, will I d destroy, and that which I haue planted, will I plucke vp, euen this whole land.

5 And seekest thou great things for thy selfe? seeke them not: for behold, I will bring a plague vpon all flesh, saith the Lord: but thy life will I giue thee for † a pray in all places, whither thou goest.

CHAP. XLVI.

2 He prophesieth the destruction of Egypt. 27 Deliuerance is promised to Israel.

THe wordes of the Lord, which came to Ieremiah the Prophet against the e Gentiles,

2 *A* against Egypt, against the army of b Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemish, which Nebuchadrezzar king of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah King of Iudah.

3 c Make ready buckler and shield, and goe foorth to battell.

4 Make ready the horses, & let the horsemen get vp, and stand vp with *your* sallets, furbish the speares, and put on the brigandines.

5 d Wherefore haue I seene them afraide, *and* driuen backe? for their mightie men are smitten, and are fled away, and looke not backe: *for* feare *was* round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the e North by the riuer Perath.

7 Who is this that commeth vp as f a flood, whose waters are mooued like the riuers?

8 Egypt riseth vp like the flood, and *his* waters are mooued like the riuers, and he saith, I will goe vp, *and* will couer the earth: I will destroy the citie with them that dwell therein.

9 Come vp ye horses, and rage ye charets, and let g valiant men come forth, 8 the blacke Mores, and the Libyans that beare the shield, and the Lydians that handle *and* bend the bow.

10 For this is the day of the Lord God of hostes, *and* a day of vengeance, that hee may auenge him of his enemies: for the sworde shall deuoure, and it shall bee satiate, and made drunke with their blood: for the Lord God of hosts hath h a sacrifice in the North countrey iby the riuer Perath.

11 Goe vp vnto Gilead, k and take balme, O l virgine, the daughter of Egypt: in vaine shalt thou vse many m medicines: *for* thou shalt haue no health.

12 The nations haue heard of thy shame, and thy cry hath filled the land: for the strong hath stumbled against the strong, *and* they are fallen both together.

13 ¶ The word that the Lord spake to Ieremiah the Prophet, how Nebuchad-rezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt and declare in Migdol, and proclaime in Noph, and in Tahpanhes, *and* say, Stand still and prepare thee: for the sword shall deuoure round about thee.

15 Why are thy valiant men put backe? they could not stand because the Lord did driue them.

16 Hee made many to fall, and one fell vpon another: and they said, Arise, let vs goe againe to our n owne people, and to the land of our natiuitie from the sword of the violent.

17 They did cry there, Pharaoh king of Egypt *and*

a Which was Ieremiahs disciple and wrote his prophesies vnder him.

b Where 36. read Chap. 36. 1.

c Baruch moued with an inconsiderate zeale of Ieremiahs imprisonment but chiefly for the destruction of the people, & the Temple, maketh this lamentatiõ, as Psal. 6. 6

m You haue committed double euil in making wicked vowes, and in performing the same.

n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it.

o We see therefore that God hath a peculiall care of vs: wherefoeuer they are scattered: for though they be but two or three, yet he will deliuer them when he destroyeth his enemies.

p He sheweth the meanes whereby they should be destroyed, to assure them of the certainty of the plague, and yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10. de Antiq. cap. 11. writeth, that fiue yeeres after the taking of Ierusalem Nebuchadnezzar the younger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slew the king, and sobrought these Iewes and other into Babylon.

a That is, nine nations, which are round about the land of Egypt.

b Reade 2. King. 23. 29. and 24. 7. and 2. chron. 35. 20.

c Hee warneth the Egyptians to prepare themselues to warre.

d The Prophet had this vision of the Egyptians, which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shall discomfite them at the riuer Euphrates.

f He deridegh the boastings of the Egyptians, who thought by their riches and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth the countrey of Egypt.

g For these nations tooke part with the Egyptians.

h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doeth please him, Isa. 34. 6.

i That is, at Carchemish.

k For at Gilead did grow most soueraigne balme for wounds.

l So called because Egypt had not yet beene ouercome by the enemie.

m He sheweth that no salue of medicine can preuaile where as God giueth the wound.

n As they that should repent that they helped the Egyptians.

[o] He derideth them which shall impute their ouer throw to lacke of counsell & policy, or to fortune, and not obtaining of time: not considering that it is Gods iust iudgement

p To wit, that the Egyptians shalbe destroyed.

q They haue abundance of all things and therefore are disobedient and proud.

r As verse 9.

s They shall be scarce able to speake for feare of the Caldeans.

t Meaning, Egypt.

u That is, they shall slay the great and mighty men of power.

x To wit, Nebuchad nezzars army.

y Some take the Ebrew word Amon for the kings name of No, that is, of Alexandria.

z Meaning, that after the space of fourtie yeeres Egypt should bee restored, Isa. 19. 23. ezek. 29. 13.

a God comforteth all his that were in captiuitie, but specially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, Ha. 44. 2. Chap. 30. 10.

b Read cha. 10. 24

and of a great multitude, [o] hath passed the time appointed.

18 As I liue saith the king, whose Name is the Lord of hostes, Surely as Tabor *is* in the mountaines, & as Carmel *is* in the sea: *so* shall it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shal be waste and desolate without an inhabitant.

20 Egypt *is like* a [p] faire calfe, *but* destruction commeth: out of the North it commeth.

21 Also her hired men [r] *are* in the midst of her like fat calues: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come vpon them, *and* the time of their visitation.

22 The voice therof shall go forth like a [s] serpent: for they shall march with an army, & come against [t] her with axes, as hewers of wood.

23 They shall cut downe [u] her forest, saith the Lord: for they cannot be couered, because they are more then the [x] grashoppers, & are innumerable.

24 The daughter of Egypt shal be confounded: she shalbe deliuered into the handes of the people of the North.

25 ¶ Thus saith the Lord of hosts the God of Israel, Behold, I will visit the [y] common people of No and Pharaoh and Egypt, with their gods, and their kings, euen Pharaoh, and all them that trust in him.

26 And I will deliuer them into the handes of those that seeke their liues, and into the hand of Nebuchad-nezzar King of Babel, and into the hands of his seruants, and afterward she shall dwel as [z] in the old time, saith the Lord.

27 ¶ [a] But feare not thou, O my seruant Iaakob, and be not thou afraid, O Israel, for behold, I will deliuer thee from a farre *country*, and thy seed from the land of their captiuity, and Iaakob shall returne and be in rest & prosperity, and none shal make him afraid.

28 Feare thou not, O Iaakob my seruant, saith the Lord, for I am with thee, and I wil vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct [b] thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

THE words of the Lord that came to Ieremiah the prophet against the Philistims, before that Pharaoh smote [a] Azzah.

2 Thus saith the Lord, Behold, waters rise vp out of the [b] North, and shalbe as a swelling flood, and shal ouerflow the land, and all that is therein and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.

3 At the noise & stamping of the hooses of his strong *horses*, at the noise of his charets, and at the rushing of his wheels: the fathers shall not [c] looke backe to *their* children, for feeblenes of [d] handes,

4 Because of the day that commeth to destroy all the Philistims, & to destroy Tyrus and Zidon, *and* all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the yle of [e] Caphtor.

5 Baldnesse is come vpon Azzah: Ashkelon is cut vp *with* the rest of their valleys. How long wilt [g] thou cut thy selfe?

6 O thou sword of the Lord, how long will it be or thou cease? turne again into thy scabberd, rest and be still.

7 How can it [h] cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.

CHAP. XLVIII.

The word of the Lord against the Moabites, 26 Because of their pride and crueltie.

CONcerning Moab, thus saith the Lord of hosts the God of Israel, Woe vnto [a] Nebo: for it is wasted: Kiriathaim is confounded *and* taken: Misgab is confounded and afraid.

2 Moab shall boast no more of Heshbon: *for* they haue deuised euill against it. [b] Come, and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, [c] O Madmen, *and* the sword shall pursue thee.

3 A voice of crying *shalbe* from Horonaim *with* desolation and great destruction.

4 Moab is destroied: her litle ones haue caused their cry to be heard.

5 For at the going vp of [d] Luhith, the mourners shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.

6 Flee and saue your liues, and bee like vnto the [e] heath in the wilderneſſe.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also bee taken, and [f] Chemosh shall goe forth into captiuitie with his Priestes and his Princes together.

8 And the destroyer shal come vpon all cities and no citie shall escape: the valley also shall perish, and the plaine shall be destroyed as the Lord hath spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 [h] Cursed *bee he* that doeth the worke of the Lord ‖ negligently, and cursed *bee he* that keepeth backe his sword from bloud.

11 Moab hath bene at rest from his youth, and hee hath setled on his lees, and hath not beene [i] powred from vessell to vessell, neither hath hee gone into captiuity: therefore his taste remained in him, and his sent is not changed.

12 ¶ Therefore behold, the dayes come, saye the Lord, that I will send vnto him such as shall carie him away, and shall emptie his vessels, and breake their bottels.

13 And Moab shalbe [k] ashamed of Chemosh, as the house of Israel was ashamed of [k] Beth-el their confidence.

14 How thinke you *this*, Wee are mightie and strong men of warre?

15 Moab is destroied, & his cities [l] burnt vp, & his chosen yong men are gone down to slaughter, saith the King, whose name *is*, The Lord of hosts.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all yee that know his name, say, [l] How is the strong staffe broken, *and* the beautifull rod!

18 Thou daughter that doest inhabite Dibon, come downe from *thy* glory, and sit in thirst: for the destroyer of Moab shall come vpon thee, *and* he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that fleeth and that escapeth, *and* say, What is done?

20 [m] Moab is consounded: for it is destroyed: howle and cry, tell yee it in Arnon, that Moab is made waste,

21 And

[o] Which was also called Gaza, a citie of the Philistims.

[b] He meaneth the army of the Caldeans. Isa. 8. 7, 8.

[c] The great feare shall take away their naturall affection.

[d] Their heart shal so faint them.

[e] For the Caphtorims, which are also called Cappadocians, had destroyed in olde time the Philistims and dwelt in their land euen to Gaza, Deut. 2. 23.

[f] They haue pulled off their haire for sorrow & heauines.

[g] As the heathen vsed in their mourning which ¶ Lord forbade his people to doe, Deut. 14. 1.

[a] Hee meaneth, ye shall be ashamed of your idolatrie, as Isa. 8. 9.

[b] Cursed is not possible that the wicked should by any meanes escape or stay the Lord, when he will take vengeance.

[c] These were dites of the Moabites, which Nebuchad nezzar tooke before he went to fight against Necho king of Egypt.

[d] Thus shall the Babylonians encourage one another.

[e] Read Isa. 23. 10

[d] Horonaim and Luhith were two places where by the Moabites should flee, Isa. 15. 5.

[e] Hide your selues in barren places, where the enemie will not pursue after you, Chap. 17. 6

[f] That is, the idols which are the workes of thine hands. Some reade, in thy possessions for so the word may signifie, as 1. Sam. 13. 5, 2.

[g] B th thy great idole, & his mainteiners shalbe led away captiues, so that they shall then know that it is in vaine to looke for helpe at idoles, Isa. 15. 5. 2.

[h] He sheweth that God would punish Caldeans if they did not destroy the Egyptians, & that with a courage and zeal leth this executing of his vengeance against his enemies, his worke though the Caldeans sought another end, Isa. 10. 12.

[i] *Or, deceitfully.*

[k] Hath not bene remoued as the Iewes haue, but hane liued at ease, and as a wine that feedeth it selfe on his lees.

[k] As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer y Moabites.

[l] *Heb. gone up, or destroyed.*

[l] How are they destroyed that put their trust in their strength and riches.

[m] Thus they that flee shall answere,

21 And iudgement is come vpon the plaine
country, vpon Holon and vpon Iahazah, and vp-
on Mephaath,
22 And vpon Dibon, and vpon Nebo, and vp-
on the house of Diblathaim,
23 And vpon Kiriathaim, and vpon Beth-ga-
mul, and vpon Beth-meon,
24 And vpon Kirioth, & vpon Bozrah, and vp-
on all the cities of the land of Moab far or neere.
25 The [n] horne of Moab is cut off, and his
arme is broken saith the Lord.
26 Make yee him [o] drunken: for he magnified
himselfe against the Lord: Moab shall ‖ wallow in
his vomite, and he also shall be in derision.
27 For didst not thou deride Israel, as though
he had bin found among theeues? for when thou
speakest of him, thou art [p] moued.
28 O ye that dwell in Moab, leaue the cities,
and dwell in the rockes, and be like the doue that
maketh her nest in the sides of the holes mouth.
29 *We haue heard the pride of Moab (e is ex-
ceeding proud) his stoutnesse, and his arrogancie,
and his pride, and the hautinesse of his heart.
30 I know his wrath, saith the Lord, [q] but it
shall not *be so*: *and* his dissimulations, *for* they doe
not right.
31 [r] Therefore will I howle for Moab, and I
will cry out for all Moab: *mine heart* shall mourne
for the men of Ki-heres.
32 O vine of Sibmah, I will weepe for thee, as I
wept for Iazer: thy plants are gone ouer the sea,
they are come to the sea of Iazer: the destroier is
fallen vpō thy summer fruits, & vpon thy vintage
33 And ioy, and gladnesse is taken from the
plentifull fielde, and from the land of Moab: and
I haue caused wine to faile from the winepresse:
none shall tread with shouting: *their* shouting
shalbe no shouting.
34 From the cry of Heshbon vnto Elaleh, *and*
vnto Iahaz haue they made their noise: from Zoar
vnto Horonaim, the [t] heifer of three yere old *shall
goe lowing*: for the waters also of Nimrim shall be
wasted.
35 Moreouer I will cause to cease in Moab,
saith the Lord, him that offereth in the hie places,
and him that burneth incense to his gods.
36 Therefore mine heart shall sound for Moab
like a [u] shaume, and mine heart shall sound like a
shaume for the men of Kir-heres, because the ri-
ches that he hath gotten is perished.
37 *For euery head shall be ‖ balde, and euery
beard plucked: vpon all the hands shalbe cuttings,
and vpon the loynes sackcloth.
38 *And* mourning shall be vpon all the house
tops of Moab, and in all the streets thereof: for I
haue broken Moab like a vessell wherein is no
pleasure saith the Lord.
39 They shall howle, *saying*, How is hee de-
stroyed? how hath Moab turned the backe with
shame? so shall Moab be a derision, and a feare to
all them about him.
40 For thus saith the Lord, Behold, [x] he shal flee
as an eagle, and shal spread his wings ouer Moab.
41 The cities are taken, and the strong holdes
are wonne, & the mighty mens hearts in Moab at
[y] day shalbe as the heart of a woman in trauaile.
42 And Moab shalbe destroyed from being a
people, because he hath set vp himselfe against the
Lord.
43 [y] Feare, and pit, and snare *shalbe* vpon thee,
O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in
the pit, & he [y] getteth vp out of the pit, shalbe ta-
ken in the snare: for I wil bring vpon it, *euen* vpon
Moab, the yere of their visitation, saith the Lord.
45 They that fled, stood vnder the shadow [z] of
Heshbon, because of the force: for [a] the fire came
out of Heshbon, and a flame from Sihon, and de-
uoured the corner of Moab, and the top of the se-
ditious children.
46 Woe *bee* vnto thee, O Moab: the people of
[b] Chemosh perisheth: for thy sonnes are taken
captiues, and thy daughters *led* into captiuitie.
47 Yet wil I bring again the captiuity of Mo-
ab in the [c] latter dayes, saith the Lord, Thus farre
of the iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord against the Ammonites, 7 Idumea. 23 Damascus. 28 Kedar. 34 and Elam.

VNto the children of [a] Ammon, thus saith the
Lord, Hath Israel no sonnes? or hath he none
heir? Why *then* hath their [b] king possessed Gad?
and his people dwelt in [c] his cities?
2 Therefore behold, the dayes come, saith the
Lord, that I will cause a noise of war to bee heard
in [d] Rabbah of the Ammonites, and it shall bee a
desolate heape, and her daughters shall bee burnt
with fire: then shall Israel possesse those that pos-
sessed him, saith the Lord.
3 Howle, O Heshbon, for Ai is wasted cry yee
daughters of Rabbah: gird you with sackcloth:
mourne and runne to and fro by the hedges: for
their king shall go into captiuitie, *and* his Priestes
and his Princes likewise.
4 Wherefore glorieest thou in the valleys? thy
valley floweth away, O rebellious daughter: thee
trusted in her treasures, *saying*, Who shall come
vnto me?
5 Behold, I will bring [e] a feare vpon thee, saith
the Lord God of hostes, of all those that be about
thee, and yee shall be scattered euery man [f] right
foorth, and none shall gather him that fleeth.
6 And [g] afterward I wil bring againe the capti-
uity of the children of Ammon.
7 ¶ To Edom thus saith the Lord of hosts, Is
wisedome no more in [h] Teman? is counsel perished
from *their* children? is their wisedome vanished?
8 Flee, ye inhabitants of Dedan (k they are tur-
ned backe, and haue consulted to dwel) for I haue
brought the destruction of Esau vpon him, *and*
the time of his visitation,
9 If the [l] grape gatherers come to thee, would
they not leaue *some* grapes? If theeues come by
night, they will destroy till they haue enough.
10 For I haue discouered Esau: I haue vncoue-
red his secrets, and he shal not be able to hide him-
selfe: his seed is wasted, and his brethren, and his
neighbours, and there shalbe none *to say*,
11 Leaue thy [m] fathers children, *and* I will pre-
serue them aliue, and let thy widowes trust in mee.
12 For thus saith the Lord, [n] Behold, they whose
iudgement was not to drinke of the cup, haue as-
suredly drunken, and art thou he that shall escape
free? thou shalt not go free, but thou shalt surely
drinke of it.
13 For I haue sworne by my selfe, sayeth the
Lord, that [o] Bozrah shalbe waste, & for a reproch,
and a desolation, and a curse, and all the cities
thereof shalbe perpetuall desolations.
14 I haue heard a rumor from the Lord, & an

n That is, his power and strength.
o He willed the Caldeans to lay afflictions vpon them, till they be like drunken men that fall downe to their shame, and are derided of all.
‖ *or, shall be full, or clap his hands.*
p Thou reioycest to beare of his miserie.
*Isa. 16.6.
q He shall not execute his malice against his neighbours.
r Reade Isa. 16.7.
s Which citie was in the vtmost border of Moab: and hereby he signifieth that the whole land should bee destroyed, and the people caried away.
t Reade Isa. 15.5.
u Their custome was to play on flutes or instruments, heauy and grane tunes at funerals, and in the time of mourning, as Mat. 9.23.
*Jer. 15.3.
‖ *or, shaueu.*
x That is, Nebuchad-nezzar. Chap. 49.22.
y He that escapeth one danger shalbe taken of another. Isa. 24.17.

z They fled thither thinking to haue succour of the Amorites.
a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.
b Which vanted themselues of their idole as though he could haue defended them.
c That is, they shalbe restored by the Messiah.
a They were separated from the Moabites by the riuer Arnon, and after that the ten tribes were caried away into captiuitie, they inuaded the countrey of Gad.
b To wit, of the Ammonites.
c Meaning, of the Israelites.
d Which was one of the chiefe cities of the Ammonites as were Heshbon, and Ai: there was also a citie called Heshbon among the Moabites.
e In thy plentifull countrey.
f Signifying, that power and riches cannot preuaile when as God will execute his iudgements.
g That is, without looking backe, and as euery one can finde a way to escape.
h In the time of Christ when the Gentiles shall be called.
i Which was a citie of Edom called by the name of Teman, Eliphaz son, who came of Esau.
k The enemies that shal dissemble as though they fled away, shall turne backe and inuade your land, and possesse it.
l Meaning, that God would vtterly destroy them, and not spare one, though the grape gatherers leaue some grapes, and theeues seeke but till they haue ynough, Obad. 1.5.
m The destruction shalbe so great, that there shalbe none left to take care of thy owne people, and

n Thou not spared mine owne people, and how should I pitie thee?
o Which was a chiefe citie of Edom.

ambassa-

ambassadour is sent vnto the heathen, *saying*, Gather you together, and come against her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy || feare, *and* the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as hie as the egle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shall be astonished, and shall hisse at all the plagues thereof.

18 As in the ouerthrow of Sodom and of Gomorah, and the places thereof neere about, saith the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, [q] he shall come vp like a lion from the swelling of Iorden vnto the strong dwelling place: for I will make *Israel* to rest, *euen* I will make [r] him to haste away from her, and who is a chosen man that I may appoynt against her? for who is like mee? and who will appoint mee the time? and who is the [s] shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, and his purpose that he hath conceiued against the inhabitants of Teman: surely the least of the flocke shal draw them out: surely [u] he shal make their habitations desolate with them.

21 The earth is mooued at the noyse of their fall, the crie of their voices is heard in the red sea.

22 Behold, he shall come vp, and flie as the egle, [x] and spread his wings ouer Bozrah, and at that day shal the heart of the strong men of Edom be as the heart of a woman in trauaile.

23 ¶ Vnto [y] Damascus *hee saith*, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted *as one* on the feare full sea that cannot rest.

24 Damascus is discouraged, *and* turneth her selfe to flight, [z] and feare hath seised her: anguish and sorowes haue taken her as a woman in trauell.

25 How is the glorious [a] citie not reserued, the city of my ioy?

26 Therefore her young men shall fall in her streetes, and all her men of warre shalbe cut off in that day, saith the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of [b] Benhadad.

28 ¶ Vnder [c] Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar king of Babel shal smite, thus saith the Lord, Arise, *and* goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flocks shal they take away: yea, they shal take to themselues their [d] curtaines and all their vessels, and their camels: [e] and they shall crie vnto them, Feare is on euery side.

30 Flee, get you farre off (f they haue | consulted to dwell) O ye inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar king of Babel hath taken counsel against you, and hath deuised a purpose against you.

31 [f] Arise, *and* get you vp vnto the wealthy nation that dwelleth without care, saith the Lord, which hath neither gates nor barres, *but* dwell alone.

32 And their camels shalbe a booty, and the multitude of their cattell a spoyle, and I will scatter them into al winds, and to the vtmost corners, and I will bring their destruction from al the sides thereof, saith the Lord.

33 And Hazor shalbe a dwelling for dragons, *and* desolation for euer: there shal no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The words of the Lord that came to Ieremiah the Prophet, concerning [g] Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus saith the Lord of hosts, Behold, I will breake the [h] bow of Elam, *euen* the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, and will scatter them towards all these windes, and there shall bee no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to bee afrayd before their enemies, and before them that seeke their liues, and will bring vpon them a plague, *euen* the indignation of my wrath, saith the Lord, and I will send the sword after them, till I haue consumed them.

38 And I will set my [i] throne in Elam, & I will destroy *both* the king & the princes from thence, saith the Lord: but [k] in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

Hee prophesieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuity.

THe word that the Lord spake concerning Babel, *and* concerning the land of the Caldeans, by the † ministery of Ieremiah the Prophet.

2 Declare among the nations, and publish it, and set vp a standart, proclaime it *and* conceale it not: say, [a] Babel is taken, Bel is confounded, [b] Merodach is broken downe: her idoles are confounded, *and* their images are burst in pieces.

3 For out of the North [c] there commeth vp a nation against her, which shall make her lande waste, and none shal dwell therein: they shall flee, *and* depart, both man and beast.

4 In those dayes, and at that time, sayeth the Lord, the children of Israel shall [d] come, they, and the children of Iudah together, going, and [e] weeping shall they go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, *saying*, Come, and let vs cleaue to the Lord in a perpetuall couenant that shal not be forgotten.

6 ¶ My people hath bene *as* lost sheepe: their [f] shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from [g] mountaine to hill, *and* forgotten their resting place.

7 All that found them haue deuoured them, & their enemies sayde, Wee offend not because they haue sinned against the Lord, [h] the habitation of iustice, euen the Lord the hope of their fathers.

8 ¶ Flee from the mids of Babel, and depart out of the land of the Caldeans, and be ye as the hee goats [k] before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mighty nations from the North countrey, and they shall set themselues in aray against her, whereby shee shall be taken: their arrowes *shalbe* as of a strong man, which is expert, *for* none shall returne in vaine.

10 And Caldea shalbe a spoyle: all that spoyle her,

q To wit Nebuchad-nezzar after he hath ouercome Iudah, which is meant by the swelling of Iorden, shall come against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kept as prisoners, to haste away from thence.

s The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.

t They shall not be able to resist his petie captaines.

u To wit, the enemie.

x As Chap. 48. 40. was said of Moab.

y Which was the chiefe citie of Syria, whereby hee meaneth the whole countrey.

z When shee heard the sudden comming of the enemie.

a He speaketh this in the person of the king, and of them of the countrey, who shall wonder to see Damascus the chiefe citie destroyed.

b Who was King of Sytia. 1. Kin. 20. 2. 5. and had built theie palaces, which were still called the palaces of Ben hadad.

c Meaning, the Arabians, and their borderers.

d Because they vsed to dwell in tents, he nameth the things that pertaine thereunto.

e The enemies will dwell in your places.

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaile them.

g That is, Persia, to called of Elam the son of Sem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust should not profit them.

i I will place Nebuchad-nezzar there, and in these prophesies Ieremiah speaketh of those countries which should be subdued vnder the rule of those some monarchies whereof Daniel maketh mention.

k This may be referred to the empire of the Persians & Medes after the Caldeans, or vnto the time of Christ, as chap. 46. 47.

† Heb. hand.

a After that God hath vsed the Babylonians to serue to punish other nations, he sheweth that their turne shall come to be punished.

b These were two of their chiefe idoles.

c To wit, the Medes and the Persians.

d When Cyrus shall take Babel, as Reade Chap. 51. 9

e Their gouernors and ministers by their example haue prouoked them to idolatry.

f They haue committed idolatry in euery place.

g For the Lord dwelt among them in his Temple, and would haue maintained them by his iustice against their enemies.

h When God shal deliuer you by Cyrus.

k That is, most forward and valiant to leare.

l shall be made rich thereby.

her, shalbe satisfied, saith the Lord.

11 Because yee were glad and reioyced in destroying mine heritage, *and* because ye are growen fat, as the calues in the grasse, m and neyed like strong *horses*.

12 *Therefore* your mother shall bee sore confounded, and she that bare you, shall be ashamed: behold, the vttermost of the nations *shalbe* a desert, a dry land, and a wildernesse.

13 Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: euery one that goeth by Babel, shall be astonished, and hisse at all her plagues.

14 o Put your selues in aray against Babel round about: all ye that bend the bow, shoote at her, spare no arrowes: for shee hath p sinned against the Lord.

15 Crie against her round about: shee hath || giuen her hand: her foundations are fallen, *and* her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the q sower from Babel, and him that handleth the sicth in the time of harvest: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel *is like* scattered sheep: the lions have dispersed them first the king r of Asshur hath deuoured him, and last this Nebuchad-nezzar king of Babel hath broken his s bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will visite the king of Babel, and his land, as I haue visited the king of Asshur.

19 And I will bring Israel againe to his habitation: he shall feed on Carmel and Bashan, and his soule shal be satisfied vpon the mount Ephraim and Gilead.

20 In those daies, and at that time, saith the Lord, the iniquitie of Israel shalbe sought for, and there shall be none: and the sinnes of Iudah, and they shall not be found: for I will bee merciful vnto them, whom I reserue.

21 Goe vp against the land of the t rebels, *euen* against it, and against the inhabitants of || Pekod: destroy, and lay it waste after them, saith the Lord, and doe according to all that I haue commanded thee.

22 A crie of battell *is* in the land, and of great destruction.

23 How is the u hammer of the whole world destroyed, and broken! how is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, & hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in the land of the Caldeans.

26 Come against her † from the vtmost border: open her store houses, tread on her as on sheaues, and destroy her vtterly: let nothing of her be left.

27 Destroy all her x bullockes: let them goe downe to the slaughter. Wo vnto them, for their day is come, and the time of their visitation.

28 The voyce of them that y flee, and escape out of the land of Babyl, to declare in Zion the vengeance of the Lord our God, *and* the vengeance of his Temple.

29 Call vp the archers against Babel all ye that bend the bow, besiege it round about: let none thereof escape: * recompense her according to her worke, *and* according to all that shee hath done, doe vnto her: for she hath beneproude against the Lord, *euen* against the holy One of Israel.

30 Therefore shall her yong men fall in the streets, and all her men of warre shalbe destroyed in that day, saith the Lord.

31 Beholde, I *come* vnto thee, O proude *man*, saith the Lord God of hosts: for thy day is come, *euen* the time that I wil visit thee.

32 And the proude shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, & it shal deuoure all round about him.

33 Thus saith the Lord of hosts, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, *and* would not let them goe.

34 *But* their strong redeemer, whose Name *is* the Lord of hostes, he shall maintaine their cause, that he may giue rest to the land, z and disquiet the inhabitants of Babel.

35 A sword *is* vpon the Caldeans, sayeth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sword *is* vpon the † soothsayers, & they shall dote: a sword *is* vpon her strong men, and they shalbe afraid.

37 A sword *is* vpon their horses, and vpon their charets, and vpon all the multitude that are in the mids of her, and they shalbe like women: a sword *is* vpon her treasures, and they shall bee spoyled.

38 A a drought *is* vpon her waters, and they shalbe dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the b Zjms with the Tjms shall dwell *there*, and the ostriches shall dwell therein: for it shalbe no more inhabited, neither shal it be inhabited from generation vnto generation.

40 As God destroyed * Sodom and Gomorah with the places thereof neere about, saith the Lord: so shal no man dwell there, neither shall the sonne of man remaine therein.

41 ¶ Behold, a people shall come from the North, and a great nation, and many kings shall be raised vp from c the coastes of the earth.

42 They shall hold the bowe and the buckler: they are cruel and vnmerciful: their voyce shall roare like the sea, and they shal ride vpon horses, *and* bee put in aray like men to the battell against thee O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands d waxed feeble: sorrow came vpon him, *euen* sorow as of a woman in traualle.

44 Behold, he * shal come vp like a lion from the swelling of Iorden vnto † strong habitation: for I wil make *Israel* to rest, and I wil make them to haste away from her: and who is a chosen man that I may appoynt against her? for who is like me, and who will appoint me the time? and who is the e shepheard that will stand before me.

45 Therefore heare the counsell of the Lord, that he hath deuised against Babel, and his purpose that hee hath conceiued against the land of the Caldeans: surely the least of the flocke shall draw

l shall be made rich thereby.

m For ioy of the victory that yee had against my people.

n In signe of contempt and disdaine.

o Hespeaketh to the enemies the Medes and Persians.

p Though the Lord call d the Babylonians his seruants, and their worke his worke In punishing his people, yet occasiõ they did it not to glorifie God, but for the ꝓuin malise, and to profit themselues, it is here called sinne.

Or, yeelded or made peace.

q Destroy her so that none be left to labour the ground, or to take the fruit thereof.

r Meaning, Tiglath pelezar who caried away the ten tribes.

s He caried away the rest to wit, Iudah and Beniamin.

t That is, Babylon: thus the Lord raiseth vp Cyrus.

Ezek. 22. 23.

Vse of them that should be visited.

u Nebuchad-nezzar, who had smitten downe all the princes and people of the world.

† Or, *from the ende.*

x Hee princes and mighty men: y All the Iewes which should be deliuered by Cyrus.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.

† *Heb. hyers.*

a For Cyrus did cut the riuer Euphrates, and diuided the course thereof into many streames, so that it might bee passed ouer as though there had bene no water: which thing he did by the counsell of two of Belthazzars captains, who conspired against their king, because he had gelded the one of them in despite, and slaine the sonne of the other.

b Read *Isa. 13. 21. Hier. 50. 39.* *Zjms, shaggie of the ostriches, sigh-yong.*

* *Gen. 19. 24. Isa. 13. 19.*

c Meaning, that the Persians should gather their armie of many nations.

d Which is meant of Belthazzar, *Dan. 5. 6.*

* *Chap. 49. 19.*

e Reade Chap. 49. 19.

draw them out: surely hee will make *their* habitation desolate with them.

46 At the noise of the winning of Babel the earth is mooued, and the crie is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanity of idolaters. 59 Jeremiah giueth his booke to Sheraiah.

THus saith the Lord, Behold, I will raise vp against Babel, & against the inhabitants ‖ that lift vp *their* heart against me, a destroying [a] wind,

2 And will send vnto Babel fanners that shall fanne her, and shall emptie her land, for in the day of trouble they shalbe against her on euery side.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, *will I say*, Spare not her young men, but destroy all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streets.

5 For Israel hath bene no [b] widow, nor Iudah from his God, from the Lord of hostes, though their land was filled with sinne against the holy one of Israel.

6 ¶ [c] Flee out of the middes of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lordes vengeance: hee will render vnto her a recompense.

7 Babel *hath beene as* a golden cuppe in the [d] Lordes hand, that made all the earth [d] drunken: the nations haue drunken of her wine, therefore doe the nations [e] rage.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if [f] she may be healed.

9 We would haue cured Babel, but shee could not be healed: [f] forsake her, & let [f] vs go euery one into his owne country: for her iudgment is come vp vnto heauen, and is lifted vp to the clouds.

10 The Lord hath brought forth our [g] righteousnes: come and let vs declare in Zion the work of the Lord our God.

11 Make bright the arrowes: ‖ gather the shields: the Lord hath raised vp the spirit of the king of the Medes: for his purpose is against Babel to destroy it, because it is the [h] vengeance of the Lord, *and* the vengeance of his Temple.

12 Set vp the standard vpon the wals of Babel, make the watch strong: set vp the watchmen: prepare the scouts: for the Lord hath both deuised, and done that which hee spake against the inhabitants of Babel.

13 O thou that dwellest vpon many [i] waters, abundant in treasures, thine end is come, *euen* the ‖ end of thy couetousnesse.

14 The Lord of hostes hath sworne by † himselfe, *saying*, Surely I will fill thee with men as with caterpillars, and they shall cry and shoute against thee.

15 * He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

16 Hee giueth by *his* voyce the multitude of waters in the heauen, and hee causeth the cloudes to [a] cend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

17 Euery man is a beast by *his owne* [k] knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

18 They are vanitie, *and* the worke of errors: in the time of their [l] visitation they shall perish.

19 The [m] portion of Iaakob *u* not like them: for he is the maker of all things, and *Israel u* the rod of his inheritance: the Lord of hosts *u* his Name.

20 Thou art mine [n] hammer, *and* weapons of warre: [o] for with thee will I breake the nations, and with thee will I destroy kingdomes,

21 And by thee will I breake horse and horseman, and by thee will I breake the charet and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake old & yong, and by thee will I breake the yong man and the maide.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, *euen* in your sight, saith the Lord.

25 Beholde, I *come* vnto thee, O destroying [o] mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and rolle thee downe from the [p] rockes, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standard in the land: blowe the trumpets among the nations: prepare the nations against her: call vp the kingdomes of [q] Ararat, Minni, and Ashchenaz against her: appoint the prince against her: cause horses to come vp as the rough caterpillers.

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorow: for the deuice of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath failed, *and* they were like women: they haue burnt her dwelling places, *and* her barres are broken.

31 A post shall runne to meete the post, and a messenger to meete the messenger, to shewe the King of Babel, that his citie is taken on a [r] side thereof,

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus sayth the Lord of hosts the God of Israel, The daughter of Babel *u* like a threshing floore: the time of her threshing *u come*: yet a little while, and the time of her harueste [s] shall come.

34 Nebuchadnezzar the King of Babel hath [t] deuoured me, and destroyed me: hee hath made me an emptie vessell: he swallowed me vp like a dragon, and filled his belly with my delicates, *and* hath cast me out.

35 The spoyle of me, and that which was left of me, *u brought* vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants

[a] Or, of the land that riseth vp.

a The Medes and Persians that shall destroy them as the winde doeth the chaffe.

b Though they were forsaken for a time, yet they were not vtterly cast off, as though their husband were dead.

c He sheweth that there remaineth nothing for them that abide in Babylon but destruction, Chap. 17. 6. and 48. 6.

d By whom the Lord powred out the drinke of his vengeance to who it pleased him.

e For the great afflictions that they have felt by the Babylonians. * Isa. 21. 9. reuel. 14. 8.

f Thus the people of God exhort one another to goe to Zion and praise God.

g In approuing our cause, & punishing our enemies.

[h] Or, fill, or multiply.

h For the wrong done to his people & to his Temple, Chap. 50. 28.

i For the land of Caldea was full of riuers which ran into Euphrates.

[k] Or, measure.

[l] Ebr. his soule.

* Amos. 6. 8.

[m] Chap. 10. 12.

k Reade Chap. 10. 14.

l When God shall execute his vengeance.

m That is, thetrue God of Israel is not like to these idols: for he cannot helpe when all things are deliberate.

n He meaneth the Medes & Persians, as he did before call the Babylonians his hammer, Chap. 50. 23.

o Not that Babylon stood on a mountaine, but because it was strong and seemed inuiscible.

p From thy strong holds & fortresses.

q By these three nations he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an army of diuers nations.

r By turning the course of the riuer one side was made open, and the reeds that did grow in the water, were destroyed which Cyrus did by the counsell of Gobria and Gabatha Belshazzars captaines.

s When she shalbe cut vp & threshed.

t This is spoken in the person of the Iewes bewailing their state, and the cruelties of the Babylonians.

of Calden, shall Ieru'alem say.

36 Therefore thus sayeth the Lord, Behold, I will maintaine thy [u] cause, and take vengeance for thee, and I will dry vp the sea, and drie vp her springs.

37 And Babel shall be *as* heapes, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roare together like lions, and yell as the lions whelpes.

39 In their [x] heate I wil make them feasts, and I will make them drunken that they may reioyce, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambs to the slaughter, *and* like rams and goats.

41 How is [y] Sheshach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The [z] sea is come vp vpon Babel: she is conered with the multitude o. the waues thereof.

43 Her cities are desolate: the land is dry and a wilderuesse, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I wil also visit Bel in Babel, and I wil bring out of his mouth that which [a] he hath swallowed vp, and the nations shal runne no more vnto him, and the wall of Babel shall fall.

45 My people goe out of the mids of her, and deliuer yee euery man his soule from the fierce wrath of the Lord,

46 Least your hearts euen faint, and yee feare the rumour, that shalbe heard in the land: the rumour shall come *this* yeere, and after that in the *other* [b] yere *shall come* a rumor, and cruelty in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I wil visit the images of Babel, and the whole land shall be confounded, and all her slaine shall fall in the midses of her.

48 Then the heauen and [c] the earth, and all that is therein, shall reioyce for Babel: for the destroyers shal come vnto her from the North, saith the Lord.

49 As Babel caused [d] the slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that [e] haue escaped the sword go away, stand not still: remember the Lord afarre off, and let Ierusalem come into your minde.

51 We are [f] confounded because we haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords House.

52 Wherefore beholde, the dayes come, sayth the Lord, that I wil visit her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to [g] heauen, and though she should defend her strength on hie, *yet* from mee shall her destroyers come, sayth the Lord.

54 A sound of a cry *commeth* from Babel, and great destruction from the land of the Caldeans.

55 Because the Lord hath layde Babel waste, and destroyed from her the great voyce, and her waues shall roare like great waters, *and* a sound was made by their noise:

56 Because the destroyer is come vpon her, *even* vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shall surely recompence.

57 And I wil [h] make drunke her Princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, sayth the King, whose Name *is* the Lord of hostes.

58 Thus saith the Lord of hostes, The [i] thicke wall of Babel shall be broken, and her hie gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shall be wearie.

59 The word which Ieremiah the Prophet commanded Sheraiah the sonne of Neriiah, the sonne of Maaseiah, when he went with Zedekiah the King of Iudah into Babel, in the [k] fourth yere of his reigne: and this Sheraiah was a peaceable Prince.

60 So Ieremiah wrote in a booke all the euill that should come vpō Babel, *euen* all these things, that are written against Babel.

61 And Ieremiah said to Sheraiah, When thou commest vnto Babel, and shalt see, and shalt reade all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an end of reading this booke, thou shalt binde a [l] stone to it and cast it in the middes of Euphrates,

64 And shalt say, Thus shall Babel be drowned and shall not rise from the euill, that I will bring vpon her: and they shall [m] be wearie. Thus farre *are* the words of Ieremiah.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face and his eyes put out 13 The citie is burned. 31 Ieboiachim is brought from his prison and fed like a King.

ZEdekiah * *was* one and twentie yeeres olde when he began to reigne, and he reigned eleuen yeeres in Ierusalem, & his mothers name *was* Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, according to all that Iehoiakim had done.

3 [a] Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 * But in the ninth yeere of his reigne, in the tenth moneth, the tenth *day* of the moneth came Nebuchad-nezzar king of Babel, hee and all his host against Ierusalem, and pitched against it, and built forts against it round about.

5 So the citie was besieged vnto the eleuenth yere of the King Zedekiah.

6 Now in the fourth moneth, the ninth *day* of the moneth, the famine was fore in § citie, so that there was no more bread for § people of the land.

7 Then the citie was broken vp, and all the men of warre fled, and went out of the citie by night, by the [b] way of the gate betweene the two walls, which was by the kings garden: (now the Caldeans *were* by the citie round about), and they went by the way of the wildernesse.

8 But the armie of the Caldeans pursued after the king, and took Zedekiah in the desert of Iericho, and all his hoste was scattered from him.

9 Then they tooke the King and caried him vp vnto the king of Babel to Riblah in the land of Hamath, [c] where he gaue iudgment vpon him.

10 And the king of Babel slew the sonnes of Zedekiah before his eyes: he slew also all § princes of

h I will so astonish them by afflictions, that they shall not know which way to turne them.

i The thicknesse of the wall was fifteefoot thicke.

k This was not in the time of his captiuitie, but fourtē yeres before, when he went either to gratulate Nebuchadnezzar, or to intreat of some matters.

l S. Iohn in his Reuelation alludeth to this place, when he saith that the Angel tooke a millstone, and cast it into the sea: signifying thereby the destruction of Babylon, Reue. 18. 21.

m They shall not be able to resist, but shall labour in vaine.

a So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart till hee had brought the enemy vpon him to lead him away, and his people.

b Reade Chap. 39. 4.

c Reade 2. King. 25. 6. & chap. 39. 5.

u Thus the Lord sweareth the iniury done to his Church, as done to himselfe, because their cause is his.

x When they are inflamed with intoxicating drinking. I will feast with them, alluding to Belthazars banquet, Dan. 5. 2.

y Meaning Babel, as Chap. 25. 26.

z The great army of the Medes and Persians.

a That is, his gifts & presents which he had receiued as part of the spoile of other nations, and which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon should not be destroyed all at once, but by little & little should be brought to nothing: for the first yeere came the tidings, the next yere the siege, and in the third yere it was taken: yet this is not that horrible destruction which the Prophets threatned in many places for that was after this when they rebelled, and Darius ouercame them by the policy of Zopyrus, & hanged eight thousand gentlemen, besides the common people.

c All creatures in heauen and earth shall reioyce, and praise God for the destruction of Babylon § great enemy of his Church, d Babylon did not onely destroy Israel, but many other nations.

e Ye that acknow captiuesse Babylon.

f Shewesh how they should remember Ierusalem by lamenting the miserable affliction thereof

g For the walles were two hundred foot high.

of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and carried him to Babel, and put him in prison till the day of his death.

12 Now in the fift moneth in the [d] tenth *day* of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward *which* [e] stood before the king of Babel in Ierusalem,

13 And burnt the house of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward carried away captiue *certain* of the poore of the people, and the residue of the people that remained in the citie, and those that were fledde, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left *certaine* of the poore of the land, to dresse the vines, and to till the land.

17 Also the [f] pillars of brasse that were in the House of the Lord, and the bases, and the brasen Sea, that was in the house of the Lord the Caldeans brake, and caried all the brasse of them to Babel.

18 The pots also and the [g] besoms, and the instruments of musicke, and the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

19 And the bolles, and the aspans, and the basins, and the pots, and the candlesticks, and the incense dishes, and the cups, *and all* that was of golde, and that was of siluer, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelue brasen bulles, that were vnder the bases, which King Salomon had made in the House of the Lord: the brasse of all these vessels was without [h] weight.

21 And concerning the pillars, the height of one pillar *was* eighteene cubites, and a threede of twelue cubits did compasse it, and the thicknesse thereof *was* foure fingers: *it was* hollow.

22 And a chapiter of brasse *was* vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters round about, all of brasse: the second pillar also, and the pomegranates *were* like vnto these.

23 And there were ninetie and sixe pomegranates on a side: *and* all the pomegranates vpon the networke *were* an [i] hundreth round about.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah [k] the second Priest, and the three keepers of the doore.

25 Hee tooke also out of the citie an Eunuch, which had the ouersight of the men of waire, and [l] seuen men that were in the kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustered the people of the land, and threescore men of the people of the land, that were found in the middles of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

27 And the King of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchadnezzar caried away captiue, in the [m] seuenth yeere, *euen* three thousand Iewes, and three and twentie.

29 In the [n] eighteenth yeere of Nebuchadnezzar, he caried away captiue from Ierusalem eight hundreth thirtie and two [†] persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seuen hundreth fourtie and fiue persons: all the persons *were* foure thousand and sixe hundreth.

31 And in the seuen and thirtieth yeere of the captiuitie of Iehoiachin king of Iudah, in the twelfth moneth, in the fiue and twentieth *day* of the moneth, Euil-merodach king of Babel, in the *first* yeere of his reigne, [o] lifted vp the head of Iehoiachin king of Iudah, and brought him out of prison,

32 And spake kindly vnto him, & set his throne aboue the throne of the kings, that were with him in Babel,

33 And changed his prison [p] garments, and he did continually eate bread before him all the dayes of his life.

34 His portion *was* a [q] continuall portion giuen him of the king of Babel, euery day a certain, all the dayes of his life vntill he died.

d In the 2. King. 25.8. it is called the seuenth day, because the fire began then, and so continued to the tenth.
e That is, which was his seruant, as 2. King. 25.8.
f Of these pillars, reade 1. King. 7.15.
g Which were also made of brasse, as 1. King. 7.45.
h It was so much in quantitie.
i But because of the roundnesse no more could be seene but ninetie and sixe.
k Which serued in the high Priests stead, if he had any necessary impediment.
l In the 2. King. 25.19. is read but of fiue: those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.
m Which was the latter end of the seuenth yeere of his reigne, and the beginning of the eight.
n In the latter end also of that yeere, and the beginning of the nineteenth.
† *Ebr. soules.*
o That is, restored him to libertie and honour.
p And gaue him princely apparell.
q That is, he had allowance in the court, and thus at length he had rest and quietnesse, because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, & would not obey him.

LAMENTATIONS.

CHAP. I.

1 *The Prophet bewaileth the miserable estate of Ierusalem.* 5 *And sheweth that they are plagued because of their sinnes. The first and second Chapter begin euery verse according to the letters of the Hebrew Alphabet. The third hath three verses for euery letter, and the fourth is as the first.*

OW doeth [a] the city remaine solitarie that was full of people? shee is as a widow: she that was great among the nations, *and* [b] princesse among the prouinces, is made tributarie.

2 She weepeth continually in the [c] night, and her teares *runne downe* by her cheekes: among all her [d] louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, *and* are her enemies.

3 Iudah is caried away captiue, because [e] of affliction, and because of great seruitude: she dwelleth among the heathen, *and* findeth no rest: all her persecuters tooke her in the straits.

4 The wayes of Zion lament, because no man commeth [f] to the solemne feasts, all her gates are desolate, her Priests sigh: her virgins are discomfited, and she is in [†] heauinesse.

5 Her aduersaries [g] are the chiefe, *and* her enemies prosper, for the Lord hath afflicted her, for the multitude of her transgressions, *and* her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her princes are become

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to be now destroyed and desolate
b Which had chiefe rule ouer many prouinces and countreys.
c So that she taketh no rest.
d Meaning, the Egyptians and Assyrians, which promised helpe.
e For her cruelties toward the poore and oppression of seruants, Iere. 34.11.
f At they vsed to come vp with mirth and ioy, Psal 42.4.
† *Ebr. bitternesse.*
g That is, haue rule euer her, Deut. 28.44.

h like Harts that finde no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, *and* all her pleasant things that shee had in times past, when her people [i] fell into the hand of the enemie, and none did helpe her: the aduersaries sawe her, *and* did mocke at her [k] Sabbaths.

8 Ierusalem hath grieuously sinned, therefore she is || in derision: all that honoured her, despise her because they haue seene her filthinesse: yea, she sigheth and turneth backeward.

9 [l] Her filthinesse *is* in her skirts: she remembred not her last end, therefore shee came downe wonderfully: she had no comforter: O Lord, behold mine affliction, for the enemie † is proud.

10 The enemie hath stretched out his hand vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuarie, whom [m] thou diddest command, that they should not enter into thy Church.

11 All her people sigh and seeke *their* bread: they haue giuen their pleasant things for meat to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all yee that passe by *this* way? behold and see if there be any [n] sorow like vnto my sorow, which is done vnto me, wherewith the Lord hath afflicted *me* in the day of his fierce wrath.

13 From aboue hath [o] hee sent fire into my bones, which preuaileth against them: hee hath spread a net for my feet, *and* turned me backe: he hath made me desolate, *and* daily in heauinesse.

14 The [p] yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke: hee hath made my strength to fall: the Lord hath deliuered me into *their* hands, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the middes of me: he hath called an assembly against me to destroy my young men: the Lord hath troden [q] the winepresse vpon the virgine the daughter of Iudah.

16 *For these things I weepe: mine eye, *euen* mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemie preuailed.

17 Zion stretcheth out her hands, and there *is* none to comfort her: the Lord hath appointed the enemies of Iaakob round about him: Ierusalem is [r] as a menstruous woman in the middes of them.

18 The Lord is righteous: for I haue rebelled against his † commandement: heare I pray you, all people, and behold my sorow: my virgins and my young men are gone into captiuitie.

19 I called for my louers, *but* they deceiued me: my Priests and mine Elders perished in the citie while they [s] sought their meate to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauinesse: the sword spoileth abroad as death *doeth* at home.

21 They haue heard that I mourne, *but* there *is* none to comfort me: all mine enemies haue heard of my trouble, *and* are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

22 [t] Let all their wickednes come before thee: || doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

CHAP. II.

HOw hath the Lord [a] darkened the daughter of Zion in his wrath! *and* hath cast downe from [b] heauen vnto the earth the beautie of Israel, and remembred not his [c] footstoole in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iaakob, and not spared: he hath throwen down in his wrath the strong holds of the daughter of Iudah: hee hath cast them downe to the ground: he hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the [d] horne of Israel: hee hath drawen backe his [e] right hand from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 He [f] hath bent his bow like an enemy: his right hand was stretched vp as an aduersary, and sleewe all that was pleasant to the eye in the tabernacle of the daughter of Zion, he powred out his wrath like fire.

5 The Lord was as an enemy: hee hath deuoured Israel, *and* consumed all his palaces: hee hath destroyed his strong holds, and hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his Tabernacle, as a garden hee hath destroyed his Congregation: the Lord hath caused the Feasts and Sabbaths to bee forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his Altar: he hath abhorred his Sanctuarie: he hath giuen into the hand of the enemie the walles of her palaces: they haue made a [g] noise in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: he stretched out a line: he hath not withdrawen his hand from destroying: therefore hee made the rampart [h] and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed and broken her barres: her king and her princes *are* among the Gentiles: the Lawe *is* no more, neither can her Prophets || receiue *any* vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselues with sackecloth: the virgines of Ierusalem hang done their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings || swoone in the streets of the citie.

12 They haue said to their mothers, Where is † bread and drinke? when they swooned as the wounded in the streets of the citie, *and* when they † gaue vp the ghost in their mothers bosome.

13 [i] What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter

[h] As men pined away with sorow, and that haue no courage.

[i] In her miserie she considered the great benefits and commodities that she had lost.

[k] As her religion and ieruing to God, which was the greatest griefe to the godly.

[l] *Or, strauen away.* [l] She is not ashamed of her sinne, although it be manifest.

† *Heb. hath magnified himselfe.*

[m] God forbiddeth that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them he comprehendeth all enemies. Deut. 23. 3.

[n] Thus Ierusalem lamenteth mourning others to pity her, and to learne by her example.

[o] This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that wee might seeke vnto him for remedie.

[p] Mine heauie sinnes are continually before his eyes, as he that eyeth a thing to his hand for a remembrance.

[q] He hath troden them vnder foote as they that tread grapes in the winepresse.

[r] *Leu. 14. 19. chap. 2. 8.*

[r] Which because of her pollutions was separate from her husband. Leu. 15. 19. and was abhorred for the time.

† *Heb. mouth.*

[s] That is, they died for hunger.

[t] Of desiring vengeance against the enemie, reade Ier. 1. 10. and 18. 21.

[a] *Or, gather them like grapes.*

[a] That is, brought her from prosperitie to aduersitie.

[b] Hath giuen her a most fiere fall.

[c] Alluding to the Temple, or to the Arke of the couenant, which was called the footstoole of the Lord, because they should notiet their minds so low, but lift vp their hearts towards the heauens.

[d] Meaning, the glory and strength, as 1. Sam. 2. 1.

[e] That is, his succour which he was wont to send vs, when our enemies oppressed vs.

[f] Shewing that there is no remedy but destruction, where God is the enemie.

[g] As the people were accustomed to praise God in the solemne feasts with a loud voice, so now the enemies blaspheme him with shouting and crying.

[h] This is a figuratiue speech, as that was, when he said, the wayes did lament, Chap. 1. 4. meaning, that this sorow was so great that the insensible things had their part thereof.

[i] *Or, shall.*

§ *Or, faint.*

† *Heb. wheate and wine.*

† *Heb. powred out the soule.*

[i] Meaning, that her calamity was so euident, that it neede no witnesses.

daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach *u* great like the sea: who can heale thee?

14 Thy prophets haue *k* looked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false *l* prophesies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hisse and wag their head vpon the daughter Ierusalem, *saying*, Is this the city that men call, The perfection of beauty, *and* the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainely this is the day that we looked for: we haue found *and* seene it.

17 * The Lord hath done that which hee had purposed: he hath fulfilled his word that hee had determined of old time: he hath throwen downe, and not spared: he hath caused thine enemy to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart * cryed vnto the Lord, O wall of the daughter of Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the Watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the streetes.

20 Beholde, O Lord, and consider to whom thou hast done thus: shall the women eate their fruit, *and* children of a *l* spanne long? shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

21 The young and the olde lie on the ground in the streetes: my virgins and my young men are fallen by the sword: thou hast slaine *them* in the day of thy wrath: thou hast killed, & not spared.

22 Thou hast called as in a solemne day my *l* terrours round about, so that in the day of the Lordes wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemy consumed.

CHAP. III.

I Am the man that hath seene *a* affliction in the rod of his indignation.

2 He hath led me, and brought me into darknesse, but not to light.

3 Surely he is turned against me: hee turneth his hand *against me* all the day.

4 My flesh and my skinne hath hee caused to waxe old, *and* he hath broken my bones.

5 He hath *b* builded against me and compassed *me* with gall and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 Hee hath hedged about me, that I cannot get out: he hath made my chaines heauie.

8 Also when I cry and shout, he shutteth out my *c* prayer.

9 He hath *d* stopped vp my wayes with hewen stone, *and* turned away my paths.

10 *e* He was vnto me *as* a beare lying in waite, *and as* a lion in secret places.

11 He hath stopped my wayes, and pulled mee in pieces: he hath made me desolate.

12 He hath bent his bow, & made me a marke for the arrow.

13 He caused *f* the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, *and* their song all the day.

15 He hath filled me with bitternesse, *&* made me drunken with *l* wormewood.

16 He hath also broken my teeth with stones, *and* hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgat prosperitie,

18 And I said, My strength and my *g* hope is perished from the Lord,

19 Remembring mine affl ction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled *h* in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords *i* mercies that wee are not consumed, because his compassions faile not.

23 *They are* renewed *k* euery morning: great is thy faithfulnesse.

24 The Lord *u* my *l* portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them that trust in him, *and* to the soule that seeketh him.

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his *m* youth.

28 Hee sitteth alone, *n* and keepeth silence because he hath borne it vpon him.

29 Hee putteth his *o* mouth in the dust, if there may be hope.

30 Hee giueth his cheeke to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though he send affliction, yet will hee haue compassion according to the multitude of his mercies.

33 For he doth not *p* punish † willingly, nor afflict the children of men,

34 In stamping vnder his feete all the prisoners of the earth,

35 In ouerthrowing the right of a man before the face of the most High,

36 In subuerting a man in his cause: the Lord *q* seeth it not.

37 Who is he then that saith, and it commeth to passe, *and* the Lord *r* commandeth it not?

38 Out of the mouth of the most high proceedeth not euill and good?

39 Wherefore *then* is the liuing *s* man sorrowfull? man *suffereth* for his sinne.

40 Let vs search and trie our wayes, and turne againe to the Lord.

41 Let vs lift vp *t* our hearts with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled, *therefore* thou hast not spared.

43 Thou hast couered *vs* with wrath, and persecuted vs: thou hast slaine, *and* not spared.

44 Thou hast couered thy selfe with a cloude, that *our* prayer should not passe thorow.

k Because the false prophets called themselues seers, as the other were called, therefore he sheweth that they saw amisse because they did not reproue the peoples faults, but flattered them in their sinnes, which was the cause of their destruction.

l Or, swordes.

* *Leuit. 26. 15, 25. deut. 28. 15, 25.*

* *Ierem. 14. 17. chap. 1. 16.*

l Or, brought vp in thine owne hands.

l Or, enemies whom I feared.

a The Prophet cõplaineth of the punishments and afflictions that he endured by the false prophets and hypocrites when he declared the destruction of Ierusalem, as Ierem. 20. 2.

b He speaketh this as one that felt Gods heauy iudgements, which he greatly feared and therefore setteth them out with this diuersitie of words.

c This is a great cõtation to the godly, when they seeme to the fruite of their prayers, God vseth to do, and causeth them to think that they are not heard, which thing that they might pray more earnestly and the oftner.

d And keepeth me in hold as a prisoner.

e He hath no pitie on me.

† *Ebr. sonnes.*

f With great anguish and loue he hath made me to feele my sense

g This with paine he was driuen to ardire betweene hope and despaire, as the godly vse times are, yet in the end the Spirit getteth the victorie.

h He sheweth that God thus vseth to exercise his, to the intent that hereby they may know themselues, and feele his mercies.

i Considering the wickednes of man it is marvel ſ any remaineth alive: but only that God for his owne mercies sake, & for his promise, will euer haue his Church to remaine, though they be neuer so few in number, Isa 1. 9.

k We feele thy benefits daily.

l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal. 16. 5.

m Hee sheweth that we cannot begin too timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger

n He murmureth not against God, but is patient.

o He humbleth himselfe as they that fall downe with their faces to the ground, and so with patience waiteth for succour.

p He taketh no pleasure in it, but doth it of necessitie for our amendment, when he suffereth the wicked to oppresse the poore.

† *Ebr. with his heart*

q He doth not delight therein.

r He sheweth that nothing is done without Gods prouidence.

s That is aduersitie and prosperitie, Amos 3. 6.

t When God afflicteth him

u That is, both hearts and hands: for vsels to lift vp the hands is but hypocrisie.

z Cor. 4.13.

45 Thou hast made vs *as* the * offcouring and refuge in the mids of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare and a snare is come vpon vs *with* desolation and destruction.

48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay, and ceaseth not,

50 Till the Lord looke downe, and behold from heauen.

51 Mine eye x breaketh mine heart because of all the daughters of my citie.

52 Mine enemies chased mee sore, like a bird, without cause.

53 They haue shut vp my life y in the dungeon, and cast a stone vpon me.

54 Waters z flowed ouer mine head, *then* I thought, I am destroyed.

55 I called vpon thy Name, O Lord, out of the low dungeon.

56 Thou hast heard my voice: stop not thine eare from my sighs *and* from my cry.

57 Thou drewest neere in the day that I called vpon thee: thou saidst, Feare not.

58 O Lord thou hast maintained the cause of my a soule, *and* hast redeemed my life.

59 O Lord, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vengeance, *and* all their deuices against me.

61 Thou hast heard their reproch, O Lord, *and* all their imaginations against me:

62 the lips *also* of those that rose against mee, and their whispering against me continually.

63 Behold, their sitting downe, and their rising vp, *now* I am their song.

64 * Giue them a recompense, O Lord, according to the worke of their hands.

65 Giue them || sorow of heart, *eum* thy curse to them.

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

x Ps. 22.14.

y Reade Iere. 37. 16. *and* I was in the miry dungeon

z Meaning, the cause wherefore his life was in danger.

* Ps. 28.4.

|| Or, an obstinate heart.

CHAP. IIII.

HOw is the a golde become so || dimme! the most fine gold is changed, *and* the stones of the Sanctuary are scattered in the corner of euery streete.

2 The noble || men of Zion comparable to fine gold, how are they esteemed as earthen b pitchers, *euen* the worke of the hands of the potter!

3 Euen the dragons c draw out the brests, and giue sucke to their young: *but* the daughter of my people *is become* cruell like the d Ostriches in the wilderness.

4 The tongue of the sucking childe cleaueth to the roofe e of his mouth for thirst: the young children aske bread, *but* no man breaketh it vnto them.

5 They that did feede delicately, perish in the streetes: they that were brought vp in scarlet, embrace the dunge.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodome, that was * destroyed as in a moment, and || none pitched campes against her.

7 Her f Nazarites were purer then the snow, *and* whiter then the milke: they were more ruddy in body then the red precious stones: they were *like* polished saphir.

8 *Now* their g visage is blacker then a coale: they cannot know them in the streetes: their skin cleaueth to their bones: it is withered like a stocke.

9 They that be slaine with the sword, are better then they that are killed with hunger: for they pine away as they were stricken thorow for the h fruites of the field.

10 The hands of the pitifull women haue sodden their owne children, *and* they were their meat in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not haue beleeued that the aduersarie and the enemie should haue entred into the gates of Ierusalem:

13 For the sinnes of her Prophets, *and* the iniquities of her priests, that haue shed the blood of the iust in the mids of her.

14 They haue wandered *as* blindemen i in the streets, and they were polluted with blood, so that they would not touch their garments.

15 *But* they cryed vnto them, Depart, yee polluted, depart, depart, but touch not: therefore they fled away, and wandered: they haue said among the heathen, They shall no more dwell there.

16 The || anger of the Lorde hath scattered them, hee will no more regard them: k they reuerenced not the face of the Priests, nor had compassion of the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed for *in* our waiting wee looked for l a nation that could not saue vs.

18 They hunt our steps, that we cannot goe in our streetes: our end is neere, our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and laid waite for vs in the wildernesse.

20 The m breath of our nostrils, the Anointed of the Lord was taken in their nets, of whom wee said, Vnder his shadow we shalbe preserued alive among the heathen.

21 Reioyce and be glad, n O daughter Edom, that dwellest in the land of Vz, the cup also shall passe thorow vnto thee: thou shalt bee drunken || and vomit.

22 Thy punishment is accomplished, O daughter Zion: hee o will no more carie thee away into captiuity, *but* he will visit thine iniquity, O daughter Edom, he will discouer thy sinnes.

a By the gold hee meaneth the princes, as by stones he vnderstandeth the Priests.

|| Or, bid.

|| Or, vouues

b Which are of small estimation, and haue none honour.

c Though the dragons be cruell, yet they pitie their young: and nourish them, and hatching Ierusalem doeth not.

d Heb. the women for. I. ke the cruell dam as the ostrich doth her eggs. Iob. 39.17.

* Gen. 19.25. [Or, no strength remained vnto them.

e Ezekiel. 2.

f They that were before most in Gods fauour, are now an greatest abomination vnto him.

g Hee meaneth that these things are come to passe therefore contrary to all mens expectation.

h Some referre this to the blinde men, which as they went stumbled on the blood, wherewith the city was full.

i Meaning, the heathen, which cause to destroy them, could not abide them.

k Or, face.

l That is, the enemies.

m He sheweth two principall causes of their destruction: their crueltie, and their vaine confidence in man: for they trusted in the helpe of the Egyptians.

n Our king Iosiah, in whom stood our hope of Gods fauour, & on whom depended our safe and life, was slaine whom he calleth Anointed, because he was a figure of Christ.

o This is spoken by derision.

[Or, shew thy nakednesse.

p He comforteth the Church, by that after seuentie yeeres their forrowes shall haue an end: whereas the wicked should be tormented for euer.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: a consider, and behold our reproch.

2 Our inheritance is turned to the strangers, our houses to the aliants.

3 We are fatherless euen without father, *and* our mothers are as widowes.

4 b Wee haue drunken our b water for money, *and* our wood is sold *vnto vs*.

5 Our neckes are vnder persecution: we are wearie, and haue no rest.

6 Wee haue giuen our c hands to the Egyptians,

a Iob. 19.19.

b Meaning their extreame feritude and bondage.

c Wee are ioyned in league and amitie with them, or haue submitted our selues vnto them.

f This prayer as is thought, was made when some of the people were carried away captiue, others, as the poorest remained, and some went to Egypt, & other places for succour: albeit it seemeth that the Prophet foreseing their miseries to come,

tians, *and* to Assur to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne [d] their iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the *peril* of our liues, because of the sword [e] of the wilderness.

10 Our skinne was blacke like an ouen, because of the terrible famine.

11 They defiled the women in Zion, *and* the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke the young men to grind, and the children fell vnder [g] the wood.

14 The Elders haue ceased from the [h] gate, *and* the young men from their songs.

15 The ioy of our heart is gone, our daunce is turned into mourning.

16 The crowne of our head is fallen: woe now vnto vs, that we haue sinned.

17 Therefore our heart is heauie for these things, our [i] eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes run vpon it.

19 *But* thou, O Lord, remainest for [k] euer: thy throne is from generation to generation.

20 Wherefore doest thou forget vs for euer, *and* forsake vs so long time?

21 [l] Turne thou vs vnto thee, O Lord, and we shall be turned. renew our dayes as of old.

22 But thou hast vtterly reiected vs: thou art exceedingly angry against vs.

d As our fathers haue bin punished for their sinnes, so we that are culpable of the same sinnes, are punished.

e Because of the enemie that came from the wilderness, and would not suffer vs to goe and seeke our necessary food.

f That is, by the enemies hand.

g Their slauerie was so great, that they were not able to abide it.

h There were no more lawes nor forme of common wealth.

i With weeping.

k And therefore thy couenant and mercies can neere fail.

l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Iere. 31. 18.

EZEKIEL.

THE ARGVMENT.

After that Ichoiachim by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nabuchad-nezzar, and so went into captiuitie with his mother and diuers of his princes, and of the people, certaine began to repine and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied, should not come to passe, and therefore their estate should bee still miserable under the Caldeans. By reason whereof hee confirmeth his former prophecies, declaring by new visions and reuelations shewed vnto him, that the citie should most certainely bee destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, should bee brought into cruell bondage. And lest the godly should cease pure in these great troubles, hee asseureth them that God will deliuer his Church at his time appointed, and also destroy their enemies, which once afflicted them, or reioyced in their miseries. The effect of the one and the other should be chiefly performed vnder Christ, of whome in this booke are many notable promises, and in whome the glory of the new Temple should perfectly bee restored. Hee prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in the first yeere of Ichoiachins captiuitie.

CHAP. I.

1 The time wherein Ezekiel prophesied, and in what place. 3 His liuing. 5 The vision of the foure creatures. 26 The vision of the throne.

NOW [a] it came to passe in the [a] thirtieth yeere and the fourth *moneth, and* in the first *day* of the moneth (as I was among the captiues by the riuer [b] Chebar, that the heauens were opened, and I sawe visions of [c] God.

2 In the first *day* of the moneth (which was the first yeere of King Ichoiachins captiuitie)

3 The word of the Lord came vnto Ezekiel the Priest the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the [d] hand of the Lord was vpon him.

4 And I looked, and behold, [e] a whirlewind came out of the North, a great cloude and a fire wrapped about it, and a brightnesse *was* about it, and in the middes thereof, *to wit*, in the middes of the fire *came out* as the likenesse of [f] amber.

5 Also out of the middes thereof *came* the likenesse of [f] foure beasts, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete *were* streight feete, and the sole of their feete *was* like the sole of a calues foote, and they sparkled like the appearance of bright brasse.

8 And the hands of man *came out* from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were [g] ioyned by their Wings one to another, *and* when they went forth, they returned not, but euery one went streight forward.

10 And the similitude of their faces *was as* [h] the face of man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an Eagle.

11 Thus were their faces: but their wings *were* spread out aboue: two *wings* of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went streight forward: they went whither their † spirit led them, *and* they returned not when they went forth.

13 The similitude also of the beasts, *and* their appearance *was* like burning coales of fire, *and* like the appearance of lampes: *for the fire* ran among the beasts, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ranne, and [i] returned like vnto lightning.

15 ¶ Now as I beheld the beasts, beholde, a wheele *appeared* vpon the earth by the beast, having foure faces.

16 The fashion of the wheeles and their worke *was* like vnto a [k] chrysolite: and they foure had one forme, and their fashion, and their worke *was* as one wheele in *another* wheele.

17 When they went, they went vpon their foure sides, *and* they returned not when they went.

18 They had also || rings, and height, and were *fearefull* to behold, and their rings were full of eyes, round about them foure.

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Iosiah, so that sixe and twentie yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw the visions.

b Which was a part of Euphrates so called.

c That is, notable and excellent visions, so that it might be known it was no naturall dream, but came of God.

d That is, the spirit of prophecie, as Chap. 3. 22. & 37. 1.

e By this diuersitie of words he signifieth the fearefull iudgment of God, & the great afflictions should come vpon Ierusalem.

f *Or, pale yellow.*

g Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23.

h The wing of the one touched the wing of the other.

i Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke and of an Eagle on the left side.

† *Heb. whither their spirit or will was to goe.*

i That is, when they had executed Gods will: for afore they returned not till God had changed the state of things.

k The Ebrew word is tarsisch: meaning, that the colour was like the Cilician sea, or a precious stone so called.

|| *Or, the wens.*

THE VISION OF EZEKIEL.

A The whirlewind that came out of the North, or Aquilon.
B The great cloud.
C The fire wrapped about it.
D. The bright nesse about it.
E The likenesse of Amber, or the pale colour.
F The forme of the foure beasts.
G. Their feet like calues feete.
H. Hands comming out from under their wings.
I K. L. M. The figure of the foure faces of euery beast.
N. Their wings ioyned one to another.
O. Their two wings which couered their bodies.
P. Fire running amongst the beasts.
Q. Wheels having euery one foure faces.
R The wings of the wheels which were full of eyes.
S. The firmament like vnto crystall.
T. The throne, which sat vpon the firmament.
V. Where we like the appearance of a man.
X. The appearance of amber above, and beneath the man.
Y The fire about him.
Z. The brightnesse of fire like the rainebowe.

Midi., Or the South.

19 And when the beasts went, the wheeles went with them: and when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, *and* thither did the spirit of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of the beasts *was* in the wheeles.

21 When the *beasts* went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirit of the beasts *was* in the wheeles.

22 And the similitude of the firmament vpon the heade of the beasts *was* wonderfull, like vnto chrystall, spread ouer their heads aboue.

23 And vnder the firmament *were* their wings streight, the one toward the other: euery one had two which couered them, and euery one had two, which couered their bodies.

24 And when they went foorth, I heard the noise of their l wings, like the noise of great waters, *and* as the voyce of the Almightie, *euen* the voyce of speach, as the noise of an host: *and* when they stood, they m let downe their wings.

25 And there was a voice from the firmament that was ouer their heads, when they stood, *and* had let downe their wings.

26 And aboue the firmament that was ouer their heads, *was* the fashion of a throne like vnto a Saphir stone, and vpon the similitude of the throne *was* by appearance, as the similitude of a man aboue vpon it.

27 And I saw as the appearance of amber, *and* as the similitude of fire n round about within it to looke to, euen from his loynes vpward: and to looke to, euen from his loynes downeward, I saw as a likenesse of fire, and brightnesse round, about it.

l Which declared the swiftnesse and the fearefulnesse of Gods judgements.

m Which signified that they had no power of themselues, but onely waited to execute Gods commandement.

n Whereby was signified a terrible judgement toward the earth.

28 As

28 As the likenesse of the bowe, that is in the
cloude in the day of raine, so *was* the appearance
of the light round about.
29 This was the appearance of the similitude
of the glory of the Lord: and when I sawit, I fell
[a] vpon my face, and I heard a voice of one that
spake.

CHAP. II.

The Prophet is sent to call the people from their errour.

AND [a] he said vnto mee, [b] Sonne of man, stand
vp vpon thy feete, and I will speake vnto
thee.
2 [c] And the spirit entred into me, when he had
spoken vnto me, and set me vpon my feete, so that
I heard him that spake vnto me.
3 And he said vnto mee, Sonne of man, I send
thee to the children of Israel, to a rebellious nation
that hath rebelled against mee: *for* they and
their fathers have impudent children, euen vnto
this very day.
4 For *they are* [d] impudent children, and stiffe
hearted: I do send thee vnto them, and thou shalt
say vnto them, Thus saith the Lord God.
5 But surely they will not heare, neither in
deede will they cease: for they are a rebellious
house: yet shall they know that [e] there hath bene
a Prophet among them.
6 And thou sonne of man, [f] feare them not,
neither be afraid of their words, although rebels
and thornes *be* with thee, & thou remainest with
scorpions: feare not their words, nor be afraid at
their lookes, for they are a rebellious house.
7 Then shalt thou speake my words vnto
them, *but* surely they will not heare, neither will
they indeed cease: for they are rebellious.
8 But thou sonne of man, heare what I say
vnto thee: be not thou rebellious, like *the* rebellious house: open thy mouth, and [g] eat that I giue
thee.
9 And when I looked vp, beholde, an hand
was sent vnto mee, and loe, a roule of a booke *was*
therein.
10 And he spred it before me, & it was written
within and without, & there was written therein,
[g] Lamentations and mourning, and woe.

CHAP. III.

The Prophet being fed with the word of God, and with the constant boldnesse of the spirit is sent vnto the people that were in captiuity. 17 The office of true ministers.

MOreouer he said vnto me, Sonne of man, eate
that thou findest: [a] eate this roule, and goe,
and speake vnto the house of Israel.
2 So I opened my mouth, and he gaue me this
roule to eate.
3 And he said vnto me, Sonne of man, cause
thy belly to eate, and fill thy bowels with this
roule that I giue thee. Then did I eate, and it was
in my mouth as sweet as hony.
4 And he said vnto me, Sonne of man, go *and*
enter into the house of Israel, and declare them
my words.
5 For thou art not sent to a people of an [h] vnknowne tongue, or of an hard language, *but* to
the house of Israel,
6 Not to many people of an vnknown tongue,
or of an hard language, whose words thou canst
not vnderstand: yet if I should send thee to them
they would obey thee.
7 But the house of Israel will not obey thee:
for they will not obey me: yea, all the house of
Israel are impudent and stiffe hearted.
8 Behold, I haue made thy face strong against
their faces, and thy forehead hard against their
foreheads.
9 I haue made thy forehead as the adamant,
and harder then the flint: feare them not therefore,
neither bee affraide at their lookes: for they are a
rebellious house.
10 He said moreouer vnto me, Sonne of man,
[c] receiue in thine heart all my words that I speak
vnto thee, and heare *them* with thine eares,
11 And goe *and* enter to them that are led away captiues vnto the children of the people, and
speake vnto them, and tell them, Thus saith the
Lord God: *but* surely they will not heare neither
will they indeed cease.
12 Then the spirit tooke mee vp, and I heard
behinde me a noyse of a great rushing, *saying*,
[d] Blessed *bee* the glory of the Lord out of his
place.
13 *I heard* also the noyse of the wings of the
beasts that touched one another, and the rasling
of the wheeles that were by them, euen a noise of
a great rushing.
14 So the Spirit lift me vp, and tooke me away,
and I went in bitternesse, *and* indignation of my
spirit, but the hand of the Lord was strong vpon
mee.
15 Then I came to them that were led away
captiues to [e] Tel-abib, that dwelt by the riuer
Chebar, and I sate where they sate, and remained
there astonished among them [f] seuen dayes.
16 And at the end of seuen dayes the word of
the Lord came against vnto me, saying,
17 Sonne of man, I haue made thee a [h] watchman vnto the house of Israel: therefore heare the
word at my mouth, and giue them warning from
mee.
18 When I shall say vnto the wicked, Thou
shalt surely die, and thou giuest not him warning,
nor speakest to admonish the wicked of his wicked way, that hee may liue, the same wicked man
shall die in his iniquitie, but his blood will I
require at thine hand.
19 Yet, if thou warne the wicked, and he turne
not from his wickednesse, nor from his wicked
way, he shall die in his iniquity, but thou hast deliuered thy soule.
20 Likewise if a righteous man turne from his
righteousnesse, and commit iniquity, I will lay a
[k] stumbling block before him and he shall die, because thou hast not giuen him warning: hee shall
die in his sin, and his [l] righteous deedes which he
hath done, shal not be remembred but his blood
will I require at thine hand.
21 Neuertheless if thou admonish that righteous man, that the righteous sinne not, and that
he doeth not sinne, he shall liue because hee is admonished: also thou hast deliuered thy soule.
22 And the [m] hand of the Lord was there vpon me, and he said vnto me, Arise, *and* go into the
|| field, and I will there talke with thee.
23 So when I had risen vp, and gone forth into the field, behold, the [n] glory of the Lord stood
there, as the glory which I saw by the riuer Chebar, and I fell downe vpon my face.
24 Then the spirit entred into me, which [o] set

[a] Considering the maiesty of God, & the weaknesse of flesh.

[a] That is, the Lord.
[b] Meaning man, which is but earth and ashes, which was to humble him, and cause him to confiset his owne state, and Gods grace.
[c] So that he could not abide Gods presence, till Gods spirit did enter into him.
† *Ebr. hard of face.*
[d] This declareth on the one part Gods great affection toward his people that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate for the word of God shalbe either to their saluation, or greater condemnation.
[e] Reade Ierem. 2.17 he theweth that for none affliction they should cease to doe their dueties.
[f] He doth not only exhort him to his duetie, but also giueth him the meanes wherewith he may bee able to execute it against the wicked.

[a] Whereby is meant that none is meete to be Gods messenger before he haue receiued the word of God in his heart, as ver. 10. and haue a zeale thereunto, and delight therein, as Ier. 15. 16. Ezech. 10. 20.

† *Ebr. deepe lips.*

[g] He sheweth what were the contents of this booke: To wit, against the wicked.

[b] God promiseth here to make the Prophet to be as strong against the wicked as the flint, or adamant, Ier. 1. 18. Ezech. 3. 8

[c] He sheweth what is meant by receiuing of the booke, which is, that he ministers of God may speak nothing but of them, lesse, but that only which they have receiued of y Lord. [d] Whereby he signifieth that Gods glory should not be diminished, although he departed out of his temple: for this declared that the city and temple should be destroyed.
[e] This sheweth that there is euer an infirmity of the flesh which can neuer be ready to render full obedience to God, and also Gods grace, who euer satisfieth his and ouercometh their rebellious affections.
[f] Which was a place by Euphrates, where y Iewes were prisoners.
[g] Declaring hereby that Gods ministers must with admonisment and deliberation vtter his iudgment.
[h] Of this reade chap 33.2.

[i] If he that hath beene instructed in the right way turne backe.
[k] I will giue him vp into a reprobate mind, Rom. 1. 28.
[l] Which seemed to haue bene one in faith, and were not.

[m] That is, the spirit of prophesie.

|| Or, valley.
[n] Meaning, the vision of the Cherubims, and the wheeles.
[o] Reade Chap. 2. 2.

me vp vpon my feet, and spake vnto me, and saide to me, Come, *and* p shut thy selfe within thine house.

25 But thou, O sonne of man: beholde, they shall put bands vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I wil make thy tongue q cleaue to the roofe of thy mouth, that thou shalt be dumbe and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I wil open thy mouth, & thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueth off, * let him leaue: for they are a rebellious house.

CHAP. IIII.

1 The besieging of vnecrite of Ierusalem is signified. 9 The long continuance of the captivitie of Israel. 16 An hunger is prophesied to come.

TThou also sonne of man, take thee a brick, and a lay it before thee, and pourtray vpon it the citie, *even* Ierusalem,

2 And lay siege against it, and build a fort against it, and cast a mount against it, set the camp also against it, and lay engines of warre against it round about.

3 Moreouer, take an b yron pan, and set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shalbe besieged, and thou shalt lay siege against it: this shalbe a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the c house of Israel vpon it: *according* to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue laide vpon thee the yeeres of their iniquitie according to the number of the dayes, *even* three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe again vpon thy e right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, *even* a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine d arme *shall bee* vncouered, and thou shalt prophesie against it.

8 And behold, I wil lay e bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley and beanes, and lentiles, and millet, f and fitches, and put them in one vessell, and make thee bread thereof *according* to the number of the dayes that thou shalt sleepe vpon thy side: *even* g three hundred and ninetie dayes shalt thou eate thereof.

10 And the meate, whereof thou shalt eate *shalbe* by weight, *even* h twenty shekels a day: *and* from time to time shalt thou eat thereof.

11 Thou shalt drinke also water by measure, *even* the sixt part of i an Hin: from time to time shalt thou drinke.

12 And thou shalt eate it *as* barly cakes, and thou shalt bake it k in the dongue that commeth out of man, in their sight.

13 And the Lord sayd, So shall the children of Israel eat their defiled bread among the Gentiles, whither I will cast them.

14 Then said I, Ah Lord God, behold, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any l vncleane flesh in my mouth.

15 Then he said vnto me, Lo, I haue giuen thee bullocks m dongue for mans dongue, and thou shalt prepare thy bread therewith.

16 Moreouer, he said vnto me, Sonne of man, behold, I will breake n the staffe of bread in Ierusalem, & they shall eat bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astonied one with another, and shall consume away for their iniquitie.

CHAP. V.

The scene of the haires, whereby is signified the destruction of the people.

ANd thou sonne of man, take thee a sharpe knife, *or* take thee a barbours rasor, & cause it a to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh, and diuide the *haire*.

2 Thou shalt burne with fire the third part in the mids of the b city, when the dayes of the siege are fulfilled, and thou shalt take the *other* third part, and smite about it with a knife, and the *last* third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and binde them in thy c lap.

4 Then take of them again & cast them into the mids of the fire, and burne them in the fire: d *for* thereof shall a fire come foorth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the mids of the nations, and countries *that* are round about her.

6 And she hath changed my e iudgements into wickednesse more then the nations, and my statutes more then the countreyes that are round about her: for they haue refused my iudgements, and my statutes, *and* they haue not walked in them.

7 Therefore thus sayeth the Lord God, Because your f multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lord God, Behold, I euen I *come* against thee, and wil execute iudgement in the mids of thee, *euen* in the sight of the nations.

9 And I wil do in thee that I neuer did *before*, neither will doe any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers * shall eat their sonnes, and the sonnes shall eat their fathers, and I will execute iudgment in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore as I liue, saieth the Lord God, Surely, because thou hast defiled my Sanctuarie with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither

p Signifying, that not only he should not profit but they should greeuously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God shut vp the mouthes of his ministers and that all such are the ministers of his vengeance that doe it.

* *Reuel. 22.11.*

a Which signified the stubbornesse and hardinesse of their hearts.

b Hereby he represented the idolatry and sinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundred and ninety yeeres.

c Which declared Iudah, who had now from the time of Iosias slept in their sinnes fourty yeeres.

d In token of a speedy vengeance.

e The people should so strictly be besieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should bee glad to eat what soeuer, they could get.

g Which were fourteene moneths that the citie was besieged, and this was as many daies as Israel sinned yeeres.

h Which make a pound.

i Reade Exod. 29.40

k Signifying hereby the great scarcitie of fuell and matter to burne.

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force and strength wherewith it should nourish, Isa. 3.1. chap. 5.17 & 14. 13.

a To shaue thine head & thy beard.

b To wit, of that city which he had pourtrayed vpon the bricke, Ch. 4.1.

c By the fire and pestilence he meaneth the famine, wherewith one part perished during the siege of Nebuchadnezzar, By the sword those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the wind those that fled into Egypt, and into other parts after the citie was taken.

d Meaning that a very few should be left, which the Lord would preserue among all these stormes, but not without troubles and triall.

e Out of that fire which shou kindlest, shall a fire come which shall signifie the destruction of Israel

f My word and law into idolatry and superstitions.

g Because your idols are in greater number, and your superstitions more then among 7 professed idolaters, reade Isa 65.11.

h Or he coudemneth their ingratitude in respect of his benefits.

* *Leuit. 26.29. deut. 28.53. 2. king. 6.29. lament. 4.10. baruch. 2.3.*

neither shall mine eye spare *thee*, neither will I haue any pitie.

12 The third part o thee shal die with the pestilence, and with famine shall they bee consumed in the mids of thee: and *another* third part shall fall by the sword round about thee: and I will scatter the *last* third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will be g comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I will make thee waste, and abhorred among the nations that are round about thee, *and* in the sight of all that passe by.

15 So thou shalt bee a reproch and shame, a chastisement and an astonishment vnto the nations that are round about thee, when I shall execute iudgments in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shal send vpon them the || euil arrowes of famine, which shalbe for *their* destruction, *and* which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread.

17 * So will I send vpon you famine, and euill beastes, and they shall spoile thee, and pestilence and blood shall passe through thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

g That is, I will not be pacified, till I be reuenged, Isa.1.24.

|| Or, dangerous.

h which were the grasshoppers, mildeaw, & whatsoeuer were occasions of famine.

* Chap.14.13.

CHAP. VI.

He sheweth that Ierusalem shall bee destroied for their idolatrie 8 Hee prophesieth of a repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lord came vnto mee, saying,

2 Sonne of man, set thy face towards the * mountaines of Israel, and prophesie against them,

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the a mountaines and to the hilles, to the riuers and to the valleyes, Behold, I, *even* I will bring a sword vpon you, and I will destroy your high places:

4 And your altars shall be desolate, and your images of the b Sunne shall be broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their c idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be desolate, and the high places shalbe laid waste, so that your altars shall bee made waste and desolate, and your idoles shalbe broken and cease, and your images of the Sunne shall be cut in pieces, and your works shall be abolished.

7 And the slaine shall fall in the mids of you, and ye shall know that I ame the Lord.

8 Yet will I leaue a remnant, d that you may haue *some* that shall e escape the sword among the nations, when you shall be scattered through the countreys.

9 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieued for their whorish hearts, which haue departed from mee, and for their eyes which haue gone a whoring after their idoles, and they e shall be displeased in themselues for the euils, which they haue committed in all their abominations.

10 And they shall know that I am the Lord, *and* that I haue not said in vaine, that I would doe this euill vnto them.

11 Thus saith the Lord God, Smite with thine hand, and stretch forth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off, shall die of the pestilence, and he that is neere shall fall by the sword, and he that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then g yee shall know, that I am the Lord, when their slaine men shall be among their idoles round about their altars, vpon euery high hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oake, *where* is the place where they did offer sweet sauour to all their idoles.

14 So will I * stretch mine hand vpon them, and make the land waste, and desolate h from the wildernes vnto Diblath in all their habitations, and they shall know that I am the Lord.

* Chap.5.6.7.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.

b Reade 2.King. 23.11.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselues, 2. King.13.20.

d He sheweth that in all danger God will preserue a few, which shall bee as the seed of his Church, and call vpon his Name.

e They shall be ashamed to see that their hope in idols was but vaine, and so shall repent.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations when you shall see my iudgments, * Chap.5.13.

h Some reade, more desolate then the wilderness of Diblata, which was in Syria, and bordered vpon Israel, or rather the wilderness, which was South vnto Diblath, which was North, meaning the whole country

CHAP. VII.

The end of all the land of Israel shall suddenly come.

MOreouer, the word of the Lord came vnto mee, saying,

2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now is the end *come* vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy waies, and will lay vpon thee all a thine abomi nations.

4 Neither shall mine eye spare thee, neither will I haue pittie: but I will lay thy wayes vpon thee: and thine abomination shall bee in the middes of thee, and ye shall know that I am the Lord.

5 Thus saith the Lord God, || Behold, one euill, *euen one* euill is come.

6 An end is come, the end is come, it b watched for thee behold, it is come.

7 The c morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the d sounding again of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy waies, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare *thee*, neither will I haue pity, *but* I will lay vpon thee according to thy waies, and thine abominations shal be in the middes of thee, and ye shall know that I am the Lord that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth, the rod floriseth: pride hath budded.

11 g Cruelty is risen vp into a rod of wickednesse: none of them *shall remaine*, nor of their riches, nor of any of theirs, neither shall there bee h lamentation for them.

12 The time is come, the day draweth neere: let not the buyer i reioyce, nor let him that selleth k mourne,

a Which were the idolatries.

b Reade 2.King. 23.11.

c Which was a voyce of ioy and mirth.

d The sorge it in a deadnesse.

e That is, the proud tyrant Nebuchad-nezzar, hath gathered his force and is ready.

f The cruell enemie shall be a sharpe scourge for their wanton nesse.

g Their owne affliction shall be so great, that they shall haue no regard to lament for others

h For the present profite.

i For the profit.

k mourne: for the wrath is vpon all the multitude thereof.

13 For hee that felleth, shall not [l] returne to that which is sold, although they were yet aliue for the [m] vision was vnto all the multitude thereof, *and* they returned not, [n] neither doeth any in courage himselfe in the punishment of his life.

14 [o] They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword [p] without, and the pestilence, and the famine within: he that is in the field, shall die with the sword, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape and shall bee in the mountaines, like the doues of the valleys: all they shall mourne, every one for his iniquitie.

17 * All handes shalbe weake, and all knees shall fall away *as* water.

18 * They shal also gird themselues with sackcloth, and feare shal couer them, and shame *shalbe* vpon all faces, and baldnesse vpon their heads.

19 They shall cast their siluer in the streetes, and their gold shall be *cast* farre off: their [r] siluer and their gold cannot deliuer them in the day of the wrath of the Lord they shall not satisfie their soules, neither fill their bowels: for *the* ruine is for their iniquitie.

20 He had also set the beautie of his ornament in maiestie: but they made images of their abominations, *and* of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the [q] strangers to bee spoyled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my [r] secret place: for the destroyers shall enter into it, and defile it.

23 ¶ Make a [s] chaine: for the land is full of the [t] iudgement of bloood, and the citie is full of cruelties.

24 Wherefore I wil bring the most wicked of the heathen and they shall possesse their houses: I will also make the pompe of the mighty to cease, and their [u] holy places shalbe defiled.

25 When destruction commeth, they shall seeke peace, and shall not *haue* it.

26 Calamitie shall come vpon calamitie, and rumour shall bee vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient.

27 The king shall mourne, and the prince shall be clothed with desolation, and the hands of the people in the land shall be troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

2 An appearance of the fashion of God. 3 Ezekiel is brought to Ierusalem in the spirit. 6 The Lord shewes the Prophet the idolatries of the house of Israel.

AND in the [a] sixt yeere, in the sixt [b] *moneth, and* in the fift *day* of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lord God fell there vpon mee.

2 Then I beheld, and loe, *there was* a likenesse, as the appearance of [c] fire, to looke to, from his loynes downeward, and from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

3 And hee stretched out the likenesse of an hand, and tooke me by an haire locke of mine head, and the spirit lift me vp betweene the earth, and the heauen, and brought mee † by a Diuine [d] vision to Ierusalem, into the entry of the inner [e] gate that lieth toward the North, where remained the idole of [f] indignation, which prouoked indignation.

4 And behold, the glory of the God of Israel *was* there according to the vision, that I saw [g] in the field.

5 Then said he vnto mee, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the [h] altar, this idole of indignation, *was* in the entry.

6 Hee said fur thermore vnto mee, Sonne of man, seest thou not what they doe? *even* the great abominations that the house of Israel committeth here to cause *me* to depart from [i] my Sanctuarie? but yet turne thee *and* thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole *was* in the wall.

8 Then said he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, behold, *there was* a doore.

9 And hee said vnto me, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and behold, *there was* euery similitude of creeping things, and [k] abominable beasts, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stoode before them seuentie men of the Ancients of the house of Israel, and in the middes of them stood Iaazaniah, the sonne of Shaphan, with euery man his censer in his hand, and the vapour of the incense went vp *like* [m] a cloude.

12 Then said hee vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel [n] doe in the darke, euery one in the chamber of his imagerie? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe hee said also vnto me, Turne thee againe, *and* thou shalt see greater abominations that they doe.

14 And hee caused me to enter into the entry of the gate of the Lords house, which was toward the North: and behold, there sate women mourning for [o] Tammuz.

15 Then said hee vnto me, Hast thou seene *this* O sonne of man? Turne thee againe, *and* thou shalt see greater abominations then these.

16 And hee caused mee to enter into the inner court of the Lords house, and beholde, at the doore of the Temple of the Lord, betweene the porch and the altar *were* about fiue and twentie men with their backes toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou seene *this* O son of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with cruelties, and haue returned to prouoke me: and loe, they haue cast out [p] stinke before their noses.

18 Therefore will I also execute *my* wrath: mine

a Of the equitie of Ieconiah.
b Which conteined part of August and part of September.
c As Chap. 1. 27.

† *Ebr in the visions of God.*
d Meaning that he was thus caried in spirit, and not in body.
e Which was the porch or the court where the people assembled.
f So called, because it prouoked Gods indignation, which was the idole of Baal.
g Reade Chap. 3. 22.
h That is, in the court where the people had made an altar to Baal.
i For God will not be where idoles are.

k Which were forbidden in the Law, Leuit. 11. 4.

l Thus they that should haue kept all the rest in the feare, and true seruice of God, were the ring leaders to all abomination, and by their example pulled others from God.
m It was in such abundance.
n For besides their common idolatry they had particular seruice, which they had in secret chambers.

o The Iewes write that this was a Prophet of the ideles, who after his death was once a yere mourned for in the night.

p Declaring that the censing and seruice of the idolaters are but infection and villenie before God.

mine eye shall not spare *them*, neither will I haue pitie, and * though they crie in mine eares with a loud voice, *yet* will I not heare them.

* Pro.1.28. Isai 45.20. Ier. 11.11. Mich 3.4.

CHAP. IX.

1 *The destruction of the citie.* 4 *They that shall bee saued, are marked.* 8 *A complaint of the Prophet for the destruction of the people.*

HE cried also with a loud voyce in mine eares, saying, The visitations of a the citie drawe neere, and euery man hath a weapon in his hand to destroy it.

a The time to take vengeance.

2 And behold sixe b men came by the way of the hie gate, which lieth toward the c North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers d inkehorne by his side, and they went in, and stood beside the brasen altar.

b Which were Angels in the similitude of men.
c Signifying, that the Babylonians should come from the North to destroy the citie and the Temple.
d To marke them § should be saued.

3 And the glory of the God of Israel was gone vp from the Cherub, whereupon he was, *and stood* on the || doore of the house, and he called to the man clothed with linnen, which had the writers inkhorne by his side.

e Which declared that the was not bound thereunto, neither would remaine any longer, the there was hope that they would remaine from their wickednes, & worship him aright.
|| *Or, the shold.*
§ *Or, marke with Tau.*

4 And the Lord sayd vnto him, Goe through the mids of the city, *euen* through the mids of Ierusalem, and || set a marke vpon the foreheads of them that f mourne, and cry for all the abominations that be done in the mids thereof.

f Hee sheweth what is the maner of Gods children, whom he marketh to saluation: to wit, to mourne and cry out against the wickednes, which they see committed against Gods glory.

5 And to the other he said, that I might heare, Goe ye after him through the city, and smite: let your eye spare none, neither haue pitie.

6 Destroy vtterly the old, *and* the yong, and the maids, and the children, and the women, but touch no man, vpon whom *is* the g marke, and begin at my Sanctuary. Then they began at the ancient men, which were before the house.

g Which were the chiefe occasion of all these euils, as Chap.8.11.

7 And he said vnto them, Defile the house, and fill the courts with the slaine, *then* goe forth: and they went out and slew *them* in the citie.

i This declareth that the seruants of God haue a compassion when they see his iudgements executed.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying: Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquitie of the house of Israel & Iudah *is* exceeding great, so that the land is h full of blood, and the city full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth *vs* not.

h Which were the chiefe occasion of all these euils, as Chap.8.11.

10 As touching mee also, mine eye shall not spare *them*, neither will I haue pitie, *but* will recompense their wayes vpon their heads.

11 And behold the man clothed with linnen, which had the vnkhorne by his side, made report, and said, *Lord*, I haue done as thou hast commanded me.

CHAP. X.

1 *Of the man that tooke hot burning coales out of the middle of the wheeles of the Cherubims.* 8 *And hee saw of the vision of the wheeles of the beasts, and of the Cherubims.*

AND as I looked, behold, in the * firmament that was aboue the head of the a Cherubims, there appeared vpon them like vnto the similitude of a throne, as *it were* a saphir stone.

* Chap.1.22.
a Which in the first Chap vers.5. he called the foure beasts.

2 And hee spake vnto the man clothed with linnen, and sayde, Goe in betweene the wheeles, *euen* vnder the Cherub, and fill thine hands with coales of fire from betweene the Cherubims, and scatter them ouer b the city. And he went in in my sight.

b This signified that the citie should be burnt.

3 Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord c went vp from the Cherub, *and stoode* ouer the doore o the house, and the house was filled with the cloude, and the court was filled with the brightnesse of the Lords glory.

c Meaning, that the glory of God should depart from the Temple.

5 And the d sound of the Cherubims wings was heard into the vtter court, as the voice of the Almighty God when he speaketh.

d Reade Chap. 1.24.

6 And when hee had commanded the man clothed with linnen, saying, Take fire from betweene the wheeles, *and* from betweene the Cherubims, then hee went in and stood beside the wheele.

7 And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire that was betweene the Cherubims, and tooke *thereof*, and put it into the hands of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hand vnder their wings.

9 And when I looked vp, behold foure wheels *were* beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles *was* as the colour of a e Chrysolite stone.

e Reade Chap. 1.16.

10 And their appearance (*for* they were *all* foure of one fashion) was as if one wheele had bene in *another* wheele.

11 When they went foorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, *and* they turned not as they went.

f Vntill they had executed Gods iudgements. *Or, turned.*

12 And their whole body, and their || rings, and their hands, and their wings, and the wheeles were full of eyes round about, *euen* in the same foure wheeles.

13 And *the Cherub* cryed to these wheeles in mine hearing, *saying*, O wheele.

14 And euery *beast* had foure faces: the first face *was* the face of a Cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the Cherubims were lifted vp: * this is the beast that I saw at the riuer Chebar.

* Chap.1.5.

16 And when the Cherubims went, the wheels went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 when the *Cherubims* stood, they stood: and when they were lifted vp, they lifted themselues vp *also*: for the g spirit of the beast *was* in them.

g There was one content between the Cherubims and the wheeles.

18 h Then the glorie of the Lorde departed from aboue the doore of the house, and stood vpon the Cherubims.

h Read Chap 9.3.

19 And the Cherubims lift vp their wings and mounted vp from the earth in my sight: when they went out, the wheeles also *were* besides them: and *euery one* stood at the entrie of the gate of the Lordes House at the East side, and the glory of the God of Israel *was* vpon them on hie.

20 * This is the i beast that I sawe vnder the God of Israel by the riuer Chebar, and I knewe that they were the Cherubims.

* Chap.1.15.
i That is, the whole body of the foure beasts or Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands *was* vnder their wings.

22 And the likenesse of their faces *was* the selfe same faces which I saw by the riuer Chebar, *and* the appearance of the *Cherubims was* the selfe same, *and* they went euery one straight forward.

CHAP.

CHAP. XI.

2 Who they were that seduced the people of Israel. 5 Against these false prophesies, shewing them how they shall be dispersed abroad. 19 The renewing of the heart comfortable of God. 21 He threatneth them that leane vnto their owne counsels.

MOreouer, the spirit lift mee vp, and brought mee vnto the East gate of the Lordes house, which lyeth Eastward, and behold, at the entrie of the gate *were* fiue and twentie men: among whom I saw Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsell in this citie.

3 *For* thy say, [a] It is not neere, let vs builde houses: this *citie* is the [b] caldron, and wee be the flesh.

4 Therefore prophesie against them, sonne of man, prophesie.

5 And the spirit of the Lord fell vpon mee, and sayd vnto mee, Speake, thus saith the Lord, O yee house of Israel, this haue ye said, and I know that which riseth vp of your minds.

6 Many haue ye murdred in this city, and ye haue filled the streets thereof with the slaine.

7 Therfore thus saith the Lord God, They that ye haue slaine, and haue laid in the mids of it, they are the [c] flesh, and this *citie* is the caldron, but I will bring you forth of the mids of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the [d] hands of strangers, and will execute iudgements among you.

10 Yee shall fall by the sword, *and* I will iudge you in the border of [e] Israel, & ye shall know that I am the Lord.

11 This *citie* shal not be your caldron, neither shall ye be the flesh in the mids thereof, *but* I will iudge you in the border of Israel,

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the manners of the heathen, that are round about you.

13 ¶ And when I prophesied, Pelatiah the sonne of [f] Benaiah died: then fell I downe vpon my face, and cried with a loud voice, and said, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lord came vnto me, saying,

15 Sonne of man, thy [g] brethren, *euen* thy brethren, the men of thy kinred, and all the house of Israel, wholy *are they* vnto whom the inhabitants of Ierusalem haue said, Depart yee farre from the Lord: *for* the land is giuen vs in possession.

16 Therefore say, Thus sayeth the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a little [h] Sanctuarie in the countries where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countreyes where yee haue beene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 *And I wil giue them one heart, and I will put a new spirit within their bowels, and I will take the [i] stony heart out of their bodies, and wil giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, & execute them: and they shall be my people, and I will be their God.

21 But vpon them whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles besides them, and the glory of the God of Israel *was* vpon them on hie.

23 And the glory of the Lord went vp from the mids of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke mee vp, and brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were [k] led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 The parable of the captiuitie. 18 Another parable whereby the affrightes of hunger and thirst is signified.

THe word of the Lord also came vnto mee, saying,

2 Sonne of man, thou dwellest in the middes of a rebellious house, which haue eyes to see, and see [a] not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, † prepare thy stuffe to goe into captiuitie, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring foorth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuitie: and thou shalt goe forth at euen in their sight, as they that goe forth into captiuitie.

5 Diggethou thorow the wall in their sight, and cary out thereby.

6 In their sight shalt thou beare it vpon *thy* shoulders: *and* carry it foorth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee *as* a [b] signe vnto the house of Israel.

7 And as I was commaunded, so I brought foorth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged thorowe the wall with mine hand, and brought it forth in the darke, *and* I bare it vpon *my* shoulder in their sighe.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house said vnto thee, What [c] doest thou?

10 *But* say thou vnto them, Thus sayeth the Lord God, This ‖ burden *concerneth* the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage *and* captiuitie.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall goe

a Thus the wicked deride the Prophets, as though they preached but errours, and therefore gaue themselues still to their pleasures.
b We shall not be pulled out of Ierusalem, till the siroure of our death come, as the flesh is not taken out of the caldron till it be sod.
c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue beene murdered therein, and so lie as flesh in the caldron.
d That is, of the Caldeans.
e That is, in Riblah, reade 2. Kings 25. 6.
f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of the people.
g They that remained still at Ierusalem thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God.
h They shall be yet a little church: shewing that the Lord will euer haue some to call vpon his Name, whom hee will preserue and restore, though they be for a time afflicted.

*Iere. 32. 39. & ep. 36. 26.
i Meaning, the heart wherein to nothing can enter, & regenerate them anew, so that their heart may be solt and ready to receiue my graces.

k When Ieconiah was led away captiue.

a That is, they receiue not the fruit of that which they see and heare.
†Hebr. make the vessels to goe into captiuitie.
b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.
c Doe not they deride thy doings?
‖Or, prophesie.

go forth: they shall dig thorow the wall, to carie out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon [d] him, and he shalbe taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it though he shall die there.

14 And I will catter toward euery winde all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue [e] a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen where they come, and they shall know that I am the Lord.

17 ¶ Moreouer, the word of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drink thy water with trouble, and with carefullesse,

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, *and* of the land of Israel: They shall eate their bread with carefulnesse, and drinke their water with desolation: for the land shalbe desolate from all from her abundance, because of the crueltie of them that dwel therein.

20 And the cities that are inhabitted, shall bee lefe void, and the land shalbe desolate, and ye shal know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes [f] are prolonged, and all visions ‖ faile?

23 Tell them therefore, Thus saith the Lord God, I will make this prouerbe to cease, and they shal no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall bee any more in vaine, neither *shall there bee* any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, *and* that thing that I shall speake, shall come to passe: it shalbe no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Againe, the word of the Lord came vnto me, saying,

27 Sonne of man, behold, they [o] the house of Israel say, The vision that hee seeth, is for [g] many daies to *come*, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God: All my wordes shall no longer be delayed, but that thing which I haue spoken, shalbe done, saith the Lord God.

CHAP. XIII.

The words of the Lord against false prophets, which teach the people the counsels of their owne hearts.

And the word of the Lord came vnto me, saying,

2 Sonne of man, prophecie against the prophets of [*] Israel, that prophesie, and say thou vnto them, that prophesie out of their [2] owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Woe vnto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the foxes [h] in the waste places.

5 [i] Ye haue not risen vp in the gappes, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanitie, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made *others* to hope that they would confirme the word *of their prophesie*.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? [k] ye say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because ye haue spoken vanitie and haue seene lies, therefore behold, I am against you, saith the Lord God,

9 And mine hand shall be vpon the prophets that see vanitie, and diuine lies: they shall not be in the assembly of my people, neither shal they be written in the [l] writing of the house of Israel, neither shal they enter into the land of Israel: and ye shall know that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, [m] Peace, & there was no peace: and one built vp a [g] wall, and behold, the others daubed it with vntempered *morter*.

11 Say vnto them which daube it with vntempered *morter*, that it shall fall: *for* there shall come a great showre, and I will send hailestones, *which* shal cause it to fall, and a stormy wind shall breake it.

12 Loe, when the wall is fallen, shall it not bee said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormy wind to break forth in my wrath, and a great showre shalbe in mine anger, and hailstones in *mine* indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered *morter*, and bring it downe to the ground, so that the foundation thereof shall bee discouered, and it shall fall, and ye shalbe consumed in the mids thereof, and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath vpon the wal, and vpon them that haue daubed it with vntempered *morter*, and will say vnto you, The wall is no more, neither the daubers thereof,

16 *To wit*, the Prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Woe vnto the *women* that sowe [p] pillowes vnder all arme-holes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: wil ye hunt the soules of my people, and will yee giue life to the soules that come vnto you.

19 And will ye pollute mee among my people for handfuls of [k] barley, and for pieces of bread to slay the soules of them that should not die, and to giue life to the soules that should not liue, in lying to my people, that heare *your* lies?

20 Wherefore thus saith the Lord God, Behold, I will *haue to doe* with your pillowes, wherewith

d When the king shall thinke to escape by fleeing, I will take him in my net as Chap. 17.20. and 32.3.

e Which should beare his Name, and should be his Church, reade Chap. 11.16.

f Because they did not immediatly see the prophesies accomplished, they contemned them as though they should neuer be fulfilled. [Or, take none effect]

g That is, it shall not come to passe in your dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

*Chap. 14.9.

2 After their owne fantasie, and not as hauing the reuelation of the Lord, Iere. 23.16.

h Watching to destroy the vineyard.

i He speaketh to the godly, and true prophets that should haue resisted them.

k Yee promised peace to this people, and now yee for their destruction, so that it is manifest that yee are false prophets.

l That is, in the booke of life, wherein the true Israelites are written.

m Reade Iere. 6.14.

g Whereas the true Prophets prophesied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) an other false prophet would affirme, though he had neither occasion nor good ground to beare him.

o Whereby is meant whatsoeuer man of himselfe setteth foorth vnder the authoritie of Gods word.

p These superstitious women for lucre would prophesie and teleueryman historie giuing them pillowes to leane vpon, & kerchieles to couer their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my word to serue your bellies.

l These sorceresses made the people beleeue that they could preserue life or destroy it and that it should come to euery one according as they prophesied.

with yee hunt the [m] soules to make them to flee, and I will teare them from your armes, and will let the soules goe, *even* the soules, that yee hunt to make them to flie.

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shalbe no more in your hands to be hunted, and ye shal know that I am the Lord.

22 Because with *your* lies yee haue made the heart of the [n] righteous sadde, whom I haue not made sad, and strengthened the hands of the wicked, that hee should not returne from his wicked way, by promising him life.

23 Therefore yee shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shal know that I am the Lord.

CHAP. XIIII.

4 The Lord sendeth false prophets for the ingratitude of the people. 22 He reserueth a small portion for his Church.

THen came certaine of the Elders of Israel vnto me, and [a] sate before me.

2 And the word of the Lord came vnto mee, saying,

3 Sonne of man, these men haue set vp their idoles in their [b] heart, and put the stumbling blocke of their iniquitie before their face: should I being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euery man of the house of Israel that setteth vp his idols in his heart and putteth the stumbling blocke of his iniquitie before his face, and commeth to the [c] Prophet, I the Lord will answere him that commeth, according to the multitude [d] of his idoles:

5 That [e] I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therfore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your feares, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that soiourneth in Israel, which departeth from mee, and setteth vp his idoles in his heart, and putteth the stumbling block of his iniquity before his face, and commeth to a Prophet, for to enquire of him for mee, I the Lord will answere him || for my selfe,

8 And I will set my face against that man, and will make him an example and prouerbe, and I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the Prophet be [f] deceiued, when hee hath spoken a thing, I the Lord haue deceiued that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they shal beare their punishment: the punishment of the Prophet shalbe euen as the punishment of him that asketh,

11 That the house of [g] Israel may goe no more astray from mee, neither bee polluted any more with all their transgressions, but that they may be my people, and I may bee their God, saith the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against mee by committing a trespasse, then will I stretch out mine hand vpon it, [h] and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, [i] Noah, Daniel, and Iob were among them, they should deliuer *but* their owne soules by their [k] righteousnes, saith the Lord God.

15 If I bring noisome beasts into the land and they spoile it, so that it bee desolare, that no man may passe through, because of beasts:

16 *Though* these three men were in the middes thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they only shal be deliuered, but the land shalbe waste.

17 Or if I bring a sword vpon this land, and say, Sword, goe thorow the land, so that I destroy man and beast out of it,

18 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they only shalbe deliuered themselues.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And *though* Noah, Daniel, and Iob *were* in the mids of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall *but* deliuer their owne soules by their righteousnesse.

21 For thus saith the Lord God, How much more when I send my [*] foure sore iudgements vpon Ierusalem, *even* the sword and famine, and the noisome beast, and pestilence, to destroy man and beast out of it.

22 Yet behold, therein shalbe left a [l] remnant of them that shalbe carried away, *both* sonnes and daughters: behold, they shal come foorth vnto you, and ye shall see their way, and their enterprises: and ye shalbe comforted, concerning the euill that I haue brought vpon Ierusalem, *even* concerning all that I haue brought vpon it.

23 And they shall comfort you, when yee see their way & their enterprises: and ye shall know that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

A: the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shall be burnt.

AN d the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all *other* trees? and of the vine branch, which is among the [a] trees of the forrest?

3 Shall wood bee taken thereof to doe any worke? or will men take a pin of it to hang any vessell thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the endes of it, and the mids of it is burnt. Is it meet for any worke.

5 Behold, when it was whole, it was meet for no worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree, *that is*, among the trees of the forrest, which I haue giuen to the fire to bee consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from *one* [b] fire, and *another* fire shall consume them: and ye shall know, that I am the Lord,

[m] That is to cause them to perish, and that they should depart from the Lord.

[n] By threatning them that were godly, and vphol-ding the wicked.

[a] Hee shewetha the hypocrisie of the idolaters, whowill dislemble to heare the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by our means or other God doth discouer them.

[b] They are not onely idolaters in heart, but also worship their filthy idoles openly, which lead them in blindnesse, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vpon him, reade Iere. 10, 15.

[c] To enquire of things which the Lord hath appointed to come to passe.

[d] As his abomination hath deserued: that is, he shall be led with lies according as hee delighted therein, 2. Thess. 2. 10.

[e] That is conuince them by their owne conscience.

[|| Or, of my selfe.]

[f] The Prophet declareth that God for mans ingratitude raiseth vp false Prophets to seduce them that delite in lies rather then in the truetho of God, and thus hepunisheth sinne by sinne, 1. Kin. 22. 20, 22. and destroyeth as well those Prophets, as that people.

[g] Thus Gods iudgements against the wicked, a admonitions to the godly, to cleaue vnto the Lord, and not to defile themselues with like abominations.

[h] Reade Chap. 4. 16. & 5. 17. Ila. 3. 1.

[i] Though Noah and Iob were now aliue, which in their time were most godly men (for at chistime Daniel was in captiuitie with Ezekiel) and to these three together should pray for this wicked people, yet would I not heare them, reade Iere. 15. 1.

[k] Meaning, that a very fewe (which he calleth the remnant, verse 22.) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousnesse is a signe that they are the church of God whom he would preserue for his owne.

[*] Chap. 5. 17.

[l] Reade Chap. 5. 3.

[a] Which bringeth forth no fruit, no more then the other trees of the forrest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be vtterly destroyed.

[b] Though they escape danger, yet another shall take them.

Lord, when I set my face against them,
8 And *when* I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 15 Their vnkinnesse. 46 He iustifieth the wickednesse of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations, into which the Sodom is fall. 61 Mercie is promised to be repentant.

A Gaine, the word of the Lord came vnto me, saying,
2 Sonne of man, cause Ierusalem to know her abominations,
3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kindred is of the land [a] of Canaan: thy father was an Amorite, and thy mother an Hittite.
4 And in thy natiuitie when thou wast [b] borne, thy nauell was not cut: thou wast not washed in water to soften *thee*: thou wast not salted with salt, nor swadled in cloutes.
5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open fielde to the contempt of thy person in the day that thou wast borne.
6 And when I passed by thee, I saw thee polluted in thine [c] owne blood, and I said vnto thee when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I saide vnto thee, Thou shalt liue.
7 I haue caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: *thy* breasts are fashoned, thine haire is growen, whereas thou wast naked and bare.
8 Now when I passed by thee, and looked vpon thee, behold, thy time *was as* the time of loue, and I spred my skirts ouer thee, and couered [d] thy filthinesse: yea, I sware vnto thee, and entred into a couenant with [e] thee, saith the Lord God, and thou became mine.
9 Then washed I thee with [f] water: yea, I washed away thy blood from thee, and I [g] anointed thee with oile.
10 I clothed thee also with broidered worke, and shod thee with badgers skinne: and I girded thee about with fine linnen, and I couered thee with silke.
11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.
12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull [h] crowne vpon thine head.
13 Thus wast thou deckt with gold and siluer, and thy raiment was of fine linnen, and silke, and broidered worke: thou didst eate fine floure, and hony and oyle, and thou wast very beautifull, and thou diddest grow vp into a kingdome.
14 And thy name was spread among the heathen for thy beautie: for it was perfite through my [i] beautie which I had set vpon thee, saith the Lord God.
15 Now thou didst [k] trust in thine owne beautie, and playedst the harlot, because of thy renowne, & hast powred out [l] thy fornications on euery one that passed by, *thy desire* was to him.
16 And thou didst take thy garments, & deckedst thine hie places with diuers colours, [m] and playedst the harlot thereupon: the like things shall not come, neither hath any done so.
17 Thou hast also taken thy faire iewels *made* of my gold and of my siluer, which I had giuen thee, and [n] madest to thy selfe images of men, and diddest commit whoredome with them,
18 And tookest thy broydred garments, and coueredst them: and thou hast set mine oyle and my perfume before them.
19 My meate also which I gaue thee, *as* fine floure, oyle and hony, *wherewith* I fed thee, thou hast euen set it before them for a sweete sauour: thus it was, saith the Lord God.
20 Moreouer thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto mee, and thele hast thou sacrificed vnto them, to [o] bee deuoured: is *this* thy whoredome a small matter?
21 That thou hast slaine my children, and deliuered them to cause them to passe *through fire* for them?
22 And in all thine abominations and whoredomes, thou hast not remembred the dayes of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.
23 And beside all thy wickednes (wo, wo vnto thee, saith the Lord God)
24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery street.
25 Thou hast built thine hie place at euery ‖ corner of the way, and hast made thy beauty to be abhorred: thou hast opened thy feete to euery one that passed by, and multiplied thy whoredome.
26 Thou hast also committed fornication with the [p] Egyptians thy neighbors, which haue great members, and hast increased thy whoredome, to prouoke me.
27 Behold, therefore I did stretch out mine hand ouer thee, and will diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, *euen* to the ‖ daughters of the Philistims, which are ashamed of thy wicked way.
28 Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea thou hast plaied the harlot with them, and yet couldest not be satisfied.
29 Thou hast moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.
30 How weake is thine heart, saith the Lord God, seeing thou doest all these things, *euen* the worke of a ‖ presumptuous whorish woman?
31 In that thou buildest thine hie place in the corner of euery way, and makest thine hie place in euery streete, and hast not bene as an harlot [q] that despiseth a reward,
32 But *as* a wife that playeth the harlot, *and* taketh others for her husband:
33 They giue gifts to all *other* whores, but thou giuest gifts vnto all thy louers, and rewardest them that they may come vnto thee on euery side for thy fornication,
34 And the contrary is in thee from *other* women in thy fornications, neither *the like* fornication *shalbe* after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrary.
35 Wherefore, O harlot, heare the word of the Lord.
36 Thus sayeth the Lord God, Because thy ‖ shame was powred out, and thy filthines discouered through thy fornications with thy louers,

a Thou boastest to be of the seed of Abraham, but thou art degenerate and followest the abominations of the wicked Canaanites, as children do the manners of their fathers, Isa. 1. 4. and 57. 3.
b When I first brought thee out of Egypt, and planted thee in this land to be my Church.
c Being thus in thy filthines, and forsaken of al men, I tooke thee and gaue thee life: whereby is meant, that before God wash his Church, and giue life, there is nothing but filthines and death.
d These words, as blood, pollution, nakednes, & filthines, are oftentimes repeated to beate downe their pride, and to cause them to consider what they were before God receiued them to mercy, fauoured them & couered their shame.
e That thou shouldest be a chaste wife vnto me, and that I should maintaine thee, and endue thee with all graces.
f I washed away thy sinnes.
g I sanctified thee with mine holy Spirit.
h Hereby he sheweth how he saued his Church, enriched it, and gaue it power and dominion to reigne
i He declareth wherein the dignitie of Ierusalem stood: to wit, in that that the Lord gaue them of his beautie and excellencie.
k In abusing my gifts, and in putting thy confidence in thine owne wisdome and dignitie, which were the occasions of thine idolatry.
l There was none idolatry so vile, wherewith thou diddest not pollute thy selfe.
m This declareth how the idolaters put their chiefe delight in those things, which please the eyes and outward sense.
n Thou hast conuerted my vessels and instruments, which I gaue thee to seruie me with, to the vse of thine idoles.
o Meaning, by fire, reade Leuit. 18. 21. 2. King. 23. 10.
‖ *Or, head.*
p He noteth the great impietie of this people, who fist falling from God to seeke helpe at strange Nations, did also at length embrace their idolatry, thinking thereby to make their amitie more strong.
‖ *Or, cities.*
q Meaning, that some harlots contemne small rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying, that the idolaters bestow all their substance, which they receiue of God for his glory, to seruie their vile abominations.
‖ *Or, neither parst.*

and with al the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Behold, therefore I will gather all r thy louers, with whom thou hast taken pleasure, and al them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthines vnto them, that they may see all thy filthinesse.

38 And I will iudge thee *after* the manner of them that are s harlots, and of them that shedde blood, and I will giue thee the blood of wrath, and ielousie.

39 I will also giue thee into their hands, and they shal destroy thine hie place, and shall breake downe thine hie places: they shall strip thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shal also bring vp a company against thee, and they shall stone thee with stones, and thrust thee thorow with their swords.

41 And they * shal burne vp thine houses with fire, and execute iudgments vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my t ielousie shall depart from thee, and I will cease and be no more angry.

43 Because thou hast not remembred the daies of thy youth, but hast prouoked me with all these things, behold, therefore I also haue u brought thy way vpon thine head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Behold, all that vse prouerbs, shall vse *this* prouerbe against thee, saying, As *u* the mother, x *so u* her daughter.

45 Thou art thy mothers daughter that hath cast off her husband and her children, and thou art the sister of thy y sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thy elder sister is Samaria, and her z daughters, that dwell at thy left hand, and † thy yonger sister, that dwelleth at thy right hand, *u* Sodom, and her daughters.

47 Yet hast thou a not walked after their wayes, nor done after their abominations: but as it *had bene* a very little *thing*, thou wast corrupted more then they in all thy wayes.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, *neither* thee nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, b pride, fulnes of bread, and abundance of idlenes was in her, & in her daughters: neither did she strengthen the hand of the poore and needy.

50 But they were haughty, and committed abomination before me: therefore I tooke them away, as pleas'ed me.

51 Neither c hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast d iustified thy sisters in al thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes, that thou hast committed more abominable then they *which* are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe e their captiuitie, with the captiuity of Sodom, and her daughters, and with the captiuity of Samaria, and her daughters, euen the captiuitie of thy captiues in the middes of them,

54 That thou mayest beare thine owne shame and mayest bee confounded in all that thou hast done, in that thou hast f comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, g when thou and thy daughters shal returne to your former state.

56 For thy sister Sodom † was not heard of h by thy report in the day of thy pride,

57 Before thy wickednes was i discouered, as in that same time of the reproch of the daughters of Aram, and of all the daughters of the Philistims round about k her which despise thee on all sides.

58 Thou hast borne *therefore* thy wickednesse and thine abominations, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou didst despise the l oath, in breaking the couenant.

60 Neuertheless, I will m remember my couenant *made* with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting couenant.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receiue n thy sisters, *both* thy elder & thy yonger, and I will giue them vnto thee for daughters, but not o by thy couenãt.

62 And I wil establish my couenant with thee, and thou shalt know that I am the Lord,

63 That thou mayest remember, and be p ashamed, & neuer open thy mouth any more: because of thy *shame* when I am pacified toward thee, for all that thou hast done, saith the Lord God.

r Egytians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23. 9.

s I will iudge thee to death, as the adulterers and murtherers.

* 2. Kings 25. 9.

t I will vtterly destroy thee, and so my ielousie shall cease.

u Thou punished thy faults, but thou wouldest not repent.

x As were the Canaanites, and the Hittites, & others your predecessors, so are you their successors.

y That is, of Samaria and Sodome.

z That is, her cities.

† *Ebr. thy sister yonger then thou.*

a But done farre worse.

b Healledgeth these some vices, pride, excesse, idlenesse and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gene. 19. 24.

c Which worshipped the calues in Beth el and Dan.

d Thou art so wicked, that in respect of thee Sodom and Samaria were iust.

e This he speaketh in comparison, saying that he would restore Ierusalem when Sodom should be restored, that is, neuer: and this is meant of the greatest part of the Iewes.

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning, that it should neuer come to passe.

† *Ebr. was not a rumour in thy mouth.*

h Thou wouldest not cal her punishment to minde when thou wast aloft, to learne by her examples to feare my iudgements.

i That is, till thou wast brought vnder by the Syrians & Philistims, 2. Chron 28. 9.

k Which ioyned with the Syrians, or compassed about Ierusalem.

l When thou brakest the Couenant which was made betweene thee and me, aduerse 8.

m That is, of mercie and loue I will pitie thee, and so stand to my Couenant though thou hast deserued the contrary.

n Whereby he sheweth that among the most wicked hee had euer some seede of his Church which hee would cause to fructifie in due time: and here he declareth how he will call the Gentiles.

o But of my free mercy.

p This declareth what fruits Gods mercies worke in his, to wit, sorrow and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

AND the word of the Lord came vnto mee, saying,

2 Sonne of man, put forth a parable & speake a prouerbe vnto the house of Israel.

3 And say, Thus saith the Lord God, The great a eagle with great wings, *and* long wings, *and* full of fethers, which had diuers colours, came vnto Lebanon, & took the highest branch of the cedar

4 And brake off the top of his twig, *and* caried it into the land of b Merchants, *and* set it in a city of Merchants.

5 He tooke also of the c seed of the land, and planted it in a fruitfull ground: hee placed it by great waters, and set it *as* a willow tree.

6 And it budded vp, and was like d a spreading vine of e low stature, whose branches turned toward it, and the roots thereof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also f another great eagle with great wings and many feathers, and behold, this vine did turne her roots toward it, & spred forth her branches toward it, that she might water it by the trenches of her plantation.

8 It was planted in a good soile by great g waters, that it should bring forth branches, and beare

a That is, Nebuchadnezzar, who hath great power, riches, and many countreys vnder him, shall come to Ierusalem, & take away Ieconiah the King, as verse 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the Kings blood, and was left at Ierusalem, & made King in stead of Ieconiah, 1. King. 24. 17. iere. 37. 1.

d This was Zedekiah's kingdome.

e That it might not haue power to rebel against Babylon, as verse 14.

f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchadnezzar.

g They thought to be moistned by the waters of Nilus.

beare fruit, and be an excellent vine.

9 Say thou, Thus saith the Lord God, shall it prosper? shall he [h] not pull vp the rootes thereof, and destroy the fruit thereof, and cause them to drie? all the leaues of the bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Behold, it was planted: but shall it prosper? shall it not be dried vp, and wither? [i] when the East wind shall touch it, it shal wither in the trenches, where it grew.

11 Moreouer, the word of the Lord came vnto me, saying,

12 Say now to this rebellious house, Know ye not what these things *meane?* tell them, Behold, the king of Babel is come to Ierusalem, and hath taken [k] the king thereof, and the princes thereof, and led them with him to Babel.

13 And hath taken *one* of the kings seede, and made a couenant with him, and hath taken [l] an oath of him: hee hath also taken the princes of the land,

14 That the kingdome might be in subiection, and not lift it selfe vp, *but* keepe their couenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall he prosper? shall he escape that doeth such things? or shall he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shall die in the mids of Babel, in the place of the king that had made him king, whose oath he despised, and whose couenant *made* with him, he brake.

17 Neither shal Pharaoh with *his* mighty host, and great multitude of people, maintaine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For he hath despised the oath, and broken the couenant (yet loe hee had giuen [m] his hand) because he hath done all these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I liue, I will surely bring mine oath that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 * And I will spread my net vpon him, & he shalbe taken in my net, and I wil bring him to Babel, & wil enter into iudgement with him there for his trespasse that he hath committed against me.

21 And all that flee from him with all his host, shal fall by the sword, and they that remaine shall bee sccattered toward all the winds: and yee shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take off the top [n] of this high cedar, and will set it, and cut of the [o] top of the tender plant thereof, and I will plant it vpon an high mountaine and great.

23 *Euen* in the high mountaine of Israel will I plant it: and it shal bring forth boughs, and beare fruit, and be an excellent cedar, and vnder it shall remaine all birds, and euery [p] foule shall dwell in the shadow of the branches thereof.

24 And all the [q] trees of the field shall knowe that I the Lord haue brought down the high tree, and exalted the low tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

h Shall not Nebuchad-nezzar destroy it?

i By this drie winde, he meaneth the Babylonians.

k That is, Ieconiah, 2. King. 24. 15.

l For his subiection & obedience.

m Because hee tooke the Name of God in vaine, & brake his oath which he had confirmed by giuing his hand: therfore the Prophet declareth that God would not suffer periury and infidelity to escape punishment.

* *Chap.* 12. 13. *and* 32. 3.

n This promise is made to ye church which shall be as a smal remnant, & as the top of a tree

o I will trim it, and dresse it.

p Both the Iewes & Gentiles shal be gathered into it.

q All the world shall know that I haue pluct down the proud enemies and set vp my Church which was low and contemned.

CHAP. XVIII.

2 *He shewetha that euery man shall beare his owne sinne.* 21 *To him that amendeth, is saluation promised.* 24 *Death is prophesied to the righteous, which turneth backe from the right way.*

THe word of the Lord came vnto mee againe, saying,

2 What meane ye that ye speake this prouerb concerning the land of Israel, saying, The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, yee shall vse this prouerb no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man bee iust, and doe that which is lawfull, and right,

6 *And* hath not eaten [b] vpon [§] mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath [c] defiled his neighbors wife, neither hath † lien with a [d] menstrueus woman,

7 Neither hath oppressed any, *but* hath restored the pledge to his debtour: he that hath spoyled none by violence, [e] *but* hath giuen his bread to the hungrie, and hath couered the naked with a garment,

8 And hath not giuen foorth vpon [f] vsurie, neither hath taken any increase, *but* hath withdrawen his hand from iniquitie, and hath executed true iudgement betweene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, hee is iust, he shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is a [g] theife, *or* a shedder of bloud, if he do any one of these things,

11 Though hee doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 *Or* hath oppressed the poore and needie, *or* hath spoyled by violence, *or* hath not restored the pledge, or hath lift vp his eyes vnto the idoles, *or* hath committed abomination,

13 *Or* hath giuen forth vpon vsurie, or hath taken increase, shal he liue? he shall not liue: seeing he hath done all these abominations, [h] he shal die the death, *and* his bloud shall be vpon him.

14 ¶ But if hee beget a sonne, that seeth all his fathers sinnes, which hee hath done, and feareth, neither doth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to § idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, *but* hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 *Neither* hath withdrawen his hand from the afflicted, nor receiued vsurie nor increase, *but* hath executed my iudgements, *and* hath walked in my statutes, hee shall not die in the iniquitie of his father, *but* he shall surely liue.

18 His father, because hee cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, euen hee dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, *and* hath kept all my statutes, and done them he shal surely liue.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the Father, neither shall the father beare the iniquitie of the sonne, *but* the righteousnesse of the righteous shall

a The people murmured at the chastisings of the Lord, & therefore vsed this prouerb, meaning that their fathers had sinned and their children were punished for their transgressions reade Iere. 31. 29.

b If he hath not eaten of the flesh that hath been offered vpto idoles, to houour them thereby.

* *Leuit.* 18. 20.

§ *Ebr. come neere*

† *Deut.* 22. 28.

* *Isa.* 58. 7. *matth.* 25. 35

* *Exod.* 22. 25. *leuit.* 25. 37. *deut.* 23. 19. *psal.* 15. 5.

f *Or, a cruell man.*

g He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was and doeth not repent, he shall be punished as his father was, or else not.

h *Deut.* 24. 16. 2. *King.* 14. 6. 2. *Chron.* 25. 4.

be vpon him, and the wickednesse of the wicked shalbe vpon himselfe.

21 But if the wicked will returne from all his sinnes that hee hath commited, and keepe all my d statutes, and do that which is lawfull and right, he shall surely liue, *and* shall not die.

22 All his transgressions that he hath committed, they shal not be || mentioned vnto him, *but* in his e righteousnes that he hath done, he shall liue.

23 f Haue I any desire that the wicked should die, saith the Lord God? || or shall hee not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousnes, and commit iniquity, *and* do according to all the abominations that the wicked man doth, shall he liue? all his g righteousnesse that he hath done, shall not be mentioned: *but* in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not hequal: heare now, O house of Israel. Is not my way equal? *or* are not your wayes vnequal?

26 *For* when a righteous man turneth away from his righteousnes, and committeth iniquitie, hee shall euen die for the same, hee shall *euen* die for his iniquitie that he hath done.

27 Againe, when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawfull and right, he shal saue his soule alive.

28 Because he considereth, and turneth away from all his transgressions that hee hath committed, he shall surely liue, *and* shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel, are not my wayes equall? *or* are not your wayes vnequal?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne *therefore*, and cause *others* to turne away from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, & make i you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore *one another* to returne, and liue ye.

CHAP. XIX.

1 *The captiuitie of the kings of Iudah signified by the lions whelpes and by helion.* 10 *The prosperitie of the citie of Ierusalem is that vp & and the miserie thereof that is present.*

THou also take vp a lamentation for the a princes of Israel,

2 And say, Wherefore lay thy b mother *as* a lioness among the lions? she nourished her yong ones among the lions whelps.

3 And she brought vp one of her whelps, *and* it became a lion, and it learned to catch the pray, *and* it deuoured men.

4 The c nations also heard of him, *and* hee was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when shee sawe that shee had waited, and her hope was lost, shee tooke another of her d whelps, and made him a lion.

6 Which went among the lions, *and* became a lion, and learned to catch the pray, *and* hee deuoured e men.

7 And he knew their widowes, & he destroyed their cities, and the land was wasted, and all that was therein by the noyse of his roaring.

8 g Then the f nations set against him on euery side o, the countreys, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison *and* in chaines, and brought him to the king of Babel, *and* they put him in holds, that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy g mother *like* a vine in thy blood, planted by the waters: shee brought foorth fruit and branches by the abundant waters.

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: shee was cast downe to the ground, and the h East winde dried vp her fruit: *her strong rods* were broken and withered: *as for* the rod of her strength, the fire consumed it.

13 And now shee is planted in the wilderness in a drie and thirstie ground.

14 And fire is gone out i of a rod of her branches, which hath deuoured her fruit, so that shee hath no strong rod *to be* a sceptor to rule: this is a lamentation, and shall be for a lamentation.

CHAP. XX.

1 *The Lord denieth that he will answere them when they pray because of their wickednes.* 33 *He promiseth that his people shall returne from captiuitie.* 46 *Ezekie sorrowfull that Israel should be burnt, is signified the burning of Ierusalem.*

AN d in the a seuenth yeere, in the fift *moneth*, the tenth *day* of the month, came certaine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge *them?* cause b them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus saieth the Lord God, In the day when I chose Israel, and c lift vp mine hand vnto the seed of the house of Iaakob, and made my selfe knowen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In d day that I lift vp mine hand vnto them, to bring them foorth of the land of Egypt, into a land that I had prouided for them, flowing with milke & hony, which is pleasant among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, e and defile not your selues with the doles of Egypt: *for* I am the Lord your God.

8 But they rebelled against me and would not heare me: *for* none cast away the abominations of e their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, *and* to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my f Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowen vnto them in bringing them foorth of the land of Egypt.

d He loyneth the obseruation of the commandements with repentance: for none can repenn in deed, except he labour to keepe the Law. *For not to do he charge.*

e That is, in the fruits of his faith which declare that God doth accept him.

f He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon, then to punish, as his loung suffering declareth, Chap. 33 11. Aluei it God in his eternall counsell appointed the death and damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doth not approue sinne, therefore it is here said that he would haue them to turne away from it, that they might liue. *For rather that he may reuoke from his wayes and liue.*

g That is the false opinion that the hypocrites haue of their righteousnes in punishing the father with the children.

h He sheweth that man cannot forsake his wickednesse, till his heart be changed, which is onely the worke of God.

a That is, Iehoaz and Iehoiakim Iosias sonnes, who for their pride and cruelty are compared vnto lions.

b To wit, Iehoahaz mother, or Ierusalem.

c By Pharaoh Necho king of Egypt, 2. King. 23. 33.

d Which was Iehoiakim.

e He flew of the Prophets, and them that feared God, and rauished their wiues.

f Nebuchadnezzar with his great armie, which was gathered of diuers nations.

g He speaketh this in the reproch of his wicked king, in whose blood, that is, in the race of his predecessours, Ierusalem should haue beene blessed according to Gods promise, and flourished as a fruitfull vine.

h Meaning, that the Caldeans should destroy them as the East wind doeth the fruit of the vine.

i Destruction is come by Zedekiah, who was the occasion of this rebellion.

a Of the captiuitie of Ieconiah.

b This declareth the great lenitie and patience of God which calleth sinners to repentance before hee condemne them.

c I sware that I would be their God which manes vnto them as obedient from all antiquitie, where they vsed to lift vp their hands toward the heauen, acknowledging God to be the author of truth, and the defender thereof and also the iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to bee truth.

d God hath forbidden them to make mention of the idols, Exod. 23. 13. Psal 19. 4.

e Which thing declareth the wickednesse of mans heart, which iudge Gods seruice by their eyes and outward sences.

f God had euer this respect to his glory, that hee would not haue his Name euill spoken of among the Gentiles for sake of the godly euer

10 Now I caried them out of the land of Egypt, and brought them into the wilderneſſe.

11 And I gaue them my ſtatutes, and declared my iudgements vnto them,* which if a man doe, he ſhall liue in them.

12 Moreouer I gaue them alſo my * Sabbaths to bee a ſigne betweene mee and them, that they might know that I am the Lord, that ſanctifie them.

13 But the houſe of Iſrael rebelled againſt me in the wildernes: they walked not in my ſtatutes, and they caſt away my iudgements, which if a man doe, he ſhall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them[a] in the wilderneſſe to conſume them,

14 But I had reſpect to my Name, that it ſhould not bee polluted before the [g] heathen, in whoſe ſight I brought them out.

15 Yet neuertheleſſe, I lift vp mine hand vnto them in the wilderneſſe, that I would not bring them into the land which I had giuen them, flowing with milke and hony, which was pleaſant aboue all lands,

16 Becauſe they caſt away my iudgements, and walked not in my ſtatutes, but haue polluted my [h] Sabbaths: for their heart went after their idoles.

17 Neuertheleſſe, mine eye ſpared them, that I would not deſtroy them, neither would I conſume them in the wilderneſſe.

18 But I ſaid vnto their children in the wilderneſſe, Walke ye not in the ordinances of your [i] fathers, neither obſerue their maners, nor defile your ſelues with their idoles.

19 I am the Lord your God: walke in my ſtatutes, and keepe my iudgements and doe them,

20 And ſanctifie my Sabbaths, and they ſhalbe a ſigne betweene me and you, that yee may know that I am the Lord your God.

21 Notwithſtanding the children rebbelled againſt me: they walked not in my ſtatutes, nor kept my iudgements to doe them, which if a man doe, hee ſhall liue in them, *but* they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, *and* to accompliſh my wrath againſt them in the wilderneſſe.

22 Neuertheleſſe, I withdrew mine hand and had reſpect vnto my Name, that it ſhould not bee polluted before the Heathen, in whoſe ſight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderneſſe, that I would ſcatter them among the heathen, & diſperſe them through the countries,

24 Becauſe they had not executed my iudgements, but had caſt away my ſtatutes, and had polluted my Sabbaths, and their eyes were after [k] their fathers idoles.

25 Wherefore I [l] gaue them alſo ſtatutes that were not good, and iudgements, wherein they ſhould not liue.

26 And I polluted them in their owne [m] gifts in that they cauſed to paſſe *by the fire* all that *firſt* openeth the wombe, that I might deſtroy them, to the end that they might know that I am the Lord.

27 Therefore ſonne of man, ſpeake vnto the houſe of Iſrael, and ſay vnto them, Thus ſaith the Lord God, yet in this your fathers haue blaſphemed me, though they had *before* grieuouſly transgreſſed againſt me.

28 [n] For when I had brought them into the land, for the which I lifted vp mine hand to giue it to them, then they ſaw euery high hill, and all the thicke trees, and they offered there their ſacrifices, and there they preſented their offering of prouocation: there alſo they made their ſweet ſauour, and powred out there their drinke offerings.

29 Then I ſaid vnto them, What is the high place whereunto yee goe? And the name thereof was called [o] Bamah vnto this day.

30 Wherefore, ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, Are yee not polluted † after the maner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your gifts, and make your ſonnes to paſſe through the fire, you pollute your ſelues with all your idoles vnto this day: ſhall I anſwere you when I am asked, O houſe of Iſrael? As I liue ſaith the Lord God, [p] I will not anſwere you when I am asked.

32 Neither ſhall that bee done that commeth into your mind: for ye ſay, we will bee as the heathen, and as the families of the countreyes, and ſerue wood and [q] ſtone.

33 As I liue, ſaith the Lord God, I will ſurely rule you with a mighty hand, and with a ſtretched out arme, and in *my* wrath powred out,

34 And will bring you from the people, & wil gather you out of the countreyes, wherein ye are ſcattered, with a mightie hand, and with a ſtretched out arme, and in *my* wrath powred out.

35 And I will bring you into the [r] wilderneſſe of the people, and there wil I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderneſſe of the land of Egypt, ſo will I pleade with you, ſaith the Lord God.

37 And I will cauſe you to paſſe vnder the rod, and will bring you into [s] bond of the couenant.

38 And I will [t] chuſe out from among you the rebels, and them that tranſgreſſe againſt me: I will bring them out of the land where they dwell, and they ſhall not enter into the land of Iſrael, & you ſhall know that I am the Lord.

39 As for you, O houſe of Iſrael, thus ſaith the Lord God, [u] Goe you, and ſerue euery one his idole, ſeeing that yee will not obey mee, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine *euen* in the hie mountaine of Iſrael, ſaith the Lord God, there ſhall all the houſe of Iſrael, & all in the land ſerue me: there will I accept them, and there will I require your offerings and the firſt fruits of your oblations, with all your holy things.

41 I will accept your ſweet ſauor, when I bring you from the people, and gather you out of the countreyes, wherein ye haue bene ſcattered, that I may be ſanctified in you before the heathen.

42 And yee ſhall know that I am the Lord, when I ſhall bring you into the land of Iſrael, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there ſhall yee remember your wayes, & all your workes, wherein ye haue been defiled, and ye [u] ſhall iudge your ſelues worthy to be cut off, for all your euils that ye haue committed.

44 And yee ſhall know, that I am the Lord, when I haue reſpect vnto you for my Names ſake, *and* not after your wicked wayes nor according to your corrupt workes, O yee houſe of

*Leuit. 18.5. prom. 10.5. galat. 3.12.

*Exod. 20.8. and 31.13. deut. 5.12.

*Num. 14.28, 29. and 26.65.

g Who might thereby take an occaſion to blaſpheme my Name, as if to accuſe me of lacke of ability, or elſe that I had ſought a meanes to deſtroy them more commodiouſly.

h That is, my true religion which I had commanded them, and gaue themſelues to ſerue mee according to their owne fantaſies.

i Whereby the holy Ghoſt confuteth them that ſay that they will follow the religion and example of their fathers, and not meaſure their doings by Gods word, whether they be apprououeable thereby or no.

k Meaning, that they ſet their delight vpon them.

l Becauſe they would not obey my lawes, I gaue them vp to themſelues, that they ſhould obey their owne fantaſies, as verſe 39. Rom. 1. 21. 24.

m I condemned thoſe things, and counted them as abominable which they thought had bene excellent, and to haue declared moſt zeale, Luke 16. 15. for that which God required as moſt excellent, that gaue they to their idoles.

n Not only in the wildernes, when I brought them out of Egypt, but ſince I placed them in this land: which declareth how prone to man's heart is to idolatry, ſeeing that by no admonitions he can be drawen backe.

o Which ſignifieth an hie place, declaring that they vauted themſelues of their idolatrie, and were not aſhamed thereof, though God had commanded them expreſly that they ſhould haue no altar lifted vpon hie by ſtaires, Exo. 20. 26.

† *Or, in the way.*

p He meweth that the ingratitude of the people deſtroieth, that God ſhould cut them off: and that they ſhould not haue the comfort of his word.

q He declareth that man of nature is wholly enemie vnto God, and to his owne ſalvation, and therefore God calleth him to the right way, partly by chaſtiſing, but chiefly by his mercy in forgiuing his rebellion, and wicked neſſe.

r I will bring you among ſtrange nations as into a wilderneſſe. and there will viſite you, and ſo call you to repentance, and then bring the godly home againe, Iſa. 65. 9.

s Signifying that he will not burne the corne with the chaffe, but chuſe out the wicked to puniſh them when he willſ, are his.

t This is ſpoken to the hypocrites.

u Your owne conſciences ſhall conuict you after that you haue felt my mercies.

Israel, saith the Lord God.

45 ¶ Moreouer, the word of the Lord came vnto me saying,

46 Sonne of man, Set thy face toward the way of Teman, and drop *thy word* toward [x] the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall deuoure all the [y] greene wood in thee, and all the dry wood: the continuall flame shal not be quenched, and euery face from the South to the North shall be burnt therein.

48 And all flesh shall see, that I the Lord haue kindled it, *and* it shall not be quenched. Then said I, Ah Lord God, they say of mee, Doeth not hee speake [z] parables?

CHAP. XXI.

3 He threatneth the sword and destruction to Ierusalem. 25 He foreweth the fall of king Zedekiah. 28 He is commanded to prophesie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchadnezzar.

THe word of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, [a] and drop *thy word* toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I *come* against thee, and will drawe my sword out of his sheath, and cut off from thee *both* the [b] righteous and the wicked.

4 Seeing then that I will cut off from thee *both* the righteous & wicked, therefore shal my sword goe out of his sheath against all flesh from the South to the [c] North,

5 That all flesh may know that I the Lorde haue drawen my sword out of this sheath, *and* it shall not returne any more.

6 Mourne therefore, thou sonne of man, *as* in the paine of *thy* [d] reines, and mourne bitterly before them.

7 And if they say vnto thee, Wherefore mourneſt thou? then answere, Because [e] of the bruit: for it commeth, and euery heart shall melt, and all hands shalbe weake, and all minds shall faint, and all knees shall fall away, *as* water: behold, it commeth, and shall be done, saith the Lord God.

8 ¶ Again, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, and say, Thus saith the Lord God, say, A sword, a sword both sharpe and fourbished.

10 It is sharpened to make a sore slaughter, *&* it is fourbished that it may [f] glitter: how shal we reioyce? *for* it contemneth the [g] rod of my sonne, *as* [h] all *other* trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sword is sharp, and is fourbished, that hee may giue it into the hand of the slayer.

12 Cry, and houle, sonne of man: for this shall come to my people, *and* it shall come vnto all the princes of Israel: the terrors of the sword shalbe vpon my people: [i] smite therfore vpon thy thigh.

13 For *it is* a triall, [k] and what shall this bee, if *the sword* contemne euen the rod? It shall bee *no more*, saith the Lord God.

14 Thou therefore, sonne of man, prophesie and smite [m] hand to hand, and let the sword bee doubled: let the sword that hath killed, *returne* the third time: it is the sword of the great slaughter entring into their priue chambers.

15 I haue brought the feare of the sword into all their gates, to make *their* heart to faint, and to multiply *their* ruines. Ah, it is made bright, *and* it is dressed for the slaughter.

16 Get thee [n] alone: goe to the right hand, *or* get thy selfe to the left hand, whitherseuer thy face turneth.

17 I will also smite mine hands together, & wil cause my wrath to cease, I the Lord haue said it.

18 ¶ The word of the Lord came vnto mee againe, saying,

19 Also thou sonne of man, appoint thee [o] two wayes, that the sword of the king of Babel may come, both twaine shal come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the sword may come to Rabbah of the Ammonites, and [p] to Iudah in Ierusalem the strong *citie*.

21 And the King of Babel stood at the [q] parting of the way, at the head of the two wayes, consulting by diuination, *and* made his arrowes bright: hee consulted with idoles, *and* looked in [r] the liuer.

22 At his right hand was the diuination for Ierusalem to appoint captaines to open *their* mouth in the slaughter, and to lift vp *their* voice with shouting, to lay engines of war against the gates, to cast a mount, *and* to build a fortresse.

23 And it shalbe vnto them [s] as a false diuination in their sight for the othes made vnto them: [t] but he will call to remembrance *their* iniquitie, to the intent they should be taken.

24 Therfore thus saith the Lord God, Because ye haue made your iniquitie to be remembred in discouering your rebellion, that in all your works your sinnes might appeare: because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou [u] prince of Israel polluted, *and* wicked, whose day is come, when iniquitie *shall haue* an end.

26 Thus saith the Lord God, I will take away the [x] diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it shalbe no more vntill he [y] come, whose right it is, and I will giue it him.

28 ¶ And thou sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawen foorth *and* fourbished to the slaughter, to consume because of the glittering.

29 Whiles they see [z] vanity vnto thee, and prophesied a lie vnto thee, to bring thee vpon the neckes of the wicked that are slaine, whose day is come, when their iniquitie *shall haue* an end.

30 Shal I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, *euen* in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, & will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, *and* skilfull to destroy.

32 Thou shalt be in the fire to bee deuoured: thy blood shall be in the middes of the land, *and* thou shalt be no more remembred: for I the Lord haue spoken it.

CHAP.

x For Iudah stood South from Babylon.

y Both strong and weake in Ierusalem.

z The people said that the Prophet spake darkely: therefore he descreeth the Lord to giue them a plaine declaration hereof.

a Speake sensibly, that all may vnderstand.

b That is, such which seeme to haue an outward shew of righteousnesse by obseruation of the ceremonies of the Law.

c Meaning, throughout all the land.

d As though thou were in extreme anguish.

e Because of the great noise of the army of the Caldeans.

f And so cause a feare.

g Meaning, the sceptere: shewing that it will not leaue the king, who should be as the sonne of God, and in his place.

h That is, the rest of the people.

i To wit, vnto the army of the Caldeans.

k Heb. let it 31.19

l Ezekiel mooued with compassion, thus complaineth, fearing the destruction of the kingdome which God had confirmed to David and his posterity by promise: which promise God performed, although here it seemed to mane eyathat it should vtterly perish.

m That is, encourage the sword.

n Prouide for thy selfe: for thou shalt see Gods plague on all parts on this countrey.

o This was spoken because that when Nebuchadnezzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise to vndertake first, he consulted with his soothsayers, and so went against Iudah.

p That is, to the tribe of Iudah that kept themselues in Ierusalem.

q To know whether he should goe against the Ammonites or them of Ierusalem.

r He vsed coniuring and sorcery.

s Because there was a league betweene the Iewes and the Babylonians, they of Ierusalem shal think nothing lesse the that this thing should come to passe.

t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and so come vpon them.

u Meaning, Zedekiah, who practised with the Egyptians to make himselfe hie & able to resist the Babylonians.

x Some referre this to the Priests attire: for Iehozadek the Priest went into captiuity with the king.

y That is, vnto the comming of Messiah: for though the Iewes had some signe of gouernement afterward vnder the Persians, Greekes, and Romanes, yet this restitution was not till Christs comming, & at length should be accomplished, as was promised, Gen 49.10.

z Though the Iewes and Ammonites would not beleeue that thou, to wit, the sword shouldest come vpon them, and said, that the Prophets which threatned, spake lies, yet thou shalt assuredly come, as though thou were alreadyvpon their neckes.

CHAP. XXII.

1 Ierusalem is reproued for cruelties. 25 Of the wicked doctrine of the false prophets and priests, and of their insatiable coueteousnesse. 27 The tyrannie of rulers. 29 The wickednesse of the people.

MOreouer, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou [a] iudge, wilt thou iudge this bloodie citie? wilt thou shew her all her abominations?

3 Then say, Thus sayth the Lord God, The citie shedderh blood in the middes of it, that her [b] time may come, and maketh idoles [c] against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shedde, and hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy dayes to draw neere, & art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, *which art* vile in [d] name, *and* sore in affliction.

6 Behold, the princes of Israel euery one in thee was *ready* to his power, to shed blood.

7 In thee haue they despised father and mother: in the middes of thee [e] haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that cary tales to shedde blood: in thee *are they* that eate vpon the mountaines: in the mids of thee they commit abomination.

10 *In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in *her* floures.

11 And euery one [*] hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, *euen* his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I haue [f] smitten mine hands vpon thy couetousnes, that thou hast vsed, and vpon the blood which hath been in the mids of thee.

14 Can thine heart endure, or can thine hands [g] be strong, in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy [h] filthinesse to cease from thee.

16 And thou shalt take thine [i] inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as [k] drosse: all they are brasse, and tinne, and yron, and lead in the mids of the fornace: they are *euen* the drosse of siluer.

19 Therefore thus sayth the Lord God, Because yee are all as drosse, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasse, and yron, and lead, and tinne into the mids of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you *there* [l] and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall be melted in the mids thereof.

22 As siluer is melted in the midst of the fornace, so shal ye be melted in the mids thereof, and yee shall know that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vncleane, [m] *and* not rained vpon in the day of wrath.

25 *There is a* conspiracie [n] of her prophets in the mids thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither discerned betweene the vncleane and the cleane, and haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in * the mids thereof *are* like wolues, rauening the pray, to shed blood *and* to destroy soules for their owne couetous lucre.

28 And her [p] prophets haue daubed them with vntempered *mortar*, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoiling and robbing, and haue vexed the poore and the needy: yea they haue oppressed the stranger against right.

30 And I sought for a man among them, that should [q] make vp the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatries of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

3 And they committed fornication [b] in Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginitie.

4 And the names of [c] them *were* Aholah the elder, & Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus *were* their names: Samaria *is* Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot [†] when [d] she was mine, and she was set on fire with her louers, *to wit*, with the Assyrians *her* neighbours,

6 Which were clothed with blew silke, *both* captaines and princes: they were all pleasant yong men, *and* horsemen riding vpon horses.

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that vnderstand the Prophets, and them that are godly.
b That is, the time of her destruction.
c To her owne vndoing.
d Whosoeuer name all men hate.
e Hee meaneth hereby that there was no kinde of wickednes which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.
* Leuit. 20. 11, 18.
f Ierem. 5. 8.
g In token of my wrath and vengeance.
h That is, able to defend thy selfe.
i I will thus take away the occasion of thy wickednes.
k Thou shalt be no more the inheritance of the Lord, but forsaken.
k Which before was most precious.
l Meaning hereby that the godly should be tried, and the wicked destroyed.
m Thou art like a barren land which the Lord plaueth with drought.
n The false prophets haue conspired together to make their doctrine more probable.
o They haue neglected my seruice.
* Mich. 3. 11. Zeph. 3. 3.
p They which should haue reproued them, flattered them in their vices, and coueted their doings with lies, Chap. 13. 10.
q Which would shew himselfe zealous in my cause by resisting vice, Isa. 59. 16. & 63. 5. and also pray vnto me to withhold my plagues, Psal. 106. 23.
a Meaning, Israel and Iudah, which came both out of one family.
b They became idolaters after the maner of the Egyptians.
c Aholah signifieth a mansion or dwelling in her selfe, meaning, Samaria, which was the royall citie of Israel: and Aholibah signifieth, my mansion in her, whereby is meant Ierusalem, where Gods temple was.
† Heb. vnder me.
d When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians

7 Thus she committed her whoredome with them, *euen* with all them that were the chosen men of Asshur, and with all on whom she doted, *and* defiled her selfe with all their idoles.

8 Neither lefte she her fornications, *learned* of the Egyptians: for in her youth they [c] lay with her, and they bruised the breasts of her virginity, and powred their woredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, *euen* into the hands of the Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and she had an *euill* name among women: for [t] they had executed iudgement vpon her.

11 And when her sister Aholibah saw this, she marred her selfe with inordinate loue, more then she, and with her fornications more then her sister with *her* fornications.

12 Shee doted vpon the Assyrians *her* neighbours, *both* captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that she was defiled, *and* that they were both after one sort,

14 And that she encreased her fornications: for when she saw men [g] painted vpon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles vpon their loines, and with died attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie,)

16 Assoone, I say, as she saw them, she doted vpon them, and sent messengers vnto them, into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So she discouered her fornication, and discloſed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet shee increased her whoredome more, and called to remembrance the daies of her youth wherein she had played the harlot in the land of Egypt.

20 For shee doted vpon their seruants whose members are *as* the members of asses, and whose issue is *like* the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therfore the paps of thy youth *are thus*.

22 Therefore O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee from whom thine heart is departed, and I will bring them against thee on euery side.

23 *To wit*, the Babylonians, and all the Caldeans, [h] Peked, and Shoah, and Koa, *and* all the Assyrians with them: they were all pleasant yong men, captaines and Princes: all they were valiant and renowmed, riding vpon horses.

24 Euen these shal come against thee with charets, wagons, and wheeles, and with a multitude of people, *which* shall set against thee buckler and shield, and helmet round about: and † I will leaue the punishment vnto them, and they shall iudge thee according to their ‖ iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy [i] nose, and thine eares, and thy remnant shall fall by the sword: they shall cary away thy sonnes and thy daughters, and thy residue shalbe deuoured by the fire.

26 They shall also strip thee out thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest: *euen* into the hands of them from whom thine heart is departed.

29 And they shal handle thee dispitefully, and shall take away all thy [k] labour, and shall leaue thee naked and bare, and the shame of thy fornications [l] shal be discouered, both thy wickednes, and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her [m] cup into thine hand.

32 Thus saith the Lorde God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughted to scorne and had in derision, because it conteineth much.

33 Thou shalt be filled with [n] drunkennesse and sorow, *euen* with the cup of destruction, and desolation, with the cup of thy sister Samaria,

34 Thou shalt euen drinke it, and wring it out *to the dregges*, and thou shalt breake the sheards thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord.

35 Therefore thus sayeth the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednes and thy whoredome.

36 ¶ The Lord said moreouer vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, & blood *is* in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto mee, to passe *by the fire* to be their [o] meat.

38 Moreouer, thus haue they done vnto me: they haue defiled my Sanctuary in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and loe, thus haue they done in the mids of mine house.

40 And how much more *is it* that they sent for men to come from [p] farre, vnto whom a messenger was sent, and loe, they came? for whom thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And satest [q] vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voice of a multitude being at ease, *was* with her: & with the men to make the company great, were brought men of [r] Saba from the wildernes, which put bracelets vpon their hands, and beautifull crownes vpon their heads.

43 Then I said vnto her that was olde in adulteries, Now shall shee and her fornications come to an end.

44 And

e The holy Ghost vseth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatry so to be abhorred, that vaneth any should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging lone and filthie lustes dote vpon the images and paintings of them after whom they burn.

h These were the names of certaine princes and capitaines vnder Nebuchad nezzar.

† Ele. I will giue iudgement before them.

‖ Ye, lawes.

i They shall destroy thy princes and priests with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labour.

l All the world shall see thy shamefull forsaking of God to serue idoles.

m I will execute the same iudgements and vengeance against thee, and that with greater seueritie.

n Meaning, that the afflictions should be so great, that they should cause them to lose their senses and reason.

o That is, to be sacrifices to their idoles, read e Chap. 16. 20.

p They sent into other countreys, to haue such as should teach the seruice of their idoles.

q He meaneth the altar that was prepared for the idoles.

r Which should teach the maner of worshipping their gods.

44 And they went in vnto her as they goe to
a common harlot: so went they to Aholah and
Aholibah the wicked women.
45 And the righteous men they shall judge
them after the maner of [f] harlots, and after the
maner of murtherers: for they are harlots, and
blood [g] is in their hands.
46 Wherefore thus saith the Lord God, I will
bring a multitude vpon them, and will giue them
vnto the tumult and to the spoile,
47 And the multitude shall stone them with
stones, and cut them with their swords: they shall
slay their sonnes, and their daughters, and burne
vp their houses with fire.
48 Thus will I cause wickednesse to cease out
of the land, that all [h] women may be taught not
to doe after your wickednesse.
49 And they shall lay your wickednesse vpon
you, and yee shall beare the sinnes of your idoles,
and ye shall know that I am the Lord God.

CHAP. XXIIII.

1 *He sheweth the destruction of Ierusalem by a parable of a seething pot.* 16 *The death of Ezekiels wife being dead.*

A Gaine in the [a] ninth yeere, in the tenth mo-
neth, in the tenth *day* of the [b] moneth, came
the word of the Lord vnto me, saying,
2 Sonne of man, write thee the name of the
day, *even* of this same day: *for* the king of Babel
set himselfe against Ierusalem this same day.
3 Therefore speake a parable vnto the rebel-
lious house, and say vnto them, Thus saith the
Lord God, Prepare a [c] pot, prepare it, and also
powre water into it.
4 Gather the [d] pieces thereof into it, *even* eue-
ry good piece, *as* the thigh and the shoulder, *and*
fill it with the chiefe bones.
5 Take one of the best sheepe, and || burne al-
so the [e] bones vnder it, *and* make it boile well, and
seethe the bones of it therein,
6 Because the Lord God saith thus, Wo to the
bloody city, *even* to the pot, [f] whose scum is there-
in, and whose scum is not gone out of it: bring it
out a piece by piece: let no [h] lot fall vpon it.
7 For her blood is in the mids of her: she set
it vpon an high [i] rocke, *and* powred it not vpon
the ground to couer it with dust,
8 That it might cause wrath to arise, and take
vengeance: *even* I haue set her blood vpon an hie
rocke that it should not be couered.
9 Therefore thus saith the Lord God, [k] Woe
to the bloodie citie, for I will make || the burning
great.
10 Heape on much wood: [k] kindle the fire,
consume the flesh, and cast in spice, and let the
bones be burnt.
11 Then set it empty vpon the coales thereof,
that || the brasse of it may be hote and may burne,
and that the filthinesse of it may be [l] molten in it,
and that the scumme of it may be consumed.
12 [l] She hath wearied her selfe with lies, and
her great scum went not out of her: *therefore* her
scumme *shalbe consumed* with fire.
13 *Then repentance* in thy filthinesse *and* wicked-
nesse: because I would [m] haue purged thee, and
thou wast not purged, thou shalt not bee purged
from thy filthinesse, till I haue caused my wrath
to light vpon thee.
14 I the Lord haue spoken it: it shall come to
passe, and I will doe it: I will not goe backe nei-
ther will I spare, neither will I repent: according
to thy wayes, and according to thy workes shall
[n] they iudge thee, saith the Lord God.
15 ¶ Also the word of the Lord came vnto
me, saying,
16 Sonne of man, behold, I take away from
thee the [o] pleasure of thine eyes with a plague: yet
shalt thou neither mourne nor weepe, neither shal
thy teares runne downe.
17 Cease from sighing: make no mourning for
the dead, *and* bind the tyre of thine head vpon
thee, [p] and put on thy shoes vpon thy feet, *and* co-
uer not thy lips, and eat [q] not the bread of men.
18 So I spake vnto the people in the morning,
and at euen my wife died: and I did in [r] the morn-
ing as I was commanded.
19 And the people said vnto me, Wilt thou not
tell vs what these things meane toward vs that
thou doest so?
20 Then I answered them, The word of the
Lord came vnto me, saying,
21 Speake vnto the house of Israel, Thus saith
the Lord God, behold, I will [s] pollute my Sanctu-
ary, *even* the [t] pride of your power, the pleasure of
your eyes, and your hearts desire, and your sonnes
and your daughters whom ye haue left, shall fall
by the sword,
22 And yee shall doe as I haue done: yee shall
not couer your lips, neither shall ye eat the bread
of men.
23 And your tire *shalbe* vpon your heads, and
your shooes vpon your feet: ye shall not mourne
nor weepe, but ye shall pine away for your iniqui-
ties, and mourne one toward another.
24 Thus Ezekiel is vnto you a signe: accor-
ding to all that hee hath done, ye shall doe: and
when this commeth, ye shall know that I am the
Lord God.
25 Also thou sonne of man, shal it not be in the
day when I take frō thee their power, the ioy of
their honor, the pleasure of their eies, & the [t] desire
of their heart, their sonnes and their daughters,
26 That he that escapeth in that day, shal come
vnto thee *to tell thee* that which hee hath heard
with *his* eares?
27 In that day shall thy mouth be opened to
him which is escaped, & thou shalt speake, and be
no more dumbe, and thou shalt be a signe vnto
them, and they shall know that I am the Lord.

CHAP. XXV.

1 *The word of the Lord against Ammon, which reioyced at the fall of Ierusalem,* 8 *Against Moab and Seir, Iaunea and the Philistims.*

THe word of the Lord came againe vnto me,
saying,
2 Sonne of man, set thy face against the Am-
monites, and prophecie against them,
3 And say vnto the Ammonites, Heare the
word of the Lord God, Thus saith the Lord God,
Because thou saidest, [a] Ha, ha, against my Sanctu-
ary when it was polluted, and against the land of
Israel, when it was desolate, and against the house
of Iudah, when they went into captiuitie,
4 Behold, therefore I will deliuer thee to the
[b] men of the East for a possession, and they shall
set their [c] palaces in thee, & make their dwellings
in thee: they shall eate thy fruit, and they shall
drinke thy milke:
5 And I wil make [c] Rabbah a dwelling place
for camels, and the Ammonites a sheepcoat, and
ye shall know that I am the Lord.
6 For thus saith the Lord God, Because thou
hast clapped the hands, and stamped with the feet,
and

a Of Iechoniahs captiuitie, & of the reigne of Zedekiah, 1 King 25.1.
b Called Tebeth, which conteineth part of December and part of Ianuary, in the which moneth and day Nebuchad-nezzar besieged Ierusalē.
c Whereby was meant Ierusalem.
d That is, the citizens & the chiefe men thereof.
e *Or, hoope.*
f Meaning, of the innocents whom they had slain, who were the cause of the kindling of Gods wrath against them.
g Whose iniquities & wicked citizens are yet remaine.
h Signifying that they should not be destroyed all at once, but by little and little.
i Spare none estate or condition.
l The city shewed her cruelty to all the world, and was not ashamed therof neither yet hid it.
k *Nahum 3.1. habak 2.1.*
l *Or, an heap of wood.*
k Meaning, that the city should be vtterly destroyed, and that he would giue sp enemies an appetite therunto.
l *Or, doe some.*
l The citie hath flattered her selfe in vaine.
m I laboured by sending my prophets to call thee to repentance, but thou wouldest not.
n That is the Babylonians.
o Meaning his wife in whom he delited, as vert 18.
p For in mourning they went bare headed and barefooted, & also couered their lips.
q That is, which the neighbours sent to them that mourned.
r Meaning, the morning following.
s By sending the Caldeans to destroy it, as Chap. 7.22.
t Wherein you boast and delite.
t *Or, lifting vp of their soules.*
a Because ye reioyced when the enemy destroyed my city and Temple.
b That is to the Babylonians.
c They shall chase thee away and take thy gorgeous houses to dwell in.
d Called also Philadelphia, which was the chiefe city of the Ammonites, & full of conduits, 2. Sam. 12.27.

and reioyce in heart with all thy despite against the land of Israel,

7 Behold therefore I will stretch out mine hand vpon thee, and wil deliuer thee to be spoiled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countries, *and* I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore behoide, I will open the side of Moab, *euen* of the cities [e] of his cities, *I say*, in his frontiers with the pleasant countrey, Beth-iesimoth, Baal-meon, and Kiriathaim.

10 *I will call* the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembered among the nations.

11 And I wil execute iudgments vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus sayth the Lord God, Because that Edom hath done *euill* by taking vengeance vpon the house of Iudah, and hath committed great offences, and reuenged himselfe vpon them,

13 Therefore thus sayth the Lord God, I will also stretch out mine hand vpon Edom, & destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shal do in Edom according to mine anger, and according to mine indignation, and they shall knowe my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselues with a despiteful heart, to destroy it for the old hatred,

16 Therfore thus saith the Lord God, Behold, I will stretch out mine hand vpon the Philistims, and I will cut off the [f] Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them, with rebukes of mine indignation, and they shall knowe that I am the Lord, when I shall lay my vengeance vpon them.

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garisons of Philistims, wherby they oft times molested the Iewes: of the Cherethims Dauid also had a guard, 2. Sam. 8. 18

CHAP. XXVI.

1 He prophesieth that Tyrus shall be ouerthrown because she reioyced at the destruction of Ierusalem. 15 The wondring and astonishment of the merchants for the destruction of Tyrus.

AND in the [a] eleuenth yeere in the first *day* of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the [b] gate of the people is broken: it is turned vnto me: *for* seeing she is desolate, I shalbe [c] replenished:

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towres: I will also scrape her dust from her: and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shalbe a spoile to the nations.

6 And her [d] daughters which are in the field, shalbe slaine by the sword, and they shall knowe that I am the Lord.

a Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shal increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The townes that belonged vnto her.

7 For thus sayth the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar king of Babel, a king of kings from the North, with horses and with charets, and with horsmen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, & lift vp the buckler against thee.

9 Hee shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy wals shall shake at the noyse of the horsemen, & of the wheeles, and of the charets, when he shall enter into thy gates as into the entry of a city that is broken downe.

11 With the hooues of his horses shal he tread downe all thy streets: he shall slay thy people by the sword, and the [e] pillars of thy strength shall fall downe to the ground.

12 And they shalt robbe thy riches, and spoyle thy merchandise, and they shal breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the muds of the water.

13 * Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: [f] thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shal not the yles tremble at the sound of thy fall? and at the cry of the wounded, when they shall be slaine and murthered in the mids of thee?

16 Then all the princes of the [g] sea shall come downe frō their thrones: they shal lay away their robes, and put off their broidred garments, and shall clothe themselues with astonishment: they shal sit vpon the ground & be astonished at *euery* moment, and be amased at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited [h] of the sea *men*, the renowmed city which was strong in the sea, *both* thee and her inhabitants, which cause their feare to be on all that haunt therein.

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shalbe troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 when I shall cast thee downe with them that descend into the pit, with the people [i] of old time, and shall set thee in the lowe parts of the earth, like the olde ruines, with them, *I say*, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the [k] liuing,

21 I will ‖ bring thee to nothing, and thou shalt be no *more*: though thou be sought for, yet shalt thou neuer be found againe, saith the Lord God.

e For Tyrus was much built by art, and by labour of men was wonne out of the sea: Some referre this vnto the images of the noble men which they had erected vp for their glory and renowme.

* Ierem. 9. 34.

f I will make thee so bare, that thou shalt haue nothing to couer thee.

g The gouernours and rulers of other countries that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should heare thereof and be afraid.

h Meaning merchants, which by their trafficke did enrich her wonderfully and increase her power.

i Which were dead long agoe.

k Meaning, in Iudea when it shall be restored.

‖ *Or, make thee a terrour.*

CHAP. XXVII.

The Prophet lamenteth the desolation of Tyrus, shewing what were her riches, power and authoritie thereof in times past.

The

THe word of the Lord came againe vnto mee, saying,
2 Sonne of man, take vp a lamentation for Tyrus,
3 And say vnto Tyrus, that is situate at the entry of the sea, which is the mart [a] of the people for many Iles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty.
4 Thy borders are in the †mids of the sea, *and* thy builders haue made thee of perfect beautie.
5 They haue made all thy *ship* boards of firre trees of [b] Shenir: they haue brought cedars from Lebanon, to make mastes for thee.
6 Of the okes of Basban haue they made thine ores: the company of the Assyrians haue made thy banks of Iuory, *brought* out of § Iles of [c] Chittim.
7 Fine linuen with broidered worke, *brought* from Egypt, was spread ouer thee to be thy saile, blue silke and purple, *brought* from the Iles of Elishah, was thy couering.
8 The inhabitants of Zidon and Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were they ‖ pilots.
9 The ancients of Gebal, and the wisemen thereof, were in thee thy [d] calkers, all the ships of the sea with their mariners were in thee to occupie thy merchandise.
10 They of Persia, and of Lud, and of Phut were in thine army: thy men of warre they hanged the shield and helmet in thee: they set foorth thy beautie.
11 The men of Aruad with thine army *were* vpon thy walles round about, and the [e] Gammadims were in thy towers: they hanged their shields vpon thy walles round about: they haue made thy beautie perfect.
12 They of Tarshish *were* thy merchants for the multitude of all riches, for siluer, yron, tinne, and lead, *which* they brought to thy faires.
13 They of [f] Iauan, Tubal and Meshech were thy merchants [g] concerning the liues of men, and they brought vessels of brasse for thy merchandise.
14 They of the house of [h] Togarmah brought to thy faires, horses, and horsemen, and mules.
15 The men of Dedan *were* thy merchants: and the merchandise of many Iles *were* in thine hands: they brought thee for a present, [i] hornes, teeth, and peacockes.
16 They of Aram *were* thy merchants for the multitude of thy ‖ wares: they occupied in thy faires with ‖ emerauds, purple, and broydered worke, and ‖ fine linnen, and corall, and pearle.
17 They of Iudah, and of the land of Israel were thy merchants: they brought for thy merchandise wheate of [k] Minnith, and Pannag, and hony, and oyle, and ‖ balme.
18 They of Damascus *were* thy merchants in the multitude of thy wares, for the multitude of all riches, *as* in the wine of Helbon and white woolle.
19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy merchandise.
20 They of Dedan *were* thy merchants in precious clothes for the charets.
21 They of Arabia, and all the princes of Kedar ‖ occupied with thee, in lambes, and rammes, and goats: in these were they thy merchants.
22 The merchants of Sheba and Raamah were thy merchants they occupied in thy faires with the chiefe of all spices, and with all precious stones, and gold.

a Which seruest all the world with thy merchandise.
†*Or. heart.*
b This mountaine was called Hermon, but the Amorites called it Shenir, Deut 3.9.
c Which is taken for Greeia and Italy.
‖*Or, shipmasters.*
d Meaning, that they built the walls of the citie, which is here meant by the ships: and of these were the builders of Salomons Temple, 1. Kings 5.18.
e That is they of Cappadocia, or Pigmies & dwarfs, which were so called, because that out of the high towers they seemed little.
f Of Greeia, Italy, and Cappadocia.
g By telling slaues.
h Which are taken for a people of Asia minor.
i Meaning, Vnicornes hornes, and Elephants teeth.
‖*Or, worker.*
‖*Or, carbuncle.*
‖*Or, silke.*
k Where the best wheat growes.
‖*Or, turpentine, or triacle.*
‖*Or, were merchants wholesome chandise passed through thine hands.*

23 They of Haram, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad *were* thy merchants.
24 These were thy merchants in al sorts *of things*, in raiment of blue silke, and of broidered worke, and in coffers for the rich apparell, which were bound with cords: chaines also *were* among thy merchandise.
25 The ships of Tarshish ‖ were thy chiefe in thy merchandise, and thou wast replenished and made very glorious in the mids o the sea.
26 Thy ‖ rowers haue brought thee into great waters: the [l] East winde hath broken thee in the mids of the sea.
27 Thy riches, and thy faires, thy merchandise, thy mariners and pilots, thy calkers and the occupiers of thy merchandise, and all thy men of war that are in thee, and all thy multitude which is in the mids of thee, shall fall in the mids of the sea in the day of thy ruine.
28 The [m] suburbes shall shake at the sound of the cry of thy pilots.
29 And all that handle the oare, the mariners, *and* all the pilots of the sea shal come downe from their ships, *and* shall stand vpon the land,
30 And shall cause their voice to bee heard against thee, and shall crie bitterly, and shall cast dust vpon their heades, and wallow themselues in the ashes.
31 They shal plucke off their haire for thee, and gird them with a sackcloth, & they shal weepe for thee with sorrow of heart *and* bitter mourning.
32 And in their mourning they shall take vp a lamentation for thee, *saying*, What *citie* is like Tyrus so destroyed in the mids of the sea!
33 When thy wares went foorth of the seas, thou filledst many people, *and* thou didst enrich the kings of the earth with the multitude of thy riches, and of thy merchandise.
34 When thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy multitude which was in the mids of thee shall fall.
35 All the inhabitants of the Iles shalbe astonished at thee, and all their kings shall be sore afraid *and* troubled in their countenance.
36 The merchants among the people shal hisse at thee: thou shalt be a terrour, and neuer shalt be [n] any more.

CHAP. XXVIII.

a The word of God again the king of Tyrus for his pride. 11 The word of the Lord against Zidon. 15 The Lord promiseth that he will gather together the children of Israel.

THe word of the Lord came againe vnto mee, saying,
2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, & thou hast said, [a] I am a god, I sit in the seat of God in the mids of the sea, yet thou art but a man & not God, and † though thou didst think in thine heart that thou wast equall with God,
3 Behold, thou art wiser then [b] Daniel. there is no secret that they can hide from thee.
4 With thy wisdome and thine vnderstanding thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures.
5 By thy great wisdome *and* by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.
6 Therfore thus saith the Lord God, Because thou diddest thinke in thine heart that thou wast equall with God,

‖*Or, rowers.*
l That is, Nebuchad nezzar.
m That is the cities neere about thee, as was Zidon, Aruad, and others.
n Whereby is meant a long time: for it was prophesied to be destroyed but seuentie yeres, as Isa. 23. 15.
a I am safe that none can come to hurt me, as God is in the heauens.
†*Or, though thou set thine heart as the heart of God.*
b Thus he speaketh by derision: for Daniel had declared notable figures of his wisedome in Babylon, when Ezekiel wrote this.

7 Behold,

7 Behold, therfore I will bring strangers vpon thee, *euen* the terrible nations: and they shall draw their swords against the beauty of thy wisedome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them that are slaine in the mids of the sea.

9 Wilt thou say *then* before him that slayeth thee, I am a god? but thou shalt be a man and no god in the hands of him that slayeth thee.

10 Thou shalt die the death of the [c] vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 ¶ Moreouer, the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus sayeth the Lord God, Thou sealest vp the summe, *and* art full of [d] wisedome, and perfit in beautie.

13 Thou hast bene in Eden the garden of God: euery precious stone *was* in thy garment, the rubie, the topaze, and the ‖ diamond, the chrysolite, the onix, and the iasper, the saphir, ‖ emeraude, and the carbuncle, and gold: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art [e] the anointed Cherub that couereth, and I haue set thee [f] *in honour*: thou wast vpon the holy mountaine of God: thou hast walked in the mids of the [g] stones of fire.

15 Thou wast perfit in thy wayes from the day that thou wast [h] created, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they haue filled the middes of thee with crueltie, and thou hast sinned: therefore I will cast thee as prophane out of the [i] mountaine of God: and I will destroy thee, O couering Cherub, from the mids of the stones of fire.

17 Thine heart was lifted vp, because of thy beautie, *and* thou hast corrupted thy wisedome by reason of thy brightnesse: I will cast thee to the ground: I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy [k] sanctification by the multitude of thine iniquities, *and* by the iniquitie of thy merchandise: therefore will I bring forth a fire from the middes of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shalbe astonished at thee: thou shalt be ‖ a terrour, and neuer shalt thou be any more.

20 ¶ Againe, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saith the Lord God, Behold, I *come* against thee, O Zidon, and I will be [l] glorified in the middes of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and shalbe sanctified in her.

23 For I will send into her pestilence, & blood into her streets, and the slaine shal fall in the mids of her: [m] *the enemy shall come* against her with the sword on euery side, and they shall know that I am the Lord.

24 And they shalbe no more a pricking thorne vnto the house of Israel, nor *any* grieuous thorne of all that are round about them, & despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel fro the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwel in the land that I haue giuen to my seruant Iaakob.

26 And they shall dwell safely therein, & shall build houses, and plant vineyards: yea, they shall dwel safely when I haue executed iudgments vpon all round about them that despise them, and they shall know that I am the Lord their God.

CHAP. XXIX.

Hee prophesieth against Pharaoh and Egypt. 13 The Lord promiseth that hee will restore Egypt after fortie yeeres. 18 Egypt is the reward of king Nebuchadnezzar for the labour which hee tooke against Tyrus.

IN the [a] tenth yeere, *and* in the tenth moneth, in the twelfth *day* of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I *come* against thee, Pharaoh king of Egypt, the great [b] dragon that lieth in the mids of his riuers, which hath said, The riuer is mine, and I haue made it for my selfe.

4 But I will put [c] hookes in thy iawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will draw thee out of the midst of thy riuers, and all the fish of thy riuers shal sticke vnto thy scales.

5 And I will leaue thee in the wildernes, *both* thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not bee brought together, nor gathered: *for* I haue giuen thee for meat to the beasts of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt shal know that I am the Lord, because they haue bin a staffe of [d] reed to the house of Israel.

7 When they tooke holde of thee with their hand, thou didst break and rent al their shoulder: and when they leaned vpon thee, thou brakest and madest all their loines to ‖ stand [e] vpright.

8 Therfore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shalbe desolate, and waste, and they shall know that I am the Lord: because hee hath said, [f] The riuer is mine, and I haue made it.

10 Behold therfore, I *come* vpon thee, and vpon thy riuers, & I will make the land of Egypt vtterly waste and desolate from the towre of Seueneh, euen vnto the borders of the [g] blacke Moores.

11 No foot of man shal passe by it, nor foot of beast shall passe by it, neither shall it be inhabited fourtie yeeres.

12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities shall bee desolate among the cities that are desolate for fortie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 Yet thus saith the Lord God, * At the end of fortie yeeres will I gather the Egyptians from the people where they were scattered.

14 And I will bring againe the captivity of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shalbe there a [h] small kingdome.

15 It

c Like the rest of the heathen and infidels which are Gods enemies.

d He deridethe the vaine opinion and confidence that the Tyrians had in their riches, strength and pleatures.
‖ *Or, iasper.*
‖ *Or, carbuncle.*

e He meaneth the royall state of Tyrus, which for the excellency and glory thereof he compareth to the Cherubims which couered the Arke: and by this word *anointed* he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

g To wit, among my people Israel, which shined as precious stones.

h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people.

k That is, the honor wherewnto I called them.
‖ *Or, brought to nought.*

l By executing my iudgments against thy wickednesse.

m That is, Nebuchad-nezzar.

n He sheweth for what cause God will assemble his Church, and preserue it still, though he destroy his enemies: to wit, that they should praise him, & giue thanks for his great mercies.

a To wit, of the captiuitie of Ieconiah, or of the reigne of Zedekiah. Of the order of these prophesies, and how the former sometimes standeth after the latter, read Ierem. 27. 1.

b He compareth Pharaoh to a dragon, which hideth himselfe in the riuer Nilus, as Isa. 51. 9.

c I will send enemies against thee, which shall plucke thee and thy people which trust in thee out of thy sure places.

d Reade 2. Kings 18. 21. Isa. 36. 6.

‖ *Or, shake.*

e When they felt their hurt, they would stay no more vpon thee, but stood vpon their feet, and put their trust in others.

f Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

g *Heb. Cush, or Ethiopia.*

* *Ierem. 46. 26.*

h Meaning, that they should not haue full dominion, but be vnder the Persians Grecians & Romanes, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

15 It shal be the smallest of the kingdomes, neither shal it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring *them* iniquitie to remembrance by looking after them, so shal they know that I am the Lord God.

17 ¶ In the euen and twentieth yeere also in the first *moneth, and* in the first *day* of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar King of Babel caused his army to seruе a great seruice against Tyrus: euery head was made bald, & euery shoulder was made bare: yet had hee no wages, nor his army for Tyrus, for the seruice that hee serued against it.

19 Therfore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the King of Babel, and hee shall take her multitude, and spoyle her spoyle, and take her pray, and it shall be the wages of his army.

20 I haue giuen him the land of Egypt for his labour, that hee serued || against it, because they wrought || for me, saith the Lord God.

21 In that day will I causе the horne of the house of Israel to growe, and I will giue thee an open mouth in the middes of them, and they shall know that I am the Lord.

CHAP. XXX.

The desolation of Egypt and the ruin thereof.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, prophesie, and say, Thus sayth the Lord God, Howle *and cry*, Woe *for* vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, *and* it shall bee the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall bee in Ethiopia, when the slain shal fall in Egypt, when they shall take away her multitude, *and when* her foundations shall be broken downe.

5 a Ethiopia and Phut, and Lud, and all the common people, and Cub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the towre of b Seueneh shall they fall by the sword, saith the Lord God.

7 And they shalbe desolate in the mids of the countreys that are desolate, and her cities shal be in the mids of the cities that are wasted.

8 And they shall knowe that I am the Lord when I haue set a fire in Egypt, *and when* all her helpers shall be destroyed.

9 In that day shal there messengers go foorth from me in ships, to make the carelesse Moores afraid, and feare shal come vpon them as in the day of Egypt: for loe, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For he and his people with him, *euen* the terrible nations shalbe brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slaine.

12 And I will make the riuers dry, and sell the land into the hands of the wicked, & I will make the land waste, and all that therin is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I wil also destroy the idoles, and I will cause their idols to cease out of || Noph, and there shall be no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in || Zoan, and I will execute iudgement in No.

15 And I will powre my wrath vpon || Sin, *which is* the strength of Egypt: and I will destroy the multitude of || No.

16 And I will set fire in Egypt: Sin shall haue great sorrow, and No shalbe destroyed, and Noph shall haue sorrowes daily.

17 The yong men of || Auen, and of || Phibeseth shall fall by the sword: and these *cities* shall goe into captiuitie,

18 At c Tehaphnehes the day c shal restraine *his light*, when I shall breake there the d barres of Egypt: and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall goe into captiuity.

19 Thus will I execute iudgements in Egypt, and they shall know that I am the Lord.

20 ¶ And in the e eleuenth yeere, in the first *moneth, and* in the seuenth *day* of the moneth, the word of the Lord came vnto me, saying,

21 Sonne of man, f I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not bee bound vp to bee healed, neither shall they put a roulle to bind it, and *so* make it strong to hold the sword.

22 Therefore thus sayeth the Lord God, Behold, I *come* against Pharaoh king of Egypt, and will breake g his arme that was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I wil scatter the Egyptians among the nations, and will disperse them thorow the countreys.

24 And I will strengthen the arme of the king of Babel, & put my sword in his hand, but I will breake Pharaohs armes, and he shall cast out sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shal knowe that I am the Lord, h when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I wil scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know that I am the Lord.

CHAP. XXXI.

1 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He propoundeth like destruction to them both.

ANd in the a eleuenth yere, in the third *moneth, and* in the first *day* of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whome art thou b like in thy greatnesse?

3 Behold, Assur was *like* a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very hie, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted

h Left I should by this meanes punish their sinnes.

i Counting from the captiuitie of Ieconiah.

k Hee tooke great paines at the siege of Tyrus, and his army was sore handled.

l Signifying that Nebuchad nezzar had more paines then profit by the taking of Tyrus.

|| Or, in it.

|| Or, against me

a By Phut and Lud are meant Africa and Libya.

b Which was a strong citie of Egypt, Chap. 29. 10.

|| Or, Memphis, or Alcairo.

|| Or, Tanis.

|| Or, Pelusium.

|| Or, Alexandria.

|| Or, Heliopolis.

|| Or, Bubastum.

c Meaning, that there shal be great sorrow & affliction.

d That is, the strength and force.

e Of the captiuity of Ieconiah, or of Zedekias reigne.

f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Ier. 46. 2.

g His force and power.

h Whereby we see that tyrants haue no power of themselues, neither can do any more harm then God appointeth and when hee will they must cease.

a Of Zedekiahs reigne, or of Ieconiahs captiuitie.

b Meaning, that he was not like in strength to the king of the Assyrians, who the Babylonians ouercame.

exalted him on hie with her riuers running round about his plants, and sent out her [c] litle riuers vnto all the trees of the || field.

5 Therfore his height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which *the deepe* sent out.

6 All the foules of the heauen made their nestes in his boughes, and vnder his branches did all the beastes of the fielde bring foorth their yong, and vnder his shadow dwelt all mighty nations.

7 Thus was he faire in his greatnesse, *and* in the length of his branches: for his root was neere great waters.

8 The cedars in the garden [d] of God could not hide him: no firre tree was like his branches: and the chestenut trees were not like his boughs: all the trees in the garden of God were not like vnto him in his beauty.

9 I made him faire by the multitude of his branches: so that all the trees of Eden that were in the garden of God enuied him.

10 Therfore thus saith the Lord God, Because || he is lift vp on high, and hath shot vp his top among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the [e] mightiest among the heathen: hee shall handle him, *for* I haue cast him away for his wickednesse.

12 And the strangers haue destroyed him, *euen* the terrible nations, and they haue left him vpon the mountaines, and in all the valleyes his branches are fallen, and his boughes are [f] broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shal all the foules of the heauen remaine, and all the beasts of the field shal be vpon his branches.

14 So that none of all the trees by the waters shalbe exalted by their height, neither shall shoot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men among them that go downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, *and* I [g] couered the deepe for him, and I did restraine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and al the excellent trees of Eden, and the best of Lebanon: *euen* all that are nourished with waters, shal [h] be comforted in the nether parts of the earth.

17 They also went down to hel with him vnto them that be slaine with the sword, and his arme, *and* they that dwelt vnder his shadow in the mids of the heathen.

18 To whom [i] art thou thus like in glory & in greatnes among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in ỹ mids of the [k] vncircumcised, with them that be slaine by the sword: this is Pharaoh and all his multitude, saith the Lord God.

c Many other nations were vnder their dominion.
|| *Or, countrey.*
d Signifying, that there was no greater power in the world then his was.
|| *Or, thou wast lift vp.*
e That is, of Nebuchad-nezzar, who afterward was the monarch, and onely ruler of the world.
f Hereby is signified the destruction of the power of the Assyrians by the Babylonians
g The deepe waters that caused him to mount so hie (meaning his great abundance and poupe) shall now lament as though they were couered with sackcloth.
h To cause this destruction of the king of Assyria to seem more horrible, he setteth forth other kings and princes which are dead as though they reioyced at the fall of such a tyrant.
i Meaning, that Pharaohs power was nothing so great as his was.
k Read a Chap. 28.10.

CHAP. XXXII.

1 The Prophet is commanded to bewaile Pharaoh king of Egypt, 12 He prophesieth his destruction shal come vnto Egypt by the king of Babylon.

AND in the [a] twelfth yeere, in the twelfth moneth, *and* in the first *day* of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and say vnto him, Thou art like a [b] lion of the nations, and art as a || dragon in the sea: thou castest out thy riuers [c] and troublest the waters with thy feete, and stampest in their riuers.

3 Thus saith the Lord God, * I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land, *and* I wil cast thee vpon the open field, and I wil cause all the fouls of the heauen to remaine vpon thee, and I will fill all the beasts of the field with thee.

5 And I will lay thy flesh vpon the mountaines, and fill the valleys [d] with thine height.

6 I will also water with thy blood the land wherin thou [e] swimmest, *euen* to the mountaines, and the riuers shall be full of thee.

7 And when I shal [f] put thee out, I wil couer the heauen, and make the starres thereof darke: * I will couer the sunne with a cloud, and the moone shall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring darknes vpon thy land, saith the Lord God.

9 I wil also trouble the hearts of many people, when I shal bring thy destruction among the nations, *and* vpon the countreys which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shal be astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the king of Babel shall come vpon thee.

12 By the swords of the mighty wil I cause thy multitude to fall: they all shall bee terrible nations, and they shal destroy the [h] pompe of Egypt, and all the multitude thereof shall be consumed.

13 I wil destroy also all the beasts thereof from the great water sides, neither shal the foot of man trouble them any more, nor the hooues of beast trouble them.

14 Then wil I make [i] their waters deepe, and cause their riuers to run like oyle, saye the Lord God.

15 When I shal make the land of Egypt desolate, and the countrey with all that is therein, shal be layd waste: when I shal smite all them which dwell therein, then shall they know that I am the Lord.

16 This is the mourning wherwith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere also, in the fifteenth *day* of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt,

a Which was the first yeere of the generall captiuity vnder Zedekiah.
b Thus the Scriptures compare tyrants to cruell and huge beasts, which deuoure all that be weaker then they, and such as they may one come.
|| *Or, whale.*
c Thou preparedest great armies.
* *Chap. 12. 13. and 17, 20.*
d With heapes of the carkeises of thine army.
e As Nylus ouerfloweth Egypt, so wil I make the blood of thine hoste to ouerflow it.
f The word signifieth to be put out as a candle is put out.
* *Isa. 13. 10. Ioel, 2. 31. and 3. 15. Matth. 24. 29.*
g By this manner of speach is meant the great sorrow that shalbe for the slaughter of the king & his people.
h This came to passe in lesse then foure yeeres after this prophesie.
i To wit, of the Caldeans *thine* enemies, which shall quietly enioy all thy commodities.

Egypt, and [k] cast them downe, *even* them and the daughters of the mighty nations vnto the nether parts of the earth, with them that go downe into the pit.

19 Whome doest thou passe [l] in beautie? goe downe and sleepe with the vncircumcised.

20 They shall fall in the middes of them that are slaine by the sword: [m] shee is deliuered to the sword: draw her downe, and all her multitude.

21 The most mighty *and* strong shal speake to [n] him out of the middes of hell with them that helpe her: they are gone downe, *and* sleepe with the vncircumcised that be slaine by the sword.

22 Asshur is there and all his company: their graues are about him: *all* they are slaine *and* fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine *and* fallen by the sword, which caused feare *to be* in the land of the liuing.

24 There [o] Elam and al his multitude round about his graue: all they are slaine *and* fallen by the sword, which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselues to be feared in the land of the [p] liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues *are* round about him: all these vncircumcised are slain by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are layd in the mids of them that be slaine.

26 There [q] Meshech, Tubal, and al their multitude: their graues *are* round about them: all these vncircumcised were slaine by the sword though they caused their feare *to be* in the land of the liuing.

27 And they shal not lie with the valiant [r] of the vncircumcised that are fallen, which are gone down to the graue, with their weapons of warre, and haue layd their swords vnder their heads, but their iniquities shall be vpon their bones: because *they were* the feare of the mighty in the land of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lie with them that are slaine by the sword.

29 There [u] Edom, his kings, and all his princes, which with their strength are layde by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There *be* all the Princes of the [s] North, with all the Zidonians, which are gone down with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and hee shall bee [t] comforted ouer all his multitude: Pharaoh, and all his armie *shalbe* slaine by the sword, sayth the Lord God.

32 For I haue caused my [u] feare *to be* in the land of the liuing: and he shalbe laid in the mids of the vncircumcised with them, that are slaine by the sword, *even* Pharaoh and all his multitude saith the Lord God.

CHAP. XXXIII.

a The office of the gouernours and ministers. 14 He strengtheneth them that desspaire, and holdeth forth with the promise of mercie. 30 The mocks of the Lord against the mockers of the Prophet.

AGaine, the word of the Lord came vnto mee, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the land take a man ‖ from among them, and make him their [a] watchman,

3 If when he seeth the sword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shall be vpon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: *therfore* his blood shal be vpon him: but he that receiueth warning shall saue his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away for his [b] iniquity, but his blood will I require at the watchmans hand.

7 [*] So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my [c] mouth, and admonish them from me.

8 When I shal say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shal die for his iniquity, but his blood will I [d] require at thine hand.

9 Neuertheleſse, if thou warne the wicked of his way to turne from it, if he doe not turne from his way, he shal die for his iniquity, but thou hast deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus ye speake & say, if our transgressions and our sinnes *bee* vpon vs, and wee are consumed because of them, [e] how should wee then liue?

11 Say vnto them, As I liue, saith the Lord God, [f] I desire not the death of the wicked but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man say vnto the children of thy people, The [g] righteousnes of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked *shall cause* him to fall therein, in the day that he returneth from his wickednes, neither shal the righteous liue for *his righteousnesse* in the day that hee sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if he trust to his owne righteousnesse, and commit iniquitie, all his righteousnesse shall be no more remembred, but for his iniquitie that he hath committed, he shall die for the same.

14 Againe when I shall say vnto the wicked, Thou shalt die the death, if he turne from his sin, and doe that which is lawfull and right,

15 *To wit*, if the wicked restore the pledge, *and* giue againe that he had robbed, *and* walke in the statutes of life, without committing iniquitie, he shall surely liue *and* not die.

16 None of his sinnes that he hath committed shalbe mentioned vnto him: *because* hee hath done that.

k That is, prophesie, that they shall be cast downe: thus the Lord giueth his Prophets power both to plant and to destroy by his word, reade Ierc. 1. 10.

l Haue not other kingdomes more beautifull then thou perished?

m That is Egypt.

n To make the matter more sensible, he bringeth in Pharaoh whom the dead shal meet and marueile at him, reade Isa. 14. 9.

o Meaning, the Persians.

p Whom in this life all the world feared.

q That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth.

r Which died not by cruell death, but by the course of nature, and are honourably buried with their conteramnors and signes of honour.

s The Kings of Babylon.

t As the wicked reioyce when they see others partakers of their miseries.

u I will make the Egyptians afraid of me, as they caused other to feare them.

‖ Or, of their company.

a He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and ouer them euer of the dangers which are at hand.

b Signifying that the wicked shall not escape punishment, though the watchmen be negligent: but if the watchman blow the trumpet, and then he will not obey, he shall deserue double punishment.

* *Chap.* 3. 17.

c Which teacheth that he receiueth not his charge at the Lords mouth, is a spie, and not a true watchman.

d The watchman must answere for the bloodes of all that perish through his negligence.

e Thus the wicked when they heare Gods iudgements for their sinnes, desparre of his mercies and murmure.

f Reade Chap. 18. 23

g Reade of this righteousnesse, Chap. 18. 22, 24.

h Here by he condemneth all them of hypocrisie, which pretent to forsake wickednes and yet declare not themselues such by their sinnes, that is, in obeying Gods commandements and by godlynesse.

that which is lawfull & right, he shall surely liue.

17 Yet the children of thy people say, * The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteousnes, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked returne from his wickednes, and doe that which is lawfull and right, he shall liue thereby.

20 Yet ye say, The way of the Lord is not equall. O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yeere of our f captiuity, in the tenth *moneth, and* in the fift *day* of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The City is smitten.

22 Now the g hand of the Lord had bene vpon mee in the euening afore hee that had escaped came, and had opened my mouth vntill hee came to me in the morning: and when hee had opened my h mouth, I was no more dumme.

23 Againe the word of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, m Abraham was but one, and hee possessed the land: but we are many, *therefore* the land shalbe giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eate with the n blood, and lift vp your eyes toward your idoles, and shead blood: should ye then possesse the land?

26 Ye leane vpon your o swords: ye worke abomination, and yee defile euery one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the forts and in the caues, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the * pompe of her strength shall cease: and the mountaines of Israel shalbe desolate, and none shall passe through.

29 Then shall they know that I am the Lord, when I haue layd the land desolate and waste because of all their abominations, that they haue committed.

30 Also thou son of man, the children of thy people that p talke of thee by the wals and in the doores of houses, & speake one to another, euery one to his brother, saying, Come I pray thee, and heare what is q word that cõmeth from the Lord.

31 For they comme vnto thee, as the people vseth to come: and my people sit before thee, and heare thy words, but they will not doe them: for with their mouthes they make r iestes, *and* their heart goeth after their couetousnesse.

32 And lo, thou art vnto them, as a s iesting song of one that hath a pleasing voice, & can sing well: for they heare thy words, but they doe them not.

33 And when this commeth to passe (*for* loe, it will come) then shall they know, that a Prophet hath bene among them.

* *Chap.18.25.*

f When the Prophet was led a way captiue with Ieconiah.

g I was indued with the Spirit of prophesie.

h Whereby is signified that the ministers of God cannot speake till God giue them courage, and open their mouthes, *Chap.24 27. and 29.21. Ephes.6.19.*

m Thus the wicked thinke themselues more worthy to enioy Gods promises then the Saints of God, to whom they were made: and would bind God to be subiect to them, though they would not be bound to him.

n Contrary to the Law, Leuit.17.14.

o As they that are ready still to shed blood.

* *Chap.7.24. and 24.21. and 30.6,7.*

p In detision.

q This declareth that we ought to heare Gods word with such zeale and affection, that we should in all points obey it, else we abuse the word to our owne condemnation, and make his ministers as though they were iests to seruemens foolish fantasies.

r *Or, pleasant, and louesong.*

CHAP. XXXIIII.

2 Against the shepheards that despise the flocke of Christ, and seeke their owne gaine. 7 The Lord sayth that he will visite his dispersed flocke, and gather them together. 23 He promiseth the true shepheard Christ, and with him peace.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the shepheards of Israel, prophesie and say vnto them, Thus sayeth the Lord God vnto the shepheards, * Woe *bee* vnto the a shepheards of Israel, that feede themselues: should not the shepheards feed the flockes?

3 Ye eate the fat, and ye clothe you with the wool: ye kill them that are fed, but ye feede not the sheepe.

4 The weake haue ye not strengthened: the sicke haue yee not healed, neither haue yee bound vp the broken, nor brought againe that which was driuen away, neither haue yee sought that which was lost, but with cruelty, and with rigour haue ye ruled them.

5 And they were scattered without a shepheard: and when they were dispersed, they were b deuoured of all the beastes of the field.

6 My sheepe wandered thorow all the mountaines, and vpon euery hie hill: yea my flocke was scattered thorow all the earth, and none did seeke or search *after them.*

7 Therfore ye shepheards, heare the word of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoyled, and my sheepe were deuoured of all the beasts of the fielde hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fedde themselues, and fed not my sheepe,

9 Therefore, heare ye the word of the Lord O ye shepheards.

10 Thus saith the Lord God, Behold, I *come,* against the shepheards, and will require my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shall the shepheards feed themselues any more: for I will deliuer my sheepe from c their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe & will deliuer them out of all places, where they haue bene scattered in d the cloudie and darke day,

13 And I will bring them out from the people, and gather them from the countreys, & will bring them to their owne land, and feede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their fold be: there shall they lie in a good fold, and in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and wil bind vp that which was broken, & will strengthen the weake, but I will destroy the fat, and the e strong, *and* I will feed them with f iudgement.

17 Also you my sheepe, thus saith the Lord God, behold I iudge betweene sheepe and sheepe, *betweene* the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good g pasture, but yee must treade downe with your feet the residue of your pasture: and

* *Iere.23.1.*

a By the shepheards he meaneth the King, the Magistrates, Priestes, and Prophets.

b Ye seeke to enrich your selues by their commodities, and so spoile their riches and substance.

c He describeth the office & duetie of a good pastor: who ought to loue and succour his flocke and not to be cruell toward them.

d For lacke of good gouernement and doctrine they perished.

e By destroying the couetous hirelings, and restoring true shepheards, whereof we haue a figure to oft as God tended true preachers, who both by doctrine and life labour to feed his sheepe in the pleasant pastures of his word.

f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

g Meaning, such as lift vp themselues aboue their brethren, & thinke they haue no need to be gouerned by mee.

h That is, by putting difference betweene the good and the bad, and so giue to either as they deserue.

i By good pastore and deepe waters is meant the pure word of God and the administration of iustice, which they did not distribute to the poore till they had corrupted it.

and to haue drunke of the deepe waters, but yee must trouble the residue with your feet?

19 And my sheepe eat that which ye haue troden with your feet, and drinke that which ye haue troubled with your feet.

20 Therefore thus saith the Lord God vnto them, Beholde, I, *euen* I will iudge betweene the fat sheepe and the leane sheepe.

21 Because yee haue thrust with side and with shoulder, and pusht all the weake with your hornes, till yee haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more be spoiled, & I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shall feed them, *euen* my seruant [k] Dauid, he shall feed them, and he shall be their shepheard.

24 And I the Lord will be their God, and my seruant Dauid *shalbe* the prince among them, I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and will cause the euill beasts to cease out of the land, and they shall [l] dwel safely in the wildernesse, and sleepe in the woods.

26 And I will set them, *as* a blessing, euen round about my mountaine and I will cause raine to come downe in due season: and there shall bee raine of blessing.

27 And the [m] tree o[n] the fielde shall yeelde her fruite, and the earth shall giue her fruite, and they shall be safe in their land, and shall knowe that I am the Lord, when I haue broken the coards of their yoke, and deliuered them out of the handes of those that serued themselues of them.

28 And they shall no more bee spoiled of the heathen, neither shall the beastes of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise vp for them a [n] plant of renowne, and they shall be no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, *euen* the house of Israel, are my people, saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, *and* I am your God, saith the Lord God.

CHAP. XXXV.

The destruction that shall come on mount Seir, because they troubled the people of the Lord.

MOreouer, the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face against mount [o] Seir, and prophesie against it,

3 And say vnto it, Thus saith the Lord God, Beholde, O mount Seir, I *come* against thee, and I will stretch out mine hand against thee and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt knowe that I am the Lord.

5 Because thou hast had a perpetuall hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when *their* [b] iniquitie had an end.

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou [c] hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate, and waste, & cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hills, and in thy valleyes, and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not [d] returne, and yee shall knowe that I am the Lord.

10 Because thou hast said, [e] These two nations and these two countreyes shall be mine, and wee will possesse them (seeing the Lord was [f] there)

11 Therefore as I liue, saith the Lorde God, I will euen doe according to thy [g] wrath, and according to thine indignation, which thou hast vsed in thine hatred against them: & I will make my selfe knowen among [h] them when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie wast, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against mee, and haue multiplied your wordes against me: I haue heard *them*.

14 Thus saith the Lord God, So shall all the world reioyce, *when* I shall make thee desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know that I am the Lord.

CHAP. XXXVI.

He promiseth to deliuer Israel from the Gentiles. 22 The Prophets done vnto the Iewes, are to be ascribed to the mercy of God, and not vnto their deseruings. 26 God reuewth our hearts that we may walke in his commandements.

ALso thou sonne of man, prophesie vnto the [*] mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lord.

2 Thus saith the Lord God, because the [a] enemie hath said against you, Aha, euen the [b] hie places of the world are ours in possession,

3 Therefore prophesie and say, Thus saith the Lord God, Because that they haue made you desolate, & swallowed you vp on euery side, that yee might be a possession vnto the residue of the heathen, and ye are come vnto the lips and [c] tongues *of men* and vnto the reproch of the people,

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God of the mountaines, & to the hills, to the riuers, and to the valleyes, and to the waste *and* desolate places, and to the cities that are forsaken, which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignatio, haue I spoken against the residue of the heathen, & against all Idumea, which [d] haue taken my land for their possession, with the ioy of all *their* heart, *and* with despight full minds to cast it out for a pray.

6 Prophesie therefore vpon the land of Israel and say vnto the mountaines, and to the hilles, to the riuers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken in mine indignation and in my wrath, because yee haue suffered the [e] shame of the heathen.

7 Therefore thus saith the Lord God, I haue [f] lifted vp mine hand, surely the heathen that are

k Meaning Christ of whom Dauid was a figure, Iere. 30.9. hosie.3.5.

l This declareth that vnder Christ the flocke should be truely deliuered from sinne, and hell, and so be safely preserued in the Church, where they should neuer perish

m The fruits of Gods graces shall appeare in great abundance in his Church.

n That is, the rod that shall come out of the roote of Iesai, Isai.11.1.

o Where the Idumeans dwelt.

b When by their punishment I called them from their iniquitie.

c Except thou repent thy former cruelties.

d To remit, to their former estate.

e Meaning Israel and Iudah.

f And so by fighting against Gods people they should goe about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them, and to praise his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

* Chap.6.2.

a That is, the Idumean.

b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

c Ye are made a matter of talke and derision to all the world.

d They appointed with themselues to haue it, & therefore came with Nebuchadnezzar against Ierusalem for this purpose.

e Because you haue been a laughing stocke vnto them.

f By making a solemne oathe, teade Chap.20.5.

about you, shall beare their shame.

8 But you, O mountaines of Israel, yee shall g shoote forth your branches, & bring forth your fruit to my people of Israel: for they are ready to come.

9 For beholde, I *come* vnto you, and I will turne vnto you, and ye shalbe tilled and sowen.

10 And I will multiply the men vpon you, *even* all the house of Israel wholly, & the cities shalbe inhabited, and the desolate places shalbe builded.

11 And I will multiply vpon you man and beast, and they shall increase, and bring fruite, and I will cause *you* to dwell after your olde estate, & I will bestowe benefits vpon you more then h at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon i you, *even* my people Israel, & they shall possesse you, and ye shall be their inheritance, and ye shall no more henceforth depriue them *of men*.

13 This saith the Lord God, Because they say vnto you, Thou k *land* deuourest vp men, and hast beene a waster of thy people,

14 Therfore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 ¶ Moreouer, the word of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles *wherewith* they had polluted it.

19 And I scattered them among the heathen, and they were dispersed thorow the countreys: *for* according to their wayes, and according to their deedes, I iudged them.

20 * And when they entred into the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy l Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine m holy Names sake, which ye polluted among the heathen, whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shalbe sanctified in you before || their eyes.

24 For I will take you from among the heathen, and gather you out of all countreyes, and will bring you into your owne land.

25 Then will I power cleane water vpon you, and ye shal be cleane: *yea*, from all your filthines, and from all your idoles will I cleanse you.

26 * A new heart also will I giue you, and a new spirit will I put within you, and I wil take away the stony heart out of your body, and I will giue you an heart of flesh.

27 And I will put my spirit within you, and cause you to walke in my statutes, and yee shall keepe my iudgements and doe them.

28 And yee shall dwell in the land that I gaue to your fathers, and yee shalbe my people, and I will be your God.

29 I will also deliuer you from all your filthinesse, and I will call for o corne, and will increase it, and lay no famine vpon you.

30 For I will multiply the fruite of the trees, and the increase of the field, that ye shall beare no more the reproch of famine among the heathen.

31 Then shall ye remember your own wicke l wayes, and your deeds that were not good, & shal iudge your selues worthy to haue bin p destroyed for your iniquities, and for your abominations.

32 Be it knowen vnto you that I doe not this for your sakes, saith the Lord God: *therefore*. O ye house of Israel be ashamed and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall haue cleansed you from all your iniquities, I will cause *you* to dwell in the cities, and the desolate places shalbe builded.

34 And the desolate land shalbe tilled, whereas it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste, and desolate, and ruinous cities were strong, *and* were inhabited.

36 Then the residue of the heathen, that are left round about you, shal q know that I the Lord build the ruinous places, *and* plant the desolate places: I the Lord haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feastes, so shall the desolate cities be filled with flockes of men, and they shall know that I am the Lord.

CHAP. XXXVII.

1 *He prophesieth the bringing againe of the people, being in captiuitie.* 16 *He sheweth the vnion of the ten tribes with the two.*

THe hand of the Lord was vpon me, & caried mee out in the spirit of the Lord, and set mee downe in the mids of the || field, which was full of a bones.

2 And hee led mee round about by them, and behold, there *were* very many in the open fielde, and loe, *they were* very dry.

3 And he said vnto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Againe hee said vnto mee, Prophesie vpon these bones, and say vnto them, O yee drie bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skinne, and put breath in you, that yee may liue, and yee shall know that I am the Lord.

7 So I prophesied, as I was commanded: and as I prophesied, there was a noyse, and beholde, *there was* a shaking, and the bones came together, bone to his bone.

8 And when I behelde, loe, the sinewes, and the flesh grew vpon them, and aboue, the skinne couered them, but there was no breath in them.

9 Then said he vnto me, Prophesie vnto the windes

g God declareth his mercies, and goodnesse vnto his Church who shall preserueth his seed, vnto the destroyeth his enemies.

h Which was accomplished vnder Christ, to whom all the elect as moral deliuerances did direct them.

i That is, vpon the mountaines of Ierusalem.

|| *Or, there.*

k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people according to his iust iudgements.

* Iob. 32. 5. rom. 2. 24.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffred my Church to perish.

m This excludeth from man all dignitie, and meane to deserue any thing by, seeing that God reserueth the whole to him selfe, and that only for the glory of his holy name.

|| *Or, your.*

n That is, his spirit, whereby he reformeth the heart, and regenerateth his, Ioel 44. 3.

* Iere. 32. 39. *chap.* 11. 19.

o Vnder the abundance of temporal benefits he conciudeth the spirituall graces.

p Ye shall come to true repentance, & thinke your selues vnworthy to be of the number of Gods creatures for your ingratitude against him.

q Here declareth that it ought not to be referred to the soile or pleasantnesse of the earth, that any countrey is rich and abundant, but onely to Gods mercies, as his plagues and curses declare, when he maketh it barren.

|| *Or, valley.*

a He sheweth by a great miracle that God hath power, and also will deliuer his people from their captiuitie in as much as he is able to giue life to the dead bones and bodies, and raise them vp againe.

winde: prophesie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the foure winds, O breath, and breathe vpon these slaine, that they may liue.

10 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto mee, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, *and* we are cleane cut off.

12 Therefore prophesie, and say vnto them, Thus saith the Lord God, Behold, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel,

13 And yee shall knowe that I am the Lord, [c] when I haue opened your graues, O my people, and brought you out of your sepulchres,

14 And shall put my Spirit in you, and ye shall liue, and I shall place you in your own land: then ye shall know that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreouer, thou sonne of man, take thee a *piece* of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take [d] another *piece* of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioyne them one to another into one tree, and they shalbe as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answere them, Thus saith the Lord God, Behold, I will take the tree [e] of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and will put them with him, *even* with the tree of Iudah, and make them one tree, and they shalbe in mine hand.

20 And the *pieces* of wood whereon thou writest, shalbe in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they bee gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the land, vpon the mountaines of Israel, [a] and one king shall be king to them all, and they shalbe no more two peoples, neither bee diuided any more henceforth into two kingdomes.

23 Neither shall they bee polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And Dauid my [g] seruant *shall be* King ouer them, and they all shall haue one shepherd: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the [f] land, that I haue giuen vnto Iaakob my seruant, where your fathers haue dwelt, and they, shall dwell therein, *even* they, and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid *shall bee* their Prince for euer.

26 Moreouer, I wil make [k] a couenant of peace with them: it shalbe an euerlasting couenant with them, and I will place them, and multiplie them, and will set my Sanctuarie among them for euermore.

27 My tabernacle also shalbe with them: yea, I will be their God, and they shalbe my people.

28 Thus the heathen shall knowe, that I the Lord doe sanctifie them: when my Sanctuary shall be among them for euermore.

b Signifying, all parts whereas the Israelites were scattered: that is, the faithful shalbe brought to the same vnitie of spirit and doctrine, wheresouer they are scattered throw the world.

c That is, when I haue brought you out of those places and rownes where you are captiues.

d Which signifieth the ioyning together of the two houses, of Israel, and Iudah.

e That is, the house of Israel.

a Iohn 10. 16.

k Isa. 40. 11. Ierem. 23. 5. chap 34. 23. dan. 9. 24.

f Meaning, that the elect by Christ shall dwell in the heauenly Ierusalem, which is meant by the land of Canaan.

CHAP. XXXVIII.

1 He prophesieth that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against [a] Gog, *and against* the land of Magog the chiefe prince of Meshech and Tubal, and prophesie against him,

3 And say, Thus saith the Lord God, Behold, I *come* against thee, O Gog, the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hookes in thy iawes, and I will bring thee forth, and all thine hoste, *both* horses, and horsemen, all clothed with all sorts of *armour*, *even* a great multitude with bucklers and shields, all [b] handling swords.

5 They of [c] Paras, of Cush, and Phut with them, *even* all they *that beare* shield and helmet.

6 [d] Gomer and all his bands, *and* the house of Togarmah of the North quarters, and all his bands, *and* much people with thee.

7 Prepare thy selfe and [e] make thee readie, *both* thou, and all thy multitude that are assembled vnto thee, and be thou their safegard.

8 After many dayes thou shalt be visited: *for* in the latter yeeres thou shalt come into the land that hath beene destroyed with the sword, and is gathered out of many people vpon the mountains of Israel, which haue long lien waste: yet [f] they haue beene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come vp like a tempest, *and* shalt bee like a cloud to couer the land, *both* thou and all thy bands, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall *many* things come into thy minde, and thou shalt thinke [g] euill thoughts.

11 And thou shalt say, I will goe vp to the land that hath no walled towers: [h] I will goe to them that are at rest and dwell in safetie, which dwell all without walles, and haue neither barres nor gates,

12 *Thinking* to spoile the pray, and to take a bootie, to turne thine hand vpon the desolate places that are *new* inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwell in the midst of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the lyons thereof shall say vnto thee, [i] Art thou come to poile the pray? hast thou gathered thy multitude to take a bootie? to cary away siluer and gold, to take away goods, *and* to spoile a great pray?

14 Therefore, sonne of man, prophesie, and say vnto Gog, Thus saith the Lord God, In that day, when my people of Israel [l] dwelleth safe, shalt thou not know it?

a Which was a people that came of Magog the son of Iapheth, Gen. 10. 2. Magog also here signifieth a certain country, so that by these two conueyes which had the gouernment of Grecia and Italy, he meaneth the principal enemies of the Church, Reuel. 20. 8.

b Here thou seest that the enemies should bend themselues against the Church, but it should be to their owne destruction.

c The Persians, Ethiopians and men of Africa.

d Gomer was Iapheth sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabited Asia minor.

e Signifying that all the people of the world should assemble themselues against the Church and Christ their head.

f *Or, it: meaning the land of Israel.*

g That is, to moleste and destroy the Church.

h Meaning, Israel, which had now beene destroied, & was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not so much to mortifie themselues by outward force, as to depend of the prouidence and goodnesse of God.

i One enemie shal enuie another, because euery one shall thinke to haue the spoile of the Church.

l Shalt not thou spie thine occasions to come against my Church when they suspect nothing?

15 And come from thy place out of the North parts, thou and much people with thee? all *shall* ride vpon horses, *euen* a great multitude and a mighty arme.

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land, thou shalt be in the [k] latter dayes, and I will bring thee vpon my land, that the heathen may know mee, when I [l] shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whom I haue spoken in olde time, [m] by the hand of my seruants the Prophets of Israel, which prophesied in those dayes *and* yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, *and* in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel,

20 So that the fishes of the sea, and the foules of the heauen, and the beasts of the field, and all the mouue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountains shalbe ouerthrown, and the [n] staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him [o] throughout all my mountaines, saith the Lord God: euery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people that are with him, a sore raine, and haile-stones, fire, and brimstone.

23 Thus will I be [x] magnified, and sanctified, and knowen in the eies of many nations, and they shall know, that I am the Lord.

CHAP. XXXIX.

1 Herein sheweth the destruction of Gog and Magog. 11 The graues of Gog and his hoste. 17 They [a] *all bee deuoured of birds and beasts. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.*

THerefore thou sonne of man, prophesie against Gog, and say, Thus saith the Lord God, Behold, I *come* against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, and [a] leaue but the sixt part of thee, and will cause thee to come vp from the North parts, and will bring thee vpon the mountaines of Israel.

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou [b] shalt fall vpon the mountaines of Israel, and all thy bands, and the people that is with thee: *for* I will giue thee vnto the birds *and* to euery feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the [c] yles, and they shall know that I am the Lord.

7 So will I make mine holy Name knowen in the mids of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel.

8 Behold, [d] it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel shall [e] goe forth, and shall burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes and vpon the arrowes, and vpon the staues *in their* hands, and vpon the speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the field, neither cut downe *any* out of the forrests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoile those that spoiled them, sayeth the Lord God.

11 And at the same time will I giue vnto Gog [f] a place there for buriall in Israel, *euen* the valley whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stop their [g] noses, and there shall they burie Gog with all his multitude, and they shall call it the valley of ‖ Hamon-Gog.

12 [h] And seuen moneths long shall the house of Israel be burying of them, that they may clense the land.

13 Yea, all the people of the land shall burie them, and they shall haue a name, when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to goe continually thorow the [i] land with them that trauaile, to burie those that remaine vpon the ground, to cleanse it, they shall search to the end of seuen moneths.

15 And the trauailers that passe through the land, if *any* see a mans bone, then shall he set vp a signe by it, til the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie *shall be* ‖ Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euery feathered foule, and to all the beasts of the field, Assemble your selues, and come: [k] gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that yee may eat flesh, and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, *and* of bullockes, *euen* of all fat beasts of Bashan.

19 And ye shall eat fat till ye be full, and drinke blood till yee be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus yee shall bee filled at my table with horses and chariots with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement that I haue executed, and mine hand, which I haue layd vpon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and forth.

23 And the heathen shal know, that the house of Israel went into captiuitie for their [l] iniquitie, because they trespassed against me: therefore hid I my face from them, & gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their vncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

25 There-

k Meaning, in the last age, and from the comming of Christ vnto the end of the world.
l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36.23. and 37.28.
m Hereby he declareth that none affliction can come to the Church, whereof they haue not beene aduertised aforetime, to teach them to endure all things with more patience, when they know that God hath so ordeined.
n All meanes whereby man should thinke to saue himselfe, shall faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible.
o Against the people of Gog and Magog.

x *Chap.36.23. and 37.28.*

a Or destroy thee with sixe plagues, as Chap.38.22.

b Meaning, that by the vertue of Gods word the enemie shall be destroyed wherefoeuer he assaileth his Church.

c That is, among all nations where the enemies of my people dwell, seeme they neuer so farre separate

d That is, this plague is totly determined in my counsill, and cannot be changed.
e After this destruction the Church shall haue great peace and tranquillitie, and burne all their weapons, because they shall no more feare the enemies: and this is chiefly meant of the accomplishment of Christs kingdom, when by their head Christ, all enemies shall be ouercome.
f Which declareth that the enemies shal haue an horrible fall.
g For the stinke of the carkeises.
‖ *Or of the multitude of Gog.*
h Meaning, a long time.

i Partly that the holy land should not be polluted, and partly for the compasion that the children of God haue, euen on their enemies.

‖ *Or, multitude.*

k Whereby hee signifieth the horrible destruction that should come vpon the enemies of his Church.

l The heathen shall know that they ouercame not my people by their strength, neither yet by the weakenes of mine arme, but that this was for my peoples sinnes.

25 Therefore thus saith the Lord God, Now will I bring againe the captiuitie of Iaakob, and haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am *sanctified in them in the sight of many Nations,

28 Then shall they know that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the Citie and the Temple.

IN the fiue and twentieth yeere of our being in captiuitie, in the a beginning of the yere, in the tenth *day* of the moneth, in the fourteenth yeere after that the Citie was smitten, in the selfe same day, the hand of the Lord was vpon mee, and brought me thither.

2 Into the land of Israel brought he me ‖ by a diuine vision, and set me vpon a very high mountaine, whereupon *was* as the building of a Citie, toward the South.

3 And he brought mee thither, and behold, there *was* a b man, whose similitude was to looke to, like brasse, with a linnen threed in his hand, and a reede to measure with: and he stood at the gate.

4 And the man said vnto mee, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shew thee, for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And behold, *I saw* a wall on the outside of the house round about: and in the mans hand *was* a reed to measure with, of six cubits long, by the cubite, and an hand breadth: so hee measured the breadth of the building with one reede, and the height with one reed.

6 Then came he vnto the gate which looketh toward the East, and went vp the staires thereof, and measured the ‖ posts of the gate, *which was* one reed broad, and ‖ the other posts of the gate *which was* one reed broad.

7 And *every* chamber was one reed long, and one reed broad, and betweene the chambers *were* fiue cubits: and the posts of the gate by the porch of the gate within *was* one reed.

8 Hee measured also the porch of the gate within with one reed.

9 Then measured he the porch of the gate of eight cubits, and the ‖ posts thereof, of two cubits, and the porch of the gate *was* inward.

*Chap. 36. 23.

a The Iewes counted the beginning of the yeere after two sorts for their fruits, they began to count in March and for their other affairs in September: so that this is to be vnderstood of September.

‖ *Or, visions of God.*

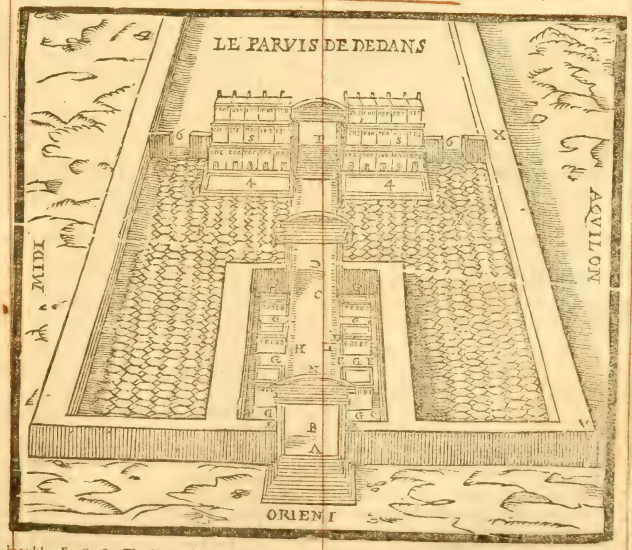
b Which was an Angel in forme of a man, that came to measure out this building.

‖ *Or, threshold.*

‖ *Or, vpper post.*

‖ *Or, pentises.*

¶ THE DESCRIPTION OF THE FIGVRE which beginneth, verse 5.



Le Parvis de dedans: or, The inner Court.

breadth. E O G. The space of fiue cubits betweene the Chambers, and so much space was on this side, and beyond from the threshold inward to the porch was fiue cubits. A B. B C. The porch.

Verse 9. C D. The vpper posts. H I. The breadth of the aisle of the porch. B C. The length of the porch, which was inward.

Verse 5. The wall that compasseth about the Temple and the Court, as appeareth in the second and in the great figure. A B. The thicknesse of the wall was six cubites: for so long the reed was.

A C. The height of the wall, which was also six cubits, this wall contained 2000. cubits, that is, on the East side 500.

C H. And on the North side 500.

H I. As much on the South side.

C K. And 500. on the West side

I E. This wal did separate the Temple from the citie, Chap. 42. 20.

Verse 5. This gate into the great figure is marked with D. vnto the which appertained seuen steps F. Thence they goe into the porch where are six chambers F. vnder the porch, as closed in a well. G.

Verses 7. 8. 9. F E. G. The length. The breadth. E O G. The chambers. G.

10 And the chambers of the gate Eastward, *were* three on this side, and three on that side: they three *were* of one measure, and the postes had one measure on this side, and one on that side.

11 And hee measured the breadth of the entry of the gate ten cubites, *and* the height of the gate thirteene cubites.

12 The space also before the chambers *was* one cubite *on this side*, and the space *was* one cubite on that side, and the chambers *were* sixe cubits on this side, and sixe cubits on that side.

13 Hee measured then the gate from the roofe of a chamber to the top of *the gate*: the breadth *was* fiue and twentie cubites, doore against doore.

14 Hee made also posts of threescore cubites, and the postes of the court, *and* of the gate, *had one measure* round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within, *were* fiftie cubites.

16 And *there were* narrow windowes in the chambers, & in their posts within the gate round about, and I kewise to the arches: and the windowes *went* round about with in: and vpon the posts *were* palme trees.

17 ¶ Then brought hee me into the outward court, and loe, *there were* chambers, and a pauement made for the court round about, *and* thirtie chambers *were* vpon the pauement.

18 And the pauement *was* by the side of the gates ouer against the length of the gates, *and* the pauement *was* beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundreth cubits Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof *were* three on this side, and three on that side, and the postes thereof, and the arches thereof were after the measure of the first gate: the length thereof *was* fiftie cubites, and the breadth fiue and twentie cubites.

22 And their windowes, and their arches with their palme trees, *were* after the measure of the gate that looketh toward the East, and the going vp vnto it *had* seuen steps, and the arches thereof *were* before them.

23 And the gate of the inner court *stood* ouer against the gate toward the North, and toward the East, and hee measured from gate to gate an hundreth cubites.

24 After that, hee brought mee toward the South, and loe, *there was* a gate toward the South, and hee measured the postes thereof and the arches thereof according to these measures.

25 And *there were* windowes in it, and in the arches therof round about, like those windowes: the height *was* fiftie cubites, and the breadth fiue and twentie cubites.

26 And there were seuen steps to goe vp to it, and the arches thereof *were* before them, and it had palme trees, one on this side, and another on that side vpon the poste thereof.

27 ¶ And *there was* a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubites.

28 And he brought me into the inner court by the South gate, and hee measured the South gate according to these measures,

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and *there were* windowes in it, and in the arches thereof round about, *it was* fiue cubites long, and fiue and twentie cubites broad.

30 And the arches round about *were* fiue and twentie cubites long, and fiue cubites broad.

31 And the archers thereof *were* toward the vtter court, and palme trees *were* vpon the postes thereof, and the going vp to it *had* eight steps.

32 ¶ Againe hee brought mee into the inner court toward the East, and hee measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and *there were* windowes therein, and in the arches thereof round about: *it was* fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof *were* toward the vtter court, and palme trees *were* vpon the postes thereof, on this side and on that side, and the going vp to it *had* eight steps.

35 ¶ After hee brought mee to the North gate, and measured it according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, and *there were* windowes therein round about: the height *was* fiftie cubites, and the breadth fiue and twentie cubites.

37 And the postes thereof *were* toward the vtter court, and palme trees *were* vpon the postes thereof on this side, and on that side, and the going vp to it *had* eight steps.

38 And *every* chamber, and the entry thereof *was* vnder the postes of the gates. there they washed the burnt offering.

39 And in the porch of the gate *stood* two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side beyond the steps, at the entrie of the North gate *stood* two tables, and on the other side, which was at the porch of the gate *were* two tables.

41 Foure tables *were* on this side, and foure tables on that side by the side of the gate, *even* eight tables, whereupon they slew *their sacrifice*.

42 And the foure tables *were* of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and a half broad, and one cubite high: whereupon also they layd the instruments wherewith they slew the burnt offering, and the sacrifice.

43 And within *were* borders an hand broad, fastened round about, and vpon the tables *lay* the flesh of the offering.

44 And without the inner gate *were* the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect *was* toward the South, *and* one *was* at the side of the East gate, hauing the prospect toward the North.

45 And

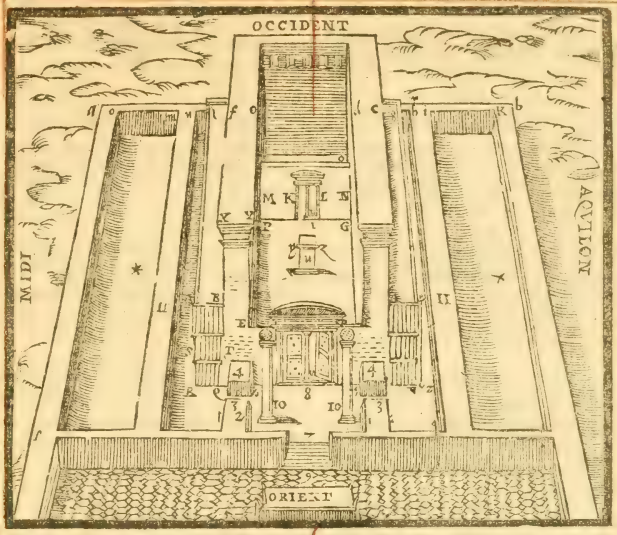
Verse 11. L M the breadth of the gate, and the height A N.
Verse 12. The space before the chambers as a little parlor. O
Verse 13. The breadth of the whole porch from the vtmost chamber to the gate 25. cubits. P Q.
In the 14 *verse* he speaketh of the vpper posts, or pentises which in all were 60 cubits: for euery chamber had sixe, and the threshold & listell of the doore, either 12. K figure S.
Verse 15. A D The fiftie cubites.
Verse 17. The outward court R so called, because it was the outward court in respect of the Temple, as appeareth in S great figure N. but it is the inner court in respect of the porch which hath here determined. S. The 30 chambers, fifteene on a side. T. Two vtterle gates G, which are by the great gate. T.
Verse 19. The lower gate A. which had seuen steps, and the gate within eight F. between A F. were 100 cubits, and had as much from south to North V X.
Verse 20 This must be considered in the great figure. The outward court in respect of the Temple. M R. the North side.
The ps. 122 S. The court without T. The length of the porch with the chambers as in the East side X V. The breadth 25. cubits X Z.
Verse 23. The gate of the inner court Y ouer against the gate of the outward court R and toward the East C. an hundreth cubits R B.
Ver 24. The South gate is the great figure a d. The outward court c.
Verse 27. The inner court gate. I. An hundreth cubits. d E which was the length of a court and his chambers.

Verse 28. The inner court G the eight steps are hid with the building, but they are like them of the East gate Q, for all the courts were of one measure, quantitie and fashion.

Verse 32. The inner court on the East side N. And so in all he maketh sixe courts, two on the Eastside, two on the North, and two of the South side looke in the great figure.

Verse 38 He speaketh of sixe chambers, which were in the porch of the inner court on the North side L. The entry of the chambers, that is, the doores were vnder the vpper posts or pentises, which hanged ouer the chambers, as also did ouer the gate. Looke in the great figure.
Verse 39 In the porch of the inner court were foure tables K, and as many in the outward court S. a cubite and a halfe long, and as broad, and one cubite high.
Ver. 44. The chambers in the inner porch on the North side for the singers L. but the perspective hindereth the sight, therefore behold them which are in the East court, for they are all alike: likewise on the Southside. The Prophet was now in the East court where he saw the Altar measured, and describeth one row of chambers, which was for the Priests.

THE FIGVRE OF THE TEMPLE.



45 And he said vnto me, This chamber whose prospect is toward the South, *u* for the Priestes that haue charge to keepe the houe.

46 And the chamber whose prospect is toward the North, *u* for the Priests that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Leui, which may come neere to the Lord to minister vnto him.

47 So he measured the court an hundreth cubites long, and an hundreth cubites broade, *euen* foure square: likewise the Altar *that was* before the house.

48 And hee brought mee to the porch of the house, and measured the postes of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate *was* three cubites on this side, and three cubites on that side.

49 The length of the porch *was* twenty cubits, and the breadth eleuen cubits, and *he brought me* by the steppes whereby they went vp to it, and *there were* pillars by the postes, one on this side, and another on that side.

Vers.45 He speaketh of the two rowes of chambers, wich were in the inner court N, whereof they on the North side were for the Priests that sacrificed O, and they on the South side for them that kept the Temple N, which chambers were East and by South as the other O, were East & by North. These must be seene in the great figure.

Vers.47. The Altar p.

Vers.48 Hee entred by the gate Q, to come into the porch of the Temple R. The which Temple is here described more vnderstood. was fiue cubits thick on either side of the alley or porch 1.2 The two little gates in the side of the porch 1.4. which were to goe to the Priestes chambers that were by the Temple A B. *Vers.49.* The length of the porch 20. cubites 1.6. And the breadth eleaen 7.8 The steppes whereby the Prophet came into the porch of the Temple. 9.7. The two pillars 10.

CHAP. XLI.

1 The disposition and order of the buildings of the Temple, and the other things there to belonging.

Afterward, hee brought mee to the Temple, and measured the postes, sixe cubites broad on the one side, and sixe cubites broade on the other side, *which was* the breadth of the Tabernacle.

2 And the breadth of the entrie *was* ten cubites, and the sides of the entrie *were* fiue cubites one the one side, and fiue cubits on the other side, and he measured the length thereof forty cubits, and the breadth twenty cubites.

3 Then went hee in, and measured the postes of the entrie two cubites, and the entrie sixe cubites, and the breadth of the entrie seuen cubites.

4 So he measured the length thereof twentie cubites, and the breadth twenty cubites before the Temple, and he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, sixe cubites, and the breadth of *euery* chamber foure cubites round about the house, on euery side.

6 And the chambers *were* chamber vpon chamber, three and thirtie foote *high*, and they entred into the wall made for ſ chambers which was round about the house, that *the posies* might be fastened *therein*, and not bee fastened in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers: for the stairs of the house *was* mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest *chamber* to the hiest by the mids.

Vers.1. The vpper postes or pentises, meaning the tops of the chambers on the sides of the first B, and the third A more then the second.

Vers.2. The breadth of the entry or gate ten cubites, C D. Fiue cubites from the Temple wall to the gate on either side E C. D E. The length of fourty cubites from the Temple gate to the most holy place E1. The breadth of the Temple twenty cubites E F. or G p. He speaketh not here of the heient: therefore it is made of thirty cubites according to Salomons.

Vers.3. The Angel went into the most holy place. The poste of the entry, that is, the threshold, or the house of the wall H I. The gate sixe cubits K L. The breadth on either side thereof seuen cubites M K. and I N, which make in all twenty cubites *Verse 4.* The length of the entry cubites G O: for it was square *Vers.5.* The first chamber was fiuee cubites Q, S. The second fiue S T, and the third sixe A B. These were three heights or stages of chambers R S A. The turning stairs cannot bee shewed in the figure, but may easily be conceiued.

8 I saw also the house high round about: the foundations of the chambers *were* a full reede of sixe great cubits.

9 The thicknesse of the wall which was for the chamber without, *was* five cubits, and that which remained, *was* the place of the chambers that were within.

10 And betweene the chambers was the widenesse of twenty cubits round about the House on euery side.

11 And the doores of the chambers *were* toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, *was* fiue cubits round about.

12 Now the building that was before the separate place toward the West corner, *was* seuenty cubits broad, and the wall of the building was fiue cubites thicke round about, and the length ninetie cubites.

13 So he measured the house an hundreth cubits long, and the separate place and the building with the walles thereof *were* an hundreth cubites long.

14 Also the breadth of the forefront of the house and of the separate place toward the East *was* an hundreth cubites.

15 And hee measured the length of the building, ouer against the separate place, which was behind it, and the chambers on the one side and on the other side an hundreth cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides ouer against the postes, sieled with *cedar* wood round about, and from the ground vp to the windowes, and the windowes were sieled.

17 And from aboue the doore vnto the inner house and without, and by all the wall round about within and without it was *sieled according* to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree *was* betweene a Cherub and a Cherub: and *euery* Cherub had two faces.

19 So that the face of a man *was* toward the palme tree on the one side, and the face of a lyon toward the palme tree on the other side: *thus* was it made through all the house round about.

20 From the ground vnto aboue the doore *were* Cherubims, and palme trees made as in the wall of the Temple.

21 The posts of the Temple were squared, *and* thus to looke vnto *was* the similitude, *and* forme of the Sanctuary.

22 The altar of wood *was* three cubites hie, and the length thereof two cubites, and the corners thereof, and the length thereof, and the sides thereof *were* of wood. And he said vnto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, *euen* two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and *there were* thicke planks vpon the forefront of the porch without.

26 And *there were* narrow windowes and palme trees on the one side, and on the other side, by the sides of the porch, and *vpon* the sides of the house, and thicke plankes.

Vers.8. The foundations of six cubites meaning the hie chamber was so, and euenther from thence seemed so likewise by a perpendicular line or plommet B Z.

Vers.9. The chambers without was the hie chamber, and fro that chamber the wall was but fiue cubites thicke, B X Y: for downeward it was sixe, Q S.

Ver.10. The chambers on the one side were distant from them on the other side twenty cubits which was the breadth of the Temple.

Vers.11 The doors of the chambers on the North side, opened toward the North V, and they on the South side, toward the South R, for there was an alley of fiue cubites round about the Temple V Z, and was so closed with a wall T T.

Ver.12. The building on the great place compassed with a wall of fiue cubits thick, and was further off the Temple then the alley or separate place*, and this is more plainely set forth in the great figure.

Vers.16. He declareth that wharfs or was of stone worke from the bottome to the top, was couered with wood on the East, South, and North side.

Vers.22. The altar V which was three cubites high Y X, and two cubites long Y Z.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

THen brought he mee into the vtter court by the way toward the North, and hee brought mee into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundred cubits, *was* the North doore, and it *was* fifty cubits broad.

3 Ouer against the twenty *cubites* which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers *was* a gallery of ten cubites wide, *and* within *was* a way of one cubite, and their doores towad the North.

5 Now the chambers aboue were narrower: for those chambers *seemed* to eate vp these, *to wit*, the lower, and those that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, *euen* from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, *was* fifty cubits long.

8 For the length of the chambers that were in the vtter court, *was* fifty cubites, and loe, before the Temple *were* an hundreth cubits.

9 And vnder these chambers *was* the entrie, on the East side, as one goeth into them from the outward court.

10 The chambers *were* in the thicknesse of the wall of the court toward the East, ouer against the separate place, and ouer against the building.

11 And the way before them *was* after the maner of the chambers, which were toward the North, as long as they *and* as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers, that were toward the South, *was* a doore in the corner of the way, *euen* the way directly before the wall toward the East, as one entreth.

13 Then said he vnto me, The North chambers *and* the South chambers which are before the separate place, they be holy chambers, wherein the Priests, that approch vnto the Lord, shall eate the most holy things: there shall they lay the most holy things and the meate offerings, and the sinne offering, and the trespasse offring: for the place *is* holy.

14 When the Priests enter therein, they shall not go out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, *and* shall put on other garments, and so shall approch to those things which are for the people.

15 Now when hee had made an ende of measuring the inner house, he brought mee foorth toward the gate, whose prospect is toward the East, and measured it round about.

16 Hee measured the East side with the measuring rodde, fiue hundred reedes, *euen* with the measuring reede round about.

17 He measured *also* the North side, fiue hundreth

Vers.1. Hauing described the length and breadth of the Temple, he commeth to the outward court on the North side. T. This appeareth in the great figure. He brought me into the chamber, that is, the rows of chambers which were toward the separate place West-ward.

Vers.2. He measureth that side North was an hundreth cubits long x y, and in breadth fifty, b x.

Vers.4. This gallerie appeareth in the great figure by the number 12.

Vers.5. These chambers were contrary fashioned to them of the Temple.

Vers.8. So that the wall for the chambers of the outward court & the wall of the inner, was either fiftie cubites, and the whole court an hundreth.

Vers.9 Vnder these chambers were entries, or doores to passe fro one place to another, which are noted euer by o in the great figure.

Vers.10.11. The chambers of the East court M were like to the chambers of the North court.

Vers.13. Which chambers were in the East gate toward the North and South 3, and toward the separate place or back building 4. which chambers are called holy, because they were by the Temple.

dreth reeds, *euen* with the measuring reede round about.

18 And he measured the South || side fiue hundred reeds with the measuring reed.

19 Hee turned about *also* to the West side, *and* measured fiue hundred reedes with the measuring reede.

20 Hee measured it by the foure sides: it had a wall round about, fiue hundred *reed's* long, & fiue hundred broade to make a separation betweene the Sanctuary, and the prophane place.

|| Or, *winde.*

CHAP. XLIII.

2 Hee seeth the glory of God going into the Temple, from whence it had before departed. 7 Hee mentioneth the idolatry of the children of Israel, for the which they were ouerwhelmed and brought to nought. 9 Hee is commanded to call them again to repentance.

AFterward he brought me to the gate, *euen* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I sawe *was* * like the vision, *euen* as the vision that I sawe when I came to destroy the citie: and the visions *were* like the vision that I sawe by the riuer Chebar, *and* I fell vpon my face.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp, and brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which said vnto me, Son of man, *this* place is my throne, and the place of the soles of my feet, whereas I wil dwell among the children of Israel for euer, and the house of Israel shall no more defile mine holy Name, neither they nor their kings by their fornication, nor by the carkeises of d their kings *in* their high places.

8 Albeit they set their thresholds by my thresholds, and their posts by my posts (for there *was but* a wall betweene mee and them) yet haue they defiled mine holy Name with their abominations that they haue committed: wherfore I haue consumed them in my wrath.

9 Now *therefore* let them put away their fornication, and the carkeises of their kings far from me, and I will dwell among them for euer.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, and let them measure the patern.

11 And if they be ashamed of al that they haue done, shew them the forme of the Hou e, and the paterne thereof, & the going out thereof, and the comming in thereof, & the whole fashion therof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion therof, and all the ordinances thereof & do them.

12 This is the † description of the house, *It shall be* vpon the top of the mount: all the limits therof round about shal be most holy. Behold, this is the description of the House.

13 And the e are the measures of the Altar, after the cubites, the cubite *a* a cubite, and an hand breadth, euen the bottome *shall be* a cubite, and the breadth a cubite, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the height o the Altar.

14 And from the bottome *which toucheth* the ground to the lower piece *shall be* two cubits, and the breadth one cubite, and from the litle piece to the great piece *shall be* foure cubits, & the breadth one cubite.

15 So the altar *shall be* foure cubites, and from the altar vpward *shall be* foure hornes.

16 And the altar *shall be* twelue *cubites* long, and twelue broade, *and* foure square in the foure corners thereo.

17 And the frame *shall be* fourteen *cubits* long, and fourteene broad in the foure square corners therof, & the border about it *shall be* half a cubit, and the bottome thereof *shall be* a cubit about, and the steps thereof *shall be* turned toward the East.

18 ¶ And he said vnto me, Son of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shal make it to offer the burnt offring theron, & to sprinkle blood theron.

19 And thou shalt giue to the Priestes, *and* to the

* *Chap.* 9. 3.

a When I prophesied the destruction of the citie by the Caldeans.

b Which was departed afore, Chap. 10. 4. and 11. 22.

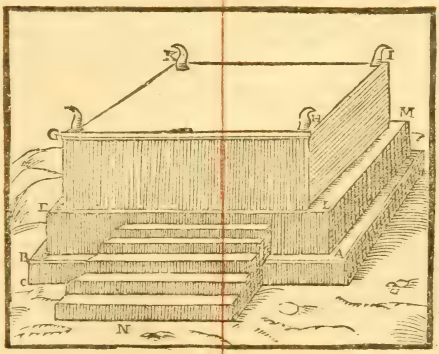
c By their idolatries.

d He alludeth to Amon & Manasseh who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

† *Ebr. Law.*

Ver. 13. The midst or bottome A which was a cubit, the B C. and a cubit broad B D.

THE FIGVRE OF THE ALTAR.



Ver. 14. The lower piece which standeth on § bottom, and is the middlemost place, and vnder the highest is two cubits. D E The breadth one cubit E F From the litle piece which was § second to the highest foure cubites F G.

Ver. 15. Foure cubites meaning the higher part of the altar F G.

Ver. 16. Length and breadth G H. I K Which note also the 4 hornes of the altar.

Ver. 17. The frame whereupon the biggest piece stood is fourteene cubites or on euery side is longer by a cubite then the vppermost E I. L M.

the Leuites, that be of the seede of Zadok, which approch vnto mee, to minister vnto mee, saith the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, & put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offring, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offring, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of clensing it, thou shalt offer a yong bullock without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord and the Priestes shal cast salt vpon them, and they shal offer them for a burnt offring vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seuen dayes purifie the altar, and clense it, and † consecrate it.

27 And when these dayes are expired, vpon the eight day & so forth, the Priestes shall make your burnt offrings vpon the altar and your peace offrings, and I will accept you, saith the Lord God.

† Ebr. fill his hand.

CHAP. XLIIII.

He reproouth the people for their offence. 7 The vncircumcised in heart, and in the flesh, 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

Werf. 1 The East gate Di in the great figure.

THen hee brought mee toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then said the Lord vnto me, This gate shal be a shut, *and* shall not be opened, & no man shall enter by it, because the Lord God of Israel hath entred by it, and it shalbe shut.

a Meaning, from the common people, but not from the Priests, nor the Prince, read Chap. 46.8,9.

3 *It appertaineth* to the Prince: the Prince himself shal sit in it to eat bread before the Lord: he shal enter by the way of the porch of that gate, and shal go out by the way of the same.

4 ¶ Then brought hee me toward the North gate before the House: & when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord said vnto me, Sonne of man, †marke wel & behold w̃ thine eyes, & heare with thine eares all that I say vnto thee, concerning all the ordinances of the house of the Lord, & all the lawes thereof, and marke well the entring in of the house with euery going forth of the Sanctuary.

† Ebr. set thine hears.

6 And thou shalt say to the rebellious, *euen* to the house of Israel, Thus saith the Lord God, O house of Israel, ye haue ynough of all your abominations.

7 Seeing that yee haue brought into my Sanctuary ‡ strangers vncircumcised in heart, & vncircumcised in flesh to be in my Sanctuary, to pollute mine house, when yee offer my bread, *euen* fat, and blood and they haue broken my couenant, because of all your abominations.

b For they had brought idolaters which were of other countries to geat them meis idolatry, chap. 23.30.

8 For yee haue not kept the c ordinances of mine holy things: but you your selues haue set *other* to take the charge of my Sanctuary.

c Ye haue not obeyed vnto me according to my law.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shal enter into my Sanctuary, of any stranger that is among the children of Israel.

10 Neither yet the d Leuites that are gone back from me when Israel went astray, which went astray from me after their idols, but they shal beare their iniquitie.

d The Leuites which had committed idolatry, were put from their dignitie and could not be reseued into the Priests office, al though they had bene of the house of Aaron, but must serue the inferiour offices, as to watch and to keep the doores, reade 4. King. 23.9.

11 And they shall serue in my Sanctuary, and keepe the gates of the house, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused ‡ house of Israel to fall into iniquity, therfore haue I lift vp mine hand against them, sayth the Lord God, and they shall beare their iniquity.

13 And they shall not come neere vnto mee to doe the office of the Priest vnto mee, neither shall they come neere vnto any of mine holy things in the most Holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shalbe done therein.

15 But the Priests o the Leuites, the sonnes of Zadok, that e kept the charge of my Sanctuary, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer mee the fat and the blood, saith the Lord God.

e Which obserued the law of God, and fell not to idolatry.

16 They shall enter into my Sanctuary, and shall come neere to my table, to serue me, and they shall keepe my charge.

17 And when they shal enter in at the gates of the inner court, they shal be clothed with linnen garments, & no wool shal come vpon them while they serue in ‡ gates of the inner court, & within.

18 They shal haue linen bonets vpõ their heads, and shall haue linnen breeches vpon their loynes: they shal not gird themselues in the sweating *places*.

19 But when they goe foorth into the vtter court, *euen* to the vtter court to the people, they shal put off their garments wherin they ministred, and lay them in the holy chambers, and they shal put on other garments: for they shal not sanctifie the people with their garments.

20 They shal not also shaue their heads nor suffer their locks to grow long, *but* round their heads

21 * Neither shal any Priest drinke wine when they enter into the inner court.

f As did the infidels and heathen.

* Leuit. 10.9.

22 Neither shall they take for their * wiues a widow, or her that is diuorced: but they shal take maidens of the seed of the house of Israel, or a widow that hath beene the widow of a Priest.

* Leuit. 21.13.

23 And they shal teach my people *the difference* between the holy & prophane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stand to judge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 * And they shal come at no dead person to defile themselues, except at *their* father or mother, or sonne, or daughter, brother or sister that hath had yet none husband: *in the* f may they g bee defiled.

* Leuit. 21.1,2,11.

g They may be at their buriall, which was a defiling.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary, vnto the inner court, to minister in the Sanctuary, he shall offer his sinne offring saith the Lord God.

28 * And

28 * And the *Priesthood* shall bee their inheritance, *yea*, I am their inheritance: therefore shall ye giue them no possession in Israel, *for* I am their possession.

29 They shall eate the meate offering, and the sinne offering, and the trespasse offring, and euery dedicate thing in Israel shalbe theirs.

30 * And all the first of all the first borne, and euery oblation, *euen* all of euery sort of your oblations shall be the Priests. Ye shall also giue vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

31 The Priests shall not eate of any thing that is * dead, or torne, whether it be foule or beast.

CHAP. XLV.

1 *Out of the land of promise are there separate foure portions, of which the first is giuen to the Priests and to the Temple, the second to the Leuites, the verse to the Citie, the fourth to the Prince.* 9 *An exhortation to the heads of Israel.* 10 *Of weights and measures.* 13 *Of the first fruits, &c.*

MOreouer, when yee shall diuide the land for inheritance, ye shall offer an oblation vnto the Lord an [a] holy portion of the land, fiue and twentie thousand reedes long, and ten thousand broad: this shalbe holy in all the borders thereof round about.

2 Of this there shalbe for the Sanctuary fiue hundreth *in length*, with fiue hundreth *in breadth*, all square round about, and fiftie cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of fiue and twentie thousand, and the breadth of ten thousand: and in it shall bee the Sanctuary, *and* the most holy place.

4 The holy portion of the land shall bee the Priests, which minister in the Sanctuary, which come neere to serue the Lord: and it shall bee a place for their houses, and an holy place for the Sanctuary.

5 And *in* the fiue and twentie thousand of length, and the ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twentie chambers.

6 Also ye shal appoint the possession of the citie, fiue thousand broad, & fiue and twenty thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And *a portion shall bee* for the prince of the one side, and on that side of the oblation of the holy portion, and of the possession of the city, *euen* before the oblation of the holy portion, and before the possession of the citie from the West, corner Westward, and from the East corner Eastward, and the length *shalbe* by one of the portions from the West border vnto the East border.

8 In this land shalbe his possession in Israel: and my princes shall no more oppresse my people and *the rest* of the land shal they giue to the house of Israel, according to their tribes.

9 Thus sayeth the Lord God, Let it [b] suffice you, O princes of Israel: leaue off cruelties and oppression, and execute iudgement and iustice: take away your exactions from my people, sayth the Lord God.

10 Yee shall haue iust balances, and a true [c] Ephah, and a true Bath.

11 The Ephah and the Bath shall bee equall: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shalbe after the Homer.

12 * And the shekell *shall bee* twentie Gerahs, *and* twenty shekels, and [d] fiue and twenty shekels and fifteene shekels shalbe your Maneh.

13 ¶ This is the oblation that ye shal offer, the sixt part of an Ephah of an Homer of wheate, and yee shall giue the sixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, *euen* of the Bath of oyle, *ye shall offer* the tenth part of a Bath out of the Cor (ten Baths *are* an Homer for ten Baths *fill* an Homer)

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, sayeth the Lord God.

16 All the people of the land shall *giue* this oblation for the prince in Israel.

17 And it shalbe the princes part to giue burnt offerings, and meat offerings, and drinke offrings in the solemne feasts, and in the new moones and in the Sabbaths, *and* in all the high feastes of the house of Israel: he shal prepare the sinne offering and the meat offering, and the burnt offering, and the peace offrings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first *moneth*, in the first *day* of [e] the moneth, thou shalt take a yong bullocke without blemish and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sin offering, and put it vpon the posts of the house, and vpon the foure || corners of the frame of the altar, and vpon the posts of the gate of the inner court.

20 And so shalt thou doe the seuenth *day* of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

21 * In the first *moneth* in the foureteenth day of the moneth, yee shall haue the Passeouer, a feast of seuen daies, *and* ye shall eate vnleauened bread.

22 And vpon that day, shal the prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen daies of the feast he shall make a burnt offering to the Lord, *euen* of seuen bullockes, and seuen rammes without blemish daily for seuen daies, and an hee goate daily for a sinne offering.

24 And he shal prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an [f] Hin of oyle for an Ephah.

25 In the seuenth *moneth*, in the fifteenth day of the moneth, shall he do the like in the feast for seuen daies, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. LXVI.

1 *The sacrifices of the Sabbath and of the new moones.* 8 *The row which doores they must get in, or come out of the Temple, &c.*

THus saith the Lord God, the gate of the inner court that turneth toward the East, shall bee shut the sixe working daies: but on the Sabbath it shall be opened, and the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall

* Deut. 18. 1. Numb. 18. 20.

Exod. 13. 2. and 22. 29. and 34. 19. Numb. 3. 13.

* Exod. 22. 31. Leuit. 22. 8.

a Of all the land of Israel, the Lord onely requireth this portion for the Temple and for the Priests, for the Citie, and for the Prince.

b The Prophet sheweth that the heads must be first reformed, elore any good order can bee stablished amoug the people.

c Ephah and Bath were both of one quantitie saue that Ephah contained in drie things, that which Bath did in liquor, Leuit. 5. 11. 2. King. 5. 11.

* Exod. 30. 13. Leuit. 27. 25. Numb. 3. 47.

d That is three-score shekels make a weight called Mina, for he ioyneth these three parts to a Mina.

e Which was Nisan, containing part of March and part of April.

f Or, court.

* Exod. 17. 18. Leuit. 23. 5.

f Read Exod. 29. 40.

Verse 1. The inner court gate O. whereunto they went vp by eight steps, as appeareth in the great light re-

shal worship at the threshold of the gate: after, he shall goe forth, but the gate shall not bee shut till the euening,

3 Likewise the people of the land shal worship at the entrie of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the Prince shall offer vnto the Lord on the Sabbath day, *shall be* six lambes without blemish, and a ramme without blemish.

5 And the meate offering *shal be* an Ephah for a ramme: and the meat offering for the lambs [a] a gift of his hand, and an Hin of oyle to an Ephah,

6 And in the day of the new moone it *shall be* a yong bullocke without blemish, and six lambes and a ramme: they shall be without blemish.

7 And he shall prepare a meate offering, *euen* an Ephah for a bullocke, and an Ephah for a ram, and for the lambes [b] according as his hand shall bring and an Hin of oyle to an Ephah.

8 And when the Prince shall enter, hee shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feasts, he that entreth in by the way of the North gate to worship, shall go out by the way of the South gate: and he that entreth by the way of the South gate, shal goe forth by the way of the North gate: he shall not returne by the way of the gate whereby hee came in, but they shall goe forth ouer against it.

10 And the Prince shalbe in the mids of them: he shall goe in, when they goe in, and when they go forth, they shall goe forth *together*.

11 And in the feastes, and in the solemnities the meate offering shall bee an Ephah to a bullock, and an Ephah to a ramme, & to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the Prince shall make a free burnt offering, or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yeere, without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offring for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flowre: *this* meate offering shall be continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle euery morning, or a continuall burnt offering.

16 ¶ Thus sayth the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shall be his onnes, *and* it shal be their possession by inheritance.

17 But if hee giue a gift of his inheritance to one of his seruants, then shall it be his to the yeare of liberties: after, it shall returne to the prince, but his inheritance shal remaine to his sonnes for them.

18 Moreouer the prince shall not take of the peoples inheritance, nor thrust them out of their possession: *but* he shall cause his sonnes to inherite of his owne possession, that my people bee not scattered euery man from his possession.

19 ¶ After he brought mee through the entry, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and behold, there was a place at the West side of them.

20 Then sayd hee vnto mee, This is the place where the Priests shall seethe the trespasse offring and the sinne offering, where they shall bake the meat offring, that they should not beare them into the vtter court, [c] to sanctifie the people.

21 Then hee brought me forth into the vtter court, and caused me to go by [d] foure corners of the court: and behold, in euery corner of the court there *was* a court.

22 In the foure corners of the court, there were courts ioyned of fourtie *cubites* long, and thirtie broad: these foure corners were of one measure.

23 And there *went* a wall about them, *euen* about those foure, and kitchins were made vnder the wals round about.

24 Then sayd he vnto me, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

thirty broad 8.9 & 7.9. *Verse* 23. About the walles of these were as kitchins, were little chambers for the cookes. 10.

CHAP. XLVII.

1 The vision of the waters that came out of the Temple. 13 The coasts of the land of promise and the diuision thereof by tribes.

AFterward he brought mee vnto the doore of the house: and behold, a waters issued out from vnder the threshold of the house Eastward for the forefront of the house *stood* toward the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he me out toward the North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went foorth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters *were* to the ancles.

4 Againe he measured a thousand, & brought me through the waters: the waters *were* to the knees: againe he measured a thousand, & brought me through: the waters *were* to the loynes.

5 Afterward he measured a thousand, *and it was* a riuer, that I could not passe ouer: for the waters were risen, *and* the waters did flowe, *as* a riuer that could not be passed ouer.

6 And he sayd vnto mee, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer *were* very many [e] trees on the one side, and on the other.

8 Then sayd he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into *one* [d] sea, they shall runne into *another* sea, and the [e] waters shall be wholesome.

9 And euery thing that liueth, which mooueth, whersoeuer the riuers shall come shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall bee wholesome, and euery thing shall liue whither the riuer commeth.

10 And

[a] That is, as much as he will.

[b] Meaning, as he shall thinke good.

Verse 9. He that entreth in by the North gate R. shall goe out by the South gate, D. and contrary, and in going forward they worshipped in the mids M.

[c] Which was at one lubile Leuit. 25.9.

[d] But be content with that portion that God hath assigned him as Chap. 45.8.

Verse 19. He describeth the Priests chambers, which were at the side of the Temple toward the North: and so commeth to the place, which was on the West side S. which verse 21. is called the vtter court in respect of the inner court, as also where the people were, was the vtter court in respect of this inner.

c That the people should not haue to doe with those things which appertaine to the Lord, and thinke it lawfull for them to eate them.

Verse 21. The little court in euery corner, was forty cubites long, 7.8. and little courts, which

Verse 1. The doore of the Temple R. and from vnder the threshold issued out waters, which came out of the South side, and ranne toward the East. Looke in the great figure 1 c a Whereby are meant the spiritual graces that should begin to the Church vnder the kingdome of Christ.

b Signifying that the graces of God should neuer decreate, but euer abound in his Church.

c Meaning, the multitude of them that should bee refreshed by the spirituall waters.

d Shewing that the abundance of these graces should be so great that all the world should be full thereof, which is here meant by the Persian Sea or Genezareth, and the Sea called Mediterraneum, Zech. 14.8.

e The waters which of nature are salt, and wholsome, shalbe made sweete and comfortable.

Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

10 And then the [f] fishers shall stand vpon it, *and* from En-gedi euen vnto [g] En-eglaim, they shall spread out their nets: *for* their fish shalbe according to their kindes, as the fish of [h] the maine sea, exceeding many.

f Which were cities at the corners of the salt or dead sea.

h They shall bee here of all sorts, and in as great abundance as in the great ocean where they are bred.

11 But [i] the myre places thereof, and the mariſes thereof ſhall not be wholeſome, they ſhalbe made ſalt pits.

i That is, the wicked and reprobate.

12 And by this riuer vpon the brinke thereof, on this ſide and on that ſide ſhall grow all ‖ fruitfull trees, whoſe leafe ſhall not fade, neither ſhall the fruit thereof failе: it ſhall bring foorth new fruit according to his moneths, becauſe their waters run out of the Sanctuary: and the fruit thereof ſhalbe meate, and the leafe thereof ſhall bee for ‖ medicine.

‖ *Or, tree for meat.* ‖ *Or, for bruises and sores.*

13 ¶ Thus ſaith the Lord God, This ſhalbe the border, whereby ye ſhall inherite the land according to the twelue tribes * of Iſrael: Ioſeph ſhall haue *two* portions.

* *Gen.* 12. 7. *and* 13 15. *&* 15. 18. *and* 26. 4. *deut.* 34. 4.

14 And ye ſhall inherite it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land ſhal fall vnto you for inheritance.

15 And this ſhalbe the border [k] of the land toward the Northſide, from the maine ſea toward Hethlon, as men goe to Zedadah:

k By the land of promiſe, he ſignifieth the ſpirituall land whereof this was a figure.

16 Hamath, Berothah, Sibraim, which is betweene the border of Damaſcus, and the border of Hamath, *and* Hazar, Hatticon, which is by the coaſt of Hauran.

17 And the border from the ſea ſhalbe Hazar, Enan, *and* the border of Damaſcus, and the reſidue of the North Northward, and the border of Hamath: ſo *ſhalbe* the North part.

18 But the Eaſt ſide ſhall yee meaſure from Hauran and from Damaſcus, and from Gilead, and from the land of Iſrael by Iorden, *and* from the border vnto the Eaſt ſea: and ſo *ſhalbe* the Eaſt part.

19 And the South ſide *ſhalbe* toward Teman, from Tamar to the waters of ‖ Meriboth *in* Kadeſh, *and* the riuer to the maine ſea: ſo *ſhalbe* the South part toward Teman.

‖ *Or, ſtrife.*

20 The Weſt part alſo *ſhalbe* the great ſea from the border, till a man come ouer againſt Hamath: this ſhalbe the Weſt part.

21 So ſhal ye diuide this land vnto you, according to the tribes of Iſrael.

22 And you ſhall diuide it by lot for an inheritance vnto you, and to the ſtrangers that dwell among you, which ſhall beget children among you, and they ſhall be vnto you as borne in the countrey among the children of Iſrael, [l] they ſhal part inheritance with you in the mids of the tribs of Iſrael.

l Meaning, that in this ſpiritual kingdom there ſhould be no difference betweene Iew not Gentile, but that all ſhould be partakers of this inheritance in their head Chriſt.

23 And in what tribe the ſtranger dwelleth, there ſhall ye giue him his inheritance, ſayeth the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 The parts of the poſſeſſion of the Prieſts, of the Temple, of the Leuites, of the citie, and of the Prince are reuealed.

NOw theſe are the names of the [a] tribes. From the Northſide, to the coaſt toward Hethlon, as one goeth to Hamath, Hazar, Enan, *and* the border of Damaſcus Northward the coaſt of Hamath, euen *from* the Eaſt ſide to the Weſt ſhalbe a *portion* for Dan.

a The tribes after that they entred into the land under Ioſhua, diuided the land ſomewhat otherwiſe then is here ſet forth by this viſion.

2 And by the border of Dan from the Eaſt ſide vnto the Weſtſide, a *portion* for Aſher.

3 And by the border of Aſher from the Eaſt part euen vnto the Weſt part, a *portion* for Naphtali.

4 And by the border of Naphtali from the Eaſt quarter vnto the Weſt ſide, a *portion* for Manaſſeh.

5 And by the border of Manaſſeh, from the Eaſt ſide vnto the Weſt ſide, a *portion* for Ephraim.

6 And by the border of Ephraim, from the Eaſt part euen vnto the Weſt part, a *portion* for Reuben.

7 And by the border of Reuben, from the Eaſt quarter vnto the Weſt quarter, a *portion* for Iudah.

8 And by the border of Iudah from the Eaſt part vnto the Weſt part [b] ſhalbe the offring which they ſhall offer of fiue and twenty thouſand *reedes* broad, & of length as one of the *other* parts, from the Eaſt ſide vnto the Weſt ſide, and the Sanctuary ſhalbe in the mids of it.

b That is, the portion of the ground which they ſhall ſeparate & appoint to the Lord, which ſhalbe diuided into three parts, for the Prieſts, for the Prince, and for the citie.

9 The oblation that ye ſhall offer vnto the Lord, *ſhall bee* of fiue and twenty thouſand long, and of ten thouſand the breadth.

10 And for them, *euen* for the Prieſts ſhall bee this holy oblation, toward the North fiue and twenty thouſand *long*, and toward the Weſt, ten thouſand broad, & toward the Eaſt ten thouſand broad, and toward the South fiue & twenty thouſand long, and the Sanctuary of the Lord ſhall be in the mids thereof.

11 *It ſhalbe* for the Prieſts that are ſanctified of the ſons of * Zadok, which haue kept my charge, which went not aſtray when the children of Iſrael went aſtray as the Leuites went aſtray.

* *Chap.* 44. 15.

12 Therefore *this* oblation of the land that is offered ſhalbe theirs, *as* a thing moſt holy by the border of the Leuites.

13 And ouer againſt the border of the Prieſts, the Leuites *ſhall haue* fiue and twenty thouſand long, and ten thouſand broad: all the length *ſhall be* fiue and twenty thouſand, and the breadth ten thouſand.

14 And they ſhall not ſell of it, neither change it, nor abalienate the firſt fruits of the land: for it is holy vnto the Lord.

15 And the fiue thouſand that are left in the breadth ouer againſt the fiue and twentie thouſand, ſhalbe a prophane place for the city, for houſing, and for ſuburbs, and the citie ſhall be in the mids thereof.

16 And theſe ſhalbe the meaſures thereof, the North part fiue hundred and foure thouſand, and the South part [c] fiue hundred and foure thouſand, and the Eaſt part fiue hundred and foure thouſand, and the Weſt part fiue hundred and foure thouſand.

c Meaning, that it ſhould bee ſquare.

17 And the ſuburbs of the city ſhalbe toward the North two hundred and fifty, and toward the South two hundred and fifty, and toward the Eaſt two hundred and fiftie, and toward the Weſt two hundred and fiftie.

18 And the reſidue in length ouer againſt the oblation of the holy portion *ſhalbe* ten thouſand Eaſtward, & ten thouſand Weſtward: and it ſhall be ouer againſt the oblation of the holy portion, and the increaſe therof ſhalbe for food vnto them that ſerue in the citie.

19 And they that ſerue in the city *ſhalbe* of all the tribes of Iſrael that ſhall ſerue therein.

20 All

20 All the oblation *shalbe* fiue and twenty thousand, with [d] fiue and twenty thousand: you shall offer this oblation foure square for the Sanctuary, and for the possession of the citie.

21 And the resi due *shalbe* for the prince on the one side, and on the other of the oblation of the Sanctuary, and of the possession of the citie, ouer against the fiue and twenty thousand of the oblation toward the East border, and Westward ouer against the fiue and twentie thousand toward the West border, ouer against *shalbe* for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuary *shalbee* in the middes thereof.

22 Moreouer, from the possession of the Leuites and from the possession of the citie, that which is in the mids shalbe the princes: betweene the border [e] of Iudah, and betweene the border of Beniamin shalbe the princes.

23 And the rest of the tribes *shalbe thus*: from the East part vnto the West part, Beniamin *shalbe a portion*.

24 And by the border of Beniamin, from the East side vnto the West side, Simeon *a portion*.

25 And by the border of Simeon from the East part vnto the West part, Ishachar *a portion*.

26 And by the border of Ishachar, from the East side vnto the West, Zebulon *a portion*.

27 And by the border of Zebulun from the East part vnto the West part, Gad *a portion*.

28 And by the border of Gad at the South side toward [i] Temath, the border shall bee euen from [g] Tamar, *vnto* the waters of Meribath *in* Kadesh, *and* to the [h] riuer *that runneth* into the maine sea.

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the bounds of the citie, on the Northside fiue hundred, and foure thousand measures.

31 And the gates of the citie *shall bee* after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, *and* one gate of Leui.

32 And at the East side fiue hundred and foure thousand, and three gates, and one gate of Ioseph, one gate of Beniamin, *and* one gate of Dan.

33 And at the South side, fiue hundred and foure thousand measures, and three ports, one gate of Simeon, one gate of Ishachar, *and* one gate of Zebulun.

34 At the West side, fiue hundred and foure thousand, *with* their three gates, one gate of Gad, one gate of Asher, *and* one gate of Naphtali.

35 *It was* round about eighteen thousand *measures*, and the name of the city from that day *shalbe*, † The Lord is there.

d Euery way it shall be fiue and twenty thousand.

e So that Iudah was on the North side of the Princes and Leuites portions, and Beniamin on the South side.

f Which is heere taken for Idomea.

g Which was Iericho the citie of the palme trees.

h Meaning, Nilus that runneth into the sea, called Mediterraneum.

† Ebr. Iehouah shammah.

DANIEL.

THE ARGVMENT.

THe great prouidence of God, and his singular mercie toward his Church are most liuely heere set forth, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel abouse all other had most special reuelations of such things as should come to the Church, euen from the tim that they were in captiuitie to the last end of the world, and to the generall resurrection, as of the foure Monarchies and Emptires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreouer hee sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead arise again, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim king of Iudah. 4 The king chuseth certaine young men of the Iewes to learne his law. 5 They haue the kings ordinary appointed. 8 but they abstaine from it.

IN the [a] third yere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar king of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim King of Iudah into his hand, with part of the vessels of the house of God, which hee caried into the land of [b] Shinar, to the house of his god, and he brought the vessels into his gods treasury.

3 And the king spake vnto [c] Ashpenaz the master of his [d] Eunuches, that he should bring *certaine* of the children of Israel, of the [e] kings seed, and of the princes:

4 Children in whom was no blemish, but well [f] fauoured, and instruct in all wisedome, and well seene in knowledge, and able to vtter knowledge, & such as were able to stand in the kings palace, and whome they might teach the [g] learning, and the tongue of the Caldeans.

5 And the king appointed them prouision euery day of a [h] portion of the kings meate, and of the wine which hee dranke, so nourishing them [i] three yeeres, that at the end thereof, they might stand [k] before the king.

6 Now among these were *certaine* of the children of Iudah, Daniel, Hananiah, Mishael and Azariah.

a Reade 2 King. 24.1 & iere. 25.1.

b Which was a plaine by Babylon where was the temple of their great god, and is here taken for Babylon.

c Who was a master of the wards.

d He called them Eunuches, whom the King nourished and brought vp to be seilers of other countreys afterward.

e His purpose was to keepe them as hostages, and that he might shew himself victorious, and also by their good intreaty & learning of his religion, they might fauour rather him then the Iewes, and to be able to serue him as gouernors in their land: moreouer by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men.

f The king requested three things, that they should be of noble birth, that they should be witty and learned, and that they should bee of a strong and comely nature, that they might doe him better seruice: this he did for his own commoditie, therefore it is not to praise his liberalitie: yet in this hee is worthy praise that hee esteemed learning, and knewe that it was a necessary meane to gouerne by. g That they might forget their owne religion, and countreys fashions, to serue him the better to his purpose: yet it is not to bee thought that Daniel did learne any knowledge that was not godly: in all points hee refused the abuse of things and superstition, in so much that hee would not eate the meate which the king appointed him, but was content to learne the knowledge of natural things. h That by their good entertainment they might learne to forget the mediocritie of their owne people. i To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue. k As well to serue at the table as in other offices.

7 Vnto

l That they might altogether forget their religion for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion, therefore this was a great tentation and a signe of ierdatude which they were not able to resist.

m Not that hee thought any religion to be in the meate or drinke, (for afterward he did eate) but because the king should not entise him by his sweet poyson to forget his religion and accustome vnsobrietie, and that in his meate and drinke he might daily remember of what people he was: and Daniel bringeth this in to shewe how God from the beginning assisted him with his Spirit, & at length called him to be a Prophet.

n He supposed they did this for their religion, which was contrary to the Babylonians, and there fore herein here presented them, which are of no religion, for neither he would condemne theirs, nor maintaine his owne.

o Meaning, that within this space hee might haue the trial, and that no man should be able to discerne it: and thus he spake, being mooued by the Spirit of God.

p Not that it was a thing abominable to eate dainty meates, and to drinke wine, as both before and after they did but if they should haue beeneby beene wonne to the King, and haue refused their owne religion, that meate and drinke had beene accorsed.

q This bare feeding, and that also of Moses, when he fled from the court of Egypt, declareth that wee must liue in such sobrietie as God doeth call vs vnto, seeing hee will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth.

† *Ebr fatter in flesh.* r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall arts which are forbidden, Deut. 18. 11. s So that hee onely was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Numb. 12. 6. t Of the three yeeres aboue mentioned, Vers. 5. u That is, he was esteemed as a Prophet so long as that common wealth stood.

7 Vnto whome the chiefe of the Eunuches gaue *other* names: for hee called Daniel, Beltesharzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he would not m defile himselfe with the portion of the kings meate, nor with the wine which he dranke: therefore he required the chiefe of the Eunuches that he might not defile himselfe.

9 (Now God had brought Daniel into fauours, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches sayde vnto Daniel, n I feare my lord the king, who hath appointed your meate and your drinke: there ore if he see your faces worse l king then the *other* children, which are of your sort, then shall you make me lose mine head vnto the k ng.

11 Then said Daniel to Melzar, whome the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael, and Azariah,

12 Prooue thy seruants, I beseech thee, o ten dayes, and let them giue vs p pul e to eate, and water to drinke.

13 Then let our countenances bee looked vpon before thee, and the countenances of the children that eate of the portion of the kings meate: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and prooued them ten dayes.

15 And at the end of ten dayes, their q countenances appeared fayrer, and in † better liking then all the childrens which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, & the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstand ng in all learning r and wisedome: also he gaue Daniel vnderstanding of all s visions and dreames.

18 Now when the time t was expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stoode they before the king.

20 And in all matters of wisedome, *and* vnderstanding that the king enquired of them, hee found them tenne times better then all the enchanters *and* astrologians that were in all his realme.

21 And Daniel was vnto u the first yeere of king Cyrus.

CHAP. II.

a *The dreame of Nebuchadnezzar.* 12 *The king commandeth all the wisemen of Babylon to bee slaine, because they could not interpreete his dreame.* 16 *Daniel requireth time to solute the question.* 24 *Daniel is brought vnto the king, and sheweth him his dreame, and the interpretation thereof.* 44 *Of the euerlasting kingdome of Christ.*

AND in the a second yeere of the reigne of Nebuchad nezzar, Nebuchad-nezzar dreamed b dreames wherwith his spirit was c troubled, and his d sleepe was vpon him.

2 Then the king commanded to call the enchanters, and the astrologians, and the sorcerers, and the e Caldeans for to shewe the king his dreames: so they came and stood before the king.

3 And the king said vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the king in the f Aramites Linguage, O king, liue for euer: shew thy seruants thy dreame, and we shall shew the interpretation.

5 *And* the king answered, and said to the Calddeans, The thing is gone from mee. If yee will not make mee vnderstand the dreame, with the interpretation thereof, yee g shall bee drawen in pieces, and your houses shalbe made a iakes.

6 But if yee declare the dreame and the interpretation thereof, ye shall receiue of me gifes and rewards, and great honor: therefore shew me the dreame and the interpretation of it.

7 They answered againe, and said, Let the king shew his seruants the dreame, and we wil declare the interpretation thereof.

8 *Then* the king answered, and saide, I know certainely that ye † would gaine the time, because ye see the thing is gone from me.

9 But if yee will not declare mee the dreame, there is but one iudgement for you: for yee haue prepared lying and corrupt wordes, to speake before me till the time be changed: therfore tell me the dreame, that I may know, if ye can declare me the interpretation thereof.

10 *Then* the Caldeans answered before the king, and said, There is no man vpon earth that can declare the kings matter: yea, there is neither King nor Prince nor lord that asked such things at any inchanter, or Astrologian, or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry and in great fury, and commaunded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and they h sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the kings ‖ chiefe steward, which was gone foorth to put to death the wise men of Babel.

15 *Yea*, hee answered and sayde vnto Arioch the kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that he would giue him leasure, and that hee would shew the king the interpretation thereof.

a The father and the some were both called by this name: so that this is meant of the sonne, when hee reigned alone: for he reigned also after a sort with his father.

b Not that he had many dreames, but because many matters were co[illegible]ed in this dreame.

c Because it was so rare and strange a dreame, that he had not had the like.

d He was so heavy with sleepe that he began to sleepe again. Some reade, and his sleepe was broken from him.

e For all their Astrologers and sorcerers called themselues by this name of honor, as though all the wisdome & knowledge of the country depended vpon them, & that all other countries were void of the same.

f That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, and therefore the learned vsed to speake in it: the Iewish writers doe so to this day.

g This is a iust reward of their arrogancie (which vorted of themselues that they had the knowledge of all things) that they should bee proued fooles and that to their perpetuall shame and confusion.

h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but meere ignorance, and so as deceiuers of the people they were worthy to die.

† *Or seeke occasion of the greed.*

would not haue his fortune iopned to the company of these sorcerers, whose artes were wicked, and therefore iustly ought to die, it vpon a rage, and no zeale. ‖ *Or sibe captain of the guard.*

17 ¶ Then

17 ¶ Then Daniel went to his houſe, and
ſhewed the matter to Hananiah, Miſhael, and A-
zariah his companions.
18 That they ſhould beſeech the God of hea-
uen for grace in this ſecret, that Daniel and his
fellowes ſhould not perish with the reſt of the
wiſe men of Babel.
19 Then was the ſecret reuealed vnto Daniel
in a vision by night: therefore Daniel praiſed the
God of heauen.
20 And Daniel anſwered and ſaid, * The Name
of God be praiſed for euer and euer: for wiſdome
and ſtrength are his.
21 And he changeth the times and ſeaſons: he
taketh away kings: he ſetteth vp kings: he giueth
wiſdome vnto the wiſe, & vnderſtanding to thoſe
that vnderſtand.
22 He diſcouereth the deepe and ſecret things:
he knoweth what is in the darkenes, & the k light
dwelleth with him.
23 I thanke thee and praiſe thee, O thou God
of my l fathers, that thou haſt giuen me wiſdome
and m ſtrength, and haſt ſhewed mee now the
thing that wee deſired of thee: for thou haſt de-
clared vnto vs the kings matter.
24 ¶ Therefore Daniel went vnto Arioch,
whom the king had ordained to deſtroy the wiſe
men of Babel: hee went and ſaide thus vnto him,
Deſtroy not the n wiſe men of Babel, *but* bring
mee before the king, and I will declare vnto the
king the interpretation.
25 Then Arioch brought Daniel before the
king in all haſte, and ſaid thus vnto him, I haue
found a man of the children of Iudah that were
brought captiues, that will declare vnto the king
the interpretation.
26 Then anſwered the king, and ſaide vnto
Daniel, whoſe name was Belteſhazzar, Art thou
able to ſhew mee the dreame, which I haue ſeene,
and the interpretation thereof?
27 Daniel anſwered in the preſence of the
king, and ſaid, The ſecret which the king hath
demanded, can neither the wiſe, the aſtrologians,
the inchanters, *nor* the ſoothſayers declare vnto
the king.
28 But there is a God in o heauen that reuea-
leth ſecrets, and ſheweth the p king Nebuchad-
nezzar what ſhall bee in the latter dayes. Thy
dreame, and the things which thou haſt ſeene in
thine head vpon thy bed, is this.
29 O king, when thou waſt in thy bed, thoughts
came into thy *minde*, what ſhould come to paſſe
hereafter, and hee that reuealeth ſecrets, telleth
thee what ſhall come.
30 As for mee, this ſecret is not ſhewed mee
for any wiſe ſome that I haue more then any o-
ther liuing, but onely to ſhew the king the inter-
pretation, and that thou mightest knowe the
thoughts of thine heart.
31 O king, thou ſaweſt, and behold, there *was* a
great image: this great image whoſe glory was ſo
excellent, ſtood before thee, and the forme there-
of *was* terrible.
32 This images head was of fine q gold, his
breaſt, and his armes of ſiluer, his belly and his
thighes of braſſe.
33 His legs of yron, *and* his feete *were* part of
yron, and part of clay.
34 Thou beheldeſt it til a ſtone was cut without
hands, which ſmote the image vpon his feet,
that were of yron and clay, and brake them to
pieces.
35 Then was the yron, the clay, the braſſe, the
ſiluer and the gold broken altogether, and be-
came like the chaffe of the ſummer floures, and the
wind caried them away, that no place was found
for them: and the ſtone that ſmote the image be-
came a great mountaine, and filled the whole
earth.
36 This is the dreame, and we will declare, be-
fore the king the interpretation thereof.
37 ¶ O king, thou art a king of kings: for the
God of heauen hath giuen thee a kingdome, pow-
er, and ſtrength, and glory.
38 And in all *places* where the children of men
dwel, the beaſts of the field, and the foules of the
heauen hath he giuen into thine hand, and hath
made thee ruler ouer them all: thou art r this
head of gold.
39 And after thee ſhall riſe another kingdome
ſ inferiour to thee, *of ſiluer*, and another t thirde
kingdome *ſhalbe* of braſſe, which ſhall beare rule
ouer all the earth.
40 And the fourth kingdome ſhall be ſtrong
as yron: for as yron breaketh in pieces, and ſub-
dueth all things, and as yron bruiſeth all theſe
things, *ſo* ſhall it breake in u pieces, and bruiſe
all.
41 Whereas thou ſaweſt the feet and toes, part
of potters clay, and part of yron: the kingdome
ſhall bee x diuided, but there ſhall bee in it of the
ſtrength of the yron, as thou ſaweſt the yron
mixt with the clay, *and* earth.
42 And *as* the toes of the feet *were* part of yron,
and part of clay, *ſo* ſhall the kingdome be partly
ſtrong, and partly broken.
43 And whereas thou ſaweſt yron mixt with
clay *and* earth, they ſhall mingle themſelues with
y the ſeed of men: but they ſhall not ioyne one
with another, as yron cannot bee mixed with
clay.
44 And in the dayes of theſe kings, ſhall the
God of heauen ſet vp a kingdome, which z ſhall
neuer be deſtroyed: and this kingdome ſhall not
be giuen to another people, but it ſhall breake,
and deſtroy all theſe kingdomes, & it ſhall ſtand
for euer.
45 Whereas thou ſaweſt, that the a ſtone was
cut off the mountaine without hands, and that it
brake in pieces the yron, the braſſe, the clay, the
ſiluer, and the golde: *ſo* the great God hath ſhew-
ed the King, what ſhall come to paſſe hereafter,
and the dreame *u* true, and the interpretation
thereof *u* ſure.
46 ¶ Then the king Nebuchad-nezzar fell vp-
on his face, and b bowed himſelfe vnto Daniel,
and commanded that they ſhould offer meat of-
frings, and ſweet odours vnto him.
47 *Alſo* the king anſwered vnto Daniel, and

* *Pſal.* 113.2. *and* 115.18.
k He theweth that man hath neither wiſedome nor knowledge, but very darke blindnes and ignorance of himſelf: for it commeth onely of God, that man vnderſtandeth any thing.
l To whom thou madeſt thy promiſe, and who liued in thy feare: whereby he excludeth all other gods
m Meaning power to interprete it.
n Whereby appeareth that many were ſlaine, verſe 13, and the reſt at Daniels offer were preſerued on condition, not that Daniel fauoured their wicked profeſſion, but that he had reſpect to equitie beeareſt the King proceeded according to his wicked affection, & not conſidering if their ſcience were lawful or no.
o Heaſſirmeth that man by reaſon and art is not able to attaine to the cauſe of Godsſecrets, but the vnderſtanding onely thereof muſt come of God: whereby he ſmiteth ſ king with a certaine feare & reuerence of God that hee might be the more apt to receiue the hie myſteries, that ſhould be reuealed
p Becauſe he had ſaid, that God onely muſt reueale the ſignification of this dreame, the king might haue asked, why Daniel did enterpriſe to interpreth it, and therefore he ſhweth that hee was but Gods miniſter, and had no gifts, but ſuch as God had giuen him to ſet forth his glory
q By gold, ſiluer, braſſe and yron, are meant the Caldean, Perſian, Macedonian and Romane kingdome, which ſhould ſucceſſiuely rule all the world till Chriſt (which is here called the ſtone) come himſelfe, and deſtroy the laſt: and this was to aſſure the Iewes that their afflicti0n ſhould not end with the empire of the Caldeans, but that they ſhould patiently abide the comming of Meſsiah, which ſhould be at the end of this fourth Monarchie.
r Daniel leaueth out the kingdome of the Aſſyrians, which was before the Babylonian, r both becauſe it was not a monarchie and generall empire, and alſo becauſe he would declare the things that were to come, to the comming of Chriſt for the comfort of the elect among theſe wonderful alterations: and he calleth the Babylonian kingdome the golden head, becauſe in reſpect of the other three, it was the beſt, and yet was of it ſelfe wicked and cruell.
ſ Meaning ſ Perſian which were inferiour in dignitie, power, and riches, but were worſe touching ambition, cruelties and all kinds of vice, ſhewing that the world ſhould grow worſe and worſe, till it was reſtored by Chriſt.
t That is, of the Macedonians ſhall be of braſſe, not alluding to the hardneſſe thereof, but to the vilenеſſe in reſpect of ſiluer.
u That is, the Romane empire ſhall ſubdue all theſe other, a forenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians and Egyptians.
x They ſhall haue ciuill wars, & continuall diſcords among themſelues.
y They ſhall by marriages and affinities thinke to make themſelues ſtrong: yet ſhall they neuer be ioyned in hearts.
z His purpoſe is to ſhew, that all the kingdomes of the world are tranſitorie, and that the kingdome of Chriſt ſhall onely remaine for euer.
a Meaning Chriſt, who was ſent out

God, and not ſet vp by man, whoſe kingdome at the beginning ſhould be ſmall and without beautie to mans iudgement, but ſhould at length grow and fill the whole earth, which he called a great mountaine, as verſe 35. And this kingdome, which is not only referred to the perſon of Chriſt, but alſo to the whole body of his Church, and to every member thereof, ſhall be eternall: for the ſpirit that is in them, is life eternall, Rom 8.10. b Though this humbling of the king ſeemed to deſerue commendation yet becauſe he ioyned Gods honor with the Prophets, it is to be reproued and Daniel therein erred if he ſuffered it: but it is credible that Daniel admoniſhed him of his fault, and did not ſuffer it.

c This confession was but a sudden motion, as it was also in Pharaoh, Exo. 27. 28. but his heart was not touched, as appeared sonne after ward.
d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grieuously oppressed in this their capciuitie, and also he receiued them, left he should offend this cruell king, which willingly gaue them. e He did not this for their priuate profit, but that the whole Church which was then there in afflicti on, might haue some release and ease, by this benefit. f Meaning, that either here he had the whole authoritie so that none could be admitted to the Kings presence but by him.

said, I know of a trueth, that your c God is a God of gods, and the Lord of Kings, and the reuealer of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gaue him many and great d gifts. Hee made him gouernour of the whole prouince of Babel, and chiefe of the rulers, *and* aboue all the wise men of Babel.

49 Then Daniel e made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel sate in the f gate of the King.

CHAP III.

1 The King setteth vp a golden image. 8 Certaine are accused because they despised the kings commandement, and are put into a burning oueu. 23 By belieſe in God they are deliuered from the fire. 26 Nebuchadnezzer confesseth the power of God, after the sight of the miracle.

NEbuchad-nezzar the King made a an image of gold, whose height *was* threescore cubits, *and* the bredth thereof sixe cubits: hee set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the King sent forth to gather together the nobles, the princes, and the dukes, the iudges, the receiuers, the counsellours, the officers, and all the gouernours of the prouinces, that they should come to the b dedication of the image which Nebuchad-nezzar the c King had set vp.

3 So the nobles, princes, & dukes, the iudges, the receiuers, the counsellours, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image that Nebuchad-nezzar the king had set vp, and they stood before the image, that Nebuchad-nezzar had set vp.

4 Then an herald cryed aloud, Bee it knowne to you, O people, d nations, and languages,

5 That when ye heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musicke, ye fall downe and worship the golden image, that Nebuchadnezzer the king hath set vp.

6 And whosoeuer falleth not downe, and worshippeth, shal the same houre be cast into the middes of an hote fierie fornace.

7 Therefore, assoone as all the people heard the sound of the cornet, trumpet, harpe, sackbut, psalterie, and all instrumeuts of Musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the King had set vp.

8 ¶ By reason whereof at that same time came men of the Chaldeans, and grieuously accused the Iewes.

9 *For* they spake and said to the King Nebuchad-nezzar, O King, liue for euer.

10 Thou, O King, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of Musicke, shall fall downe and worship the golden image.

11 And whosoeuer falleth not downe, and worshippeth, that he should be cast into the mids of an hote fiery fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, e Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in *his* anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego, so these men were brought before the King.

14 *And* Nebuchad-nezzar spake and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image that I haue set vp?

15 f Now therefore are ye ready when ye heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musicke to fall downe and worship the image which I haue made? for if ye worship it not, yee shall be cast immediatly into the mids of an hot fiery fornace: for who is that God, that can deliuer you out of mine hand?

15 Shadrach, Meshach, and Abednego answered and said to the King, O Nebuchad-nezzar, wee g are not carefull to answere thee in this matter.

17 Behold, our God whom wee serue is able to deliuer vs from the hote fiery fornace, and hee will deliuer vs out of thine hand, O King,

18 But if not, be it knowne to thee, O King, that we will not serue thy gods, nor worship the golden image which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* he charged and commanded that they should heate the fornace at once seuen i times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, *and* to cast them into the hot fierie fornace.

21 So these men were bound in their coates, their hosen, and their clokes, with their *other* garments, and cast into the middes of the hot fierie fornace.

22 Therefore, because the Kings commandement was straite, that the fornace should be exceeding hote, the flame of the fire slew those men that brought foorth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego, fell downe bound into the mids of the hote fiery fornace.

24 ¶ Then Nebuchad-nezzar the King was astonied, and rose vp in haste, *and* spake, and said vnto his counsellours, Did not we cast three men bound into the mids of the fire? Who answered, and said vnto the king, It is true, O king.

25 *And* he answered and said, Loe, I see foure men loose walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the k sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, *and* spake and said, Shadrach, Meshach, & Abednego, the

a Vnder pretenee of religion & holinesse in making an image to his idol Bel, he sought his owne ambition and vaine glory: and this declareth that he was not touched with the true feare of God before, but that he confessed him on a sudden motion, as the wicked when they are ouercome with the greatnes of his works. The Greeke interpreters write, that this was done eighteen yeeres after the dreame, and as may appeare, the King feared left the Iewes by their religion, should haue altered the state of his common wealth, and therefore he meant to bring all to one kind of religion, & so rather sought his owne quietnesse then Gods glory.
b Shewing that the idole is not known for an idole so long as he is with the workeman, but when the ceremonies and ceremonies are recited and vsed and the consent of the people is there, then of a blocke they thinke they haue made god
c This was sufficient with the wicked at all times to approue their religion, if the kings authoritie were alleged for the establishment thereof, not considering in the meane season what Gods word did permit.
d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude, and the cruelties of the punishment: for though some feared God, yet the multitude, which consented to the wickednes, stonied them; and here the King required not an outward consent but an outward gesture, that the Iewes might by little and little, learne to forget their true religion.

e It seemeth that they name not Daniel, because he was greatly in the Kings fauour, thinking if these three had bin destroyed, they might haue had better occasion to accuse Daniel: and this declareth, that this policie of creating this image was inuented by the malicious flatterers which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.
f Signifying that he would receiue them to grace if they would now at the length obey his decree.
g For they should haue done iniury to God, if they should haue doubted in this holy cause, and therefore they say, that they are reseiued to die for Gods cause.
h They ground on two points first, on the power and prouidence of God ouer them, and secondly, on their cause which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatry.
i This declareth, that the more that tyrants rage, and the more wittie they shew themselues in inuenting strange and cruel punishments, the more is God glorified by his seruants, to whom he giueth patience and constancie to abide the cruelty of their punishments: for either he deliuereth them from death, or els for this life giueth them a better.
k For the Angels were called the sonnes of God, because of their excellencie, therefore the king called this Angel whom God sent to comfort his in these great torments, the Son of God.

the seruants of the hie God, goe foorth and come *hither*: so Shadrach, Meshach, and Abednego came forth of the middes of the fire.

27 Then the nobles, princes, and dukes, and the kings counsellours came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any sinell of fire came vpon them.

28 *Wherefore* Nebuchad-nezzar spake and said, [m] Blessed *be* the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the kings commandement, and yeelded their bodies, rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree that euery people, nation, and language, which speake any [n] blasphemie against the God of Shadrach, Meshach, and Abednego, shall be drawne in pieces, and their houses shall be made a iakes, because there is no god that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations, & languages, that dwell in all the [o] world, Peace be multiplied vnto you.

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward mee.

33 How great are his signes, and how mighty are his wonders! [p] his kingdome *is* an euerlasting kingdome, and his dominion *is* from generation to generation.

1 This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time appointed, as Noah remained in the Arke, till the Lord called him foorth.

m He was moued by the greatnesse of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned, without the which there can be no faith.

n If this heathen King moued by Gods spirit would not see blasphemie vnpunished, but made a lawe and set a punishment for such transgressours, much more ought all they that professe religion, take order that such impietie reigne not, least according as their knowledge and charge is greater, so they suffered double punishment. o Meaning, so farre as his dominion extended. p Reade Chap. 2. 44.

CHAP. IIII.

2 Another dreame of Nebuchadnezzar, which Daniel declareth. 29 The Prophet declareth how of a proud King he should become as a beast. 32 After he confesseth the power of God, and is restored to his former dignitie.

I Nebuchad-nezzar being at [a] rest in mine house, and flourishing in my palace,

2 Saw [b] dreame, which made me afraid, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the Astrologians, the Caldeans, and the soothsayers, to whom I tolde the dreame, but [c] they could not shew mee the interpretation thereof,

5 Till at the last Daniel came before mee, (who [e] name *was* [d] Beltesshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I tolde the dreame, *saying*,

6 O Beltesshazzar, [e] chiese of the inchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell mee the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus *were* the visions of mine head in my bed, And behold, I saw a [f] tree in the middes of the earth, and the height thereof *was* great.

8 A great tree, and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof *were* faire, and the fruit thereof much, and in it was meate for all: it made a shadow vnder it for the beasts of the field, and the foules of the heauen dwelt in the boughs thereof, and all flesh fed of *it*.

10 I saw in the visions of mine head vpon my bed, and behold, a [g] watchman and an holy one came downe from heauen,

11 And cryed aloud, and said thus, Hew down the tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beastes may flee from vnder it, and the foules from his branches.

12 Neuertheless, leaue the stumpe of his rootes in the earth, and with a band of yron and brasse *bind it* among the grasse of the field, and let it be wet with the dew of heauen, and let his portion *be* with the beastes among the grasse of the field.

13 [h] Let his heart be changed from mans *nature*, and let a beasts heart be giuen vnto him, and let seuen times be passed ouer him.

14 [i] The sentence *is* according to the decree of the watchmen, and according to the word of the holy ones: the demaund *was answered*, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoeuer he will, and appointeth ouer it the most abiect among men.

15 This is the dreame *that* I King Nebuchad-nezzar haue seene: therefore thou, O Beltesshazzar declare the interpretation thereof: for all the wise men of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirit of the holy gods *is* in thee.

16 ¶ Then Daniel (whose name *was* Beltesshazzar) helde his [k] peace by the space of one houre, and his thoughts troubled him, *and* the King spake and said, Beltesshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Beltesshazzar answered and said, My lord, the dreame *be* to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues *were* faire, and the fruite thereof much, and in it was meate for all, vnder the which the beasts of the field dwelt, and vpon whose branches the foules of the heauen did sit:

19 It is thou, O King, that art great and mightie: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Whereas the king sawe a watchman, and an holy one that came downe from heauen, and said, Hew downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse *bind it* among the grasse of the fielde, and let it bee wette with the dew of heauen, and let his portion bee with the beastes of the fielde, [l] till seuen times passe ouer him:

21 This *is* the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the king,

22 That

2 There was no trouble that might cause me to dreame, and therefore it came onely of God.

b This was another dreame besides that which he sawe of the foure Empires, for Daniel both declared what that dreame was, and what it meant, and here he onely expounded the dreame.

c In that that he sent abroade to doe this, whose ignorance in times past he had experimented, & left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessity, & then they spare no flatterings. d This no doubt was a great griefe to Daniel not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget ye true religion of God. e Which also was a great griefe to the Prophet to be numbred among the sorceters and men whose practises were wicked and contrary to Gods word. f By the tree, is signified the dignitie of a king, whom God ordained to be a defence for all kind of men, and whose state is profitable for mankinde.

g Meaning, the Angel of God, which neither eareth nor sleepeth, but is euer ready to doe Gods will, and not infect with mans corruption, but is euer holy: and in that that he commandeth to cut downe this tree, he knew that it should not be cut downe by man but by God.

h Hereby he meaneth that Nebuchadnezzar should not onely for a time lose his kingdome: but be like a beast.

i God hath decreed this in his iudgement, & the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against them that lift vp themselues against God.

k He was troubled for the great iudgement of God which he saw ordained against the King: and to the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements if he did not regard them with pitie.

l Whereby he meaneth a long space as seuen yeeres. Some interpreete seuen moneths, and others seuen weeks, but it seemeth he meant of yeeres.

m Not that his shape or forme was changed into a beast, but that he was either stricken mad, and so auoyded mans company, or was cast out for his tyranny and so wandred among the beasts, and ate herbes and grasse.
n Daniel theweth the cause, why God thus punished him.
o Cease from prouoking God to anger any longer by thy sinnes, that hee may mitigate his punishment, if thou show by thine vpright life that thou hast true faith and repentance.
p Sifter the errors of thy former life to be redressed.
q After that Daniel had declared this vision, and this his pride declareth that it is not in man to conuert to God, except his Spirit moue him: seeing that these terrible threatnings could not moue him to repent.
r When the terme of these seuen yeeres was accomplished.
s *Chap.7.14. Psalm.4.7. Iaiah 1.18.*
t He confesseth Gods will to bee the rule of all iustice, and a most perfect law whereby he gouerneth both man and Angels and deuils, so that noue ought to murmure or aske a reason of his doings, but onely to stand content ther with, and giue him the glory.
u By whom it seemeth that he had been put from his kingdome before.
v He doth not only praise God for his deliuerance, but also confesseth his fault, that God may onely haue the glory, and man the shame, and that he may be exalted and man cast downe.

22 That they shall driue thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse as the m oxen, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou know, that n the most High beareth rule ouer the kingdome of men, and giueth it to whomsoeuer he will.

23 Whereas they sayde, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.

24 Wherefore, O King, let my counsell be acceptable vnto thee, and o breake off thy sinnes by righteousnesse, and thine iniquites by mercie toward the poore: loe, let there bee an p healing of thine errour.

25 All these things shall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue q monethes, he walked in the royall palace of Babel.

27 *And* the king spake, and sayd, Is not this great Babel that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While the word *was* in the kings mouth, a voyce came downe from heauen, *saying* O king Nebuchad-nezzar, to thee bee it spoken, Thy kingdome is departed from thee,

29 And they shall driue thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knoweft, that the most High beareth rule ouer the kingdome of men, and giueth it vnto whomsoeuer he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from men, and did eate grasse as the oxen, and his body was wet with the dewe of heauen, till his haires were growen as egels *feathers*, and his nailes like birds *clawes*.

31 and at the end of *these* r daies, I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I graue thanks vnto the most High, and I praised and honoured him, that liueth for euer, s whose power *u* an euerlasting power, and his kingdome *u* from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his t will hee worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto mee, and *I returned* to the honour of my kingdome: my glory and my beautie was restored vnto mee, and my counsellers t and my princes sought vnto mee, and I was established in my kingdome, and my glory was augmented toward me.

34 Now *therefore* I Nebuchad-nezzar u praise, and extoll and magnifie the King of heauen, whose works are all trueth, and his wayes iudgement, and those that walke in pride, hee is able to abase.

CHAP. V.

5 Belshazzar King of Babylon seeth an hand writing on the wall. 8 The soothsayers called of the King, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine. 31 Darius enioyeth the kingdome.

KIng a Belshazzar made a great feast to a thousand of his princes, and dranke wine b before the thousand.

2 *And* Belshazzar || whiles hee tasted the wine commanded to bring him the golden and siluer vessels, which his c father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the king and his princes, his wiues, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house Ierusalem, and the king and his princes, his wiues and his concubines dranke in them.

4 They dranke wine, and praised the d gods of gold and of siluer, of brasse, of yron, of wood, and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer e against the candlestricke vpon the plaster of the wall of the kings palace, and the king saw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his f knees smote one against the other.

7 *Wherefore* the king cried lowde, that they should bring g the astrologians, the Caldeans and the soothsayers. And the king spake, and saide to the wise men of Babel, Whosoeuer can reade this writing, and declare me the interpretation thereof, shal be clothed with purple, and *shal haue* a chaine of gold about his necke, and shall bee the third ruler in the kingdome.

8 Then came all the kings wise men, but they could neither reade the writing, nor shew the king the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astoined.

10 *Now* the h Queene by reason of the talke of the king and his princes, came into the banquet house, *and* the Queene speake, and sayde, O King liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisedome like the wisedome of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the king, *I say*, thy father, made chiefe of the i enchanters, astrologians Caldeans, *and* soothsayers.

12 Because a more excellent spirit, and knowledge, and vnderstanding (*for* hee did expound dreames, and declare heard sentences, and dissolued doubts) were found in him, *euen* in Daniel, whom the King named Belteshazzar: nowe let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, *and* the king spake and said vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the king brought out of Iewrie?

14 Now I haue heard of thee, that k the spirit of the holy gods *u* in thee, and that light and vn-

a Daniel reciteth this history of King Belshazzar Euilmerodachs sonne, to shew Gods iudgements against the wicked for the deliuerance of his Church and how the prophesie of Ieremiah was true, that they should be deliuered after seuenty yeeres.
b The kings of the East parts then vsed to sit alone commonly, & disdained that any should sit in their company, and now to shew his power, and how little he set by his enimie, which then beseiged Babylon, he made a solemne banket, and vsed excesse in their company, which is meant here by drinking wine: thus the wicked are most dissolute and negligent, when their destruction is at hand.
|| *Or, ouercome with wine.*
c Meaning, his grandfather.
d In contempt of the true God, they praised their idols, not that they thought that the gold or siluer were gods, but that there was a certaine vertue, and power in them to do them good, which is also the opinion of all idolaters.
e That it might the better bee seene.
f So he that before contemned God, was moued by this sight to tremble for feare of Gods iudgements.
g Thus the wicked in their troubles seeke many meanes, who draw them from God, because they seeke not to him who is the onely comfort in all afflictions.
h Towit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

i Reade Cha.4.6. and this declareth, that both his name was odious vnto him, and also that he did not vse these vile practises, because he was not among them when all were called. k For the idolaters thought that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophesie and vnderstanding came of them.

derstanding, and excellent wisedome is found in thee.

15 Now therefore, wise men *and* Astrologians haue bene brought before mee, that they should reade the writing, and shew mee the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and dissolue doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and *shalt haue* a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the King, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet will I reade the writing vnto the King, and shew him the interpretation.

18 O King, *heare* thou, The most high God gaue vnto ‖ Nebuchad-nezzar thy father a kingdome, and magnificence, and honour, and glory.

19 And for the maiestie that he gaue him, all people, nations and languages trembled, and feared before him: he put to death whom he would: hee smote whom he would: whom he would hee set vp, and whom he would he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, hee was deposed from his kingly throne, and they tooke his honour from him.

21 And hee was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his body was wet with the dew of the heauen, till he knew that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whom oeuer he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast lift vp thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and gold, of brasse, yron, wood and stone, which neither see, neither heare nor vnderstand: and the God in whose hande thy breath is and all thy wayes, him hast thou not glorified.

24 [m] Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, [n] MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, thou art weyed in the balance, and art found too ‖ light.

29 Then at the commandement of Belshazzar they clothed Daniel with purple, & *put* a chaine of gold about his neck, and made a proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night *was* Belshazzar the king of the Caldeans slaine.

31 And Darius [o] of the Medes tooke the kingdome, being threescore and two yeere old.

‖ Before he reade the writing, hee declareth to the King his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderfull worke toward his grandfather, and so sheweth that hee doth not sinne of ignorance, but of malice.

m After that God had so long time deferred his anger and patiently waited for thine amendment.

n This words is twice written for the certainetie of the thing: the wing that God had most truely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that rise vp against them selues against him.

‖ *Or, wanting.*

o Cyrus his sonne in law gaue him a bistride of honour, although Cyrus in fee had the dominion.

CHAP. VI.

1 *Daniel is made ruler ouer the gouernours.* 5 *An act against Daniel.* 16 *He is put into a den of lions by the commandement of the King.* 23 *He is deliuered by faith in God.* 24 *Daniels accusers are put vnto the lions.* 25 *Darius by a decree magnifieth the God of Daniel.*

IT pleased Darius to set ouer the kingdome [a] an hundreth and twentie gouernors, which should be ouer the whole kingdome,

2 And ouer these, three rulers (of whom Daniel was one) that the gouernors might giue accompts vnto them, and the king should ‖ haue no domage.

3 Now this Daniel [b] was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole Realme.

4 ¶ Wherefore the rulers and gouernours [c] sought an occasion against Daniel concerning the kingdom: but they could finde none occasion nor fault: for he was so faithfull that there was no blemmer nor fault found in him.

5 Then said these men, Wee shall not finde an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and said thus vnto him King Darius liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers and dukes haue consulted together to make a decree for the King, and to establish a statute, that whosoeuer shall aske a petition of any god or man for thirtie dayes saue of thee, O King, he shalbe cast into the denne of Lions.

8 Now, O King, confirme the decree, and seale the writing, that it be not changed, according to the Law of the Medes and Persians, which altereth not.

9 Wherefore King Darius [d] sealed the writing and the decree.

10 ¶ Now when Daniel vnderstood that hee had sealed the writing, he went into his house, and his [e] window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed, and praised his God, as hee did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came and spake vnto the king, concerning the kings decree, Hast thou not sealed the decree, that euery man that shal make request to any god or man within thirtie dayes, saue to thee, O king, shalbe cast into the denne of Lions? The king answered, and said, The thing is true, according to the law of the Medes and Persians which altereth not.

13 Then answered they, and saide vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with himselfe, and set his heart on Daniel to deliuer him: and he laboured till the Sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto the king, Vnderstand, O king, that the lawe of the Medes and Persians *is*, that no decree nor statute which the king confirmeth,

a Reade, Ester, Chap. 1. 1.

‖ *Or, not be troubled.*

b This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therfore against such assaults there is no better remedie then to walke vpright ly in the feare of God, and to haue a good conscience.

d Herein is condemned the wickednesse of the King, who would be set vp as a god, and passed not what wicked lawes he approued for the maintenance of the same.

e Because hee would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people, when they should pray toward the Temple, and also that other might see, that he would neither consent in heart nor deede for these fewe dayes to any thing that was contrary to Gods glory.

may be [f] altered.

16 ¶ Then the king commaunded, and they brought Daniel, and caſt him into the denne of lyons: *now* the king ſpake, and ſaid vnto Daniel, Thy God, whom thou alway ſerueſt, *euen* he will deliuer thee.

17 And a ſtone was brought, and laide vpon the mouth of the denne, and the king ſealed it with his owne ſignet, and with the ſignet of his princes, that the purpoſe might not be changed, concerning Daniel.

18 Then the King went vnto his palace, and remained faſting, neither were the inſtruments of muſicke brought before him, and his ſleepe went from him.

19 ¶ Then the king aroſe early in the morning, and went in al haſt vnto the den of lyons.

20 And when he came to the denne, he cryed with a lamentable voyce vnto Daniel: and the king ſpake, and ſaid to Daniel, O Daniel, the ſeruant of the liuing God, is not thy God (whom thou alway ſerueſt) [g] able to deliuer thee from the lyons?

21 Then ſaid Daniel vnto the King, O King, liue for euer.

22 My God hath ſent his Angel and hath ſhut the lions mouthes, that they haue not hurt mee: for [h] my iuſtice was found out before him: and vnto thee, O king, I haue done [i] no hurt.

23 Then was the king exceeding glad for him and commanded that they ſhould take Daniel out of the denne: ſo Daniel was brought out of the denne, and no manner of hurt was found vpon him, becauſe he [k] beleeued in his God.

24 And by the commaundement of the King theſe men which had accuſed Daniel, were brought, and were caſt into the den of lions, *euen* they, their children, and their wiues: and the lyons had the maſtery of them, and brake al their bones a pieces, or euer they came at the ground of the denne.

25 ¶ Afterward King Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplyed vnto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble and feare [m] before the God of Daniel: for he is the [n] liuing God, & remaineth for euer: and his kingdome ſhall not periſh, and his dominion *ſhallbe* euerlaſting.

27 He reſcueth and deliuereth, and he worketh ſignes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel proſpered in the reigne of Darius and in the raigne of Cyrus of Perſia.

f Thus the wicked maintaine euill lawes by conſtancy, and authority, which is oft times either lightneſſe, or ſtubbornneſſe, when as the innocents thereby periſh, and therefore gouernors neither ought to feare, nor be aſhamed to breake ſuch.
g This declareth that Darius was not touched with the true knowledge of God, becauſe he doubted of his power.
h My iuſt cauſe & vprightnes in this thing wherein I was charged, is approued of God.
i For he did diſobey the kings wicked commaundement to obey God and ſo did no iniury to the king, who ought to command nothing whereby God ſhould bee diſhonoured.
k Becauſe he committed himſelfe wholly vnto God whoſe cauſe he did defend, he was aſſured that nothing but good could come vnto him: wherein we ſee the power of faith, as Heb 11.33.
l This is a terrible example againſt al the wicked, which doe againſt their conſcience make cruell lawes to deſtroy the children of God, and alſo admoniſheth Princes how to puniſh ſuch when their wickednes is come to light though not in euery point, or with like circumſtances, yet to execute true iuſtice vpon them.
m This proueth not that Darius did worſhip God aright, or els was conuerted: for then he would haue deſtroyed all ſuperſtition and idolatry, & not onely giuen God the chiefe place, but alſo haue ſet him vp, and cauſed him to be honored according to his word: but this was a certaine confeſsion of Gods power, whereunto hee was compelled by this wonderfull miracle. n Which hath not onely life in himſelfe, but is the onely fountaine of life, and quickneth all things, ſo that without him there is no life.

CHAP. VII.

3 A viſion of foure beaſts is ſhewed vnto Daniel, 8 The tenne hornes of the fourth beaſt, 27 Of the euerlaſting kingdome of Chriſt.

IN the firſt yeare of Belſhazzar King of Babel, Daniel ſaw a dreame, and there *were* viſions in his head, vpon his bedde: [a] then hee wrote the dreame, *and* declared the ſumme of the matter.

2 Daniel ſpake and ſaid, I ſaw in my viſion by night, and behold, the foure winds of the heauen ſtroue vpon [b] the great ſea:

3 And foure great beaſts came vp from the ſea, one diuers from another.

4 The firſt *was* as a [c] lion, & had egles wings: I beheld, till the wings thereof were pluckt off, & it was lifted vp from the earth, and ſet vpon *his* feete as a man, and a mans heart was giuen him.

5 And behold, another beaſt *which was* the ſecond, was like a [d] beare, & ſtood vpon the [e] one ſide: and he had three ribs in his [f] mouth between his teeth, [g] and they ſaid thus vnto him, Ariſe, *and* deuoure much fleſh.

6 After this, I beheld, and loe, there *was* another like a [h] leopard, which had vpon his backe [i] foure wings of a fowle: the beaſt had alſo foure heads, and [k] dominion was giuen him.

7 After this, I ſaw in the viſions by night, and behold, the [l] fourth beaſt *was* fearefull and terrible and very ſtrong. It had [m] great yron teeth: it deuoured and brake in pieces, and ſtamped [n] the reſidue vnder his feete: and it was vnlike to the beaſtes that were before it: for it had [o] tenne hornes.

8 As I conſidered the hornes, behold, there came vp among them another little [p] horne, before whom there were [q] three of the firſt hornes pluckt away: and behold, in his hornes *were* [r] eyes like the eyes of man, and a mouth ſpeaking preſumptuous things.

9 I beheld till the [ſ] hornes were ſet vp, and the [t] Ancient of dayes did ſit, whoſe garment was white as ſnow, and the haire of his head like the pure wooll: his throne *was like* the fiery flame, *and* his wheeles, *as* burning fire.

10 A fiery ſtreame iſſued, and came foorth from before him: thouſand thouſands miniſtred vnto him, and tenne thouſand [u] thouſands ſtood before him: the iudgement was ſet, and the [x] bookes opened.

a Whereas the people of Iſrael looked for a continuall quietneſſe after theſe ſeuenty yeeres as Ieremiah had declared, he ſheweth that this reſt ſhall not be a deliuerance from all troubles but a beginning, and therefore incouraged them to looke for a continuall affliction till the Meſsiah be vttered and reuealed, by whom they ſhould haue a ſpirituall deliuerance and all the promiſes fulfilled: wherof they ſhould haue a certaine token in the deſtruction of the Babylonicall kingdome.

b Which ſignified that there ſhould be horrible troubles and afflictions in the world, in all corners of the world, and at ſundry times.
c Meaning, the Aſſyrian and Caldean empire, which was moſt ſtrong and fierce in power, and moſt ſoone come to their authority, as though they had had wings to flie: yet their wings were pulled by the Perſians, and they went on their feet, & were made like other men which is here meant by mans heart.
d Meaning, the Perſians which were barbarous and cruel.
e They were ſmal in the beginning and were ſhut vp in their mountains and had no bruit.
f That is, deſtroyed many kingdomes, and was inſatiable.
g To wit, the Angels by Gods commaundement, who by his meanes puniſhed the ingratitude of the world.
h Meaning, Alexander the King of Macedonie.
i That is, his foure chiefe captaines, which had the empire among them after his death. Seleucus had Aſia the great, Antigonus the leſſe, Caſſander and after him Antipater was king of Macedonia, & Ptolemeus had Egypt. k It was not of him ſelfe nor of his owne power that hee gate all theſe countries: for his army contained but thirty thouſand men, as hee ouercame in one battell Darius, which had ten hundred thouſand, when he was ſo heauy with ſleepe, that his eyes were ſcarce open, as the ſtories report: therefore this power was giuen him of God. l That is, the Romaine Empire which was a monſter & could not be compared to any beaſt, becauſe the nature of none was able to expreſſe it m Signifying the tyranny and greedineſſe of the Romaines. n That which the Romanes could not quietly inioy in other countries, they would giue it to other kings and rulers, that at all times when they would, they might take it againe: which liberality is heere called the ſtamping of the reſt vnder the feet. o That is, ſundry and diuers prouinces which were gouerned by the deputies and proconſuls, whereof euery one might be compared to a King. p Which is meant of Iulius Ceſar, Auguſtus Tiberius, Caligula, Claudius, and Nero, &c who were as Kings in effect, but becauſe they could not rule but by the conſent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernement: therfore this cannot be applyed vnto them, & alſo in this propheſie the Prophets purpoſe is chiefly to comfort the Iewes vnto the reuelation of Chriſt. Some take it for the whole body of Antichriſt. q Meaning a certaine portion of the tenne hornes: that is, a part from the whole eſtate was pluckt away. For Auguſtus tooke from the Senate the liberty of chuſing the deputies to ſend into the prouinces, and tooke the gouernment of certaine countryes to himſelfe. r Theſe Romane Emperours at the firſt vſed a certaine humanitie and gentleneſſe, and were content that others, as the Conſuls, & Senate ſhould beare the names of dignity, ſo that they might haue the profite, & therefore in elections and counſels would behaue themſelues according as did other Senatours: yet againſt their enemies and thoſe that would reſiſt them, they were fierce and cruell, which is here meant by the proud mouth. ſ Meaning the places where God and his Angels ſhould come to iudge theſe Monarchies, when iudgment ſhould begin at the firſt comming of Chriſt. t That is, God which was before al times, and is here deſcribed as mans nature is able to comprehend ſome portion of his glorie. u That is, an infinite number of Angels, which were ready to execute his commandement. x This is meant of the firſt comming of Chriſt, whereas the wil of God was plainly reuealed by his Goſpel

11 Then I beheld y because of the voyce of
the presumptuous words, which the horne spake:
I beheld, euen till the beast was slaine, and his
body destroyed, and giuen to the burning fire.
12 As z concerning the other beasts, they had
taken away their dominion: yet their liues were
prolonged for a certaine time and season.
13 ¶ As I beheld in visions by night, behold,
one like the sonne of man came in the cloudes
of heauen, and b approched vnto the Ancient of
daies, and they brought him before him.
14 And he gaue him c dominion, and honour,
and a kingdome, that all people, nations and lan-
guages should serue him: his dominion *is* an e-
uerlasting dominion, which shall neuer be taken
away and his kingdome shall neuer be destroy-
ed.
15 ¶ I Daniel was d troubled in my spirit, in
the middes of my body, and the visions of mine
head made me afraid.
16 Therefore I came vnto e one of them that
stood by, and asked him the truth of all this: so
he told me, and shewed me the interpretation of
these things.
17 These great beastes which are foure, *are*
foure kings which shall arise out of the earth,
18 And they shall take the f kingdome of the
Saints of the g most High, which shall possesse the
kingdome for euer, euen for euer and euer.
19 ¶ After this, I would *know* the trueth of
the fourth beast, which was so h vnlike to all the
others, very feareful, whose teeth were of yron,
and his nailes of brasse: *which* deuoured, brake
in pieces, and stamped the i residue vnder his feet.
20 Also *to know* of the ten hornes that were in
his head, and of the other which came vp, before
whom three fel, and of the horne that had eyes,
& of the mouth that spake presumptuous things,
whose k looke was more stout then his fellowes.
21 I beheld: and the same l horne made battell
against the Saints, yea, & preuailed against them,
22 Vntill m the Ancient of daies came, and
iudgement was giuen to the Saints of the most
High: and the time approached, that the Saints
possessed the kingdome.
23 Then he said, The fourth beast shall be the
fourth kingdome in the earth, which shall be vn-
like to all the kingdomes, and shall deuoure the
whole earth, and shall tread it downe and break
it in pieces.
24 And the ten hornes out of this kingdome
are ten kings that shall rise: and another shall rise
after them, and he shall be vnlike to the first, and
he shall subdue n three kings,
25 And shall speake words against o the most
High, and shall consume the Saints of the most
High, and thinke that he may p change times and
lawes, and they shalbe giuen into his hand vntill
a q time, and times, and the diuiding of time.
26 But the r iudgement shall sit, and they shal
take away his dominion to consume and destroy
it vnto the end.
27 And the s kingdome, and dominion, and
the greatnesse of the kingdome vnder the whole
heauen shall bee giuen to the holy people of the
most High, whose kingdome *is* an euerlasting
kingdome, and all t powers shall serue and obey
him.
28 Euen this is the end of the matter, I Dani-
el had many u cogitations *which* troubled me, and
my countenance changed in me: but I kept the
matter in mine heart.

y Meaning, that he was astonied, when hee saw these Emperours in such dignitie and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchy was subiect to men of other nations.
z As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appointment shal enioy the promises.
a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and that in the clouds: that is, being separate from the common sort of men by manifest signes of his diuinity.
b To wit, when he ascended into the heauens, and his diuine maiesty appeared, and all power was giuen vnto him in respect of that that he was our Mediator.
c This is meant of the beginning of Christs kingdome when God the father gaue vnto him all dominion, as to the Mediator, to the intent that he should gouerne heere his Church in earth continually till the time that he brought them to eternall life.
d Through the strangenesse of the vision.
e Meaning of the Angels, as verse 10. f Because Abraham was appointed heire of all the world, Rom. 4.13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beastes or tyrants should inuade, and vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length. g That is, of the most high thinges, because God hath chosen them out of this world, that they should looke vp to the heauens, whereon all their hope dependeth. h For the other three Monarchies were gouerned by a King, and the Romane Empire by Consuls: the Romanes changed their gouernours yeerely, and the other Monarchies retained them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselues. i Reade ver. 7. k This is meant of the fourth beast, which was more terrible then the other. l Meaning the Romane Emperours, who were most cruell against the Church of God both of the Iewes & of the Gentiles. m Till God shewed his power in the person of Christ, and by the preaching of the Gospell gaue vnto his some rest, and so obtained a famous name in the world, and were called the Church of God, or the kingdome of God. n Reade the exposition hereof, verse 8. o That is, shall make wicked decrees and proclamations against Gods word, and send throughout all their dominion, to destroy all that did professe it.

p These Emperours shal not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula Nero, Domitianus &c.
q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time & times, but at length he will asswage these troubles, and shorten the times for his elect sake, Math. 24.22. which is here meant by the diuiding of time. r God by his power shall restore things that were out of order, and to destroy this little horne, that it shall neuer rise vp againe. s He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they doe not fully enioy here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these words: *vnder the heauen*: and therfore he heere speaketh of the beginning of Christs kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head. t That is, some of euery sort that beare rule. u Though hee had many motions in his heart, which moued him to and fro to seeke out this matter curiously: yet hee was content with that which God reuealed, and kept it in memorie, and wrote it for the vse of the Church.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate 20 The vnderstanding of the vision.

IN the third yeere of the reigne of king Belshaz-
zar, a vision appeared vnto me, *euen* vnto mee
Daniel, a after that *which* appeared vnto mee at
the first.
2 And I saw in a vision, and when I saw it, I
was in the palace of Shushan, which is in the pro-
uince b of Elam, and in a vision me thought I was
by the riuer of Vlai.
3 Then I looked vp and saw, and behold,
there stood before the riuer a c ramme which had
two hornes, and these two hornes *were* hie: but
one was d higher then another, and the highest
came vp last.
4 I saw the ramme pushing against the West,
and against the North, and against the South: so
that no e beasts might stand before him, nor could
deliuer out of his hand, but he did what he listed,
and became great.
5 And as I considered, behold, f a goate
came from the West ouer the whole earth, and
touched not the ground: and this goate *had* an
g horne that appeared betweene his eyes.
6 And he came vnto the ramme that had the
two hornes, whom I had seene standing by the
riuer, and ranne vnto him in his fierce rage.
7 And I saw him come vnto the ramme, and
being moued against him, he h smote the ramme,
and brake his two hornes: and there was no
power in the ramme to stand against him, but he
cast him downe to the ground, and stamped vpon
him, and there was none that could deliuer the
ramme out of his power.
8 Therefore the goate waxed exceeding
great, and when he was at the strongest, his great
i horne was broken: & for it came vp foure that

a After the generall vision he commeth to certaine particular visions as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.
b That is of Persia.
c Which represented the kingdome of the Persians and Medes, which were ioyned together.
d Meaning, Cyrus, which after grew greater in power then Darius his vncle and father in law.
e That is, no kings or nations.
f Meaning, Alexander that came from Grecia with great speed and expedition.
g Though he came in the name of all Grecia: yet he bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is meant by this horne. h Alexander ouercame Darius in two sundry battels, and so had the two kingdomes of the Medes and Persians. i Alexanders great power was broken: for when he had ouercome all the East, he thought to returne toward Grecia to subdue them that there had rebelled, and so dyed by the way.

k appeared

k That is, which were famous for almost in the space of fifteene yeere there were fifteene diuers successours before this monarchie was diuided to diuerse foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemeus Egypt.
l Which was Antiochus Epiphanes, who was of a fruitfull and flattering nature, and also there were other betweene him and the kingdome, and therefore is here called the little horne, because neither princely conditions, nor any other thing was in him, why he should obteine this kingdome.
m That is, toward Egypt.
n Whereby he meaneth Ptolemait.
o That is, Indea,
p Antiochus rageed against the elect of God, and trode his precious starres vnder feet, which are so called, because they are separated from the world.
q That is, God who gouerneth and maintaineth his Church.
r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple which God had chosen as a little corner from all the rest of the world to haue his Name there truely called vpon.
s He sheweth that their sinnes are the cause of these horrible afflictions: & yet comforteth them, in that hee appointeth this tyrant a time, whom he would not suffer vtterly to abolish his religion.
t This horne shall abolish for a time the true doctrine, and so corrupt Gods seruice.
u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certaine one or a secret one, or a marueilous one. x That is, the Iewes sinnes, which were cause of this destruction. y That is, which suppresseth Gods religion, and his people. z Christ answered mee for the comfort of the Church.
a That is, until so many natural dayes be past which make sixe yeeres three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned. b Which was Christ, who in this maner declared himself to the old fathers, how hee would be God manifested in flesh. c This power to commaund the Anger, declared that he was God. d The effect of this vision shall not yet appeare, but a long time after.
e Meaning, that great rage which Antiochus should shewe against the Church.
f That is, out of Greeia. g They shall not haue like power as had Alexander.
h Noting that this Antiochus was impudent and cruell, and also crafte in that hee could not bee deceiued. i That is, not like Alexanders strength. k Both the Gentiles that dwell about him, and also the Iewes.

kappeared toward the foure winds of the heauen,
9 And out of one of them came forth [l] a little horne, [y] which waxed very great toward the [m] South, and toward the [n] East, and toward the [o] pleasant *land*.
10 Yea, it grew vp vnto the [p] hoste of heauen, and it cast downe *some* of the hoste, and of the starres to the ground, and trode vpon them,
11 And exaltled himselfe against the [q] Prince of the hoste, from whom the [r] dayly *sacrifice* was taken away, and the place of his Sanctuary was cast downe.
12 And [s] a time shall bee giuen *him* ouer the daily *sacrifice* for the iniquitie: and it shall [t] cast downe the trueth to the ground, and thus shall it doe, and prosper.
13 Then I heard one of the [u] Saints speaking, and one of the Saints spake vnto a certaine one, saying, How long *shall endure* the vision of the daily *sacrifice*, and the iniquitie of the [x] desolation to tread both the Sanctuary and the [y] armie vnder foot?
14 And [z] he answered me, Vnto the [a] euening *and* the morning, two thousand and three hundreth: then shall the Sanctuary be cleansed.
15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, behold, there stood before me [b] like the similitude of a man.
16 And I heard a mans voyce betweene *the bankes* of Vlai, which called, and said, Gabriel, [c] make this man to vnderstand the vision.
17 So he came where I stood: and when hee came, I was afraid, and fell vpon my face: but he said vnto mee, Vnderstand, O sonne of man: for [d] in the last time *shall be* the vision.
18 Now as he was speaking vnto me, I being asleepe *fell* on my face to the ground: but he touched me, and set me vp in my place.
19 And he said, Behold, I will shew thee what shall be in the last [e] wrath: for in the end of the time appointed *it shall come*.
20 The ramme which thou sawest hauing two hornes, *are* the Kings of the Medes and Persians.
21 And the goate *is* the King of Grecia, and the great horne that is betweene his eyes, is the first King.
22 And that that is broken, and foure stood vp for it, *are* foure kingdomes, which shall stand vp [f] of that nation, but not [g] in his strength.
23 And in the end of their Kingdome, when the rebellious shalbe consumed, a king of [h] fierce countenance, and vnderstanding darke sentences, shall stand vp.
24 And his power shalbe mighty, but not [i] in his strength, and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the [k] mighty, and the holy people.

25 And through his [l] policie also he shal cause craft to prosper in his hand, and hee shall extoll himselfe in his heart, and by [m] peace shall destroy many: he shall also stand vp against the [n] Prince of princes, but he shall be broken downe [o] without hand.
26 And the vision of the [p] euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it *shall bee* after many dayes.
27 And I Daniel was stricken and sicke [q] *certaine* dayes: but when I rose vp, I did the Kings businesse, and I was astonied at the vision, but none vnderstood it.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which hee had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuentie weekes. 24 The anoynting of Christ. 25 The building again of Ierusalem. 26 The death of Christ.

IN the first yeere of Darius the sonne of [a] Ahasuerosh, of the seed of the Medes, which was made King ouer the [b] realme of the Caldeans,
2 *Euen* in the first yeere of his reigne, I Daniel vnderstood by [c] bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he would accomplish seuenty yeeres in the desolation of Ierusalem.
3 And I turned my face vnto the Lord God, and [d] sought by prayer and supplications with fasting and sackcloth and ashes.
4 And I prayed vnto the Lord my God, and made my confession, saying, O Lord God, *which art* [e] great and fearefull, and keepest couenant and mercie towarde them which loue † thee, and toward them that keepe thy Commaundements,
5 We haue sinned, and haue committed iniquitie, and haue done wickedly, yea we haue rebelled, and haue departed from thy precepts, and from thy iudgements.
6 For wee would not obey thy seruants the Prophets, which spake in thy Name to our Kings, to our princes, and to our fathers, and to all the people of the land.
7 O Lord, † righteousnes *belongeth* vnto thee, and vnto vs † open shame, as *appeareth* this day vnto euery man of Iudah, and to the inhabitants of Ierusalem, yea, vnto all Israel, *both* neere and farre off, through all the countreys, whither thou hast driuen them, because of their offences, that they haue committed against thee.
8 O Lord, vnto vs *apperteineth* open shame, to our [g] kings, to our princes, and to our fathers, because we haue sinned against thee.
9 *Yet* compassion and forgiuenesse *is* in the Lord our God, albeit we haue rebelled against him.
10 For we haue not obeyed the [h] voyce of the Lord our God, to walke in his Lawes, which he had layd before vs by the ministerie of his seruants the Prophets.
11 Yea, all Israel haue transgressed thy Law, and are turned backe, and haue not heard thy voyce: therefore the [i] curse is powred vpon vs, and the oath that is written in the Law of Moses

l What soeuer he goeth about by his craft, he shall bring it to passe.
m That is, vnder pretence of peace, or as it were in sport.
n Meaning, against God.
o For God would destroy him with a notable plagne, and so comfort his Church, 2 Mac. 9. 9.
p Reade ver. 14.
q For feare and astonishment.

a Who was also called Astyages.
b For Cyrus led with ambition, went about warres in other countries, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.
c For though he was an excellent Prophet, yet hee daily increased in knowledge by reading of the Scriptures.
d Hee speaketh not of that ordinary prayer, which hee vsed in his house thrice a day, but of a rare & vehement prayer, lest their sinnes should cause God to delay the time of their deliuerance prophesied by Ieremiah.
e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee.
† *Heb. him.*
f He sheweth that whensoeuer God punisheth, he doth it for his iust cause, & thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselues there is iust cause why hee should so intreat them.
† *Heb. confusion of face.*
g He doeth not pray for them as the they rebell against God.
h As Deut. 27. 15.
i Or the curse confirmed by an oath.

excuse the Kings because of their authoritie, but prayeth chiefe chiefe occasions of these great plagues. h Hee sheweth that God, which seue him not according to his commaundement and

the seruant of God, because wee haue sinned against him.

12 And hee hath confirmed his words, which he spake against vs, and against our iudges that ‖ iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs: as it is written in the law of Moses: yet made we not our prayer before the Lord our God, that wee might turne from our iniquities, and vnderstand thy trueth.

14 Therefore hath the Lord † made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his works which he doth: for we would not heare his voice.

15 * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowme, as *appeareth* this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy k righteousnesse, I beseech thee, let thine anger and thy wrath be turned away from the citie of Ierusalem thine holy Mountaine: for because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people *are* a reproch to all *that are* about vs.

17 Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to l shine vpon thy Sanctuary, that lyeth waste for the m Lords sake.

18 O my God, incline thine eare and heare: open thine eyes, and behold our desolations, and the citie whereupon thy Name is called: for wee doe not present our supplications before thee for our owne n righteousnes, but for thy great tender mercies.

19 O Lord heare, O Lord forgiue, O Lord o consider, and doe it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy city, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel, whom I had seene before in the vision, came flying, and touched me about the time of the euening oblation.

22 And he informed *me*, and talked with mee, and said, O Daniel, I am now come forth to giue thee knowledge *and* vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shew *thee*, for thou art greatly beloued: therefore vnderstand the matter, and consider the vision.

24 Seuentie p weekes are determined vpon q thy people, and vpon thine holy citie, to finish the wickednesse, and to seale vp the r sinnes, and to reconcile the iniquitie, and to bring in euerlasting righteousnes, and to seale vp the vision and prophecie, and to anoint the most Holy.

25 Know therefore and vnderstand, that from s the going foorth of the commandement to bring againe *the people*, and to build Ierusalem, vnto Messiah the Prince, *shall bee* seuen t weekes and u threescore and two weekes, *and* the streete shall be built againe, and the wall euen in a ‖ troublous time.

26 And after threescore and two x weekes, shal Messiah be slaine, and shall y haue nothing, and the people of the z prince that shall come, shall destroy the citie and the Sanctuarie, and the ende thereof *shall be* with a flood: and vnto the end of the battell it shalbe destroyed by desolations.

27 And he a shall confirme the couenant with many for one weeke: and in the midst of the weeke hee shall cause the sacrifice and the oblation to b cease, c and for the ouerspreading of the abominations he shall make it desolate, euen vntill the consummation determined shall bee powred vpon the desolate.

‖ *Or, gouerned vs.* † *Heb. watched vpon the euill.* * *Exod. 14.28. Baruch 2.11.*
k That is, according to all thy mercifull promises and the performance thereof.
l Shew thy selfe fauourable.
m That is, for thy Christes sake in whom thou wilt accept all our prayers.
n Declaring, that the godly flee only vnto Gods mercies, and renounce their owne works when they seeke for remission of their sinnes.
o This he could not content himselfe with any vehemencie of words: for he was so led with a feruent zeale considering Gods promise made to the citie in respect of his Church, & for the aduancement of Gods glory.
* *Chap. 8.16.*
p He alludeth to Ieremiahs prophecie, who prophesied that their captiuitie should bee seuentie yeeres: but now Gods mercy should send vnto him euen foldeexceed his iudgement, which should be foure hundred and ninetie yeeres, euen to the comming of Christ, and so then it should continue for euer.
q Meaning Daniels nation, ouer whom hee was carefull.
r To shew mercy and to put vs out of remembrance.
s That is, from the time that Cyrus gaue them leaue to depart.
t These weekes made fortie nine yeere, whereof 46. are referred to the time of the building of the Temple, and three to the laying of the foundat on.
u Counting from the fixt yeere of Darius, who gaue the second commandement, for the building of the Temple, are 62. weekes, which make 434. yeeres, which comprehend the time from the building of the Temple vnto the baptisme of Christ.
x In this last weeke of the seuentie shall Christ come and preach and suffer death.
y Hee shall seeme to haue no beauty, nor to be any of estimation, as Isa. 53.2.
z Meaning Titus Vespasianus sonne, who should come and destroy both the Temple and the people without hee confirmed his accomplished this the Sanctuary should be vtterly destroyed for their rebellion against God, and their idolatry: or as some reade, that the plagues shall be so great, that they shall be all astonied at them.
a By the preaching of the Gospel promise, first to the Iewes, and after to the Gentiles. b Christ by his death and resurrection. c Meaning that Ierusalem & the Sanctuary should be vtterly destroyed for their rebellion against God, and their idolatry: or as some reade, that the plagues shall be so great, that they shall be all astonied at them.
† *Heb. in streits of time.*

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, 11 which sheweth him what shall be to come.

IN the a third yeere of Cyrus King of Persia, a thing was reuealed vnto Daniel (who se name was called Beltesharzzar) and the word *was* true, but the time appointed *was* b long, and he vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauines for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I annoint my selfe at all, til three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the c first moneth, as I d was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, there *was* a man e clothed in linnen, whose loynes were girded with fine gold of * Vphaz.

6 His body also *was* like the Chrysolite, and his face (to looke vpon) like the lightening, and his eyes as lampes of fire, and his armes and his feete *were* like in colour to polished brasse, and the voyce of his wordes *was* like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with mee, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for f my strength was turned in me into corruption, and I reteined no power.

9 Yet heard I the voyce of his words: and when I heard the voyce of his words, I slept on my face, and my face *was* toward the ground.

10 And behold, an g hand touched me, which set me vp vpon my knees and vpon the palmes of mine hands.

11 And he said vnto mee, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when hee had said this word vnto me, I stood trembling.

12 Then said he vnto mee, Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard, and I am come for thy words.

a Hee noteth this third yere, because at this time the building began to bee hindered by Cambises Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.
b Which is to declare that the godly should not hasten too much, but patiently to abide the issue of Gods promise.
c Called Abib, which contcineth part of March, and part of April.
d Being carid by the spirit of prophecie to haue the sight of this riuer Tygris.
e This was the Angel of God, which was sent to assure Daniel in this prophecie that follow eth.
* *Ioel. 10.9.*
f The word also signifieth comelinesse, or beauty, so that for feare he was like a dead man for deformitie.
g Which declareth that when we are striken downe with the maiestie of God, we cannot rise, except he also lift vs vp with his hand, which is his power.

13 But

13 But the h prince of the kingdome of Perſia
withſtoode mee one and twentie dayes : but loe,
i Michael one of the chiefe princes,came to helpe
mee,and I remained there by the Kings of Perſia.
14 Now I am come to ſhewe thee what ſhall
come to thy people in the latter dayes,for yet the
k viſion *is* for *many* dayes.
15 And when he ſpake theſe words vnto mee,
I ſet my face toward the ground, and helde my
tongue.
16 And behold, l one like the ſimilitude of the
ſonnes of man touched my lips then I opened my
mouth, and ſpake,and ſaid vnto them that ſtood
before mee, O my Lord, m by the viſion my ſor-
rowes are returned vpon me, and I haue retened
no ſtrength.
17 For how can the ſeruant of this my Lord
talke with my Lord *being* ſuch a one?for as for me
ſtraightway there remained no ſtrength in mee,
neither is there breath left in me.
18 Then there came againe and touched mee,
one like the appearance of a man, and he ſtreng-
thened me,
19 And ſaid, O man, greatly beloued, feare
not : n peace *be* vnto thee be ſtrong and of good
courage. And when hee had ſpoken vnto me, I
o was ſtrengthened,and ſaid,Let my Lord ſpeake:
for thou haſt ſtrengthened me.
20 Then ſayd hee, knoweſt thou wherefore I
am come vnto thee? but now will I returne to
fight with the Prince of Perſia : and when I am
gone foorth,loe,the p prince of Grecia ſhall come.
21 But I will ſhewe thee that which is decreed
in the Scripture of trueth: q and there is none that
holdeth with mee in theſe things, but Michael
your prince.

h Meaning, Cambyſes who reigned in his Fathers abſence and did not onely for this ſpace hinder the building of the Temple, but would haue further raged,if God had not ſent me to reſiſt him,and therefore haue I ſtayed for the profit of the Church.
i Though God could by one Angel deſtroy all the world,yet to aſſure his children of his loue,he ſendeth foorth double power,euen Michael,that is, Chriſt Ieſus the head of Angels.
k For though the Prophet Daniel ſhould ende and ceaſe,yet his doctrine ſhould continue till the comming of Chriſt,for the comfort of his Church.
l This was the ſame Angel that ſpake with him before in the ſimilitude of a man.
m I was ouercome with feare and ſorrow,when I ſaw the viſion.
n He declareth hereby that God would be mercifull to the people of Iſrael. o Which declareth that when God ſmiteth downe his children, hee doeth not immediatly lift them vp at one (for now the Angel had touched him twiſe)but by little and little. p Meaning that hee would not onely himſelfe bridle the rage of Cambyſes,but alſo the other kings of Perſia by Alexander the king of Macedonia. q For this Angel was appointed for the defence of the Church vnder Chriſt,who is the head thereof.

CHAP. XI.

A prophecie of the Kingdomes, which ſhould bee enemies to the Church of God, as of Perſia. 3 of Greece, 5 of Egypt, 28 of Syria. 36 and of the Romanes.

ALſo I,in the firſt yere of Darius of the Medes
euen I a ſtood to encourage and to ſtreng-
then him.
2 And now will I ſhew thee the trueth. Be-
hold there ſhall ſtand vp yet b three kings of Per-
ſia,and the fourth ſhalbe far richer then they all :
and by his ſtrength, *and* by his riches hee ſhall
ſtirre vp c all againſt the realme of Grecia.
3 But a d mighty King ſhall ſtand vp, that
ſhall rule with great dominion, and doe accor-
ding to his pleaſure.
4 And when he ſhal ſtand vp, e his kingdome
ſhalbe broken, f and ſhall be diuided toward the
g foure winds of heauen : and not to his h poſte-
ritie,nor according to i his dominion, which hee
ruled : for his kingdome ſhalbe pluckt vp euen *to*
be for others beſides k thoſe.

a The Angel aſſureth Daniel that God hath giuen him power to performe theſe things ſeeing hee appointed him to aſsiſt Darius when hee ouercame the Caldeans.
b Whereof Cambyſes that now reigned,was the firſt,the ſecond Smerdes,the third Darius the ſonne of Hiſtaſpis,and the fourth Xerxes, which all were enemies to the people of God,and ſtood againſt them.
c For hee raiſed vp all the Eaſt countreyes to fight againſt the Grecians, and albeit hee had in his armie nine hundreth thouſand men, yet in foure battels hee was diſcomfited and fled away with ſhame. d That is, Alexander the great. e For when his eſtate was moſt flouriſhing, he ouercame himſelfe with drinke, and ſo fell into a diſeaſe: or as ſome write, was poyſoned by Caſſander. f For his twelue chiefe Princes firſt diuided his Kingdome among themſelues. g After this his Monarchie was diuided into foure : for Seleucus had Syria, Antigonus Aſia minor, Caſſander the kingdome of Macedonia, and Ptolemeus Egypt. h Thus God reuenged Alexanders ambition and crueltie in cauſing his poſterity to be murthered partly of the fathers chiefe friendes, and partly one of another. i None of theſe foure ſhall bee able to bee compared to the power of Alexander. k That is,his poſteritie hauing no part thereof.

5 And the l king of the South ſhalbe mighty
and *one* of m his princes, & ſhall preuaile againſt
him,and beare rule: his dominion *ſhall be* a great
dominion.
6 And in the end of yeres they ſhalbe ioyned
together : for the kings n daughter of the South
ſhall come to the King of the North to make an
agreement, but ſhe ſhall not retaine the power of
the o arme, neither : ſhall p he continue, nor his
q arme : but ſhee ſhall bee deliuered *to death*, and
they that brought her, and he r that begat her,
and he that comforted her in theſe time.
7 But out of the bud of her s rootes ſhall one
ſtand vp in his ſtead, t which ſhall come with an
armie, and ſhall enter into the fortreſſe of the
King of the North, and doe with them *as hee liſt*,
and ſhall preuaile,
8 And ſhal alſo cary captiues into Egypt their
gods with their molten images, *and* with their
precious veſſels of ſiluer and of gold, and he ſhall
continue u moe yeres then the king of the North.
9 So the king of the South ſhall come into *his*
kingdome, and ſhall returne into his owne land.
10 Wherefore his x ſonnes ſhall be ſtirred vp,
and ſhall aſſemble a mighty great armie : and *one*
y ſhall come, and ouerflow,& paſſe through:then
ſhall he z returne,and be ſtirred vp at his fortreſſe.
11 And the King of the South ſhall be angrie,
and ſhall come foorth, and fight with him, *euen*
with the king of the North : for he ſhall ſet forth
a great a multitude,and the multitude ſhall be gi-
uen into his hand.
12 Then the multitude ſhall bee proud, and
their heart ſhall bee lifted vp : for hee ſhall caſt
downe thouſands : but hee ſhall not *ſtill* preuaile.
13 For the king of the North b ſhall returne,
and ſhall ſet forth a greater multitude then afore,
and ſhall come foorth (after certaine yeres) with
a mighty armie,and great riches.
14 And at the ſame time there ſhall c many
ſtand vp againſt the king of the South:alſo the re-
bellious children of thy d people ſhall exalt them-
ſelues to eſtabliſh the viſion,but they ſhall fall.
15 So the King of the North ſhall come, and
caſt vp a mount, and take the ſtrong citie : and
the armes of the South ſhall e not reſiſt, neither
his choſen people, neither *ſhall* there *bee* any
ſtrength to withſtand.
16 But he that ſhall come, ſhall doe vnto him
as hee liſt,and none ſhall ſtand againſt him : and
he ſhall ſtand in the f pleaſant land, which by his
hand ſhall be conſumed.
17 Againe hee ſhall g ſet his face to enter with
the power of his whole kingdome, and his confe-
derates with him : thus ſhall he do,& he ſhal giue
him the h daughter of women, to deſtroy i her: but

l To wit,Ptolemeus king of Egypt.
m That is,Antiochus the ſonne of Seleuchus,and one of Alexanders princes ſhall bee more mighty: for he ſhould haue both Aſia,& Syria.
n That is,Berenice the daughter of Ptolomeus Philadelphus ſhall bee giuen in mariage to Antiochus Theos,thinking by this affinitie that Syria and Egypt ſhould haue a continuall peace together.
o That force and ſtrength ſhall not continue:for ſoone after,Bernice and her yong ſonne after her husbands death,was ſlaine of her ſtepſonne Seleucus Calinicus the ſonne of Laodice,the lawfull wife of Antiochus, but put away for this womans ſake.
p Neither Ptolemeus not Antiochus.
q Some reade, ſeede,meaning the child begotten of Berenice.
r Some reade,ſhe that begate her, and thereby vnderſtand her nurſe, which brought her vp : ſo that all they that were occaſion of his mariage, were deſtroied.
ſ Meaning,that Ptolemeus Euergetes after the death of his fathers Philadelphus ſhould ſuccede in the kingdome being of the ſame ſtocke that Berenice was.
t To reuenge the ſiſters death againſt Antiochus Calinicus king of Syria.
u For this Ptolemeus reigned fiue and fourtie yeeres.
x Meaning, Seleucus and Antiochus the Great the ſonnes of Calinicus ſhall make war againſt Ptolemeus Philopater the ſonne of Philadelphus. y For his elder brother Seleucus died, or was ſlaine while the warres were preparing. z That is, Philopater when hee ſhall ſee Antiochus to take great dominions from him in Syria, and alſo readie to inuade Egypt. a For Antiochus had ſixe thouſand horſemen,and threeſcore thouſand footmen. b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire. c For not onely Antiochus came againſt him,but alſo Philip king of Macedonia, and theſe two brought great power with them. d For vnder Onias which falſely alleadged that place of Iſa,19.19 certaine of the Iewes retyred with him into Egypt to fulfill this propheſie : alſo the Angel ſheweth that all theſe troubles which are in the Church, are by the prouidence and counſell of God. e The Egyptians were not able to reſiſt Stopas Antiochus captaine. f He ſheweth that hee ſhall not onely afflict the Egyptians, but alſo the Iewes and ſhall enter into their country whereof he admoniſheth them before that they may know that al theſe things come by Gods prouidence. g This was the ſecond battel that Antiochus fought againſt Ptolemeus Ephiphanes. g To wit,a beautifull woman which was Cleopatra Antiochus daughter i For he regarded not the life of his daughter in reſpect of the kingdome of Egypt.

k she shall not stand *on his side*, neither before him.
18 After this shall he turne his face vnto the [l] yles, & shall take many, but a prince [m] shall cause his shame to light vpon him, besides that hee shall cause his owne shame to turne vpon [n] himselfe.
19 For hee shall turne his face towardes the fortes of [o] his owne land : but hee shall bee ouerthrowen and fall, and be no more [p] found.
20 [q] Then shall stand vp in his place in the glory of the kingdome, one that shall raise taxes : but after few dayes he shall be destroyed, neither in [r] wrath, nor in battell.
21 And in his place shall stand vp a [s] vile person, to whom they shall not giue the honour of the kingdome : but hee shall come in peaceably, and obteine the kingdome by flatteries.
22 And the [t] armes shal be ouerthrowen with a flood before him, and shall be broken : and also the prince of the [u] couenant.
23 And after [x] the league *made* with him, hee shall worke deceitfully : for he shall come vp, and ouercome with a [y] small people.
24 He shall enter into the quiet and plentifull prouince, and he shall doe that which his fathers [z] haue not done, nor his fathers fathers : hee shall diuide among them the pray and the spoyle, and the substance, yea, and hee shall forecast his deuises against the strong holds, euen for a [a] time.
25 Also he shall stirre vp his power, and his courage against the king of the South, with a great armie, and the king of the South, shalbe stirred vp to battel with a very great and mighty armie: but he shall not [b] stand: for they shall forecast and practise against him.
26 Yea, they that feede of the portion of [c] his meate, shall destroy him : and his armie [d] shall ouerflow : and many shall fall, and be slaine.
27 And both these kings hearts *shall be* to doe [e] mischiefe, and they shall talke of deceit at one table : but it shall not auaile : for [f] yet the ende *shall be* at the time appointed.
28 Then shall hee returne into his land with great [g] substance : for his heart shalbe against the holy couenant : so shall he doe and returne to his owne land.
29 At the time appointed he shall returne, and come toward the South. but the last shall not bee as the first.
30 For the shippes [h] of Chittim shall come against him : therefore he shalbe sorie, and returne and fret against the holy couenant : so shall hee doe, hee shall euen returne [i] and haue intelligence with them that forsake the holy couenant.
31 And armes [k] shall stand on his part, and they shall pollute the Sanctuary [l] of strength, and shall take away the dayly *sacrifice*, and they shall set vp the abominable desolation.
32 And such as wickedly [m] breake the couenant, shall hee cause to sinne by flattery : but the people that doe know their God, shall preuaile and prosper.
33 And they that vnderstand among the [n] people, shall instruct many : [o] yet they shall fall by sword, and by flame, by captiuitie and by spoyle many dayes.
34 Now when they shall fall, they shalbe holpen with a [p] little helpe : but many shall cleaue vnto them [q] fainedly.
35 And some of them of [r] vnderstanding shall fall to try them, and to purge, and to make them white, till the time be out : for there *is* a time appointed.
36 And the [s] King shall doe what him list : he shall exalt himselfe, and magnifie himselfe against all, *that is* God, and shall speake marueilous things against the God of gods, and shall prosper, till the wrath [t] bee accomplished : for the determination is made.
37 Neither shall he regard the [u] God of his fathers, nor the desires [x] of women, nor care for any God : for he shall magnifie himselfe aboue all.
38 But in his place shall hee honour the [y] god Mauzzim, and the god whom his fathers knewe not shall hee honour with [z] golde and with siluer, and with precious stones, and pleasant things.
39 Thus shall he doe in [a] the holdes of Mauzzim with a strange god whom he shall acknowledge : hee shall increase *his* glorie, and shall cause them to rule ouer many, and shall diuide the land for gaine.
40 And at the end of time shall the King of the [b] South push at him, & the King of the North shall come against him like a whirlewinde with charets, and with horsemen, and with many ships, and he shall enter into the countreyes, and shall ouerflow and passe through.
41 He shall enter also into the [c] pleasant land, and many *countreys* shalbe ouerthrowen: but these shall escape out of his hand, *euen* Edom & Moab, and the chiefe of the children of Ammon.
42 He shal stretch forth his hands also vpon the countreies, and the land of Egypt shal not escape.
43 But he shall haue power ouer the treasures of golde and siluer, and ouer all the precious things of Egypt, and of the Lybians, and of the blacke Mores where he shall passe.

k Shee shall not agree to his wicked counsel, but shall loue her husband as her duetie requireth, and not seeke his destruction.
l That is, toward Asia, Grecia, and those yles which are in the sea called Mediterraneum : for the Iewes called all countreyes yles which were diuided from them by sea.
m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in al places Attilius the consul or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.
n By his wicked life, & obeying of foolish counsell
o For feare of the Romanes he shall flee to his holdes.
p For when as vnder the pretence of pouerty he would haue robbed the Temple of Iupiter Dodoneus, the countrey men slew him.
q That is, Seleucus shall succeede his father Antiochus.
r Not by forren enemies, or battell but in treason.
s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death and was of a vile cruell and flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.
t Hee sheweth that great forraine powers shall come to helpe the young sonne of Seleucus against his vncle Antiochus : and yet shall be ouerthrowen. u Meaning Ptolemeus Philometor Philopaters sonne, who was this childes cousin germane, and is here called the prince of the couenant, because he was the chiefe, and all other followed his conduct. x For after the battell Philometor and his vncle Antiochus made a league. y For hee came vpon him at vnawares, and when hee suspected his vncle Antiochus nothing. z Meaning, in Egypt. a He will content himselfe with the small holds for a time, but euer labour by craft to attaine to the chiefest. b Hee shalbe ouercome with treason. c Signifying his princes and the chiefe about him. d Declaring that his souldiers shall brast out and venture their life to slay and be slaine for the safegard of their prince. e The vncle and the nephew shall take truce, and banket together, yet in their hearts they shall imagine mischiefe one against the other. f Signifying that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God, who ruleth the kings by a secret bridle, that they cannot do what they list themselues g Which he shall take of the Iewes in spoyling Ierusalem and the Temple, and this is tolde them before to mooue them to patience, knowing that all things are done by Gods prouidence. h That is, the Romane power shall come against him : for P. Popillus the Ambassadour appointed him to depart in the Romanes name, to which thing he obeyed although with griefe, and to reuenge his rage he came against the people of God the second time. i With the Iewes which shall forsake the couenant of the Lord : for first hee was called against the Iewes by Iason high Priest and this second time by Menelaus

k A great faction of the wicked Iewes shall hold with Antiochus.
l So called because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God.
m Meaning such as bare the name of Iewes, but indeed were nothing lesse for they sould their soules and betrayed their brethren for gaine.
n They that remaine constant among the people shall teach others by their example and edifie many in the true religion.
o Whereby he exhorteth the godly to constancy, although they should perish a thousand times, and though their miseries endure neuer so long.
p As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe, as they may still seeme to fight vnder the crosse, as he did in the time of the Maccabees whereof he here prophesieth.
q That is, there shalbe euen of this small number many hypocrites.
r To wit, of them that feare God and will lose their life for the defence of true religion, Signifying also that the Church must continually be tryed and purged, and ought to looke for one persecution after another : for God hath appointen the time therfore we must obey s Because the Angels purpose is to shewe the whole course of the persecutions of the Iewes vnto the comming of Christ, he now speaketh of the Monarchie of the Romanes which he noteth by the name of a king, who were without all religion and contemned the true God. t So long the tyrants shal preuaile as God hath appointed to punish his people: but he sheweth that it is but for a time.
u The Romanes shall obserue no certaine forme of religion as other nations, but shall change their gods at their pleasures yea contemne them & preferre themselues to their gods x Signifying that they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1 26. y That is, the God of power and riches, they shall esteeme their owne power aboue all their gods and worship it. z Vnder pretence of worshipping the gods, they shall enrich their city with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power and riches. a Although in their hearts they had no religion, yet they did acknowledge the gods and worshipped them in their temples, least they should haue beene despised as Athiests : but this was to increase their fame & riches: and when they gate any country they so made others the rulers thereof, that the profit euer came to the Romanes. b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shalbe ouercome. c The Angel forewarneth the Iewes that when they should see the Romanes inuade them, and that the wicked should escape their handes, that then they should not thinke but that al this was done by Gods prouidence, forasmuch as he warned them of it so long afore, and therefore he would still preserue them.

44 But

44 But the tidings out of the East & the North shall [d] trouble him: therefore hee shall go foorth [e] with great wrath to destroy & roote out many.

45 And he shall plant the tabernacles [f] of his palace betweene the seas in the glorious *and* holy mountaine, yet he shall come to his end, and none shall helpe him.

d Hearing that Crassus was slaine, and Antonius discomfited.
e For Augustus outcame the Parthians, and recouered that which Antonius had lost.
f The Romanes after to sea, and in Iudea.

erthis reigned quietly throughout all countreys, and from sea but at length for their cruelty God shall destroy them.

CHAP. XII.

1 *Of the deliverance of the Church by Christ*

A Nd at that [a] time shall Michael stand vp, the great prince, which standeth for the children of thy people, and there shalbe a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time thy people shall be deliuered, euery one that shall be found written in the booke.

2 And many [b] of them that sleepe in the dust of the earth, shall awake some to euerlasting life, and some to shame and perpetuall contempt.

3 And they that be [c] wise, shall shine, as the brightnes of the firmament: and they that turne many to righteousnesse, *shall shine* as the starres, for euer and euer.

4 But thou, O Daniel, shut vp the words, and seale the booke [d] til the end of the time: many shal run to and fro, and knowledge shalbe increased.

5 ¶ Then I Daniel looked, and behold, there

a The Angel here notetheiwo things: first that ỹ Church shalbe in great affliction & trouble at Christs coming, and next, that God wil send his Angel to deliuer it, whom here hee calleth Michael, meaning Christ, which is published by the preaching of the Gospel.
b Meaning, al shall rise at the generall resurrection, which thing he here nameth because the faithful should hauer their respect to that: for in the earth there shall be his religion. d He saithin I which in
e Though the booke is as a treasure.
f These things: and then many shall run to and fro to search the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.

nefore comfort. c Who haue kept the true feare of God and chiefly meaneth the ministers of Gods word, and next all the rest in ignorant, and bring them to the true knowledge of God. part despise this prophesie, yet keepe thou it sure and esteeme it: Till the time that God hath appointed for the full reuelation of

stood other two, the one on this side of the brinke of the g riuer, and the other on that side of the brinke of the riuer.

6 And *one* said vnto the man clothed in linen, which was vpon the waters of the riuer, When *shalbe* the end of these wonders?

7 And I heard the man clothed in linen which was vpon the waters of the riuer, when he held vp his h right hand, & his left hand vnto heauen, and sware by him that liueth for euer, that *it shall tarie* for a [i] time, two times and an halfe: and when he shall haue accomplished [k] to scatter the power of the holy people, all these things shall be finished.

8 The I heard it, but I vnderstood it not: the said I, O my Lord, what shalbe ỹ end of these things?

9 And he said, Go thy way Daniel: for ỹ words are closed vp, and sealed till the end of the time.

10 Many shalbe purified, made white, & tried: but the wicked shall dee wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the [l] dayly *sacrifice* shalbe taken away, and the abominable desolation set vp, there [m] *shall bee* a thousand two hundred and ninety dayes.

12 Blessed *is he* that waiteth & commeth to ỹ thousand, three hundreth & [n] fiue & thirty dayes.

13 But goe [o] thou thy way till the end *bee*: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

g Which was Tygris.
h Which was as it were a double oath and did the more confirme the thing.
i Meaning, a long time, a longer time, and at length a short time, signifying that their troubles should haue an end.
k When ỹ Church shalbe scattered & diminished in such sort as it shall seem to haue no power.
l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Law.
m Signifying, that the time shall bee long of Christs second comming, and yet the children of God ought not to be discouraged though it be deferred.
n In this number he addeth a moneth & an halfe to the former number, signifying that it is not in man to appoint the time of Christs comming, but that they are blessed that patiently abide his appearing. o The Angel waineth the Prophet patiently to abide, till the time appointed come, signifying that nee Prophet depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

HOSEA.

THE ARGVMENT.

After that the ten tribes had fallen away from God by the wicked & subtill counsell of Ieroboam the sonne of Nebat, & instead of his true seruice commanded by his word, worshipped him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they greew euer worse and worse, and still abused Gods benefits. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea & Amos to the Israelites (as hee did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adultery: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to bee led away captiues. Thus Hosea faithfully executed his office for the space of seuenty yeres, though they remained still in their vices & wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither bee discouraged with threatnings onely, nor yet flatter themselues by the sweetnesse of Gods promises, he setteth before them the two principall parts of the Lawe, which are the promise of saluation, and the doctrine of life: for the first part he ministeth the faithfull to Messiah, by whome onely they should haue true deliuerance: and for the second, hee vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to bee godly, els by threatnings of his iudgements to feare them from vice: and albeit that the whole Law containe these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 *The time wherein Hosea prophesied.* 2 *The idolatrie of the people.* 6 *The calling of the Gentiles.* 11 *Christ is the head of all people.*

THe word of the Lord that came vnto Hosea the sonne of Beeri, in the dayes of [a] Vzziah, Iotham, Ahaz, *and* Hezekiah [b] kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord sayde vnto Hosea, Goe, take vnto thee a wife [c] of fornications, and children of fornications: for the land hath committed great whoredome, *departing* from the Lord.

a Called also Azariah, who being a leper was deposed from his kingdom.
b So that it may be gathered by the reigne of these foure kings, that he preached aboue threescore yeres.
c That is, one that is long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or else was commanded by God to set foorth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children.

3 So he went, and tooke [d] Gomer, the daughtee of Diblaim, which conceiued and bare him a sonne.

4 And the Lord said vnto him, Call his name [e] Izreel: for yet a little, and I will visit the blood of Izreel vpon the house of [f] Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that [g] day will I also breake the bow of Israel in the valley of Izreel.

d Gomer signifieth a consumption or corruption, & Diblaim clusters of figs, declaring that they were all corrupt like rotten figs.
e Meaning, that they should bee no more called Israelites of the which name they boasted because Israel did preuaile with God: but that they were as bastards, & therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was ỹ chiefe citie of the ten tribes vnder Ahab where Iehu shed so much blood, 2. King. 10. 8, 11. f I will bee wrouged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his own ambition, & not for the glory of God, as the end declared: for he built vp that idolatrie which hee had destroyed. g When the measure of their iniquitie is fulfilled I shall take vengeance and destroy all their policie and force.

6 She

6 She conceiued yet againe, & bare a daughter, and *God* said vnto him, Call her name [h] Lo-ruhamath: for I will no more haue pity vpon the house o[i] Israel, but I will vtterly take them away.

7 Yet I will haue mercy vpon the house of Iudah, and will [k] saue them by the Lord their God, and will not saue them by bowe, nor by sworde, nor by battel, by horses, nor by horsemen.

8 Now when shee had wained Lo-ruhamah, she conceiued, and bare a sonne.

9 Then said *God*, Call his name [l] Lo-ammi: for ye are not my people, therfore will I not be yours.

10 Yet the number of the [m] children of Israel shall bee as the sand of the sea, which cannot be measured nor told: and in the place where it was sayd vnto them, Ye are not my people, it shal be sayd vnto them, *Ye are* the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be [n] gathered together, and appoint them [o] hues one head, and they shal come vp out of the land: for great [u] the [o] day of Iezreel.

CHAP. II.

1 *The people is called to repentance.* 5 *He sheweth their idolatry and threatneth them except they repent.*

SAy vnto your [a] brethren, Ammi, and to your sisters, Ruhamah,

2 Plead with your [b] mother: plead *with her* for she is not my wife, neither am I her husband, but let her take away her fornications out of her sight, & her adulteries [c] from between her breasts,

3 [d] Left I strip her naked, and set her as in the day that she was [e] borne, and make her as a wildernes, and leaue her like a dry land, and slay her for thirst.

4 And I will haue no pitie vpon her children: for they be the [f] children of fornications.

5 For their mother hath played the harlot: she that conceiued them, hath done shamefully: for she said, I will goe after my louers that giue me my bread and my water, my wooll, and my flaxe, mine oyle and my drinke.

6 Therefore behold, I will stoppe [h] thy way with thornes, and make an hedge, that she shall not find her paths.

7 Though she follow after her louers, yet shal she not come at them: though shee seeke them, yet shall she not finde *them*: then shall she say, [i] I will goe and returne to my first husband: for at that time was I better then now.

8 Now shee did not know that I [k] gaue her corne, and wine, and oyle, and multiplied her siluer and gold, *which* they bestowed vpon Baal.

9 Therefore will I returne, and take away [l] my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe *lent*, to couer her shame.

10 And now will I discouer her [m] lewdnesse in the sight of her louers, and no man shal deliuer her out of mine hand.

11 I will also cause all her mirth to cease: her feast dayes, her new moones, and her Sabbaths, and all her solemne feasts.

12 And I will destroy her vines and her figtrees, whereof shee hath sayd, These are my reward that my louers haue giuen mee: and I will make them as a forest, and the wilde beastes shall eate them.

13 And I will visit vpon her the dayes of [n] Baalim, wherein she burnt incense to them: and she decked her selfe with her [o] earerings and her iowels, and she followed her louers, and forgate mee, sayth the Lord.

14 Therefore behold, I will [p] allure her, and bring her into the wildernesse, and speake friendly vnto her.

15 And I will giue her her vineyards from thence, and the valley [q] of Achor for the doore of hope, and shee shall [r] sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me [s] Ishi, and shalt call me no more [t] Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembred by their [u] names.

18 And in that day will I make a couenant for them with the [x] wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, and the sword and the battell out of the earth: and will make them to sleepe safely.

19 And I will marry thee vnto me for euer: yea, I will marry thee vnto me in righteousnes, and in iudgement, and in mercy and in compassion.

20 I will euen marrie thee vnto me in my faithfulnesse, and thou shalt know the Lord.

21 And in that day I will heare, saith the Lord, I will *euen* heare [z] the heauens, and they shal heare the earth,

22 And the earth shal heare the corne, and the wine, and the oyle, and they shall heare Iezreel.

23 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, * Thou art my people. And they shall say, *Thou art* my God.

he will so blesse them that all creatures shall fauour them. than neuer shall bee broken. z Then shall the heauen desire which shall bring forth for the vse of man. * *Rom.9.25.1.pet.2.10.*

CHAP. III.

1 *The Iewes shall be cast off for their idolatrie.* 5 *Afterward they shall returne to the Lord.*

THen said the Lord to me, [a] Goe yet, *and* loue a woman (beloued of *her* husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and [b] loued the wine bottels.

2 So [c] I bought her to mee for fifteene *pieces* of siluer, and for an homer of barly and an halfe *homer* of barley.

3 And I sayd vnto her, Thou shalt abide with [d] me many dayes: thou shalt not play the harlot, and thou shalt be to none *other* man, and I will be [e] vnto thee.

4 For the children of Israel shall [e] remaine

and payed a small portion for her, lest shee perceiuing the great should haue abused me and not beneuinder dueties for fifteene pieces but halfe the price of a slaue, Exod 21.32. d I will trie thee thy widowhood whether thou wilt be mine or no. e Meaning time of their captiuity, but also vnto Christ.

many

h Thereby, not obtaining mercie: whereby he figurifieth, that God in fuoure was departed from them.
i For the Israelites neuer returned after that they were take captiues by the Assyrians.
k For after their captiuity he restored them miraculously by y meanes of Cyrus, Ezra 1.1.
l That is, not my people.
m Because they thought that God could not haue beene true in his promise except he had preserued them, he declareth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should bee without number, which shall both of the Iewes and the Gentiles, Rom.9.26 n To wit, after the captiuity of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles o The calamity and destruction of Israel shall be so great, that to restore them shall be as a miracle.

a Seeing I haue promised you deliuerance, it remaineth that you encourage one another to embrace the same considering that ye are my people on whom I will haue mercie.
b God sheweth that the fault was not in him, but in their Synagogue, & their idolatries, that he tor sooke them, Isa. 50.1.
c Meaning that their idolatry was so great that they were not ashamed, but boasted of it, Ezek.16.25.
d For though this people were as an harlot for their idolatries yet he had left them with their apparell and dowrie & certaine signes of his fauor, but if they continued still, he would vtterly destroy them.
e Wife throughe her out of Egypt, Ezek 16.4.
f That is, bastards and begotten in adultery.
g Meaning the idoles which they serued & by whom they thought they had wealth and abundance.
h I will punish thee, that thou mayest erie whether thine idoles can help thee, and bring thee into such straightnes, that thou shalt haue no lust to play the wanton.
i This he speaketh of the faithfull, which are truely conuerted, and also sheweth the vse and profit of Gods rods.
k This declareth that idolaters defraud God of his honour, were they attribute his benefits to their idoles.
l Signifying, that God will take away his benefit when man by his ingratitude doth abuse them.
m That is, all her seruice, ceremonies and inuentions whereby she worshipped her idoles.

n I will punish her for her idolatrie.
o By shewing how harlots trim themselues to please others, he declareth how the superstitions idolaters set a great part of their religion, in decking themselues on their holy dayes.
p By my benefits in offering her grace & mercy, euen in that place where she shall thinke her selfe destitute of all helpe and comfort.
q Which was a plentifull valley, and wherein they had great comfort when they came out of the wildernesse, as Iosh.7.26. and is called the doore of hope, because it was a departing frō death and an entrie into life.
r Shee shall then praise God, as she did when she was deliuered out of Egypt.
s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.
t That is, my master: which name was applyed to their idoles.
u Noidolatrie shall once come into their mouth, but they shal serue me purely according to my word.
x Meaning, that
y With a couenant taine for the earth 9.10.

a Herein the Prophet representeth the person of God which loued his Church before he called her, and did not withdraw the same when she gaue her selfe to idoles.
b That is, gaue themselues wholy to pleasures, and could not take vp, as they that are giuen to drunkennesse.
c Yet I loued her greatnesse of my loue pieces of siluer were a long time ar in not onely all the

f That is, they should neither haue policy nor religion, and their idoles also wherein they put their confidence, should be destroyed.
g This is meant of Christs kingdome, which was prouided vnto Dauid to be eternall. Psal. 71. 17.

many dayes without a king & without a [f] prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert and seeke the Lord their God, and [g] Dauid their king, and shall feare the Lord and his goodnes in the latter dayes.

CHAP. IIII.

A complaint against the people and the priests of Israel.

HEare the word of the Lord, ye children of Israel: for the Lord [a] hath a controuersie with the inhabitants of the land, because there [u] no trueth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring, they breake out, and [b] blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein shall bee cut off, with the beasts of the fielde, and with the foules of the heauen, and also the fishes of the sea shalbe taken away.

4 Yet [c] let none rebuke, nor reproue another: for thy people *are* as they that rebuke the Priest.

5 Therfore shalt thou fall in the [d] day: and the Prophet shal fall with thee in the night, and I will destroy thy [e] mother.

6 My people are destroyed for lacke of knowledge: because thou [f] hast refused knowledge, I will also refuse thee that thou shalt be no Priest to me: and seeing [g] thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were [h] increased, so they sinned against me: *therefore* wil I change their glory into shame.

8 [i] They eate vp the sinnes of my people, and lift vp their minds in their iniquity.

9 And there shall be like people like [k] priest: for I will visit their wayes vpon them, and reward them their deeds.

10 For they shall eat, & not haue enough: they shall [l] commit adultery, and shall not increase, because they haue left off to take heed to the Lord.

11 [m] Whoredome, and wine, and newe wine take away *their* heart.

12 My [n] people aske counsell at their stockes, and their staffe teacheth them: for the [o] spirit of fornications hath caused *them* to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the tops of the mountaines, and burne incense vpon the hils vnder the okes, and the popler tree, and the elme, because the shadow therof is good: therfore your daughters shall bee [p] harlots, and your spouses shalbe whores.

14 I will not [q] visit their daughters when they are harlots, nor your spouses, when they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

a Because the people would not obey the admonitions of the Prophet here teth them before the iudgement seat of God against whom they chiefly offended, Ila. 7. 13 Zech. 12. 10. mich. 6. 1. 2.
b In euery place appeareth a liberte to most haineous vices, so that one followeth in the necke of another.
c Asthough he would say that it were in vaine to rebuke them: for no man can abide it: yea they will speake against the Prophets & Priests whose office it is chiefely to rebuke them.
d Ye shall perish all together: the one because hee would not obey, and the other, because hee would not admonish.
e That is, the Synagogue wherein thou boastest.
f That is, the Priests shall be cast off, because that for lacke of knowledge they are not able to execute their charge, and instruct others Deut. 33. 3. mal. 2. 7.
g Meaning the whole body of the people, which were weary with hearing the word of God.
h The more I was beneficiall vnto them.
i To wit, [k] Priests seeke to eate the peoples offerings, and flatter them in their sinnes.
k Signifying, that as they haue sinned together, so shal they be punished together. l Shewing that their wickednes shalbe punished on all sorts: for though they think by the multitude of wiues to haue many children, yet they shalbe deceiued of their hope. m In giuing themselues to pleasures, they become like brute beasts. n Thus hee speaketh by derision in calling them his people, which nowe for their sinnes they were not: for they sought helpe of stockes and stickes. o They are carried away with a rage. p Because they take away Gods honour, and giue it to idoles: therefore hee will giue them vp to their lusts, that they shall dishonour their owne bodies, Rom. 1. 28. q I will not correct your shame to bring you to amendment, but let you runne headlong to your owne damnation.

15 Though thou Israel, play the harlot, *yet* let not Iudah sinne: come not yee vnto [r] Gilgal, neither goe yee vp to [s] Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruly heifer. Now the Lord will feed them as a [u] lambe in a large place.

17 Ephraim *is* ioyned to idols let him alone.

18 Their drunkennes stinketh: they haue committed whoredome: their rulers loue *to say* with shame, [x] Bring ye.

19 The winde hath [y] bound them vp in her wings, and they shalbe ashamed of their sacrifices.

r God complaineth that Iudah is infected, and willeth them to learn by their example to returne in time.
s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatry, he would not that his people should resort thither.
t He calleth Bethel, that is, the house of God, Beth-auen, that is, the house of iniquity, because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped. u God will so disperse them, [y] they shall not remaine in any certaine place. x They are so impudent in receiuing bribes, that they will command men to bring them vnto them. y To carry them suddenly away.

CHAP. V.

1 Against the Priests and rulers of Israel. 13 The helpe of man is in vaine.

O YE Priests, heare this, and hearken ye, O house of Israel, and giue yee eare, O house of the King: for iudgement *is* toward you, because you haue bin a [a] snare on Mizpah, and a net spred vpon Tabor.

2 Yet they were profound to decline to [b] slaughter, though I haue beene a [c] rebuker of them all.

3 I know [d] Ephraim, and Israel is not hid from me: for now, O Ephraim thou art become an harlot, *and* Israel is defiled.

4 They wil not giue their minds to turn vnto their God: for the spirit of fornication *is* in [y] mids of them, and they haue not knowen the Lord.

5 And the [e] pride of Israel doeth testifie to his face: therfore shal Israel and Ephraim fall in their iniquity: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes, to seeke the Lord: but they shall not finde him: *for* hee hath withdrawen himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten [f] strange children, now shall [g] a moneth deuoure them with their portions.

8 Blowe yee the trumpet in Gibeah, *and* the shaume in Ramah: crie out at Beth-auen, after thee, O [h] Beniamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to [i] know the trueth.

10 The princes of Iudah were like them that [k] remoue the bound: *therefore* wil I powre out my wrath vpon them like water.

11 Ephraim is oppressed *and* broken in iudgement, because he willingly walked after the commandement.

12 Therfore wil I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim saw his sicknes, and Iudah his wound, then went Ephraim vnto [m] Assiur, and sent vnto king [n] Iarib, yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lion, and as a lions whelpe to the house of Iudah I, *even* I will spoile and goe away: I will take away, and none shall rescue it.

15 I will goe, *and* returne to my place, til they acknowledge their fault, and seeke mee: in their affliction they will seeke me diligently.

a The Priests and princes catched the poore people in their snares, as the fowlers did the birds, in these two high mountaines.
b Notwithstanding they seemed to be giue altogether to holines, and to sacrifices, which heere hee calleth slaughter in contempt.
c Thought had admonished them continually by my Prophets.
d They boasted themselues not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.
e Meaning, their contemning of all admonitions.
f That is, their children are degenerate, so that there is no hope in them.
g Their destruction is not farre off.
h That is all Israel comprehended vnder this part, signifying that the Lords plagues should pursue the from place to place till they were destroyed.
i By the successe they shall know that I haue surely determined this.
k They haue turned vpside downe all politicall order and all manner of religion.
l To wit, after king Ieroboams commaundement, and did not rather follow God.
m In stead of seeking for remedy at Gods hands.
n Whom as king of the Assyrians.

CHAP. VI.

1 *Affliction teacheth a man to turne to God.* 9 *The wickednesse of the Priests.*

COme, and let vs returne to the Lord: for hee hath tornes vs, and he will heale vs: hee hath wounded vs, and he will bind vs vp.

2 After two dayes will [b] hee reuiue vs, *and* in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shal we haue knowledge, & indeuour our selues to know the Lord: his going foorth is prepared as the morning, & he shal come vnto vs as the raine, *and* as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I intreat thee? for [c] your goodnesse *is* as a morning cloude, and as the morning dew it goeth away.

5 Therefore haue I [d] cut downe by the Prophets: I haue slaine them by the wordes of my mouth, and thy iudgements *were as* the light that goeth foorth.

6 For I desired [e] mercy, and not sacrifice, and the knowledge of God more then burnt offrings.

7 But they [g] like men haue transgressed the couenant: there haue they trespassed against me.

8 [h] Gilead *is* a citie of them that worke iniquitie, *and is* polluted with blood.

9 And as theeues waite for a man: *so* the company of Priests murther in the way by consent: for they worke mischiefe.

10 I haue seene villeny in the house of Israel: there [n] is the whoredome of Ephraim, Israel is defiled.

11 Yea, Iudah hath set a [i] plant for thee, whiles I would returne the captiuitie of my people.

CHAP. VII.

2 *Of the vices and wantonnesse of the people.* 12 *Of their punishment.*

WHen I would haue healed Israel, then the iniquity of Ephraim was discouered, and the wickednesse of Samaria: for they haue dealt fastly: and the thiefe commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, *that* I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the [b] king glad with their wickednes, and the princes with their lies.

4 They are all adulterers, *and* as a very [c] ouen heated by the baker, which ceaseth from raising vp, *and* from kneading the dough vntill it bee leauened.

5 *This is* the [d] day of our king: the princes haue made him sicke with flagons of wine: hee stretcheth out his hand to scorners.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue [e] deuoured their Iudges: all their Kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath [f] mixt himselfe among the people: Ephraim is as a cake on the hearth, not turned.

9 Strangers haue deuoured his strength, and he knoweth it not: yea, [g] gray haires are here and there vpon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceiued without heart: they call to Egypt: they go to Assiur.

12 *But* when they shall go, I wil spread my net vpon them, *and* drawe them downe as the fowles of the heauen. I will chastise them as their [i] Congregation hath heard.

13 Woe vnto them: for they haue fledde away from mee: destruction *shalbe* vnto them, because they haue transgressed against me: though I haue redeemed them, yet they haue spoken lies against mee.

14 And they haue not cryed vnto mee with their hearts, [l] when they howled vpon their beds: [m] they assemble themselues for corne, and wine, *and* they rebell against me.

15 Though I haue bound *and* strengthened their arme, yet do they imagine mischiefe against mee.

16 They returne, *but* not to the most Hie: they are like a deceitfull bowe: their princes shall fall by the sword, for the rage [n] of their tongues: this shall be their derision in the land of Egypt.

CHAP. VIII.

1 *The destruction of Iudah and Israel because of their idolatry.*

SEt the trumpet to thy [a] mouth, *he shall come* as an Eagle against the house of the Lord, because they haue transgressed my couenant, and trespassed against my law.

2 Israel shal [b] cry vnto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They haue set vp a [c] king, but not by mee: they haue made princes, and I knew it not: of their siluer and their gold haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without [d] innocency!

6 [e] For it came euen from Israel, the workman made it, therefore it is not God: but the calfe of Samaria shall be *broken* in pieces.

7 For they haue [f] sowen the winde, and they shall reape the whirlewind: it hath no stalke: the bud shall bring foorth no meale: if so bee it bring foorth, the strangers shall deuoure it.

8 Israel is deuoured, now shal they be among the Gentiles as a vessell wherein [n] no pleasure.

9 For they are gone vp to Assiur: *they are as* a [g] wild asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired amõg the nations, now wil I gather them, and they shal sorow a little, for the [h] burden of the king *and* the princes.

11 Because Ephraim hath made many altars to sinne, his altars *shall be* to sinne.

12 I haue written to them the great things of my Lawe: *but* they were counted as a [i] strange thing.

13 They sacrifice flesh for the sacrifices of mine offrings, and eat it: *but* the [k] Lord accepteth them not: now will he remember their iniquity, and visite their sinnes: they shall returne to Egypt.

14 For

a He sheweth the people how they ought to turne to the Lord, that he might call backe his plagues.
b Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.
c You seeme to haue a certaine holinesse, & repentance, but it is vp& the sudden, and as a morning cloud.
d I haue still laboured by my Prophets, and as it were framed you to bring you to amendment, but all was in vaine: for my word was not meat to feed them, but a sword to slay them.
e My doctrine which I taught thee, was most euident.
f He sheweth to what scope his doctrine tended, that they should loyne the obedience of God, and the loue of their neighbour with outward sacrifice.
g That is, like light and weake persons.
h Which was the place where the Priests dwelt, and which should haue beea bestinstructed in my word.
i That is, doth imitate thine idolatry, and hath taken graffes of thy trees.

a Meaning, that there was no one kind of vice among them, but that they were subiect to all wickednesse, both secret and open.
b They esteeme their wicked king Ieroboam aboue God, and seek but how to flatter and please him.
c He compareth the rage of the people to a burning ouen, which the baker heateth still till his dough be leauened and raised.
d They vsed all riot and excesse in their feasts and solemnities, whereby their king was ouercome with surfeit, & brought into diseases, and delighted in flatteries.
e By their occasion God hath deprived them of all good seruice.
f That is, he counterfeited the religion of the Gentils, yet is but as a cake baked on the one side, and raw on the other, that is, neither thorow hote, nor thorow cold, but partly a Iew, and partly a Gentile.

g Which are a token of his manifold afflictions.
h That is, without all iudgement, as they cannot tell whether it is better to cleaue onely to God, or to seeke the helpe of man.
i According to my curses made to the whole Congregation of Israel.
k That is, diuers times redeemed them, & deliuered them from death.
l When they were in affliction, & cried out for paine, they sought not vnto me for helpe.
m They only seek their owne commodity & wealth, & passe not for some their God.
n Because they boast of their owne strength, and passe not what they speake against mee and my seruants, Psal. 73. 9.

a God encouraseth the Prophet to signifie the speedy coming of the enemy against Israel, which was once the people of God.
b They shall cry like hypocrites, but not from the heart, as their deeds declare.
c That is, Ieroboam by whom they sought their owne liberty, and not to obey my will.
d That is, vpright iudgement and godly life.
e Meaning, the calfe was inuented by themselues, and of their fathers in the wilderness.
f Shewing that their religion hath but a shew, and in it selfe is but vanity.
g They never cease, but run to and fro to seeke helpe.
h That is, for the tribute which the king and the princes shall lay vpon them.
i which meaneth the Lord vseth to bring the to repentance.
i Thus the idolaters county word of God, as strange in respect of their owne inuentions.
k Saying that they offer it to the Lord, but he accepteth not sacrifice, which hee himselfe hath not appointed.

14 For Israel hath forgotten his maker, and buildeth temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

RIeoyce not, O Israel, for ioy [a] as *other* people: for thou hast gone a whoring from thy God: thou hast loued [b] a reward vpon euery corne floore.

2 [c] The floore, and the wine presse shall not feede them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they wil eate vncleane things in Assiur.

4 They shall not offer [d] wine to the Lorde, neither shall their sacrifices be pleasant vnto him: *but they shall be* vnto them as the bread of mourners: all that eate thereof shall bee polluted: for their bread [e] for their soules shall not come into the house of the Lord.

5 What will ye doe [f] then in the solemne day and in the day of the feast of the Lord?

6 For loe, they are gone from [g] destruction: *but* Egypt shal gather them vp, and Memphis shal bury them: the nettle shall possesse the pleasant *places* of their siluer, *and* the thorne *shall bee* in their tabernacles.

7 The dayes of visitation are come: the dayes of recompence are come: Israel shall know it: [h] the Prophet [i] a foole: the spirituall man [k] mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraim [l] *should be* with my God: *but* the Prophet [m] the snare of a fowler in all his waies, [n] hatred in the house of his God.

9 They [o] are deepely set: they are corrupt as in the dayes of Gibeah: *therefore* he will remember their iniquity, he will visit their sinnes.

10 I found Israel like [p] grapes in the wildernesse: I saw your fathers as the first ripe in the figge tree at her first time: *but* they went to Baal-Peor, and separated themselues vnto that shame, and *their* abominations were according to [q] their louers.

11 Ephraim their glory shall flee away like a bird: from the birth [r] and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, *is as a tree* in [s] Tyrus planted in a cottage: but Ephraim shall bring foorth his children to the murtherer.

14 O Lord, giue them: what wilt thou giue them? giue them a [t] barren wombe and drie breasts.

15 All their wickednesse *is* in [u] Gilgal: for there doe I hate them: for the wickednes of their inuentions, I will cast them out of mine House: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp they can bring no fruite: yea, though they bring foorth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

CHAP. X.

1 Against Israel and his idols. 14 His destruction for the same.

ISrael *is* an [a] emptie vine, *yet* hath it brought foorth fruite vnto it selfe, *and* according to the multitude of the fruit thereof hee hath increased the altars: according to the [b] goodnesse of their land they haue made faire images.

2 Their heart is [c] diuided: now shall they be found faulty: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, We haue no [d] King, because we feared not the Lord: and what should a king doe vnto vs?

4 They haue spoken words, swearing falsly in making [e] a couenant: thus [f] iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shal [g] feare because of the calfe of Beth-auen: for the people thereof shal mourne ouer it, and the [h] Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shall bee also brought to Assiur, for a present vnto king Iareb: Ephraim shall receiue shame, and Israel shall bee ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the fome vpon the water.

8 The high places also of [i] Auen shall bee destroyed, *even* the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, [k] Couer vs, and to the hilles, Fall vpon vs.

9 O Israel, thou hast [l] sinned from the dayes of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did not [m] touch them.

10 It is my desire [n] that I should chastise them, and the people shall bee gathered against them, when they shall gather themselues in their two [o] furrowes.

11 And Ephraim *is as* an heifer vsed to delight in [p] threshing: but I will passe by her faire necke: I will make Ephraim to ride: Iudah shall plowe, *and* Iaakob shall breake his clods.

12 Sowe to your selues in righteousnesse reape after the measure of mercie: [r] breake vp your fallowe ground: for *it is* time to seeke the Lord, till hee come and raine righteousnesse vpon you.

13 *But* you haue plowed wickednes: yee haue reaped iniquitie: you haue eaten the fruit of lies because thou didst trust in thine owne wayes, *and* in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people, and all thy munitions shall bee destroyed, as [s] Shalman destroyed Beth-arbel in the day

a For though all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatry in hope of reward and to haue thy barne filled, Iere. 44.17 as an harlot that had rather liue by playing the whore, then to be entertained of her owne husband.
c These outward things that thou seekest, shalbe taken from thee.
d All their doings both touching politicke religion, shalbe reiected as things polluted.
e The meat offring which they offered for themselues.
f When the Lord shal take away all the occasions of serving him, which shalbe the most grieuous point of your captiuity, when ye shall see your selues cut off from God.
g Though they think to escape by fleeing the destruction that is at hand, yet they shal be destroied in the place whither they flee for succour.
h Then they shall know that they were deluded by them who challenged to them selues to be their prophets and spirituall men.
i The Prophets duety is to bring men to God and not to be a snare to pull them from God.
k This people is so rooted in their wicked nesse, that Gibeah which was like to Sodom, was neuer more corrupt, Iud. 19. 22.
l Meaning, that he so esteemed them and delighted in them.
m They were as abominable vnto me as their louers the idoles.
n Signifying, that God would destroy their idolatry by these sondry means, and so consume them by little and little.
o As they kept tender plants in their houses in Tyrus to preserue them from the cold aire of the ira, So was Ephraim at the first vnto me, but now I will giue him to the slaughter.
p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God rather to make them barren, then that this great slaughter should come vpon their children.
q The chiefe cause of their destruction is, that they committed idolatry, and corrupt my religion in Gilgal,
a Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased new wickednesse, so that the correction which should haue brought them to obedience, did but vtter their stubbornnes.
b As they were rich and had abundance.
c To wit, from God.
d The day shall come that God shall take away their king, and then they shall feele the fruit of their sinnes, and how they trusted in him in vaine, 2. King. 17. 6.7.
e In promising to be faithfull toward God.
f Thus their integrity and fidelity which they pretended, was nothing but bitternesse and griefe.
g When the calfe shall be carried away.
h Chemarims were certaine idolatrous priests, which did weare blacke apparell in their sacrifices, and cried with a loude voyce: which superstition Eliah diuided, 1. King. 18. 27. reade 2. King. 23. 5.
i This he speaketh in contempt of Beth-el. reade. Chap. 4. 15.
k *Esa. 2. 19. Luke 23. 30. Reuel. 6. 16. and 9. 6.*
l In these dayes a wast then a wicked as the Gibeonites, as God there partly declared: for thy zeale could not bee good in rewarding wicked as theirs.
m That is, from their sinnes.
n That is, from their sinnes.
o That is, executing Gods iudgements, seeing thine owne deedes were so wicked as theirs.
p To wit, to fight, or the Israelites remained in that stubburnesse from that time.
q Because they are so desperate, I will delight to destroy them.
r When they haue gathered all their strength together.
s Wherein is pleasure, as in plowing is labour and paine.
t I will lay my yoke vpon her faire necke, Reade Ieremy 4. 4.
s That is, Shalmanazzar in the destruction of that citie spared neither kinde nor age,

of battell: the mother with the children was dashed in pieces.

15 So shall bethel do vnto you, because of your malicious wickednesse: in a morning shall the king of Israel be destroyed.

CHAP. XI.

1 *The benefits of the Lord to Israel.* 5 *Their ingratitude against him.*

WHen Israel *was* a child then I loued him, and called my sonne out of Egypt.

2 They called them, *but* they b went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, *as one* should beare them in his armes: but they knew not that I healed them.

4 I led them with cords c of a man, *even* with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and layed the meate vnto them.

5 He shall no more returne into the land of Egypt: but Assiur shall be his d King, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels.

7 And my people are bent to rebellion against me: though e they called them to the most high, *yet* none at all would exalt *him*.

8 f How shall I giue thee vp, Ephraim? *how* shall I deliuer thee Israel? how shal I make thee, as g Admah? *or* shal I set thee, as Zeboim? mine heart is turned within mee: h my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not i enter into the city.

10 They shall walke after the Lord: he shall roare like a lion: when he shall roare, then the children of the West shall feare.

11 k They shal feare as a sparow out of Egypt, and as a doue out of the land of Assiur, and I will place them in their houses, saith the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Iudah yet ruleth with l God, and is faithfull with the Saints.

CHAP. XII.

Hee admonisheth by Iaakobs example to trust in God, and not in man.

EPhraim is fed a with the wind, and followeth after the East wind: hee increaseth dayly lies and destruction, and they doe make a couenant with Assiur, and b oyle is caried into Egypt.

2 The Lord hath also a controuersie with c Iudah, and will visit Iaakob, according to his wayes according to his workes, will hee recompence him.

3 Hee tooke his brother by the heele in the wombe, and by his strength he had d power with God,

4 And had e power ouer the Angel, and prevailed: he wept and prayed vnto him: f he found him in Beth-el, and there he spake with vs.

a While the Israelites were in Egypt, and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly and not as beasts or slaues.
d Seeing they conteme all this kindnes, they shall be led captiue into Assyria.
e To wit, the Prophets.
f God considereth with himselfe, and that with a certaine griefe, how to punish them.
g Which were two of the cities that were destroyed with Sodome, Deut. 29. 23.
h Meaning, that his loue where-with he first loued them, made him betweene doubt & assurance what to doe: and herein appeareth his fatherly affection, that his mercie toward his shall ouercome his iudgments: as he declareth in the next verse
i To consume thee but will cause thee to yeeld and so receiue thee to mercie: and this is meant of the small number who shall walke after the Lord.
k The Egyptians and the Assyrians shall be afraid when the Lord maintaineth his people.
l Concerneth their estate according to Gods word, and doth not degenerate.

a That is, flatteth himselfe with vaine confidence.
b Meaning, presents to get friendship.
c Which in these points was like to Ephraim, but not in idolatries
d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.
e Reade Gene. 32. 31.
f God found Iaakob as he lay sleeping in Bethel, Gene. 28. 12. and so spake with him there, that the fruite of that speech appertained to the whole body of the people, whereof we are.

5 Yea, the Lord God of hostes, the Lord *is* himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 *Hee is* g Canaan: the balances of deceit *are* in his hand: he loueth to oppresse.

8 And Ephraim said, Notwithstanding I am rich, I haue found me out riches in all my labours: they shall find none iniquity in me, h that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet wil I make thee to dwel in the tabernacles, as in the i dayes of the solemne feast.

10 I haue also poken by the Prophets, and I haue multiplied visions, and vsed similitudes by the ministery of the Prophets.

11 Is there k iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal, & their altars *are* as heapes in the furrowes of the field.

12 l And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept *sheepe*.

13 And by a m Prophet the Lord brought Israel out of Egypt, and by a Prophet was hee preserued.

14 *But* Ephraim prouoked him with high places: therefore shall his blood be powred vpon him, and his reproch shall his Lord reward him.

that all their religion was but vanity.
i If you boast of your riches and nobilitie, yet seeme to reproch your father, who was a poore fugitiue and seruant.
m Meaning Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.

CHAP. XIII.

1 *The abomination of Israel,* 9 *and cause of their destruction.*

WHen Ephraim spake, there *was* a trembling: hee a exalted himselfe in Israel, but he hath sinned in Baal, c and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, *and* idoles according to their owne vnderstanding: they were all the worke of the craftesmen: they say one to another whiles they sacrifice a d man, Let them kisse the calues.

3 Therefore they shall bee as the morning cloud, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God e from the land of Egypt, and thou shalt know no God but mee: for there *is* no Sauiour beside me.

5 I did know thee in the wildernesse, in the land of drought.

6 As in their pastures, so were they filled they were filled, and their heart was exalted: therfore haue they forgotten me.

7 And I will be vnto them as a very lion, *and* as a leopard in the way of Assiur.

8 I will meete them, as a beare that is robbed of her whelps, and I wil breake the caule of their heart, and there will I deuoure them like a lion the wilde beast shall teare them.

9 O Israel, one f hath destroyed thee, but in me *is* thine helpe.

10 g I am: where is thy king that should help thee in all thy cities? and thy Iudges, of whom thou saydest, Giue me a king and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

g As for Ephraim he is more like the wicked Canaanites, then godly Abraham or Iaakob.
h Thus the wicked mealure Gods fauour by outward prosperity, and like hypocrites cannot abide that any should reproue their doings.
i Seeing thou wilt not acknowledge my benefits, I will bring thee againe to dwell in tents as in the feast of the Tabernacles, which thou doest now contemne.
k The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayth, your riches and nobilitie and seruant, haue, it commeth of

a He shewed the excellencie and authority that this tribe had aboue all the rest.
b He made a king of his tribe.
c The Ephraimites are not far from destruction, and haue lost their authority
d The false-prophets perswaded the idolaters to offer their children after the example of Abraham, and he sheweth how they would exhort one another to the same, and to kisse and worship these calues which were their idoles.
e He calleth them to repentance, and reproueth their ingratitude.
f Thy destruction is certaine, and my benefits toward thee declare that it commeth not of me: therefore thine owne malice, idolatry and vaine confidence in men must needs be the cause thereof.
g I am all one, Iames 1. 17.

12 The

h It is surely layd vp to be punished, as here, 17. 1

i But would come out of the wombe that is out of this dangar wherein he is, and not tary to be stifeled

k Meaning, that no power shall resist God when hee will deliuer his, but euen in death will he giue them life.

l Because they will not turne to me, I will not change my purpose.

12 The iniquitie of Ephraim *is* b bound vp: his sinne *is* hid.

13 The sorrowes of a trauelling woman shall come vpon him: he is an vnwise sonne, els would he not stand still at the time, *euen* at the i breaking foorth of the children.

14 I wil redeeme them from the power of the graue: I wil deliuer them from death: O k death, I wil be thy death: O graue I wil be thy destruction: l repentance is hid from mine eyes.

15 Though hee grow vp among *his* brethren, an East winde shall come, *euen* the winde of the Lord shall come vp from the wildernes, and drie vp his veine, and his fountaine shall be dried vp: he shall spoile the treasure of all pleasant vessels.

CHAP. XIIII.

1 *The destruction of Samaria.* 2 *He exhorteth Israel to turne to God, who requireth praise and thanks.*

SAmaria shalbe desolate: for shee hath rebelled a against her God: they shall fall by the word: their infants shall be dashed in pieces, and their women with childe shalbe ript.

2 O Israel, a returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you words, & turne to the Lord, and say vnto him, b Take away all iniquitie, and receiue *vs* graciously: so wil we render the calues of our c lips.

4 Assur shall d not saue vs, neither will wee ride vpon horses, neither wil we say any more to the worke of our handes, *Ye are* our gods: for in thee the father lesse findeth mercie.

5 e I wil heale their rebellion: I wil loue them freely: for mine anger is turned away from him.

6 I will be as the dew vnto Israel: he shall grow as the lilie and fasten his rootes, as *the trees* of Lebanon.

7 His branches shall spread, and his beautie shalbe as the olitue tree, and his smel as Lebanon.

8 They that dwel vnder his f shadow, shal returne: they shall reuiue *a* the corne, and flourish as the vine: the sent thereof *shalbe* as the wine of Lebanon.

9 Ephraim *shall say*, What haue I to doe any more with idoles? I g haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruit found.

10 Who is h wise, and he shall vnderstand these things? *and* prudent, and hee shall know them? for the wayes o the Lord *are* righteous, and the iust shall walke in them: but the wicked shall fall therein.

a He exhorteth them to repentance, to auoide all these plagues, willing them to declare by words their obedience and repentance:

b He sheweth them how they ought to confesse their sinnes.

c Declaring that this is the true sacrifice that the faithfull can offer euen thanks and praise Heb 13. 15.

d Wee will leane off all vaine confidence and pride.

e He declareth how readie God is to receiue them that doe repent.

f Wholouer loyne themselues to this people, shalbe blessed.

g God sheweth how prompt hee is to hearc his, when they repent, and to offer himselfe, as a protection, & safegard vnto them, as a most sufficient fruit and profit.

h Signifying that the true wisedome and knowledge consisteth in this, euen to rest vpon God.

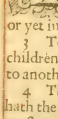
IOEL.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly hee threatneth greater plagues, because they grew daily to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must bee earnest, and proceed from the heart, because they had grauiously offended God. And so doing, hee promiseth that God will be merciful, and not forget his Couenant that hee made with their fathers, but will send his CHRIST, who shall gather the scattered sheepe, and restore them to life and liberte, though they seemed to be dead.

CHAP. I.

1 *A reproofe against the Iewes.* 2 *He exhorteth the people to prayer and fasting for the misery that was at hand.*



THE word of the Lord that came to Ioel the sonne of Pethuel.

2 Heare yee this, O a Elders, and hearken yee all inhabitants of the land, whether b such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children *show* to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the caterpiller eaten.

5 Awake ye c drunkards, & weepe, and howle all ye drinkers of wine, because of the new wine, for it shalbe pulled from your mouth.

6 Yea, d a Nation commeth vpon my land, mighty, and without number, whose teeth *are like* the teeth of a Lion, and hee hath the iawes of a great Lion.

7 Hee maketh my Vine waste, and pilleth off the barke of my figge tree: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a Virgine girded with sackcloth for thee husband of her youth.

9 The meate offering, and the drinke offring is e cut off from the house of the Lord: the Priests the Lords ministers mourne.

10 The field is wasted: the land mourneth: for the corne is destroyed: g the new wine is dried vp, *and* the oile is decayed.

11 Be ye ashamed, O husbandmen: howle, O ye Vine dressers for the wheat and for the barley, because the harueste of the field is perished.

12 The Vine is dried vp, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, *euen* all the trees o the fielde are withered: surely the ioy is withered away from the sonnes of men.

13 h Girde your selues and lament, ye Priests: howle ye ministers of the altar: come, *and* lie all night in sackecloth, yee ministers of my God: for the meate offering, and the drinke offring is taken away from the house of your God.

14 Sanctifie you a Fast: call a solemne assembly: gather the Elders, *and* all the inhabitants of the land into the House of the Lord your God, and cry vnto the Lord,

15 Alas: for the day, for the i day of the Lord is at hand, and it commeth as a destruction from the Almightie.

16 Is not the meat cut off before our eyes? *and* ioy, and gladnesse from the house of our God?

17 The seed is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne! the heards of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee wil I cry: for the fire hath

a Signifying the Princes, the Priests & the gouernours.

b He calleth the Iewes to the consideration of Gods iudgements, who had now plagued the fruits of the ground for ♁ space of foure yeere which was for their sinnes, and to call them to repentance.

c Meaning that the occasion of their excesse & drunkennesse was take away.

d This was another plague wherwith God had punished them when he stirred vp the Assyrians against them.

e Mourne grieuously, as a woman which hath lost her husband, to whom shee hath bene married in her youth.

f The tokens of Gods wrath did appeare in his Temple in somuch as Gods seruice was left off.

g All comfort and substance for nourishment is taken away.

h He sheweth that the onely meanes to auoide Gods wrath and to haue all things restored, is vnfained repentance.

i We see by these great plagues that vtter destruction is at hand.

devoured

deuoured the pastures of the wilderness, and the flame hath burnt vp all the trees of the field.

20 The beasts of the field cry also vnto thee: for the riuers of waters are dried vp, and the [k] fire hath deuoured the pastures of the wildernes.

CAHP. II.

He prophesieth of the comming and cruelties of their enemies. 13 Aduiseth to vrge them to conuert. 18 The loue of God toward his people.

BIlow the [a] Trumpet in Zion, and shoute in mine holy Mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it [b] at hand.

2 A [b] day of darknes, and of blacknes, a day of clouds, and obscuritie, as the morning spread vpon the mountaines, *so* [u] there a [c] great people, and a mighty: there was none like it from the beginning, neither shall be any more after it, vnto the yeeres of many generations.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the land [u] as the Garden of [d] Eden before him, and behinde him a desolate wildernesse: so that nothing shall escape him.

4 The beholding of him [u] like the sight of horses, and like the horsemen so shall they runne.

5 Like the noise of charets in the tops of the mountaines shall they leape, like the noise of a flame of fire that deuoureth the stubble, *and* as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces [e] shall gather blacknesse.

7 They shall runne like strong men, and goe vp to the wall like men of warre, and euery man shall goe forward in his wayes, and they shall not stay in their paths.

8 Neither shal one [f] thrust another, *but* euery one shall walke in his path: and when they fall vpon the sword, they shall not be wounded.

9 They shal runne to and fro in the city, they shal run vpon the wall: they shall climbe vp vpon the houses, *and* enter in at the windowes like the thiefe.

10 The earth shal tremble before him, the heauens shall shake, the [g] Sun and the Moone shalbe darke, & the starres shall withdraw their shining.

11 And the Lord shall [h] vtter his voice before his host: for his host is very great: for *he* [u] strong that doeth his word: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord saith, Turne you vnto mee with all your heart, and with fasting, and with weeping, and with mourning,

13 And [i] rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindnesse, and repenteth him of the euill.

14 Who knoweth *if* hee will [k] returne and repent and leaue a blessing behind him, *euen* a meat offring and a drinke offering vnto the Lord your God?

15 Blow the Trumpet in Zion, sanctifie a fast, call a solemne assembly.

16 Gather the people: sanctifie the Congregation: gather the Elders: assemble the [l] children, and those that sucke the breastes: let the bridegrome goe foorth of his chamber, and the bride out of her bridechamber.

17 Let the Priestes, the ministers of the Lord, weepe betweene the porch and the Altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproch, that the heathen should rule ouer them. * Wherefore should they say among the people, Where is their God?

18 Then will the Lord bee [m] ieleus ouer his land, and spare his people.

19 Yea, the Lord will answere and say vnto his people, Behold, I will send you corne and wine, and oyle, and you shalbe satisfied therewith: and I will no more make you a reproch among the heathen.

20 But I will remoue farre off from you the [n] Northren *army*, & I will driue him into a land, barren & desolate, with his face toward the [o] East sea, and his end to the vtmost sea, and his stincke shall come vp, and his corruption shal ascend, because he hath exalted himselfe to doe *this*.

21 Feare not, O land, *but* be glad, and reioyce: for the Lord will doe great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wildernes are greene: for the tree beareth her fruit: the figge tree and the vine doe giue their force.

23 Bee glad then, ye children of Zion, and reioyce in the Lord your God, for hee hath giuen you the raine of [p] righteousnes, * and he will cause to come downe for you the raine, *euen the first* raine, and the latter raine in the first *moneth*.

24 And the barnes shalbe full of wheate, and the presses shall abound with wine and oile.

25 And I will render you the yeeres that the grashopper hath eaten, the canker worme and the caterpiller and the palmer worme, my great host which I sent among you.

26 So you shall eate and be satisfied, & praise the Name of the Lord your God, that hath dealt marueilously with you: and my people shall neuer be ashamed.

27 Ye shal also know that I am in the mids of Israel, and that I am the Lord your God and none other, and my people shall neuer be ashamed.

28 And afterward will I powre [q] out my Spirit vpon all flesh: and your sonnes & your daughters shall prophesie: your old men shall dreame [r] dreames, *and* your yong men shall see visions.

29 And also vpon the seruants, and vpon the maides in those dayes will I powre my Spirit.

30 And I wil shew [s] wonders in the heauens & in the earth: blood and fire, and pillars of smoke.

31 The [t] Sunne shalbe turned into darknes, and the Moone into blood, before the great and terrible day of the Lord come.

32 But who[u]oeuer shall call [u] on the Name of the Lord, shalbe saued: for in mount Zion, & in Ierusalem shalbe deliuerance, as the Lord hath said, and in the [x] remnant, whom the Lord shall call.

Psal. 79. 10.

[m] If they repent he sheweth that God will preserue and defend them with a mostardent affection.

[n] That is the Assyrian, or your enemies.

[o] Called the salt sea, or Persian sea: meaning, that though his armie were so great, that it filled all from this sea, to the sea called Mediterraneum, yet he would scatter them.

[p] That is, such as should come by iust measure, and as was wont to be sent when God was reconciled with them.

* *Leuit. 26. 4. deut. 11. 14.*

[q] That is, in greater abundance and more generally then in times past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Esa. 44. 3. Act. 2. 17. Ioha 7. 38, 39.

[r] As they had visions and dreames in old time, so shall they now haue clearer reuelations.

[s] He warneth the faithfull what terrible things should come, to the intent that they should not looke for continuall quietnesse in this world, and yet in all these troubles he would preserue them.

[t] The order of nature shall seeme to be changed for the horrible afflictions that shalbe in the world, Esa. 13. 10. ezek 32. 7. chap. 3. 15. matth. 24. 29.

[u] Gods iudgements are for the destruction of the in-fidels, and to moouе the godly to call vpon the Name of God, who will giue them saluation.

[x] Meaning hereby the Gentiles, Rom. 10. 13.

CHAP. III.

Of the Iudgement of God against the enemies of his people.

FOr behold in [a] those dayes, and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

2 I wil also gather all Nations, and wil bring them downe into the [b] valley of Iehoshaphat, and will plead with them there for my people, and for mine heritage Israel: whom they haue scattered among the Nations, and parted my land.

3 And they haue cast lottes for my people,

[a] When I shall deliuer my Church, which standeth of the Iewes, and of the Gentiles.

[b] It appeareth that he alludeth to that great victorie of Iehoshaphat, when as God without respect to this word Iehoshaphat, which signifieth pleading, or Iudgement, because God would iudge the enemies of his Church, as he did there.

[k] That is, drought.

[a] He sheweth the great iudgements of God, which are at hand, except they repent.

[b] Of affliction and trouble.

[c] Meaning, the Assyrians.

[d] The enemy destroyeth our plentifull countrey, wherefoeuer he commeth.

[e] They shalbe pale and blacke for care, 2. Nah. 2. 10.

[f] For none shall be able to resist them.

[g] Read verse 2. 31. and Esa. 13. 10. ezek. 32. 7. chap. 3. 15. matth. 24. 29.

[h] The Lord shall stirre vp the Assyrians to execute his iudgements. * *Iere 30. 7. amos 5. 18. zeph. 1. 15.*

[i] Mortifie your affections, & serue God with purenes of heart, and not with ceremonies.

[k] He speaketh this to stirre vp their sloothfulnesse, and not that he doubted of Gods mercies, if they did repent: How God repenteth read Ierem. 18. 8.

[l] That as all haue sinned, so all may shew forth signes of their sepentance, that men seeing the children, which are not free from Gods wrath, might be the more truely touched with the consideration of their owne sinnes.

and

a That which the enemie gate for the ſale of my people, he bestowed vpon harlots and drinke.
d He taketh the cauſe of his church in hand againſt the enemie, asthough the iniury were done to himſelfe.
e Haue I done you wrong that ye will render me thelike?

and haue giuen the childe c for the harlot, and ſold the girle for wine, that they might drinke.
4 Yea, and d what haue you to do with me, O Tyrus and Zidon, and all the coaſts of Paleſtina? will yee render mee e a recompenſe? and if yee recompenſe mee, ſwiftly *and* ſpeedily will I render your recompenſe vpon your head:
5 For he haue taken my ſiluer and my golde, and haue caried into your Temples my goodly *and* pleaſant things.
6 The children alſo of Iudah, & the children of Ieruſalem haue you ſolde vnto the Grecians, that ye might ſend them farre from their border.
7 Behold, I will raiſe them out of the place where ye haue ſold them, and will render your reward vpon your owne head,
8 And I wil ſel your ſonnes and your daughters into the hand of the children of Iudah, and they f ſhall ſell them to the Sabeans, to a people farre off: for the Lord hath ſpoken it.
9 Publiſh this among the Gentiles: prepare warre, wake vp the mighty men: let all the men of warre draw neere *and* come vp.
10 g Breake your plowſhares into ſwords, and your ſithes into ſpeares: let the weake ſay, I am ſtrong.
11 Aſſemble your ſelues, and come all ye heathen & gather your ſelues together round about: there ſhal the Lord caſt downe thy mighty men.
12 Let the heathen bee wakened, and come vp to the valley of Iehoſhaphat: for there will I ſit to iudge all the heathen round about.
13 Put in your h ſithes, for the harueſt is ripe: come, get you downe, for the winepreſſe is full: yea, the winepreſſes runne ouer, for their wickedneſſe is great.
14 O multitude, O multitude, *come* into the valley of threſhing: for the day of the Lord *is* neere in the valley o threſhing.
15 The Sunne and Moone ſhall bee darkened, and the ſtarres ſhall withdraw their light.
16 The Lord alſo ſhall roare out of Zion, and vtter his voyce from Ieruſalem, and the heauens and the earth ſhall ſhake, but the Lord will be the i hope of his people, and the ſtrength of the children of Iſrael.
17 So ſhall ye know that I am the Lord your God, dwelling in Zion, mine holy Mountaine: then ſhall Ieruſalem be holy, and there ſhall no ſtrangers goe k thorow her any more.
18 And in that day ſhall the mountaines l drop downe new wine, and the hilles ſhall flowe with milke, and all the riuers of Iudah ſhall run with waters, and a fountaine ſhall come foorth of the Houſe of the Lord, and ſhall water the valley of Shittim.
19 m Egypt ſhalbe waſte, and Edom ſhall be a deſolate wilderneſſe, for the iniuries of the children of Iudah, becauſe they haue ſhed innocent blood in their land.
20 But Iudah ſhall dwell for euer, and Ieruſalem from generation to generation.
21 For I will n cleanſe their blood, that I haue not cleanſed, and the Lord will dwell in Zion.

f For afterward God ſold them by Nebuchad-nezzar and Alexander the Great, for the loue he bare to his people, and thereby they were comforted as though the price had beene theirs.
g When I shall execute my iudgements againſt mine enemies, I will cauſe euery one to be ready, and to prepare their weapons to deſtroy one another, for my Churches ſake.

h Thus he ſhalencourage ſy enemies when their wickedness is full ripe to deſtroy one another, which he calleth the valley of Gods iudgement.
i God aſſureth his againſt all troubles that when he deſtroyeth his enemies, his children ſhalbe deliuered.
k The ſtrangers ſhall no more deſtroy his Church: which if they doe, it is the people, which by their ſinnes make the breach for the enemie.
l He promiſeth to his Church abundance of graces, reade Ezek. 47. 1. which ſhould water & comfort the moſt barren places, Amos 9. 13.
m The malicious enemies ſhall haue no part of this grace.
n He had ſuffered his Church hitherto to lie in their filthines, but now he promiſeth to cleanſe them and to make them pure vnto him.

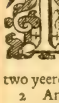
A M O S.

THE ARGVMENT.

A Mong many other Prophets that God rayſed vp to admoniſh the Iſraelites of his plagues for their wickedneſſe and idolatry, hee ſtirred vp Amos, who was an heardman or ſhepheard of a poore towne, and gaue him both knowledge and conſtancie to reproue all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, who had liued as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, that they would looke for nothing but an horrible deſtruction, except they turned to the Lord by vnfained repentance. And finally he comforteth the godly with hope of the comming of the Meſſiah, by whom they ſhould haue perfect deliuerance and ſaluation.

CHAP. I.

1 The time of the prophecie of Amos. 3 The word of the Lord againſt Damaſcus, 6 Toe Philiſtims, Tyrus, Iaumea and Ammon.



THe words of Amos, who was among the herdmen at a Tecoa, which he ſawe vpon Iſrael, in the dayes of Vzziah king of Iudah, and in the dayes of b Ieroboam the ſonne of Ioaſh king of Iſrael two yeere before the c earthquake.
2 And he ſaid, The Lord ſhall roare from Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſhepheards ſhall periſh, and the top d of Carmel ſhall wither.
3 ¶ Thus ſaith the Lord, For three transgreſſions of Damaſcus, and for foure, I will not turne to it, becauſe they haue e threshed Gilead with threſhing inſtruments of yron.
4 Therefore will I ſend a fire into the houſe of Hazael, and it ſhall deuoure the g palaces of Ben-hadad.
5 I will breake alſo the barres of Damaſcus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the ſcepter out of Beth-eden, and the people of Aram ſhall goe into captiuitie vnto h Kir, ſaith the Lord.
6 Thus ſaith the Lord, For three transgreſſions of Azzah, and for foure, I will not turne to it, becauſe they i caried away priſoners the whole captiuity to ſhut them vp in Edom.
7 Therefore will I ſend a fire vpon the walles of Azzah, and it ſhall deuoure the palaces thereof.
8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſcepter from Aſhkelon, and turne mine hand to Ekron, and the remnant of the Philiſtims ſhall periſh, ſaieth the Lord God.
9 ¶ Thus ſaith the Lord, For three transgreſſions of Tyrus, and for foure, I will not turne to it,

b Which was a towne ſixe miles from Ieruſalem in Iudea, but he prophecied in Iſrael.
b In his dayes the kingdom of Iſrael did moſt flourish.
c Which as Ioſephus writeth, was whē Vzziah would haue vſurped the Priests office and therfore was ſmitten w the leproſie.
d Whatſoeuer is fruitfull and pleaſant in Iſrael ſhall ſhortly periſh.
e He ſheweth firſt that all the people round about ſhould be deſtroyed for their manifold ſinnes: which are meant by three and foure which make ſeuen, becauſe the Iſraelites ſhould the more deeply conſider Gods iudgements toward them.
f If the Syrians ſhall not be ſpared for committing this cruelty againſt one citie, it is not poſible that Iſrael ſhould escape puniſhment which hath committed ſo many and grieuous ſinnes againſt God and man.

g The antiquitie of their buildings ſhall not auoide my iudgements, reade Ier. 49. 27.
h Tiglath Pileſer led the Aſſyrians captiue, & brought them to Cyrene, which he calleth here Kir.
i They ioyned themſelues with the Edomites against their enemies, which caried them away captiues.

it, because they shut the whole captiuitie in Edom, and haue not remembed the [k] brotherly couenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because hee did pursue his brother with the sword, and † did cast off all pittie, and his anger spoyled him euermore, and his wrath watched him [l] alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they [m] haue ript vp the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, *and* with a tempest in the day of the whirlewind.

15 And their king shall goe into captiuitie, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah and Israel.

THus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the [a] bones of the king of Edom into lime.

2 Therfore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shal die with tumult, with shouting, *and* with the sound of a trumpet.

3 And I wil cut off the iudge out of the mids thereof, and will slay all the princes thereof with him saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, [b] I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies, cau[c]ed them to erre after the which their fathers haue walked.

5 There ore wil I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of [e] Israel, and for foure, I will not turne to it, because they sold the righteous for siluer and the poore for [d] shooes.

7 They gape ouer the head of the poore, in the [e] dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a maide to dishonour mine holy Name.

8 And they lie downe vpon clothes laide to pledge [f] by euery altar: and they [g] drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the [h] Amorite before them, whose height was like the height of the cedars, and he was strong as the okes: notwithstanding I destroyed his fruit from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeeres thorow the wildernesse to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophets, and [i] of your yong men for Nazarites. Is it not euen thus, O yee children of Israel, saith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophesie not.

13 Behold, I am [k] pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the [l] swift, and the strong shall not strengthen his force, neither shall the mightie saue his life.

15 Nor hee that handleth the bowe, shall stand, and hee that is swift of foote, shall not escape, neither shall hee that rideth the horse, saue his life.

16 And he that is of a mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

Heereproueth the house of Israel of ingratitude. 11 For the which God will punish them.

HEare this word that the Lord pronounceth against you, O children of Israel, *euen* against the whole [a] familie which I brought vp from the land of Egypt, saying,

2 You [b] onely haue I knowen of all the families of the earth: therefore I will visite you for all your iniquites.

3 Can two walke together except they bee [b] agreed?

4 Will a [c] lion roare in the forest, when hee hath no pray? or will a lions whelpe crie out of his den, if he haue taken nothing?

5 [d] Can a bird fall in a snare vpon the earth where no fowler is? or will he take vp the [e] snare from the earth, and haue taken nothing at all?

6 Or [f] shall a trumpet be blowen in the citie, and the people be not afraid? or shall there [g] bee euill in a citie, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but he [h] reueileth his secret vnto his seruants the Prophets.

8 The lion hath roared: who will not bee afraid? the Lord God hath spoken: who can but [i] prophecie?

9 Proclaime in the palaces at [k] Asdod, and in the palaces in the land of Egypt, & say, Assemble your selues vpon the mountaines of Samaria: so behold the great tumults in the middes thereof, and the oppressed in the middes thereof.

10 For they know not to doe right, saith the Lord: they store vp violence, and robberie [l] in their palaces.

11 Therefore thus saith the Lord God, An aduersarie *shall come* euen round about the countrey, & shal bring downe thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lorde, As the shepheard taketh [m] out of the mouth of the lyon two legges, or a piece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the corner of a bedde: and in [n] Damascus *as in* a couch.

13 Heare, and testifie in the house of Iaakob, saith the Lord God, the God of hostes.

k For Esau (of whom came the Edomites) and Iaakob were brethren therefore they ought to haue admonished them of their brotherly friendship, and not to haue prouoked them to hatred.
† *Ebr. corrupt his compassions.*
l He was a continuall enemie vnto him.

m He noteth the great cruelty of the Ammonites that spared not the women, but most tyrannously tormented them and yet the Ammonites came of Lot, who was of the houshold of Abraham.

a For the Moabites were so cruel against the king of Edom that they burnt his bones after that he was dead: which declared their barbarous rage, feeling they would reuenge themselues of the dead.
b Seeing the Gentiles that had not so farre know-ledge were tolus punished, Iudah which was so fully instructed of the Lord's will, might not thinke to escape.
c If he spare not Iudah vnto whom his promises were made, much more he will not spare his degenerate kingdome.
d They esteemed more vile bribes more the mens liues.
e When they haue spoiled him and thrown him to the ground, they gape for his ioie.
f Thinking by these ceremonies that is, by sacrificing, and being neere mine altar, they may excuse all their other wicked deeds.
g They spoyle others and offer vnto God, thinking that hee will dispense with them, when hee is made partaker of their iniquitie.
h The destruction of their enemies, an I his mercie toward them should haue caused their hearts to mele for loue

i Ye contemned my benefits, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets.
k You haue weariedme with your sinnes Isa. 1. 12.
l None shall bee deliuered by any meanes.

a I haue onely chosen you to be mine among all other people and yet you haue forsaken me.
b Hereby the Prophet signifieth that hespeaketh not of himselfe, but as God guideth and moueth him, which is called the agreement betweene God and his Prophets.
c Wil God threaten by his Prophets, except there be some great occasion?
d Can any thing come without Gods prouidence? Shal his threatnings be in vaine?
f Sall the prophets threaten Gods iudgements and the people not be afraid?
g Doth any aduersity come without Gods appointment? Isa. 45. 7.
h God dealeth not with the Isralites, as he doth with other people: for he euer warneth them before of his plagues by his Prophets.
i Because the people euer murmured against the Prophets, he sheweth that Gods Spirit moued them so to speake as they did.
k He calleth the Gods iudgements strangers, as the Philistims and Egyptians to bee witnesses of gainst the Israelites for their cruelty and oppression l The fruite of their cruelty and theft appeareth by their great riches, which they haue in their houses.
m When the lyon hath saciate his hunger, the shepheard finde tha legge, or a tippe of an eare, to shew that the sheepe hath been woried. n Where they thought to haue had a sure hold, and to haue beene in safetie.

14 Surely

14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Bethel, and the hornes of the altars shall be broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, and the houses of yuorie shal perish, and the great houses shalbe consumed, saith the Lord.

CHAP. IIII.

Against the gouernours of Samaria.

HEare this word, ye [a] kine of Bashan that are in the mountaine of Samaria, which oppresse the poore, *and* destroy the needy, and they say to their masters, [b] Bring, and let vs drinke.

2 The Lord God hath sworne by his holines, that loe, the dayes shall come vpon you, that he will take you away with [c] thornes, and your posteritie with fish hookes.

3 And ye shall goe out at the breaches euerie *kow* forward: and ye shall cast your selues out of the palace, saith the Lord.

4 Come to [d] Beth-el, and transgresse: to Gilgal, and multiply transgression, and bring your sacrifices in the morning, *and* your tithes after three [e] yeeres.

5 And offer a thanksgiuing [f] of leauen, publish *and* proclaime the free offerings: for this [g] liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you [h] cleannesse of teeth in all your cities, and scarcenes of bread in all your places, yet haue yee not returned vnto me, saith the Lord.

7 And also I haue with-holden the raine from you, when there *were* yet three [i] moneths to the haruest, & I caused it to raine vpon one city, and haue not caused it to raine vpon another city, one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandred vnto one citie to drinke water, but they were [k] not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting and mildew: your great gardens, and your vineyards, & your figtrees, and your oliue trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of [l] Egypt: your young men haue I slaine with the sword, & haue taken away your horses: and I haue made the stinke of your tents to come vp euen into your nostrels, yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowne you, as God ouerthrew Sodom & Gomorah: and ye were as [m] firebrand pluckt out of the burning, yet haue ye not returned vnto me, saith the Lord.

12 Therefore thus will I do vnto thee, O Israel: and because I will doe this vnto thee, prepare [n] to meete thy God, O Israel.

13 For loe, hee that formeth the mountaines, and createth the wind, and declareth vnto man what is his thought: which maketh the morning darknes, and walketh vpon the hie places of the earth, the Lord God of hostes is his Name.

CHAP. V.

A lamentation for the captiuitie of Israel.

HEare ye this word, which I lift vp vpon you, *euen* a lamentation of the house of Israel.

2 The virgin Israel is fallen, *and* shall no more rise: she is left vpon her land, *and* there *is* none to raise her vp.

3 For thus saieth the Lord God, The citie which went out by a thousand, shall leaue [b] an hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into [c] Gilgal, and go not to Beer-sheba: for Gilgal shall go into captiuity, and Beth-el shall come to nought.

6 Seeke the Lord, and yee shall liue, least hee breake out like fire in the house of Ioseph and deuoure it, & there *be* none to quench it in Beth-el.

7 They turne [d] iudgment to wormewood, and leaue off righteousnesse in the earth.

8 He [e] maketh Pleiades, and Orion, and hee turneth the shadow of death into the morning, and he maketh the day darke as night, he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord *is* his Name.

9 He strengtheneth the destroyer against the mightie, and the destroyer shall come against the fortresse.

10 They haue hated him, [f] that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 For asmuch then as your treading *is* vpon the poore, and [g] ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwel in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I know your manifold trangressions, and your mighty sinnes: they afflict the iust, they take rewards, and they oppresse the poore in the gate.

13 Therefore [h] the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue, and the Lord God of hostes shall be with you, as you haue spoken.

15 Hate the euill and loue the good, and establish iudgement in the gate: it may bee that the Lord God of hosts will be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hosts, the Lord saith thus, Mourning *shalbe* in all streetes, & they shall say in all the hie waies, Alas, alas: and they shall call the [i] husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines *shalbe* lamentation: for I will passe through thee, saith the Lord.

18 Woe vnto you that [k] desire the day of the Lord: what haue you to doe with it? the day of the Lord *is* darknesse and not light.

19 As if a man did flee from a lyon and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darknesse, and not light, euen darknesse and no light in it?

21 I hate *and* abhorre your feast daies, and I will not smell in your solemne assemblies.

22 Though ye offer me burnt offrings & meat offrings, [l] I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I will not heare the melody of thy viols.)

24 And let iudgement runne downe as [m] waters, and righteousnesse as a mighty riuer.

25 Haue ye offered vnto mee sacrifices and offrings in the wildernesse fourty yeeres, O house of Israel?

a Thus he calleth the princes & gouernours, which being ouerwhelmed with ye great abundance of Gods benefits forgate God, and therefore he calleth them by the name of beastes and not of men.

b They incourage such as haue authority ouer the people to powle them, so that they may haue profite by it.

c He alludeth to fishers, which catch fish by hookes and thornes.

d He speaketh this in contempt of them, which resorted to these places, thinking that their great deuotion and good intention had beene sufficient to haue bound God vnto them.

e Reade Deut. 14. 28.

f As Leuit. 7. 13.

g You only delite in these outward ceremonies, and haue none other respect.

h That is, lacke of bread and meat.

i I stayed the raine till the fruits of the earth were destroied for drought, and yet you would not consider it to returne to me by repentance.

k They could not find water enough where they had heard say, it had rained.

l As I plagued the Egyptians, Exod. 9. 10.

m You were almost al consumed, and a few of you wonderfully preserued, 2 Kin. 14. 26

n Turne to him by repentance.

a He so calleth them, because they so boasted of their selues, or because they were given to wantonnesse and dainticnesse.

b Meaning, that the tenth part should scarcely be saued.

c In these places they worshipped new idoles, which at certaine seasons for the true honor of God: therefore he saith that they shal not saue them.

d Instead of iudgment and equity they execute cruelty and oppression.

e He describeth the power of God, Iob 9. 9.

f They hate the Prophets, which reproue them in the open assemblies.

g Ye take both his money, and also his food, wherewith he should liue.

h God will so plague them that they shal not suffer the godly once to open their mouthes to admonish them of their faults.

i So that all degrees shall haue matter of lamentation for the great plague.

k Thus he speaketh, because the wicked and hypocrites said they, were content to abide Gods iudgmente, where as the godly vtterlie and feare, Iere. 30. 7. Ioel 2. 2, 11. Zeph 1. 15.

l Because ye haue corrupt my true seruice & remaine obstinate in your vices, Iob 1. 11. Iere. 6. 10.

m Do your duty to God & to your neighbour, & so ye shal feele his grace plentifully in you. Shew your abundant affections according to Gods word.

26 But you haue borne [n] Siccuth, your King, and Chiun your images, *and* the starre of your gods, which ye made to your selues.

27 Therefore will I cause you to go into captiuity beyond Damascus, saith the Lord, whose Name [n] the God of hostes.

CHAP. VI.

Against the princes of Israel liuing in pleasure.

WOe to [a] them that are at ease in Zion, and trust in the mountaine of Samaria, which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: be [b] they better then these kingdomes, or the border of their land better then your border?

3 Ye that put farre away the [c] euill day, and approch to the seat of iniquitie?

4 They lye vpon beds of yuorie, and stretch themselues vpon their beds, and eate the lambes of the flocke, and the calues out of the stall.

5 They sing to the sound of the viole: they inuent to themselues instruments of musicke like [e] Dauid.

6 They drinke wine in bowles, and annoint themselues with the chiefe ointments, but no man is [f] sorrie for the affliction of Ioseph.

7 Therefore now shall they go captiue with the first that go captiue, and [g] the sorow of them that stretched themselues, is at hand.

8 [h] The Lord God hath sworne by himselfe, saith the Lord God of hostes, I abhorre [i] the excellency of Iaakob, and hate his palaces: therefore will I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his vncle [k] shall take him vp & burne him to cary out the bones out of the house, and shall say vnto him, that is by the [l] sides of the house, Is there yet any with thee? And hee shall say, None. Then shall he say, [m] Hold thy tongue: for wee may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses [n] runne vpon the rocke? or will one plowe *there* with oxen? for yee haue turned iudgement into gall, and the fruite of righteousnesse into [o] wormewood.

13 Yee reioyce in a thing of nought: ye say, Haue not wee gotten vs [p] hornes by our owne strength?

14 But behold, I wil raise vp against you a nation, O house of Israel, saith the Lord God of hostes: and they shal afflict you from the entring in of [q] Hamath vnto the riuer of the wildernesse.

a To deuoure the land: and he alindeth to the inuading of ye enemies.
b After the publike commandement for mowing was giuen: or as some read, when the kings sheepe were shorne.
c That is, stayed this plague at my prayer.
d Meaning, that Gods indignation was inflamed against the stubburnesse of this people.
e Signifying, that this should be the last measuring of the people, and that he would deferre his iudgement no longer.
f That is, when Amos had prophesied that the king should be destroyed: for this wicked Priest more for hatred he bare to the Prophet, then for loue toward the King, thought this accusation sufficient to condemne him, whereas none other could take place.
g When this instrument of Satan was not able to compasse his purpose by the king, he assayed by another practise, ye was to feare the Prophet, that he might depart, and not reprone their idolatry there openly, and so hinder his profit.
h Thus he sheweth by his extraordinary vocation, that God had giuen him a charge, which he must needes execute.
i Thus God vsed to appoue the authoritie of his Prophets by his plegues & iudgements against the, which were malicious enemies, Ier. 28 12. and 29. 21.
k His Gospel.

a That idole which you esteemed as your king and carried about as you did Chiun, in which images you thought that there was a certaine diuinity.
b The Prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.
c It God hane destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims and hath brought their wilde borders into a greater straitnes, then yours yet are: thinke ye you to be better, or to escape?
d Ye that continue still in your wickednesse, and thinke that Gods plagues are not at hand, but giue your selues to all idlenesse, wanton nesse and riot.
e As he casted diuers kinds of instruments to be made to serue Gods glorie, so these did conceiue to inuent as many to serue their wanton affections and lusts.
f They pitied not their brethren, wherof now many were slaine, and carried away captiue.
g Some read the ioy of them that stretch themselues, shall depart.
h Read Ierem. 51. 14. i That is, the riches and pompe. k The destruction shall be so great, that none shall almost be left to bury the dead: and therefore they shall burne them at home, to carie out to the burnt alhes with more ease. l That is to some neighbour, that dwell en round about. m They shall bee so astonished at this destruction that they shall boast no more of the Name of God, and that they are his people: but they shal be dumbe when they heare Gods Name, and abhorre as they that are desperate or reprobate. n Hee compareth them to barren rockes, where vpon it is vaine to bestow labour: shewing that Gods benefits can haue no place among them. o Read Chap. 5. 7. p That is, power and glory. q From one corner of the country to another.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 *The false accusation of Amaziah.* 12 *His crafty counsel.*

THus hath the Lord God shewed vnto me, & behold he formed grashoppers in the beginning of the shooting vp of the latter grouth: and loe, it *was* in the latter grouth [b] after the Kings mowing.

2 And when they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseech thee: who shall raise vp Iaakob? for he is small.

3 *So* the Lord [c] repented for this. It shall not be, saith the Lord.

4 ¶ Thus *also* hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement by fire, [d] and it deuoured the great deepe, and did eate vp a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise vp Iaakob? for he is small.

6 *So* the Lord repented for this. This also shal not be, saith the Lord God.

7 ¶ Thus *again* he shewed me, and behold, the Lord stood vpon a wall made by line [e] with a line in his hand.

8 And the Lord said vnto me, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the mids of my people Israel, and will passe by them no more.

9 And the high places of Israk shall be desolate, and the temples of Israel shall be destroyed: and I wil rise against the house of Ieroboam with the sword.

10 ¶ [f] Then Amaziah the Priest of Beth-el sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the land is not able to beare al his words.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shal be led away captiue out of their owne land.

12 Also [g] Amaziah said vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eat *thy* bread, and prophesie there.

13 But prophesie no more at Beth-el: for it is the kings chappell, and it is the kings court.

14 Then aniwered Amos, and said to Amaziah, I was no [h] Prophet, neither was [i] a Prophets sonne, but I was an heardman, and a gatherer of wilde figs.

15 And the Lord tooke mee as I followed the flocke, and the Lord said vnto me, Go, prophesie, vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou sayest, Prophesie not against Israel, and speake nothing against the house of Israk.

17 Therefore thus saith the Lord, [i] Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fal by the sword, and thy land shalbe diuided by line: and thou shalt die in a polluted land, and Israel shall surely go into captiuity forth of his land.

25. as this day he doth against them that persecute the ministers.

CHAP. VIII.

1 Against the rulers of Israel. 7 *The Lord sweareth.* 11 *The famine of the word of God.*

THus hath the Lord God shewed vnto me, and behold, a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer [a] fruit. Then said the Lord vnto me, The end is come vpon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shalbe howlings in that day, saith the Lord God: many dead bodies

a Which signified the ripenes of their sinne, and the rauenesse of Gods iudgements.

bodies *shall be* in euery place: they shall cast them forth with [b] silence.

4 Heare this, O yee that [c] swallow vp the poore, that ye may make the needy of the land to faile,

5 Saying, When will the [d] new moneth bee gone, that we may sell corne? and the Sabbath, that wee may set forth wheate, and [e] make the Ephah small, and the shekel great, and falsifie the weights by deceit?

6 That we may buy the poore for siluer, and the needy for shooes: yea, and sell the refuse of the wheate.

7 The Lord hath sworne by the excellencie of Iaakob, Surely I will neuer forget any of their workes.

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shal bee cast out, and [f] drowned as by the flood of Egypt.

9 And in that day, saith the Lord God, I will euen cause the [g] Sunne to goe downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackecloth vpon all loynes, and baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they run to and fro to seeke the [h] word of the Lord, and shall not finde it.

13 In that day shall the faire virgins and the yong men perish for thirst.

14 They that sweare by the [i] sinne of Samaria, and that say, Thy God, O Dan, liueth, and [k] the maner of Beersheba liueth, euen they shall fall, and neuer rise vp againe.

b There shall be none left to mourne for them.
c By taking the sale of food, and necessary things which you haue gotten into your owne hands, and to cause the poore to spend quickly that little that they haue, and at length for necessitie to become your slaues.
d When the dearth was once come, they were so greedy of gaine, that they thought the holy day to be an hindrance vnto them.
e That is, the measure small, and the price great.
f That is, the inhabitants of the land shalbe drowned, as Nilus drowneth many when it ouerfloweth.
g In the midder of their prosperity I will send great affliction.
h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods word which is the food thereof.
i For the idolaters did vse to sweare by their idoles, which here he calleth their sinne, as the Papists yet doe by theirs.
k That is, the common maner of worshipping, and the seruice or religion there vsed.

CHAP. IX.

1 *The threatnings against the Temple,* 2 *And against Israel.* 11 *The reforming of the Church.*

I Saw the Lord standing vpon the [a] Altar, and he said, Smite the lintell of the doore, that the posts may shake: and cut them in pieces, *euen* the [b] heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the top of Carmel, I wil search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I command the [c] serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I wil set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his [d] spheres in the heauen, and hath laid the foundation of the globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord [e] is his Name.

7 Are ye not as the Ethiopians [f] vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from [g] Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God *are* vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not vtterly [h] destroy the house of Iaakob, saith the Lord.

9 For loe, I will command and I will sift the house of Israel among all nations, like as *corne* is sifted in a sieue: yet shall not the [h] least stone fall vpon the earth.

10 *But* all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the [i] tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and will raise vp his ruines, and I will build it as in the dayes of old,

12 That they may possesse the remnant of [k] Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall [l] touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall [m] drop sweete wine, and all the hils shall melt.

14 [n] And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabite them, and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eate the fruits of them.

15 And I will plant them vpon their land, and they shal no more be pulled vp againe out of their land which I haue giuen them, saith the Lord thy God.

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel.
b Both the chiefe of them and also the common people.
c Hee sheweth that God will declare himselfe enemie vnto them in all places and that his elements and all creatures shall be enemies to destroy them.
d He declareth by the wonderfull power of God by the making of the heauens and the elements, that it is not possible for man to escape his iudgements when hee punisheth.
e Am I more bound to you then to the Ethiopians or blacke Mores? yet haue I bestowed vpon you greater benefits.
f Reade Ier. 47. 4.
g Though he destroy the rebellious multitude, yet hee will reuer reserue the remnant his Church to call vpon his Name.
h Meaning, that none of his should perish in his wrath.
i I will send the Messiah promised, and restore by him the spiritual Israel, Actes 15. 16.
k Meaning, that the very enemies as were the Edomites and others should bee ioyned with the Iewes in one societie and body, where of Christ should bee the head.
l Signifying that there shall bee great plenty of all things, so that when one kinde of fruit is ripe another should follow, and euery one in course, Leuit. 26. 5.
m Reade Ioel 3. 18
n The accomplishment hereof which they can neuer be pulled, after they are once graffed therein.

OBADIAH.

ARGVMENT.

THe Idumeans, which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundry kindes of cruelties, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, foretoueth as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

a God hath cer-tainly vtterly vtterly ruined, and will ruine yeth the heathen to destroy the Edomites, whereof the rumour is now published, Iere. 49. 14.

b Thus the heathen encourage themselues to arise against Edom.

c Which despiseth all others in respect of thy selfe, and yet art but an handiull in comparison of others, and art shut vp among the hills as separate fro the rest of the world.

d God will so destroy them that he will leaue none, though theeues when they come, take but till they haue enough, and they that gather grapes, euer leaue some behinde them, Ier 49 9.

e They in whom thou didiest trust for to haue helpe and friendship of them, shalbe thine enemies, and destroy thee.

f That is, thy familiar friends and ghests haue by secret practise, destroyed thee.

g He sheweth the cause why the Edomites were so sharpely punished, to wit, because they were enemies to his Church, whom he now comforteth by punishing their enemies. h When Nebuchad-nezzar came against Ierusalem, thou toynedst with him and hadst part of the spoile, and so didst reioyce when my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied and holpen thy brother.

i When the Lord deprived them of their former dignitie, and gaue them to be caried into captivitie.

k When he will summon all the heathen, and send them to destroy thee.

l That is, reioyced and triumphed.

m The Edomites shalbe vtterly destroyed, and yet in despite of all the enemies I will reserue my Church and restore it.

n God attributeth this power to consume his enemies to his Church, which power is onely proper to himselfe, as Isa 10. 17. deut. 4. 24. heb. 12. 29.

o He describeth how the Church shalbe enlarged & haue great possessions, but this chiefly is accomplished vnder Christ. Often as the faithful are made heires and lords of all things by him which is their head.

p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine.

q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the

THE vision of Obadiah. Thus saith the Lord God against Edom, [a] We haue heard a rumour from the Lord, and an ambassador is sent among the heathen: arise, and [b] let vs rise vp against her to battell.

2 Behold, I haue made thee small among the heathen: thou art vtterly despised.

3 The [c] pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rocks, whose habitation [h] high, that sayeth in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 [d] Came theeues to thee or robbers by night? how wast thou brought to silence? would they not haue stollen til they had enough? if the grape gatherers came to thee, would they not leaue *some* grapes?

6 How are the things of Esau sought vp, *and* his treasures searched?

7 All the men of thy confederacie [e] haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, & preuailed against thee: *they that eate* thy [f] bread, haue laid a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, because euery one of the mount of Esau shall be cut off by slaughter.

10 For thy cruelties against thy [g] brother Iaakob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest [h] on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that he was made [i] a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou once haue looked on their affliction in the day of their destruction, nor haue layd hands on their substance in the day of their destruction.

14 Neither shouldest thou haue stood in the crosse wayes to cut off them, that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day [k] of the Lord [l] is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as ye haue [l] drunke vpon mine holy Mountaine: *so* shall all the heathen drinke continually: yea, they shal drinke and swallow vp, and they shall be [m] as though they had not bene.

17 But vpon mount Zion shalbe deliuerance, and it shalbe holy, and the house of Iaakob shall possesse their possessions.

18 And the house of Iaakob shalbe [n] a fire and the house of Ioseph a flame, and the house of Esau [o] stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possesse the South side of the [o] mount of Esau, and the plaine of the Philistims: and they shall possesse the fieldes of Ephraim, and the fields of Samaria, and Beniamin *shall haue* Gilead.

20 And the captiuitie of this host of the children of Israel, which were among the [p] Canaanites, *shal possesse* vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shal possesse the cities of the South.

21 And they [q] that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shalbe the Lords.

defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and Head of this kingdome.

IONAH.

THE ARGVMENT.

WHen Ionah had long prophesied in Israel, and had little profited, God gaue him expressa charge to goe and denounce his iudgements against Niniueh the chiefe citie of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mighty power of his word, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets, and so diligent preaching. Hee prophesied vnder Ioash, and Ieroboam, as 2. King. 14 25.

CHAP. I.

3 Ionah fled whom hee was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

THE Word of the Lord came [a] also vnto Ionah the sonne of Amittai, saying,

2 Arise, *and* goe to [b] Nineuch, that [c] great citie, and crie against it: for their wickednesse is come vp before mee.

3 But Ionah rose vp to [d] flee into Tarshish from the presence of the Lord, and went down to [e] Iapho: and he found a ship going to Tarshish: so he payed the fare thereof, and went downe into it, that hee might goe with them vnto Tarshish, from the [f] presence of the Lord.

4 But the Lord sent out a great winde into the

a After that he had preached a long time in Israel: and to Ezekiel after that for a time he had prophesied in Iuda, he had visions in Babylon, Ezek. 1. 1. b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles, that they might prouoke them to repentance, or at least make them inexcusable: For Nineuch was the chiefe citie of the Assyrians. c For as authours write, it contained in circuit about eight and fourtie mile, and had a thousand and fiue hundred towers, and at this time there were an hundred and twenty thousand children therein, Chap. 4. 11.

d Whereby he declared his weakenesse, that would not promptly follow the Lords calling, but gaue place to his owne reason, which perswaded him that hee should nothing at all profit there, seeing hee had done so small good among his owne people, Chap. 4. 2. e Which was the hauen, and part to take shipping thither, called also Iope. f From that vocation whereunto God had called him, and wherein he would haue assisted him.

the

the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the marriners were afraide, and cryed every man vnto his God, and cast the wares that were in the ship into the sea, to lighten it of them: but Ionah was gone downe g into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the shipmaster came to him, and sayd vnto him, What meanest thou, O sleeper? Arise, call vpon thy h God, if so be that God wil thinke vpon vs, that we perish not.

7 And they sayde euery one to his fellowe, Come, and let vs cast lots, that we may know for whose cause this euill *i* vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then said they vnto him, Tell vs for whose cause this euill *i* vpon vs? What is thine occupation? and whence commest thou? which is thy countrey? and of what people art thou?

9 And he answered them, I am an Hebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and sayd vnto him, Why hast thou done this? (for the men knew that hee fledde from the presence of the Lord, because he had told them.

11 Then sayd they vnto him, What shall wee doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought, and was troublous.)

12 And he sayd vnto them, Take me, and cast me into the sea so shall the sea be calme vnto you: for I know that for my sake this great tempest *i* vpon you.

13 Neuertheless the men rowed to bring it to the land, but they could not: for the sea wrought and was troublous against them.

14 Wherefore they cryed vnto the Lord, and sayd, k We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, and the sea ceased from her raging.

16 Then the men l feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow vp Ionah: and Ionah was in the m belly of the fish three dayes and three nights.

g As one that would haue cast of his care and follicitude, by seeking rest and quietnesse.

h As they had called on their idols, which declareth y idolaters haue no stay nor certainty but in their troubles seek they cannot tell to whom.

i Which declareth that y matter was in great extremity and doubt, which thing was Gods motion in them, for the trial of the cause: & this may not be done but in matters of great importance.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also y they are touched with a certaine feare to shed mans blood, wherein they know no manifest signe of wickednesse.

l They were touched with a certaine repentance of their life past, and began to worship the true God, by whom they saw themselues so wonderfully deliuered: but this was done for feare and not of a pure heart & affection, neither according to Gods word.

m Thus the Lord would chastise his Prophet with a most terrible spectable of death and hereby also confirmed him of his fauour and support in this his charge which was enjoyned him.

CHAP. II.

1 Ionah is in the fishes belly, 2 His prayer. 10 He is deliuered.

THen Ionah prayed vnto the Lord his God a out of the fishes belly,

2 And sayd, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly b of hell cryed I, *and* thou heardest my voyce.

3 For thou hast cast me into the bottome in the midst of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I sayde, I am c cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed mee about vnto the soule: the depth closed me round about, and the weeds were wrapt about mine head.

a Being now swallowed vp of death and seeing no remedy to escape, his faith brast out vnto the Lord, knowing that out of the very hell he was able to deliuer him,

b For he was now in the fishes belly, as in a graue or place of darknesse.

c This declared what his prayer was, and how he laboured betweene hope and despaire, considering the nesse of his vocation, and Gods iudgements for the same: but yet in the end faith gat the victory.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my d life from the pit, O Lord my God.

7 When my soule fainted within me, I remembred the Lord: and my prayer came vnto thee into thine holy Temple.

8 They that waite vpon lying e vanities, forsake their owne f mercie.

9 But I wil sacrifice vnto thee with the voyce of thanksgiuing, and will pay that that I haue vowed: saluation *is* of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

CHAP. III.

1 Ionah sent against Ninueuh, 5 The repentance of the King of Ninueuh.

AND the word of the Lord came vnto a Ionah the second time, saying,

2 Arise, go vnto Nineueh that great city, and preach vnto it the preaching which I bid thee.

3 So Ionah arose, and went to Nineueh, according to the word of the Lord: now Nineueh was a b great and excellent citie of three dayes iourney.

4 And Ionah began to enter into the citie a dayes c iourney, and he cryed, and said, Yet fourty dayes, and Nineueh shalbe ouerthrowen.

5 So the people of Nineueh d beleeued God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For word came vnto the king of Nineueh, and he arose from his throne, and he laid his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaimed and sayd thorow Nineueh, (by the counsell of the king and his nobles) saying, Let neither man nor e beast, bullocke nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man & beast put on sackcloth, and f crying mightily vnto God: yea, let euery man turne from his euill way, and from the wickednesse that is in their hands.

9 g Who can tell *if* God will turne and repent and turne away from his fierce wrath, that we perish not?

10 And God saw their h workes that they turned from their euill wayes: and God repented of the euill that he had said that he would doe vnto them and he did it not.

d Thou hast deliuered me from the belly of the fish, & all these dangers as if were raising me from death to life.

e They that depend vpon any thing saue on God alone.

f They refuse their owne felicitie, and y goodnesse which they should else receiue of God.

a This is a great declaratiõ of Gods mercy, that he receiueth him again, and sendeth him forth as his Prophet, which had before shewed so great infirmitie.

b Reade chap. 1. 2.

c He went forward one day in the city, and preached, and so hee continued till the citie was conuerted.

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against thẽ.

e Not that the dumbe beastes had sinned or could repent, but that by their ex ample man might be astonished, considering that for his sinne the angers of God hanged ouer all creatures.

f He willed that the men should earnestly call vnto God for mercy

g For partly by the threatnings of the Prophet, & partly by the motion of his owne conscience he doubted whether God would shew them mercie.

h That is, the fruit of their repentance, which did proceed of faith, which God had planted by the ministery of his Prophets

i Read Ierem. 18 8.

CHAP. IIII.

1 The great goodnesse of God toward his creatures.

THerefore it displeased a Ionah exceedingly, and he was angry.

2 And he praied vnto the Lord, and said I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I preuented it to flee vnto b Tarshish: for I knew, that thou art a gracious God and merciful, slow to anger, and of great kindnes, and repentest thee of the euill.

3 Therefore now, O Lorde, take, I beseech thee, my life c from mee: for it is better for mee to die then to liue.

a Because hereby he should be taken as a false prophet, and so the Name of God which hee preached, should be blasphemed.

b Reade Chap. 1. 3.

c Thus he prayed of griefe, fearing lest Gods Name by this forgiuenesse might be blasphemed, as though hee sent his Prophets foth to denounce his iudgements in vaine,

d Wilt thou be judge vnen I doe thingstor my glory,and when I doe not.

e For he doubted as yet whether God would shew them miracle or no and therefore after forty dayes he departed out of the citie,looking what sore God would send.

f Which was a further meanes to cover him from the heat of the sun,as he remained in his boothe.

4 Then sayd the Lord, Doest thou well to be angry?

5 So Ionah went out of the citie, & sate on the East side of the city, and there made him a boothe and sate vader it in the shadow, e till he might see what should be done in the city.

6 And the Lord God prepared a f gourd, and made it to come vp ouer Ionah, that it might bee a shadow ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next day, and it smote the gourd that it withered,

8 And when the sunne did arise, God prepared also a feruent East wind: and the sunne beat vpon the head of Ionah, that he fainted, and wished in his heart to die, and sayd, It is better for me to die then to liue.

9 And God sayd vnto Ionah, Doest thou well g to be angry for the gourd? And he said? I do well to be g angry vnto the death.

10 Then sayd the Lord, Thou hast had pitie on the gourd for the which thou hast not laboured, neither madest it grow, which came vp in a night and perished in a night,

11 And should h not I spare Nineueh that great city, wherein are fiuefoore thousand persons, that i cannot di cernebetweene their right hand and their left hand, and *also* much cattell.

g This declareth the great inconuenience, wereinto Gods seruants do e all whe they giue place to their own affections, and doe not in all things willingly submit themselues to God.

h This God mercifully reproueth him which would pity himselfe, and to so many thousand people. i Meaning that they were childreen and infants.

MICAH.

THE ARGVMENT.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lord concerning Iudah and Israel at the least thirty yeeres: at what time I saiah prophesied. He declareth the destruction first of the one kingdome, and then of the other, because of their manifold wickednesse, but chiefly for their idolatrie. And to this ende hee noteth the wickednesse of the people, the cruelties of the princes and gouernours, and the permission of the false prophets, and the delighting in them. Then hee setteth foorth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah which resisted Ahab and all his false prophets, as 1. King. 22, 8. but another of the same name.

CHAP. I.

1 *The destruction of Iudah and Israel, because of their idolatry.*

THe word of the Lord, that came vnto Micah the a Morashite in the dayes of Iotham, Ahaz, *and* Hezekiah kings of Iudah, which he saw concerning Samaria, and Ierusalem.

2 Heare b all ye people: hearken thou, O earth and all that therein is, and let the Lord God bee witnesse against you, *euen* the Lord from his holy Temple.

3 For behold, the Lord commeth out of his place, and will come c downe, and tread vpon the hie places of the earth.

4 And the mountaines shall melt vnder him, (& shal the valleys cleaue) as wax before the fire, *and* as the waters that are powred downeward.

5 For the wickednesse o Iaakob *is* all this, and for the sinnes of the house of Israel: what is the wickednesse of Iaakob? Is not d Samaria? and which are the high e places of Iudah? Is not Ierusalem.

6 Therefore I will make Samaria as an heape of the field, *and* for the planting of a vineyard, and I will cause the stones thereof to tumble downe into the valley, and I will discouer the foundations thereof.

7 And all the grauen images thereof shall be broken, and all the f gifftes thereof shall be burnt with the fire, and all the idoles thereof will I destroy: for shee gathered it of the hire of an harlot, and they shall returne g to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grieuous: for it is come into Iudah *the enemy* is come vnto the gate of my people, vnto Ierusalem.

10 Declare yee it not at h Gath, neither weepe yee: for the house of i Aphrath roule thy selfe in the dust.

11 Thou that dwellest at k Shaphir, goe together naked with shame: shee that dwelleth at Zaanan, shall not come foorth in the mourning of Beth-ezel: *the enemy* shall l receiue of you for his standing.

12 For the inhabitant of Maroth wayted for good, but euill came from the Lord vnto the gate of Ierusalem.

13 O thou inhabitant of Lachish, bind the chariet to the *beasties* m of price: she o is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Moresheth p Gath: the houses of Achzib *shalbe* as a lie to the kings of Israel.

15 Yet will I bring an q heire vnto thee, O inhabitant of Mareshah, he shall come vnto Adullam, r the glory of Israel.

16 Make thee bald, and shaue thee for thy delicate children: inlarge thy baldnes as the eagle, for they are gone into captiuitie from thee.

a Borne in Mareshah a citie of Iudah.

b Because of the malice and obstinacy of the people, whom he had so oft exhorted to repentance, he summoneth them to Gods iudgements, taking all creatures, and God himselfe to witnes that the preaching of his Prophets, which they haue abused, shall be reuenged.

c Meaning hereby that Godwil come to iudgement against the strong cities and holds.

d Samaria, which should haue beene an example to all Israel of true religion and iustice, was the puddle, and stewes o f all idolatrie and corruption, and boasted themselues of their father Iaakob.

e That is, the idolatry and infection.

f Which they gathered by euill practises, and thought that their idoles had enriched them therewith for their seruice vnto them.

g The gaine that came by the idoles shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent,

h Left the Philistims our enemies reioyce at our destruction.

i Which was a city neere to Ierusalem, Iosh. 18. 23. there called Ophrah, & signifieth dust: therefore he willeth them to mourne and roule themselues in the dust, for their dustie citie.

k These were cities where by the enemie should passe as he came to Iudah.

l Hee shall not depart before he hath ouercome you, and so you shall pay for his tarying.

m For Rabshakeh had shut vp Ierusalem, that they could not send to succour them, and remained therein Thou first receiuedst Thou shalt bribe the as they of Ierusalem an heritage, he saith:

n To flee away: for Sancherib layd siege first to that citie, when he sent his captaines and armie against Ierusalem.

o The idolatry of Ieroboam, and so diddest infect Ierusalem.

p The Philistims thy neighbours, but they shall deceiue thee.

q He prophesieth against his owne city, and because it signifiedan heritage, he saith: that at God would send an heire to possesse it.

r For so they thought the strength of their citie.

CHAP II.

1 *Threatnings against the wanton and dainty people. 6 They would teach the Prophets to preach.*

WOe vnto them that imagine iniquitie, and worke wickednes vpon their beds: a when the morning is light, they practise it because their hand † hath power.

a Assoone as they rise, they execute their wicked deuises

† *Ebr. is in power.*

of the night, and according to their power hurt others.

2 And

b Thus the Iewes lament & say that there is no hope of restitution, seeing their possessions are diuided among the enemies.
c Ye shall haue no more lands to diuide as you had in times past and as you vsed to measure them in the Iubile.
d Thus the people warne the prophets that they speake to them no more, for they cannot abide their threatnings.
e God saith that they shall not prophesie, nor receiue no more of their reuokes nor taunts
f Are these your works according to his Law?
g Do not the godly finde my words comfortable?
h That is sore time.
i The poore can haue no commodity by them, but they spoyle them, as though they were enemies.
k That is, their substance and liuing, which is Gods blessing, and as it were, part of his glory.
l Ierusalem shall not be your safegard but the cause of your destruction.
m That is shew himselfe to be a Prophet.
n Here sheweth what Prophets they delite in, that is, false teachers which tell them pleasant tales, and peake of their commodities: o To destroy thee. p The enemie shall breake their gates and walles, and leade them into Caldea. q To driue them forward, and helpe their enemies.

2 And they couet fieldes, and take them by violence, and houses, and take them away: so they oppresse a man and his house, *euen* man and his heritage.

3 Therefore thus sayth the Lord, Behold against this family haue I deuised a plague, whereout ye shall not plucke your neckes, and ye shall not goe *so* proudly, for this time is euill.

4 In that day shall they take vp a parable against you, and lament with a doleful lamentation, and say, [b] Wee be vtterly wasted: he hath changed the portion of my people: how hath hee taken it away to restore, it vnto me? he hath diuided our fields.

5 Therefore thou shalt haue none that shall cast a cord by lot in [c] the congregation of the Lord.

6 [d] They that prophesied, Prophecie ye not. [e] They shal not prophecie to them, neither shall they take shame.

7 O thou that art named the house of Iaakob, is the Spirit of the Lord shortened? [f] are these his workes? are not my wordes good vnto him g that walketh vprightly?

8 But he that was [h] yesterday my people, is risen vp on the other side, *as* against an enemie: they spoyle the [i] beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their plea an houses, *and* from their children haue ye taken away [k] my glory continually.

10 Arise and depart, for this is not *your*[l] rest: because it is polluted, it shall destroy *you*, euen with a fore destruction.

11 If a man walke in the Spirit, and would lie falsely, *saying*, I will prophecie vnto thee of wine, and of strong drinke, he shall euen bee the prophet of this people.

12 I will surely gather [o] thee wholy, O Iaakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, *euen* as the flocke in the mids of their folde: *the cities* shalbe full of bruite of the men.

13 The [p] breaker vp shall come vp before them: they shal breake out, and passe by the gate, and goe out by it, and their king [q] shal goe before them, and the Lord *shalbe* vpon their heads.

CHAP. III.

1 Against the vnruly princes and false prophets.

AND I said, Heare, I pray you, O heads of Iaakob, and yee princes of the house of Israel: should not ye know [a] iudgment?

2 *But* they hate the good, and loue the euill: they plucke of their skinnes from them, and their flesh from their bones.

3 And they eate also the [b] flesh of my people, and flay off their skin from them, and they breake their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then [c] shall they cry vnto the Lord, but he will not heare them: hee will euen hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus saith the Lord, Concerning the prophets that deceiue my people, and [d] bite them with their teeth, & cry peace, if a man put not into their mouthes, they prepare warre against him,

6 Therefore night shalbe vnto you for a vision, and darknes *prauie* vnto you for a diuination, and the Sunne shall go downe ouer the prophets, and the day shalbe darke ouer them.

7 Then shall the Seers bee ashamed, and the Soothsayers confounded: yea, they shall all couer [e] their lippes, for they haue none answere of God.

8 Yet notwithstanding I am full of power by the Spirit of the Lord, and of iudgement, and of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, yee heads of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement and peruert all equity.

10 They build vp Zion with [f] blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewardes, and the priests thereof teach for hire, and the prophets thereof prophesie for money: yet will they [g] leane vpon the Lord, and say, Is not the Lord among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake bee [h] plowed *as* a field, and Ierusalem shalbe an heape, and the mountaine of the house, as the hie places of the forest.

a That thing which is iust & lawfull both to go neare my people aright, and also to discharge your owne conscience?
b The Prophet condemneth the wicke[d] gouernours not onely of couetousnesse theft, and murther, but compareth them to wolues, lions, and most cruell beasts.
c That is, when I shall visite their wickednesse for their sins, though I heare the godly before they crie, Isa. 65. 24. yet I will not heare them though they cry, Isa. 1. 15. Ezek. 8. 18. Iam. 2. 13. 1. Pet. 3. 12. 13. 12.

d They deuoure all their substance: and then flatter them, promising that all shall go well but if we restraine from their bellies, then they inuent all ways to misuse them.
e As you haue loued to walke in darknesse, and to prophesie lies, so God shall reward you with greefe, blindnesse, and ignorance, so that when all power, shall see the bright beames of Gods graces, ye shall as blinde men grope as in the neight.
f When God shall discouer them to the worlde, they shall be altogether speake: for all shall know what they were but false prophets, and did belye the word of God.
g The Prophet being allured of his vocation by the Spirit of God, which gaue him gifts, and also constancy to speake. They build them: They will say, that God is with vs, to cloake their hypocrisie.

CHAP. IIII.

1 Of the glorious of Christ, and ensuing of his Church.

BVt in the [a] last dayes it shal come to passe, that the mountaine of the house of the Lord shall bee prepared in the top of the mountaines, and it shall be exalted aboue the [b] hilles, and people shall flow vnto it.

2 Yea, many nations shall come, & say, Come, and let vs goe vp to the Mountaine of the Lord, and to the House of the God of Iaakob, and he will teach vs his wayes, and we will walke in his paths: for the Lawe shall goe forth of Zion, and the word of the Lord from Ierusalem.

3 And hee shall iudge among many people, and [c] rebuke mighty nations afare off, and they shall breake their swordes into mattockes, and their speares into sishes: nation shall not lift vp a sword against nation, neither shall they [d] learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his fig tree, and none shal make them afraid: for the mouth of the Lord of hostes hath spoken it.

5 For all people will walke, euery one in the name of his god, and wee will walke in the Name of the Lord our God, for euer and euer.

6 At the same day, sayth the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, [e] a remnant, and her that was cast farre off, a mightie nation: and the Lord shall reigne ouer them in

a When Christ shall come, and the temple shall be destroyed.
b Reade Isa. 2. 2.
c He sheweth that there is no true Church but where as the people are taught by Gods pure word.
d By his conquestes, and the preaching he shall bring the people into obedience which shall be in the vtmost end of the world.
e They shall abstaine from all euill doing, and exercise their selues in godlinesse and in well doing to others.
f Reade Isa. 2. 4.
g He sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue themselues to their superstition, and halting, and idolatry.
h I will cause that Israel, which is now as one lame and almost destroyed, shall liue again, and grow into a great people.

i Meaning, Ierusalem, where the Lords flocke was gathered.
k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by y coming of Christ.
l In the meane season he sheweth that they should endure great troubles and tentations when they saw themselues neither to haue king nor counsell.
m He sheweth that the faithfull ought not to measure Gods iudgements by the brags and threatnings of the wicked, but thereby are admonished to lift vp their harts to God so call for deliuerance.
n God giueth his Church this victory, so oft as he ouercommeth the enemies: but the accomplishment hereof shalbe at the last comming of Christ.

Mount Zion, from henceforth euen for euer.

8 And thou, O i towre of the flocke, the strong hold of the daughter Zion, vnto thee shall it come, euen k the first dominion, *and* kingdome shall come to the daughter Ierusalem.

9 Now why doest thou cry out with lamentation? is l there no king in thee? is thy counseller perished? for sorow hath taken thee, as a women in trauaile.

10 Sorow and mourne, O daughter Zion, like a woman in trauaile for sow shalt thou go forth of the city, and dwell in the field, and shalt go into Babel, *but* there shalt thou be deliuered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be condemned, and our eye shall looke vpon Zion.

12 But they m know not the thoughts of the Lord: they vnderstand not his counsel, for he shal gather them as the sheaues in the barne.

13 Arise and thresh, n O daughter Zion: for I will make thine horne yron, and I will make thine hooues brasse, and thou shalt breake in pieces many people: and I wil consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole world.

CHAP. V.

1 The destruction of Ierusalem, 2 The excellencie of Bethlehem.

NOw assemble thy garisons, O daughter a of garisons: he hath laid siege against vs: they shall smite the iudge of Israel with a rod vpon the cheeke.

2 And thou Beth-leem Ephrathah art b little to bee among the thousands of Iudah, *yet* out of thee shall he come forth vnto me, that shalbe the ruler in Israel, whose c goings foorth *haue beene* from the beginning *and* from euerlasting.

3 Therefore wil he giue them vp, vntill the time that d she which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he shal e stand, & feede in the strength of the Lord, *and* in the maiestie of the Name of the Lord his God, & they shal dwel still: for now shal he be magnified vnto the ends of the world.

5 And he f shalbe *our* peace when Assiur shal come into our land: when he shall tread in our palaces, then shal we raise against him seuen shepheards, and eight principall men.

6 And they shall destroy g Assiur with the sword, & the land of Nimrod with their swords: thus shall he h deliuer vs from Assiur, when hee commeth into our land, and when he shall tread w thin our borders.

7 And the i remnant of Iaakob shalbe among many people, as a dew from the Lord, *and* as the showres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shalbe among the Gentiles in the middes of many people, as the Lion among the beastes of the forrest, *and* as the Lions whelpe among the flockes of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shalbe lift vpon thine aduersaries, and all thine enemies shalbe cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine k horses out of the mids of thee, and I will destroy thy charets.

11 And I will cut off the cities of thy land, and ouerthrow all thy strong holdes.

12 And I will cut off thine enchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles al so will I cut off, and thine images out of the mids of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the mids of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in *my* wrath & indignation vpon the heathen, l which they haue not heard.

CHAP. VI.

An exhortation to the dumbe creatures to heare the iudgement against Israel being vnkinde, 6 What manner of sacrifices doe please God.

HEarken yee now what the Lord sayth, Arise thou, *and* contend *before* the a mountaines, and let the hils heare thy voice.

2 Heare ye, O mountaines, the Lords quarell, and ye mightie foundations of the earth: for the Lord hath a quarell against his people, and hee will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? testifie against mee.

4 Surely I b brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from c Shittim vnto Gilgal, that ye may know the d righteousnesse of the Lord.

6 Wherewith e shall I come before the Lord, *and* bow my selfe before the high God? Shall I come before him, with burnt offerings, *and* with calues of a yeere old?

7 Will the Lord be pleased with thousands of rammes, or with ten thousand riuers of oyle? shall I giue my f first borne for my transgression, *euen* the fruit of my body, for the sinne of my soule?

8 He hath shew d thee, O man, what is good, and what the Lord requireth of thee: g surely to doe iustly, and to loue mercy, and to humble thy selfe, to walke with thy God.

9 The Lords voice crieth vnto the h city, and the man of wisedome shall see thy name. Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

a He sheweth them of the dangers that shal come before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble other the Lord would now cause other garisons to vexe her, & that her rulers should be smitten on y face most contemptuously.
b For so the Iewes diuided their countrey, that for euery thousand there was a chiefe captaine: and because Beth-leem was not able to make a thousand, he calleth it little, but yet God will raise vp his captaine & gouernour therein: and thus it is not the least by reason of this benefit, as Matth. 2. 6.
c He sheweth that the comming of Christ and all his wayes were appointed of God from all eternitie.
d He compareth the Iewes to women vnto childe who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance. Ioh 16 21.
e That is, Christs kingdome shall be stable and euerlasting, and his people, as well the Gentiles as the Iewes shall dwell in safety.
f This Messias shal be a sufficient saegard for vs, and though the enemie insaue vs for a time, yet shall God stire vp many which shall be able to deliuer vs.
g These whom God shall raise vp for the deliuerance of his Church, shal destroy all the enemies thereof, which are meant here by the Assiians and Babylonians which were the chiefe at that time.
h By these gouernours will God deliuer vs when the enemy commeth into our land.
i This remnant or Church which God shall deliuer shall onely depend on Gods power and defence, as doeth the grasse of the field, and not on the hope of man.
k I will destroy all things wherein thou putest thy confidence, as thy vaine confidence and idolatry, and so will helpe thee.
l It shalbe so terrible, that the like hath not beene heard of
a He taketh the high mountaines and hard rocks to witnesse against the obstinacie of his people.
b I haue not hurt thee, but bestowed infinite benefits vpon thee.
c That is, remember my benefits from the beginning how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.
d That is, y truth of his promise and his manifold benefits toward you.
e Thus the people by hypocrisie aske how to pleasd God, and are consent to offer sacrifices, but will not change their liues.
f There is nothing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoide his anger: but they will neuer bee brought to mortifie their owne affections, & to giue themselues willingly to serue God as he commoberation of the ioyning. that God hath ordeth vs any citie or act the mortall man
g The Prophet in few words collech them to the second Table, to know if they will obey God aright or no, prescribed them to doe this.
h Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his maiestie, and consider that bringeth the threatning, but God that sendeth it.

11 Shall

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men thereof [i] are ful of cruelty, and the inhabitants thereof haue spoken lies, and their tongue [u] deceitfull in their mouth.

13 Therfore also will I make thee sicke in smiting thee, *and* in making *thee* desolate, because of thy sinnes.

14 Thou shalt eate and not bee satisfied, and [k] thy casting downe *shall be* in the middes of thee, and thou [l] shalt take holde, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the oliues, but thou shalt not anoynt thee with oyle, and *make* sweet wine, but shalt not drinke wine.

16 For the statutes of Omri are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore yee shall beare the reproch of my people.

i That is, of Ierusalem.
k Thou shalt bee confumed with inward griefe and euils.
l Meaning, that the city should go about to saue her men, as they that lay hold on that which they would preserue.
m You haue receiued all the corruption and idolatry, wherwith the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the kings authority by his statutes, & also wisedom & policy in so doing: but you shal not escape punishment: but as I so shall your plagues haue shewed you great fauour, and taken you for my people, be accordingly, Luke 12.47.

CHAP. VII.

1 *A complaint for the small number of the righteous.* 4. *The wickedness of those times.* 14 *The prosperity of the Church.*

WOe is me, for I am as the [a] Summer gatherings, *and* as the grapes of the vintage: there *is* no cluster to eat: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, and there *is* none righteous among men: they all lie in wait for blood: euery man hunteth his brother with a net.

3 To make good for the euill of *their* handes, the prince asked, & the iudge *iudgeth* for a reward: therefore they great man he speaketh out the corruption of his soule: so [d] they wrap it vp.

4 The best of them *is* as a briar, and the most righteous of them *is sharper* then a thorne hedge: the day of [i] thy watchmen *and* thy visitation commeth: then shall be their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the son reuileth the father: the daughter riseth vp against her mother, the daughter in law against her mother in lawe, *and* a mans enemies *are* the men of his owne house.

7 Therefore [g] I will looke vnto the Lord: I will wait for God my Sauiour: my God wil heare mee.

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruites are gone, so [f] none is left: that is, that there is no godly man remaining: for all are guen to cruelty and deceit, so that none spareth his owne brother.
b He sheweth that the prince, the iudge and the rich man are linked together all to do euill, and to cloke the doings one of another
c That is, the rich man that is able to giue money, abileth from no wickedneſse nor iniury.
d These men agree among themselues and conspire with one consent to do honest among them phets and gouernors in desperate euils.

8 Reioyce not against mee, [h] O mine enemie: though I fall, I shall arise: when I shal sit in darknes, the Lord *shalbe* a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee pleade my cause, and execute iudgement for me: *then* will he bring mee foorth to the light, *and* I shall see his righteousnesse.

10 Then she that is mine enemie shal look vpon it, and shame shall couer her, which sayd vnto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be troden downe as the myre of the streets.

11 *Ton u i* the day that thy wals shalbe built: this day shall driue farre away [k] the decree.

12 In this day also they shall come vnto thee from [l] Assur, and *from* the strong cities, and from the strong holdes euen vnto the riuer, and from Sea to Sea, and *from* mountaine to mountaine.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, *and* for the fruits of [m] their inuentions.

14 [n] Feed thy people with thy rod, the flock of thine heritage (which dwel solitary in the wood) *as* in the midst of Carmel: let them feed in Bashan and Gilead, as in old time.

15 [o] According to the dayes of thy comming out of the land of Egypt, will I shew vnto him marueilous things.

16 The nations shal see, and be confounded for all their power: they shall [p] lay their hand vpon their mouth: [q] their eares shall be deafe.

17 They shall [r] licke the dust like a serpent: they shall mooue out of their holes like wormes: they shall be afraid of the Lord our God, and shal feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and [s] passeth by the transgression of the remnant of his heritage! Hee reteineth not his wrath for euer, because mercie pleaseth him.

19 Hee will turne againe, *and* haue compassion vpon vs: hee will subdue our iniquities, and cast all [t] their sinnes into the bottome of the Sea.

20 Thou wilt performe *thy* [u] truth to Iaakob, *and* mercy to Abraham, as thou hast sworne vnto our fathers in old time.

h This is spoken in the person of the Church, which called the malignant Church her enemy.
i To wit, when God shall shew himself a deliuerer of his Church, and a destroyer of his enemies.
k Meaning, the cruell empire of the Babylonians.
l When the Church shal be restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holds, riuers, seas, nor mountaines shalbe able to let them.
m Afore this grace appeare, hee sheweth how grieuously the hypocrites themselues shall be punished, seeing that the earth itselfe, which cannot sinne, shalbe made waste because of their wickednesse.
n The Prophet prayeth to God to bee merciful vnto his Church, when they should bee scattered abroad as in solitary places in Babylon and to bee beneficiall vnto them as in time past.
o God promiseth to be fauorable to his people as he had beene afore time.
p They shall bee as dumbe men, and dare bragge no more.
q They shall be astonished and amazed.
r They shall not see it, but winke at it. will declare in effect the truth of his mercifull promise, which he had made of old to all that should apprehend the promise by faith.

euill. e They that are of most estimation & are counted most are but thornes and briars to pricke. f Meaning, of the Prophets. g The Prophet sheweth that the only remedy for the godly is to flee vnto God for succour. h Feare to heare men speake, lest they should heare of their destruction. i Shall fall on the ground for feare. k As though hee would not see it. l Meaning, of his elect. u The Church is assured that God will performe the truth of his mercifull promise, which he had made of old to Abraham, and to

NAHVM.

THE ARGVMENT.

AS they of Nineueh shewed themselues prompt and ready to receiue the word of God, at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time, rather giuing themselues to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had beguune, they cast off the care of Religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Merodach-baladan king of Babel (or as some thinke Nebuchad-nezzar) enioyed the Empire of the Assyrians. But because God hath continuall care of his Church, hee stireth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should bee for their consolation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP.

CHAP. I.

Of the destruction of the Assyrians, and of the deliverance of Israel.

THe [a] burden of Nineueh: [b] The booke of the vision of Nahum the [c] Elkeshite.

2 God [d] is ielous, and the Lord reuengeth: the Lord reuengeth: euen the [e] Lord of anger, the Lord will take vengeance on his aduersaries, and he reseruetb *wrath* for his enemies.

3 The [f] Lord *is* slow to anger, but *he is* great in power, and will not surely cleare *the wicked*: the Lord *hath* his way in the whirlewinde, and in the storme [d] and the cloudes *are* the dust of his feet.

4 Hee rebuketh the sea, and drieth it, and he drieth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountains tremble for him, and the hills melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

6 [g] Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lord is good [h] *and* as a strong hold in they day of trouble, and hee knoweth them that trust in him.

8 But passing ouer *as* with a flood, he wil vtterly destroy the [i] place thereof, and darkenes shal pursue his enemies.

9 What do ye [k] imagine against the Lord? he will make an vtter destruction: affliction shal not rise vp the second time.

10 For *hee shall come as* vnto [l] thornes folden one in another, and as vnto drunkards in their drunkennesse: they shalbe deuoured as stubble fully dried.

11 There [m] commeth one out of thee that imagineth euill against the Lord, *euen a* wicked counseller.

12 Thus saith the Lord, Though they be [n] quiet, and also many, yet thus shall they be cut off when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name bee [o] sowen: out of the house of thy gods will I cut off the grauen and the molten image: I will make it thy graue for thee, for thou art vile.

15 * Behold vpon the mountains the feet of him that declareth and publisheth [p] peace: O Iudah, keepe thy solemne feasts performe thy vowes: for the wicked shall no more passe through thee: he is vtterly cut off.

[a] Reade Isa. 13 1.
[b] The vision or reuelation which God commanded Nahum to write concerning the Ninenites.
[c] That is, borne in a poore village in the tribe of Simeon.
[d] Meaning of his glory.
[e] With his ire is but angry for a time, but his anger is neuer affiuayeth toward the reprobate, though for a time he deferre it.
[f] Thus the wicked would make God mercy an occasion to sinne, but the Prophet willeth them to consider his force and iustice.
[g] If all creatures be at Gods commandement, and none is able to resist his wrath, shall man flatter himselfe, and thinke by any meanes to escape when he pronouncetb his God to anger?
[h] Left the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercies appertaine vnto them, and that he hath care ouer them.
[i] Signifying, that God will suddenly destroy Nineueh, and the Assyrians, insuch sort as they shall lie in perpetuall darknesse, and neuer recouer their strength againe.
[k] Hee sheweth that the enterprises of the Assyrians against Iudah and the Church were against God, and therfore he would so destroy them at once, that hee should not need to returne the second time.
[l] Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shalbe nothing able to resist him.
[m] Which may be vnderstood either of Sancherib, or of the whole body of the people of Nineueh.
[n] Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by he will destroy them: notwithstanding he comforteth his Church, and promiseth to make an ende of punishing them by the Assyrians.
[o] Meaning Sancherib, who should haue no more children: but bee slaine in the house of his gods 2 King. 19.36 37. * *1.4.52 rom.* 10.15.
[p] Which peace the Iewes should enioy by the death of Sancherib.

CHAP. II.

Hee describeth the victories of the Caldeans against the Assyrians.

THe [a] destroyer is come before thy face: keepe the munition: looke to the way: make *thy* loynes strong: increase *thy* strength mightily.

2 For the Lord hath [b] turned away the glory of Iaakob, as the glory of Israel: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The shield of his mighty men is made red, [d] the valiant men are in scarlet: the charets *shalbe as* in the fire, *and* flames in the day of his preparation, and [e] the firre trees shal tremble.

4 The charets shall rage in the streetes: they shall runne to and fro in the high wayes: they shall seeme like lampes: they shall shoot like the lightning.

5 [f] He shall remember his strong men: they shall stumble as they go: they shall make haste to the walles thereof, and the defence shalbe prepared.

6 The gates of the riuer shalbe opened, and the palace shall melt.

7 And Huzzab *the Queene* shall be led away captiue, and her maides shall leade *her* as with the voyce of doues smiting vpon their breasts.

8 But Nineueh is [g] of old like a poole of water: yet they shal flee away. Stand, stand *shall they cry*: but none shall looke backe.

9 [h] Spoyle ye the siluer, spoyle the golde: for there is none end of the store *and* glory of all the pleasant vessels.

10 [i] She is empty and voyd and waste, and the heart melteth, and the knees smite together, and sorrow is in all loynes, and the faces [k] of them all gather blacknesse.

11 Where is the [l] dwelling of the lions, and the pasture of the lions whelpes? where the lion, *and* the lyonnesse walked, *and* the lyons whelpe, and none made them afraid.

12 The lion did teare in peices ynough for his whelps, and woried for his lionnesse, and filled his holes with pray, and his dennes with spoile.

13 Behold, I *come* vnto thee, saith the Lord of hosts, and I wil burne her charets in the [m] smoke, and the sword shall deuoure thy yong lions, and I will cut off thy spoile from the earth, & the voyce of thy [n] messengers shall no more be heard.

[a] That is, Nebuchadnezzar is in a readinesse to destroy the Assyrians: and the Prophet deridetb the enterprises of the Assyrians, which prepared to resist him.
[b] Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom he scourged them, reade isa 10.12.
[c] Signifying, that the Israelites were vtterly destroyed.
[d] Both to feare the enemie, and also that they themselues should not so soone espy blood one of another to discourage them.
[e] Meaning, their speares should shake and crash together.
[f] Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.
[g] The Assyrians will scatter themselues, and say, that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes cannot touch: but they shalbe scattered, and shall not look back though men would call them.
[h] God commandeth the enemies to spoile and rob.
[i] That is Nineueh, and the men thereof shalbe after this sort.
[k] Reade Ioel 2.6.
[l] Meaning, all oppression, and children.
[m] That is, as soone as my wrath beginneth to kindle.
[n] Signifying the heralds, which were accustomed to proclaime warre. Some reade, of thy gumme teeth wherwith Nineueh was woont to bruise the bones of the poore.

CHAP. III.

1 Of the fall of Nineueh. 8 No power can escape the hande of God.

O Bloody city, it is all full of lyes *and* robbery: [a] the pray departeth not:

2 The noyse of a whip, [b] and the noyse of the mooving of the wheeles, and the beating of the horses, and the leaping of the charets.

3 The horseman lifteth vp both the bright sword and the glittering speare, and a multitude *is* slaine, and the dead bodies *are* many: there *is* none end of their corpses: they stumble vpon their corpses,

4 Because of the multitude of the fornications of the harlot that is beautifull, and is a mistresse of witchcraft, & selleth the people thorow her beauty and subtilty entiseth young men, and bringeth them her

[a] That is, nor ceaseth to spoyle and robbe.
[b] He sheweth how the Caldeans shall haste, and how courageous their horses shall be in beating the ground when they come against the Assyrians.
[c] He compareth Nineueh to an harlot, which by her destruction,

her whoredome, and the Nations through her witchcrafts.

5 Behold, I *come* vpon thee, saith the Lord of hosts, and I wil discouer thy skirts vpon thy face, and will shew the Nations thy filthines, and the Kingdomes thy shame.

6 And I will cast filth vpon thee, and make thee vile, and will set thee as a gasing stocke.

7 And it shal come to passe, that all they that looke vpon thee shall flee from thee, and say, Nineueh is destroyed, who wil haue pitie vpon her? where shall I seeke comforters for thee?

8 Art thou better then [d] No, *which was* full of people? that lay in the riuers, and *had* the waters round about it? whose ditch was the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and there *was* none ende: Put and Lubim were || her helpers.

10 Yet was shee caried away, *and* went into captiuitie: her yong children also were dashed in pieces at the head of all the streets: and they cast lots for her noble men, and all her mighty men were bound in chaines.

11 Also thou shalt bee drunken: thou shalt hide thy selfe, and shalt seeke helpe because of the enemie.

12 All thy strong Cities *shalbe like* figge trees with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee *are* women: the gates of thy land shall be opened vnto thine enemies, *and* the fire shall deuoure thy barres.

14 Draw thee waters for the siege: fortifie thy strong holds: goe into the clay, and temper the morter: make strong bricke.

15 There shal the fire deuoure thee: the sword shall cut thee off: it shal eate thee vp like the [e] locusts, *though* thou bee multiplied like the locusts, *and* multiplied like the grashopper.

16 Thou hast multiplied thy merchants aboue the starres of heauen: the locust spoileth and flyeth away.

17 Thy princes *are* as the grashoppers, and thy captaines as the great grashoppers which remaine in the hedges in the colde day: *but* when the Sunne ariseth, they flee away, and their place is not knowne where they are.

18 Thy [f] shepheards do sleep, O king of Assiur thy strong men lie downe: thy people is scattered vpon the mountaines, & no man gathereth *them*.

19 There is no healing of thy wound: thy plague is grieuous all that heare the bruite of thee, shall clappe the hands ouer thee: for vpon [g] whom hath not thy malice passed continually?

d Meaning, Alexandria, which was in league with Ninueh many Nations, and yet was now destroyed.

|| *Or, shine.*

e Signifying, that Gods iudgements should suddenly destroy the Assyrians, as these vermine are with raine or change of weather.

f Thy princes and counsellers.

g Meaning, that there was no people to whom the Assyrians had not done hurt.

HABAKKVK.

THE ARGVMENT.

THe Prophet complaineth vnto God considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kinde of affliction and cruelties, and yet can see none ende. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none ende of their troubles as yet, because of their stubbornesse, and rebellion against the Lord. And lest the godly should despaire, seeing this horrible confusion, hee comforteth them by this that God would punish the Caldeans their enemies, when their pride and cruelties shalbe at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a fourme of prayer, wherewith they should comfort themselues.

CHAP. I.

1 A complaint against the wicked that persecute the iust.

THe burden which Habakuk the Prophet did see.

2 O Lord, how long shall I cry, and thou wilt not heare (*even* cry out vnto thee [a] for violence, & thou wilt not helpe)

3 Why doest thou shew me iniquity, & cause me to behold sorrow? for spoiling & violence *are* before me: and there are that raise vp strife and contention.

4 Therefore the Law is dissolued, and iudgement doth neuer go foorth: for the wicked doeth [b] compasse about the righteous, therfore [c] wrong iudgement proceedeth.

5 Behold among the heathen, and regard, and wonder, *and* marueile for I will worke a work in your dayes: [d] ye will not beleeue it, though it be told you.

6 For loe, I raise vp the Caldeans, that bitter and furious nation, which shall goe vpon the breadth of the land to possesse the dwelling places *that are* not theirs.

7 They are terrible and feareful: [e] their iudgement, & their dignity shall proceed of themselues.

8 Their horses also are swifter then the leopards, and are more fierce then the wolues in the [f] euening: and their horsmen are many: and their horsmen shal come from far: they shall flie as the eagle hasting to meat.

9 They come all to spoyle: before their faces *shalbe* an [g] Eastwind, and they shal gather the captiuitie [g] as the sand.

10 And they shall mocke the Kings, and the princes *shall be* a scorne vnto them: they shall deride enery strong hold: for they shal gather [h] dust, and take it.

11 Then shall they [i] take a courage, & transgresse & do wickedly, *imputing* this their power vnto their god.

12 Art not thou so old, O Lord my God, mine holy One? we shall [k] not die: O Lord thou hast ordeined them for iudgement, and O God, thou hast established them for correction.

13 *Thou art* of pure eyes, and canst not see euil: thou canst not behold wickednes: wherfore doest thou look vpon the transgressors, *and* holdest thy tongue, when the wicked deuoureth the man, that is more righteous then he?

14 And makest men as the [l] fishes of the sea, *and* as the creeping things, that haue no ruler ouer them.

a The Prophet complaineth vnto God, and beweileth that among the Iewes is let none equity nor brotherly loue: but in stead hereof reigneth cruelties, theft, contention and strife.

b To suppresse him, if any should shew himselfe zealous of Gods cause.

c Because the iudges which should redresse this excesse, are as euill as the rest.

d As in times past you would not beleeue Gods word, so shall ye not beleeue the strange plagues which are at hand.

e They iudges in this cause, and none shall haue authority ouer them to controll them.

f For the Iewes most feared this wind, because it destroyed their fruits.

g They shall be so many in number.

h They shall cast vp mounts against it.

i The Prophet comforteth the faithfull that God will also destroy the Babylonians, because they shall abuse this victory, and become proud and insolent attributing the praise hereof not to their idoles.

k He assureth the godly of Gods protection, shewing that the enemie can doe no more then God hath appointed, and also that their sinnes required such a sharpe rod.

l So that the great deuoureth the small and the Caldeans destroy all the world.

Zeph. 3.3.

15 They take vp all with the angle, they catch it in their net, and gather it in their yarne, wherefore they reioyce and are glad,

16 Therefore they sacrifice vnto their m net, and burne incense vnto their yarne, because by them their portion *n* fat, & their meat plenteous.

17 Shall they therefore stretch out their net, and not spare continually to [a] slay the Nations?

CHAP. II.

2 A vision. 5 Against pride, couetousnes, drunkennes, and idolatry.

I Will stand vpon my [a] watch, and set mee vpon the towre, & will looke and see what he would say vnto me, and what I shall answere to him that rebuketh me.

2 And the Lord answered me, and said, Write the vision, and make it plaine vpon tables, that he may runne [b] that readeth it.

3 For the vision *u* yet for an appointed time, but at the [c] last it shall speake, and not lie: though it tarie, waite: for it shall surely come, *and* shall not stay.

4 Behold, [d] hee that listeth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith.

5 Yea, indeede the proud man *is as* [e] hee that transgresseth by wine: therefore shall hee not endure, because hee hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all Nations, and heapeth vnto him all people.

6 Shal not all these take vp a parable against him, and a taunting prouerbe against him, and say, Ho, he that increa eth *that which* is not his? [f] how long? and hee that ladeth himselfe with thicke clay?

7 Shall [g] they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their prey?

8 Because thou hast spoyled many Nations, all the remnant of the people shall spoile thee, because of mens blood, and for the wrong *done* in the land, in the Citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetousnesse to his house, that hee may set his nest on high, to escape from the power of euill.

10 Thou hast [h] consulted shame to thine own house by destroying many people, and hast sinned against thine owne soule.

11 For the [i] stone shall cry out of the wall, and the beame out of the timber shall answere it.

12 Woe vnto him that buildeth a towne with blood and erecteth a citie by iniquitie.

13 Beholde, is it not of the [k] Lord of hostes, that the people shall labour in the very fire? the people shall euen weary themselues for very vanitie.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour [m] drinke: thou ioynest thine heat, & makest *him* drunken also that thou mayest see their priuities.

16 Thou art filled with shame [n] for glory: drinke thou also, and bee made naked: the cup of the Lords right hand shall bee turned vnto thee, and shame shall spuing *shall be* for thy glory.

17 For the [o] crueltie of Lebanon shall couer thee: so shall the spoile of the beastes, which made them afraid, because of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the [p] image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it trust therein, when he maketh dumbe idoles.

19 Woe vnto him that sayth to the wood, Awake, *and* to the dumbe stone, Rise vp, it *shall* teach thee: [q] beholde, it is layed ouer with golde and siluer, and there is no breath in it.

20 But the Lord *is* in his holy Temple: let all the earth keepe silence before him.

[a] I will renounce mine owne iudgement, and only spend on God to be instructed what I shal answer them that abuse my preaching, and to be armed against all tentations.

[b] Write it in great letters, that he that runneth may reade it.

[c] Which contemned the destruction of the enemy and the comfort of the Churchs which thing though God executes not according to mans hasty affections, yet the issue of both is certaine at his time appointed.

[d] To trust in himselfe, or in any worldly thing, is neuer to be required for the onely rest is to stay vpon God by faith, Rom. 1. 17. gal. 3. 11. heb. 10. 38.

[e] He compareth the proud and conetous man to a drunkard that is without reason and sense, whom God will punish and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.

[f] Signifying, that all the word shall with their destruction of tyrants, and that by their oppression and couetousnes, they heape but vpon themselues more heauie burdens: for the more they get, the more are they troubled.

[g] That is, the Medes and Persians that should destroy the Babylonians.

[h] Signifying that the couetous man is the ruine of his owne house, when as he thinketh to enrich it by cruelty and oppression.

[i] The stones of the house shall crie and say that they are built of blood, and the wood shall answere and say the same of it selfe.

[k] Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire.

l In the destruction of the Babylonians his glory shall appeare to row all the world.

m Hee reproacheth thus the king of Babylon, who as hee was drunken with couetousnesse and crueltie, so hee prouoked others to the same, and inflamed them by his rage, and so in the ende brought them to shame.

n Whereas thou thoughtest to haue glory of these thy doings they shall turne to thy shame: i. thou shalt drinke of the same cup with others in thy turne.

o Because the Babylonians were cruell not only against other nations, but also against the people of God, which is ment by Lebanon, and the beastes therein, he sheweth that the like crueltie shalbe executed against them.

p He sheweth that the Babyl onians gods could no. 10. 8.

q If thou lie, but is a dead thing amaile them, for they were but blockes or stones read here, wilt consider what it is, and how that it hath neithee breath nor tiing.

CHAP. III.

2 A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I haue heard thy voyce, *and* was afraid: O Lord reuiue thy [c] worke in the mids of the people, in the middes of the yeeres make it knowne: in wrath remember mercy.

3 God commeth from [d] Teman, and the holy one from mount Paran, Selah. His glory couereth the heauens, & the earth is full of his praise,

4 And *his* brightnesse was as the light: [e] hee had hornes *comming* out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coles went forth before his feete.

6 He stood and measured the earth: hee beheld & dissolued the nations, and the euerlasting mountaines were broken, *and* the ancient hills did bow: his [f] waies *are* euerlasting.

7 [g] For *his* iniquity I saw the tents of Cushan, *and* the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the [h] riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride [i] vpon thine horses? thy charets brought saluation.

9 Thy [k] bow was manifestly reuealed, *and* the [l] othes of the tribes *were* a sure word, Selah, thou [m] diddest cleaue the earth with riuers.

10 The mountaines saw thee, and they trembled: the streame of the water [n] passed by: the deepe made a noise, and lift vp his hand on high.

11 The [o] sunne *and* moone stood still in *their* habitation: [p] at the light of thine arrowes they went, *and* at the bright shining of thy speares.

12 Thou trodest downe the land in anger

[a] The Prophet instructeth his people to pray vnto God not only for their great sins, but also for such as they had committed vnwittingly ignorance.

[b] Thus the people were afraid when they heard Gods threatnings, and prayed.

[c] That is, the state of thy Church which is now readie to perish, before it come to hal ea perfect age, which should be vnder Christ.

[d] Teman and Paran were neere Sinai, where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.

[e] Whereby is meant a power that was toyned with his brightnesse, which was hid to the rest of the world, but was reuealed in mount Sinai to his people, Psal. 31. 16.

[f] Signifying, that God hath wonderfull meanes, and euer had a marueilous power when he would deliuer his Church.

[g] The iniquity of this king of Syria in vexing thy people, was made manifest by thy iudgment, to the comfort of thy Church, Iudg. 3. 10. and also of the Mediamites, which destroyed themselues, Iudg. 7. 22. h Meaning that God was not angry with the waters, but that by this meanes he would destroy his enemies, and deliuer his Church. i And so diddest vse all the elements as instruments for the destruction of thine enemies. k That is, thy power. l For hee had not onely made a couenant with Abraham, but renewed it with his posteritie, m Reade Num. 20. 11. n He alludeth to the red sea and Iorden, which gaue passage to Gods people, and shewed signes of their obedience, and were by listing vp of their hands. o As appeareth Iosh. 10. 12. p According to thy commandement, the sunne was directed by the weapons of thy people, that thought in thy cause, as though it durst not go forward.

and diddest threſh the heathen in diſpleaſure.

13 Thou wentest forth in the ſaluation of thy people, *euen* for ſaluation with thine q Anointed: thou haſt wounded the head of the houſe of the wicked, and diſcoueredſt the foundations vnto the r necke, Selah.

14 Thou didſt ſ ſtrike thorow with his owne ſtaues the heads of his villages: they came out as a whirlewinde to ſcatter me: their reioycing *was* as to deuoure the poore ſecretly.

15 Thou diddeſt walke in the ſea with thine horſes vpon the heape of great waters.

16 When I t heard, my belly trembled: my lips ſhooke at the voice: rottennesse entred into my bones, & I trembled in my ſelfe, that I might reſt in u the day of trouble, *for* when he commeth vp x vnto the people, he ſhall deſtroy them.

17 For the figtree ſhall not flouriſh, neither ſhall fruit *be* in the vines: the labour of the oliue ſhall faile, and the fields ſhall yeeld no meat: the ſheepe ſhall bee cut off from the folde, and there ſhall be no bullocke in the ſtalles.

18 But I will reioyce in the Lord: I will ioy y in the God of my ſaluation.

19 The Lord God z my ſtrength: he wil make my feete like hindes *feete*, and he will make me to walke vpon mine hie places. z To the chiefe ſinger on Neginothai.

q Signifying, that there is no ſaluation but by Chriſt.
r From the top to the toe thou haſt deſtroyed the enemies.
ſ God deſtroyed his enemies both great and ſmall with their owne weapons, though they were neuer ſo fierce againſt his Church.
t He retnrneth to that, which bee ſpake in the ſecond verſe, and ſheweth how he was afraid of Gods iudgements.
u Hee ſheweth that the faithfull can neuer haue true reſt, except they feele before the weight of Gods iudgements.
x That is, the enemies: but the godly ſhall be quiet, knowing that all things ſhall turne to good vnto them.
y He declareth wherein ſtandeth the comfort and prepared. z The ioy of the faithfull, though they ſee neuer ſo great afflictions chiefe ſinger vpon the inſtruments of muſicke, ſhall haue occaſion to praiſe God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGVMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God which was at hand, ſhewing that their countrey ſhould be vtterly deſtroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull he prophecied of Gods vengeance againſt their enemies, as the Philiſtims, Moabites, Aſſyrians and others, to aſſure them that God had a continuall care ouer them. And as the wicked ſhould be puniſhed for their ſinnes and tranſgreſſions: ſo he exhorteth the godly to patience, and to truſt to finde mercie by reaſon of the free promiſe of God made vnto Abraham: and therefore quietly to abide till God ſhew them the effect of that grace, whereby in the end they ſhould bee gathered vnto him, and counted as his people and children.

CHAP. I.

1 *Threatnings againſt Iudah and Ieruſalem, becauſe of their idolatrie.*

THe word of the Lord, which came vnto Zephaniah the ſonne of Cuſhi, the ſonne of Gedaliah, the ſon of Amariah, the ſonne of Hizkiah, in the dayes of a Ioſiah, the ſonne of b Amon king of Iudah.

2 I will ſurely deſtroy all things from off the land, ſayth the Lord.

3 *I wil deſtroy man and beaſt: I wil deſtroy the c foules of the heauen, and the fiſhes of the ſea, and ruines *ſhall be* to the wicked, and I will cut off man from off the land, ſayth the Lord.

4 I will alſo ſtretch out mine hand vpon Iudah, and vpon all the inhabitants of Ieruſalem, and I will cut off the remnant of Baal from this place, *and* the name of the b Chemarims with the Prieſts,

5 And them that worſhip the hoſte of heauen vpon the houſe tops, and them that worſhip and ſweare by the Lord, & ſweare by c Malcham.

6 And them that are turned backe from the Lord, and thoſe that haue not ſought the Lord, nor enquired for him.

7 Be ſtill at the preſence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a ſacrifice, *and* hath ſanctified his guests.

8 And it ſhall be in the day of the Lords ſacrifice, that I will viſite the princes and the kings children, & all ſuch as are clothed with d ſtrange apparell.

9 In the ſame day alſo will I viſite all thoſe that e dance vpon the threſhold ſo proudly, which fill their maſters houſes by cruelty and deceit.

10 And in that day, ſaith the Lord, there *ſhall be* a noyſe, *and* cry from the f fiſh-gate, and an howling from the ſecond *gate*, and a great deſtruction from the hilles.

11 Howle ye inhabitants of g the low place: for the company of the merchants is deſtroyed: all they that beare ſiluer, are cut off.

12 And at that time will I ſearch Ieruſalem with h lights, and viſite the men that are froſen i in their dregs, and ſay in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods ſhall be ſpoiled, and their houſes waſte: *they ſhal alſo build houſes, but not inhabite *them*, and they ſhall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord *u* neere: it *is* neere, and haſteth greatly, *euen* the voice of the day of the Lord: k the ſtrong man ſhall cry there bitterly.

15 *That day *is* a day of wrath, a day of trouble and heauineſſe, a day of deſtruction and deſolation, a day of obſcuritie and darkeneſſe, a day of clouds and blackeneſſe,

16 A day of the trumpet and alarme againſt the ſtrong cities, and againſt the hie towres.

17 And I will bring diſtreſſe vpon men, that they ſhal walke like blind men, becauſe they haue ſinned againſt the Lord, and their blood ſhall be powred out as duſt, and their fleſh as the doung.

18 *Neither their ſiluer nor their gold ſhall be able to deliuer them in the day of the Lordes wrath, but the * whole land ſhall be deuoured by the fire of his ieloſie: for hee ſhall make euen a ſpeedie riddance of all them that dwell in the land.

CHAP. II.

1 *He mooueth to returne to God.* 5 *Prophecying deſtruction againſt the Philiſtims, Moabites and others.*

GAther a your ſelues, euen gather you, O nation not worthy to be loued,

2 Before the decree come foorth, *and yet be* as

a 2. King. 22. 1.
* 2. Kings 21. 19.
b Not that God was angry with theſe dumbe creatures, but becauſe man was wicked for whoſe cauſe they were created, God maketh them to take part of the puniſhment with him.
b Which were an order of ſuperſtitious prieſts appointed to miniſter in the ſeruice of Baal, and were as his peculiar chaplaines, reade 2. King. 23. 5. hoſe. 10. 5.
c He alludeth to their idole Molech, which was forbidden, Leuit. 20. 2 yet they called him their king, and made him as a god: therefore he here noteth them that will both ſay, they worſhip God, and yet wil ſweare by idols and ſeruе them: which halting is here condemned, as Ezek. 20. 39. 1. King. 18 21
d 2. king. 17. 33.
d Meaning the courtiers, which did imitate the ſtrange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek. 23. 12.
e He meaneth the ſeruants of the rulers which ſquade other mens houſes, and reioyce and leape for ioy, when they can get any pray to pleaſe their maſter withall.
f Signifying, that all the corners of the citie of Ieruſalem ſhould be full of trouble.
g This is meant of the ſtreet of the merchants which was lower then the reſt of the place about it.
h So that nothing ſhall eſcape me.
i By their proſperitie they are hardened in their wickedneſſe.
* Deut. 28 30. amos 5. 11.
k They that truſted in their owne ſtrength, and contemned the Prophets of God.
* Iere 30. 7. ioel 2. 11. amos 5. 18.
* Ezek. 7. 19.
* Chap. 3. 8.
a He exhorteth them to repentance, and willeth them to deſcend into the ſhaſſe.

chasse that passeth in a day, *and* before the fierce wrath of the Lord come vpon you, *and* before the day of the Lords anger come vpon you.

3 Seeke yee the Lord all the meeke of the earth, which [b] haue wrought his iudgement: seeke righteousnesse, seeke lowlinesse, if to bee that yee may be hid in the day of the Lords wrath.

4 For [c] Azzah shall be forsaken, and Ashkelon desolate: they shall driue out Ashdod at the noone day, and Ekron shall be rooted vp.

5 Wo vnto the inhabitants of the sea [d] coast: the nation of the Cherethims, the word of the Lord is against you O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

6 And the sea coast shall be dwellings & cottages for shepheards and sheepfolds.

7 And *that* coast shall be for the [e] remnant of the house of Iudah, to feede thereupon: in the house of Ashkelon shall they lodge toward night: for the Lord their God shall visite them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vpbraided my people, and [f] magnified themselues against their borders.

9 Therefore, as I liue, saith the Lord of hosts, the God of Israel, Surely Moab shall bee as Sodom, and the children of Ammon as Gomorah, *euen* the breeding of nettles, and salt pitts, and a perpetual desolation: the residue of my folke shal spoile them, and the remnant of my people shall possesse them.

10 This shall they haue for their pride, because they haue reproched, and magnified themselues against the Lord of hostes people.

11 The Lord *will be* terrible vnto them: [g] for hee will consume all the gods of the earth, and euery man shall worship him from his place, *euen* all the ýles of the heathen.

12 Yee Morians also shalbe slaine by my sword with them.

13 And he wil stretch out his hand against the North, and destroy Assiur, and will make Nineueh desolate, *and* waste like a wildernesse.

14 And flocks shall lie in the middes of her, and all the beastes of the nations, and the [h] pelicane and the [i] owle shall abide in the vpper posts of it: the voice *of birds* shall sing in the windowes, *and* desolation *shalbe* vpon the posts, for the cedars are vncouered.

15 This is the [i] reioycing city that dwelt carelesse, that said in her heart, I am, and there [u] none besides mee: how is she made waste, and the lodging of the beasts! every one that passeth by her, shall hisse and wagge his hand.

CHAP. III.

4 Against the gouernours of Ierusalem 8 of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

WOe to her that is filthie and polluted, to the robbing [a] citie.

2 She heard not the voyce: shee receiued not correction: she trusted not in the Lord: she drew not neere to her God.

3 Her princes within her *are* as roaring * lyons: her Iudges *are* as * wolues in the euening, *which* [b] leaue not the bones till the morrow.

4 Her prophets are light, *and* wicked persons: her priests haue polluted the Sanctuary, they haue wrested the law.

5 The [c] iust Lord [u] in the mids thereof: hee will doe none iniquitie: euery morning doeth he bring his iudgement to light, he faileth not: but the wicked will not learne to be ashamed.

6 I haue [d] cut off the nations: their towres are desolate: I haue made their streets waste, that none shall passe by: their cities are destroyed without man, *and* without inhabitant.

7 I said, Surely thou wilt feare me: thou wilt receiue instruction: so their dwelling should not be destroyed, howsoeuer I visited them, but [e] they rose early, *and* corrupted all their workes.

8 Therfore [f] wait ye vpon me, saith the Lord, vntill the day that I rise vp to the pray: for I am determined to gather the nations, and that I will assemble the kingdomes to powre vpon them mine indignation, *euen* all my fierce wrath: for all the earth shalbe deuoured with the fire of my iealousie.

9 Surely [g] then will I turne to the people a pure language, that they may all call vpon the Name of ý Lord, to serue him † with one consent.

10 From beyond the riuers of Ethiopia, the [h] daughter of my dispersed, praying vnto me, shall bring me an offering.

11 In that day shalt thou not be ashamed for [i] all thy works wherein thou hast transgressed against mee: for then I will take away out of the midst of thee them that reioyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leaue in the middes of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shal do none iniquity, nor speake lies: neither shall a deceitfull tongue be found in their mouth, for they shall be fed, and lie downe, and none shall make them afraid.

14 Reioyce O daughter Zion: be yee ioyfull, O Israel: be glad and reioyce with all *thine* heart, O daughter Ierusalem.

15 The Lorde hath taken away thy [k] iudgements: he hath cast out thine [l] enemie: the king of Israel, *euen* the Lord [u] in the middes of [m] thee: thou shalt see no more euill.

16 In that day it shalbe said to Ierusalem, Feare thou not, O Zion, let not thine hands be faint.

17 The Lord thy God in the middes of thee [u] mightie: he will saue, hee will reioyce ouer thee with ioy: hee will quiet himselfe in [n] his loue: he will reioyce ouer thee with ioy.

18 After a certaine time wil I gather the afflicted that were of thee, *and* them that bare the reproch for [o] it.

19 Beholde, at that time I will bruise all that afflict thee, & I will [p] saue her that halteth, and gather her that was cast out, and I will get them praise and fame in all the [q] lands of their shame.

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and praise among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

b That is, which haue liued vp rightly and godly according as he prescribeth by his word.

c He comforteth the faithful in that that God would change his punishments from them vnto the Philistims their enemies and other nations.

d That is, Galilea: by these nations he meane the the people that dwelt neere to the Iewes, and in stead of friendship were their enemies: therefore he calleth them Canaanites whom the Lord appointed to be slaine.

e He sheweth why God would destroy their enemies, because their countrey might be a resting place for his Church.

f These nations presumed to take from the Iewes that countrey which the Lord had giuen them.

g When he shall deliuer his people and destroy their enemies & idoles, his glory shall shine throughout all the world.

h Reade Isa. 34. 11. ý or, hedgehog.

i Meaning Nineueh, which reioycing in much of her strength and prosperitie thould be thus made waste, and Gods people deliuered.

a That is, Ierusalem.

* Ezek. 22. 25. 27. with 2. 11.

† Habak. 1. 8.

b They are so greedie that they eat vp bones & all.

c The wicked thus boasted that God was euer among them, but the Prophet answereth that that cannot excuse their wickednesse: for God wil not beare with their sinnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance, but he profited nothing.

d By the destruction of other nations he sheweth that the Iewes thould haue learned to feare God.

e They were most earnest and ready to doe wickedly.

f Seeing ye will not repent, you shall looke for my vengeance as well as other nations.

g Lest any thould thinke then that Gods glory thould haue perished, when Iudah was destroyed, hee sheweth that he will publish his grace through all the world.

† Heb. with one shoulder, as Hos. 6. 9.

h That is, the Iewes shall come aswell as the Gentiles which is to be vnderstood vnder the time of the Gospel.

i For they shall haue full remission of their sinnes: and the hypocrites which boasted of the Temple, which was also thy pride in times past, shall be taken from thee.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations.

m To defend thee as by thy sinnes thou hast put him away and left thy selfe naked, as Exod. 32. 25.

n Signifying, that God delighteth to shew his loue and great affection toward his Church.

o That is, them that were had in hatred and reuiled for the Church and became of their religion.

p I will deliuer the Church, which now is afflicted, as Mica. 4. 6.

q As among the Assyrians and Caldeans which did mocke them and put them to shame.

HAGGAI.

THE ARGVMENT.

When the time of the seuenty yeeres captiuitie prophesied by Ieremiah, was expired, God raised vp Haggai, Zechariah, and Malachi, to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellency stood in Christ. And because that all were giuen to their owne pleasures and commodities, hee declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honor, who had deliuered them. Yet hee comforteth them, if they will returne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the worke that hee hath begun, and send Christ whom hee had promised, and by whom they should attaine to perfect ioy and glory.

CHAP. I.

1 *The time of the prophesie of Haggai.* 8 *An exhortation to build the Temple agame.*

IN the second yeere of king [a] Darius, in the sixt moneth, the first day of the moneth, came the word of the Lord (by the ministery of the Prophet Haggai) vnto [b] Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come [c] that the Lords house should be builded.

3 Then came the word of the Lord by the ministery of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your [d] sieled houses, and this house lie waste?

5 Now therefore thus saith the Lord of hosts, Consider your owne wayes in your hearts.

6 [e] Ye haue sowen much, and bring in little: ye eat, but ye haue not ynough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bag.

7 Thus saith the Lord of hosts, Consider your owne wayes in your hearts.

8 Go [f] vp to the mountaine, and bring wood, and build this House, and [g] I will be fauourable in it, and I will [h] be glorified, saith the Lord.

9 Ye looked for much, and lo, *it came* to little: and when ye brought it home, I did blow [i] vpon it. And why, saith the Lord of hostes? Because of mine House that is waste, and ye runne euery man vnto his owne house.

10 Therfore the heauen ouer you staied it selfe from dew, and the earth stayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, & vpon the corne, and vpon the wine, & vpon the oyle, vpon [k] that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest, with all the remnant of the people, heard the [k] voice of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp [l] the spirit of Zerubbabel the sonne of Shealtiel, a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the high Priest, and the spirit of all the remnant of the people, and they came, and did the worke of the House of the Lord of hostes their God.

CHAP. II.

Hee sheweth that the glory of the second Temple shall exceed the first

IN the oure and twentieth day of the sixt moneth, in the second yeere of king Darius,

2 In the seuenth *moneth*, in the one and twentieth *day* of the moneth, came the word of the Lord by the ministery of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the son of Iehozadak the high Priest, and to the residue of the people, saying,

4 Who is left among you that sawe this [a] House in her first glory, and how doe you see it now? is it not in your eyes, in comparison of it as nothing?

5 Yet now bee of good courage, O Zerubbabel, saith the Lord, and bee of good comfort, O Iehoshua, sonne of Iehozadak the high Priest, and be strong all yee people of the land, saith the Lord, and [b] doe it: for I am with you, saieth the Lord of hosts,

6 *According* to the word that I couenanted with you, when ye came out of Egypt: so my spirit shall remaine among you, feare ye not.

7 For thus saieth the Lord of hostes, [c] Yet a little while, and I will shake the heauens and the earth, and the sea, and the drie land.

8 And I will moue all nations, and [d] the desire of all nations shall come, and I will fill this House with glory, saith the Lord of hosts.

9 The [e] siluer is mine, and the golde is mine, saith the Lord of hostes.

10 The glory of this last House shalbe greater then the first, saith the Lord of hosts: and in this place will I giue [f] peace, saith the Lord of hostes.

11 ¶ In the foure and twentieth *day* of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus sayeth the Lord of hostes, Aske now the Priests *concerning* the law, and say,

13 If one beare [g] holy flesh in the skirt of his garment, and with his skirt do touch the bread, or the pottage, or the wine, or oyle, or any meat, shal it be holy? And the Priests answered, & said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be vncleane? And the

a Who was the sonne of Hystaspis, and the third king of the Persians, as some thinke.
b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred vp, & admonished of their duelies, what shall wee thinke of other gouernours, whose doings are either against God, or very cold in his cause?
c Not that they condemned the building thereof, but they preferred policie and priuate profit to Religion, being content with small beginnings.
d Shewing that they sought not onely their necessities, but their very pleasures before Gods honour.
e Consider the plagues of God vpon you for preferring your policies to his religion, and because yee seeke not him first of all.
f Meaning, that they should leaue off their owne commodities, and go forward in the building of Gods Temple, and in the setting foorth of his religion.
g That is, I will heare your prayers according to my promise, 1. Kings. 8. 21, 29.
h That is, my glory shalbe set forth by you.
i And so bring it to nothing.
k This declared that God was the Author of the doctrine, and that he was but the minister, as Exod 14. 21. Iudg. 7. 20. acts 15. 28.
l Which declareth that men are vnapt and dull to serue the Lord, neither can they obey his word or his messengers, before God reforme their hearts, and giue them new spirits, Iohn 6. 44.

a For the people according as Isa 32 11. and Ezek. 41. 1. had prophesied, thought this Temple should haue beene more excellent then Salomons Temple, which was destroied by the Babylonians but the Prophets meant the spirituall Temple, the Church of Christ.
b That is, goe forward in building the Temple.
c He exhorteth them to patience, though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renued.
d Meaning Christ, whom all ought to looke for and desire: or by desire he may signifie all precious things, as riches, and such like.
e Therefore when his time commeth, he can make all the treasures of the world to serue his purpose: but the glory of this second Temple doth not stand in material things, neither can be built.
f Meaning, all spirituall blessings and felicitie purchased by Christ, Phil. 4. 7.
g That is, the flesh of the sacrifices, wherebyhe signifieth that the thing which of it selfe is good, cannot make another thing to: and therfore they ought not to iustifie themselues by their sacrifices and ceremonies: but contrary hee that is vncleane, and not pure of heart, doeth corrupt the sacrifices, and make them deceitable vnto God, which else are good and godly.

Priests answered, and said, It shalbe vncleane.
15 Then answered Haggai, and said, So is this people, and so is this nation before mee, saith the Lord: and so *are* all the works of their hands, and that which they offer here is vncleane.
16 And now, I pray you, consider in your mindes from this [h] day, and afore, *euen* afore a stone was laid vpon a stone in the Temple of the Lord:
17 [i] Before these things were, when one came to an heape of twentie *measures*, there were but ten: when one came to the winepresse, for to draw out fiftie *vessels* out of the presse, there were but twentie.
18 I smote you with blasting, and with mildew and with haile: in all the labours of your hands: yet you *turned* not to me, saith the Lord.
19 Consider, I pray you, in your mindes, from [k] this day, and afore, from the foure and twentieth day of the ninth *moneth*, *euen* from the day that the foundation of the Lordes Temple was laid: consider it in your mindes.
20 Is the [l] seed yet in the barne? as yet the vine and the figge tree, and the pomegranate, and the oliue tree hath not brought forth: from this day will I blesse *you*.
21 And againe the word of the Lord came vnto Haggai, in the foure and twentieth *day* of the moneth, saying,
22 Speake to Zerubbabel the prince of Iudah, and say, I [m] will shake the heauens and the earth,
23 And I will ouerthrow the throne of kingdomes, and I will destroy the strength of the [n] kingdomes of the heathen, and I will ouerthrow the chariets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.
24 In that day saith the Lord of hostes will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, saith the Lord, and will make thee as a [o] signet: for I haue chosen thee, saith the Lord of hostes.

h Consider how God did plague you with famine afore you began to build the Temple.
i That is before the building of the Temple was begun.
k From the time they began to build the Temple, he promiseth that God would blesse them: and albeit as yet the fruit was not yet come forth, yet in the gathering they should haue plentie.
l He exhorteth them to patience, and to abide till the harueste came, & then they should see Gods blessings.
m I will make a change, and renew all things in Christ, of whom Zerubbabel here is a figure.
n Hereby he sheweth that there shall be no let or hinderance when God will make this wonderfull restitution of his Church.
o Signifying, that his dignitie should be most excellent, which thing was accomplished in Christ.

ZECHARIAH.

THE ARGVMENT.

Two moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore, hee putteth them in remembrance for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne by Christ. But because they still remained in their wickednesse, and coldnesse to set forth Gods glory, and were not yet made better by their long banishment, he reproueth them most sharpely: yet for the comfort of the repentant, he euer mixeth the promise of grace, that they might by this meanes be prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAP. I.

a He exhorteth the peoples returne to the Lord, and to eschew the wickednesse of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.

IN the eight moneth of the second yeere of [a] Darius, came the word of the Lord vnto [b] Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,
2 The Lord hath beene [c] sore displeased with your fathers.
3 Therefore say thou vnto them, Thus saith the Lord of hosts, [d] Turne ye vnto mee, saith the Lord of hosts, and I will turne vnto you, saith the Lord of hostes.
4 Bee ye not as your fathers, vnto whom the former * Prophets haue cried, saying, Thus saith the Lord of hosts, Turne you now from your euil wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, saith the Lord.
5 Your fathers, where [e] are they? and do the Prophets liue for euer?
6 But did not my words & my statures which I commanded by my seruants the Prophets, take hold of [f] your fathers? and [g] they returned, and said, As the Lord of hosts hath determined to doe vnto vs according to our owne wayes, and according to our works, so hath he dealt with vs.
7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth [h] Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,
8 [i] I saw by night, and behold, [k] a man riding vpon a red horse, and he stood among the myrrhe trees that were in a bottom, and behind him were there [l] red horses speckled and white.
9 Then said I, O my Lord, what are these? And the Angel that talked with me, said vnto me, I will shew thee what these be.
10 And the man that stood among the myrrhe trees, answered, and said, The[e] are they whom the Lord hath sent to goe thorow the world.
11 And they answered the Angel of the Lord that stood among the myrrhe trees, and said, Wee haue gone thorow the world: and behold, all the world sitteth still, and is at rest.
12 Then the[m] Angell of the Lord answered, and said, O Lord of hosts, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast beene displeased now these threescore and ten yeeres?
13 And the Lord answered the Angel that talked with mee, with good words *and* comfortable words.
14 So the Angel that communed with me, said vnto mee, Crie thou, and speake, Thus saith the

a Who was the sonne of Hystaspis.
b This was not that Zecharias, whereof is mention, 2 Chron 20. 20. but had the same name, and is called the sonne of Berechiah as he was, because he came of those progenitors, as of Ioiada, or Berechiah, and Iddo.
c Hee speaketh this to feare them with Gods iudgements that they should not prouoke him as their fathers haue done, whom he so grieuously punished.
d Let your fruits declare that you are Gods people, and that he hath wrought in you by his Spirit, and mortified you: for else man hath no power to returne to God, but God must conuert him, as Ierem 31. 18. Iamen. 5. 21. Ifa. 21. 8 and 31. 6. and 45. 21.
*Ieremi. 3. 13. ezek. 18. 30. *Ioel* 14. 2. *Ioel* 2. 12.
e Though your fathers bee dead, yet Gods iudgements in punishing them ought still to bee before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer. 1. Pet. 1. 15.
f Seeing ye saw the force of my doctrine in punishing your fathers, why doe ye not feare the threatnings contained in the same, and declared by my Prophets?
g As men astonished with my iudgments, and not that they were touched with true repentance.
h Which conteineth part of Ianuary and part of February.
i This vision signifieth the restauration of the Church: but as yet it should not appeare to mans eyes, which is here meant by the night, by the bottom, and by the myrrhe trees which are black, and giue a darke shadow, yet he compareth God to a King, who hath his postes and messengers abroad, by whom he still worketh his purpose, and bringeth his matters to passe.
k Who was the chiefe among the rest of the horsemen.
l These signified the diuers offices of Gods Angels, by whom Godsometime punisheth, & sometime comforteth and bringeth forth his works in diuers sorts.
m That is, Christ was now troubled

Lord

the mediatour prayed for the salnation of his Church, which when all the countreys about them were at rest.

a Though for a time God deseare his helpe and comfort from his Church yet this declareth that he loueth them still most dearely, as a mother mercifull to her children, or an husband his wife, and when it is expedient for them, his help is euer ready.

b In destroying the reprobate I shewed my selfe but a little angry toward my church, but the enemies would haue destroyed them also, & considered not the end of my chastisement.

c To measure out the buildings.

d The abundance shalbe so great that the places of store shall not be able to contain it: the blessings that God will send, but shall euen breake forth aboue.

e Which signified all the enemies of the Church, East, West, North, South.

f These Carpenters or Smithes are Gods instruments, which with their mallets and hammers breake these hard and strong hornes, which would ouerthrow the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

Lord of hostes, I am ᵃ iealous ouer Ierusalem and Zion with a great zeale.

15 And am ᵇ greatly angry against the carelesse heathen: for I was angry but ᶜ a little, and they helped forward the affliction.

16 There ore thus saith the Lord, I will ret vnto Ierusalem with tender mercy: mine house shalbe builded in it, saith the Lord of hostes, and a line ᵈ shalbe stretched vpon Ierusalem.

17 Cry yet, and speake, Thus saith the Lord o hostes, My cities shall yet ᵉ be broken with plenty: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes and saw, and behold ᶠ foure hornes.

19 And I said vnto the Angel that talked with me, What be these? And he answered me, These are the hornes which haue scattered Iudah, Israel and Ierusalem.

20 And the Lord shewed me foure ᶠ carpenters.

21 Then saide I, What come these to doe? And he answered and said, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer ᶠ land of Iudah to scatter it.

CHAP. II.

The restoring of Ierusalem and Iudah.

ᵃ That is, the Angel who was Christ: for in respect of his office he is oftimes called an Angel but in respect of his eternall essence, is God, and so called.

b Meaning himselfe Zechariah.

c Signifying the spiritual Ierusalem and Church vnder Christ, which should be extended by the Gospel through all the world, and should need no materiall walles, nor trust in any worldly strength, but I could be safely preserued and dwe in peace among all their enemies.

d To defend my Church, to feare the enemies & to destroy them if they approch neere.

e To me they shall haue their full felicitie and glory.

f He calleth to them which part, for feare, and partly for their owne ease, remained still in captiuitie, and to preferred their owe priuate commodities to the benefits of God promised in his Church.

g As it was I that scattered you so haue I power to restore you.

h By flying from Babylon, and comming to the Church.

i Seeing that God hath begun to shewe his grace among you by deliuering you, he continueth the same still toward you, and therefore sendeth me his Angel and his Christ to defend you from your enemies that they shall not hurt you, neither by the way nor at home.

k Yee are so deere vnto God, that hee can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye. Psal. 17.8.

l Vpon the heathen your enemies.

m They shall be your seruants as you haue beene theirs.

n This must necessarily be vnderstood of Christ, who being God equall with his Father, was sent as the Mediator to dwell in his church and to gouerne them.

ᵃ I lift vp mine eyes againe, and looked, and behold, a man with a measuring line in his hand.

2 Then saide I, Whither goest thou? And he said vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And behold the Angel that talked with me went foorth, and another Angel went out to meete him,

4 And said vnto him, Runne, speake to this ᵇ yong man, and say, ᶜ Ierusalem shalbe inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord will be vnto her a wall of ᵈ fire round about, and will ᵉ bee the glory in the mids of her.

6 Ho, ho, ᶜ *come forth* & flee from the land of the North, saith the Lord: for I haue scattered you into the four ᵍ winds of the heauē, saith the Lord.

7 ʰ Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After *this* ⁱ glory hath he sent me vnto the nations, which spoyled you: for he that toucheth you, toucheth the ᵏ aple of his eye.

9 For behold, I will lift vp mine hand ˡ vpon them: and ᵐ they shal be a pole to those that serued them, and ye shall know, that the Lord of hostes hath ⁿ sent me.

10 Reioyce and be glad, O daughter Zion: for loe, I come, and will dwell in the middes of thee, saith the Lord.

11 And many nations shall bee ioyned to the Lord in that day, and shalbe my people: and I will dwel in the mids of thee, & thou shalt know that the Lord of hostes hath sent me vnto thee.

12 And the Lord shall inherit Iudah his portion in the holy land, and shall chuse Ierusalem againe.

13 Let all flesh be still before the Lord: for he is rai ed vp out of his holy place.

CHAP. III.

A prophesie of Christ and of his kingdome.

ᵃ He prayed to Christ the Mediator for the state of the Church.

b Which declareth that the faithful haue not only warre with flesh and blood, but with Satan himselfe & spirituall wickednesses, Ephes. 6.12.

c That is, Christ speaketh to God as the Mediatour of his church, that he would rebuke Satan, and here he sheweth himselfe to be the continuall preserued of his Church

d Meaning that Iehoshua was wonderfully preserued in the captiuitie, and now Satan sought to afflict and trouble him when he was doing his office.

e In respect of the glorious garments, & precious stones that the Priests did weare before the captiuitie: and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church.

f He sheweth of what apparell he speaketh, which is when our filthy sinnes are taken away, and we are clad with Gods mercies, which is meant of the spiritual restitution.

g The Prophet prayeth that besides the raiment, the Priest might also haue tiere for his head accordingly, that is, that the dignity of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselues with bare meane reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it.

h That is, haue rule and gouernment in my Church, as they predecessors haue had.

i Whereby hee meaneth to haue the whole charge and ministers of the Church.

k That is, the Angels, who represented the whole number of the faithfull: signifying that all the godly should willingly receiue him.

l Because they follow my word they are contemned in the world, and esteemed as monsters, Isai. 8.18.

m That is Christ who did to humble himselfe, that not only he became the seruant of God, but also of the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isai. 11.1. Iere. 23.5 and 33.14, 15.

n He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him. Chap. 4.10.

o That is I will make it perfect in all points, as a thing wrought by the hand of God.

p Though I haue punished this land for a time, yet I will euen now be pacified, and visite their sinnes no more.

q Yee shall then liue in peace and quietnesse, that is, in the kingdome of Christ, Isa. 2.3, micah. 4.4. aggai. 2.10.

CHAP. IIII.

The vision of the golden candlestick, and the exposition thereof.

AND the Angell that talked with mee, came again, and waked me, as a man that is raised out of his sleepe,

2 And said vnto me, What seest thou? And I said, I haue looked, and behold, a candlestick all of gold with a bowle vpon the tope of it, and his seuen lampes therein, and seuen pipes to the lampes which were vpon the top thereof,

3 And two oliue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered and spake to the Angell that talked with me, saying, What are these, my Lord?

5 Then the Angell that talked with me, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto c Zerubbabel, saying, Neither by an d army nor strength, but by my Spirit, saith the Lord of hostes.

7 Who art thou, O e great mountaine, before Zerubbabel? *thou shalt be* a plaine, and he f shall bring foorth the head stone thereof, with shoutings, *crying* Grace, grace vnto it.

8 Moreouer, the worde of the Lord came to me, saying,

9 The hands of Zerubbabel haue layed the foundation of this house. his hands shall also finish it, and g thou shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the h small things? but they shall reioice, and shall see the stone of i tinne in the hand of Zerubbabel: k these seuen are the eyes of the Lord, which goe thorow the whole world.

11 Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What be these two oliue branches, which thorow the two golden pipes empty them elues into the gold?

13 And hee answered me, and said, Knowest thou not what these bee? And I saide, No, my Lord.

14 Then said he, these are the two oliue branches, that stand with the ruler of the whole earth.

a Which was euer in the midst of the Temple signifying that the graces of Gods spirit should shine therein most abundance, and in all perfection. b Which conuey: ed the oyle that dropped from the trees into the lamps, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in himselfe to continue his graces and to bring his promise to passe, though he had no helpe of man. c Whom was a figure of Christ, and therefore this do trine was directed to all the Church who are his body and members. d He sheweth that Gods power onely is sufficient to preserue his Church, though he vse not mans help therevnto. e He compareth the power of the aduersaries to a great mountaine yet he thought the Iewes nothing at respect of them, and would haue hindred Zerubbabel who represented Christ, who the enemies daily labour to let in the building of his spirituall Temple, but all in vaine. f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioice, and pray vnto God that he would continue his grace and fauour toward the Temple. g Meaning the Prophet, that I am Christ sent of my Father for the building and preseruation of my spirituall Temple. h Signifying that all were discouraged at the small and poore beginning of the Temple. i Whereby he signifieth the plummet and line, that is, Zerubbabel which represented Christ, should goe forward with his building to the ioy and comfort of the godly, though the world bee against him, and though his for a while be discouraged, because they see not things pleasant to the eye. k That is, God hath seuen eyes: meaning, a continuall prouidence, for that neither Satan nor any power in the world can goe about or bring any thing to passe to hinder his worke, chap. 2. 9. l Which were euer greene and full of oyle, so that still they powred foorth oyle into the lampes: signifying that God will continually maintaine and preserue his Church, and endue it still with aboundance and perfection of graces.

CHAP. V.

a The vision of the flying booke, signifying the curse of the wicked, and such as do wicked in sight of God. b By the vision of the measure is signified the bringing of Iudah's affliction into Babylon.

THen I turned me, and lifted vp mine eies and looked and behold, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying a booke: the length thereof a twenty cubits, and the breadth thereof ten cubits.

3 Then said he vnto me, This is the curse that goeth foorth ouer the whole earth: for euery one that b steaketh, shall be cut off *as well* on this side as one that: and euery one that d sweareth, shalbe cut off, *as well* on this side as one that.

4 I will bring it forth, saith the Lord of hosts, and it shall enter into the house of a thiefe, and into the house of him that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went foorth, and said vnto me, Lift vp now thine eies, and see what is this that goeth foorth.

6 And I aide, what is it? And hee saide, This is an e Ephah that goeth foorth. Hee saide moreouer, This is the f sight of them through all the earth.

7 And behold, there was lift vp a g talent of lead and there sitteth a h woman that sitteth in the midst of the Ephah.

8 And he said, This is i wickednes, and he cast it into the middes of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eies, and looked: and beholde, there came out two k women, and the wind *was* in their wings (for they had wings like the wings of a storke) and they lift vp the l Ephah betweene the earth and the heauen.

10 Then said I to the Angel that talked with me, Whither doe these beare the Ephah?

11 And he said vnto me, To build it an house in the land of Shinar, and it shall bee established and set there vpon her owne place.

a Because the Iewes had prouoked Gods plagues by contemning his word, and calling off all iudgement and equitie, hee sheweth that Gods curses written in this booke had iustly light both on them and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies. b That is, vseth any iniury toward his neighbour. c Meaning where soeuer he bee in the world. d He that rash giueth the first table, and serueth not God aright, but abuseth Gods Name. e Which was a measure in drie things containing about ten pottels. f That is, all the wicked shall off of the vngodly is as Gods sight, which bee he path in a measure, and can that it or open it at his pleasure. g To couer the measure. h Which representeth iniquity. i Signifying, that Satan should not hate such power against the Iewes to temt them, as he had in time past, but that God would shut vp iniquity in a measure as in a prison. k Which declared that God would extreme his iudgement by the means of weake and infirme means l To remoue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure Monarchies.

AGain I turned and lift vp mine eies, and looked: and behold, there came foure a charets out from betweene b two mountaines and the mountaines were mountaines of brasse.

2 In the first charet *were* c red horses, and in the second charet d blacke horses.

3 And in the third charet e white horses, and in the fourth charet, horses of f diuers colours, and reddish.

4 Then I answered, and saide vnto the Angel that talked with mee, What are these, my Lord?

5 And the Angel answered, and said vnto me, These are the foure spirits of the heauen, which goe foorth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into

a By charets here as by horses afore he meaneth the Iewes messengers of God to execute and declare his will b By the brasen mountaines hee meaneth the eternall counsell, and prouidence of God whereby hee hath from before all eternity decreed what shall come to passe, and that which neither Satan nor all the world can alter. c Which signified vnder the Babylonians. d Signifying, that they had endured great afflictions vnder the Babilonians. e They represented the wicked vnder the Persians, which restored them to liberty f Which signified, that God would sometime giue his Church rest, and peace his plagues vpon their enemies, as he did in destroying Ninive, and Babylon, and other their enemies. g Meaning all the actions and motions of Gods spirit which according to his vnchangeable counsell hee causeth to appeare through all the world.

h That is, toward Egypt, and other countreys thereabout.

i That is, they of diuers colours, which aske leaue to signifie that Satan hath no power to hort or afflict till God giue t him. Iob. 1. 12.

k By punishing the Caldeans mine anger ceased, and you were deliuered

l To receiue of him and he other three, money to make the two crownes: which were men of great authority among the Iewes, and disobeied o the restitution of the kingdome, and of the Priesthood, and hurt others by their example

m Because this could not be attributed to any one according to the ta wherefore it followeth that Iehoshua must represent the Messiah who was both Priest and King.

n Meaning Christ, of whom Iehoshua was the figure: for in Greeke they were both called Iesus

o That is, of him selfe without the helpe of man.

p Which declareth that none could build this Temple, where of Haggai speaketh but only Christ: and therefore it was spiritually and not materiall, Haggai. 1. 10.

q Whereof Iehoshua had but a shadow. r The two Offices of the Kingdome and Priesthood shall be so ioyned together that they shall be no more diffeuered.

s Who was also called Heldai. t He was also called Iosiah. u That they may acknowledge their infirmitie which looked that all things should haue beene restored incontinently: and of this their infidelity these two crownes shall remaine as tokens, Acts 1. 6. x That is, the Gentiles by the preaching of the Gospel, shall helpe toward the building of this spirituall Temple. y If yee will beleeue and remaine in the obedience of faith.

the land of the North, and the white went out after them, and they of diuers colours went foorth toward the South countrey.

7 And the reduish went out, and required to goe, and passe thorow the world, and he said, Goe passe thorow the world. So they went throw out the world.

8 Then cried he vpon me, and spake vnto me, saying, Behold these that goe toward the North countrey, haue pacified my Spirit in the North countrey.

9 And the word of the Lord came vnto me, saying,

10 Take of them of the captiuitie, *euen* of Heldai, and of Tobijah, and Iedaiah, which are come from Babel, and come thou the same day, and goe vnto the house of Iosiah, the sonne of Zephaniah.

11 Take euen siluer, and golde, and make crownes, and set *them* vpon the m head of Iehoshua, the sonne of Iehozadak the high Priest,

12 And speake vnto him saying, Thus speaketh the Lord of hostes, and saith, Behold the man whose name is the n Branch, and shall growe o vp out of his place, and he shall build the Temple of the Lord.

13 Euen hee shall build the Temple of the Lord, and he shall beare the glory, and shall sit and rule vpon his throne, and he shall be a Priest vpon his throne, and the counsell of peace shall be betweene r them both,

14 And the crownes shall be to s Helem, and to Tobiah, and to Iedaiah, and to t Hen the sonne of Zephaniah, for a u memoriall in the Temple of the Lord.

15 And they that are x farre off, shal come and build in the Temple of the Lord, and yee shall know, that the Lord of hostes hath sent me vnto you. And this shall come to passe, if ye will y obey the voice of the Lord your God.

CHAP. VII.

3 The rue fasting. 11 The rebellion of the people is the cause of their affliction.

AND in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth *day* of the ninth moneth, euen in a Chisleu,

2 For b they had sent vnto the House of God Sharezer, and Regem-melech and their men to pray before the Lord,

3 *And* to speake vnto the Priests, which were in the House of the Lord of hostes, and to the Prophets, saying, Should I c weepe in the fift moneth, and d separate my selfe as I haue done these so many e yeeres?

4 Then came the word of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, and to the Priests, and say, When ye fasted & mourned in the fift & seuenth moneth, euen these seuenty yeeres did ye fast, vnto me? Boot I *appointed?*

6 And when ye did eate, and when yee did drinke, did yee not eat for your selues, and drinke for your selues?

7 Should yee not *heare* the wordes which the Lord hath cried by the ministerie of the former Prophets when Ierusalem was in habitee, and in prosperitie, & the cities thereof round about her, when the South and the plaine was in habitee?

8 And the worde of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, k Execute true iudgement, and shewe mercy and compassion euery man to his brother,

10 And oppresse not the widow, nor the fatherlesse, the stranger nor the poore, & let none of you imagine euill against his brother in your heart.

11 But they refused to heaken, and pulled away the shoulder, and stopped theireares, that they should not heare.

12 Yea they made their hearts as an adamant stone, lest they should heare the Lawe and the words which the Lord of hosts sent in his m Spirit by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hosts.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I would not heare, saith the Lord of hostes.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate n after them, that no man passed through nor returned: or they laide the pleasant land o waste.

a Which contained part of November and part of October.

b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these feasts were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other when Gedaliah was slaine, Ier. 41. 2.

c By weeping and mourning appeare what exercises they vsed in their fasting. d That is prepare my selfe with all deuotion to this fast. e Which was now since the time the Temple was destroyed.

f For there were both of the people and of the Priests, which doubted astonching this controuersie, before them, which as yet remained in Caldea, and reuolted of its, as one of the chiefe points of the religion.

g For they thought they had deserued towards God, because of their sorrowe and of the miseries: and thought falling of it, he be good, yet because they thought it a merice toward God, and trusted therein it is here reproued.

h And yee not eate & drinke for your owne commodity and necessity and so likewise yee did not eine according to your owne fantasies and not after the precepts of my Law.

i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, and by such things as they commanded

k He sheweth that they lacked their offices of charitie, which should haue declared that they were godly, Matth. 23. 23. l And would not carie the Iords burden, which was sweet and easie, but would beare their owne, which was heaute and grieuous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehe. 9. 29 m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them n That is, after they were carried captiue. o By their sinnes whereby they prouoked Godsanger.

CHAP. VIII.

2 Of the vehemente loue of God vnto Ierusalem, and of the mercy of God towards them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the word of the Lord of hostes came *to me*, saying,

2 Thus saith the Lord of hostes, I was a ielous for Zion with great ielousie, and I was ielous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and I will dwell in the mids of Ierusalem: and Ierusalem shall bee called a b citie of trueth, and the Mountaine of the Lord of hostes, the holy Mountaine.

4 Thus saith the Lord of hostes, There shall yet old c men and old women dwell in the streets of Ierusalem, and euery man with his staffe in his hand for very age.

5 And the streetes of the city shall be full of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hostes, Though it be d vnpossible in the eyes of the remnant of this people in these dayes, should it there ore bee vnpossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Behold, I will deliuer my people from the East countrey, and from the West countrey.

a I loued my citie with a singular loue, so that I could not abide that any should do her any iniury.

b Because shee shal be faithfull and loyal toward me her husband.

c Though their enemies cite greatly moleste and trouble them, yet God would come and dwel among them and so preserue them to long as nature would suffer them to liue, and increase their children in great abundance.

d He sheweth wherein our faith standeth, that is, to beleeue that God can perform that which he hath promised, though it seeme euen vnpossible to man, Gen. 18. 14. Rom. 4. 20.

8 And I will bring them, & they shal e dwel in the mids of Ierusalem, & they shall be my people, & I wil be their God in truth & in righteousnes.

9 Thus saye th the Lord of hostes, Let your handes be strong, ye that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundatio of the house of the Lord of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, every one against his neighbour.

11 But now, I will not *entreate* the residue of this people as aforetime, saith the Lord of hostes.

12 For the seede *shall be* prosperous: the vine shall giue her fruit, and the ground shall giue her increase, and the heauens shall giue their dew, and I will caue the remnant of this people to possesse all these things.

13 And it shal com: to passe, that as ye were a curse among the heathen, O House of Iudah, and house of Israel, so wil I deliuer you, and ye shalbe a blessing: feare not, *but* let your hands be strong.

14 For thus saith the Lorde of hostes, As I thought to punish h you, when your fathers prouoked mee vnto wrath, saith the Lord of hostes, and repented not,

15 So again e haue I determined in these dayes to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shal do, Speake ye euery man the trueth vnto his ne ghbour: execute iudgement truely & vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth *moneth*, and the fast of the fift, and the fast of the seuenth, and the fast of the k tenth, shall be to the house of Iudah ioy, and gladnesse, and prosperous high feasts: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shall yet come l people, and the inhabitants of great cities.

21 And they that dwel in one *citie*, shall goe to another, saying, * Vp, let vs goe & pray before the Lord, and seeke the Lord of hostes: I will go also.

22 Yea, great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, in those dayes shall ten men take holde out of all languages of the nations, *euen* take holde of the skirt of him that is a Iew, and say, Wee will goe with you for we haue heard that God is with you.

CHAP. IX.

1 *The threatning of the Gentiles.* 9 *The comming of Christ.*

THE burthen of the word of the Lord in the land of a Hadrach: and Damascus *shalbe* his b rest: when the c eyes of man, *euen* of all the tribes of Israel *shalbe* toward the Lord.

2 And Hamath also shall border d thereby: Tyrus *also* and Zidon, though *they be* e very wise.

3 For Tyrus did build her selfe a strong hold, and heped vp siluer as the dust, and golde as the mire of the streetes.

4 Behold, the Lord wil poile her, and he will smite her f power in the Sea, and shee shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed, and the King shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the g stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his h teeth: but the remaineth, euen he shall be for our God, and he shall be as a prince in Iudah, but i Ekron *shall be* as a Iebusite.

8 And I will campe aboue k mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now l haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy O daughter Ierusalem: behold, thy King commeth vnto thee: m hee is iust, and saued himselfe, poore and riding vpon an n asse, and vpon a colt the foale of an asse.

10 And I will cut off the o charets from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion *shall be* from p sea vnto sea, and from the q Riuer to the end of the land.

11 r Thou also *shalt be saued* through the blood of thy couenant. I haue loosed thy s prisoners out of the pit wherein *u* no water.

12 Turne you to the t strong hold, ye u prisoners of hope: euen to day doe I declare, that I will render the x double vnto thee.

13 For Iudah haue I bent as a y bowe for me: Ephraim hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shall be seene ouer them, and his arrow shal go forth as the lightning: and the Lord God shall blow the trumpet, and shall come foorth with the whirlewinds of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, z and subdue them with sling stones, and they shall drinke, *and* make a noise as through wine, and they shall be filled like bowles, *and* as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for *they* shalbe able to let this kingdome of Christ, and he shall peaceably gouerne them by his word. p That is, from the red Sea, to the sea called Syriacum: & by these places which the Iewes knew, hee meant an infinite space and compasse ouer the whole world. q That is, from Euphrates. r Meaning, Ierusalem or the Church which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure: and is here called the couenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them. s God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great. t That is, into the holy land where the citie and the Temple are, where God will defend you. u Meaning, the faithfull, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to liberty. x That is, double benefits and prosperity, in respect of that which your Fathers enioyned from Dauids time to the captiuity. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which here here meaneth by the Grecians. z He promiseth that the Iewes shall destroy their enemies, and haue abundance and excesse of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobriety, and a thankefull remembrance of Gods great liberality.

a Whereby hee meaneth Syria.
b God sanger shal abide vpon their chiefe citie & not spare so much as that. c When the Iewes shall conuert and repent, then God will destroy their enemies. d That is, by Damascus: meaning, that Hamath or Antiochia should be vnder the same rod and plague.

e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperity shall be sure and stable.
f Let neither respect of your priuate commodities nor her countell of other, nor feare of enemies discourage you in the going forward with the building of the Temple, but bee constant, and obey the Prophets, which encourage you thereunto
g For God cursed your worke, so that neither man nor beast had profit of their labours.

h Reade Ezek. 18.20.
i Which declareth that man can not turne to God till he change mans heart by his Spirit and to begin to do well, which is to pardon his sinnes and to giue him his graces.
k Which fast was appointed when the citie was besieged, and was the first fast of these foure: and here the Prophet sheweth, that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to shew sigues of heauinesse, for God will send them ioy and gladnesse.
l He declareth the great zeale that God should give the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ.
* *Isa.2.2. mich.4.1.*

e Hee secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtiltie, which they cloked with this name of wisdome.
f Though they of Tyrus think themselues inuisible by reason of the sea that compasseth them round about, yet they shall not escape Gods iudgements.
g Meaning, that all should be destroyed, saue a very few that should remaine as strangers.
h He promiseth to deliuer the Iewes when he shall take vengeance on their enemies for their cruelty & wrongs done to them.
i As the Iebusites had oin destroyed, so should Ekron & all the Philistims.
k He sheweth that Gods power onely shalbe sufficient to defend his Church against all aduersaries be they neuer so cruell, or assemble their power neuer so olten.
l That is, God hath now feene the great iniuries and afflictions wherewith they haue bin afflicted by their enemies.
m That is, he hath righteousnesse and saluation in himselfe for the vse and commoditie of his Church.
n Which declareth that they should not looke for such a King as should be glorious in the eyes of man, but should bee poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Matth.21.5.
o No power of man or creature.

a The faithfull shall be preferred, and reuerenced of all, that he very enemies shall be compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great, when he met Iadd the high Priest,

shall be as the a stones of the crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! corne shall make the yeoung men cheareful, and new wine the maides.

n

CHAP. X.

1 The vanitie of Idolatrie. 3 The Lord promiseth to visit and comfort the house of Israel.

ASke you of the a Lord raine in the time of the latter raine: *so* shall the Lord make white clouds, and giue you showres of raine, *and* to euery one graine in the field.

2 Surely the b idoles haue spoken vanitie, and the soothsayers haue seene a lye, and the dreamers haue told a vaine thing: they comfort in vaine: therefore c they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the sheepeheards, and I did visite the a goates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as c his beautifull horse in the battell.

4 Out f of him shall the corner come foorth: out of him the nayle, out of him the bow of battell, *and* out of him euery g appointer of tribute also.

5 And they shalbe as the mighty men, which treade downe *their enemies* in the myre of the streetes in the battell, and they shall fight because the Lord *h* with them, and the riders on horses shalbe confounded.

6 And I will strengthen the house of Iudah, and I will preserue the b house of Ioseph, and I will bring them again, for I pitie them: and they shal be as though I had not cast them off: for I am the Lord their God, and I will heare them.

7 And they of Ephraim shall bee as a gyant: and their heart shal reioyce as through wine: yea, their children shall see it, and bee glad: *and* their heart shall reioyce in the Lord.

8 I will hisse for them, and gather them: for I haue redeemed them: and they shall increase, as they haue increased,

9 And I will *k* sowe them among the people, and they shall remember mee in farre countries: and they shall liue with their children and i turne againe.

10 I will bring them again also out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and *place* shall not be found for them.

11 And he m shall goe into the sea, with affliction, and shall smite the waues in the sea, and all the depths of the riuer shall dry vp: and the pride of Asshur shalbe cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord,

a The Prophet reproueth the Iewes because by their owne infidelitie they put backe Gods graces promised, and so lamineame by Gods iudgements therefore to auoide this plague he willeth them to turne to God, and to pray in faith to him, and so he will giue them abundance.
b He calleth to remembrance Gods punishments in times past because they trusted not in him, but in their idoles and sorcerers who euer deceiued them.
c That is, the Iewes went into captiuitie.
d Meaning, the cruell gouernours which did oppresse the poore sheepe, e. Ezek. 34. 16. 17.
e He will be merciful to his Church and cherish them as a King or Prince doth his best horse which shall be for his owne vse in the warre.
f Out of Iudah shal the chiefe gouernour proceed, who shalbe as a corner to vphold the building, and as a naile to fasten it together.
g Ouer their enemies.
h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.
i Whereby he declareth the power of God who needeth no great preparation when hee will deliuer his: for with a becke or hisse he can call them from all places suddenly.
k Though they shall yet be scattered and seeme to be lost: yet it shalbe profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospel, among whom it was first preached.
l Not that they should returne into their country, but be gathered and ioyned in one faith by the doctrine of the Gospel.
m Hee alludeth to the deliuerance of the people out of Egypt, where as the Angel smote the floods and riuers.

CHAP. XI.

1 The destruction of the temple. 4 The care of the faithfull is committed to Christ. 7 A gracious vision against Ierusalem and Iudah.

OPen thy doores, O a Lebanon, and the fire shall deuoure thy cedars.

2 Howle, b firre trees: for the cedar is fallen, because all the mighty are destroyed: howle yee, O okes of Bashan, for the c defenced forest is cut downe.

3 There *a* the voyce of the howling of the shepheards: for their c glory is destroyed: the voyce *b* the roaring of lions whelps: for the pride of Iordan is destroyed.

4 Thus saith the Lord my God, Feede the sheepe of the c slaughter.

5 They that possesse them, slay them f and sinne not: and they that sell them, say, g Blessed *be* the Lord: for I am rich, and their own shepheards spare them not.

6 Surely I will no more spare those that dwel in the land, saith the Lord: but loe, *h* I will deliuer the men euery one into his neighbours hand, and into the hand of his *i* king: and they shall smite the land, and out of their hands I will not deliuer *them*.

7 For I fed the sheepe of slaughter, euen the *k* poore of the flocke, and I tooke vnto me *l* two staues: the one I called Beauty, and the other I called Bands, and I fed the sheepe.

8 *m* Three shepheards also I cut off in one moneth, and my soule lothed *n* them, and their soule abhorred me.

9 Then said I, I will not feede you: that that dieth, let it die: and that that perisheth, let *p* perish: and let the remnant eate, every one the flesh of his neighbour.

10 And I tooke my staffe, *euen* Beauty, and brake it, that I might disanul my couenant, which I had made with all people.

11 And it was broken in that day: and so the *q* poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I said vnto them, If ye think it good, giue *me* *p* my wages: and if no, leaue off: so they weighed for my wages thirty *pieces* of siluer.

13 And the Lord said vnto me, Cast it vnto the *q* potter: a goodly price, that I was valued at of them. And I tooke the thirtie *pieces* of siluer, and cast them to the potter, in the house of the Lord.

14 Then brake I mine other staffe, *euen* the Bands, that I might dissolue the brotherhood betweene Iudah and Israel.

15 And the Lord said vnto me, Take to thee yet *r* the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that *s* standeth vp, but hee shall eate the flesh of the fat, and teare their clawes in pieces.

17 O idole shepheard that leaueth the flocke, the sword *shalbe* vpon his *t* arme, & vpon his right

a Because Iewes thought their selues to be safe by reason of this mountaine, that no enemie could come to hurt them: the Prophet sheweth that when God sendeth the enemies in his time, there is neitie rest nor receiue them.
b Shewing that if the strong men were destroyed, the weaker were notable to resist.
c Seeing that Lebanon was destroyed which was the strongest mountaine, the weaker places could not thinke to hold out.
d That is, the renoume of Iudah and Israel should perish.
e Which being now destinate to be slaine, were deliuered as out of the Lyons mouth.
f Their gouernors destroy them without any remorse of conscience, or yet thinking that they doe euill.
g Hee noteth the hypocrites, which euer haue the Name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods blessing which commeth, of the spoyle of their brethren.
h I will cause one to destroy another.
i Their gouernors shall execute cruelty ouer them.
k That is, the small remnant, whom he thought worthie to shew mercy vnto.
l God sheweth his great benefits towards his people to conuince them of greater ingratitude which would neither bee ruled by his most beautifull order of gouernment, neither continue in the bands of brotherly
Some read for Bands
m Whereby hee sheweth his care and diligence that he would suffer them to haue no euill rulers, because they should consider his great loue.
n Meaning the people, because they would not acknowledge these great benefits of God.
o He sheweth that the least part euer profit by Gods iudgements.
p Besides their ingratitude, God accuseth them of enuie and wickednesse, which did not onely forget his benefits, but effecmed them as things of nought.
q Shewing that it was too little to pay his wages, which could cast sufficce to make a few tyles to couer the Temple.
r Signifying, that they should haue a certaine kinde of regiment and outward shewe of gouernment, but in effect it should be nothing: for they should bee wolues, and deuouring beasts in stead of shepheards.
s And is in health and sound.
t By the arme he signifieth strength, as he doth wisedome and iudgement by the eye, that is, the plague of God shall take away both thy strength and iudgement.

eye.

eye. His tyme shall be cleane dried vp, and his right eye shall be vtterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the worde of the Lord vpon [a] Israel, saith the Lord, which spred the heauens, and laid the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem [a b] cup of poyson vnto all the people round about: and also with Iudah will hee be in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heauy stone for all people: all that lift it vp shall be torne, though all the people of the earth be gathered together against it.

4 In that day, saith the Lord, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

5 And the Princes of Iudah shall say in their hearts, The [c] inhabitants of Ierusalem *shalbe* my strength in the Lord of hosts their God.

6 In that day will I make the princes of Iudah like coales of fire among the wood, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shalbe inhabited again in her owne place, *men* in Ierusalem.

7 The Lord also shall preserue the [d] tents of Iudah, *as* aforetime: therefore the glory of the house of Dauid shall not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid and the house of Dauid *shalbe* as Gods *house*, *and* as the Angell of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of [e] grace, and of compassion, and they shall looke vpon me, whom they haue [f] pierced, and they shall lament for [g] him as one mourneth for *his* onely *sonne*, and be sory for him as one is sory for *his* first borne.

11 In that day shall there be a great mourning in Ierusalem, as the [h] mourning of [i] Hadadrimmon in the valley of Megiddon.

12 And the [k] land shall bewaile euery family [l] apart, the family of the [m] house of Dauid apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart, and their wiues apart: the family of [n] Shemei apart, and their wiues apart:

14 All the families that [o] remaine, euery family apart, and their wiues apart.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatry & the zeale of the godly against false prophets.

IN that day there [a] shall bee a fountaine opened [b] to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleannesse.

2 And in that daye, sayth the Lord of hostes, I will cut off the [b] names of the idoles out of the land: and they shall no more be remembred: and I will cause the prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet [d] prophesie, his father and his mother that begate him, shall say vnto him, Thou shalt not liue. for thou speakest lyes in the name of the Lord: and his father and his mother that begate him, [e] shall thrust him through, when he prophesieth.

4 And in that day shall the prophets [f] beeashamed euery one of his vision, when he hath prophesied. neither shall they weare a rough garment to deceiue.

5 But he shall say, I am no [g] Prophet: I am an husbandman: for man taught mee to bee an heardman from my youth vp.

6 And one shall say vnto him, What are these [h] wounds in thy handes? Then he shall answere, Thus was I wounded in the house of my friends.

7 ¶ Arise, O sword, vpon my shepheard, and vpon the man, *that is*, my fellow, saith the Lord of hostes. smite the shepheard, and the sheepe shall be scattered: and I will turne mine hand vpon the littleones.

8 And in all the land, sayth the Lord, [k] two parts therein shall be cut off, *and* die: but the third shalbe left therein.

9 And I will bring that third part through the fire, and will fine them as the siluer is fined, and will try them as gold is tried: they shall call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord *is* my God.

a He sheweth what shall be the fruit of their repentance, to wit, remission of sinnes by the bloud of Christ, which shall be a continual running fountaine, & purge them from all vncleannesse.
b He promiseth that God will also purge them from all superstitions, & that their religion shall be pure.
c Meaning the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.
d That is, when they shall prophesie lyes, and make God who is the author of truth, a cloke hereunto.
e He sheweth what zeale the godly shall haue vnder the kingdome of Christ, Deut. 32, 9
f God shal make them ashame. of their errours, and lyes, & bring them to repentance: and he shall no more weare Prophets apparell, to make their doctrine seeme more holy.
g They shall conferre with him. Hereby gently with them, and of these blessings, shall be tried with great afflictions, so that it shall be known that onely Gods power and his mercies doe preseruе them.

CHAP. XIIII.

8 Of the doctrine that shall proceed out of the Church, and of the restauration thereof.

BEhold, the dayes of the Lord commeth, and thy poile shall bee [a] diuided in the middes of thee.

2 For I will gather all nations against Ierusalem to battell, and the citie shall be taken, and the houses spoyled, and the women defiled, and halfe of the citie shall go into captiuity, and the residue of the people shal not be cut off from the citie.

3 Then shall the Lord goe foorth, and fight against those nations, as when hee [b] fought in the day of battell.

4 And his feet shall stand in that day vpon the [c] mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shall cleaue in the middles thereof. toward the East and toward the West there *shalbe* a very great [d] valley, & halfe

a Hee armeth the godly against the great tentations that should come, before they enioyed this prosperous estate promised vnder Christ that when these dangers should come they might know that they were warned of them afore.
b As your fathers and you haue had experience both at the red sea, and at all other times.
c By this maner of speech the Prophet sheweth Gods power and care ouer his Church, and how hee will as it were by miracle saue it
d So that out of all the parts of the world, they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spiritual Ierusalem the Church.

a That is, the ten tribes, which neglected Gods benefite in deliuering their brethren, and had rather remaine in captiuity, then to returne home when God called them.
b Ierusalem shall be defended against all hee mies: so shall God defend all Iudah also, and shall destroyhe enemies.
c Every captaine that had many vnder him afore, shal now think that the small power of Ierusalem shall be sufficient, to defend them against all enemies, because the Lord is among them.
d The people which are now aduise dispersed by one fields, and lie open to their enemies, shall be no lesse preserued by my power, then if they were vnder their kings (which is meant by the house of Dauid) or in their defenced cities
e They shall haue the feeling of my grace by faith, and know that I haue compassion on them.
f That is, whom they haue continually vexed with their obstinacie, and grieued my Spirit, Iob. 19 37 where it is referred to Christs body, which here is referred to the Spirit of God.
g They shal turne to God by true repentance, whom before they had so grieuously offended by their ingratitude.
h They shall lament and repent exceedingly for their offences against God.
i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine. 2 Chron 35.22.
k That is, in all places where the Iewes shall remaine.
l Signifying, that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefe, shall lament.
m Vnder these certaine families hee containeth all the tribes, and shewe that both the Kings and the Priests had by their sinnes pierced Christ.
n Called also Simeon
o To wit, which were elect by grace, and preserued from the common destruction

of the mountaine shal remoue toward the North, and halfe of the mountaine toward the South.

5 And yee shall flee into the [c] valley of the mountaines: for the valley of the mountains shal reach vnto Azal: yea, ye shall flee like as yee fled from the [f] earthquake, in the dayes of Vzziah king of Iudah: and the Lord [g] my God shal come, and all the Saints with thee.

6 And in that day shall there bee no cleare light, but darke.

7 And there shall be a day (it is knowne vnto the Lord) [h] neither day nor night, but about the euening time it shall be light.

8 And in that day shall there [i] waters out of Ierusalem, half of them toward the East sea, and halfe of them toward the vttermost sea, and shall be, both in summer and winter.

9 And the Lord shall bee King ouer all the earth: in that day shall there be one [k] Lord, and his name shall be one.

10 All the land shall bee turned [l] as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananiel vnto the Kings winepresses.

11 And men shall dwell in it, and there shall be no more destruction, but Ierusalem shall bee safely inhabited.

12 And this shall be the plague wherewith the Lord will mite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feet, and their eies shall consume in their holes, & their tongue shall consume in their mouth.

13 But in that day [m] a great tumult of the Lord shal be among them, and euery one shal take [n] the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 Also Iudah shall fight also against Ierusalem, and the riches of all the heathen shall be gathered round about, with [o] gold and siluer, and great abundance of apparell.

15 Yet this shall be the plague of the horse, of the mule, of the cattell and of the asse, and of all the beastes that be in these tents as this [p] plague.

16 But it shall come to passe that euery one that is left of all the nations, which came against Ierusalem, shall goe vp from yeere to yeere to worship the King the Lord of hostes, and to keepe the feast of Tabernacles.

17 And who is will not come vp of *all* the families of the earth vnto Ierusalem to worship the King the Lord of hostes, euen vpon them shall come no raine.

18 And if the family of [q] Egypt goe not vp, and come not, it shall not raine vpon them. *This* shal be the plague wherewith the Lord will smite all the heathen, that come not vp to keepe the feast of Tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there be *written* vpon the [r] bridles of the horses, The holinesse vnto the Lord, and the [s] pots in the Lords house shall bee like the bowles before the altar.

21 Yea, euery pot in Ierusalem and Iudah shall be holy vnto the Lord of hostes, and all they that sacrifice, shall come and take of them, and seethe therein: and in that day there shal be no more the [t] Canaanite in the house of the Lord o. hostes.

c He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountaines.
f Reade Amos 1.1.
g Because they did not credit the Prophets words, heeteareth to God, and comforteth himselfe in that that he knew that these things should come, and faith, Thou, O God, with thine Angels wilt come to performe this great thing.
h Signifying that there should bee great troubles in the Church, & that the time heereof is in [y] Lords hands, yet at length (which is heere meant by the euening) God would send comfort.
i That is, the spiritual graces of God, which should euer continue in most abundance.
k All idolatry and superstition shall be abolished, and there shall be one God, one faith, and one religion.
l This new Ierusalem shall be seene through all the world, and shall excell the first in excellency, wealth, and greatnesse.
m God will not onely raise vp warre without, but tiuition at home to cry vnto them.
n Ie shall and oppresse him.
o Ince is cities are rich and therefore shall not come for a prey, but to slaughter and shed blood.
p As the men should be destroyed, verse 12.
q By the Egyptians whom were greatest enemies to true religion, he meaneth all the Gentiles.
r Signifying that to what seruice they were put now (whether to labour, or to seruice in warre, they were now holy, because the Lord had sanctified them.
s As precious the one as the other, because they shall be sanctified.
t But all shall be pure and cleane, and there shal neither be hypocrites, or any that shall corrupt the true seruice of God.

MALACHI.

THE ARGVMENT.

THis Prophet was one of the three, whom God raised vp for the comfort of his Church after the captiuitie, and after him there was none vntil Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires looke for the comming of Messiah. Hee confirmeth the same doctrine, that the two former did, but chiefly he reproueth the Priests for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the prescript of his word. Hee also notes certaine peculiar sinnes which were then among them, as mariying of idolatrous and many wives, murmurings against God, impatiencie, and such like. Notwithstanding for the comfort of the godly, hee declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the couenant should be accomplished, whose comming should bee terrible to the wicked, and bring all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel, and chiefly the Priests.

a Read Isa. 13.1.
b Which declareth their great ingratitude that did not acknowledge this loue, which was so euident, in that hee chose Abraham from out of all the world, and next chose Iaakob the yonger brother of whom they came, and left Esau the elder.
c For besides that the signes of mine hatred appeared euen when hee was made seruant vnto his yonger brother, being yet in his mothers belly, and also afterward in that hee was put from his birthright yet euen now before your eyes the signes hereof are euident, in that that his countrey is vtterly waste, and he shall neuer returne to inhabite it: whereas ye my people whom the enemie hated more then them, are by my grace and loue toward you deliuered, read Rom. 9.13.

a The burden of the word of the Lord to Israel by the ministery of Malachi.

2 I haue loued you, saith the Lord: yet ye say, b Wherein hast thou loued vs? Was not Esau Iaakobs brother, saith the Lord? yet I loued Iaakob.

3 And c I hated Esau, & made his mountaines waste, and his heritage a wilderness for dragons.

4 Though Edom say, Wee are impouerished, but we will returne and build the desolate places, yet sayth the Lord of hostes, they shall build, but I wil destroy it, and they shal call them, The border of wickednesse, and the people, with whom the Lord is angry for euer.

5 And your eyes shall see it, and ye shall say, The Lord will bee magnified vpon the broder of Israel.

6 A sonne honoureth *his* father, and a seruant his master. If then I be a father where is mine honour? and if I be a master where is my feare, saith the Lord o. hostes vnto you, d O Priests that despise my Name? and ye say, e Wherein haue wee despised thy Name?

d Besides the rest of the people here condemneth the Priests chiefly, because they should haue reproued others for their hypocrisie, and obstinacie against God, and not hardeth their greeuously concered them.

hardened them by their example to greater euils. e Hee hypocrisie, which would not see their faults, but most impudent so were blinde guides.

7 Yee

7 Ye offer f vncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say, The table of the Lord is not g to be regarded.

8 And if ye offer the blinde for sacrifice, it is h not euil: and if ye offer the lame and sicke, it is not euil: offer it now vnto thy prince: will he be content with thee, or accept thy person, saith the Lord of hostes?

9 And now I pray you, i pray before God, that he may haue mercy vpon vs: this hath bene by your meanes: will he regard k your persons, saith the Lord of hostes?

10 Who is there euen among you, that would shut the doores, and kindle not *fire* on mine altar in vaine? I haue no pleasure in you, saith the Lord of hostes, neither wil I accept an offering at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is m great among the Gentiles, and in euery place incense shalbe offered vnto my Name, and a pure offring: for my Name is great among the heathen, saith the Lord of hostes.

12 But yee haue polluted it, in that ye say, The table of the Lord is n polluted, and the fruit thereof, *euen* his meate is not to be regarded.

13 Ye said also, Behold, *it is* a o wearinesse, and ye haue snuffed at it, saith the Lord of hostes, and ye offered that which was torne, and the lame, and the sicke: thus yee offred an offring: should I accept this of your hand, saith the Lord?

14 But cursed bee the deceiuer, which hath in his flocke p a male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

f Yee receiue all manner of gifts for your owne greedinesse, and doe not examine whether they be according to my Law or no. g Not that they said than, but by their doings they declared so lesse. h You make it no fault, whereby he condemneth them, that thinke it sufficient to serue God partly as he hath commanded, and partly after mans fantasie, & so come not to that purenes of religion which he requireth, and therefore in reproch hee sheweth them that a mortall man would not be content to be so serued. i He derideth the Priests who bare the people in hand that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people. k Will God consider your office and state, seeing your are so couetous and wicked? l Because the Leuites who kept the doores did not trie whether the sacrifice that came in, were according to the Law, God witheth that they would rather shut the doores, then to receiue such as were not perfect. m God sheweth that their ingratitude, and neglect of his true seruice shall bee the cause of the calling of the Gentiles: and heere the Prophet that was vnder the Law, framed his words to the capacitie of the people, and by the altar an sacrifice hee meaneth the spirituall seruice of God, which should bee vnder the Gospel, when an end shall bee made to all these legall ceremonies by Christes onely sacrifice. n Both the Priests and the people were infected with this errour, that they passed not what was offered: for they thought that God was as well content with the leaue, as with the fat: but in the meane season they shewed not that obedience to God which he required, and so committed both impiety, and also shewed their contempt of God, and couetousnesse. o The Priest and people were both weary with serving God, and passed not what maner of sacrifice and seruice they gaue to God: for that which was leall profitable, was thought good enough for the Lord. p That is, hat abilitie to serue the Lord according to his word, and yet will serue him according to his couetous minde.

CHAP. II.

Threatnings against the Priests, being false teachers of the people.

A Nd now, O ye a Priests, this commandement is for you.

2 If yee will not heare it, nor consider it in your heart, to giue glory b vnto my Name, saith the Lord of hostes, I will euen send a curse vpon you, and will curse your c blessings: yea, I haue cursed them already, because yee doe not consider it in *your* heart.

3 Behold, I will corrupt d your seede and cast dung vpon your faces, *euen* the e dung of your solemne feastes, and you shall be like vnto it.

4 And yee shall know, that I haue f sent this commandement vnto you, that my couenant, which I made with Leui, might stand saith the Lord of hostes.

5 My g couenant was with him of life and peace, and I h gaue him feare, and hee feared mee, and was afraide before i my Name.

6 The law of k trueth was in his mouth, and there was no iniquity found in his lips: he walked with me in peace and equity, and did turne many away from iniquitie.

7 For the Priestes l lippes should preserue knowledge, and they should seeke the Law at his mouth: for he is the m messenger of the Lord of hostes.

8 But yee are gone out of the way: yee haue caused many to fall by the Lawe: yee haue broken the couenant of Leui, saith the Lord of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because yee kept not my wayes, but haue beene partiall in the Law.

10 Haue we not all one o father? hath not one God made vs? why doe we transgresse euery one against his brother, and breake the couenant of o our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holines of the Lord, which hee loued, and hath maried the p daughter of a strange god.

12 The Lord will cut off the man that doeth this: *both* the master and the seruant out of the Tabernacle of Iaakob, and him that q offereth an offering vnto the Lord of hosts.

13 And this haue yee done againe, and r coueredthe altar of the Lord with teares, with weeping and with mourning: because the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet ye say, s Wherein? Because the Lord hath bin witnesse between thee and the wife of thy youth, against whom thou hast transgressed: yet is the thy t companion, and the wife of thy u couenant.

15 And did not x he make one? yet had he y abundance of spirit: and wherefore one? because hee sought a godly z seede: therefore keepe your selues in your a spirit, and let none trespasse against the wife of his youth.

16 If thou hatest *her*, b put her away, saith the Lord God of Israel, yet hee couereth c the iniurie vnder his garment, saith the Lord of hosts: therefore keepe your selues in your spirit, and transgresse not.

17 Yee haue d wearied the Lord with your words: yet ye say, Wherein haue we wearied him? When ye say euery one that e doeth euil, is good in the sight of the Lord, and he deliteth in them. Or where is the God of f iudgement.

g Hee sheweth what were the two conditions of the couenant made with the tribe of Leui on Gods part that hee would giue them long life and felicitie, and on their part, that they should faithfully serue him according to his word. h I prescribed Leui a certaine law to serue me. i He feared mee and set honoth my glory with all humility and submission. k He sheweth that the Priestes ought to haue knowledge to instruct other in the word of the Lord. l Hee is as the treasure house of Gods word, and ought to giue to euery one according to their necessitie, and not to reserue it for himselfe. m Shewing that whosoever doth not declare Gods will, is not his messenger and Priest. n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father, Abraham, and God had elected them to be his holy people they ought neither to offend God nor their brethren. o Where by they had bound themselues to God to be an holy people. p They haue joyned themselues in marriage with them that are of another religion. q That is, the Priest r Yee can set the people to lament, because that God doth not regard their sacrifices, so that they seeme to sacrifice in vaine. s This is another fault wherefor he accuseth them, that is, that they brake the lawes of mariage. t As the one halfe of thy felle u Shee that was loyned to thee by a solemne couenant, and by the inuocation of Gods Name. x Did not God make man and woman as one flesh and not many? y By his power and vertue he could have made many women for one man. z Such as should bee borne in lawfull and moderate mariage, wherein is no excesse of lustes. a Constante your selues within your bounds, and be sober in minde, and bridle your affections. b Not that hee doth allow diuorcement, but of the vs of faults hee sheweth which is lesse. c Hee thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were couereth his fault. d Ye murmured against God because he heard not yo u soone as yee called. e In thinking, that God fauoured the wicked, and hath no respect to them that fear him. f Thus they blasphemed God in condemning his power and iustice because he iudged not according to their fantasies.

a He speaketh vnto them chiefly, but vnder them hee conteineth the people also. b To serue mee according to my word. c That is, the abundance of Gods benefits. d You seed sowen shall come to no profit e You boast of your holinesse, sacrifices and feasts, but they shal turne to your shame, and be as vile as dung f The Priestes obiected against the Prophet that hee could not reproue them, but he must speake against the Priesthood, and the office stablished of God by promise, but he sheweth that the office is nothing slandered when theeke villenies and dung are called by their owne names.

CHAP. III.

1 Of the messenger of the Lord Iohn Baptist and of Christ's office.

BEhold, I will send my [a] messenger, and he shall prepare the way before mee: and the [b] Lord whom ye seeke shal speedily come to his Temple: euen the [c] messenger of the Couenant, whom yee desire: behold, hee shall come, saith the Lord of hostes.

2 But who [d] may abide the day of his comming? and who shall endure when he appeareth: for he is like a purging fire, and like fullers sope.

3 And he shall sit downe to trie and fine the siluer: hee shall euen fine the sonnes of [e] Leui, and purifie them as gold & siluer, that they may bring offerings vnto the Lord in righteousnesse.

4 Then shal the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in old time and in the yeeres afore.

5 And I will come neere to you to iudgment, and I will be a swift witnesse against the soothsayers, and against adulterers, and against false swearers, & against those that wrongfully keepe back the hirelings wages, *and vexe* the widow and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

6 For I am the Lord: I change not, and yee sonnes of Iaakob [f] are not consumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept *them:* [g] returne vnto me, and I will returne vnto you, saith the Lord of hostes: but ye said, Wherein shall we returne?

8 Will a [h] man spoile *his* gods? yet haue yee spoyled me: but yee say, Wherein haue we spoiled thee? In [i] tithes and offerings.

9 Ye are cursed with a curse: for ye haue spoyled me, euen this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prooue me now herewith, saith the Lord of hosts, if I will not open the windowes of heauen vnto you, and powre you out a blessing [k] without measure.

11 And I will rebuke the [l] deuourer for your sakes, and hee shall not destroy the fruit of your ground, neither shall your vine bee barren in the field, saith the Lord of hostes.

12 And all nations shal call you blessed: for ye shalbe a pleasant land, saith the Lord of hosts.

13 Your wordes haue bene stout [m] against me, saith the Lord: yet yee say, What haue we spoken against thee?

14 Ye haue said, *It is* in vaine to serue God: and what profit is it that wee haue kept his commandement, and that wee walked humbly before the Lord of hosts?

15 Therefore we count the proud blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are [n] deliuered.

16 [o] Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a [p] booke of remembrance was written before him for them that feared the Lord and that thought vpon his Name.

17 And they shall be to mee, saith the Lord of hosts, in that day [q] that I shall do *this*, for a fee cke, and I will [r] spare them as a man spareth his owne sonne that seruetth him.

18 Then shal you returne, & discerne betweene the righteous and wicked, betweene him that serueth God, and him that seruetth him not.

a This is meant of Iohn Baptist, as Christ expoundeth it, Luke 7.27.
b Meaning, Messias, Psal. 4. 1, 7. dan. 9. 17. 25.
c That is Christ, by whom the couenant was made and ratified, who is called the Angel or messenger of the couenant, because he reconcileth vs to his father, and is Lord or King, because he hath the gouernment of his Church.
d He sheweth that the hypocrites which wish so much for the Lords comming, will not abide when he draweth neere: for he will consume them, and purge them, and purge his, and make them cleane.
e He beginneth at the Priestes that they might bee lights, and shine vnto others.
f They murmured against God because they saw not his helpe euer present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token that he doeth still defend them, and so his mercy toward them neuer changeth
g Reade Zech. 1. 3
h There are none of the heathen so barbarous, that will defraud their gods of their honour, or deale deceitfully with them.
i Whereby the seruice of God should haue bene maintained, and the Priests and the poore relieued.
k Not having respect how much yeneed, but how much God is able to bestow vpon you, and what abundance so that ye shall lacke place to put my blessings in.
l Meaning, the caterpillar, and whatsoeuer destroyeth corne and fruits.
m The Prophet condemneth them of double blasphemy against God: first, in that they said, that God had no respect to them that serued him, and next, that the wicked were more in his fauour then the godly.
n They are not onely preferred to honour, but also deliuered from dangers.
o After these admonitions of the Prophet, some were lately touched, and encouraged to stirre to feare God.
p Both because the thing was strange that some thinned to God in that great and vniuersall corruption, and because God will bee as a Iudge, and gouerne them.
q When I shall restore my Church according to my promise, mine owne proper goods.
r That is, forgiue their sinnes, and gouerne them with my Spirit.

CHAP. IIIIi.

The day of the Lord before the which Eliah should come.

FOr behold, the day commeth that shal [a] burne as an ouen, and all the proud, yea, and all that doe wickedly, shall bee stubble, and the day that commeth, shall burne them vp, saith the Lord of hostes, and shall leaue them neither roote nor branch.

2 But vnto you that feare my Name, shall the [b] Sonne of righteousnesse arise, and health *shall be* vnder his wings, and [c] ye shal go forth, and grow vp as fat calues.

3 And ye shall tread downe the wicked: for they shall bee dust vnder the soles of your feet in the day that I shall doe *this*, sayth the Lord of hostes.

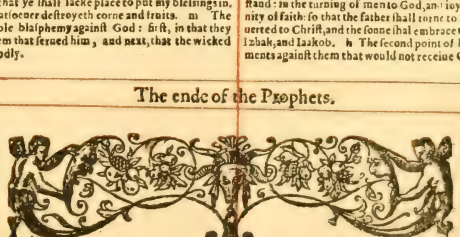
4 [d] Remember the law of Moses my seruant, which I commanded vnto him in Horeb for all Israel, with the statutes and iudgements.

5 Behold, I will send you [e] Eliiah the Prophet before the comming of the great and [f] feareful day of the Lord.

6 And he shall [g] turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and [h] smite the earth with cursing.

a He prophesieth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.
b Meaning, Christ, who with his wings or beames of his grace should lighten & comfort his Church, Ephe. 5 14, and he is called the Sonne of righteousnesse, because in himselfe he hath all perfection, and also the iustice of the Father dwelleth in him: whereby he regenerateth vs vnto righteousnesse, cleanethvs from the filth of this world, and reformeth vs to the image of God.
c Ye shalbe set at liberty, and increase in the ioy of the spirit, 2 Cor. 3. 17.
d Because the time was come that the Iewes should be destitute of Prophets vntill the time of Christ, because they should with more feruent mindes desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the Law of Moses in the meane seaion, whereby they might continue in the true Religion, and allo bee armed against all tentations.
e This Christ expoundeth of Iohn Baptist, Matth. 11. 13, 14. who both for his zeale, and restoring of religion, is aptly compared to Eliiah.
f Which as it is true for the wicked, so doeth it waken the godly, and call them to repentance.
g Hee sheweth wherein Iohns office should stand: in the turning of mens God, and loueing the fathers and children in one vnity of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shal embrace the faith of the true fathers Abraham, Izhak, and Iaakob.
h The second point of his office was to denounce Gods iudgments against them that would not receiue Christ.

The ende of the Prophets.



APOCRYPHA.

THE ARGVMENT.

THese bookes that follow in order after the Prophets vnto the new Testament, are called Apocrypha, that is, bookes, which were not receiued by a common consent to be read and expounded publikely in the Church, neither yet serued to prouue any point of Christian Religion, saue in as much as they had the consent of the other Scriptures called Canoniall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the hystorie, and for the instruction of godly manners: which bookes declare, that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers, and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophet, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

1 Iosias appointeth Priests, and keepeth the Passeouer. 7 Offerings for the Priests and the people. 11 The order of the Leuites. 23 The vpright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed king. 53 The destruction of Ierusalem.

*2. King. 23. 22. b. 2. chron. 35. 1.

AND Iosias kept the *Passeouer to his Lord in Ierusalem, and offered the Passeouer in the fourteenth day of the first moneth,

2 And appointed the Priestes according to their daily courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Leuites the holy ministers of Israel, that they should sanctifie themselues to the Lord, to set the holy Arke of the Lord in the House, which Salomon the sonne of king Dauid had built,

4 And said, Yee shall no more beare the Arke vpon your shoulders: nowe therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid king of Israel, and according to the Maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were *appointed* before your brethren the children of Israel.

6 Offer in order the Passeouer, and make ready the sacrifices for your brethren, and keepe the Passeouer after the Lords Commandement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kids, with three thousand calues.

8 These were giuen of the Kings possessions according to the promise to the people, and to the Priestes, and to the Leuites. Then gaue Hilkias and Zacharias and ‖ Syelus the gouernours of the Temple, to the Priestes for the Passeouer, two thousand sixe hundred sheep, and three hundred calues.

‖ Or, Iehiel.

9 Furthermore, Iechonias, and Samaias, and Nathanael his brethren, & ‖ Sabias, and ‖ Chielus, and ‖ Ioram captaines gaue to the Leuites for the Passeouer fiue thousand sheep, and seuen hundred calues.

‖ Or, Hasabias. ‖ Or, Iehiel. ‖ Or, Chorabias.

10 And when these things were done, the Priests and the Leuites stood in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers before the people, to offer to the Lord, as it is written in the booke of Moyses: and thus *they did* in the morning.

12 And they rosted the Passeouer with fire, as * appertained, and they sod their offerings with perfumes in caldrons and pots,

*Exod. 12. 8.

13 And set it before all them that were of the people, and afterward they prepared for themselues, & for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fat vnto the euening, and the Leuites did make readie for themselues, & for the Priests their brethren the sonnes of Aaron.

15 And the holy singers the sonnes of Asaph, were in their orders, according to their appointed ordinances of Dauid, *to wit*, Asaph, & Azarias, and ‖ Eddinus, which was of the kings appointment.

‖ Or, Iedutham.

16 And

16 And the porters were at euery gate, *so that* it was not lawfull that any should passe his ordinary watch: for their brethren the Leuites made ready for them.

17 And in that day those things that appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passeouer,

18 And offer the sacrifices vpon the Altar of the Lord, according to the commaundement of king Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleauened bread seuen dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the kings of Israel did not offer such a Passeouer as did Iosias, and the Priests, and the Leuites, and the Iewes, and all Israel which were found to remaine in Ierusalem.

22 In the eighteenth yere of the reigne of Iosias was this Passeouer kept,

23 The works of Iosias were vpright before his Lord with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, *to wit*, of those that sinned and did wickedly against the Lord, aboue euery nation and kingdome, & grieued him with || sensible things, so that the wordes of the Lord stood vp against Israel.

|| Or, by worshipping sensible creatures.

15 ¶ *Now after all these acts of Iosias, it came to passe that when Pharaoh king of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.

*2. Chron. 35. 20.

26 But the king of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea?

27 I am not sent of the Lorde God against thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lord hasteneth mee forward: depart from me, and be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himself to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But he set himselfe in battell aray against him in the field of Megeddo, & the princes came downe to king Iosias.

30 And the king sayd to his seruants, Conuey mee out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So hee gate vp on his second chariot, and being come againe to Ierusalem, hee changed his life, and was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wiues did lament him vnto this day: and this was ordeined in all the kingdom of Israel, to be done continually.

33 But these things are written in the booke of the stories of the kings of Iudea, and euery one of the actes that Iosias did, and his glory, and his knowledge in the law of the Lord, and the things which he did before, and the things now *rehearsed* are registred in the booke of the kings of Israel and Iudea.

34 Then they of the nation tooke * Ioachaz the sonne of Iosias, and made him king in stead of his father Iosias, when hee was three and twentie yeere old.

*2. Kings 23. 30. 2. Chron. 36. 1.

35 And he reigned in Iudea and in Ierusalem three moneths: for the king of Egypt deposed him from reigning in Ierusalem.

36 He taxed also the people of an hundred talents of siluer, and one talent of gold.

37 And the king of Egypt made Ioacim his brother king of Iudea and Ierusalem.

38 And he bound Ioachaz and his gouernors: but when he had taken Zarages his brother, he led him away into Egypt.

39 Twentie and fiue yeere olde was Ioacim when he reigned in Iudea and Ierusalem, and hee did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when hee had bound him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them away, and set them in his temple of Babylon.

42 But all his actes, and his prophanation, and his reproch are written in the booke of the Chronicles of the kings.

43 And Ioacim his sonne reigned for him: and when he was made king, he was eighteene yeere olde.

44 And hee reigned three moneths and tenne dayes in Ierusalem, and he did euill in the sight of the Lord.

45 ¶ So a yere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And hee made Sedecias king of Iudea and Ierusalem, when hee was one and twentie yeere old, and he reigned eleuen yeres.

47 And hee did euill in the sight of the Lord, neither did he feare the wordes spoken * by Ieremias the Prophet from the mouth of the Lord.

*Iere. 38. 21.

48 For after that hee was sworne to king Nabuchodonosor, he forsware himselfe by the Name of the Lord, and fell away, and hardened his neck and his heart, and transgressed the Lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priestes committed many things against the Lawes, and passed all the pollutions of al nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheless, the God of their fathers sent his messenger to call them back, because he spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day that the Lord spake *vnto them*, they mocked his Prophets.

52 So that he being mooued to anger against his people for their great wickednes, commanded the kings of the Caldeans to inuade them.

53 These killed their yong men with the sword round about their holy Temple, neither did they spare yong man nor maiden, neither old man nor child among them.

54 But he deliuered them all into their hands, and all the holy vessels of the Lorde, both great and small, with the vessels of the Arke of God: and they tooke, and carried away the Kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake downe the walles of Ierusalem, and burnt their towres with fire,

56 They consumed also all the precious things thereof,

thereof, and brought them to nought, and those that were left by the sword, hee caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of Ieremias.

58 And that the land might enioy her Sabbaths all the time that it was desolate, till seuentie yeeres were accomplished.

* Iere 25.11. and 29.10.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 12 He sent the holy vessels. 13 The names of those that returned. 16 Their aduersaries did let their building, and the King's letters for the same.

IN * the first yeere of the reigne of Cyrus king of the Persians, and hee made Proclamation throwout all his kingdome, euen by expresse letters,

2 The Lord raised vp the spirit of Cyrus king of the Persians, and hee made Proclamation throwout all his kingdome, euen by expresse letters,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, euen the most high Lord, hath made me king ouer the whole world,

4 And he hath commanded mee to build him an house in Ierusalem, which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord bee with him, and let him go vp to Ierusalem, which is in Iudea, and build the house of the Lord of Israel: hee is the Lord which dwelleth in Ierusalem.

6 All they then that dwel in the places round about, those, *I say*, that are in his place, let them helpe them with gold and siluer,

7 With gifts, with horses, and cattell, and other things, which shall be brought according to the vowes into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Beniamin, & the Priests and Leuites, and all whose minde the Lord had moued to goe vp, and build an house to the Lord in Ierusalem.

9 And those that were about them, helped them in all things, with siluer and gold, horses and cattell, and with diuers vowes of many whose minds were stirred vp.

10 Also king Cyrus brought out the holy vessels of the Lord which Nabuchodonosor had caried out of Ierusalem, and had consecrated them in the temple of his idoles

11 Now when Cyrus king of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whom they were giuen to || Abassar the gouernour of Iudea.

|| Or, Sheshbazer, or Sanabassar.

13 Whereof this was the number: A thousand golden cups, and a thousand siluer cups, basins of siluer for the sacrifices, nine and twentie, vials of gold thirty, and of siluer two thousand, foure hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and siluer, which they caried away, were fiue thousand, foure hundred threescore and nine.

15 They were brought by Sanabassar with them of the captiuity of Babylon to Ierusalem.

16 ¶ But * in the time of Artaxerxes king of the Persians, || Belemus, & Mithridater, and Tabellius, and Rathumus, and Beelteth mus, & || Semellius the secretary, and others which were ioyned to these, dwelling in Samaria and in other places wrote vnto him this Epistle heere following, against them that dwelt in Iudea and Ierusalem, TO THE KING ARTAXERXES OVR LORD.

* Esra 4.6.
|| Or, Bislemus.
|| Or, Shimshai.

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the Secretary, and the rest of their counsel and the Iudges which are in Cœlosyria and Phenice.

18 Be it now therefore known to our lord the king, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked citie, and build the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this city be built, and the walls be finished, they will not onely not endure to pay tribute, but will also resist kings.

20 And because the things perteining to the Temple goe forward, wee thought it not meet to passe ouer such a thing,

21 But to declare it to our lord the king, that if it bee thy pleasure, it may bee sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt know that this citie did alwayes rebell, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also the citie was made desolate.

24 Now therefore, O lord the king, we declare it, that if this city be built, and the walles thereof repaired, you shall haue no more passage into Cœlosyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beelteth mus, & to Semellius the secretary, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria, and Phenice, these things that follow.

26 I haue read the Epistle which ye sent to me: therefore I commanded, that it should bee sought out, and it was found, that this city hath alwayes practised against kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mightie kings and fierce haue reigned in Ierusalem, which tooke tribute of Cœlosyria and Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the citie, and that it bee taken heed that no more be done,

29 And that those wicked things, which should molest the king, goe not forward.

30 Then when Rathumus, and Semellius the Secretarie, and the rest which were ioyned with them, had read the things, which King Artaxerxes had written, they mooued their tents with speed to Ierusalem, with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second yeere of the reigne of Darius king of the Persians.

CHAP. III.

1 The feast of Darius. 16 The three wise sentences.

NOw when Darius reigned, hee made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernors and captaines and lieutenants that were with him, from India vnto

Ethiopia of an hundreth and seuen and twentie prouinces.

3 And when they had eaten and drunke, and were satisfied, they departed, & king Darius went into his chamber, & slept till he wakened againe.

4 ¶ In the meanetime three yong men of the guard, keepers of the kings body, said one to another,

5 Let euery one of vs speake a sentence, *and* he that shall ouercome, and whose sentence shall appeare wiser then the others, Darius the king shall giue him great gifts, and great things in token of victory,

6 As to weare purple and to drinke in gold, and to sleepe in gold, and a chariot with bridles of gold, an head tire of fine linnen, and a chaine about his necke,

7 And he shall sit next to Darius for his wisedome, and shalbe called Darius cousin.

8 Then euery man wrote his sentence, & sealed it, and put it vnder the pillow of king Darius,

9 And said, when the king rose, they would giue him the writing, and whose sentence the king, and the three princes of Persia should iudge to be wisest, to him should the victory be giuen as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but Trueth ouercommeth all things.

13 ¶ And when the king rose, they tooke the writings, and gaue them to him, & he read them,

14 And sent, and called all the noble men of Persia, and of Media, and the gouernours, and the captaines, and lieutenants, and the consuls,

15 And sate him downe in the councell, and the writing was read before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then hee said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And said on this maner, O yee men, how strong is wine! it deceiueth all men that drinke it.

19 It maketh the mind of the king and of the fatherlesse both one, of the bondman and of the free man, of the poore man and of the rich man

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no manner of sorrow nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernour, and causeth to speake all things by talents.

22 When men haue drunke, they haue no mind to loue either friends or brethren, and a little after they draw out swords.

23 But when they are from the wine, they doe not remember what they haue done.

24 O yee men, is not wine strongest, which compelleth to doe such things? and hee held his peace, when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women 34 Of the strength of truth, which princes is approued, 47 and his petition granted.

THen the second, which had spoken of the strength of the King, began to say,

2 O yee men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is lord of them, so that they doe all things which he commandeth them.

4 If he bid them make warre one against another, they doe it: if hee send them out against the enemies, they goe and breake downe mountaines, and walles, and towres.

5 They kill and are killed, and doe not passe the commaundement of the king: if they ouercome, they bring all to the king, a swell the spoiles and all other things

6 And those also which goe not to warre and battel, but til the earth: *for* when they haue sowen it againe, they reape it, & bring it to the king, and compell one another to pay tribute to the king.

7 Yet he is *but* one man: if hee bid, Kill, they kill: if he say, Spare, they spare.

8 *If* he bid, Smite, they smite: *if* he bid them Make desolate, they make desolate: *if* hee bid, Build, they build.

9 *If* hee bid, Cut off, they cut off: *if* hee bid, Plant, they plant.

10 So all his people and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh, and sleepeth.

11 For these keepe him round about: neither can any one goe and doe his owne businesse: neither are they disobedient vnto him.

12 O yee men, how should not the King bee strongest seeing he is thus obeyed! so he held his tongue.

13 ¶ Then the third which had spoken of women and of the Trueth (this was Zorobabel) began to speake,

14 O yee men, neither ye mighty king, nor many men nor wine is strongest: who then ruleth them or hath dominion ouer thē? are they not women?

15 Women haue borne the King and all the people which bare rule by sea and by land.

16 Euen of them were they borne, and they nourished them which planted the vines, of which the wine is made.

17 They also make mens garments, and make men honourable, neither can men bee without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Doe they not leaue all those things, and giue themselues wholly vnto her, and gape, and gaze vpon her, and all men desire her more then gold, or siluer, or any precious thing?

20 A man leaueth his owne father, which hath nourished him, and his owne countrey, and is ioyned with his wife.

21 And for the woman hee ieopardeth his life, and neither remembreth father nor mother, nor countrey.

22 Therefore by this yee may know that the women beare rule ouer you: do ye not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his sword, & goeth forth to kill and to steale, and to saile vpon the sea, and vpon riuers,

24 And he seeth a lion, and goeth in darknesse, and when he hath stollen, rauished and spoiled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea, many haue runne mad for women, and haue bene seruants for them.

27 Many

1 Or pounds.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore doe you not beleeue mee? is not the king great in his power? do not all regions feare to touch him?

29 *Yet* I sawe him, and Apame, the Kings concubine, the daughter of the famous Batracus, sitting on the right hand of the King,

30 And shee tooke the crowne off the Kings head, and put it vpon her owne, and strooke the king with her left hand.

31 Yet in the meane season the King gaped and gazed on her: and if she laughed at him hee laughed: and if she were angry with him, hee did flatter her that he might be reconciled with her.

32 How then, O ye men, are not wo men more strong, seeing they doe thus?

33 ¶ Then the king & the princes looked one vpon another, & he began to speake of the trueth.

34 O ye men, are not women strongest? great is the earth, and the heauen is hie, and the sunne is swift in his course: for hee turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not hee great that maketh these things? therfore the truth is greater and stronger then all.

36 All the earth calleth for truth, and the heauen blesseth it: and all things are shaken and tremble, neither is there any vnjust thing with it.

37 The wine *is* wicked, the King *is* wicked, women *are* wicked, and all the children of men are wicked, and all their wicked workes are such, and there is no trueth in them, and they perish in their iniquitie.

38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but shee doeth the things which are iust, and abstaineth from vniust, *and* wicked things, and all men fauour her workes.

40 Neither is there any vniust thing in her judgement, and shee is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of trueth.

41 So he ceased to speake, & then all the people cryed, and sayd, Trueth is great and strongest.

42 Then the king saide vnto him, Aske what thou wilt beside that which is appointed, and wee wil giue it thee, because thou art found the wisest, and thou shalt haue liberty to sit by mee, and shalt be called my cousin.

43 ¶ Then hee said to the king, Remember the vow that thou hast vowed to build Ierusalem, in the day that thou tookest the kingdome,

44 And to send againe all the vessels that were taken out of Ierusalem, which Cyrus set apart when hee made a vowe to cut off Babylon, and vowed to send them thither.

45 Thou also hast vowed to build the Temple, which the Idumeans burnt when Iuda was destroyed by the Caldeans.

46 And now, O Lord the King, this is that which I desire and require of thee, and this is the magnificence which *I require* of thee: I require therefore that thou wouldest accomplish the vow which thou hast vowed with thine owne mouth to doe to the king of heauen.

47 Then king Darius rising vp kissed him, and wrote him letters to all the sheriffs and lieutenants, and captaines, and gouernours, that they should bring on the way *both* him, and all that were with him, which went vp to build Ierusalem.

48 And he wrote letters to all the lieutenants in Cœlosyria and Phenice, and to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, and builde the citie with him.

49 And hee wrote for all the Iewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no prince, nor lieutenant, nor gouernour, nor steward should enter into their doores.

50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Iewes which they held,

51 And that euery yeere there should be giuen for the building of the Temple twenty talents vntill it were built,

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer seuenteene) other ten talents euery yeere.

53 And that all they which went from Babylon to build the citie, should haue libertie, as well they as their posteritie, and all the Priestes that went away.

54 He wrote also touching the charges & the Priests garment, wherein they should minister.

55 And hee wrote that they should giue the Leuites their charges vntill the house were finished, and Ierusalem built.

56 Also hee wrote that they should giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels which Cyrus had set apart out of Babylon and whatsoeuer Cyrus had commanded to doe, he also commanded to doe it, and to send to Ierusalem.

58 And whenthe yong man was gone forth, he lift vp his face to heauen towards Ierusalem, and gaue thankes to the king of heauen, [Or, Zorobabel.]

59 Saying, Of thee is the victory, and of thee is wisedome, & of thee is glory, and I *am* thy seruant,

60 Blessed bee thou which hast giuen me wisedome: for vnto thee I acknowledge it, O Lord of *our* fathers.

61 ¶ So he tooke the letters and went out, and and came to Babylon, and told all his brethren.

62 And they blessed the God of their fathers, because he had giuen them freedome and libertie.

63 To goe vp and to build Ierusalem, and the Temple, where his Name is renowned, and they reioyced with instruments of musicke and ioy, seuen dayes.

CHAP. V.

1 The number of them that returne from the captiuitie. 42 Their vowes and sacrifices. 54 The Temple is begun to be built. 66 Their enemies would craftily ioyne with them.

AFter* these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wiues, and their sonnes, and their daughters, and their seruants, and their mayds, and their cattell. * Ezra 2. 1.

2 And Darius sent with them a thousand horsemen, till they were restored to Ierusalem in safetie, and with musicall *instruments*, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them,

4 ¶ And these are the names of the men that went vp after their families, by their tribes, *and* after the order of their dignitie.

5 The Priests, the sonnes of Phinees, the sonne of Aaron, Iesus *sonne* of Iosedec, *sonne* of Saratias, and Ioacim the *sonne* of Zorobabel, the *sonne* of Salathiel of the house of Dauid, of the kinred of Phares of the tribe of Iuda.

Or, Zorobabel. 6 || Who spake wise words to Darius the king of the Persians in the second yeere of his reigne, in the moneth Nisan, which is the first moneth.

7 ¶ And thele are they of Iudea, which came out of the captiuitie where they dwelt, whom Nabuchodonosor king of Babylon had carried away into Babylon,

8 And returned vnto Ierusalem and to the rest of Iudea, euery one into his own city: which came with Zorobabel, and Iesus, Nehemias, || Zacharias, Reesaias, Enenias, Mardocheus, Beellarus, Asphara sus, Reelius, Roimus *and* Baanatheir guides.

Or, Sarai.

9 The number of them of the nation & their gouernours: the sonnes of Phares two thousand an hundreth seuenty and two, the sonnes of Saphat foure hundreth seuenty and two.

10 The sonnes of || Ares seuen hundreth fiftie and sixe.

Or, Arch.

11 The sonnes of Phaath Moab, two thousand eight hundreth and twelue.

12 The sonnes of Elam, a thousand two hundreth fiftie and foure: the sonnes of Zathui nine hundreth fourtie and fiue: the sonnes of Corbe seuen hundreth and fine: the sonnes of Bani six hundreth fortie and eight.

13 The sonnes of || Bibe sixe hundreth twenty and three: the sonnes of || Sadas three thousand two hundreth twenty and two.

Or, Bibai. Or, Azgad.

14 The sonnes of Adonikan, sixe hundreth, fixtie and seuen: the sonnes of Bagoi, two thousand sixtie and sixe: the sonnes of Adinu, foure hundreth fiftie and foure.

15 The sonnes of || Aterisias, ninety and two: the sons of Ceilan & Azotus, sixtie and seuen: the sonnes of Azucan foure hundreth thirty and two.

Or, Aterhezecia.

16 || The sonnes of Ananias, an hundreth and one: the sonnes of Arom, and the sonnes of Basa, three hundreth twenty and three: the sonnes of Arsiphurith, an hundreth and two.

Or, the sonnes of Aaria: and nine hundreth, the sonnes of Arom, the sonnes of Basai three hundreth, twenty and three.

17 The sonnes of Meterus, three thousand and fiue: the sonnes of || Bethlomon, an hundreth twenty and three.

Or, Bethlehem.

18 They of || Netophas, fiftie and fiue: they of || Anaboth, an hundreth fiftie and eight: they of Bethsamos fortie and two.

Or, Netophah. Or, Anathoth.

19 They of || Kariathiarius twenty and fiue: they of Caphiras and Beroth, seuen hundreth fourtie and three: they of || Firas seuen hundreth.

Or, Kariath-iarim.

20 They of Chadias and Ammidioi, fiue hundreth twenty and two: they of || Cyrama and Gabdes, sixe hundreth twenty and one.

Or, Pirah.

21 They of || Macalon, an hundreth twenty and two: they of || Betolius, fiftie and two: the sonnes of || Nephis, an hundreth fiftie and sixe.

Or, Aramah. Or, Macamos. Or, Beerel. Or, Nebus.

22 The sonnes of Calamolalus and Orius seuen hundreth, twenty and fiue: the sonnes of Ierechus, three hundreth fourty and fiue

23 The sonnes of || Annaas, three thousand three hundreth and thirty.

Or, Sanaab.

24 The Priestes, the sonnes of Ieddu, the sonne of Iesias *which are accounted* among the sonnes of Sanassib, nine hundreth seuenty and two: the sons of Meruth, a thousand fifty and two.

25 The sonnes of || Phassaron, a thousand fortie and seuen: the sonnes of || Carme, a thousand and seuenteene.

Or, Phashur. Or, Charim.

26 ¶ The Leuites The sonnes of Iessue, Cadmiel, Bannu and Suiu, seuentie and foure.

27 ¶ The sonnes *which were* holy singers. The sonnes of Asaph, an hundreth fourtie and eight.

28 ¶ The porters. The sonnes of Salum, the sons of Iatal, the sonnes of || Tolman, the sons of Dacobi, the sonnes of Teta, the sonnes of Sami: all *were* an hundreth thirtie and nine.

Or, Talmon.

29 The ministers of the Temple. The sonnes of Esau, the sons of Afipha, the sons of Tabaoth, the sons of || Ceras, the sonnes of || Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of || Agraba.

Or, Ceros. Or, Suia. Or, Hagaba. Or, Acub. Or, Vza.

30 The sonnes of || Acrua, the sons of || Outa, the sonnes of Cettab, the sonnes of || Agaba, the sonnes of || Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of || Geddur.

Or, Agab. Or, Sibe. Or, Cedur. Or Raia.

31 The sonnes of || Airus, the sonnes of Daisan, the sonnes of || Noeba, the sonnes of Chaseba, the sonnes of || Gazera, the sonnes of Azias, the sons of Phinees, the sonnes of Asara, the sons of || Basthai, the sonnes of Atana, the sonnes of || Meani, the sonnes of || Naphisi, the sonnes of || Akub, the sonnes of || Acipha, the sonnes of || Asur, the sons of Pharacim, the sonnes of || Basalorh.

Or, Nerodia. Or, Gazema. Or, Bella. Or, Meunim. Or, Naphisim. Or, Bacuk. Or, Acupha. Or, Assur. Or, Baraloth. Or, Mehida.

32 The sonnes of || Meeda, the sonnes of Cutha, the sonnes of || Corea, the sons of || Charcus, the sonnes of Aferar, he sonnes of || Thomoi, the sonnes of || Nasita, the sonnes of Atipha.

Or, Charescha. Or, Barcus. Or, Thomoih. Or, Nasiso.

33 The sonnes of the seruants of Salomon. The sonnes of || Asaphion, the sonnes of || Phariira, the sonnes of || Ieeli, the sonnes of Lozon, the sonnes of Isdael, the sonnes of || Sapheth.

Or, Nezophereth. Or, Pharuda. Or, Ieelah. Or, Stapheia. Or, Phacharetb. Or, Sabin. Or, Sparsia. Or, Addu. Or, Subah.

34 The sonnes of Agia, the sonnes of || Phachthreth, the sonnes of || Sabie, the sonnes of Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of || Addus, the sonnes of || Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabar, the sonnes of Allom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon *were* three hundreth, seuentie and two.

36 These came vp from || Thermeleth, & Thelersas: Caraathalat and Aalar leading them.

Or, Thelmelah, and Thelharsa: Caradalar, and Alar.

37 Neither could they shew their families nor their stocke how they were of Israel, the sonnes of || Ladan, the sonne of || Ban, the sonnes of || Necodan, sixe hundreth fiftie and two.

Or, Dalaia. Or, Tubia. Or, Necoda.

38 And of the Priests those which exercised the office of Priests, and were not found, the sonnes of || Obdia, the sonnes of || Accos, the sonnes of Addus, * which had taken for wife Augia, *one* of the daughters of || Berzelaius,

Or, Hobia. Or, Haccoz. * Ezra 2. 61. Or, Barzelai.

39 And was called after his name: and when the description of the kinred of these men had been sought in the register, & could not be found, they were set apart from the office of Priests.

40 For || Neemias, and Attharias said to them, that they should not bee partakers of the holy things, till there arose an his Priest clothed with doctrine and trueth.

Or, Nehemias, and Atharias.

41 So all they of Israel from them of twelue yeere old and little children, were || fourtie thousand, besides men seruants and women seruants, two thousand three hundreth and sixtie.

Or, fourtie and two thousand three hundreth and sixtie.

42 Their seruants, and handmaids *were* seuen thousand three hundreth fourtie and seuen: the singing men and women, two hundreth fourtie and fiue

43 Camels, fone hundreth thirtie and fiue: and horses, seuen hundreth thirty and sixe: mules,

two

two hundreth, fourtie and fiue: || beasts that bare the yoke, fiue thousand, fiue hundreth, twenty and fiue.

|| Or, asses.

44 And *there were* of their gouernos after their families, *which* when they were come to the Temple in Ierusalem, vowed to build the house in his owne place according to their power,

45 And to giue to the treasure of the workes, a || thousand pound in golde, and fiue thousand pound in siluer, and an hundred Priestly garments.

|| Or, of gold twelue thousand pounds, and of siluer fiue, &c.

46 And the Priests and the Leuites, and the people dwelt in Ierusalem and in the countrey, and the holy singers and the porters and all Israel in their || villages.

|| Or, quarters.

47 ¶ But * when the seuenth moneth was neere, and when the children of Israel were euery one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

* Ezra 3.1.

48 Then Iesus the sonne of Iosedec and his brethren the Priests, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made ready the altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lord morning and euening.

51 They kept also the feast of Tabernacles, as it is * ordeined in the Law, and *offered* sacrifices euery day, as was requisite,

* Leuit. 23.34.

52 And afterward, the continuall oblations and offerings of the Sabbaths and of the new moneths and of all holy feasts.

53 ¶ And all * they which had made any vow to God, began to offer sacrifice vnto God in the first day of the seuenth moneth, although the Temple of God was not yet built.

* Ezra 3.6.

54 They gaue also money to the masons and to the workemen, and meate and drinke with gladnesse,

55 And charets to the Sidonians and to those of Tyrus to bring cedar wood out of Libanus, which should bee brought by flotes to the hauen of Ioppe according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the second yeere and second moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec, and their brethren, and the Priests, and Leuites, and all they that came out of captiuitie into Ierusalem,

57 And * layd the foundation of the house of God in the first day of the second moneth of the second yeere after their returne into Iudea and Ierusalem.

* Eccles. 49.12.

58 And they appointed the Leuites from twentie yeere old ouer the works of the Lord, and Iesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of Madiabon with the sonnes of Ioda, the sonne of Heliadun, with their sonnes, and brethren, *euen* all the Leuites with one accord did follow after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priestes stood clothed with their long garments with musicall *instruments*, and trumpets, and the Leuites the sonnes of Asaph with cymbals,

60 Singing and blessing the Lord, according to the ordinance of Dauid king of Israel.

61 And they sung with lowd voyce songs to the praise of the Lord, because his mercie and glory *is* for euer in all Israel.

62 Then all the people blew trumpets, and *cried* with a loud voyce, praising the Lord for the raising vp of the house of the Lord.

63 Also some of the Priests and Leuites, and chiefe men, *to wit*, the Ancients which had seene the former house,

64 Came *to see* the building of this with weeping and great crying, and many with trumpets, and ioy *cried* with loud voyce,

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Iuda and Beniamin heard it, they came to know what noyse of trumpets it was,

67 And they knew that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Iesus, and the chiefe of the families, said vnto them, Let vs build also with you.

69 For we obey your Lord as you doe, and sacrifice vnto him since the dayes of || Asbasareth king of the Assyrians, which brought vs hither.

|| Or, Alcazaret. || Or, Asbadon.

70 Then Zorobabel, and Iesus, and the chiefe of the families of Israel said to them, It doeth not appertaine to vs, and to you to build an house to the Lord our God.

71 For we alone will build it to the Lord God of Israel, as it becommeth vs, *and* as * Cyrus the king of the Persians bade vs.

* Ezra 4.3.4.

72 Howbeit the people of the land made them sluggish that were in Iudea, and letted them to build the worke, and by their ambushments and seditions and conspiracies hindered the finishing of the building,

73 All the time of king Cyrus life: so that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Sisinnes troubles them. 7 His Epistle to Darius. 23 The kings answere to the contrary.

DVt * in the second yeere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets prophesied to the Iewes, euen vnto them that were in Iudea and Ierusalem, in the Name of the Lord God of Israel, which they *called* † vpon.

* Ezra 5.1. Hebr. 1.1.

† Greeke, vpon them.

2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stood vp, and began to build the house of the Lord, which is in Ierusalem, the Prophets of the Lord being with them, *and* helping them.

3 ¶ In that time Sisinnes the gouernour of Syria and Phenice, and Sathrabouzanes with his companions came vnto them,

4 And said vnto them, By whose commandement build you this house, and this building, and enterprise all these other things? and who are the builders that enterprise such things?

5 But the Ancients of the Iewes had grace of the Lord after that he had visited the captiuitie.

6 That they were not letted to build, vntill it was signified vnto Darius of these matters, and an answere was receiued.

7 ¶ The copy of the Epistle, which hee did write and send to Darius: SISINNES gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, presidents in Syria and Phenice, salute king Darius.

8 It may please the king our master plainely to vnderstand, that when we came to the countrey of Iudea, and entred into the citie of Ierusalem, we found in the citie of Ierusalem the Ancients of the Iewes that were of the captiuitie,

9 Building an house to the Lord, great and new, of hewen stones, and of great price, and the timber already layd vpon the walles.

10 And these works are done with great speed, yea, and the worke hath good successe in their hands, so that it will bee finished with all glory and diligence.

11 Then wee asked their Ancients, saying, By whose commandement build you this house, and lay the foundation of these works?

12 We asked them these things, to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demaunded the names of the gouernours in writing.

13 But they answered, saying, Wee are the seruants of the Lord, which hath created the heauen and the earth.

14 And * this house was built vp many yeeres agoe by a king of Israel great and strong, and was finished.

15 But when our fathers prouoking *God* to wrath, sinned against the Lord of Israel, *which* in heauen, * he deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans,

16 *Who* brake downe the house, *and* burnt it, and caried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this house should be built vp.

18 And the holy vessels of gold and of siluer, which Nabuchodonosor had carried out of the house at Ierusalem, and had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to ‖ Sanabassarus ruler.

19 And a commaundement was giuen vnto him, that he should carie away those vessels, and put them in the Temple at Ierusalem, and that this Temple of the Lord should bee built in this place.

20 Then the same Sanabassarus being come hither, layd the foundations of the house of the Lord at Ierusalem, and since that time till now, it is in building *and* is not finished.

21 Now therefore if it please the king, let it bee sought vp in the kings libraries concerning Cyrus.

22 And if it bee found that the building of the house of the Lord at Ierusalem hath bene done by the consent of king Cyrus, and if it seeme good to the lord our king, let him make vs answere concerning these things.

23 Then king Darius commanded to search in the kings libraries, that were in Babylon, & there was found in Ecbatane, which is a tower in the region of Media, a place where such things were layd vp for memorie.

24 In the first yeere of the reigne of Cyrus, king Cyrus commanded the house of the Lord at Ierusalem to be builded, where they did sacrifice with the continuall fire.

25 Of the which the height *should bee* of threescore cubites, the breadth of threescore cubites, with three rowes of hewen stones, and one rowe of new wood of that countrey, and that the costes should bee payed out of the house of king Cyrus,

26 And that the holy vessels of the house of the Lord, aswell those of gold as of siluer, which Nabuchodonosor had caried out of the house in Ierusalem, and brought into Babylon, should bee restored to the house, which is in Ierusalem, and set in the place where they were *afore*.

27 Also hee commanded that Sisinnes, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and those which were constitute captaines in Syria and Phenice, should take heed to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to build that house of the Lord in that place.

28 And I also haue commanded to build it cleane vp againe, & that they be diligent to helpe them of the captiuitie of the Iewes, till the house of the Lord be finished,

29 And that some part of the tribute of Cœlosyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also corne, and salt, and wine, and oyle continually euery yeere without faile, as the Priests, which are in Ierusalem shall testifie to be spent euery day:

31 That offerings may bee made to the high God for the King, and his children, and that they may pray for their liues.

32 Furthermore hee commanded that whosoeuer should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should be taken out of his possession, and hee be hanged thereon, and that his goods should bee the Kings.

33 And therefore let the Lord whose Name is there called vpon, destroy euery king, and nation, which stretcheth out his hand to hinder or doe euill to that house of the Lord which is in Ierusalem.

34 * I Darius the King haue ordeined that it should bee diligently executed according to these things.

CHAP. VII.

1 Sisinnes and his companions follow the Kings commandement, and helpe the Iewes to build the Temple. 5 The time that it was built. 10 They keepe the Passouer.

THen Sisinnes the * gouernour of Cœlosyria and Phenice, and Sathrabouzanes, and their companions, obeying King Darius commandements,

2 Assisted diligently the holy works, working with the Ancients and gouernours of the Sanctuarie.

3 And the holy workes prospered by Aggeus and Zacharias the Prophets which prophesied.

4 So they finished all things by the commandement

* 1. King. 6. 2.

* 2. King. 24. 1.

‖ Or, Sheshbassar.

* Esra 6. 12.

* Esra 6. 13.

dement of the Lord God of Israel, and with the consent of Cyrus, and Darius & Artaxerxes kings of the Persians.

5 Thus the holy house was finished in the three and twentieth day of the moneth Adar, in the sixe yeere of Darius king of the Persians.

6 ¶ And the children of Israel, & the Priestes and the Leuites, and the rest, which were of the captiuitie, *and* had any charge, did according to the things *written* in the booke of Moses.

7 And they offered for the dedication of the Temple of the Lord, an hundred bulles, two hundreth rammes, foure hundreth lambes,

8 *And* twelue goats for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priestes and the Leuites stood according to their kinreds, clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyses, and also the porters in euery gate.

10 And the children of Israel offred the passeouer together with them of the captiuitie, in the fourteenth *day* of the first moneth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie, were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselues.

13 Then all the children of Israel which were of the captiuitie did eate, *euen* all they that had separated themselues from the abominations of the people of the land, and sought the Lord,

14 And they kept the feast of vnleauened bread seuen dayes, reioycing before the Lord,

15 Because hee had turned the counsell of the king of the Assyrians towards them to strengthen their handes in the workes of the Lord God of Israel.

CHAP. VIII.

1 Esdras commeth from Babylon to Ierusalem. 10 The copie of the commission giuen vnto Artaxerxes. 29 Esdras giueth thankes to the Lord. 32 The number of the heades of the people that came with him. 76 His prayer and confession.

AND after these things, when Artaxerxes king of the Persians reigned, Esdras *the sonne* of || Saraias *the sonne* of Ezerias, *the sonne* of Helcias, *the sonne* of Salum,

|| Or, Azarias.

2 *The sonne* of Sadoc, *the sonne* of Achitob, *the sonne* of Amarias, *the sonne* of || Ezias, *the sonne* of || Memeroth, *the sonne* of || Zaraias, *the sonne* of || Sauias, *the sonne* of Boccas, *the sonne* of Abisum, *the sonne* of Phinees, *the sonne* of Eleazar, *the sonne* of Aaron was the hie Priest.

|| Or, Azarias.
|| Or, Meraioth.
|| Or, Sama.
|| Or, Aki.

3 This Esdras went out of Babylon, and was a Scribe well taught in the Law of Moyses, giuen by the Lord God of Israel.

4 And the king gaue him *great* honour, *and* he found grace in his sight in all his requests.

5 With him also there departed some of the children of Israel, and of the Priestes and Leuites, and of the holy singers, and of the porters, and of the ministers of the temple vnto Ierusalem,

6 In the seuen h yeere of the reigne of Artaxerxes, and in the fift moneth this was the seuenth yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speed in their iourney.)

8 For Esdras had gotten great knowledge, so that hee would let nothing passe that was in the Law of the Lord, and in the commandements, and hee taught all Israel all the ordinances and iudgements.

9 So the commission written by king Artaxerxes was giuen Esdras the Priest and reader of the law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 Forasmuch as I consider things with pitie, I haue commanded that they that will and desire of the nation of the Iewes, and of the Priests and Leuites which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to me and my seuen friends the counsellers,

13 That they may visite the things that are in Iudea and Ierusalem diligently, as it is contained in the Law of the Lord,

14 And cary the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also all the gold and siluer, which shall bee found in the countrey of Babylon *appertaining* to the Lord in Ierusalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ierusalem, as well siluer as gold, for buls, and rammes, and lambes, and things thereunto pertaining,

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoeuer thou and thy brethren wil doe with the gold or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the Kings treasure.

20 And I also King Artaxerxes haue commanded the treasurers of Syria and Phenice, that whatsoeuer Esdras, the Priest and Reader of the Law of the highest God, shal send for, they should giue it him with all speede, euen to *the summe of* an hundreth talents of siluer,

21 And likewise vnto an hundreth cores of corne, and an hundreth pieces of wine, and other things in abundance.

22 Let all things be done to the highest God according to the law of God with diligence, that wrath come not vpon the kingdome of the King and of his sonnes.

23 Also to you it is commanded, that of none of || Priests or Leuites, or holy singers, or porters, or ministers of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any haue power to taxe them in any thing.

24 Thou also Esdras, according to the wisedome of God, ordeine Iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Law of thy God, and teach those which are not instructed.

25 And let all those which shall transgresse the Law of God and the King, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the Scribe said, Blessed bee the onely Lord God of my fathers, which hath put this in the heart of the king to glorifie his house which is in Ierusalem,

27 And hath honoured me before the king and the counsellers, and all his friends and gouernors.

28 ¶ * Therfore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to goe vp with me.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the king.

30 Of the sonnes of Phinees, Gerson, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, || Lettus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundreth and fiftie men.

32 Of the sonnes of || Salomon, Abeliaenias *the sonne* of Zacharias, and with him two hundreth men.

33 Of the sonnes of Zathoe, Sechenias *the sonne* of || Iezotus, and with him three hundreth men, of the sonnes of Adin, || Oneth *sonne* of Ionathas, and with him two hundreth and fifty men.

34 Of the sonnes of Elam, || Iesias *sonne* of Gotholias, and with him seuenty men.

35 Of the sonnes of Saphatias, Zarias *sonne* of || Machael, and with him seuenty men.

36 Of the sonnes of Ioab, || Badias *sonne* of Iezelus, and with him two hundreth & twelue men.

37 Of the sonnes of || Banid, Assilimoth *sonne* of Iosaphias, and with him an hundreth & threescore men.

38 Of the sonnes of Babi, Zacharias *sonne* of Bebai, and with him twentie and eight men.

39 Of the sonnes of || Astath, Iohannes *sonne* of Acatan, and with him an hundreth and ten.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalat, || Ieouel and || Maias, and with them seuenty men: of the sonnes of || Bagouthi *sonne* of Iseacourus, and with him seuenty men.

41 ¶ And I gathered them together to the flood called * Theras, and pitched our tents there three dayes, and numbered them.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came || Maasman, and Alnathan, and Samaian, and || Iorib, and Nathan, Ennatan, Zacharian, and Mosollamon the chiefe and best learned.

44 And I bade them goe to Daddeus the captaine, which was in the place of the treasurie,

45 With charge to bid Daddeus and his brethren, and the treasures that were there, to send to vs them which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hand of our Lord, learned men of the sonnes of Moli, *the sonne* of Leui, *the sonne* of Israel, *to wit*, || Cisebebran and his sonnes, and his brethren being eighteene,

47 And Asebia, and || Annon, and Osaian his brethren of the sonnes of || Canaineus with their sonnes, twentie persons,

48 And of the Ministers of the Temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, *to wit*, ministers of the Temple two hundreth and twenty, of whom all the names were registred.

49 ¶ And * there I proclaimed a fast for the young men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell.

50 For I was ashamed to aske the king footemen, or horsemen, or conduct for safegard against our enemies,

51 Because we had said to the King, that the power of our Lord should bee with them that sought him, to direct them in all things.

52 Wherfore we prated our Lord again, according to these things, whom we found fauourable.

53 Then I chose from among the chiefe of the tribes and of the Priests, twelue men, *to wit*, || Esebrias and Assanias, and with them ten of their brethren.

54 And I weighed them the siluer & the gold, and the holy vessels of the house of our Lorde, which the king and his counsellers, and *his* princes and all Israel had giuen.

55 And I weighed them sixe hundred and fiftie talents of siluer, & siluer vessels of an hundreth talents, and an hundreth talents of gold,

56 And twenty golden basins, and twelue vessels of brasse, of fine brasse shining like gold.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the gold, and the siluer is a vow to the Lord of our fathers.

58 Watch & keepe *them*, till that you giue them to the heads of the families of the Priests and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the house of our God.

59 So the Priestes and Leuites touke the siluer and the gold, and the vessels, and caried them to Ierusalem to the Temple of the Lord.

60 And we departed from the flood Thera, in the twelfth *day* of the first moneth, and came to Ierusalem, according to the mighty power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies, So we came to Ierusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the gold was deliuered in the house of our Lord to || Marmorth the Priest the sonne of Iouri,

62 And with him to Eleazar the *sonne* of Phinees: and there were with them Iosabad *the sonne* of Iesus, and || Moeth *sonne* of Sabbanus Leuites: all *was deliuered them* by number and weight.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, *esto*, twelue bulles for all Israel, rammes fourescore and sixteene,

65 Lambs threescore and twelue, twelue goats for saluation, all in sacrifice to the Lord,

66 And they presented the commaundements of the king to the kings stewards, and to the gouernours of Cœlosyria and Phenice, who honoured the people, and the Temple of God.

67 ¶ * When these things were done, the gouernours came to mee, saying, The people of Israel, the princes and the Priestes, and the Leuites haue not separated *from them* the strange people of the land,

68 Nor the pollutions of the Gentiles, *to wit*, of the Canaanits & Hetites, & Pherezites, and Iebusites, and Moabites, and Egyptians and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seede is mixed,

* Esra 8. 1.

Or, Hattus.

Or, Sechenias.

Or, Pahath Moab, Eliona.

Or, Iezel.
Or, Obed.

Or, Iesias.

Or, Michael.
Or, Obadiah sonne of Iechiel.

Or, Baniah, Ezelumab.

Or, Algad, Iohanan sonne of Eccetan.

Or, Iebel.
Or, Samaias.
Or, Bagoi, Vsi, sonne of Ishacuri.

* Esra 8. 15.

Or, Maaseia, Alnathan.
Or, Iorib, Elnathan, Zacharie, and Mosellam.

Or, Serebia.

Or, Annon, Iesias.
Or, Canaanites.

* Esra 8. 21.

Or, Marimoth the sonne of Iori of Vri.
Or, Noedia, sonne of Bannus.

* Esra 9. 2.

mixed with the strange people of the land, & the gouernors and rulers haue bene partakers of this wickednesse from the beginning of the thing.

70 And assoone as I had heard these things, I rent my clothes, & the holy garment, and I pulled the haire off my head, and off my beard, and sate me downe sorrowfull and very sad.

71 Then also they that were mooued with the word of ¶ Lord God of Israel, came to me whiles I wept for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I arose from the fast with my clothes torne, and the holy garment, and bowed my knees and stretched forth *mine* hands to the Lord,

73 And said, O Lord, I am ashamed, and confounded before thy face. *Esra 9.6.

74 For our sins are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers wee are in great sinne vnto this day.

76 For our sins therefore, and our fathers wee with our brethren, with our kings & Priests haue beene giuen vp to the kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And now now great hath thy mercy been, O Lord, that *there* should be left vs a roote, and name in the place of thine holinesse!

78 And that thou should reueile to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when wee were in bondage, we were not left of our God, but he gaue vs fauour before the kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shall wee say, hauing these things? for we haue transgressed thy commandements, which thou hast giuen by the hands of thy seruants the Prophets, saying,

82 *Because the land which ye goe to inherit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse, *Deut.7.1.

83 Therefore nowe yee shall not ioyne *their* daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shal you desire to haue peace with them for euer, that ye may bee made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore al that is come to passe, was done for our wicked workes, and for our great sinnes: yet Lord, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: *but* wee againe haue turned backe to transgresse thy lawe, *and* to mixe *vs* with the vncleansesse of the people of the land.

87 Mightest thou not be angry with vs to destroy vs, so that thou shouldest neither leaue vs roote, nor seed, nor name?

88 *But*, O Lorde of Israel, thou art true: for there is a roote left, *euen* vnto this day.

89 Behold, wee are now before thee with our iniquities, neither can we endure before thee for these things.

90 ¶ And as Esdras praied and confessed, and wept, & lay vpon the ground before the Temple, a very great multitude was gathered vnto him out of Ierusalem of men and women, and young children: for there was a great lamentation among the multitude. *Esra 10.1.

91 Then Iechonias the sonne of || Ieel of the sonnes of Israel crying out, said, O Esdras, we haue sinned against the Lord God: wee haue taken in mariage strange women of the nations of ¶ land. || Or, Ieiel.

92 And now all Israel is doubtfull: therefore let vs make an oth concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 If it seem good to thee, & to all them that obey the Law of the Lord, rise vp *and* put it in execution.

94 For to thee doth it appertaine, and we are with thee to make thee strong.

95 Then Esdras arose, & made all the chiefe of the families of the Priests & Leuits of all Israel to sweare, that they would do thus: and they sware.

CHAP. IX.

7 After Esdras had read the Law for the strange wiues, they promise to put them away.

THen *Esdras rose from the court of the Temple, *and* went to the chamber of Ioannan *the sonne* of Eliasib, *Esra 10.6.

2 And being lodged there, he did eat no bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they should be gathered to Ierusalem,

4 And that all they which should not meete there within two or three dayes according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, & he cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Beniamin, came together within three dayes into Ierusalem: this was the ninth moneth and twentieth *day* of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreame winter.

7 Then Esdras arose and said to them, Ye haue sinned: for ye haue maried strange wiues, so that ye haue augmented the sinnes of Israel.

8 Nowe therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cryed out, and sayd with a loud voyce, We wil do so as thou hast said.

11 But because the multitude *is* great, and the time is winter, so that we cannot stand without, and the work is not of one day nor of two, seeing, that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wiues of our families tarie:

13 And let the Priests and iudges come out of all places at the day appointed, till they haue appeased the wrath of the Lord against vs for this matter.

14 Then Ionathas Asaels *sonne*, and || Ezecias *sonne* || of Thecoa were appointed concerning these things, and Mosollam, and Sabbateus did helpe them. || Or, Sabbatai. || Or, Tueua.

15 And they which were of the captiuitie, did after all these things,

16 Esdras the Priest also chose him certaine men, chiefe of their families, al by name: and they sate together in the first day of the tenth moneth, to examine this matter.

17 And they made an end of the things pertaining to them that had maried strange wiues in the first day of the first moneth.

18 And there were found of the Priests, which had maried strange wiues,

19 Of the sonnes of Iesus, the *sonne* of Iosedec, and of *his* brethren, || Mathelas, and Eleazar, and Ioribus, and || Ionadan.

20 Who also gaue their hands to cast out their wiues, and offred a ramme for *their* reconciliation in their purgation.

21 And of the sonnes of Emmer, || Ananias, and Zabdeus, and Canes, & Sameius, and Hiereel, and Azarias.

22 And of the sonnes of || Phaisu, Ellionas, Massias, Ismaelus, and Nathanael, and Ocidelus, and Talsas.

23 And of the Leuites, || Iorabadus, and Semis, and Colius, who was called || Calitas, & Patheus, and Oondas, and Ionas.

24 Of the holy singers, || Eliazurus, Bacchurus.

25 Of the porters, || Saluanus, and Tolbanes.

26 Of them of Israel, of the sonnes of Phorus, || Hiermas, and Eddias, and Melchias, and Maelus and Eleazar, and Asibias, and || Banaias.

27 Of the sonnes of || Ela, Matthanias, Zacharias, and || Hierielas, and || Hieremoth, and Aedias.

28 And of the sonnes of || Zamoth, Eliadas, Elisimus, Othomias, Iarimoth, and || Sabatus, and Sardeus.

29 Of the sonnes of || Bebai, Ioannes, and Ananias, and || Iosabad, and Ematheas.

30 Of the sonnes of || Mani, Olamus, Mamuchus, Iedaias, Iasubus, Iasael, and Ieremoth.

31 And of the sonnes of || Addi, Naathus, Moosias, Laccumus, and Naidus, and Mathanias, and || Seschel, and Balnuus, and Manasseas.

32 And of the sonnes of Annas, Elionas, and Aseas, and Melchias, and Sabbeus, and Simon a Chosamite.

33 And of the sonnes of || Asom, Altaneus, and || Matthias, and Banaias, Eliphalat, and Manasses, and Semei.

34 And of the sonnes of || Maani, Ieremias, Momdis, Omairus, Iuel, Mamai, and Paclias, and Amos, Carabasion, and Euasibus, and Mamnimaeanaius, Elisiasis, Vamus, Eliali, Samis, Selemias, Nathanias, and of the sonnes of Ozoras, Sesis, Esril, Azailus, Samaras, Sambis, Iosiphus.

35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.

36 All hese married strange wiues, and put them away with their children.

37 And the Priests and the Leuites dwelt in Ierusalem, and in the countrey, the first day of the seuenth moneth, & the children of Israel in their owne houses.

38 ¶ *Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East, *Nehe.8.1.

39 And spake to Esdras the Priest and reader that hee should bring the Law of Moyses, which had bene giuen by the Lord God of Israel.

40 Then brought Esdras the chiefe Priest, the Law to all the multitude both man and woman, and to all the Priests, that they might heare the Law the first day of the seuenth moneth.

41 And he read in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkned to the Law.

42 So Esdras the Priest and reader of the Law, stood vpon a pulpit of wood that was prepared.

43 And there stood by him || Matgathias, Summus, Ananias, Azarias, Ourias, Ezecias, Balasamus at his right hand, || Or, Mattithias.

44 And at his left hand || Phaldaius, and Sail, Melchias, Aothasphus, Nabarias. || Or, Pedaias.

45 Then Esdras tooke the booke of the Lawe before the multitude (for he sate honourably before them all.)

46 And they all stood vpright when hee expounded the Law, and Esdras blessed the Lord the most high God, the most mighty God of hostes.

47 And the whole multitude cryed, Amen.

48 Then Iesus and || Anus, and Sarabias, and Adimus, and Iacobus, Sabataias, Autanias, Maianias, and Calitas, Azarias, and Ioazabdus, and Ananias, *and* Biatas the Leuites lift vp their hands, and fell downe on the ground, and worshipped the Lord, || Or, Bani.

49 And taught the Law of the Lord, and stood also earnestly vpon the reading.

50 Then said || Aththarates to Esdras the chiefe Priest and reader, and to the Leuites that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Lawe. || Or, Nehemiah.

51 Goe therefore and eate the fat meats, and drink the sweet drinks, and send presents to them that haue not.

52 For this day is holy to the Lorde, and be not sory: for the Lord God will glorifie you.

53 So the Leuites commanded all these things to the people, saying, This day is holy to the Lord: be not sad.

54 Then they departed all to eat and drinke, and to reioyce, and to giue presents to them that had not, and to make good cheere.

55 For they were yet filled with the wordes wherewith they were instructed, when they were assembled together.

II. ESDRAS.

CHAP. I.

The people is reproued for their vnfaithfulnesse. 30 God will haue another people if these will not be reformed.

THe second booke of the Prophet *Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoc, the sonne of Achitob, *Esra 7.1.

2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the son of Amarias, the sonne of Asie, the sonne of Marimoth, the sonne of Arua, the sonne of Ozias, the sonne of Boith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which *Esdras* was prisoner in the land of Medes, in the reigne of Artaxerxes king of Persia.

4 * And the word of the Lord came vnto me, saying, *Ioel 1.1.

5 Go,

5 Goe, and shew my people their sinnes, and their children their wickednesse, which they haue committed against mee, that they may tell their children children.

6 For the sinnes of their fathers are increased in them because they haue forgotten me, and haue offered vnto strange gods.

7 Haue not I brought them out of the land of Egypt, from the house of bondage? but they haue prouoked mee vnto wrath, and despised my counsels.

8 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Law, but they are a rebellious people.

9 How long shall I forbeare them, vnto whom I haue done so much good?

10 *Many kings haue I destroyed for their sake: Pharaoh with his seruants and all his armie haue I smitten downe.

11 All the nations haue I destroyed before them: *I haue destroyed the East, the people of the two countreyes Tyrus and Sidon, and haue slaine all their enemies.

12 Speake thou therefore vnto them, saying, Thus saith the Lord,

13 *I haue led you thorow the Sea, and haue giuen you a sure || way since ỳ beginning: *I gaue you Moyses for a guide, and Aaron for a Priest.

14 *I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quailes * were a token vnto you: I gaue you tents for safegard, wherein ye murmured.

16 And yet triumphed not in my Name for the destruction of your enemies, but yee yet murmure still.

17 Where are the benefites, that I haue done for you? when ye were hungry in the wildernesse, * did ye not cry vnto me,

18 Saying, Why hast thou brought vs into this wildernesse, to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wildernes.

19 I had pity vpon your mournings, and gaue you Manna to eat: * so ye did eat Angels food.

20 *When yee were thirstie, did not I cleaue the stone, and waters did flow out to satisfie you? from the heate I couered you with the leaues of the trees,

21 And I gaue you fat countries: I cast out the Canaanites, the Pheresites, and Philistims before you: * what shall I doe more for you, saith the Lord?

22 Thus saith the Almightie Lord, *When ye were in the wildernesse at the bitter waters, being athirst, and blaspheming my Name,

23 I gaue you not fire for the blasphemies, but cast a tree into the water, & made the riuer sweet.

24 What shall I do vnto thee, O Iacob? thou *Iuda wouldest not obey: I will turne mee to other nations, and vnto those will I giue my Name, that they may keepe my Lawes.

25 Seeing ye haue forsaken me, I will also forsake you: when ye aske mercy of mee, I will not haue pity vpon you.

26 *When ye call vpon mee, I will not heare you: for yee haue defiled your hands with blood, and your feet are swift to commit murther.

27 Although ye haue not forsaken me, but your owne selues, saith the Lord.

28 Thus saith the Almighty Lord, Haue I not praied you as a father his sonnes, and as a mother her daughters, and as a nurse her young babes,

29 That yee would bee my people, as I am your God, and that ye would be my children, as I am your Father?

30 *I gathered you together as a henne gathereth her chickens vnder her wings: but now what shall I doe vnto you? I will cast you out from my sight.

31 *When you bring gifts vnto mee, I will turne my face from you: for your solemne feast dayes, your new moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophets, whom yee haue taken and slaine, and torne their bodies in pieces, whose blood I wil reuenge, saith the Lord.

33 Thus saith the Almighty Lord, Your house shall be desolate: I will cast you out as the winde doeth the stubble,

34 Your children shall not haue generation: for they haue despised my commaundement, and done the thing that I hate, before me.

35 Your houses will I giue vnto a people to come, who shal beleeue me though they heare me not, and they, vnto whom I neuer shewed miracle, shall doe the things that I command them.

36 Though they see no Prophets, yet shal they hate their iniquities.

37 ¶ I will declare the grace that I will do for the people to come, whose children reioyce in gladnes, and though they haue not seene me with bodily eyes, yet in heart they beleeue the things that I say.

38 Now therefore brother, behold what great glory, and see the people that come from the East.

39 Vnto whom I will giue for leaders, Abraham, Isaac, Iacob, Oseas, Amos, Micheas, Ioel, Abdias, Ionas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias, (which is called also the * messenger of the Lord.)

CHAP. II.

The Synagogue findeth fault with her owne children. 18 *The Gentiles are called.*

THus saith the Lord, I brought this people out of bondage: I gaue them also my commandements by my seruants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them saith vnto thē, Goe you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnesse, but with sorow and heauinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you? I am a widow and forsaken: go ye, O my children, and aske mercy of the Lord.

5 And thee, O father, I call for a witnesse for the mother of these children, which would not keepe my couenant,

6 That thou bring them to confusion, and their mother to a spoyle, that there kinred be not continued.

7 Let their names be scattered among the heathen: let them be put out of the earth, for they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the vnrigh-

* Exod. 14. 28.
* Numb. 21. 24. Iosh. 8. 12.
* Exod. 14. 29. || Or, streete.
* Exod. 3. 10. and 4. 14.
* Exod. 13. 21.
* Exod. 16. 13. Psal. 104. 40.
* Numb. 14. 3.
* Wisd. 16. 20.
* Numb. 20. 11. Wisd. 11. 4.
* Isa. 5. 4.
* Exod. 15. 23.
* Exod. 32. 8.
* Isa. 1. 15.
* Malac. 3. 1.

vnrighteous in thee: O wicked people, remember
* Gen.19.24. * what I did vnto Sodom and Gomorrah,
9 Whose land is mixed with clouds of pitch, and heapes of ashes: so will I doe vnto them, that heare me not, saith the Almighty Lord.
10 ¶ Thus saith the Lord vnto Esdras, Tell my people that I will giue them the kingdome of Ierusalem, which I would haue giuen vnto Israel.
11 And I will get me glory by them, and giue them the euerlasting tabernacles, which I had prepared for those.
12 They shall haue at will the tree of life smelling of oyntment: they shall neither labour nor be weary.
13 Goe ye, and ye shall receiue it: pray that the time, which is long, may be shortened: the kingdome is already prepared for you: watch.
14 Take heauen and earth to witnesse: for I haue abolished the euill, and created the good: for I liue, saith the Lord.
15 Mother, embrace thy children, and bring them vp with gladnesse: make their feet as fast as a pillar: for I haue chosen thee, saith the Lord.
16 And those that be dead, will I raise vp from their places, and bring them out of the graues: for I haue knowen my Name in Israel.
17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.
18 I will send thee my seruants Esay and Ieremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers fruits,
19 And as many fountaines, flowing with milke and hony, and seuen mighty mountaines, whereupon there grow roses and lilies, whereby I will fill thy children with ioy.
20 Execute iustice for the widowe: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked:
21 Heale the wounded and sicke: laugh not a lame man to scorne: defend the creeple, and let the blinde come into the light of my clearnesse.
22 Keepe the old and the yong that are within thy walles,
* Tob.1.17. 23 * Wheresoeuer thou findest the dead, take them, and bury them, and I will giue thee the first place in my resurrection.
24 Abide still: O my people, and rest: for thy quietnesse shall come.
25 Nourish thy children, O thou good nurse: stablish their feete.
26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.
27 Be not weary: for when the day of trouble and heauinesse commeth, other shall weepe and be sorrowfull, but thou shalt bee merrie and haue abundance.
28 The heathen shall enuie thee and shall doe nothing against thee saith the Lord.
29 Mine handes shall couer thee, so that thy children shall not see hell.
30 Be ioyfull, O thou mother, with thy children: for I will deliuer thee, saith the Lord.
31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and will shew mercie vnto them: for I am merciefull, saith the Lord Almightie.
32 Embrace thy children, vntill I come and shew mercy vnto them: for my fountaines runne ouer, and my grace shall not faile.
33 I Esdras receiued a charge of the Lord vpon the mount Horeb, that I should goe vnto them of Israel, but when I came to them, they cast mee off, and despised the commandement of the Lord.
34 And therefore I say vnto you, O yee heathen, that heare and vnderstand, Waite for your shepheard, who shall giue you euerlasting rest: for he is neere at hand, that shall come in the end of the world.
35 Bee ready to the reward of the kingdome: for the euerlasting light shall shine vpon you for euermore.
36 Flee the shadow of this world: receiue the ioy of your glory: I testifiemy Sauiour openly.
37 Receiue the gift that is giuen you, and bee glad, giuing thankes vnto him, that hath called you to the heauenly kingdome.
38 Arise, and stand vp, and behold the number of those that are sealed for the feast of the Lord,
39 Which are departed from the shadowe of the world, and haue receiued glorious garments of the Lord.
40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.
41 The number of thy children whom thou longest for, is fulfilled: beseech the power of the Lord, that thy people which haue beene called from the beginning, may be sanctified.
42 * I Esdras saw vpon mount Sion a great * Reuel.7.9. people whom I could not number, and they all praised the Lord with songs.
43 And in the mids of them there was a yong man higher in stature then the all, and vpon euery one of their heads he set crownes, and was higher then the others, which I much marueiled at.
44 So I asked the Angel, and sayd, Who are these, my Lord?
45 Who answered, and said vnto me, These be they, that haue put off the mortall clothing, and haue put on the immortal, and haue confessed the Name of God: now are they crowned, and receiue the palmes.
46 Then said I vnto the Angel, What young man is it, that setteth crownes on them, & giueth them the palmes in their hands?
47 And hee answered and said vnto mee, It is the Sonne of God, whome they haue confessed in the world. Then beganne I greatly to commend them, that had stood so strongly for the Name of the Lord.
48 Then the Angel said vnto me, Go thy way and tell my people, what, and how great wonders of the Lord God thou hast seene.

CHAP. III.

4 The wonderous workes which God did for the people, are recited. 31 Esdras wonderseth that God suffereth the Babylonians to haue vse ouer his people, which yet are sinners also.

IN the thirtieth yeere after the fall of the city as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to my heart,
2 Because I saw the desolation of Sion, and the wealth of them that dwelt at Babylon
3 So my spirit was sore mooued, so that I began to speake fearefull words to the most High, and sayd,
4 O Lord, Lord, thou spakest at the beginning when thou alone plantedst the earth, and gauest commandement vnto the people,
5 * And a body vnto Adam, without soule, * Gen.2.7.
who

who was also the workemanship of thine hands, and hast breathed in him the breath of life, to that he liued before thee,

6 And leddest him into Paradise, which thy right hand had planted, or euer the earth ‖brought foorth.

‖Or, meet forward.

7 Euen then thou gauest him commandement to loue thy way: but hee transgressed it, and immediatly thou appointedst death to him and his generation, of whome came nations, tribes, people and kinreds out of number.

8 * And euery people walked after their owne will, and did wonderfull things before thee, and despised thy commandements.

* Gen.6.12.

9 *But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyedst them,

* Gen.7.10.

10 So that by the flood that came to euery one of them, which came by death vnto Adam,

11 Yet thou leftest one, *even* * Noe, with his houshold, of whom came all righteous men.

* 1.Pet.3.20.

12 And when they that dwelt vpon the earth began to multiply, and the number of the children, people and many nations were increased, they began to be more vngodly then the first.

13 Nowe when they liued wickedly before thee, * thou didst choose thee a man from among them, whose name was * Abraham.

* Gen 12.1.
* Gen.17.5.

14 Whom thou louedst, and vnto whom onely thou shewedst thy will,

15 And madest an euerlasting Couenant with him, promising him that thou wouldest neuer forsake his seed.

16 * And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Iacob and Esau, * and didst choose Iacob, and cast off Esau, and so Iacob became a great multitude.

* Gen.21.2,3:
* Gen.25.25.26
* Mala.1.2,3. rom.9.13.

17 And when thou ledst his seed out of Egypt, * thou broughtest them vp to mount Sina,

* Exod.19.1. deut.4.10.

18 And inclinedst the heauens, and bowedst downe the earth, and didst moue the ground, and cause the depths to shake, and didst astonish the world.

19 And thy glory went thorow foure gates of fire, with earthquakes, winde and cold, that thou mightest giue the Law vnto the seede of Iacob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Lawe might bring foorth fruit in them.

21 For * Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

* Gen.3.6.

22 Thus remained weakenes, ioyned with the Law in the hearts of the people, with the wickednes of the root: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeeres were brought to an ende, * till thou didst rayse thee vp a seruant called Dauid,

* 1.Sam.16.13.

24 * Whom thou commandedst to build a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

* 2.Sam.5.1. and 7.5,13.

25 When his was done many yeres, the inhabitants forsooke thee,

26 Following the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon any better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yeere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.

31 I cannot perceiue how this commeth to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleeued thy testimonies as Iacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there throwout the heathen, and I see them flourish, and thinke not vpon thy commaundements.

34 Weigh thou therefore our wickednes now in the ballance, and theirs also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hath so kept thy Commandements?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

1 The Angel reproueth Esaras, because he seemed to enter into the profound iudgements of God.

AND the Angel that was sent vnto mee, whose name was Vriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then said I, Yea, my Lord. And he answered me, and said, I am sent to shew thee three waies, and to set foorth three similitudes before thee.

4 Whereof if thou canst declare me one, I will shew thee also the way, that thou desirest to see, and I will shewe thee from whence the wicked heart commeth.

5 And I said, Tell on my Lord. Then said he vnto me, Goe thy way: weigh me the weight of the fire, or measure me the blast of the wind, or call me againe the day that is past.

6 Then answered I, and said, What man is borne that can do that, which thou requirest me, concerning these things?

7 And he said vnto me, If I should aske thee how deepe dwellings are in the mids of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peradventure thou wouldest say vnto mee, I neuer went downe to the deepe, nor yet to the hell, neither did I euer climbe vp to heauen.

9 But now haue I asked thee but of fire and wind, & of the day, whereby thou hast passed, and from ȳ which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 He said moreouer vnto mee. Thine owne things, & such as are growen vp with thee, canst thou not know:

11 How shou'd thy vessell then bee able to comprehend the wayes of the Highest, and now outwardly in ȳ corrupt world, to vnderstand the corruption,

corruption, that is euident in my sight?

12 Then said I vnto him, It were better that we were not at all, then that wee should liue in wickednes, and to suffer, and not to know wherefore.

13 And he answered mee, and said, * I came to a forest in the plaine where the trees helde a councell,

14 And said, Come, let vs goe fight against the sea, that it may giue place to vs, and that wee may make vs more woods.

15 Likewise the floods of the sea tooke counsell, and said, Come, let vs go vp and fight against the trees of the wood, that wee may get another countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it,

17 Likewise also the purpose of the floods of the sea: for the sand flood vp and stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and said, Verely it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and said, Thou hast giuen a right iudgment: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the wood, and the sea for his floods, so * they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue the height of the heauens.

22 Then answered I, and said, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to enquire of thine hie things, but of such as we daily meddle withall, *namely*, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loued, is giuen ouer to wicked nations, and why the Law of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why we are tossed to and fro through the world, as the grashoppers, and our life is a very feare, and we are not thought worthy to obtaine mercie.

25 But what will he doe to his name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered hee me, and said, The more thou searchest, the more thou shalt marueile: for the world hasteth fast to passe away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of vnrighteousnesse & weaknes.

28 But to declare thee the things whereof thou askest, the euill is sowen, but the destruction thereof is not yet come.

29 If the euill now that is sowen be not turned vpside downe, and if the place where the euill is sowen, passe not away, then cannot the thing come that is sowen with good.

30 For the corne of euill seed hath bene sowen in the heart of Adam from the beginning, and how much vngodlinesse hath hee brought vp vnto this time? and how much shall he bring forth vntill the harueſt come?

31 Ponder with thy selfe, how much fruite of wickednes the corne of euill seed bringeth forth.

32 And when the stalkes shall bee cut downe which are without number, how great an harueſt must be prepared,

33 Then I answered, and said, How, and when shall these things come to passe? wherefore are our yeeres few and euill?

34 And hee answered me, saying, Haste not to bee aboue the most High: for thou laboureſt in vaine to bee aboue him, though thou endeauour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when commeth the fruit of my barne and our wages?

36 And vpon this Ieremiel the Archangel answered, and said, When the number of the seedes is filled in you: for hee hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number: and they shall not be mooued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne.

39 And for our sake peradeuenture the harueſt of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me, and said, Goe, and aske a woman with childe, when shee hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then said I, No, Lord, she cannot. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as shee that is with childe, hasteth to escape the necessitie of the trauell, so do these places haste to deliuer those things that are committed vnto them.

43 That which thou desireſt to see, shall bee shewed thee from the beginning.

44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I bee meet therefore,

45 Shew me whether there be more to come, then is past, or more things past thē are to come.

46 What is past, I know, but what is to come I know not.

47 And he said vnto mee, Stand on the right side, and I will expound thee this by example.

48 So I stood, & behold, a hote burning ouen passed before me: & when § flame was gone by, I looked, & behold, the smoke had the vpper hand.

49 After this there passed before mee a watrie cloud, and sent downe much raine with a storme: and when the stormie raine was past, the drops came after.

50 Then said hee vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand. And the drops, and the smoke were much.

51 Then I prayed and said, May I liue, thinkest thou, vntill that time? or what shall come to passe in those dayes?

52 He answered mee, and said, Of the tokens whereof thou askest me, I can tell thee a part: but I am not sent to shew thee of thy life: for I doe not know it.

* Iudg. 9. 8. 2. chron. 25. 18.

* Esa. 55. 8, 9. Iohn 3. 31. 3. cor. 2. 13, 14.

CHAP. V.

1 In the latter times vnrulie shall be hid. 10 Vnrighteousnes and all wickednesse shall reigne in the world. 23 Israel is vnrighteous and God deliuereth them. 35 God doeth all things in reason.

Neuer-

NEuertheleſſe, concerning the tokens, behold, the times ſhall come, that they which dwell vpon earth ſhall bee taken in a great number, and the way of the truth ſhalbe hid, and the land ſhall be barren from faith.

* Matth.24.12. 2 And * iniquitie ſhal be increaſed more then thou haſt ſeene now, or haſt heard in time paſt.

3 And it ſhall come to paſſe, that one ſhall ſet in foot, and thou ſhalt ſee the land deſolate, which now reigneth.

4 Yea, if God grant thee to liue, thou ſhalt ſee after the third trumpet, that the ſunne ſhall ſuddenly ſhine againe in the night, and the moone three times a day.

5 Blood ſhall drop out of the wood, and the ſtone ſhall giue his voyce, and the people ſhall be mooued.

6 And he ſhall rule, of whom they hope not that dwel vpon earth, and the fowles ſhall change place.

7 And the ſea of Sodom ſhall caſt out fiſh, and make a noyſe in the night, which many ſhall not know, but they ſhall all heare the voice thereof.

8 There ſhall bee a confuſion in many places, and the fire ſhall oft breake foorth, and the wilde beaſts ſhall change their places, and menſtruous women ſhall beare monſters.

9 And ſalt waters ſhall be found in the ſweet, and all friends ſhall fight one againſt another: then ſhall wit hide it ſelfe, and vnderſtanding depart into his ſecret chamber.

10 It ſhall be ſought of many, and yet not bee found: then ſhall vnrighteouſneſſe and voluptuouſneſſe haue the vpper hand vpon earth.

11 One land alſo ſhall aſke another, and ſay, Is righteous iuſtice gone thorow thee? And it ſhall ſay, No.

12 At the ſame time ſhall men hope, but not obtaine: they ſhall labour, but their enterprifes ſhall not proſper.

13 To ſhew thee ſuch tokens I haue leaue, and if thou wilt pray againe and weep as now, and faſt ſeuen dayes, thou ſhalt heare yet greater things then theſe.

14 ¶ Then I awaked, and a feareſulneſſe went thorow all my body, and my mind was feeble and fainted.

15 But the Angel that was come to talke with me, held mee, comforted mee, and ſet mee vp vpon my feete.

16 And in the ſecond night, Salathiel the captaine of the people came vnto me, ſaying, Where haſt thou beene? and why is thy countenance ſo heauie?

17 Knoweſt thou not that Iſrael is commited vnto thee in the land of their captinitie?

18 Vp then and eate, and forſake vs not as the ſhepheard that leaueth his flocke in the handes of the cruell woules.

19 Then ſaid I vnto him, Goe thy wayes from me, and come not neere mee: and when he heard it, he went from me.

20 And I faſted ſeuen dayes, mourning & weeping, as Vriel the Angel had commanded me.

21 And after ſeuen dayes the thoughts of mine heart were very grieuous vnto me againe.

22 And I had a deſire to reaſon againe, and I began to talke with the moſt High againe,

23 And ſayd, O Lord, Lord: of euery foreſt of the earth, & of all ye trees thereof thou haſt choſen thee one onely vineyard.

24 And of all landes of the world thou haſt choſen thee one pit, and of all the floures of the *ground* thou haſt choſen thee one lily.

25 And of all the depths of the ſea thou haſt filled thee one riuer, and of all builded cities thou haſt ſanctified Sion vnto thy ſelfe.

26 And of all the fowles that are created, thou haſt named thee one doue, and of al the cattel that are made, thou haſt appointed thee one ſheepe.

27 And among all the multitude of people thou haſt gotten thee one people, and vnto this people whom thou loueduſt, thou gaueſt a Lawe that is prooued of all.

28 And now, O Lord, why haſt thou ginen this one *people* ouer vnto many? and vpon one roote thou haſt ſet others, and haſt ſcattered thine onely *people* among many.

29 They tread them downe, which haue withſtood thy promiſes, and beleeue not thy teſtimonies.

30 And if thou dideſt ſo much hate thy people, they ſhould haue beene puniſhed with thine owne hands.

31 ¶ Now when I had ſpoken theſe wordes, the Angel that came to me the night afore, was ſent vnto me,

32 And ſaid vnto me, Heare me, & I will teach thee, & heare what I may yet ſtill & thee further.

33 And I ſaid Speake on, my Lord. Then ſaid hee vnto mee, Thou art ſore vexed and troubled for Iſraels ſake. I ouerſtand thou them better then he doth that made them?

34 And I ſaid, No, Lord: but of very ſorow haue I ſpoken: for my reines paine mee euery houre, while I labour to comprehend the way of the moſt High, & to ſeeke out part of his iudgement.

35 And he ſaid vnto me, Thou canſt not. And I ſaid, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue? ſo had I not ſeene the trouble of Iacob, and the griefe of the ſtocke of Iſrael.

36 And he ſaid vnto me, Number vnto me the things that are not yet come, or, gather mee the drops that are ſcattered, or make me the withered flowers greene againe.

37 Open mee the places that are cloſed, and bring me forth the windes, that are ſhut vp therein: ſhew me the image of a voice, and then will I declare thee the thing that thou askeſt, and laboureſt to know.

38 And I ſaid, O Lord, Lord, who can know theſe things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I ſpeake of theſe things whereof thou askeſt me?

40 Then ſaid he vnto mee, Like as thou canſt do none of theſe things that I haue ſpoken of, ſo canſt thou not finde out my iudgement, nor the leaſt benefit ỳ I haue promiſed vnto my people.

41 Then I ſaid, Behold, O Lord, the laſt things are preſent vnto thee, & what ſhall they doe that haue bene before me, or we that be now, or they that ſhall come after vs?

42 And hee ſaid vnto mee, I will compare my iudgement vnto a ring: as there is no ſlackeneſſe of the laſt: ſo is there no ſwiftneſſe of the firſt.

43 Then I anſwered, and ſaid, Couldeſt thou not make at once thoſe that haue bene, thoſe that are now, and thoſe that ſhall come, that thou mighteſt ſhew thy iudgement the ſooner?

44 Then

44 Then answered he mee, The creature, said hee, cannot preuent the Creatour, neither can the world hold them at once, that shall bee created therein.

45 And I said, As thou hast taught thy seruant that thou which giuest strength *to all*, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it now also containe all men at once.

46 And he said vnto mee, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest foorth? require her to bring forth ten at once.

47 And I said, Surely shee cannot, but by distance of time.

48 Then said he vnto mee, So haue I diuided the number of the earth by times, when seede is sowen vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and said, Seeing thou hast now shewed me the way, I will proceed to speake before thee: for our mother, whom thou hast told me is yong, draweth the neere vnto age?

51 He answered mee, and said, Aske a woman that trauaileth, and she will tell thee.

52 Say vnto her, Wherefore are not they whom thou hast now brought forth, like those that were before thee, but lesse of stature?

53 And she shall answer thee, Some were borne in the flower of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy selfe, how that yee are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse then yee, as the creatures which now begin to bee old, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shew thy seruant, by whom doest thou gouerne thy workmanship?

CHAP. VI.

God hath foreseene all things in his secret counsell, and is authour thereof, and hath created them for his children. 25 The felicitie of the age to come.

AND he said vnto mee, In the beginning when the round world was made, and before the borders of the world were set, and before the winds blew one against another.

2 Before the noise of thunders sounded, before the bright lightning did shine foorth, before the foundations of Paradise were laid:

3 Before the faire floures did appeare, before the moueable powres were established, before the innumerable armies of Angels were gathered:

4 Before the heights of the ayre were lifted vp, before the measures of the heauens were named, before the chimneys in Sion were hote:

5 Before the present yeeres were sought out, and before the affections of them that now sinne, were turned away, and they that haue layd vp the treasure of faith, were sealed.

6 Then did I purpose these things, and they were made by me alone, and by none other: by me also they shalbe ended, and by none other.

7 Then answered I, and saide, What shalbe the diuision of times: or when shall be the ende of the first, and the beginning of it that followeth?

8 And he saide vnto me, From Abraham vnto Isaac, when Iacob and Esau were borne of him, Iacobs hand held first the heele of Esau. * Gen. 25. 26.

9 For Esau is the end of this world, and Iacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hand. Other thing Esdras, aske thou not.

11 ¶ I answered then, and said, O Lord, Lord if I haue found fauour in thy sight,

12 I beseech thee make an end to shew thy seruant thy tokens, whereof thou shewedst mee part the last night.

13 So he answered me, and said, Stand vp vpon thy feet, and heare a mighty sounding voice.

14 There shall come as an earthquake, but the place where thou standest, shall not be mooued.

15 And therefore when hee speaketh, bee not afraid: for of the end shall bee the word, and of the foundation of the earth shall it bee vnderstood.

16 Therefore while one speaketh of them, it trembleth and is mooued: for it knoweth, that it must be changed at the end.

17 And when I had heard it, I stood vp vpon my feete, and hearkened, and behold, there was a voyce that spake, and the sound of it was like the sound of many waters:

18 And it said, Beholde, the dayes come, that I will come and inquire of them that dwell vpon the earth.

19 And when I begin to inquire of them who by their vnrighteousnesse haue hurt others, and when the affliction of Sion shalbe fulfilled,

20 And the world, that shall vanish away, shal be sealed, then will I shew these signes: the books shall be opened before the heauen, and they shall see all it together.

21 And the children of a yeere old shal speake with their voices: the women with childe shall bring foorth vntimely children of three or foure moneths old, & they shall liue that are raised vp.

22 Then suddenly shall the towen places appeare as the vnsowen, and the full store houses shall suddenly be found emptie.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afraid.

24 At that time shall friends fight with friends as with enemies, and the earth shall feare with them: the springs of the wels shall stand still, and in three hours they shall not runne.

25 Whosoeuer remaineth from all these things that I haue told thee, shalbe saued, and see my saluation, and the end of your world.

26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shalbe changed and turned to another meaning

27 For euill shalbe put out, and deceit shall be quenched.

28 But faith shall flourish: corruption shalbe ouercome, and the trueth which hath beene so long without fruit, shall come foorth.

29 ¶ And when he talked with me, beholde, I looked a little vpon him before whom I stood.

30 And these words said hee vnto mee, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe & fast seuen daies more, I will tell thee more things, and greater then these, which I haue heard in the day.

32 For thy voyce is heard before the Highest: surely the mightie hath seene thy righteous dealings: he hath seene also thy chastity, which thou hast kept since thy youth.

33 There-

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Bee of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe and fasted seuen dayes in like manner, that I might fulfill the three weekes which he had appointed me.

36 And in the eight night was mine heart vexed within me againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I said, O Lord, thou spakest expresly in the first creation (euen the first day) and commandedst * that the heauen and the earth should bee made, and the worke followed thy word.

39 And then was there the spirit, and the darknesse was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treatures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly ayre, and commandedst it, that going betweene, it should make a diuision betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commaundedst that the waters should bee gathered together in the seuenth part of the earth: six parts diddest thou dry, and kept them to the intent that of these there should bee that should seruе thee, beeing sowen of God and tilled.

43 Assoone as thy word went forth, the worke was incontinently made.

44 For immediatly great and innumerable fruit did spring vp, and many diuers pleasures for the taste, and flowres of vnchangeable colour, and odours of a most wonderful smell, and these things were created the third day.

45 * Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres,

46 And gauest them a charge to doe * seruice euen vnto man that was for to be made.

47 And vpon the fift day thou saidest vnto the seuenth part * where the waters were gathered, that it should bring forth beasts, & fowles and fishes, and it was so.

48 For the dumbe waters, and without life, brought foorth liuing things at the commandement of God, that the nations might praise thy wonderous workes.

49 Then didst thou prepare two liuing things: the one thou calledst || Behemoth, and the other thou calledst Leuiathan,

50 And diddest separate the one from the other: for the seuenth part, where the water was gathered, could not hold them.

51 Vnto Behemoth thou gauest one part which was dried vp the third day, that hee should dwell in the same part, wherein are a thousand hilles.

52 But vnto Leuiathan thou gauest the seuenth part, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the sixt day thou gauest commandement vnto the earth, that before thee it should bring forth beasts, cattell, and creeping things.

54 And besides this Adam whom thou madest lord ouer all the works, which thou hast created, of him come wee all, and the people also whom thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessell.

57 And now, O Lord, beholde, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And wee thy people (whom thou hast called the first borne, the onely begotten, and thy feruent louer) are giuen into their hands.

59 If the world then bee created for our sakes, why haue wee not the inheritance thereof in possession? or how long shall we suffer these things?

* Gen. 1. 1.

* Gen. 1. 14.

* Gen. 1. 14, 15. deut. 4. 19.

* Gen. 1. 20.

|| Or, Enoch.

CHAP. VII.

1 Without tribulation none can come to felicitie. 12 God admiseth all in time. 28 The comming and death of Christ. 32 The resurrection and last iudgment. 43 After the which all corruption shall cease. 48 All sin in Adam. 51 The true life. 62 The mercies and goodnesse of God.

AND when I had made an end of these words, there was sent vnto me an Angel, which had bene sent downe to me the nights afore,

2 And he said vnto mee, Vp Esdras, and heare the words that I am come to tell thee.

3 And I said, Speake on, my God. Then said he vnto mee, The sea is set in a wide place, that it might be deepe and great.

4 But presupposе that the entrance thereof were narrow, and like the riuers,

5 Who could goe into the sea to looke vpon it, and to rule it? if he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a citie is builded and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betwixt them, euen betweene the fire and the water, so that there could but one man goe there.

9 If this city were giuen vnto a man for an inheritance, if he neuer went thorow the perill before it, how could he receiue his inheritance?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my Statutes, then came this thing to passe.

12 Then were the entrances of the world made narrow, full of sorrow and cruell: they are but few, and euill, and full of perils, and very painefull.

13 For the entrances of the fore-world were wide and sure, and brought immortall fruit.

14 If then they that are liuing labour not to enter by these straite and brittle things, they cannot attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

17 Then said I, O Lord, Lord, *seeing thou hast ordeined in thy Law, that the righteous should inherit these things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then he said vnto me, There is no Iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should obserue, to auoyd punishment.

22 Neuertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselues by their wicked deeds, and denied the power of the most High, and regarded not his wayes.

24 But they despised his Law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Esdras, vnto the empty are empty things, and to the full, full things.

26 Behold, the time shall come, that these tokens which I haue told thee, shall come to passe, and the bride shall appeare, and shee shall come forth, and be seene, that now is vnder the earth.

27 And whosoeuer shall escape these euils, hee shall see my wonders.

28 For my sonne Iesus shal appeare with those that be with him, and they that remaine, shall reioyce within foure yeeres.

29 After these same yeeres, shall my Sonne Christ die, and all men that haue life.

30 And the world shall be turned into the old silence for seuen dayes, as in the fore-iudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet asleepe, shall be raised vp: and that shall die that is corrupt.

32 Then the earth shall restore those that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seat of iudgement, and miseries shall vanish away, and long suffering shall haue an end.

34 Iustice only shall continue: the trueth shall remaine, and faith shalbe strong.

35 The worke shall follow, and the reward shall be shewed: the good deeds shall be of force, and vnrighteousnes shall beare no more rule.

36 Then said I, * Abraham prayed first for the Sodomites, and * Moyses for the fathers that sinned in the wildernesse,

37 And they that came after him, for Israel, in the time of Achaz and Samuel.

38 And * Dauid for the destruction, * and Salomon for them that came into the Sanctuary,

39 * And Elias for those that receiued raine, and for the dead that he might liue,

40 * And Ezechias for the people in the time of Sennacherib, and diuers other for many.

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue prayed for the vngodly. wherefore shall not the same effect follow also now?

42 Then he answered me, and said, This present life is not the end, oftentimes honour is reserued in it: therefore haue they prayed for the weake.

43 But the day of iudgement shall be the end of this world, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: infidelitie shall be cut off: righteousnesse shall grow vp, and the veritie shall spring vp.

45 Then shall no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victory.

46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned.

47 For what profit is it for men in this present life to be in heauinesse, and after death to feare punishment?

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redounded vnto vs that come of thee.

49 For what profit is it vnto vs, if there bee promised an immortall life, when wee doe the works that bring death?

50 And that an euerlasting hope should bee promised vs, seeing that wee be tide our selues to deadly vanity?

51 And that there should bee appointed vs dwellings of health and safetie, if wee haue liued wickedly?

52 And that the glory of the most High should bee kept to defend them that haue led a patient life, if we haue walked in the wicked wayes?

53 And that an eternall Paradise should bee shewed, whose fruite remaineth incorruptible, wherein is safetie and health, if we will not enter into it?

54 (For wee haue bene conuersant in vnpleasant places)

55 And that the faces of them which haue abstained, should shine more then starres, if our faces be blacker then darknesse?

56 For while wee liued, we did not remember when we did vnrighteously, that we should suffer after death.

57 Then answered he mee, and said, This is the maner of the battell, which man, that is borne in the earth shall fight,

58 That if he bee euercome, he should suffer as thou hast said: but if he get the victory, he should receiue the thing that I said.

59 For this is the life whereof Moyses spake vnto the people, while hee liued, saying, * Chuse thee life that thou mayest liue.

60 Neuertheless, they beleeued him not, neither the Prophets after him, nor mee also which haue said vnto them,

61 That heauinesse should not so bee to their destruction, as ioy should come vnto them, to whom saluation is perswaded.

62 I answered then, & said, I know Lord, that the most High is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pitie on those that walke in his Law,

64 And

* Deut. 6. 1.

* Gen. 18. 23.
* Exod. 32. 3, 11.

* 2. Sam. 24. 17.
* 2. Chron. 6. 14.
* 1. King. 17. 21. and 18. 42, 45.

* 2. King. 19. 15.

* Rom. 5. 18.

* Deut. 30. 19.

* Rom.2.4.

64 And that* he is patient: for hee long suffereth those that haue sinned as his creatures,

65 And that he is liberall: for he will gine as much as needeth,

66 And that he is of great mercy: for he ouercommeth in mercy those that are present, and that are past, and them that are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnesse, that they which haue done euil, might be relieued from their wickednesse, the ten thousand part of men should not remaine aliue.

69 And if hee, being Iudge, forgaue not those that be healed with his word, and tooke away the multitude of sinnes,

70 There should peradauenture be very few left in an innumerable multitude.

CHAP. VIII.

1 The number of the godly is small. 6 The workes of God are excellent. 20 Esdras prayer for him & for his people. 39 The promise of salution to the iust. 55 The destruction of the vnrust.

AND he answered mee, saying, The most High made this world for many, but the world to come, for few.

2 I will tell thee a similitude, O Esdras. As when thou askest the earth, it shall say vnto thee, that it giueth much earthly matter to make pots, but little dust that gold commeth of, so is it with the worke of this world.

* Matth.20.16.

3 * There be many created, but few shall bee saued.

4 Then answered I, and said, Then swallow vp the wit, O my soule and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may intreate thee, that thou mayest giue seede vnto our heart, and prepare our vnderstanding, that there may come fruite of it, whereby euery one which is corrupt, may liue, who can set himselfe for man?

7 For thou art alone, & we all are one workemanship of thine hands as thou hast said

8 For when the body now is fashioned in the wombe, & thou hast giuen it members, thy creature is preserued by fire and water, and the worke created by thee, doeth suffer nine moneths the creature, which is fashioned in it.

9 But the thing that conteineth, and that which is conteined shall both bee preserued, and when time is come the wombe, being preserued, deliuereth the things that grew in it.

10 For thou hast commaunded the members, ouen the beasts, to giue milke vnto the fruite appointed to the breasts,

11 That the thing which is created may be nourished for a time, til thou disposest it to thy mercy

12 Thou bringest it vp with thy righteousnes, nourturest it in thy law, and reformest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him which with so great labours is fashioned, it is an easie thing to appoint by thy Commandement, that the thing also which is made, might be preserued.

15 Now therefore, O Lord, I will speake (as touching men in generall thou shalt rather pro-

uide) but concerning thy people, for whose sake I am sory,

16 And for thine inheritance, for whose cause I mourne: for Israel, for whom I am wofull, and for Iacob, for whose sake I am grieued.

17 For them will I pray before thee, as well for my selfe, as for them: for I see our faults that dwel in the land.

18 ¶ But I haue heard the sudden comming of the Iudge, which is to come.

19 Therfore heare my voyce, & vnderstand my words which I will speake before thee. The beginning of § words of Esdras, before he was taken vp

20 O Lord, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throne is inestimable, and his glorie incomprehensible, before whom the hoste of the Angels stand with trembling,

22 Whose keeping is turned in winde and fire, whose word is true, and sayings stedfast: whose commandement is strong, & gouernment terrible,

23 Whose looke drieth vp the depths, and wrath maketh the mountaines to melt away, as the thing beareth witnesse,

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let it not bee thy will to destroy them, which haue liued like beasties, but looke vpon them that haue clearely taught thy Law.

30 Take not displeasure, with them which appeare worse then beasts, but loue them that alway put their trust in thy righteousnesse and glory.

31 For wee and our fathers haue all the same sicknesse: but because of vs that are sinners, thou shalt be called merciful.

32 If therefore thou wilt haue mercy vpon vs, thou shalt bee called merciful towards vs which haue no workes of righteousnesse.

33 For the righteous, which haue laid vp many good workes, let them receiue the reward of their owne deedes.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest be so grieued towards it?

35 *For verely there is no man among them that be borne, but he hath done wickedly, nor any § doth confesse thee, which hath not done amisse.

* 1.King.8.46. 2.chron.6.36.

36 For in this O Lord, thy righteousnes, & thy goodnes shalbe praised, if thou be merciful vnto thē, which haue not the substance of good works.

37 ¶ Then answered hee mee, and said, Some things hast thou spoken aright, and according vnto thy words it shall e.

38 For I will not vtterly consider the works of them, before the death, before the iudgement, before destruction:

39 But * I will reioice in the wayes of the righteous, and I will remember the pilgrimage, the saluation and the reward that they shall haue.

* Gen.4.4.

40 Like as I haue spoken now, so shall it come to passe.

41 For as the husbandman soweth much seede vpon the ground, and planteth many trees, and yet alway the thing that is sowen, commeth not vp in time, neither yet doeth all that is planted take root: so neither shal they all that are brought into the world, be saued.

42 I answered them, and said, If I haue found grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perisheth man, which is created with thine hands, and thou art called his father, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Bee not wrath with vs, O Lord, but spare thy people, & haue mercy vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, and said, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre off that thou shouldest loue my creature aboue me: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also art thou marueilous before the Higheſt,

49 In that thou hast humbled thy selfe, as it becometh thee, & hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries and calamities remaine for them that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnes made ready; the citie is builded: & rest is prepared, perfect goodnes, and absolute wisdome.

53 The roote of euil is sealed vp from you, the weakenesse and moth is destroyed from you, and into hell flyeth corruption to be forgotten.

54 Sorrowes are vanished away, and in the end is shewed the treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had liberty, they despised the most high: they contemned his Law, and forsooke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 *Saying in their heart, that there was no God, though they knew that they should die. * Psal. 14. & 53. 1.

59 For as ♁ thing that I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God would not that man should perish:

60 But they, after that they were created, haue defiled the Name of him that made them, and are vnthankefull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered and sayd,

63 Behold now, O Lord, thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

4 All things in this world haue a beginning and an end, 10 Ver-
mens for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude: 36 Therefore they perish. 38 The vision of a woman lamenting.

HEe answered mee then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand that it is the time wherein the most High will begin to visite the world which he made.

3 Therefore when there shalbe seene an *earthquake in the world, and an vprore of the people, * Matth. 24. 7.

4 Then shalt thou vnderstand that the most High spake of those things from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifest,

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shall escape safe, and shall be deliuered by his workes, and by the faith wherein ye haue beleeued,

8 Shall be preserued from the said perils, and shall see my saluation in my land, and within my borders: for I haue kept me holy from the world.

9 Then shal they haue pity of themselues, which now haue abused my wayes: and they that haue cast them out despitefully shall dwell in paines.

10 For such as in their life haue receiued benefits, and haue not known me,

11 But haue abhorred my Lawe, while they were yet in libertie, and when they had yet leasure of amendment, and would not vnderstand, but despised it,

12 They must be taught it after death by paine.

13 And therefore be thou no more carefull, to know how the vngodly shall be punished, but inquire how the righteous shall be saued, and whose the world is, and for whom it is, and when.

14 Then answered I, and said,

15 I haue afore-sayd, that which I say now, and will speake it hereafter, that there bee many moe of them which perish, then of them that shal be *saued, * Chap. 8. 3. Matth. 20. 16.

16 As the flood is greater then a drop.

17 And hee answered me, saying, As the field is, so is also the seede: as the flowers be, so are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is the husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man spake against me.

19 For then euery one obeyed, but now the manners of them that are created in this world, that is made, are corrupted by a perpetuall seed, & by a Law, whereout they cannot rid themselues.

20 So I considered the world, and behold there was perill, because of the deuises, that were sprung vp into it.

21 Yet when I saw it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant which I haue dressed with great labour.

23 ¶ Neuertheleſſe, if thou wilt cease seuen dayes moe (but thou shalt not fast in them,

24 But shalt goe into a faire field, where no house is builded, and shalt eat onely of the floures

of

of the field, and eat no flesh, nor drinke wine, but the flowres onely,

25 And pray vnto the most high continually) then will I come and talke with thee.

26 So I went my way as hee had commanded me, into the field, which is called Ardah, & there I sate among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 And after seuen daies, as I sate vpon ye grasse and mine heart was vexed within me, as afore,

28 I opened my mouth, and beganne to talke before the most High, and to say,

29 O Lord, when thou wouldest shew thy selfe vnto vs, *thou declaredst thy self vnto our fathers in ye wildernes, in a place where no man dwelleth, in a barren place, when they came out of Egypt,

*Exod. 19. 9. and 24. 3. Deut. 4. 12.

30 And expresly spake st vnto them, saying, Heare me, O Israel, and marke my words, thou seed of Iacob.

31 For behold, I sow my Law in you, that it may bring foorth fruit in you, and that yee may be honoured by it for euer.

32 But our fathers which receiued the Lawe, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appear, neither could it, for it was thine.

*, Exod. 32. 28.

33 *For they that receiued it, perished because they kept not the thing that was sowen in them.

34 And loe, it is a custome when the ground receiueth seed, or the sea a ship, or a vessell meate and drinke, if that perish wherein a thing is sowen, or wherein any thing is put,

35 Likewise the thing that is sowen, or is put therin, & the things that are receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it.

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, & vpon the right side *I saw a woman which mourned sore, and lamented with a loud voice, and was grieued in heart, and rent her clothes, and she had ashes vpon her head.

* Chap. 10. 44.

39 Then I left my thoughts wherein I was occupied, and turned me vnto her,

40 And sayde vnto her, Wherefore weepest thou? why art thou so sory in mind?

41 And she said vnto me, Sir, let me alone, that I may bewaile my selfe, and increase sorow: for I am sore vexed in my mind, & brought very low.

42 Then I said vnto her, What aileth thee? tell me.

43 And she said vnto mee, I thy seruant haue beene barren, and haue had no childe, having an husband thirtie yeeres.

44 And euery houre, and euery day these thirtie yeeres, I pray to the most High day and night.

45 And after thirtie yeeres God heard mee thine handmaide, and looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and wee gaue great honour vnto the Almighty.

46 And I nourished him with great trauell.

47 So when hee grew vp, and came to take a wife, I made a feast.

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

BVt when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrew the lights, and all my neighbors rose vp to comfort me: so I rested vntill the second day at night.

3 And when they had all left off to comfort me, that I should be quiet, then I rose vp by night, and fled, and am come into this field, as thou seest,

4 And am not purposed to return into the city, but to remaine here, and neither to eat nor drink, but continually to mourne and fast, vntill I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and sayd,

6 Thou foolish woman aboue all other, seest thou not our heauinesse & what cõmeth vnto vs?

7 For Sion our mother is all wofull, and is sore afflicted, and mourneth extreamely.

8 Seeing we be all now in heauinesse, and make our moane (for we be all sorrowfull) art thou sory for one sonne?

9 Demand the earth, and shee shall tell thee that it is shee that ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning all men are borne of her, and other shall come, and behold, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sory but for one?

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruit of my womb, which I brought forth with heauinesse, and bare with sorowes,

13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came.)

14 Then say I vnto thee, As thou hast borne with trauel, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt bee commended therein.

17 Goe thy way then into the citie to thine husband.

18 ¶ Then she said vnto me, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake more with her, and sayd,

20 Do not so, but be counselled: for how many falles hath Sion? Be of good comfort because of the sorrow of Ierusalem.

21 For thou seest that our Sanctuary is layd waste: our altar is broken downe: our Temple is destroyed.

22 Our psalterion sainteth, and the song ceaseth, and our mirth is vanished away, & the light of our candlestick is quenched, and the Arke of our couenant is taken away, and our holy things are defiled, & the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priests are burnt, and our Leuites are caried into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men spoyled, and our children destroyed, and our young men are brought in bondage, and our strong men are become weake.

23 And, which is the greatest of all, Sion the seale hath lost her worship: for shee is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauinesse, and put away the multitude of sorowes that the Almighty may be merciful vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beauty shined suddenly, and her countenance was bright, so that I was afraid of her, and muted what it might be.

26 And beholde immediately shee cast out a great voice, very feareful, so that the earth shook at the noise of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I afraide, and cryed with a loude voyce, and sayd,

28 Where is Vriel the Angel * which came to me at § first? for he hath caused mee to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and he tooke me by the right hand and comforted me, and set me vpon my feet and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sory?

32 And I said, Because thou hast forsaken me, and I haue done * according to thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnesse.

35 For I haue seene that I knew not, and heare that I doe not know.

36 Or is mine vnderstanding deceiued, or doth my mind, being hautie, erre?

37 Now therefore I beseech thee that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and said, Heare me, and I will informe thee, and tell thee wherefore thou art afraide: for the most High hath reueiled many secret things vnto thee.

39 He hath seene thy good purpose, that thou art sory continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while agoe.

41 Thou sawest a woman mourning, and thou beganneſt to comfort her:

42 But now seest thou the likenesse of the woman no more, but there appeared vnto thee a city builded.

43 And whereas she told thee of the death of her sonne, this is the solution,

44 This woman which thou sawest, she is Sion: and whereas she told thee (euen shee which thou seest now as a citie builded) *

45 And as touching that shee sayd vnto thee, that shee was barren thirtie yeeres, this was concerning that, there was euen thirtie yeres wherin there was no offering offered in her.

46 But after thirtie yeeres, Salomon built the citie, and offered offerings: then bare the barren a sonne.

47 And whereas shee told thee that shee nourished him with labour, that was the inhabiting of Ierusalem.

48 But whereas she told thee that her sonne, as his chance was, died when she came into her chamber, that is the fall § is come to Ierusalem.

49 And when thou sawest her like one that mourned for her sonne, thou beganneſt to comfort her; of these things which haue chanced these are to be opened vnto thee.

50 For how the most High seeth, that thou art sory in thy minde, and because thou suffereſt with all thine heart for her, he shewed thee the clearenesse of her glory, and the faireness of her beauty.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knew that the most High would shew these things vnto thee.

53 Therefore I commanded thee to goe into the field, where no foundation nor building is.

54 For the worke of mans building can not stand in that place where the citie of the most High should be shewed,

55 And therefore feare not, neither let thine heart be afraid, but goe in, and see the beautie and greatnes of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morow at night thou shalt remaine here,

59 And the most High shall shew thee visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another, as hee had commanded me.

* Chap. 4. 2.

† Chap. 5. 20.

CHAP. XI.

1 The vision of an eagle comming forth of the Sea, and of her seauen heads. 37 Of a lyon comming out of the forest.

THen saw I a dreame, and behold, there came vp from the sea an eagle, which had twelue feathered wings and three heads.

2 And I saw, and beholde, she spred her wings ouer all the earth, and all the winds of the ayre blew on her, and gathered themselues.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became little feathers and small

4 But her heads remained still, and the head in the middes was greater then the other heads, yet rested it with them.

5 Moreouer, I saw that the Eagle flewe with his feathers and reigned vpon earth, and ouer them that dwell therein.

6 And I sawe that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I saw also that the Eagle stood vp vpon her clawes, and spake to her feathers, saying,

8 Watch not altogether: sleepe euery one in his owne place, and watch by course.

9 But let the heads be preserued for the last.

10 Neuertheles, I saw that the voice went not out of her heads, but from the mids of her bodie.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And

12 And I looked, and behold, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came and the place thereof appeared no more. So the next stood vp, & reigned: it continued a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voyce vnto it, and said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more,

17 There shal none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, & behold, in processe of time the feathers that followed, stood vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, and behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the Eagles body, but two heads that rested, and sixe wings.

24 Then sawe I also that two wings diuided themselues vpon the sixe, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnder-wings thought to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second was sooner gone then the first.

28 Then I beheld, and loe, the two that remained, thought also in themselues to reigne.

29 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the mids: for that was greater then ye two.

30 And then I saw, that the two heads were ioyned therewith.

31 And behold, the head was turned with them, that were with it, and did eate vp the two vnderwings that would haue reigned.

32 But this head put the whole earth in feare, & bare rule in it, ouer all those that dwelt vpon earth, with much labour, and it had the gouernance of the world, more then all the wings that had bene.

33 After this I looked, and behold, the head that was in the mids, suddenly appeared no more, as did the wings.

34 But ye two heads remained, which also ruled likewise vpon earth, & ouer those ye dwelt therein.

35 And I beheld, and loe, the head vpon the right side, deuoured it that was vpon the left side.

36 ¶ Then I heard a voyce which said vnto mee, Looke before thee, and consider the thing that thou seest.

37 So I saw, and behold as it were a Lion, that roareth, running hastily out of the wood: and I saw that he sent out a mans voyce vnto the eagle, and spake, and said,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that that of the foure beasts remainest, whom I made to reigne in my world, that by them the end of times might come,

40 And the fourth is come, and hath ouercome all the beasts that were past, and hath power ouer the world with great fearefulnesse, and ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit?

41 For thou hast not iudged the world in truth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued liers, and destroyed the dwellings of them that brought footh fruit, and hast cast downe the wals of such as did thee no harme;

43 Therefore is thy wrongful dealing come vp vnto the most high, & thy pride vnto the mighty.

44 The most High also hath looked vpon the proud times, and behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou eagle nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy wicked clawes, nor all thy vaine body,

46 That all the earth may bee refreshed, and come againe as one deliuered from thy violence, and that thee may hope for the iudgement and mercy of him that made her.

CHAP. XII.

The declaration of the former visions.

AND when the Lyon spake these words to the Eagle, I saw,

2 And behold, the head that had the vpper hand, appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselues to reigne, whose kingdome was small and full of vproares.

3 And I saw, and behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my mind, and from the great feare, and said vnto my spirit,

4 Loe, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

5 Loe, yet am I weary in my minde, and very weake in my spirit, and little strength is there in me, for the great feare that I received this night.

6 Therefore nowe will I beseech the most High that he will comfort me vnto the end.

7 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deed be come vp before thy face,

8 Comfort me, and shew me thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule.

9 Seeing thou hast iudged me worthy to shew me the last times.

10 ¶ Then he said vnto mee, This is the interpretation of this vision,

11 The eagle whom thou sawest come vp from the sea, is the kingdome which was seene in the vision of thy brother Daniel, * Dan. 7. 7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shalbe feared aboue all kingdomes that were before it.

14 In it shall twelue kings reigne one after another.

15 Whereof the second shall begin to reigne, and shall haue no more time then the twelue

16 And this do the twelue wings signifie which thou sawest.

17 As for the voyce that thou heardest speake and that thou sawest not goe out from the heads, but from the middes of the body thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnder-wings, which thou sawest hang vnder her wings, this is the interpretation,

20 In him shall arise eight Kings, whose time shall be but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time commeth, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the end.

22 And whereas thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most High raise vp three kingdomes, and shall call againe many things vnto them, and they shall haue the dominion of the earth,

24 And of those that dwel therein, with much griefe aboue all those that were before them: therefore are they called the heads of the Eagle:

25 For they shall accomplish his wickednesse, and shall finish his last end,

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the sword shall deuoure them.

28 For the sword of the one shall deuoure the other: but at the last shall hee fall by the sword himselfe.

29 And whereas thou sawest two vnder-wings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preserued for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lyon whom thou sawest rising vp out of the wood, and roaring, and speaking vnto the Eagle, and rebuking her for her vnrighteousnesse with all the words that thou hast heard,

32 This is the wind which the most High hath kept for them, and for their wickednesse vnto the end, and hee shall reprooue them, and cast before them their spoiles.

33 For he shall set them aliue in the iudgement and shall rebuke them, and correct them.

34 For he will deliuer the residue of my people by affliction, which are preserued vpon my borders, and hee shall make them ioyfull, vntill the comming of the day of iudgment, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast beene meet to know this secret of the most High.

37 Therefore write all these things that thou hast seene in a booke, and hide them,

38 And teach them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seuen dayes moe, that it may be shewed thee whatsoeuer it pleaseth the most High to declare vnto thee, and with that he went his way.

40 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto mee, and spake vnto me, saying,

41 What haue we offended thee? or what euill haue we done against thee, that thou forsakest vs and sittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as an hauen or ship preserued from the tempest.

43 Are not the euils which are come vnto vs sufficient?

44 If thou then forsake vs, how much better had it bene for vs, that we had bene burnt also as Sion was burnt?

45 For wee are no better then they that died there: and they wept with a lowd voyce. Then answered I them, and said,

46 Be of good comfort, O Israel, and bee not heauie, thou house of Iacob.

47 For the most High hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, & I might seeke mercy for the low estate of your Sanctuary.

49 And now goe your way home every man, and after these dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them.

51 But I remained stil in the field seuen dayes, as he had commanded mee, and did eat onely of the flowers of the field, and had my meat of the herbes in those dayes.

CHAP. XIII.

The vision of a wind comming forth of the sea, 3 which became a man. 5 His propertie and power against his enemies. 21 The declaration of this vision.

AND after the seuen daies, I dreamed a dreame by night.

2 And behold, there arose a winde from the sea, and it mooued all the waues thereof.

3 And I looked, and behold, there was a mighty man with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, from the foure windes of the heauen, to fight against the man that came out from the sea.

6 And I looked, and behold, hee graued himselfe a great mountaine, and flew vp vpon it.

7 But I would haue seene the countrey or place whereout the hill was grauen, and I could not.

8 I saw after these things, and behold, all they which came to fight against him, were sore afraid, and yet they durst fight.

9 Neuertheless when hee saw the fiercenesse of the multitude that came, hee lifted not vp his hand: for hee held no sword nor any instrument of warre:

10 But onely, as I saw, hee sent out of his mouth as it had beene a blast of fire, and out of his lips the winde of the flame, and out of his tongue hee cast out sparkes and stormes.

11 And

11 And they were all mixt together, *euen* this blast of fire, the winde of the flame, and the great storme, and fel with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust, and smell of smoke. When I saw this, I was afraid.

12 ¶ Afterward, sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offered: and I was sicke through great feare, and awaked, and said,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted mee worthy to receiue my prayer.

15 Shew mee now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Woe vnto them that shall bee left in those dayes, and much more woe vnto them that are not left behinde:

17 For they that were not left, were in heauinesse.

18 Now vnderstand I the things that are laid vp in the latter dayes, which shall come both vnto them, and vnto those that are left behind.

19 Therefore are they come into great perils and many necessities, as these dreames declare.

20 Yet is it easier that hee that is in danger should fall into these, and foresee the things to come hereafter, then to passe away as a cloud out of the world.

21 ¶ Then answered hee mee, and said, The interpretation of the vision will I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation,

23 He that shall beare the danger in that time hee shall keepe himselfe. They that be fallen into danger, are such as haue workes aud faith toward the most Mightie.

24 Know therefore, that they which bee left behind, are more blessed then they that be dead.

25 These are the meanings of the vision, Whereas thou sawest a man comming vp from the mids of the sea,

26 The same is he whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and he shall order them, that are left behind,

27 ¶ And whereas thou sawest, that out of his mouth there came a blast with fire and storme,

28 And that hee neither held sword nor weapon, but that by his fiercenesse hee destroyed the whole multitude that came to fight against him, this is the interpretation,

29 Behold, the dayes come that the most High will begione to deliuer them that are vpon the earth:

30 And hee shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against another, city against city, and place against place, * and nation against nation, and realme against realme.

Matth.24.7.

32 When this commeth to passe, then shal the tokens come, that I shewed thee before, and then shall my sonne bee reuealed, whom thou sawest goe vp as a man.

33 And when all the people heare his voyce, euery man shall in their owne land leaue the battell that they haue one against another.

34 And an innumerable multitude shal be gathered as one, as they that bee willing to come, and to fight against him.

35 But hee shall stand vpon the top of mount Sion.

36 And Sion shall come, and shall be shewed to all being prepared and builded, as thou sawest the hill grauen foorth without any hands.

37 And this my sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest,

38 And into torments like to flame, whereby they shall be tormented: and without any labour will he destroy them, euen by the Law, which is compared vnto the fire.

39 And whereas thou sawest that hee gathered another peaceable people vnto him,

40 Those are the ten tribes which were caried away captiues out of their owne land, * in the time of Oseas the King, whom Salmanasar the King of the Assyrians tooke captiue, and caried them beyond the riuer: so were they brought into another land.

2.Kings 17.3.

41 But they tooke this counsell to themselues, that they would leaue the multitude of the heathen, and goe forth into a further countrey, where neuer mankind dwelt:

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they entred in at the narrow passages of the riuer Euphrates.

44 For the most High then shewed them signes * and staied the springs of the flood till they were passed ouer.

Exod.14.21. Iosh.3.15, 16.

45 For thorow the countrey there was a great iourney, euen of a yeere and an halfe, and the same region is called ‖ Arsareth.

‖ Or, Arsareth.

46 Then dwelt they there vntil the latter time: and when they come forth againe,

47 The most High shall hold still the springs of the riuer again, that they may goe thorow: therefore sawest thou the multitude peaceable.

48 But they that be left behind of thy people, are those that be found within my borders.

49 Now when hee destroyeth the multitude of the nations that are gathered together, hee shall defend the people that remaine,

50 And then shall he shew great wonders vnto them.

51 Then said I, O Lord, Lord shewe mee this, wherfore haue I seene the man comming vp from the mids of the sea?

52 And he said vnto me, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man vpon the earth see my Sonne or those that bee with him, but in the time of that day.

53 This is the interpretation of the dreames which thou sawest, and whereby thou onely are lightened.

54 For thou hast forsaken thine owne Lawe, and applied thy diligence vnto mine, & sought it.

55 Thy life hast thou ordred in wildome, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewards with the most High: and after three other dayes

I will

I will speake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I foorth vnto the field, glorifying and praysing the most High for the wonders which he did in time.

58 Which hee gouerneth, and such things as come in their seasons and there I sate three dayes.

CHAP. XIIII.

How God appeared to Moses in the bush, 10 All things decline to age, 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

VPon the third day I sate vnder an Oke, and behold, there came forth a voice vnto me out of the bush, and said, Esdras. Esdras.

2 And I said, Here am I, Lord, and stood vp vpon my feete.

3 Then said hee vnto me, * In the bush I reuealed my selfe, and spake vnto Moses, when my people serued in Egypt: * Exod. 3. 2, 8.

4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long season,

5 And I told him many wonders, and shewed him the secrets of the times and the ende, and commanded him, saying,

6 These wordes shalt thou declare, and these shalt thou hide.

7 And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.

8 For thou shalt be taken away from all, and thou shalt remaine henceforth with my counsell, and with such as bee like thee, vntill the times bee ended.

9 For the wold hath lost his youth, and the times begin to waxe old.

10 For the world is diuided into twelue parts and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and reforme thy people, and comfort such of them as bein trouble and now renounce thy corruption.

13 Let goe from thee mortall thoughts: cast away from thee the burdens of men, and put off now the weake nature,

14 And set aside thy most grieuous thoughts, and hast thee to depart from these times.

15 For greater euils then those which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the euils be increased vpon them that dwell therein.

17 For the trueth is fled farre away, and lyes are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and said before thee,

19 Behold, O Lord, I will goe as thou hast commanded mee, and reforme the people, which are present; but they that shall bee borne afterward, who shall admonish them?

20 Thus the world is set in darkenes, and they that dwell therein are without light.

21 For thy lawe is burnt, therefore no man knoweth the things that are done of thee, or the workes that shall be done.

22 But if I haue found grace before thee, send the holy Ghost into me, and I will write all that hath beene done in the world since the beginning, which was written in thy Lawe, that men may finde the path, and that they which will liue in the latter dayes, may liue.

23 And hee answered me, saying, Goe, and gather the people, and say vnto them, that they seeke thee not for fortie dayes.

24 But prepare thee many box tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus and Asiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out till the things bee performed, which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfit men, and some things shalt thou shew secretly vnto the wise: to morrow this houre shalt thou begin to write.

27 Then went I foorth, as he commanded me, and gathered all the people together, and said,

28 Heare these words, O Israel.

29 * Our fathers at the beginning were strangers in Egypt, from whence they were deliuered, * Gen. 47. 4.

30 And receiued the Law of life, * which they kept not, which yee also haue transgressed after them. * Acts 7. 53.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye also haue done vnrighteously, and haue not kept the waies which the most High commanded you.

32 And forsomuch as he is a righteous Iudge, he tooke from you in time the thing that hee had giuen you.

33 And now are yee here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, and reforme your heart, yee shalbe kept aliue, and after death shall ye obtaine mercy.

35 For after death shall the iudgement come when we shall liue againe: & then shall the names of the righteous bee manifest, and the workes of the vngodly shalbe declared.

36 Let no man therefore come now vnto mee, nor seeke me these forty dayes.

37 So I tooke the fiue men, as hee commanded me, and we went into the field, and remained there

38 The next day, behold, a voyce called mee, saying, Esdras, * open thy mouth, and drinke that I giue thee to drinke. * Ezech. 3. 2.

39 Then opened I my mouth and behold, hee reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I tooke it and dranke, and when I had drunke it, mine heart had vnderstanding, and wisdome grewe in my breast: for my spirit was strengthened in memory,

41 And my mouth was opened, & shut no more

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the high things of the night, which they vnderstood not.

43 But in the night they did eate bread, but I spake by day, and held not my tongue by night.

44 In fourtie dayes they wrote two hundreth and foure bookes.

45 And when the fortie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthy and vnworthy may reade it:

46 But keepe the seauenty last that thou maist giue them to the wise among thy people.

47 For in them is the veine of vnderstanding and

and the fountaine of wisedome, and the riuer of knowledge: and I didso.

CHAP. XV.

1 The prophecie of Esaias concerninge. 5 The euils that shall come on the world. 9 The Lord will auenge the innocent blood. 12 Egypt shall amend. 16 Sedition, 20 and punishment vpon the kings of the earth. 24 Curse are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEhold, speake thou in the cares of my people the words of prophecie, which I will put in thy mouth, saith the Lord,

2 And cause them to bee written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that spake against thee.

4 For euery vnfaithfull shall die in his vnfaithfulnesse,

5 Behold, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death, and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked works are fulfilled.

7 Therefore, saith the Lord, I will holde my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

8 Behold, *the innocent and righteous blood crieth vnto me, and the soules of the iust cry continually.

9 I will surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 But I will bring them out with a mighty hand, and a stretched out arme, and smite it with plagues as afore, & wil destroy all the land therof,

12 Egypt shall mourne, and the foundations thereof shall bee smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Woe to the world, and to them that dwell therein.

15 For the sword and their destruction draweth neere, and one people shall stand vp to fight against another with swords in their hands.

16 For there shall be sedition among men, and one shall inuade another: they shall not regarde their king, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the cities shalbe troubled, the houses shall be afraid, men shall feare.

19 A man shall haue no pitie vpon his neighbour, but shall destroy their houses with the sword, and their goods shall bee spoiled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the kings of the earth to reuerence me, which are from the [1]East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things that they haue done to them.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompence them in their bosome: thus saith the Lord God,

22 My right hand shall not spare the sinners, neither shall the sword cease from them, that shed innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Woe to them that sinne, and keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children, from the power: desile not my Sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the world, & ye shal remaine in them: for God will not deliuer you, because ye haue sinned against him.

28 Behold, an horrible vision commeth from the East.

29 Where generations of dragons of Arabia shall come out with many chariots, and the multitude of them shalbe carried as the wind vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shal goe forth as the bores of the forest, and shal come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemie besiege them, and consume some of them, and in their host shalbe feare and dread, and strife among their kings.

34 Behold clouds from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another, & they shall smite downe a great multitude of starres vpon the earth, euen their own starre, and the blood shalbe from the sword vnto the belly,

36 And the dung of man vnto the camels litter.

37 And there shall be great fearefulnesse and trembling vpon earth, and they that see the wrath shall bee afraid, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, & part from the West.

39 And from the East shall winde arise, and shal open it with the cloud which he raised vp in wrath, and the starre, raised to feare the East and West winde, shalbe destroyed.

40 And the great and mighty cloudes shalbe lift vp full of wrath, and the starre, that they may make all the earth afraid, and them that dwell therein, and that they may powre out euery hie place, and lifted vp, an horrible constellation,

41 As fire and haile, and flying swords, and many waters, that all fields may be full, and all riuers with the abundance of great waters.

42 And they shall breake down the cities and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the medowes, and their corne.

43 And they shall goe with a straight course vnto Babylon, and make it afraid.

44 They

*Gen. 6.10, and 19.2.

[1] Or, West.

44 They shall come to her, and besiege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke go vp vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall doe seruice vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Wo vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glorie in thy louers, which haue alwayes desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,

49 I wil send plagues vpon thee, widowhood, pouertie, and famine, and the sword, & pestilence, to waste thine houses with destruction and death.

50 And the glory of thy power shall be dryed vp as the flower when the heate riseth, that is sent vpon thee.

51 Thou shalt bee sicke as a poore wife that is plagued and beaten of women, so that the mighty and the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alway slaine my chosen, exalting the stroke of thine hands, and said ouer their death when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredome *shall bee* in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shalbe broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountaines shal die of hunger, and eat their own flesh, and drink their own blood for want of bread, and thirst of water.

59 And thou, as vnhappy, shalt come thorow the sea, and receiue plagues againe.

60 In the passage they shall cast downe the slaine city, and shall root out one part of thy land and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast down, thou shalt be to them as stubble, and they shalbe to thee as fire.

62 And they shall destroy thee, and thy cities, thy land and thy mountaines: all thy woods, and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they cary away captiue, and shal spoile thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 Against Babylon Asia, and Egypt, and Syria. 18. 38. Of the euils that shall come vpon the world, with admonition how to gouerne them euen in affliction. 54 To acknowledge their sins, and to repenti themselues to the Lord: 55 Whose mightie prouidence and mercie it is to be reuerenced.

VVOe to thee Babylon and Asia: woe to thee Egypt and Syria.

2 Gird your selues with sacke and haircloth and mourne your children, and bee sory: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungry Lyon in the wood? or quench the fire in stubble when it hath once begunne to burne? may one turne a game the arrow, that is shot of a strong archer?

6 The mighty Lord sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shall not feare? he shall thunder, & who shall not be afraid?

8 The Lord shall threaten, and who shall not vtterly bee broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea arrieth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord, and the glory of his power.

9 For strong is his right hand, that bendeth the bow: his arrowes that he shooteth, are sharpe, and shall not misse, when they begin to bee shot into the ends of the world.

10 Behold, the plagues are sent, and shall not turne againe, till they come vpon earth.

11 The fire is kindled, and shall not be put out, till it consume the foundations of the earth.

12 As an arrow which is shot of a mightie archer, returneth not backward, so the plagues that shalbe sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorowes and great mourning: the beginning of famine and great death: the beginning of wars, and the powers shal feare: the beginning of euils, & all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickednesse, nor be alway mindfull of the scourges.

17 Behold, vittailes shalbe so good cheape vpon earth, that they shall thinke themselues to bee in good case: but then shall the euils bud foorth vpon earth, euen the sword, the famine and great confusion.

18 For many of them that dwell vpon earth, shall perish with famin, and the other that escape the famine, shall the sword destroy.

19 And the dead shall bee cast out as dongue, and there shall bee no man to comfort them: for the earth shall bee wasted, and the cities shall bee cast downe.

20 There shall be no man left to till the earth, and to sow it: the trees shall giue fruit, but who shall gather them?

21 The grapes shalbe ripe, but who shal tread them? for all places shalbe desolate, so ȳ one man shall desire to see another, or to heare his voice.

22 For of one city there shall be ten left, and two of the field, which shal hide themselues in the thicke woods, and in the clefts of rocks.

23 As when there remaine three or foure oliues in the place where oliues grow, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those daies there shalbe three or foure left by them that search their houses with the sword.

26 And the earth shalbe left waste, & the fields thereof

thereof shall waxe old, and her wayes and all her pathes shal grow full of thornes, because no man shall trauell there through.

27 The virgins shal mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the wayes shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, yee seruants of the Lorde, heare these things, and marke them.

30 Behold the word of the Lorde, receiue it: beleeue not the gods of whome the Lorde speaketh: behold, the plagues draw neere, and are not slacke,

31 As a trauelling woman which in the ninth month bringeth forth her sonne, when ¶ houre of birth is come, two or three houres afore the paines come vpon her body, and when the childe commeth to the birth, they tary not a whit:

32 So shall not the plagues be slacke to come vpon the earth, and the world shall mourne, and sorowes shall come vpon it on euery side.

33 O my people, heare my word: make you ready to the battell, and in the troubles bee euen as strangers vpon earth.

34 He that selleth, let him be as he that fleeth his way: and he that buyeth, as one that wil lose.

35 Who so occupieth merchandise, as he that winneth not: and he that buildeth, as he that shal not dwell therein:

36 He that soweth, as one that shall not reap: he that cutteth the vine, as he that shal not gather the grapes:

37 They that marry, as they that shall get no children: and they that marry not, so as the widowes.

38 Therfore, they that labour, labour in vain:

39 For strangers shall reape their fruits, and spoile their goods, and ouerthrow their houses, and take their children captiue: for in captiuity and famine shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

41 So much more wil I be angry against them for their sinnes, sayth the Lord.

42 As a whore enuieth an honest & vertuous woman,

43 So shal righteousnesse hate iniquity, when she decketh her selfe, and shall accuse her openly, when he shall come that shall bridle the authour of all sinne vpon earth.

44 And therfore be ye not like therevnto, nor to the workes thereof: for or euer it be long, iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which sayth, I haue not sinned before the Lorde God and his glory.

46 Behold, the Lord * knoweth all the workes of men, their imaginations, their thoughts, and their hearts.

47 * For assoone as he sayd, Let the earth be made, it was made: let the heauen be made, and it was created.

48 By his word were the starres established, and he * knoweth the number of them.

49 Hee searcheth the depth, and the treasures thereof: hee hath measured the sea, and what it conteineth.

50 He hath shut the sea in the mids of the waters, and with his word hath he hanged the earth vpon the waters.

51 Hee spreadeth out the heauen like a vaut: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to powre out floods from the high rockes to water the earth.

53 He made man, & put his heart in the mids of the body, and gaue him breath, life and vnderstanding,

54 And the Spirit of the Almighty God, which made all things, and hath searched all the hidde things in the secrets of the earth,

55 He knoweth your inuentions, and what ye imagine in your heart when yee sinne and would hide your sinnes.

56 Therefore hath the Lord searched and sought out all your workes, and will put you all to shame.

57 And when your sins are brought forth before men, ye shall be confounded, and your owne sinnes shall stand as your accusers in that day.

58 What wil ye doe, or how will ye hide your sinnes before God and his Angels?

59 Behold, God himselfe is the iudge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For behold, the heate of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meat to the idoles:

61 And they that consent vnto them, shall be had in derision and in reproch, and troden vnder foote.

62 For in euery place and cities that are neere, there shal be great insurrection against those that feare the Lord.

63 They shalbe like mad men: they shall spare none: they shal spoile, and waste such as yet feare the Lord.

64 For they then shall waste and spoile their goods, and cast them out of their houses.

65 Then shal the triall of my chosen appeare, as the gold is tryed by the fire.

66 Heare, O ye my beloued, saith the Lord, behold, the daies of trouble are at hand, but I will deliuer you from them: be not ye afraid: doubt not, for God is your capteine.

67 Who so keepeth my Commandements and precepts, saith the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift them selues vp.

68 Woe vnto them that are bound with their sinnes, and couered with their iniquities, as a field is hedged in with rushes, and the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

* Luke 16.16.

* Gen. 1.1.

* Psal. 147.4.

TOBIT.

TOBIT.

CHAP. I.

1 Tobits parentage. 3 His godlinesse. 6 His iuguity. 9 His charitie and prosperity. 19 He fleeth, and his goods are confiscate, 22 and after restored.

THe booke of the wordes of Tobit sonne of Tobiel, the sonne of Ananeel the sonne of Aduel, the son of Gabael, of the seed of Asael, and of the tribe of Nephthalim,

2 Who in the time of || Enemessar king of the Assyrians was * led away captiue out of Thisbe, which is at the right hand of that citie which is called properly Nephthalim, in Galilee aboue Aser.

3 I Tobit haue walked all my life long in the way of trueth and iustice, and I did many things liberally to the brethren which were of my nation, and came with me to Nineue into the land of the Assyrians.

4 And when I was in mine owne countrey in the land of Israel, being but yong, all the tribe of Nephthalim my father fell from the house of Ierusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the Tabernacle of the most High was consecrated and built vp for all ages.

5 * Now all the tribes which fell from God, yea, and my father Nephthalims house offered to the heifer called Baal.

6 But I (as it was ordained to all Israel by an euerlasting decree) went alone often to Ierusalem at the feasts * bringing the first fruits, and the tenths of beasts, with that which was first borne, and offered them at the altar to the Priests the children of Aaron.

7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Ierusalem: the other tenth part I sold, and came and bestowed it enery yeere at Ierusalem.

8 The third *tenth part* I gaue vnto them to whom it was meet, as Debora my fathers mother had commanded mee, for my father left me as a pupill.

9 ¶ Furthermore when I was come to the age of a man, I married Anna of * mine owne kinred, and of her I begate Tobias.

10 ¶ But when I was led captiue to Nineue, all my brethren, and those which were of my kinred did eate of the * bread of the Gentiles.

11 But I kept my selfe from eating,

12 Because I remembred God with all mine heart.

13 Therfore the most High gaue me grace and fauour before Enemessar, so ý I was his purueyor.

14 ¶ And I went into Media, and I deliuered ten talents of siluer to Gabael the || brother of Gabrias || in the land of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not goe into Media.

16 ¶ But in the time of || Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I saw any of my kinred dead, or cast about the walles of Nineue, I buried him.

18 And if the king Sennacherib had slaine any when he * was come and fled from Iudea, I buried them priuily (for in his wrath he killed many) but the bodies were not found when they were sought for of the King.

19 Therefore when a certaine Nineuite had accused me to the King, because I did bury them, I hid my selfe: & because I knew ý I was sought to be slaine, I withdrew my selfe for feare.

20 Then all my goods were spoyled, neither was there any thing left me besides my wife Anna and my sonne Tobias.

21 Neuertheless * within fiue and fifty dayes, two of his sonnes killed him, & they fled into the mountaines of Arratath, *and* Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accounts and ouer all his domesticall affaires Achiacharus my brother Anaels sonne.

22 And when Achiacharus had made a request for me, I came againe to Nineue: now Achiacharus was cupbearer and keeper of the signet, and steward, and ouersaw the accounts: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

Tobias, being captiue among the Assyrians, did not leaue the way of trueth.

‖ *Or, Salmanasar.* 2 *King.* 17. 3.

Tobias was mercifull.

* 2 *King.* 12. 30.

He fled from idoles.

* *Exod.* 22. 29. *deut.* 12. 6.

He marrieth a wife Anna, which beareth to him Tobias.

* *Numb.* 36. 7.

† *Gen.* 43. 32.

He found grace in the sight of Salmanasar.

‖ *Or, some.*

‖ *Or, in Rages a citie of Media.*

‖ *Or, Salmanasar.* The chariot of Tobias.

* 2. *King.* 19. 35. 36 *isa.* 37. 36. 37. *ecclus.* 48. 18, 22. 1. *mac.* 7. 41. 2. *mac.* 8. 19.

Tobit fleeth from the face of Sennacherib.

* 2 *King.* 19. 37. 2 *chron.* 32. 21.

Tobit returneth.

CHAP. II.

2 Tobit calleth the faithfull to his table. 3 He leaueth the feast to burie the dead 10 How he became blind. 11 His wife laboureth for her liuing: 14 She reproueth him bitterly

NOw when I was come home again, and my wife Anna was restored vnto mee with my sonne Tobias, in the feast of Pentecost, which is the holy *feast* of the seuen weekes, there was a great dinner prepared mee, in the which I sate downe to eate.

2 And when I saw abundance of meat, I sayd to my sonne, Goe, and bring what poore man soeuer thou shalt finde of our brethren which doth remember God, and loe, I will tarry for thee.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meate, I start vp, and brought him into mine house vntill the going downe of the Sunne.

5 Then I returned and washed, and ate my meate in heauinesse.

6 Remembring that prophesie of * Amos, which had said, Your solemne feasts shall be turned into mourning, and your ioyes into wayling.

7 Therefore I wept, & after the going downe of the Sunne I went and made a graue, and buried him.

8 But my neighbours mocked mee, and said, Doeth he not feare to die for this cause, who * fled away, and yet, loe, he burieth the dead againe?

9 The same night also when I returned from the buriall, and slept at the wall of mine house, because I was polluted, and hauing my face vncouered,

10 And I knew not that sparrowes were in the wall, & as mine eyes were open, the sparrowes cast downe warme dung into mine eyes, and a whiteness came in mine eyes, and I went to the Physicians, but they helped me not. Moreouer, Achiacharus did nourish me vntill I went into Helimais.

11 And my wife Anna did take womens works to doe.

12 And when she had sent them home to the owners, they payed the wages, and gaue a kid.

13 Which when it was at mine house, & began to

Tobit doth bid to dinner those which feare God.

Tobit leaueth his feasts, taketh vp the dead body into his house to buryit.

* *Amos* 8. 10. 2. *mac.* 1. 41.

Tobit is is rebuked of his neighbours.

* *Chap.* 1. 19.

He is made blind for an example of patience to his posteritie.

The wife of Tobit labouretheher liuing.

to bleat, I said vnto her, From whence is this kid? is it not stollen? ren'der it to the owners: * for it is not lawfull to eat any thing that is stollen.

The innocencie of Tobit.
* Deut.22.1.

14 But shee said, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and I did blush, because of her. Furthermore shee said, * Where are thine almes, and thy righteousnesse? behold, they all now appeare in thee.

* Job 2.9.

CHAP. III.

1 The prayer of Tobit. 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard. 17 The Angel Raphael sent.

THen I, being sorrowfull, did weepe, and in my sorrow prayed, saying,

2 O Lord, thou art iust, and all thy works, and all thy wayes are mercy and truth, and thou iudgest truely and iustly for euer.

3 Remember me, and looke on me, neither punish me according to my sinnes or mine ignorances or my fathers, which haue sinned before thee.

4 For they haue not obeied thy cõmandements: wherefore thou hast deliuered vs * for a spoile and vnto captiuity, and to death, and for a prouerbe of a reproch to all them among whom wee are dispersed, and now || thou hast many and iust causes.

* Deut.28.15,37.

|| Or, thy iudgements are many and true.

5 To doe with me according to my sinnes, and my fathers, because we haue not kept thy cõmandements, neither haue walked in truth before thee.

6 Now therfore deale with me as seemeth best vnto thee, & command my spirit to be taken from me, that I may be dissolued, and become earth: for it is better for me to die then to liue, I cause I haue heard false reproches, and am very sorowfull: command therefore that I may be deliuered out of this distresse, *and goe* into the euerlasting place: turne not thy face away from mee.

7 ¶ It came to passe the same day, that in Ecbatane a citie of Media, Sarra the daughter of Raguel was also reproched by her fathers maids.

8 Because she had beene married to seuen husbands, whom Asmodeus the euil spirit had killed, before that they had lien with her. Doest thou not know, said they, that thou hast strangled thine husbands? thou hast had now seuen husbands, neither wast thou named after any of them.

9 Wherefore doest thou || beat vs for them? If they be dead, go thy waies hence to them, that we may neuer see of thee either sonne or daughter.

|| Or, when she beat them for their faults they said.

10 When shee heard these things, she was very sorrowfull, so that shee thought to haue strangled her selfe. And she said, I am the onely daughter of my father, and if I doe this, I shal slander him, and shall bring his age to the grave with sorrow.

11 Then shee prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious Name is blessed, and honourable for euer: let all thy works praise thee for euer.

Sarra prayeth and fasteth that shee may be deliuered from shame.

12 And now, O Lord, I set mine eyes, and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, neither hath he any manchild to be his heire, neither any † neere kinsman or childe borne of him, to whom I may keepe my selfe for a wife: my seuen husbands are now dead, and why should I liue?

The Innocency of Sarra. Her chastitie.

† Greeke, nere brother.

But if it please not thee that I should die, commaund to looke on me, and to pitie me that I doe no more heare reproch,

16 So the prayers of them both were heard before the Maiestie of the great God.

The prayer of Tobit and Sarra are heard both at a time.

17 And Raphael was sent to heale them both, *that is*, to take away the whitenes of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euill spirit, because she belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

IN that day Tobit remembred * the siluer which hee had deliuered to Gabael in Rages *a city* of Media,

* Chap.1.14.

2 And said with himselfe, I haue wished for death, wherefore doe I not call for my sonne Tobias, that I may admonish him before I die?

3 And when he had called him, he said, My sonne, after that I am dead, bury me, and despise not thy mother, but honour her all the dayes of thy life, & do that which shal please her, & anger her not.

Tobits exhortation to his sonne, when he thought he should die. The mother is to be reuerenced.
* Exod.20.12. ecclesiastic.7.27.

4 Remember, my sonne, how many dangers she sustained when thou wast in her wombe,

5 And when she dyeth, bury her by me in the same graue.

6 My sonne, set our Lord God alwayes before thine eyes, and let not thy will be set to sinne, or to transgresse the commandments of God. Doe vprightly all thy life long, and follow not the wayes of vnrighteousnesse, for if thou deale truely, thy doings shall prosperously succeede to thee, and to all them which liue iustly.

God must be in our hearts.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye be enuious, neither turne thy face from any poore, lest that God turne his face from thee.

Almes.
Tron.3.9. ecclus. 4.1. and 14.13.

8 * Giue almes according to thy substance: if thou haue but a little, be not afraid to giue a little almes.

* Luke 14.13. ecclus.35.10.

9 For thou layest vp a good store for thy selfe against the day of necessitie.

10 * Because that almes doeth deliuer from death, and suffereth not to come into darknesse.

* Eccles.29.13.

11 For almes is a good gift before the most Hie, to all them which vse it.

12 Beware of all * whoredome my sonne, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy fathers stocke: for we are the children of the Prophets. Noe, Abraham, Isaac, and Iacob are our fathers frõ the beginning. Remember my sonne, that they married wiues of their owne kindred, and were blessed in their children, and their seede shall inherite the land.

Adulterie.
* 1.Tim.4.3.

13 Now therefore my sonne, loue thy brethren, and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, & much trouble, and in fiercenesse is scarsity and great pouertie: for || fiercenesse is the mother of famine.

Pride.

|| Or, vnprofitablenesse.

14 Let not the * wages of any man, which hath wrought for thee, tary with thee, but giue him it out of hand: for if thou serue God, he will also pay thee: be circumspect my sonne, in all things that thou doest, & be well instructed in all thy conuersation.

Wages of an hired seruant.
* Levit.19.13. deut.24.14,15.

15 Do that to no man which thou hatest: drink not wine to make thee drunken, neither let drunkennesse,

* Mat.7.12. Luke 6.31.

kennesse goe with thee in thy iourney.

16 * Giue of thy bread to the hungry, & of thy garments to them that are naked, and of all thine abundance giue almes, and let not thine eye be enuious when thou giuest almes.

17 || Powre out thy bread on the buriall of the iust, but giue nothing to the wicked.

18 Aske counsell alway of the wise, and despise not any counsell that is profitable.

19 Blesse thy Lord God alway, and desire of him that thy wayes may be made straight, and that all thy purposes and counsels may prosper: for euery nation hath not counsell: but the Lord giueth all good things, & he humbleth whom he will, as he will: now therefore, my sonne, remember my commandements, neither let them at any time be put out of thy mind.

20 * Furthermore, I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabrias at Rages in Media.

21 And feare not, my sonne, forasmuch as wee are made poore: for thou hast many things, if thou feare God, and flee from all sinne, and doe the thing which is acceptable vnto him.

* *Luke 14.13. The hungry.* * *Mat.6.1.*

|| *Or, be liberall to the mischeuen to their death.* Counsell.

God is to be blessed.

* *Chap.v.14.*

Poverty with the feare of God.

CHAP. V.

Tobias sent to Rages. 4 Hee meeteth with the Angel Raphael, which doeth conduct him.

TObias then answered, & said, Father, I wil doe all things which thou hast commanded mee.

2 But how can I receiue the siluer, seeing I know him not?

3 Then hegaue him the hand-writing, & said vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and goe and receiue the money.

4 Therefore when hee was gone to seeke a man, he found Raphael the Angel.

5 But he knew not, and said vnto him, May I goe with thee into the land of Media? and knowest thou those places well?

6 To whom the Angel said, I wil go with thee, for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tary for me till I tell my father.

8 Then he said vnto him, Goe, and tary not: so hee went in and said to his father, Behold, I haue found one, which will goe with mee. Then hee said, Call him vnto me, that I may know of what tribe he is, and whether he be faithfull to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said vnto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Doest thou seeke a stocke or family, or an hired man to goe with thy sonne? Then Tobit said vnto him, I would knowe brother, thy kinred and thy name.

12 Then he said, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

13 Then Tobit said, || Thou art welcome, brother: be not thou angry with me, because I haue inquired to know thy kinred and thy family: for thou art my brother, of an honest & good stocke: for I know Ananias and Ionathas, sonnes of that great Samaias: for wee went together to Ierusalem to worship, and offred the first borne, and the tenths of the fruites, and they were not deceiued with the errour of our brethren: my brother, thou art of a great stocke.

14 But tell me, What wages shall I giue thee? wilt thou a groat a day and things necessary, as to mine owne sonne?

Tobias sent by his father to Rages, seeketh a companion, and meeteth with Raphael, whom he bringeth to his father.

15 Yea moreouer if ye returne safe, I will adde something to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, & goe you on Gods Name. And when his sonne had prepared all things for the iourney, his father said, Goe thou with this man, & God which dwelleth in heauen prosper your iourney, and the Angel of God keepe you company. So they went foorth both and departed, and the dog of the yong man with them.

17 But * Anna his mother wept, and said to Tobit Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Would to God we had not laid money vpon money, but that it had beene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doth suffice vs.

20 Then said Tobit, Be not careful my sister: he shall returne in safety, and thine eyes shall see him.

21 For the good Angel doth keepe him company, and his iourney shalbe prosperous, and hee shall returne safe.

22 Then she made an end of weeping.

|| *Or, thou commest happily.*

Tobias goeth forth, the Angel keeping him company. His mother weepeth.

* *Chap.10.4.*

CHAP. VI.

2 Tobias deliuered from the fish. 7 Raphael sheweth him certaine medicines. 10 He conduicteth him toward Sara.

AND as they went on their iourney, they came at night to the flood Tygris, & there abode.

2 And when the yong man went to wash himselfe, a fish leaped out of the riuer, and would haue deuoured him.

3 Then the Angel said vnto him, Take the fish. And the yong man tooke the fish, and drew it to land.

4 To whom the Angel said, Cut the fish, and take the heart and the liuer, and the gall, and put them vp surely.

5 So the yong man did as the Angel commanded him: and when they had rosted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man said to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart, & the liuer, if a deuil or an euil spirit trouble any, we must make a perfume of this before the man or the woman, and he shalbe no more vexed.

8 As for the gal anoint a man that hath whitenesse in his eyes, and he shalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel said to the yong man, Brother, to day we shal lodge with Raguel, who is thy cosin: he also hath one only daughter named Sara: I wil speak for her that she may be giuē thee for a wife

11 For to thee doth * the right of her pertaine, seeing thou alone art the remnant of her kinred,

12 And the maid is faire and wise: now therefore heare me, & I wil speak to her father, that we may make the mariage when we are returned frō Rages: for I know that Raguel cannot marry her to another according to the Law of Moses: els he should deserue death, because the right doth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maid hath bene giuen to seuen men, who all died in the mariage chamber:

Tobias inuaded of a fish, is deliuered by the Angel.

* *Num 27.8. and 36.8.*

14 And I am the onely begotten sonne of my father, and I am afraid, lest I goe in to her, and die as the other before: for a wicked spirit loueth her, which hurteth no body but those which come in to her: wherefore I also feare lest I die, and bring my fathers and my mothers life becaule of mee to the graue with sorrow: for they haue no other sonne to bury them.

15 Then the Angel said vnto him, Doest thou not remember the precepts which thy father gaue thee, that thou shouldest marry a wife of thine owne? So now heare me, O my brother: for thou shalt be thy wife, neither be thou carelull of the euill spirit: for this same night shall she be giuen thee in marriage.

16 And when thou shalt go into the marriage chamber, thou shalt take of the hot coales for perfumes, and make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirit doe smell, he will flee away, and neuer come again any more: but when thou shalt come to her, rise vp both of you, & pray to God which is merciful, who will haue pity on you, and saue you: feare not, for she is appointed vnto thee from the beginning, & thou shalt keepe her, and she shall goe with thee: moreouer I suppose that she shall beare thee children: now when Tobias had heard these things, hee loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

Raphael and Tobias come to Raguel.

AND when they were come to Ecbatane, they came to the house of Raguel: and Sarra met them, and after they had saluted one another, shee brought them into the house.

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin!

3 And Raguel asked, Whence are you, my brethren? To whom they said, that they were of the tribe of Nephthalim, and of the captiues that dwell at Nineue.

4 Then he said to them, Doe ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both aliue, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped and kissed him, and wept,

7 And blessed him, and said vnto him, Thou art the sonne of an honest and good man: but when he had heard that Tobit was blind, he was sorrowfull and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreouer they receiued them with a ready mind, and after that they had killed a ram of the flocke, they set much meate on the table.

Tobias asketh Raguels daughter to wife.

Then said Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this business may be dispatched.

9 So hee communicated the matter with Raguel, and Raguel said to Tobias, Eate, and drinke and make merry.

10 For it is meete that thou shouldest marrie my daughter. neuertheless, I will declare vnto thee the trueth.

11 I haue giuen my daughter in marriage to seuen men, who died that night which they came in vnto her: nuertheless be thou of a good courage and merrie. But Tobias said, I will eate nothing here, vntill ye bring her hither, and betroth her to me.

12 Raguel said then, Marry her then according to the custome: for thou art her cousin. and she is thine. God which is mercifull, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and she came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Behold, take her after the * Law of Moyses, and leade her away to thy father: and he blessed them,

Raguel giueth his daughter Sarra to Tobias.

* *Num.36.6.*

14 And called his wife Edna, and hee tooke a book, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done, as he had bidden her, she brought her thither: then *Sarra* wept, and her mother wiped away her daughters teares,

18 And said vnto her, Bee of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this thy sorrow: be of good comfort my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesseth the Lord.

AND when they had supped, they brought Tobias in vnto her.

2 And as hee went, hee remembred the words of Raphael, and tooke coales for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

Tobias followeth Raphaels counsel, as Chap.6.7.

3 The which smell when the euill spirit had smelled, he fled into the || vtmost parts of Egypt, whom the Angel bound.

|| *Or, vpmost.*

4 And after that they were both shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God would haue pitie on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thee, and all thy creatures.

Tobias prayer.

6 Thou made st Adam, and gaue st him * Eue his wife for an helpe and stay: of them came mankind: thou hast said, It is not good, that a man should bee alone: let vs make vnto him an aide like vnto himselfe.

* *Gen.2.7,18,22.*

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore grant me mercy, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

Raguel thinking Tobias was dead, made a graue for him.

12 Hee said to his wife Edna, Send one of the maids, and let them see whether hee bee aliue: if not, that I may bury him, and none know it.

13 So the maide opened the doore, and went in, and found them both asleepe,

14 And came foorth, and told them that hee was aliue.

15 Then Raguel praised God, and said, O God, thou art worthy to bee praised with all pure and holy praise: therefore let thy Saints praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

Raguel praiseth God for Tobias.

16 Thou art to be praised, O Lord: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercy.

17 Thou art to bee praised, becauſe thou haſt had mercy of two that were the onely begotten children of their fathers: grant them mercie, O Lord, *and* finiſh their life in health with ioy and mercy.

18 Then Raguel bade his ſeruants to fill the graue.

19 And hee kept the wedding feaſt fourteene dayes.

20 For Raguel had ſaid vnto him by an oath, that hee ſhould not depart before that the foureteene dayes of the marriage were expired,

Raguel giueth halfe of his goods toward the marriage of his daughter to Tobias.

21 And then hee ſhould take the halfe of his goods & returne in ſafetie to his father, and *ſhould haue* the reſt, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

THen Tobias called Raphael, and ſaid vnto him,

2 Brother Azarias, take with thee a ſeruant and two camels, and goe to Rages of the Medes to Gabael, and bring mee the money, and bring him to the wedding.

3 For Raguel hath ſworne ȝ I ſhal not depart.

Tobias care for his ſonne. The Angel goeth on Tobias meſſage.

4 But my father counteth the dayes: and if I tary long, he will be very ſorry.

5 So Raphael went out & came to Gabael, and gaue him the hand-writing, who brought foorth bags which were ſealed vp, & gaue them to him.

6 And in the morning they went foorth both together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

1 Tobit and his wife thinke long for their ſonne. 10 Raguel ſendeth away Tobias and Sarra.

NOw Tobit his father counted euery day, and when the dayes of the iourney were expired, and they came not,

The father and mother are in heaniness for Tobias tarying.

2 Tobit ſaid, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was very ſory.

4 Then his wife ſaid to him, My ſonne is dead, ſeeing he tarieth: and ſhe beg an to * bewaile him, and ſaid,

5 Now I care for nothing, my ſonne, ſince I haue loſt thee the light of mine eyes.

6 To whom Tobit ſaid, Hold thy peace: bee not careful, for he is ſafe.

7 But ſhe ſaid, Hold thy peace, and deceiue me not: my ſonne is dead, and ſhe went out euery day by the way which they went, neither did ſhe eate meate on the day time, and did conſume whole nights in bewailing her ſonne Tobias, vntill the fourteene daies of ȝ wedding were expired, which Raguel had ſworne, that hee ſhould tarie there. Then Tobias ſaid to Raguel, Let me goe: for my father and my mother looke no more to ſee mee.

8 But his father in law ſaid vnto him, Tarie with mee, and I will ſend to thy father, and they ſhall declare him thine affaires.

Ragnel giueth Tobias, and his wife leaue to depart.

9 But Tobias ſaid, No, but let mee goe to my father.

10 Then Raguel aroſe, and gaue him Sarra his wife, and halfe his goods, as ſeruants, and cattell, and money,

11 And he bleſſed them, and ſent them away, ſaying, The God of heauen make you, my children, to proſper before I die.

Sarra is inſtructed by her parents.

12 And hee ſaid to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may heare good report of thee: and hee kiſſed them. Edna alſo ſaid to Tobias, The Lord of heauen reſtore thee, my deare brother, and grant that I may ſee thy children of my daughter Sarra, that I may reioyce before the Lord. Behold now, I commit to thee my daughter, as a pledge: doe not intreat her euill.

CHAP. XI.

1 The returne of Tobias to his father. 9 How hee was receiued. 10 His father hath his ſight reſtored and praiſeth the Lord.

AFter theſe things Tobias went his way, praiſing God that he had giuen him a proſperous iourney, & bleſſed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael ſaid to Tobias, Thou knoweſt, brother, how thou didideſt leaue thy father.

3 Let vs haſte before thy wife, and prepare the houſe.

The Angels counſell to Tobias.

4 And take in thine hand the gall of the fiſh. So they went their way, and the dogge followed them.

5 Now Anna ſate in the way looking for her ſonne,

6 Whom when ſhe ſaw comming, ſhee ſaid to his father, Behold thy ſonne commeth, and the man that went with him.

7 Then ſaid Raphael, I know, Tobias, that thy father ſhall receiue his ſight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, hee ſhall rub and make the whiteneſſe to fall away, and ſhall ſee thee.

9 ¶ Then Anna ranne foorth, and fell on the necke of her ſonne, and ſaid vnto him, Seeing I haue ſeene thee, my ſonne, from henceforth I am content to die, and they wept both.

10 Tobit alſo went foorth toward the doore and ſtumbled, but his ſonne ran vnto him,

11 And tooke hold of his father, and ſprinkled of the gall on his fathers eyes, ſaying, Bee of good hope, my father.

12 And when his eyes began to pricke, he rubbed them.

13 And the whiteneſſe pilled away from the corners of his eyes, and when he ſaw his ſonne, he fell on his necke.

14 And he wept and ſaid, Bleſſed art thou, O Lord, and bleſſed be thy Name for euer, and bleſſed be all thine holy Angels.

15 For thou haſt ſcourged me, and haſt had pitie on me: *for* behold, I ſee my ſonne Tobias: and his ſonne, being glad went in, and told his father the great things that had come to paſſe in Media.

16 Then Tobit went out to meet his daugher in law, reioycing and praiſing God to the gate of Nineue: and they which ſaw him goe, marueiled, becauſe he had receiued his ſight.

17 But Tobit teſtified before them all, that God had had pitie on him. And when he came neere to Sarra his daughter in law, he bleſſed her, ſaying, Thou art welcome, daughter: God bee bleſſed, which hath brought thee vnto vs, and *bleſſed bee* thy father: and there was great ioy among all his brethren which were at Nineue.

18 And Achiacharus and Nasbas his brothers ſonne came.

19 And Tobias marriage was kept ſeuen dayes with great ioy.

CHAP. XII.

2 Tobias declareth to his father the pleaſures that Raphael had done him, 5 the which hee would recompenſe. 11. 15 Raphael declareth that he is an Angel ſent of God.

Then

* Chap. 5. 17.

THen Tobit called his sonne Tobias, and saide vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.

2 And he said vnto him, O father, it shall not grieue mee to giue him halfe of these things which I haue brought.

3 For hee hath brought me againe to thee in safetie, and hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then the old man said, It is due vnto him.

5 So he called the Angel, and said vnto him, Take halfe of all that yee haue brought, and goe away in safetie.

6 Put he tooke them both apart, and said vnto them, Praise God, and confesse him, and giue him the glory, & praise him for the things which hee hath done vnto you before all them that liue. It is good to praise God, and to exalt his Name, and to shew foorth his ciuident workes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secrets of a king, but it is honourable to reueale the works of God: doe that which is good & no euil shal touch you.

8 Prayer is good with fasting, and almes, and righteousnesse. A little with righteousnes, is better then much with vnrighteousnesse: it is better to giue almes then to lay vp gold.

9 For almes doeth deliuer from death, and doth purge all sinne. Those which exercise almes and righteousnesse, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing from you: neuertheless, I said it was good to keepe close the secret of a king, but that it was honourable to reueale the workes of God.

12 Now therefore when thou diddest pray, and Sarra thy daughter in law, I did bring to memory your prayer before the Holy one, and when thou diddest bury the dead, I was with thee likewise.

He that will be acceptable to God, must be prooued with tentation.

13 And when thou wast not grieued to rise vp and leaue thy dinner to bury the dead, thy good deed was not hid from mee: but I was with thee

14 And now God hath sent me to heale thee, and Sara thy daughter in law.

15 I am Raphael one of the seuen holy Angels, which present the prayers of the Saints, and which goe forth before his holy Maiestie.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But he said vnto them, Feare not, for it shall goe well with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good will of your God: wherefore praysse him in all ages.

19 * All these daies I did appeare vnto you: but I did neither eate nor drink, but you saw it in vision

* Gen. 18.8. and 19 3. and 8. 13. 16.

20 Now therefore giue God thankes: for I goe vp to him that sent me: but write all things which are done, in a booke.

21 And when they rose, they saw him no more.

22 Then they confessed the great and wonderfull works of God, & how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiuing of Tobit, who exhorteth all to praise the Lord.

THen Tobit wrote a prayer of reioycing, and said, Blessed be God that liueth for euer, and *blessed be* his kingdome,

2 * For he doeth scourge, and hath pitie: hee leadeth to hell, and bringeth vp, neither is there any that can auoid his hand.

* Deut. 32. 39. 1. sam. 2. 6. Wisd. 16. 13.

3 Confesse him before the Gentiles, ye children of Israel: for he hath scattered you among them.

4 There declare his greatnesse, and extoll him before all the liuing: for hee is our Lord and our God, and our Father for euer.

5 He hath scourged vs for our iniquities, and will haue mercy againe, and will gather vs out of all nations, among whom we are scattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then will he turne vnto you, and will not hide his face from you, but ye shall see what he will doe with you: therefore confesse him with your whole mouth, and praise the Lord of righteousnesse, and extoll the euerlasting king: I will confesse him in the land of my captiuity, and will declare his power and greatnesse to a sinfull nation. O yee sinners, turne and doe iustice before him: who can tell if he will receiue you to mercy, and haue pitie on you?

7 I will extoll my God, and my soule *shall praise* the king of heauen, & shal reioyce in his greatnes.

8 Let all men speake, and let all praise him for his righteousnesse.

9 O Ierusalem the holy citie, hee will scourge thee for thy childrens workes, but hee will haue pitie againe on the sonnes of righteous men.

10 Giue praise to the Lord duely, and praise the euerlasting king, that his tabernacle may bee builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that be miserable.

11 Many nations shall come from farre to the Name of the Lord God, with gifts in their hands, *euen* gifts to the king of heauen: all generations shall praise thee, and giue signes of ioy.

12 Cursed are all they which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and bee glad for the children of the iust: for they shalbe gathered, and shall bless the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bin sorrowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

15 Let my soule blesse God the great King.

16 For Ierusalem shalbe built vp with saphires, and emerauds, and thy wals with precious stones, and thy towres, & thy bulwarks with pure gold.

17 And the streetes of Ierusalem shalbe paued with berall, and carbuncle, and stones of || Ophir.

|| or, Soupbir.

18 And all her streetes shall say || Halleluiah, and they shall praise *him*, saying, Blessed bee God which hath extolled || it for euer.

|| or, praise ye the Lord.

|| Tobit 13. Ierusalem.

CHAP. XIIII.

3 Lessons of Tobit to his sonne. 4 He prophesieth the destruction of Ninene, 7 and the restoring of Ierusalem and the Temple. 13 The death of Tobit and his wife 14 Tobias age and death.

SO Tobit made an end of praising God.

2 And hee was eight and fiftie yeere olde, when he lost his sight, which was restored to him after eight yere, and he gaue almes, and he continued to feare the Lord God, and to praise him.

3 And when hee was very aged, hee called his sonne, and sixe of his sonnes sonnes, and saide to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life.)

4 Goe into Media my sonne: for I surely beleeue those things which Ionas the Prophet spake of Nineue, that it shall be destroyed, *and* for a time peace shall rather bee in Media, and that our brethren shall be scattered, in the earth from that good land, and Ierusalem shall bee desolate, and the house of God in it shall bee burned, and shalbe desolate for a time.

5 Yet againe* God wil haue pitie on them, and bring them againe into the land where they shall build a Temple, but not like to the first, vntill the times of that age be fulfilled, which being finished they shall returne from euery place out of captiuitie, and build vp Ierusalem gloriously, and the house of God shalbe built in it for euer with a glorious building, as the Prophets haue spoke therof.

6 And all nations shall turne, and feare the Lord God truely, and shall burie their idoles.

7 So shall all nations praise the Lord, and his people shal confesse God, and the Lord shall exalt his people, and all those which loue the Lord in trueth and iustice shall reioyce, and those also which shew mercy to our brethren.

8 And now, my sonne, depart out of Nineue, because that those things which the Prophet Ionas spake, shall surely come to passe.

9 But keepe thou the Law, and the Commandements, and shewe thy selfe mercifull and iust, that it maygoe well with thee.

10 And bury mee honestly, and thy mother with me: but tary no longer at Nineue. Remember, my sonne, how Aman handled Achiacharus that brought him vp, how out of light he broght him into darkenesse, and how hee rewarded him again, yet Achiacharus was saued, but the other had his reward: for hee went downe into darkenesse. Manasses gaue almes, and escaped the snare of death which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousnes doeth deliuer. When he had said these things, ‖ hee gaue vp the ghost in the bed, being an hundreth & eight and fifty yeere old, and he buried him honourably. *Or, his soule failed him in the bed.*

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife & children to Ecbatane to Raguel his father in law.

13 Where he became old with honour, and he buried his father & mother in law honourably, & he inherited their substance and Tobits his father.

14 And hee died at Ecbatane in Media, being an hundreth and seuen and twenty yeere old.

15 But before hee died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death he reioyced for Nineue.

* Esra. 3. & 6. 14.

IVDETH.

CHAP. I.

2 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad and ouercame him. 12 Hee threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles round about, of hewen stone, three cubits broad, and sixe cubits long, and made the height of the wall seuenty cubites, and the bredth thereof fifty cubits,

3 And made the towers thereof in the gates of it of an hundreth cubits, and the breadth thereof in the foundation threescore cubits,

4 And made the gates thereof, euen gates that were lifted vp on his seuenty cubits, & the bredth of them fourty cubits, for the going foorth of his mighty armies, and for the setting in aray of his footmen.)

5 Euen in those dayes, king Nabuchodonosor made warre with king Arphaxad in the great field, which is the field in the coasts of Ragau.

6 Then came vnto him all they that dwelt in the mountains, & all that dwelt by Euphrates, & Tygris, & Hydaspes, & the countrey of Arioch king of the Elymeans, & very many nations assembled themselues to the battell of the sonnes of Chelod.

7 And Nabuchodonosor king of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the higher Galile, and the great field of Esdrelam,

9 And to all that were in Samaria, & the cities thereof, & beyond Iorden vnto Ierusalem, & Betane, & Chellus, and Cades, & the riuer of Egypt, and Taphnes, & Ramesse, & all the land of Gesem,

10 Vntill one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and till one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commaundement of Nabuchodonosor king of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, hee was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, and sware by his throne and kingdome, that he would surely be auenged vpon all those coasts of Cilicia and Damascus, and Syria, & that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, til one come to the borders of the two seas.

13 Then hee marched in battell aray with his power against king Arphaxad in the seuenteenth yeere, and he preuailed in his battell: for he ouerthrew all the power of Arphaxad, and all his horsmen, and all his chariots.

14 And he wan his cities, and came to Ecbatane, and tooke the towres, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He tooke also Arphaxad in the mountaines of Ragau, and smote him thorow with his darts, and destroyed him vtterly that day.

16 So he returned afterward to Nineue, both he and all his company with a very great multitude of men of warre, and there hee passed the time and banquetted both hee, and his armie an hundreth and twenty dayes.

CHAP. II.

5 Nabuchodonosor commaunded presumptuously that all people should be brought in subiection. 6 and to destroy those that disobeyed him. 15 The preparation of Olofernes armie. 23 The conquest of sis cuemies.

And

AND in the eighteenth yeere, the two and twentieth *day* of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that he should auenge himselie on all the earth, as he had spoken.

2 So hee called vnto him all his officers, and all his nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeied the commandement of his mouth.

4 And when hee had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great king, the lord of the whole earth, Behold thou shalt goe forth from my presence, & take with thee men that trust in their owne strength, of footmen, an hundred and twentie thousand, and the number of horses with their riders, twelue thousand.

6 And thou shalt goe against all the West countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land & the water: for I wil goe forth in my wrath against them, & will couer the whole face of the earth with the feete of mine armie, and I will giue them as a spoile vnto them,

8 So that their wounded shall fil their valleys, and their riuers, and their flood shall ouerflow, being filled with their dead.

9 And I will bring their captiuitie to the vtmost parts of all the earth.

10 Thou therefore shalt depart hence, and take vp for me all their countrey: and if they yeeld vnto thee, thou shalt reserue them for mee vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoile them where soeuer thou goest.

12 For as I liue, and the power of my kingdome, whatsoeuer I haue spoken, that will I doe by mine hand.

13 And take thou heed that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the army of Assur,

15 And hee mustered the chosen men for the battell, as his lord had commanded him, vnto an hundreth and twenty thousand, and twelue thousand archers on horsebacke.

16 And hee set them in aray according to the maner of setting a great armie in aray.

17 And hee tooke camels and asses for the burdens a very great number, & sheepe, and oxen, and goats without number for their prouision,

18 And vitaile for euery man of the army, and very much gold and siluer out of the kings house.

19 Then he went forth and all his power to go before in the voyage of king Nabuchodonosor, & to couer all the face of the earth Westward, with their charets, and horsemen, and chosen footmen.

20 A great multitude also of sundry sorts came with them like grashoppers, and like the grauel of the earth: for the multitude was without number.

21 And they went forth of Nineueh three daies iourney toward the country of Bectileth, and pitched from Bectileth, neere the mountaine which is on the left hand of the vpper Cilicia.

22 Then hee tooke all his armie, his footmen and horsemen, and charets, and went from thence into the mountaines.

23 And he destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were toward the wildernesse at the South of the Chelians.

24 Then hee went ouer Euphrates, and went thorow Mesopotamia, and destroyed all the high cities that were vpon the riuer of Arbonai, vntill one come to the sea.

25 And hee tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South, and ouer against Arabia.

26 He compassed also all the children of Madian, and burnt vp their tabrnacles, and spoiled their lodges.

27 Then he went downe into the countrey of Damascus, in the time of wheat haruest, and burnt vp all their fields, and destroyed their flockes and the herds, he robbed their cities, and spoiled their countrey, and smote all their yong men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the sea coast, which were in Sidon & Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: and they that dwelt in Azotus, and Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 He destroyed their gods, that Nabuchodonosor might onely be worshipped.

SO they sent ambassadours to him with messages of peace, saying.

2 Behold, we are the seruants of Nabuchodonosor the great king: wee lie downe before thee: vse vs as shalbe good in thy sight.

3 Behold, our houses and all our places, and all our fields of wheate, and our flockes, and our herds, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Behold, euen our cities, and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this maner.

6 Then came he downe toward the sea coast, both he and his armie, and set garisons in the hie cities, and tooke out of them chosen men for the warre.

7 So they and all the counrey round about receiued them with crownes, and daunces, and with timbrels

8 Yet he brake downe all their borders, and cut downe their woods: for it was enioyned him to destroy all the gods of the land, that al nations should worship Nabuchodonosor only, & that all tongues and tribes should call vpon him as God.

9 Also he came against Esdraelon, neere vnto Iudea, ouer against the great firait of Iudea.

10 And he pitched betweene Geba, & a city of the Scythians, and there he taried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraid and defended their countrey. 6 Eacem the Priest writeth to Bethulia, that they should fortifie them selues. 9 They cryed to the Lord, and humbled themselues before him.

NOw the childrē of Israel that dwelt in Iudea, heard all that Olofernes the chiefe captaine

of Nabuchodonosor king of the Assyrians had done to the nations, and how hee had spoiled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the temple of the Lord their God.

3 For they were newly returned from the captiuitie, and for late all the people was assembled in Iudea, and the vessels and the altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethora, and Belmen, and Iericho, and to Choba, and Esora, and to the valley of Salem,

5 And tooke all the tops of the high mountaines, and walled the vill ges that were in them, and put in victuals for the prouision of waire: for their fields were of late reaped.

6 Also Ioacim the high Priest which was in those dayes in Ierusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Esdraelon toward the open countrey neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Iudea, and it was easie to let them that would, come vp, because the passage was strait for two men at the most.

8 And the children of Israel did as Ioacim the hie Priest had cõmanded them with the Ancients of all ȳ people of Israel which dwelt at Ierusalem.

9 Then cried euery man of Israel to God with great feruencie, and their soules w̃ great affection.

10 Both they and their wiues, and their children, and their cattel, and euery stranger, and hireling, and their bought seruants put sackcloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Ierusalem fell before the Temple, and sprinkled ashes vpon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, and their wiues for a spoile, and the cities of their inheritance to destruction, and the sanctuary to pollution and reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Iudea and Ierusalem before the Sanctuary of the Lord Almighty.

14 And Ioacim the hie Priest, and all the priests that stood before the Lord, and ministred vnto the Lord, had their loynes girt with sackcloth, and offered the continuall burnt offering, with prayers, and the free gifts of the people,

15 And had ashes on their miters, and cryed vnto the Lord with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the meiner of the Israelites.

THen was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for war, and had shut the passages of the mountaines, and had walled all the tops of the high hills, and had layd impediments in the champion countrey.

2 Wherewith hee was very angry, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast,

3 And hee said vnto them, Shew mee, O yee sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what king or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meet mee, more then all the inhabitants of the West?

5 ¶ Then * said Achior the captaine of all the sons of Ammon, Let my lord heare ȳ word of the mouth of his seruant, & I will declare vnto thee the trueth concerning this people, that dwell in these mountaines, neere where thou remainest: & there shal no lie come out of the mouth of thy seruant. *Chap. 11.7,9.*

6 This people come of the stocke of the Chaldeans.

7 And * they dwelt before in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea. *Gen. 11.31.*

8 But they went out of the way of their ancesters, and worshipped the God of heauen, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many dayes.

9 Then * their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan where they dwelt, and were increased with gold and siluer, and with very much cattell. *Gen. 12.1.*

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so ȳ one could not number their linage.

11 * Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them low with labouring in bricke, and made them slaues. *Exod. 1.8.*

12 Then they cried vnto their God, & he smote all the land of Egypt with incurable plagues: so the * Egyptians cast them out of their sight. *Exod. 12.31, 39.*

13 And * God dried the red sea in their presence, *Exod. 14.21.*

14 And * brought them into mount Sina and Cades-barne, and cast foorth all that dwelt in the wildernesse. *Exod. 19.1.*

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing ouer Iordan, they inherited all the mountaines.

16 And they * cast forth before them the Chanaanites, and the Pheresites, and the Iebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes. *Iosh. 11.8.*

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.

18 But * when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull sort, * and were led captiues into a land that was not theirs: and the Temple of their God was cast to the ground, and their cities were taken by the enemies. *Iudg. 2.12. and 2.8.* *2. King. 25.1, 11.*

19 But * now they are turned to their God, and are come vp from the scattering wherin they were scattered, & haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate. *Ezra 1.1,3.*

20 Now therefore, my lord and gouernour, if there

there be any fault in this people, so that they haue sinned against their God, let vs consider that this shalbe their ruine, and let vs goe vp, and we shall ouercome them.

21 But if there bee none iniquitie in this people, let my lord passe by, least their Lord defend them, and their God before them: and we become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people standing round about the tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the Sea side and in Moab, spake that he should kill him.

23 For, *say they*, we feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mighty armie.

24 Let vs therefore goe vp, O Lord Olofernes, and they shall be meate for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God whom Achior confessed. 14 Achior is deliuered into the hands of them of Bethulia. 18 The besieged cry vnto the Lord.

AND when the tumult of the men that were about the councell was ceased, Olofernes, the chiefe captaine of the armie of Assur, said vnto Achior before all the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast said that the people of Ierusalem is able to fight, * Because their God will defend them: and who is God but Nabuchodonosor?

3 Hee will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but wee his seruants will destroy them as one man: for they are not able to sustaine the power of our horses.

4 For wee will treade them vnder feete with them, and their mountaines shalbe drunken with their blood, and their fields shall bee filled with their dead bodies, and their footsteps shall not be able to stand before vs: but they shall vtterly perish.

5 The King Nabuchodonosor, lord of all the earth hath said, euen he hath sayd, None of my words shall be in vaine.

6 And thou Achior an hirelling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of them that seueme, passe thorow thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall carie theee into the mountaines, and they shal leaue thee at one of the high cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thy selfe in thy mind, that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my words shalbe in vaine.

10 Then commanded Olofernes them concerning Achior, that they should bring him to Bethulia and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: & they went out from the midst of the plaine into the mountains, & came vnto the fountaines that were vnder Bethulia

12 And when the men of the citie sawe them from the top of the mountaine, they tooke their armour, and went foorth of the citie vnto the top of the mountaine, euen all the throwers with slings, and kept them from comming vp by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and Bood about him, and loosed him, and brought him into Bethulia, and presented him to the gouernours of their citie.

15 Which were in those dayes, Ozias the sonne of Micha, of the tribe of Simeon, and Chabris the sonne of Gothoniel, and Charmis the sonne of Melchiel.

16 And they called together all the Ancients of the citie, and all their youth ran together, and their women to the assembly; and they set Achior in the mids of all their people. Then Ozias asked him of that which was done.

17 And hee answered and declared vnto them the wordes of the counsell of Olofernes, and all the wordes that he had spoken in the mids of the princes of Assur, and whatsoeuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cried vnto God, saying,

19 O Lord God of heauen, behold their pride, and haue mercy on the basenes of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias took him out of the assembly into his house, & made a feast to the Elders, and they called on the God of Israel al that night for help.

CHAP. VII.

1 Olofernes doth besiege Bethulia. 8 The counsell of the Idumeans and others against the Israelites. 23 The Bethulians murmure against their gouernours for lacke of water.

THE next day Olofernes commaunded all his armie and all his people which were come to take his part, that they should remoue their camps against Bethulia, and that they should take all the streits of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their camps in that day, and the armie of the men of war was an hundreth thousand and seuentie footmen, and twelue thousand horsemen, beside the baggage & other men that were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spread abroad toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdraelom.

4 Now the children of Israel, when they sawe the multitude, were greatly troubled, and sayde euery one to his neighbour Now will they shut vp all the whole earth: for neither the high mountaines nor the valleys, nor the hilsare able to abide their burden.

5 Then euery one tooke his weapons of war, and burning fires in their towers, they remained and watched all that night.

6 But in the second day, Olofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And

* Chap. 5.5,21.

7 And viewed the passages vp to their citie, and came to the fountaines of their waters, and tooke them, and set garisons of men of warre ouer them, and remooued toward his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the Sea coast, and said,

9 Let our captaine now heare a word, lest an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the tops of their mountaines.

11 Now therefore my lord, fight not against them in battell aray, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the countrey, that commeth forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and we and our people will goe vp to the tops of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children shalbe consumed with famine, & before the sword come against them, they shalbe ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these words pleased Olofernes and all his souldiers, and he appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, & with them fiue thousand of the Assyrians & they pitched in the valley, & took the waters, & the fountains of the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon, & camped in the mountaines ouer against Dothaim, & they sent some of themselues towards the South, & toward the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the army of the Assyrians camped in the field, and couered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, & there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their foot men, chariots and horsemen, foure and thirty dayes: so that euen all the places of their waters failed al the inhabitants of Bethulia,

21 And the cisternes were empty, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wiues & yong men fainted for thirst, and fell downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie both yong men and women, and children, and cryed with a loud voyce, and said before all the Elders,

24 The * Lordiudge betweene vs and you: for you haue done vs great iniurie, in that you haue not required peace of the children of Assur.

25 For now we haue no helper: but God hath sold vs into their handes, that wee should bee throwen down before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoile to the people of Olofernes, and to all his armie.

27 For it is better for vs to bee made a spoile vnto them, then to die for thirst: for wee will bee his seruants that we may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 We take to witnesse against you the heauen and the earth, and our God and Lord of our fathers which punisheth vs, according to our sinnes and the sinnes of our fathers, that yee lay not these things to our charge.

29 Then there was a great cry of all with one consent in the middes of the assembly, and they cried vnto the Lord God with a loud voyce.

30 Then said Ozias to them, Brethren, be of good courage: let vs wait yet fiue dayes, in the which space the Lord our God may turne his mercie toward vs: for he will not forsake vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So hee separated the people, euery one vnto their charge, and they went vnto the walles and towers of their citie, and sent their wiues and their children into their houses, and they were very low brought in the citie.

CHAP. VIII.

The parentage, life & conuersation of Iudeth. 11 She rebuketh the faintnesse of the gouernours. 12 She sheweth that they should not tempt God, but waite vpon him for succour. 35 Her enterprise against the enemies.

NOw at that time, Iudeth heard thereof, which was the daughter of Merari the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Elihu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.

2 And Manasses was her husband, of her stock and kindred, who died in the barley harueſt.

3 For as he was diligent ouer them that bound sheaues in the field, the heate came vpon his head, and hee fell vpon his bed, and died in the citie of Bethulia, and they buried him with his fathers in the field betweene Dothaim and Balamo.

4 So Iudeth was in her house a widow three yeeres and foure moneths.

5 And she made her a tent vpon her house, and put on sackcloth on her loynes, and ware her widowes apparell.

6 And shee fasted all the dayes of her widowhood, saue the day before the Sabbath, & the Sabbaths, and the day before the new moones, and in the feasts and solemne daies of the house of Israel.

7 She was also of a goodly countenance, and very beautifull to behold: and her husband Manasses had left her golde and siluer, and men seruants, and maid seruants, and cattell, and possessions, where she remained.

8 And there was none that could bring an euill report of her: for she feared God greatly.

9 Now when she heard the euill words of the people against the gouernor, because they fainted for

* Exod. 5. 21.

for lacke of waters (for Iudeth had heard all the
words that Ozias had spoken vnto them, and
* Chap.7.26,31. that he had * sworne vnto them to deliuer the cit-
tie vnto the Assyrians within fiue dayes.)
10 Then she sent her maid, that had the go-
uernement of all things that she had, to cal Ozias
and Chabris & Charmis the ancients of the citie.
11 And they came vnto her, and she sayd vnto
them, Heare me, O ye gouernours of the inhabi-
tants of Bethulia: for your words that yee haue
spoken before the people this day, are not right,
touching this oth which yee made and pronoun-
ced betweene God and you, and haue promised to
deliuer the citie to the enemies, vnlesse within
these dayes the Lord turne to help you.
12 And now who are you that haue tempted
God this day, and set your selues in the place of
God among the children of men?
13 So now yee seeke the Lord Almighty, but
you shall neuer know any thing.
14 For you cannot finde out the depth of the
heart of man, neither can yee perceiue the things
that hee thinketh: then how can you search out
God, that hath made all these things, & know his
mind, or comprehend his purpose? Nay my bre-
thren, prouoke not the Lord our God to anger.
15 For if he will not help vs within these fiue
dayes, he hath power to defend vs when he will, e-
uen euery day, or to destroy vs before our enemies.
16 Doe not you therefore bind the counsels
of the Lord our God: for God is not as man that
he may be threatned, neither as the sonne of man
to be brought to iudgement.
17 Therefore let vs wait for saluation of him,
and call vpon him to helpe vs, and he will heare
our voyce if it please him.
18 For there appeareth none in our age, nei-
ther is there any now in these dayes, neither tribe,
nor family, nor people, nor citie among vs, which
worship the gods made with hands, as hath been
aforetime.
* Iudg.2.11. and 4.1. and 6.1. 19 For * the which cause our fathers were gi-
uen to the sword, and for a spoyle, and had a great
fall before our enemies.
20 But we know none other God, therfore we
trust ye he wil not despise vs, nor any of our linage.
21 Neither when we shalbe taken, shal Iudea be
so famous: for our Sanctuary shalbe spoyled, & he
will require the profanation therof at our mouth,
22 And the feare of our brethren, and the cap-
tiuity of the countrey, and the desolation of our
inheritance will he turne vpon our heads among
the Gentiles, wheresoeuer we shal be in bondage,
and we shalbe an offence & a reproch to all them
that possesse vs.
23 For our seruitude shal not be directed by fa-
uour, but ye Lord our God shal turn it to dishonor.
24 Now therefore, O brethren, let vs shew an
example to our brethren, because their hearts de-
pend vpon vs and the Sanctuary, and the House,
and the altar rest vpon vs.
25 Moreouer, let vs giue thanks to ye Lord our
God, which trieth vs euen as he did our fathers.
* Gen.22.1. 26 Remember what things hee did to * Abra-
ham, and how he tried Isaac, and all that he did to
* Gen.28.7. * Iacob in Mesopotamia of Syria, when hee kept
the sheepe of Laban his mothers brother.
27 For he hath not tried vs as he did them to
the examination of their hearts, neither doeth he
take vengeance on vs, but the Lord punisheth for
instruction them that come neere to him.
28 ¶ Then said Ozias to her, All that thou hast
spoken, hast thou spoken with a good heart, and
there is none that is able to resist thy words.
29 For it is not to day that thy wisedome is
knowen, but from the beginning of thy life all
the people haue knowen thy wisedome: for the
deuice of thine heart is good.
30 But the people were very thirstie, and com-
pelled vs to doe vnto them as wee haue spoken,
and haue brought vs to an oth which wee may
not transgresse.
31 Therfore now pray for vs, because thou art
an holy woman, that the Lord may send vs raine
to fill our cisternes, & that we may faint no more.
32 Then said Iudeth vnto them, Heare me, and
I will doe a thing, which shall be declared in all
generations to the children of our nation.
33 You shal stand this night in the gate, & I wil
go forth with mine handmaid & within the daies
that yee haue promised to deliuer the citie to our
enemies the Lord will visit Israel by mine hand.
34 But inquire not you of mine acte: for I will
not declare it vnto you, till the things bee fini-
shed that I doe.
35 Then said Ozias and the princes vnto her,
Go in peace, and the Lord God be before thee, to
take vengeance on our enemies.
36 So they returned from the tent, and went
to their wards.

CHAP. IX.

1 Iudeth humbleth her selfe before the Lord, & maketh her prayers for the deliuerance of her people, 7 against the prince of the Assyrians. 11 God is the helpe of the humble.

THen Iudeth fell vpon her face, and put ashes
vpon her head, and put off the sackecloth
wherewith she was clothed. And about the time
that the incense of the euening was offered in Ie-
rusalem in the house of the Lord, Iudeth cried
with a loud voyce, and sayd,
2 O Lord God of my father * Simeon, to whom Gen 34.2,25.
thou gauest a sword to take vengeance of the
strangers which opened the wombe of the maid,
and defiled her, and discouered the thigh with
shame, and polluted the wombe to reproche (for
thou hadst commanded that it should not so be,
3 Yet they did things for the which thou ga-
uest their Princes to the slaughter, for they were
deceiued and washed their beds with blood) and
hast striken the seruants with the gouernors, and
the gouernors vpon their thrones,
4 And hast giuen their wiues for a pray, and
their daughters to be captiues, & all their spoyles
for a booty to the children ye thou loued st: which
were moued with thy zeale, & abhorred the pol-
lution of their blood, and called vpon thee for
ayde, O God, O my God, heare me also a widow.
5 For thou hast wrought the things afore and
these, and the things that shalbe after, and thou
considerest the things that are present, and the
things that are to come.
6 For the things which thou doest purpose
are present, and say, Behold, wee are here: for all
thy wayes are ready, and thy iudgements are fore-
knowen.
7 Behold, the Assyrians are multiplied by their
power: they haue exalted themselues with horses
and horsemen: they glory in the strength of their
footmen, they trust in shield, speare and bowe, and
sling, and doe not knowe that thou art the Lord
that breakest the battels: the Lord is thy Name.
8 Breake thou their strength by thy power, and
breake

breake their force by thy wrath: for they haue purposed to defile thy Sanctuary, and to pollute the tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceiued.

10 Smite by the deceit of my lips the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

11 For thy power standeth not in the multitude, nor thy might in strong men, but thou, O Lord, art the helpe of the humble and little ones, the defender of the weake, and the protector of them that are forsaken, and the Sauiour of them that are without hope.

12 Surely, surely *thou art* the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And grant me words & craft, & a wound, and a stroke against them that enterprise cruell things against thy couenant, and against thine holy House, and against the top of Sion, and against the house of the possession of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may know that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

Iudg. 4. 21. Ecclus. 5. 26.

Iudg. 7. 2. 2 Chron. 14. 11. and 16. 8. & 20. 6.

CHAP. X.

1 Iudeth decketh her selfe, and goeth forth of the citie. 11 She is taken of the watch of the Assyrians, and brought to Olofernes.

NOw after she had ceased to cry vnto § God of Israel, & had made an end of all these words.

2 She rose where she had fallen downe, and called her maid, and went downe into the house, in the which she abode in the Sabbath dayes, and in the feast dayes.

3 And putting away the sackcloth wherwith she was clad, and putting off the garments of her widowhood, she washed her body with water, and anointed it with much oyntment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnesse, wherewith she was clad during the life of Manasses her husband.

4 And she put shippers on her feet, and put on bracelets, and sleeues, and rings, & earerings, and all her ornaments, and she decked her selfe brauely, to allure the eyes of al men that should see her.

5 Then she gaue her maid a bottel of wine, and a pot of oyle, & filled a scrip with floure, and with drie figs, and with fine bread: so she lapped vp all these things together, and laid them vpon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, the Ancients of the citie, Chabris and Charmis.

7 And when they saw her that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beauty, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto them, Commaund the gates of the citie to be opened vnto mee, that I may go forth to accomplish the things which you haue spoken of. So they commanded the [illegible] as she had spoken.

10 And when they had done so, Iudeth went out, she and her maid with her, and the men of the citie looked after her, vntill she was gone downe the mountaine, and till she had passed the valley, and could see her no more.

11 Thus they went straight foorth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence commest thou? and whither goest thou? And she said, I am a woman of the Hebrewes, and am fled from them: for they shal be giuen you to be consumed.

13 And I come before Olofernes the chief captaine of your armie, to declare him true things, and I will shew before him the way whereby hee shall goe and winne all the mountaines, without loosing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beauty, and said vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come down to the presence of our Lord: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew vnto him according as thou hast to say, & he wil intreat thee wel.

17 Then they chose out of them an hundreth men, and prepared a charet for her and her maid, and brought her to the tent of Olofernes.

18 Then there was a running to and fro throwout the campe: for her comming was bruited among the tents: and they came and stood round about her: for she stood without the tent of Olofernes, vntill they had declared vnto him concerning her.

19 And they marueiled at her beauty, and wondred at the children of Israel because of her, and euery one said vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Olofernes gard went out, and all his seruants and they brought her into the tent.

21 Now Olofernes rested vpon his bed vnder a canopy, which was wouen with purple & gold, and emerauds, and precious stones.

22 So they shewed him of her, and hee came foorth vnto the entrie of his tent, and they carried lamps of siluer before him.

23 And when Iudeth was come before him and his seruants, they all marueiled at the beauty of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Olofernes comforteth Iudeth. 3 and albeit the cause of her comming. 5 She deceiueth him by her faire words.

THen said Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would seue Nabuchodonosor the king of all the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised me, I would not haue lifted vp my speare against them: but they haue procured these things to themselues.

3 But now tell me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard; be of good comfort, thou shalt liue from

from this night, and hereafter.

4 For none shall hurt thee, but intreat thee well as they doe the seruants of king Nabuchodonosor my lord.

5 Then Iudeth sayd vnto him, Receiue the words of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor king of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shalbe made subiect to him by thee, but also the beasts of the fields, and the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisedome and thy prudent spirit, and it is declared thorow the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in feats of warre marueilous.

9 Now * as concerning the matter which Achior did speake in thy councell, wee haue heard his words: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

10 Therefore, O lord and gouernour, reiect not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they sinne against their God.

11 Now therefore, lest my lord should bee frustrate, and voyd of his purpose, and that death may fall vpon them, and that they may bee taken in their sinne, whiles they prouoke their God to anger, *which is* so oft times as they doe that which is not beseeming,

12 (For because their victrals faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things, that God had forbidden them to eat by his Lawes.

13 Yea, they haue purposed to consume the first fruits of the wheat, and the tithes of the wine, and of the oile which they had reserued and sanctified for the Priestes that serue in Ierusalem before the face of our God: the which things it is not lawful for any of the people to touch with their hands.

14 Moreouer they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate.)

15 Now when they shall bring them word, they will doe it, and they shall be giuen thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, & God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoeuer shall heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruant go out in the night into the valley, and I will pray vnto God, that he may reueile vnto me when they shall commit their sinnes,

18 And I will come and shew it vnto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

* Chap.5.5.

19 And I will lead thee thorow the middes of Iudea, vntill thou come before Ierusalem, and I will set thy throne in the midst thereof, and thou shalt driue them as sheep that haue no shepheard, and a dog shall not barke with his mouth against thee: for these things haue beene spoken vnto me, and declared vnto mee according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her words pleased Olofernes, and all his seruants, and they marueiled at her wisedome, and said,

21 There is not such a woman in all the world, both for beauty of face, and wisedome of wordes.

22 Likewise Olofernes sayde vnto her, God ‖ hath done this, to send thee before the people, that strength might be in our hands, and destruction vpon them that despise my lord

‖ Or, hath done well

23 And now thou art both beautifull in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt be renowned thorowout the whole earth.

CHAP. XII.

2 Iudeth would not pollute her self with the meat of the Gentiles. 5 She maketh her request that we might goe out by night to pray. 11 Olofernes consesseth her to come into the tent.

THen bee commaunded to bring her in where his treasures were laide, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Iudeth said, * I may not eat of them, least there should bee an offence, but I can sufficce my selfe with the things that I haue brought.

* Gene.43.32. Leuit.7.8. Iob.1.11

3 Then Olofernes said vnto her, If the things that thou hast should faile, how should wee giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shall not spend those things that I haue, before the Lord work by mine hand the things that he hath determined.

5 Then the seruants of Olofernes brought her into the tent, and shee slept vntill midnight, and rose at the morning watch,

6 And sent to Olofernes, saying, Let my lord commande that thine handmaid may goe forth vnto prayer.

7 Then Olofernes commanded his guard that they should not stay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed herselfe in a fountaine, euen in the water by the campe.

8 And when shee came out, she prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.

9 So shee returned, and remained pure in the tent, vntill shee ate her meate at euening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruants only, and called none of them to the banket, that had the affaires in hand.

11 Then said he to Bagoas the eunuch, who had charge ouer all that he had, Go, and perswade this Hebrew woman which is with thee, that shee come vnto vs, and eat and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and sayd, Let not this faire

faire mayd make difficultie to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I should gainsay my lord? Surely whatsoeuer pleaseth him, I will doe speedily, and it shall be my my ioy vnto the day of my death.

15 So shee arose and trimmed her with garments, and with all the ornaments of women, and her mayd went and spread forth her skinnes on the ground ouer against Olofernes, which she had received of Bagoas for her dayly vse, that she might sit and eate vpon them.

16 Now when Iudeth came and sate downe, Olofernes heart was rauished with her, and his spirit was moued, and he desired greatly her company: for hee had waited for the time to deceiue her from the day that he had seene her.

17 Then said Olofernes vnto her, Drinke now, and be merry with vs.

18 So Iudeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke, and ate and dranke before him the things that her mayd had prepared.

20 And Olofernes reioyced because of her, and dranke much more wine then hee had drunken at any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 She smiteth off Olofernes necke. 10 She returneth to Bethulia and reioyceth her people.

NOw when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beds: for they were all wearie, because the feast had bene long.

2 And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with * wine.

*Ecclus. 31.20,25.

3 ¶ Now Iudeth had commanded her mayd to stand without her chamber, and to waite for her comming forth as she did daily: for she said, she would goe forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went foorth in her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, said in his heart, O Lord God of all power, behold at this present the workes of mine handes for the exaltation of Ierusalem.

5 For now is the time to helpe thine inheritance, & to execute mine enterprises to the destruction of the enemies which are risen against vs.

6 Then shee came to the post of the bed which was at Olofernes head, and tooke downe his sauchin from thence,

7 And approched to the bed, and tooke hold of the haire of his head, and said, Strengthen mee, O Lord God of Israel, this day.

8 And shee smote twise vpon his necke, with all her might, and shee tooke away his head from him,

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anone after she went forth, and gaue Olofernes head to her maid.

10 And she put it in her scrip of meate: so they twaine went together according to their custome vnto prayer, and preassing thorow the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then said Iudeth afarre off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his force against his enemies, as hee hath euen done this day.

12 Now when the men of her citie heard her voice, they made haste to goe downe to the gate of their city, and they called the Elders of the city.

13 And they ranne all together both small and great: for it was aboue their expectation, that she should come. So they opened the gate, and receiued her, & made a fire for a light, and stood round about them twaine.

14 Then she said to them with a loude voyce, Praise God, praise God: for hee hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So shee tooke the head out of the scrip, and shewed it, and said vnto them, Behold the head of Olofernes, the chiefe captaine of the army of Assur, and behold the canopie wherein hee did lie in his drunkennesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept mee in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with me by any pollution or villeny.

17 Then all the people were wonderfully astonished, and bowed themselues, and worshipped God, and said with one accord, Blessed bee thou, O our GOD, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most high God aboue all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall praise, and visit thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straite way before our God. And all the people said, So be it, so be it.

CHAP. XIIII.

1 Iudeth causeth to hang vp the head of Olofernes. 10 Achior ioyneth himselfe to the people of God. 11 The Israelites goe out against the Assyrians.

THen said Iudeth vnto them, Heare me also, my brethren, and * take this head, and hang it vpon the highest place of your walles.

*2. Mace. 15.35.

2 And so soone as the morning shall appeare, and the sunne shall come foorth vpon the earth, take you euery one his weapons, and goe foorth euery valiant man out of the citie, and set you a captaine ouer them, as though you would goe downe into the field toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, and shal goe into their campe, and raise vp the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before

fore your face.

4 So you and all that inhabite the coastes of Israel, shall pursue them, and ouerthrow them as they goe.

5 But before you doe these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come & saw the head of Olofernes, in a certaine mans hand in the assembly of the people, hee fell downe on his face, and his spirit failed.

7 But when they had taken him vp, he fell at Iudeths feet, and reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, & in all nations, which, hearing thy name, shal be astonished.

8 Now therefore tell mee all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the middes of the people all that she had done from the day that shee went foorth vntill that houre she spake vnto them.

9 And when she had left off speaking, the people reioyced with a great voyce, and made a noise of gladnesse through their citie.

10 And Achior, seeing all things that God had done for Israel, beleeued in God vnfainedly, and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ Assoone as the morning arose, they hanged the head of Olofernes out at the wall, & euery man tooke his weapons, and they went foorth by bands vnto the straits of the mountaine.

12 But when the Assyrians saw them, they sent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Olofernes tent, and said to him that had the charge of all his things, Waken our lord: for the slaues haue beene bold to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, hee opened it, and went into the chamber, & found him cast vpon the floore, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and mourning, and a mighty cry, and rent his garments.

17 After, hee went into the tent of Iudeth where shee vsed to remaine, and found her not: then he leaped out to the people, and cryed,

18 These slaues haue committed wickednesse: one woman of the Hebrews hath brought shame vpon the house of King Nabuchodonosor: for behold, Olofernes *lieth* vpon the ground without an head.

19 When the captaines of the Assyrians army heard these words, they rent their coats, and their heart was wonderfully trobled, & there was a cry and a very great noyse throughout the campe.

CHAP. XV.

2 The Assyrians are afraid and flee. 3 The Israelites pursue them. 8 Joacim the hie Priest commeth to Bethulia to see Iudeth, and to praise God for her.

AND when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in § sight of his neighbor: but altogether amazed they fled by euery way of the plaine and of the mountains.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, & Chola, and to all the coasts of Israel, such as should declare vnto them the things that were done, and that all should rush foorth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Ierusalem, and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased them with a great slaughter, vntill they came to Damascus, and to the coasts thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was very great.

8 Then Ioacim the hie Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefites that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almightie Lord for euermore: and all the people said, So be it.

11 And the people spoiled the camp the space of thirtie dayes, and they gaue vnto Iudeth Olofernes tent, and all his siluer and beds, and basins, and al his stuffe, and she tooke it and laid it on her mules, and made ready her charets, and laid them thereon.

12 Then all the women of Israel came together to see her, and blessed her, & made a dance among them for her, and she took branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with Oliues, & her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouthes.

CHAP. XVI.

Iudeth praiseth God with a song. 19 She offereth vnto the Lord Olofernes stuffe. 21 Her continuencie, life and death. 25 All Israel lamenteth her.

THen Iudeth began this confession in all Israel, and all the people sang this song with a loud voice.

2 And Iudeth said, Begin vnto my God with timbrels, sing to my Lord with cymbales: tune vnto him a Psalme: exalt his praise, and call vpon his Name.

3 For God breaketh the battels, and *pitched* his campe in the mids of his people, and deliuered mee out of the hand of the persecuters.

4 Assur

4 Assur came from the mountaines foorth of the North: he came with thousands in his army, * whose multitude hath shut vp the riuers, and their horsemen haue couered the valleys.

* Chap.2.11,15.

5 He said that he would burne vp my borders and kill my yong men with the sword, and dash the sucking children against the ground, & make mine infants as a pray, and my virgins a spoyle.

6 But the almighty Lord hath brought them to nought by the hand of a woman.

7 For the mighty did not fall by the young men, neither did the sonnes of Titan smite him, nor the high gyants inuade him, but Iudeth the daughter of Merari did discomfite him by the beauty of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with oyntment, and bound vp her haire in a coife, and tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beauty tooke his minde prisoner, and the sauchin passed through his necke.

10 The Persians were astonished at her boldnesse, and the Medes were troubled with her hardinesse.

11 But mine afflicted reioyced, and my feeble one shouted, then they feared, they lifted vp their voice and turned backe.

12 The children of maids pearced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I wil sing vnto the Lord a song and praise, O Lord, thou art great and glorious, mauelous, and inuincible in power.

14 Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hast sent thy Spirit, and hee made them vp: and there is none that can resist thy voyce.

* Gen.1.24. Psal.33.9.

15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like waxe: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a sweete sauour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise vp against my kinred: the Lord Almighty will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesh, and they shall feele them and weepe for euer.

18 ¶ After, when they went vnto Ierusalem, they worshipped the Lord, & assoone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Iudeth also offered all the stuffe of Olofernes, which the people had giuen her, and gaue the canopy which she had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuary, for the space of three moneths, and Iudeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her company all the dayes of her life, after that Manasses her husband was dead, and was gathered to || his people.

|| Or, her people.

23 But she increased more and more in honor, and waxed olde in her husbands house, being an hundreth and fiue yeere olde, and made her mayd free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.

24 And * the house of Israel lamented her seuen dayes, and before she died shee did distribute her goods to all them that were neerest of kinred to Manasses her husband, and to them that were the neerest of her kinred.

* Gen.50.10.

25 And there was none that made the children of Israel any more afraid in the dayes of Iudeth, nor a long time after her death.

E S T H E R.

Certaine portions of the story of Esther, which are found in some Greeke and Latine translations:

Which follow the tenth Chapter.

THen Mardocheus said, God hath done these things.

5 For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the Sunne, and as much water: this flood was Esther whom the king married, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cried to God and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs frõ all these euils, and God hath wrought signes & great wonders, which haue not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, & another for all the Gentiles

11 And these two lots came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembred his owne people, and iustified his inheritance.

13 Therefore those dayes shalbe vnto them in the moneth Adar, the fourteenth and fifteenth day of the same moneth, with an assembly and ioy, and with gladnesse before God, according to the generations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolemeus and Cleopatra, Dositheus, who sayd hee was a Priest and Leuite, and Ptolemeus his sonne, that brought the former letters of || Phiuray, which they said Lysimachus the sonne of Ptolemeus, which was at Ierusalem, interpreted,

|| Or, [illegible]

2 In the second yere of the reigne of great Artaxerxes in the first day of § moneth Nisan, Mardocheus the son of Iarus, the sonne of Semei, the sonne

son of Cis of the tribe of Beniamin had a dreame,
3 A Iew dwelling in the citie of Susis, a noble man that bare office in the kings court.
4 He was also one of the captiuity which Nabuchodonosor the king of Babylon brought from Ierusalem with Iechonias.
5 And this was his dreame, Behold a noise of a tempest with thunders, and earthquakes, and vproare in the land.
6 Behold, two great dragons came forth ready to fight one against another.
7 Their cry was great whereby all the heathen were ready to fight against the righteous people.
8 And the same day was full of darknesse and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.
9 For then the righteous fearing their afflictions, were amased, and being ready to die, cried vnto God.
10 And while they were crying, ☞ little wel grew into a great riuer, and flowed ouer ☞ great waters.
11 The light and the sunne rose vp, and the lowly were exalted, and deuoured the glorious.
12 Now when Mardocheus had seene this dreame, he awoke and rose vp, and thought in his heart vntill the night, what God would doe, and so he desired to know all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the kings court with Bagathas, and Thara, the kings eunuches, and keepers of the palace.
2 * But when he heard their purpose, and their imaginations, hee perceiued that they went about to lay their hands vpon the king Artaxerxes, and so he certified the king thereof.
3 Then caused the king to examine the two eunuches with torments, and when they had confessed it, they were put to death.
4 This the king caused to be put in the Chronicles, Mardocheus also wrote the same thing.
5 So the king commanded that Mardocheus should remaine in the court, and for the aduertisement, he gaue him a reward.
9 But Aman the sonne of Amadathus the Agagite, which was in great honor and reputation with the king, went about to hurt Mardocheus and his people, because of the two eunuches of the king that were put to death.

CHAP. XIII.

1 The copy of the letters of Artaxerxes against the Iewes. 8 The prayer of Mardocheus.

THe copy of the letters was this, The great king Artaxerxes writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundreth and seuen and twentie prouinces.
2 When I was made lord ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equitie alway aud gentlenesse to gouerne my subiects, and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto tranquilitie, that men might safely goe thorow on euery side, and to renewe peace againe which all men desire,
3 Now when I asked my counsellers howe these things might be brought to passe, one that was conuersant with vs, of excellent wisedome and constant in good will, and shewed himselfe to be of sure fidelitie, which had the second place in the kingdome, euen Aman,
4 Declared vnto vs, that in all nations there was scattered abroad a rebellious people, that had lawes contrary to all people, & haue alwayes despised the commandments of kings, and so that this generall Empire, that wee haue begun cannot be gouerned without offence.
5 Seeing now we perceiue, that this people alone are altogether contrarie vnto euery man, vsing strange & other maner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate,
6 Therefore haue wee commaunded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second father) shall all with their wiues and children be destroyed and rooted out with the sword of their enemies without al mercy, and that none be spared the fourteenth day of the twelfth moneth Adar of this yeere,
7 That they which of old, and now also haue euer bin rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles, and well gouerned in all points.
8 Then Mardocheus thought vpon all the works of the Lord, & made his prayer vnto him,
9 Saying, O Lord, Lord, ☞ king almighty (for all things are in thy power) & if thou hast appointed to saue Israel, there is no man ☞ can withstand thee
10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.
11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.
12 Thou knowest all things, and thou knowest Lord, that it was neither of malice, nor presumption, nor for any desire of glory, that I did this, and not bowe downe to proud Aman.
13 For I would haue bene content with good wil for the saluation of Israel, to haue kist the sole of his feet.
14 But I did it, because I would not preferre the honour of a man aboue the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.
15 And therefore, O Lord God, and king, haue mercy vpō thy people: for they imagine how they may bring vs to nought, yea, they would destroy the inheritance ☞ hath bin thine from ☞ beginning
16 Despise not the portion which thou hast deliuered out of Egypt for thine owne selfe.
17 Heare my prayer, and be merciful vnto thy portion: turne our sorow into ioy, that wee may liue, O Lord, and praise thy Name: shut not the mouthes of them that praise thee.
18 All Israel in like maner cried most earnestly vnto ☞ Lord, because ☞ death was before their eies.

CHAP. XIIII.

The prayer of Esther for the deliuerance of her and her people.

QVeene Esther also, being in danger of death, resorted vnto the Lord,
2 And laid away her glorious apparel, and put on the garments of sighing, and mourning. In the stead of precious oyntment, she scattered ashes, & dongue vpon her head: & she humbled her body greatly with fasting, and all the places of her ioy filled she with the haire that she pluckt off.
3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou only art our king, helpe me desolate womā, which haueno helper but thee
4 For my danger is at hand.

5 From

Esther 2.21. add 6.2.

Iosph. Antiq. lib.11.cap.6.

5 From my youth vp I haue heard in ye kinred of my father, that thou, O Lord, tookest Israel fro among all people, & our fathers from their predecessors for a perpetuall inheritance, and thou hast performed that which thou didst promise them.

6 Now Lord, we haue sinned before thee: therefore hast thou giuen vs into ye hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Neuertheleſſe, it satisfieth them not, that we are in bitter captiuitie, but they haue ſtroken hands with their idoles,

9 That they wil abolish ye thing that thou w̃ thy mouth hast ordained, & destroy thine inheritance, to shut vp the mouth of them ye praise thee, and to quench the glory of thy Temple, & of thine altar,

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshly king for euer.

11 O Lord, giue not thy ſcepter to them ye be nothing, lest they laugh vs to ſcorne in our miſerie: but turn their deuice vpon thẽſelues, & make him an example, that hath begun the ſame againſt vs.

12 Thinke vpon vs, O Lord, and ſhew thy ſelfe vnto vs in the time of our diſtreſſe, and ſtrengthen me, O King of gods, and Lord of all power.

13 Giue me an eloquent ſpeech in my mouth before the Lion: turne his heart to hate our enemie, to deſtroy him, and all ſuch as conſent vnto him,

14 But deliuer vs w̃ thine hand, & helpe me, ye am ſolitarie, which haue no defence, but onely thee.

15 Thou knoweſt all things, O Lord: thou knoweſt, that I hate the glory of the vnrighteous, and that I abhorre the bed of the vncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I muſt ſhew my ſelfe, and that I abhorre it as a menſtruous cloth, and that I weare it not when I am alone by my ſelfe,

17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleaſure in the kings feaſt, nor drunke the wine of the drinke offerings,

18 And that I thine handmaide haue no ioy ſince the day that I was brought hither vntil this day, but in thee, O Lord God of Abraham.

19 O thou mightie God aboue all, beare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Esther to goe in to the King and make intercession for her people. 9 And she performeth his request.

MArdocheus alſo bade Eſther to go in vnto the king, & pray for her people & for her coũtry

2 Remember ſaith he, the dayes of thy low eſtate, how thou waſt nouriſhed vnder mine hand: for Aman which is next vnto the king, hath giuen ſentence of death againſt vs.

3 Call thou therefore vpon the Lord, & ſpeake for vs vnto the king, and deliuer vs from death.

4 And vpon the third day when ſhee had ended her prayer, ſhe laid away the mourning garments, and put on her glorious apparell,

5 And deckt her ſelfe goodly, after that ſhe had called vpon God, which is the beholder & ſaiuour of all things, and tooke two handmaids with her.

6 Vpon the one ſhe leaned her ſelfe, as one that was tender.

7 And the other followed her, and bare the traine of her veſture.

8 The ſhine of her beautie made her face roſe coloured: and her face was cheerefull and amiable, but her heart was ſorrowfull for great feare.

9 Then ſhee went in thorow all the doores, and ſtood before the king, and the king ſate vpon his royall throne, and was clothed in his goodly aray, all glittering with gold and precious ſtones, and he was very terrible.

10 Then hee lift vp his face, that ſhone with maieſtie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned her ſelfe vpon the head of the maide that went with her.

11 Neuertheleſſe, God turned the kings mind that he was gentle, who being careful, leaped out of his throne, and tooke her in his armes, till ſhee came to her ſelfe againe: and comforted her with louing words, and ſaid.

12 Eſther, what is the matter? I am thy brother, be of good cheare,

13 Thou ſhalt not die: for our commandement toucheth the commons, & not thee. Come neere.

14 And ſo he held vp his golden ſcepter, and laid it vpon her necke,

15 And kiſſed her, and ſaid, Talke with mee.

16 Then ſaid ſhe. I ſaw thee, O lord, as an Angel of God, and mine heart was troubled for feare of thy maieſtie,

17 For wonderfull art thou, O Lord, and thy face is full of grace.

18 And as ſhe was thus ſpeaking vnto him, ſhe fell downe againe for faintneſſe.

19 Then the king was troubled, and all his ſeruants comforted her.

CHAP. XVI.

The copy of the letters of Artaxerxes, whereby he reuoketh those which he ſpake ſomtime.

THe great king Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundreth and ſeuen and twenty prouinces, ſendeth vnto the princes and rulers that haue the charge of our affaires. Salutation.

Ioſeph. Antiq. 11. cap. 6.

2 There be many that through the goodneſſe of Princes, and honour giuen vnto them, become very proud,

3 And indeuour not only to hurt our ſubiects, but not content to liue in wealth, do alſo imagine deſtruction againſt thoſe that doe them good,

4 And take not onely all thankefulneſſe away from men, but in pride and preſumption, as they that be vnmindfull of benefits, they thinke to escape the vengeance of God, that ſeeth all things, and is contrary to euill.

5 And oft times many which be ſet in office, and vnto whom their friends cauſes are committed, by vaine intiſements doe wrap them in calamities, that cannot bee remedied: for they make them partakers of innocent blood,

6 And deceitfully abuſe the ſimplicitie and gentleneſſe of Princes with lying tales.

7 This may be proued not only by old hiſtories, but alſo by thoſe things that are before our eyes, and are wickedly committed of ſuch peſtilences as are not worthy to beare rule.

8 Therefore we muſt take heed hereafter, that wee may make the kingdome peaceable for all men, what change ſoeuer ſhall come,

9 And diſcerne the things that are before our eyes, to withſtand them with gentlenes.

10 For Aman a Macedonian, the ſon of Amadathus,

dathus, being indeed a stranger from the Persians blood, & tarsfro our goodnes, was receiued of vs,

11 And hath prooued the friendship that wee beare toward all nations, so that hee was called our father, and was honoured of euery man, as the next person vnto the King.

12 But he could not vse himselfe soberly in this great dignitie, but went about to deprive vs of the kingdome, and of our life.

13 With manifold deceit also hath hee desired to destroy Mardocheus our preserver, which had done vs good in all things, and innocent Ester the partaker of our kingdome, with all her nation.

14 For his mind was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But we find that the Iewes (which were accused of this most wicked man, that they might be destroyed) are no euill doers, but vse most iust lawes,

16 And that they bee the children of the most High and Almighty & euerliuing God, by whom the kingdome hath beene preserued vnto vs, and our progenitors in very good order.

17 Wherefore ye shall doe well, if ye doe not put in execution those letters, that Aman the son of Amadathus did write vnto you.

18 For he that inuented them, hangeth at Susis before the gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deserving.

19 Therefore ye shall publish the copy of this letter in all places, that the Iewes may freely liue after their owne Lawes,

20 And ye shall aide them, that vpon the thirteenth day of the twelfth moneth Adar they may be auenged on them, which in the time of their trouble would haue oppressed them.

21 For Almighty God hath turned to ioy the day wherin the chosen people should haue perished.

22 Moreouer, among other solemne dayes ye shall keepe this day with all gladnesse,

23 That both now and in time to come, this day may be a remembrance of deliverance for vs, and all such as loue the prosperity of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreys that doe not this, shall horribly bee destroyed with sword and fire, and shall not onely not bee inhabited of men, but be abhorred also of the wilde beasts and foules for euer.

¶ THE WISEDOME OF SALOMON.

CHAP. I.

1 How wrongfully to search and inquire after God. 2 Who be those that find him. 5 The holy Ghost. 8. 11 We ought to flee from backbiting and murmuring. 13 Vprightness of death commeth. 15 Righteousnesse and vnrighteousnesse.

1 Oue * righteousnesse, yee that bee Iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

1. King. 3. 3. & 16. 1.

2 * For he will be found of them that tempt him not, and appeareth vnto such as be not vnfaithfull vnto him.

Deut. 4. 29. 2. Chron. 15. 4.

3 For wicked thoughts separate from God: *so his* power when it is tried, reproueth the vnwise.

4 Because wisedome cannot enter into a wicked heart, nor dwel in the body that is subiect vnto sinne.

5 For the holy * Spirit of discipline fleeth from deceite, and withdraweth himselfe from the thoughts that are without vnderstanding, and is rebuked when wickednesse commeth.

Iere. 4. 22.

6 For the Spirit of wisdome * is louing, & will not absolue him, that blasphemeth with his lips: for God is a witnesse of his reines, and a true beholder of his heart, and an hearer of the tongue.

Galat. 5. 22.

7 For the Spirit of the Lord filleth all the world: and the same that maintaineth all things, hath knowledge of the voyce.

8 Therefore hee that speaketh vnrighteous things, cannot bee hid: neither shall the iudgement of reproch let him escape.

9 For inquisition shalbe made for the thoughts of the vngodly, and the sound of his words shall come vnto God for correction of his iniquities.

10 For the eare of iealousie heareth all things, and the noise of the grudgings shall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, and refraine your tongue from slander: for there is no word so secret, that shall goe for nought, and the mouth that speaketh lies, slayeth the soule.

12 Seeke not death in the errour of your life: * destroy not your selues through the works of your owne hands.

* Deut. 4. 27.

13 * For God hath not made death, neither hath he pleasure in the destruction of the liuing.

Ezeck. 18. 23. and 33. 11.

14 For hee created all things, that they might haue their being: & the generations of the world are preserued, & there is no poyson of destruction in them, & the kingdome of hel is not vpon earth.

15 For righteousnesse is immortall, but vnrighteousnesse bringeth death.

16 And the vngodly call [a] it vnto them both with hands and words, and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

a To wit, death.

CHAP. II.

The imaginations and desires of the wicked, and their counsell against the iustfull.

For *the vngodly* say, as they falsely imagine with themselues, * our life is short and tedious: and in the death of a man there is no recouerie, neither was any knowen that hath returned from the graue.

Iob 7. 1. and 14. 1. Matt. 22. 23. 1. Cor. 15. 32.

2 For wee are borne at all aduenture, and wee shall be hereafter as though wee had neuer beene: for the breath is a smoke in our nostrels, and the words as a sparke raised out of our heart,

3 Which being extinguished, the body is turned into ashes, and the spirit vanisheth as the soft ayre.

4 Our life shall passe away as the trace of a cloud, and come to nought as the myste that is driuen away with the beames of the sunne, and cast downe with the heate thereof. Our name also shall be forgotten in time, and no man shall haue our works in remembrance.

5 * For our time is as a shadow that passeth away, and after our end there is no returning: for it is sast sealed, so that no man commeth againe.

* 1. Chron. 29. 15. Iob. 5. 9.

* Isa.22.13 and 56.12.1.cor.15.32.

6 * Come therefore, and let vs enioy the pleasures that are present, and let vs cheerefully vse the creatures as in youth.

7 Let vs fil ourselues with costly wine, & ointments, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose buds afore they be withered.

9 Let vs all be partakers of our wantonnesse: let vs leaue some token of our pleasure in euery place: for that is our portion, and this is our lot.

10 Let vs oppresse the poore that is righteous: let vs not spare the widow, nor reuerence ỹ white haires of the aged that haue liued many yeeres.

11 Let our strength bee the Law of vnrighteousnesse: for the thing that is feeble, is reprooued as vnprofitable.

12 Therefore let vs defraud the righteous: for he is not for our profit, and he is contrary to our doings: he checketh vs for offending against the Law and blameth vs as transgressors of discipline.

13 He maketh his boast to haue the knowledge of God, & he calleth himselfe the son of the Lord.

* Iohn 7.7. ephes. 5.13. & Isa.53.3.

14 He is made to * reproue our thoughts.

15 It grieueth vs also to looke * vpon him: for his life is not like other mens: his wayes are of another fashion.

16 Hee counteth vs as bastards, and hee withdraweth himselfe from our wayes as from filthinesse: hee commendeth greatly the latter end of the iust and boasteth that God is his Father.

17 Let vs see *then* if his words bee true: let vs prooue what end he shall haue.

* Psal.22.8,9. matt.27.43.

18 For if the righteous man bee * the sonne of God, he will helpe him, and deliuer him from the hands of his enemies.

* Iere.11.19.

19 Let vs * examine him with rebukes and torments, that wee may know his meekenesse, and prooue his patience.

20 Let vs condemne him vnto a shameful death: for he shalbe preserued as he himselfe saith.

21 Such things doe they imagine, and go astray: for their owne wickednes hath blinded them.

22 And they doe not vnderstand the mysteries of God, neither hope for the reward of righteousnes, nor can discerne the honor of the soules that are faultlesse.

23 For God created man without corruption, and made him after the * image of his own likenes.

* Gene.1.27. and 2.7. and 5.1. eccles 17.2,3.

24 * Neuertheleſſe, through enuie of the deuill came death into the world: and they that hold of his side, prooue it.

* Gen.3.1.2.

CHAP. III.

1 The consolation and assurance of the righteous. 7 The reward of the faithfull. 11 Who are miserable.

BVt the * soules of the righteous are in the hand of God, and no torment shall touch them.

* Deut.33.3.

2 * In the sight of the vnwise they appeared to die, and their end was thought grieuous,

* Chap.5.4.

3 And their departing from vs destruction, but they are in peace

4 And though they suffer paine before men, yet is * their hope full of immortality.

* Rom.8.24. 2.cor.5.1. 1.pet.1.13.

5 They are punished, but in few things, yet in many things shal they be wel rewarded: * for God prooueth them, & findeth them meet for himselfe.

* Exod 16.4. heb.8.2.

6 Heeproueth them as the gold in the furnace, and receiueth them as a perfect fruit offering.

7 * And in the time of their vision they shall shine, and run thorow as the sparkes among the stubble.

* Matt.13.43.

8 They * shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer.

* Matth.19.28. 1.cor.6.2.

9 They that trust in him shall vnderstand the trueth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 But * the vngodly shall be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.

* Matth.25.41.

11 Who so despiseth wisedome and discipline, is miserable, and their hope is vaine, and their labours are foolish, and their works vnprofitable.

12 Their wiues are vndiscreet, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinful bed: * she shall haue fruit in the visitation of the soules,

* Isa.56.5.

14 And the eunuch, which with his handes hath not wrought iniquity, nor imagined wicked things against God: for vnto him shall bee giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruit of good labours, and the root of wisedome shall neuer fade away.

16 But the children of adulterers shall not bee partakers of the holy things, and the seed of the wicked bed shall be rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shall bee without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commodities thereof. 10 The death of the righteous, and the conuersation of the vnrighteous.

BEtter is barrennesse with vertue: for the memoriall thereof is immortall, for it is knowen with God and with men.

2 When it is present, men take example thereat, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewards.

3 But the multitude of the vngodly which abound in children, is vnprofitable, and the bastard plants shall take no deepe roote, nor lay any fast foundation.

4 For though they bud forth in the branches for a time, * yet they shalbe shaken with the winde for they stand not fast, and through the vehemencie of the wind they shalbe rooted out.

* Matth.7.19.

5 For the vnperfite branches shall be broken, and their fruit shall be vnprofitable and sowre to eat, and meet for nothing.

6 For all the children that are borne of the wicked bed, shall be witnesse of the wickednesse against their parents when they be asked.

7 But though the righteous be preuented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisedome is the gray haire, and an vndefiled life is the old age.

10 * He pleased God, and was beloued of him, so that whereas he liued among sinners, he translated him.

* Gen.5.24. hebr.11.5.

11 He was taken away lest wickednesse should alter his vnderstãding, or deceit beguile his mind.

12 For wickednesse by bewitching obscureth the

the things that are good, and the vnstedfastnesse of concupiscence perueretth the simple minde.

13 Though he was soone dead, yet fulfilled he much time.

14 For his soule pleased God: therefore hasted he to take him away from wickednesse.

15 Yet the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his Saints, and his prouidence ouer the elect.

16 Thus the righteous ý is dead, condemneth the vngodly which are liuing: & the youth ý is soone brought to an end, the long life of ý vnrighteous.

17 For they see the end of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath preserued him in safetie.

18 They see him and despise him, but the Lord will laugh them to scorne.

19 So that they shal fall hereafter without honour, & shall haue a shame among the dead for euermore: for without any voyce shal he burst them and cast them downe, & shake thē from the foundations, so that they shal be vtterly wasted, & they shalbe in sorrow, and their memorial shall perish.

20 So they being afraid, shall remember their sinnes, and their owne wickednes shall come before them to conuince them.

CHAP. V.

1 The constancie of the righteous before their persecuters. 14 The hope of the vnstedfast is vaine. 15 The blessednesse of the Saints and godly.

THen shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shall be vexed with horrible feare, and shall be amazed for his wonderfull deliuerance,

3 And shall change their mindes, and sigh for griefe of minde, and say within themselues, This is hee whom wee sometime had in derision and in a parable of reproch.

4 * Wee fooles thought his life madnesse, and his end without honour.

5 How is hee counted among the children of God, and his portion is among the saints!

6 Therfore we haue erred from the way of truth, & the light of righteousnes hath not shined vnto vs: & the sun of vnderstanding rose not vpon vs.

7 Wee haue wearied our selues in the way of wickednesse and destruction, and wee haue gone through dangerous wayes: but wee haue not knowen the way of the Lord.

8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?

9 All those things are passed away like a shadow: and as a poste that passeth by.

10 As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path thereof in the floods:

11 Or* as a bird that flieth thorow the aire, and no man can see any token of her passage, but only heare the noise of her wings, beating the light wind, parting the aire through the vehemency of her going, and flieth on shaking her wings, whereas afterward no token of her way can bee found:

12 Or as when an arrow is shot at a marke, it parteth the aire, which immediatly commeth together againe, so that a man cannot know where it went thorow:

13 Euen so we, assoone as we were borne, we began to draw to our end, & haue shewed no tokē of vertue, but are consumed in our owne wickednes.

14 For * the hope of the vngodly is like the dust that is blown away with the wind, and like thine fome that is scattered abroad with the storme, and as the smoke which is dispersed with the wind and as the remembrance of him passeth, that tarieth but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lord, and the most High hath care of them

16 Therefore shall they receiue a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hand shal he couer them, and with his arme shall he defend them.

17 He shal take his iealousie for armour, & shal arme the creatures to be reuenged of the enemies

18 He shal put on righteousnes for a brestplate, and take true iudgement in stead of an helmet.

19 He wil take holines for an inuincible shield.

20 He wil sharpen his fierce wrath for a sword, & the world shal fight with him against ý vnwise.

21 Then shal the thunderbolts goe streight out of the lightnings, & shall flee to the marke as out of the bent bow of the cloudes, and out of his anger that throweth stones, shal thicke haile be cast, and the water of the sea shall bee wroth against them, and the floods shall mightily ouerflow.

22 And a mighty winde shall stand vp against them, and like a storme shall scatter them abroad. Thus iniquitie shall bring all the earth to a wildernesse, and wickednesse shall ouerthrow the thrones of the mighty.

CHAP. VI.

The calling of Kings, Princes, and Iudges, which are also exhorted to search wisdome.

HEare therefore, O yee Kings, and vnderstand: learne ye ý be iudges of the ends of the earth,

2 Giue eare ye that rule the multitudes, and glory in the multitude of people,

3 For the rule * is giuen you of the Lord, and power by the most High, which will trie your works, and search out your imaginations.

4 Because that yee being officers of his kingdome, haue not iudged aright, nor kept the Law, not walked after the will of God,

5 Horribly & suddenly wil he appeare vnto you: for an hard iudgment shal they haue ý beare rule.

6 For hee that is most low is worthy mercy, but the mighty shall be mightily tormented.

7 For he ý is Lord ouer all, will spare no* person neither shall he feare any greatnes: for he hath made the small and great, and careth for all alike,

8 But for the mighty abideth the sore triall.

9 Vnto you therefore, O tyrants, doe I speake that ye may learne wisedome, and not goe amisse.

10 For they that keepe holinesse holily, shal be holy, & they ý are learned therein, shal find a defence

11 Wherefore set your delight vpon my words and desire them, and ye shall be instructed.

12 Wisedome shineth and neuer fadeth away, and is easily seene of them that loue her, & found of such as seeke her.

13 Shee preuenteth them that desire her, that shee may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shall haue no great trauaile: for he shall find her sitting at his doores.

15 To thinke vpon her then is perfect vnderstanding: and who so watcheth for her, shall bee soone without care,

16 For shee goeth about seeking such as are meet

* Coap. 3.2.

* 1.Chron.29.15. chap.2.5.

* Prou.30.19.

* Iob 8.9. psal.1.4. and 143.4. prou. 10.25. and 11.7. iames 4.10, 11.

* Rom.13.2.

* Deu.10.17.2.chron. 19.7. iob 34.19. eccles.35.12.16. acts 10.34. rom 2. 11. gal 2.6. ephes. 6.9. colos 3.25. 1.pet.1.17.

for her, & sheweth her selfe cheerefully vnto them in the wayes, and meeteth them in euery thought.
17 For the most true desire of discipline is her beginning: and the care of discipline is loue:
18 And loue is the keeping of her lawes, & the keeping of ye laws is the assurance of immortality,
19 And immortality maketh vs neere vnto God.
20 Therefore the desire of wisedome leadeth to the kingdome.
21 If your delight be then in thrones, and sceepters, O kings of the people, honour wisdome, that ye may reigne for euer.
22 Now I will tell you what wisedome is, and whence it commeth, & will not hide the mysteries from you, but will seeke her out fro the beginning of her natiuitie, and bring the knowledge of her into light, and will not keepe backe the trueth.
23 Neither will I haue to do with consuming enuy for such a man shall not be partaker of wisedome.
24 But the multitude of ye wise is the preseruation of the world, & a wise king is ye stay of the people.
25 Be therefore instructed by my wordes, and ye shall haue profit.

CHAP. VII.

Wisedome ought to be preferred aboue all things.

IMy selfe am also mortal & a man like all other, & am come of him that was first made of the earth
2 And in my mothers wombe was I fashioned to bee flesh in ten moneths: I was * brought
Iob 10.10,11.
together into blood of the seede of man, and by the pleasure that commeth with sleepe.
3 And whe I was borne, I receiued the common aire, and fell vpon the earth, which is of like nature, crying & weeping at the first as all other doe.
4 I was nourished in swadling clothes, and with cares.
5 For there is no king that had any other beginning of birth,
6 All * men then haue one entrance vnto life,
Iob 1.21.
Eccl. 6.7.
and a like going out.
7 Wherfore I praid, & vnderstanding was giuen me: I called, & the spirit of wisdom came vnto me.
8 I preferred her to sceepters and thrones, and counted riches nothing in comparison of her.
9 *Neither did I compare precious stones vnto
Iob 28.15.
her: for all gold is but a little grauell in respect of her, and siluer shalbe counted but clay before her.
10 I loued her aboue health and beautie, and purposed to take her for my light: for her light cannot be quenched.
11 All ‡ good things therefore came to me together with her, and innumerable riches through her hands,
1. King. 3.13.
Eccle. 6.55.
12 So I was glad in all: for wisedome was the authour thereof, and I knew not that shee was the mother of these things.
13 And I learned vnfainedly, and communicated without enuie, and I doe not hide her riches.
14 For shee is an infinite treasure vnto men, which who souse, become partakers of the loue of God, and are accepted for the gifts of knowledge.
15 God hath granted me to speake according to my minde, and to iudge worthily of the things that are giuen me: for he is the leader vnto wisedome and the director of the wise.
16 For in his hand are both we and our words, and all wisdome & the knowledge of the workes.
17 For hee hath giuen me the true knowledge of the things that are, so that I knowe how the world was made, and the powers of the elements,
18 The beginning & the end, and the mids of the times, how ye times alter, & the change of ye seasons,
19 The course of the yere, ye situation of the stars,
20 The nature of liuing things, & the furiousnes of beasts, ye power of ye winds, & the imaginations of men, ye diuersities of plants, & the vertues of roots.
21 And all things both secret and knowen doe I know: for wisedome the worker of all things, hath taught me it.
22 For in her is the spirit of vnderstãding, which is holy, the only begotten, manifold, subtil, moueable, clere, vndefiled, euidẽt, not hurtful, louing the good, sharpe, which cannot be letted, doing good,
23 Courteous, stable, sure, without care, hauing all power, cirsumspect in all things, and passing thorow all intellectuall, pure, and subtill spirits.
24 For wisedome is nimbler then all nimble things: shee goeth thorow and attaineth to all things, because of her pureness.
25 For shee is the breath of the power of God, and a pure influence, that floweth from the glory of the Almighty: therefore can no defiled thing come vnto her.
26 For * she is the brightnes of the euerlasting light, the vndefiled mirror of the maiestie of God, and the image of his goodnesse. Hebr. 1.3.
27 And being one, she can doe all things, and remaining in her selfe, reneweth all, & according to the ages shee entreth into the holy soules, and maketh them the friends of God and Prophets.
28 For God loueth none, if he dwell not with wisedome.
29 For shee is more beautifull then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.
30 For night commeth vpon it, but wickednesse cannot ouercome wisedome.

CHAP. VIII.

The effects of wisedome.

SHee also reacheth from one ende to another mightily, & comely doeth she order all things.
2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beauty.
3 In ye she is conuersant with God, it cõmendeth her nobility: yea, the Lord of all things loueth her.
4 For shee is the schoolemistris of the knowledge of God, and the chuser out of his workes.
5 If riches be a possessiõ to be desired in this life, what is richer then wisdom, ye worketh all things?
6 For if prudencie worketh, what is it among all things that worketh better then she?
7 If a man loue righteousnes, her labours are vertuous: for she teacheth sobernesse and prudencye, righteousnes and strength, which are the most profitable things that men can haue in this life.
8 If a man desire great experience, she can tell the things that are past, and discerne things to come: she knoweth the subtilties of wordes, and the solutions of darke sentences: she foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.
9 Therefore I purposed to take her vnto my company, knowing that shee would counsell me good things, and comfort me in cares and griefes.
10 For her sake shall I haue glory among the multitude, and honour among the Elders though I be yong.
11 I shalbe found of sharpe iudgement, so that I shalbe marueilous in the sight of great men.
12 When I hold my tongue they shal abide my leisure: when I speake, they shall heare diligently,

and

and if I talke much, they shall lay their hands vpon their mouth.

13 *Moreouer*, by her I shall obtaine immortalitie, and leaue an euerlasting memoriall among them that come after me.

14 I shall gouerne the people, and the nations shalbe subdued vnto me.

15 Horrible tyrants shall be afraid when they heare me: among the multitude I shall be counted good, and mightiy in battell.

16 When I come home, I shall rest with her: for her company hath no bitternesse, and her fellowship hath no tediousnesse, but mirth and ioy.

17 *Now* when I considered these things by my selfe, and pondered them in mine heart, how that to be ioyned vnto wisedome is immortalitie,

18 And great pleasure is in her friendship, and that in the works of her hands are infinite riches, and that in the exercise of talking with her is prudencie, and glory by communing with her, I went about seeking how I might take her vnto me.

19 For I was a witty child, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled body.

21 Neuertheles, when I perceiued that I could not enioy her except God gaue her, (and that was a point of wisedome also, to know whose gift it was) I went vnto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Solomon to obtaine wisedome.

O God of fathers, and Lord of mercie, which hast made all things with thy word,

2 And ordeined man through thy wisedome, that he should haue dominion ouer the creatures which thou hast made,

3 And gouerne the world according to equitie and righteousnes, and execute iudgement with an vpright heart:

4 * Giue mee that wisedome, which sitteth by thy throne, and put me not out from among thy children.

5 For I thy seruant, & son of thine handmaid, am a feeble person, and of a short time, & yet lesse in the vnderstanding of iudgement and the lawes.

6 And though a man bee neuer so perfect among the children of men, yet if thy wisedome be not with him, he shalbe nothing regarded.

7 * Thou hast chosen mee to be a king of thy people, and the Iudge of thy sons and daughters.

8 Thou hast commanded me to build a Temple vpō thine holy Mount & an altar in ỳ city wherein thou dwellest, a likenes of thine holy Tabernacle, which thou hast prepared from the beginning,

9 And thy * wisedome with thee, which knoweth thy works, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy commandements.

10 Send her out of thine holy heauens, and send her from the throne of thy Maiestie, that she may be with me and labour, that I may know what is acceptable in thy sight.

11 For shee knoweth and vnderstandeth all things, and she shall leade me soberly in my works, and preserue me by her glory.

12 So shall my workes be acceptable, and then shall I gouerne thy people righteously, and bee meet for my fathers throne.

13 For * what man is he ỳ can know the counsel of God? or who can think what the will of God is?

14 For the thoughts of mortall men are feareful, and our ielies are vncertaine.

15 Because a corruptible body is heauie vnto the soule, and the earthly mansion keepeth down the minde that is full of cares.

16 And hardly can we discerne the things that are vpon earth, and with great labour find we out the things which are before vs: who can then seeke out the things which are in heauen?

17 Who can know thy counsell, except thou giue him wisedome, and send thine holy Spirit from aboue?

18 For so the wayes of them which are vpon earth are reformed, & men are taught the things that are pleasant vnto thee, and are preserued through wisedome.

CHAP. X.

The deliuerance of the righteous, and destruction of the vngodly, commeth through wisedome.

SHe preserued the first father of the world, that was formed, and kept him when he was created alone, and brought him out of his offence,

2 And * gaue him power to rule all things,

3 * But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie.

4 For whose cause the * earth was ouerflowen, but wisedome preserued it again, gouerning the iust man by a little wood.

5 Moreouer, when the nations were ioyned in their malicious confederacies, shee knew the righteous, and preserued him faultlesse vnto God, and || kept him sure, because shee loued him tenderly as a sonne.

6 She preserued the righteous, * when the vngodly perished, when he fled from the fire that fell downe vpon the fiue cities.

7 Of whose wickednesse the waste land that smoketh, yet giueth testimony, and the trees that beare fruit that neuer commeth to ripenesse: and for a remembrance of the vnfaithfull soule, there standeth pillar of salt.

8 For all such as regarded not wisedome, had not onely this hurt, that they knew not the things which were good, but also left behind them vnto men a memoriall of their foolishnes, so that in the things wherein they sinned, they cannot lie hid.

9 But wisdome deliuered them that serued her.

10 * When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable.

11 Against the couetousnes of such as defrauded him, shestood by him and made him rich.

12 She saued him from the enemies, & defended him from them that lay in wait, and shee gaue him the prize in a mighty battell, that he might know that the feare of God is greater than all things.

13 * When the righteous was sold, shee forsooke him not, but deliuered him from sinne, shee went downe with him into the dungeon,

14 And failed him not in the bands till she had brought him the scepter of the realme, and power against those that oppressed him, and then that had accused him, she declared to be liers, and gaue him a perpetuall glory.

15 She deliuered the righteous people & blamelesse seed from the nations that oppressed them.

16 Shee entred into the soule of the seruant of the Lord, and stood * by him in wonders & signes against

* Gen. 1. 28.

* 1. King. 3. 9.

* Psal. 116. 16.

* 1. Chron. 28. 5. 2. chron. 1. 5.

* Prou. 8. 22. John. 1. 1, 2, 3, 10.

* 1. Sa. 45. 13. 2. sam. 11. 34. 1. con. 2. 16.

* Gen. 2. 20.

* Gen. 4. 8.

* Gen. 7. 21.

* Gen. 11. 1, 32. 12. 1, 2.

|| Or, kept him strong in his tender loue toward his sonne.

* Gen. 19. 16.

* Gen. 28. 3.

* Gen. 37. 18. 39. 20. 40. 15.

Exod. 1. 10. and 12. 40.

Exod. 5. 1.

against the terrible kings,
17 Shee gaue the Saints the reward of their labours, and led them foorth a marueilous way: on the day time she was a shadow vnto them, and a light of starres in the night.
18 * Shee brought them thorow the red sea, and caried them thorow the great water.
19 But shee drowned their enemies, & brought them out of the bottome of the deepe.
20 So the righteous took the spoiles of the vngodly, * and praiesd thine holy Name, O Lord, and magnified thy victorious hand with one accord.
21 For wisedome openeth the mouth of the dumbe, & maketh the tongues of babes eloquent.

Exod.14.21,32. Psal.78.13.
* Exod.15.1.

CHAP. XI.

1 The miracles done vnto Israel. 13 The vengeance of sinners. 21 The exceeding power and mercy of God.

SHe prospered their works in the hands of thine holy Prophet
2 * They went thorow the wilderness that was not inhabited, and pitched their tents in places where there lay no way.
3 * They stood against their enemies, and were auenged of their aduersaries.
4 * When they were thirstie, they called vpon thee, and water was giuen them out of the high rocke, and their thirst was quenched out of the hard stone.
5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their need.
6 For in stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to reuoke the commandement of the killing of the children, but thou gauest vnto thine owne abundance of water vnlooked for,
7 Declaring by the thirst that was at that time, * how thou hadst punished thine aduersaries
8 For when they were tried & chastised with mercy, they knew how the vngodly were iudged and punished in wrath.
9 For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous king, when thou didst examine them.
10 Whether they were absent or present, their punishment was alike: for their griefe was double w mourning, & the remembrance of things past.
11 For when they perceiued that through their torments good came vnto them, they felt the Lord.
12 And seeing the things that came to passe, at the last they wondered at him, whom afore they had cast out, denied and derided: for they had another thirst then the iust
13 Because of the foolish deuices of their wickednesse wherewith they were deceiued, and worshipped * serpents, that had not the vse of reason, and vile beasts: thou sendedst a multitude of vnreasonable beastes vpon them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he be punished.
14 For vnto thine almighty hand that made the world of * nought, it was not vnpossible to send among them a multitude of * beares or fierce lions.
15 Or furious beastes newly created, and vnknown, which should breathe out blasts of fire, and cast out smoke as a tempest, or shoot horrible sparkes like lightnings out of their eyes.
16 Which might not onely destroy them with hurting, but also kill them w their horrible sight.
17 Yea, without these might they haue beene cast downe with one winde, being persecuted by thy vengeance, and scattered abroad through the power of thy Spirit: but thou hast ordered all things in measure, number and weight.
18 For thou hast euer had great strength, and might, and who can withstand the power of thine arme!
19 For as the small thing ỳ the ballance weighth, so is the world before thee, & as a drop of the morning dew, that falleth downe vpon the earth.
20 But thou hast mercy vpon all: for thou hast power of all things, & makest as though thou sawest not the sins of men, because they should amend.
21 For thou louest all the things that are, and hatest none of them whom thou hast made: for thou wouldest haue created nothing that thou hadst hated.
22 And how might any thing endure, if it were not thy will? or how could any thing bee preserued, except it were called of thee?
23 But thou sparest all: for they are thine, O Lord, which art the loue of soules.

Exod.16.1.
* Exod.17.10,11.
* Numb.20.11.
* Exod.7.20.
* Sapi.12.24. Psal.78.45.
* Gen.1.1. Heb.11.3.
* Exod.7.11.
* Exod.16.22. Leuit.26.26. Ezek.5.16,17. Habak.3.5.

CHAP. XII.

2 The mercy of God toward sinners. 14 The workes of God are vnrepromeable. 19 God giueth leasure to repent.

FOr thine incorruptible Spirit is in all things.
2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of the things, wherein they haue offended, that leauing wickednesse, they may beleeue in thee, O Lord,
3 * As for those old inhabitants of the holy land, thou diddest hate them.
4 For they committed abominable works, as sorceries and wicked sacrifices,
5 And slaying their owne children without mercy, and eating the bowels of mans flesh in banketting, where the raging Priests shed abominable blood.
6 And the fathers were the chiefe murtherers of the soules destitute of all helpe, whom thou wouldest destroy by the hands of our fathers,
7 That ỳ land which thou louest aboue al other, might be a meet dwelling for ỳ children of God.
8 * Neuertheless, thou sparest them also as men, and sendest the forerunners of thine hosts, euen hornets to destroy them by little and little,
9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell or with cruell beasts, or with one rough word to destroy them together.
10 But in punishing them by little & little, thou gauest them space to repent, knowing well that it was an vnrighteous nation and wicked of nature, and that their thought could neuer be altered.
11 For it was a cursed seed from the beginning: yet hast thou not spared them when they sinned, because thou feardest any man.
12 For who dare say, * What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge thy wicked men?
13 For there is none other God but thou, * that carest for all things, that thou mayest declare how that thy iudgement is not vnright.
14 There dare neither king nor tirant in thy sight require accounts of them whō thou hast punished
15 Forsomuch then as thou art righteous thy selfe, thou ordereſt all things righteously, * thinking it not agreeable to thy power to condemne him, that hath not deserued to be punished

* Deut.9.3. and 12.31. and 18.9,12.
Exod.23.2. Deut.2.22.
* Rom.9.20.
* 1.Pet.5.7.
* Iob 10.2,3.

16 For

16 For thy power is the beginning of righteousnesse, and becaus thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to bee of a perfect power, thou declarest thy power, and reprouest he boldnesse of the wise.

18 But thou ruling the power, iudgest with equitie, and gouernest vs with great fauour: for thou mayest shew thy power when thou wilt.

19 By such workes now hast thou taught thy people, that a man should be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting *vnto them*, giuing them time and place, that they might change from their wickednesse,

21 With how great circumspectiõ wilt thou punish thine own children, vnto whose fathers thou hast sworne, & made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, we should diligently consider thy goodnesse, and when we are iudged, we should hope for mercy.

23 Wherfore thou hast tormented § wicked that haue liued a dissolut life by their own imaginatiõs

24 *For they went astray very far in the wayes of errour, and esteemed the beast, which their enemies despised, for gods, being abused after the maner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should bee in derision as children without reason.

26 But they that will not bee reformed by those scornefull rebukes, shall feele the worthy punishment of God.

27 For in those things when they suffered, they disdained: but in these whom they counted godly, when they saw themselues punished by them, they all acknowledged the true God whom afore they had denied to know: therfore came extreame damnation vpon them.

CHAP. XIII.

1 *All things be vaine except the knowledge of God.* 10 *Idolaters and idoles are mocked.*

SVrely all men are vaine by nature, and are ignorant of God,* and could not know him that is, by the good things that are seene, neither consider by the works, the workers after.

2 *But they thought the fire, or the winde or the swift ayre, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the world and gods.

3 Though they had such pleasure in their beauties that they thought them gods, yet should they haue knowen how much more excellent hee is that made them: for the first authour of beautie hath created these things.

4 Or if they marueiled at the power, & operation of thẽ, yet should they haue perceiued therby, how much he that made these things is mightier.

5 For by the greatnesse of their beautie, and of the creatures, the Creator being compared with them may be considered.

6 But yet the blame is lesse then these, § seek God and would find him, & yet peradauenture doe erre.

7 For *they goe about by his works to seeke him, and are perswaded by the sight, because the things are beautifull that are seene,

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discerne the world, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands, gold, and siluer, and the thing that is inuented by art, and the similitude of beasts, or any vaine stone that hath bene made by the hand of antiquitie.

11 ^Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off all the barke thereof cunningly, and by art maketh a vessell profitable for the vse of life.

12 And the things y are cut off from his worke, he bestoweth to dresse his meete to fill himselfe,

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood, & full of knobs) he careth it diligently at his leisure, and accoteing as he is expert in cunning, he giueth it a proportion, and fashioneth it after the similitude of a man.

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and coueretheuery spot that is in it.

15 And when hee hath made a conuenient tabernacle for it, hefetteth it in a wall, and maketh it fast with yron.

16 Prouiding so for it, lest it fall: for he knoweth that it cannot helpe it selfe, because it is an image which bath neede of helpe.

17 Then he prayeth for his goods, and for his marriage, and for children: he is not ashamed to speake vnto it, that hath no life.

18 He calleth on him that is weake for health: he praieth vnto him that is dead for life: he requireth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires, he requireth furtherance of him, that hath no maner of power.

CHAP. XIIII.

1 *The destruction and abomination of idoles.* 8 *A curse of them and of him that maketh them.* 14 *Whereof idolatry proceeded.* 23 *What euils come of idolatry.*

AGaine, another man purposing to saile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the ship that carieth him.

2 For as for ‖ it, couetousnesse of money hath found it out, & the craftsman made it by cunning,

3 But thy prouidence, O Father, gouerneth it: * For thou hast made a way, euen in the sea, and a sure path among st the waues,

4 Declaring thereby, that thou hast power to helpe in all things: yea, though a man went to the sea without meanes.

5 Neuertheless thou wouldest not, that the workes of thy wisedome should bee vaine, and therefore doe men commit their liues to a small piece of wood, and passe ouer the stormie sea in a ship, and are saued.

6 *For in the olde time also when the proud gyants perished, the hope of the world went into a ship which was gouerned by thine hand, and to left seede of generation vnto the world.

7 For blessed is the tree whereby righteousnesse commeth.

8 But that is cursed § is made with hands, * both it, & he § made it: he, because he made it. & it being a corruptible thing, because it was called god

9 *For the vngodly, and his vngodlines are both

Chap.11.13. rom.1.23.

Rom.1.19.

Deut.4.19. and 17.3.

Rom.1.21.

Or, the ship.

Exod.14.22.

Isa.44.15. Jerem.10.3.

Gen.6.4. and 7.10.

Psal.115.8. Jerem.8.5.

Psal.5.5.

both like hated of God: so truely the worke and he that made it shall be punished together.

10 Therefore shall there be a visitation for the idols of the nations: for of the creatures of God they are become abomination, * and stumbling blockes vnto the soules of men, and a snare for the feete of the vnwise.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning neither shall they continue for euer.

13 The vaine glory of men brought them into the world: therefore shall they come shortly to an end.

14 When a father mourned grieuously for his sonne that was taken away suddenly, he made an image for him that was once dead, whom now he worshipped as a god, and ordeined to his seruants ceremonies and sacrifices.

15 Thus by proces of time this wicked custom preuailed, and was kept as a law, and ideles were worshipped by the commandement of tyrants.

16 As for those that were so faire off that men might not worship them presently, they did counterfeit the visage that was faire off, and made a gorgeous image of a king, whom they would honour, that they might by all meanes flatter him that was absent, as though he had beene present.

17 Again the ambition of the crafts man thrust forward the ignorant to increase the superstition.

18 For he peraduenture willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so thorow the beauty of the worke the multitude was allured, & so tooke him now for a god, which a litle afore was but honored as a man.

20 And this was the deceiuing of mans life, whē men being in seruitude, through calamity and tyranny ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Moreouer, this was not enough for them that they erred in the knowledge of God: but whereas they liued in great warres of ignorance, those so great plagues called they peace.

22 For either * they slewe their owne children in sacrifice, or vsed secret ceremonies, or raging dissoluteness by strange rites:

23 And so kept neither life nor mariage cleane: but either one slew another by treason, or els vexed him by adultery.

24 So were all mixed together, blood, and slaughter, theft and deceit, corruption, vnfaithfulnesse, tumults, periurie,

25 Disquieting of good men, vnthankfulnes, defiling of soules, changing of birth, disorder in mariage, adultery, and vncleannesse.

26 For the worshipping of idoles that ought not to be named, is the beginning and the cause, and the end of all euill:

27 For either they be mad when they be merie, or prophesie lies, or liue vngodly, or els lightly forsweare themselues.

28 For insomuch as their trust is in the idoles, which haue no life, though they sweare falsly, yet they thinke to haue no hurt.

29 Therefore for two causes shal they iustly be punished, because they haue an euill opinion of God, addicting themselues vnto idoles, & because they sweare vniustly to deceiue, & despise holines:

30 For it is not the power of them by whom they sweare, but the vengeance of them that sinne which punisheth alwayes the offence of the vngodly.

* Exod. 10. 8. Iosiah 2. 18.

* Deut. 18. 10. Iere. 7. 9 and 19. 4.

CHAP. XV.

The voice of the faithful praising the mercy of God, by whose grace they serue not ideles.

BVt thou, O our God, art gracious & true, long suffering, and gouernest all things by mercie.

2 Though we sinne yet are wee thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteousnes, & to know thy power, is the roote of immortalitie.

4 For neither hath the wicked inuentiō of men deceiued vs, nor the vnprofitable labor of the painters, nor an image spoted with diuers colours,

5 Whose sight stirreth vp the desire of the ignorant: so that hee coueteth the forme that hath no life, of a dead image.

6 They that loue such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

7 The * potter also tempereth soft earth, and fashioneth euery vessell with labor to our vse: but of the same clay hee maketh both the vessels, ✓ serue to cleane vses, & the contrary like wise but wherefore euery vessell serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same clay, euen he which a litle afore was made of earth himselfe, & within a litle while after goeth thither againe, where hee was taken, * whē he shal make account for the loue of his life.

9 Notwithstanding he careth not for the labor he taketh, nor that his life is short, but he striueth with the goldsmiths and silversmiths, and counterfeiteth the coppersmiths, and taketh it for an honour to make deceiuable things.

10 His heart is ashes, & his hope is more vile thē earth, & his life is lesse worthy of honor then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a pastime, and our conuersation as a market, where there is gaine: for they say we ought to bee getting on euery side, though it be by euill meanes.

13 Now he that of earth maketh fraile vessels & images knoweth himself to offend aboue al other.

14 All the enemies of thy people, that holde them in subiection are most vnwise, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eiesight to see, nor nōses to smell, nor eares to heare, nor fingers of hands to grope, and their feete are slow to goe.

16 For man made them, and he that hath but a borrowed spirit, fashioned them, but no man can make a god like vnto himselfe

17 For seeing hee is but mortall himselfe, it is but mortall that hee maketh with vnrighteous hands, he himselfe is better then they whom hee worshipp eth: for he liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their most enemies, and which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beauty to be desired, in respect of other beasts: for they are destitute of Gods praise, and of his blessing.

* Sap. 9. 15.

* Luke 12. 20.

CHAP. XVI.

The punishment of idolaters. 20 The benefits done vnto the faithful.

Therefore

THerefore by such things they are worthily punished and *tormented by the multitude of beasts.

2 In stead of the which punishment thou hast bene fauourable to thy people, & to satisfie their appetite hast prepared a meate of a strange nature,

* Chap 11.13,14. numb.21.6.

euen * quailes.

3 To the intent that they that desired meate, by the things which were shewed & sent among them, might turne away their necessitie desire, and that they which had suffered penurie for a space, should also feele a new taste.

* Numb.11.31.

4 For it was requisite, that they which vsed tyrannie, should fall into extreme penuritie, and that to these onely it should be shewed, how their enemies were tormented.

5 *For when the cruell fierenesse of the beasts came vpon them, and they were hurt with the slings of cruell serpents,

* Numb.21.6. 1.cor.10.9.

6 Thy wrath endured not perpetually, but they were troubled for a little season, that they might be reformed, hauing a ‖ signe of saluation to remember the Commaundement of thy Law.

‖ The signe of the brasen serpent.

7 For he turned toward it, was not healed by the thing that he saw, but by thee, O Saui or of all.

* Numb.21.9.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.

9 *For the biting of grashoppers & flies killed them, & there was no remedy found for their life: for they were worthy to be punished by such.

* Exod.8.24. and 10,4. reuel.9.7.

10 But the teeth of the venemous dragons could not ouercome thy children, for thy mercy came to help them, and healed them.

11 For they were pricked, because they should remember thy words, & were speedily healed, lest they should fall into so deepe forgetfulnesse, that they could not be called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the powre of life and death, * and leadest downe vnto the gates of hell, and bringest vp againe.

* Deut.32.39. 1.sam.2.6. iob 13.2.

14 A man indeed by his wickednesse may slay *another*: but when the spirit is gone forth, it turneth not againe, neither can he call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 * For the vngodly that would not knowe thee, were punished by the strength of thine arme, with strange raine and wich haile, and were pursued with tempest that they could not auoid, and were consumed with fire.

* Exod.9.23.

17 For it was a wonderous thing fire might do more then water, which quenched all things: but the world is the auenger of the righteous.

18 For sometime was the fire so tame, that the beasts which were sent against the vngodly, burnt not: & that because they should see & know, that they were persecured with the punishment of God.

19 And sometime burnt the fire in the mids of the water aboue the power of fire, that it might destroy the generation of the vniust land.

20 * In the stead whereof thou hast fed thine owne people with Angels foode, and lent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meete for all tastes.

* Exod.16.4. reuel.2.17. psal.78.25.

21 For thy sustenance declared thy sweetnesse vnto thy children, which serued to the appetite of him that tooke it, and was meet to that that euery man would.

22 Moreouer, the* snow and yce abod the fire and melted not, that they might know, that the fire burning in the haile, and sparkling in the raine, destroyed the fruit of the enemies.

* Exod.9.23.

23 Againe it forgat his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had need thereof.

26 That thy children, whom thou loued, O Lord, might know, * that it is not the increase of fruites that feedeth men, but that it is thy word, which preseruetb them that trust in thee.

* Deut.8.3. matth.4.4.

27 For that which could not be destroyed with the fire, being only warmed a litle with the sunne beames, melted,

28 That it might be knowen that we ought to preuent the sunne rising to giue thanks vnto thee, and to adlute thee before the day-spring.

29 For the hope of the vnthankfull shall melt as the winter yce, and flow away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

FOr thy iudgements are great, and cannot bee expressed: therefore men do erre, that will not be reformed

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darknesse, and long night, and being shut vp vnder the roofe, did lie there to escape the euerlasting prouidence.

3 And while they thought to be hid in their darke sinnes, they were scattered abroad in the darke couering of forgetfulnesse, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the sounds that were about them, troubled them, and terrible visions and sorrowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleare flames of the starres lighten the horrible night.

6 For there appeared vnto them only a sudden fire, very dreadfull: so that being afraid of this vision, ‖ which they could not see, they thought the things which they saw, to be worse.

‖ Thus is the nightie visions.

7 * And the illusions of the magicall arts were brought downe, and it was a most shamefull reproch for the boasting of their knowledge.

* Exod 7.12. dan 5.7,12.

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afraid at the beasts that passed by them, and at the hissing of the serpents, so that they did not feare, and did they saw not the ayre, which by no meanes can be auoyded.

10 For it is a fearefull thing when malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruell things.

11 For feare is nothing els, but a betraying of the succour which reason offereth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that

that tormenteth him,great.

13 But they that did endure the night that was intollerable,and that came out of the dungeon of hell,which is insupportable,slept the same sleepe.

14 And sometimes were troubled with monstrous visions, and sometimes they swooned, as though their owne soule should betray them:for a sudden feare not looked for,came vpon them.

15 And thus, whosoeuer fell downe, hee was kept and shut in prison,but without chains.

16 For whether he was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, he must suffer this necessitie, that he could not auoid:

17 (For with one chaine of darkenesse were they all bound) whether it were an hissing wind, or a sweete song of the birds among the thicke branches of the trees,or the vehemencie of hasty running water,

18 Or a great noise of the falling downe of stones, or the running of skipping beasts, that could not bee seene, or the noise of cruell beasts, that roared,or the || sound that answereth againe in the hollow mountaines: these fearefull things made them to swoone.

|| Or, Echo.

19 For all the world shined with cleare light, and no man was hindred in his labour.

20 Onely vpon them there fell a heauy night, an image of that darkenesse that was to come vpon them: yea, they were vnto themselues more grieuous then darkenesse.

CHAP. XVIII.

3 The sierie pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord mote the Egyptians. 20 The sinne of the people in the wilderness. 21 Aaron stood betweene the liuing and the dead with his censer.

BVt thy Saints had a very great * light, whose voice because|| they heard,and saw not the figure of them, they thought them blessed,because they also had not suffered the like.

* Exod.10.23.
|| Or, the Egyptians.

2 And because they did not hurt them,which did hurt them afore, they thanked them, and asked pardon for their enimitie.

3 *Therfore thou gauest them a burning pillar of fire to lead them in the vnknown way,and madest the sunne that it hurted not them in their honourably iourney.

* Exod.13.21.and 14.24.psal 78.14. and 105.39.

4 But they were worthy to be depriued of the light,and to be kept in darknesse,which had kept thy children shut vp, by whom the vncorrupt light of the Law should be giuen to the world.

5 * Whereas they thought to slay the babes of the Saints, by one child that was cast out, and preserued to reproue them,thou hast taken away the multitude of their children,& destroyed them all together in the mighty water.

* Exod.1.16.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credit,might be of good cheere.

7 Thus thy *people receiued the health of the righteous,but the enemies were destroyed.

* Exod.14.24, 25.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a Law of righteousnes by one consent, that the Saints should receiue good and euill in like manner, and that the fathers should first sing prayses.

10 But a disagreeing cry was heard of the enemies, and there was a lamentable noise for the children that were bewailed.

11 For the * master and the seruant were punishment with like punishment and the common people suffered alike with the King.

* Exod.11.5. and 12.29.

12 So they altogether had innumerable that died with one kind of death:neither were ỹ liuing sufficient to bury them:for in the twinkling of an eye the noblest ofspring of them was destroyed.

13 So they that could beleeue nothing,because of the inchantments, confessed this people to bee the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, & the night was in the midst of her swift course,

15 Thine Almightie word leapt downe from heauen out of thy royal throne,as a fierce man of warre in the mids of the land that was destroyed,

16 And brought thine vnfained Commaundement as a sharp sword,and stood vp and filled all things with death, and being come downe to the earth,it reached vnto the heauens.

17 Then the sight of the fearefull dreams vexed them suddenly, and fearefulnesse came vpon them vnwares.

18 Then lay there one here,another there halfe dead,and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant,wherefore they perished.

20 Now tentation of death touched the righteous also,and * among the multitude in the wildernesse there was a plague, but the wrath endured not long.

* Numb.16.46.

21 For the blamelesse man made haste, and defended them,and tooke the weapons of his ministration,euen prayer,and the reconciliation by the persume, and set himselfe against the wrath, and so brought the miserie to an end, declaring that he was thy seruant.

22 For hee ouercame not the multitude with bodily power,nor with force of weapõs,but with the word he subdued him that punished,alledging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another,he stood in the middes, and cut off the wrath, and parted it from comming to the liuing.

24 *For in the long garment was all the ornament, and in the foure rowes of the stones was the glory of the fathers grauen with thy maiestie in the diademe of his head.

* Exod.28.6, 11.

25 Vnto these the destroyer gaue place, and was afraid of them:for it was sufficient,that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meate that was giuen at the desire of the people. 17 All the elements serue to the will of God.

AS for the vngodly, the wrath came vpon them without mercy vnto the ende: for hee knew what should come vnto them,

2 That they (when they had consented to let them goe,and had sent them out with diligence) would repent,and pursue them

3 For while yet sorow was before them, and they lamented by the graues of the dead,they deuised another foolishnesse,so that they persecuted them in their fleeing ,whom they had cast out afore with prayer.

4 For the destinie whereof they were worthy, brought them to this end, and caused them to forget

forget the things that had come to passe, that they might accomplish the punishment, which remained by torments,

5 Both that thy people might try a marueilous passage, and that these might find a strange death.

6 For euery creature in his kinde was fashioned of new; and serued in their owne offices enioyned them, that thy children might bee kept without hurt.

7 For the cloud ouershadowed their tents, and the dry earth appeared, where before was water: so that in the red sea there was a way without impediment, and the great deepe became a great field,

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous marueiles.

9 For they ‖ neyed like horses, and leaped like lambes, praising thee, O Lord, which hadst deliuered them.

‖ Or, were fed.

10 For they were yet mindfull of these things which were done in the land where they dwelt, how the ground brought foorth flies in stead of cattell, and how the riuer scrawled with the multitude of frogs in stead of fishes.

11 *But at the last they saw a new generation of birds, when they were entised with lust, and desired delicate meats.

* Exod. 16.13. Num. 11.31.

12 *For the quailes came forth of the sea vnto them for comfort, but punishments came vpon the ‖ sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednes, because they shewed a cruell hatred toward strangers.

* Chap. 16.2.

‖ Or, Egyptians.

13 For the one sort would not receiue them when they were present, because they knew them not: the other sort brought the strangers into bondage that had done them good.

14 Beside all these things, some *would not suffer*, that any regard should bee had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banketting, and admitted them to be partakers of the same lawes, did afflict the with great labours.

16 Therefore they were stricken with blindnes as in old times certaine were at the doores of the *righteous, so that euery one being compassed with darkenesse sought the entrance of his doore.

* Gen. 19.11.

17 Thus the elements agreed among themselues in this change, as when one tune is changed vpon an instrument musicke, and the melodie still remaineth, which may easily be perceiued by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kind to quench.

20 Againe the flames did not hurt the flesh of the corruptible beasts that walked therein, neither melted they that which seemed to be yce, and was of a nature that would melt, and yet was an immortall meat.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

¶ The Wisedome of Iesus the sonne of Sirach, called Ecclesiasticus.

This Argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had beene led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather as he himselfe witnesseth, was a man of great diligence, and wisedome among the Hebrewes, who did not onely gather the graue sentences of wise men that had beene before him, but hee himselfe also spake many full of great knowledge and wisedome. So the first Iesus died, and left this which hee had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it, and put it in order in a booke, and called it WISEDOME, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this tittle of Wisedome to allure the Reader to reade this booke with more great desire and to consider it more diligently. Therefore this booke conteineth wise sayings, and darke sentences, and similitudes with certaine diuine histories which are notable and ancient, euen of men that were approued of God, and certaine Prayers and songs of the author himselfe: moreouer what benefits the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was in deed.

¶ The Prologue of the wisedome of Iesus the sonne of Sirach.

WHereas many, and great things haue bin giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be cõmended by the reason of doctrine & wisedome, wherby the readers ought not only to become learned themselues, but also may be able by the diligent study therof to be profitable vnto strangers, both by speaking & writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other bookes of our fathers, & had gotten them sufficient iudgement, hee purposed also to write something pertaining to learning & wisedome, to the intent that they which were desirous to learne, and would giue themselues to these things, might profit much more in liuing according to the Law. Wherfore I exhort you to receiue it louingly, and to read it with diligence, and to take it in good worth, though we seeme to some in some things not able to attain to ‖ interpretation of such words as are hard to be expressed: for the things that are spoken in the Hebrew tongue haue another force in themselues than when they are trãslated into another tongue, & not only those things, but other things also, as § Law itselfe, and the Prophets, & other books haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt, vnder king Euergetes, and continued there, I found a copy full of great learning, & I thought it necessary to bestow my diligence

gence and trauel to interpret this booke. So for a my selfe to the finishing of this booke, that it might ment, & are desirous to learne, might apply themselues to good maners, & liue according to the Law.

CHAP. I.

1 *Wisdome commeth of God.* 11 *A praise of the feare of God.* 29 *The meanes to come by wisedome.*

ALl wisdome *commeth* of the Lord, [and hath beene euer with him,] and is with him for euer.

2 Who can number the sand of the sea, and the drops of the rarine, and the dayes of the world? [who can measure the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisedome [of God, which hath bene before all things?]

4 Wisdome hath bin created before all things, & the vnderstanding of prudence frõ euerlasting.

5 [The word of God most High, is the fountaine of wisedome, and the euerlasting commandements are the entrance vnto her.]

6 * Vnto whom hath the root of wisdome bin declared? or who hath known her wise counsels?

7 [Vnto whom hath the doctrine of wisdome beene discouered and shewed? and who hath vnderstood the manifold entrance vnto her?]

8 There is one wise, [euen the most hie Creator of all things, the Almighty the King of power] and very terrible, which sitteth vpon his throne.

9 Hee is the Lord, that hath created her [throw the holy Ghost:] he hath seene her, numbred her, [and measured her.]

10 He hath powred her out vpon all his works, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord, is glory and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a merry heart, and giueth gladnesse, and ioy, and long life.

13 Who so feareth the Lord, it shall goe well with him at the last, and hee shall finde fauour in the day of his death.

14 [The loue of God is honourable wisedome, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof.]

15 * The feare of the Lord is the beginning of wisedome, and was made with the faithfull in the wombe: [he goeth with the chosen women, and is knowen with the righteous and faithfull.

16 The feare of the Lord is an holy knowledge,

17 Holines shall preserue and iustifie the heart, and giueth mirth and gladnesse.

18 Who so feareth the Lord, shall prosper, and in the day of his end he shall be blessed.]

19 She hath built her euerlasting foundations with men, and is giuen to be with their seede.

20 To feare God is the fulnesse of wisedome, and filleth men with her fruits.

21 Shee filleth their whole house with [all] things desireable, and the garner with the thing that she bringeth forth; and both twaine are gifts of God.

22 The feare of the Lord is the crown of wisedome, and giueth peace and perfite health: hee hath seene her, and numbred her.

23 ‖ She raineth downe knowledge and vnderstanding of wisedome, and hath brought vnto honour them that possessed her.

24 The feare of the Lord is the roote of wisedome, and her branches are long life.

25 [In the treasures of wisedome is vnderstanding and holy knowledge, but wisedome is abhorred of sinners.]

26 The feare of the Lord driueth out sinne: and when she is present, she driueth away anger.

27 ¶ For wicked anger cannot be iustified: for his rashnesse in his anger shalbe his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 He will hide his words for a time, and many mens lips shall speake of his wisedome.

30 In the treasures of wisedome are the secrets of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisdome, keepe the commandements, and the Lord shall giue her vnto thee, [and will fill her treasures.]

32 For the feare of the Lord is wisedome & discipline: he hath pleasure in faith, and meekenesse.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Be not an hypocrite, that men should speake of thee, but take heede what thou speakest.

35 Exalt not thy selfe, least thou fall and bring thy soule to dishonour, and so God discouer thy secrets, and cast thee down in the mids of the Congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 *He exhorteth the seruants of God to righteousnesse, loue, vnderstanding and patience,* 11 *to trust in the Lord.* 13 *A curse vpon the what are faint hearted and impatient.*

MY sonne, if thou wilt come into the seruice of God, [stand fast in righteousnesse and feare and] prepare thy soule to temptation.

2 Set the hine heart, and bee patient: [bow downe thine eare, and receiue the words of vnderstanding,] and shrinke not away when thou art assailed, [but wait vpon God patiently.]

3 Joyne thy selfe vnto him, and depart not away, that thou may st be increased at thy last end.

4 Whatsoeuer commeth vpon thee, receiue it patiently, and be patient in the change of thine affliction.

5 * For as golde [and siluer are] tried in the fire, euen so are men acceptable in the furnace of aduersitie.

6 Beleeue in God, and he will helpe thee, order thy way aright, and trust in him: [hold fast his feare, and grow old therein.]

7 Ye that feare the Lord, wait for his mercy: shrinke not away from him, that ye fall not.

8 Ye that feare the Lord, beleeue him, & your reward shall not faile.

9 O yee that feare the Lord, trust in good things, and in the euerlasting ioy and mercy.

10 [Ye that feare the Lord, loue him, and your hearts shall be lightened.]

11 Consider the old generations [of men, yee children] and marke them well: * was there euer any confounded that put his trust in the Lord? or who hath continued in his feare & was forsaken? or whõ did he euer despise, that called vpon him?

12 For God is gracious and merciful, & forgiueth sins, & saueth in the time of trouble, [& is a defender for al them that seeke him in the truth]

13 Wo vnto them that haue a ‖ fearefull heart, [and to the wicked lips] & to the faint hands, & to

* 1 Kings 3. 9. and 4. 29. That which is marked with these two marks [ ] is read in the Latine copies, and not in the Greeke.

* Rom 11. 34.

* Prou. 1. 7. & 11. 10. prou. 9. 10. Iob. 28. 28.

* Wisd. 3. 6 prou. 17. 3.

* Psal. 37. 25.

‖ Or, wisdome.

‖ Or, double.

* 1.King.18.21. to the sinner that goeth * two maner of wayes.
14 Woe vnto him that is faint hearted, for he beleeueth not: therefore shal he not be defended.
15 Woe vnto you that haue lost patience, [and haue forsaken the right wayes, & are turned back into froward wayes:] for what will ye do when the Lord shall visit you?
16 They that feare the Lord, will not disobey his word: and they that * loue him, will keepe his wayes.
* Iobin.14.23,24. 17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Law.
18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.
19 [They that feare the Lord, keepe his commandements, and will be patient till he see them,
20 Saying, if we doe not repent] we shall fall into the hands of the Lord, and not into the hands of men.
21 Yet as his greatnesse is, so is his mercy.

CHAP. III.

2 To our father and mother ought wee to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to searce out the secrets of God.

[THE children of wisedome are the Church of the righteous, and their off-spring is obedience and loue.]
2 Heare your fathers iudgement, O children, and doe thereafter, that ye may be safe.
3 For the Lord will haue the father honoured of the children, & hath confirmed the authority of the mother ouer the children.
4 Who so honoreth his father, his sinnes shall be forgiuen him, [and hee shall abstaine from them, and shall haue his daily desires.]
5 And he that honoureth his mother, is like one that gathereth treasure.
6 Who so honoureth his father, shall haue ioy of his owne children, and when he maketh his prayer, hee shall be heard.
7 He that honoureth his father, shall haue a long life, and he that is obedient vnto the Lord, shall comfort his mother.
8 He § feareth the Lord, honoreth his parents, and doth seruice vnto his parents, as vnto lords.
* Exo.20.12. deut.5.16.prou. 5.4.ephes.6.2,3. § Or, the blessing of men. 9 * Honour thy father and mother in deede and in word [and in all patience] that thou mayst haue || Gods blessing, [and that his blessing may abide with thee in the end.]
10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.
11 Reioice not at the dishonour of thy father: for it is not honour vnto thee, but shame.
12 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is dishonour to the children.
13 My sonne, helpe thy father in his age, and grieue him not as long as he liueth.
14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.
15 For the good intreaty of thy father shal not be forgotten, but it shall be a fortresse for thee against sinnes, [and for thy mothers offence, thou shalt be recompensed with good, and it shall be founded for thee in righteousnesse.]
16 And in the day of trouble thou shalt be remembred: thy sinnes also shall melt away as the yce in the faire weather.
17 He § forsaketh his father shal come to shame, and he that angreth his mother is cursed of God.
18 ¶ My sonne performe thy doings with meekenesse, so shalt thou be beloued of them that are approoued.
19 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord. * Phil.2.3.
20 Many are excellent and of renowme: but the secrets are reuealed vnto the meeke.
21 For the power of the Lord is great, and he is honoured of the lowly.
22 *Seeke not out the things that are too hard for thee, neither search the things rashly which are to mightie for thee. * Psal.131.1. prou.25.27. rom.12.3.
23 [But] what [God] hath commanded thee thinke vpon that with reuerence, [& be not curious in many of his works:] for it is not needful for thee to see with thine eyes the things § are secret.
24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.
25 The medling with such hath beguiled many, & an euil opinion hath deceiued their iudgment.
26 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.
27 A stubborne heart shall fare euill at the last: and he that loueth danger, shall perish therein.
28 An heart that goeth two wayes, shall not prosper: and hee that is froward of heart shall stumble therein.
29 An obstinate heart shall be laden with sorowes: and the wicked man shall heape sinne vpon sinne.
30 The persuasion of the proud is without remedie, and his steps shall be plucked vp: for the plant of sinne hath taken root in him, [and he shall not be esteemed.]
31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentiue eare is the desire of a wise man.
32 [An heart that is wise and vnderstanding, will abstaine from sinne, and shall prosper in the workes of righteousnesse.]
33 Water quencheth burning fire, * and almes taketh away sinnes. * Dan.4.24. psal.41.1.
34 And hee that rewardeth good deeds will remember it afterward, & in the time of the fall, he shall finde a stay.

CHAP. IIII.

1 Almes must be done with gentlenesse. 12 The studie of wisedome, and her fruite. 20 An exhortation to eschew euill, and to doe good.

MY sonne, defraud not the * poore of his liuing and make not the needy eyes to wait long. * Deut.15.7.
2 Make not an hungry soule sorowfull, neither vexe a man in his necessitie.
3 Trouble not the heart that is grieued, and deferre not the gift of the needy.
4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore. Tobit.4.7.
5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.
6 For if he curse thee in § bitternes of his soule, his prayer shalbe heard of him that made him.
7 Be courteous vnto the company [of poore, and humble thy soule vnto the Elder,] and bowdowne thine head to a man of worship.
8 Let it not grieue thee to bow downe thine eare vnto the poore [but pay thy debt,] and giue him a friendly answere.
9 ¶ Deliuer him that suffreth wrong, from the hand

hand of the oppressour, and be not faint hearted
|| when thou iudgest.
10 Be as a father vnto the fatherlesse, and as
an husband vnto their mother, so shalt thou be
as the sonne of the most High: and he shall loue
thee more then thy mother doeth.
11 Wisedome exalteth her children, and recei-
ueth them that seeke her, [and will goe before
them in the way of righteousnesse.]
12 He that loueth her, loueth life, & they that
seeke life in the morning, shall haue great ioy.
13 He that keepeth her, shal inherit glory: for
vnto whom she entreth, him the Lord will blesse.
14 They that honour her, shall be the seruants
of the holy One, and them that loue her, the Lord
doeth loue.
15 Who so giueth eare vnto her, shal iudge the
nations, & he that goeth vnto her, shal dwel safely.
16 He that is faithful vnto her, shal haue her in
possession, and his generation shall possesse her.
17 For first she wil walke with him by crooked
wayes, & bring him vnto feare, & dread, and torment
him with her discipline, vntil she haue tried
his soule, & haue proued him by her iudgements.
18 Then will she returne the straight way vn-
to him, and comfort him, and shew him her se-
crets, [& heape vpon him the treasures of know-
ledge, and vnderstanding of righteousnesse.]
19 But if he goe wrong, she wil forsake him, &
giue him ouer into the hands of his destruction.
20 ¶ [My sonne,] make much of time, and
*eschew the thing that is euill,
21 And be not ashamed [to say the truth] for
thy life: for there is a shame that bringeth sinne,
and a shame that bringeth worship and fauour.
22 Accept no person against thine owne conscience, that thou be not confounded to thine owne decay. [& forbear not thy neighbor in his fault.]
23 And keepe not backe counsell when it may do good, neither hide thy wisedome when it may be famous.
24 For by the talke is wisedome knowen, and learning by the words of the tongue. [and counsell, wisedome and learning by the talking of the wise, and stedfastnesse in the works of righteousnesse.]
25 In no wise speake against the worde of trueth, but be ashamed of the lyes of thine owne ignorance.
26 Be not ashamed to confesse thy sinnes, and resist not the course of the riuer.
27 Submit not thy selfe vnto a foolish man, neither accept the person of the mighty.
28 Striue for the trueth vnto death, [and defend iustice for thy life.] and the Lord God shall fight for thee [against thine enemies.]
29 Be not hastie in thy tongue, neither slacke and negligent in thy workes.
30 Be not as a Lion in thine owne house, neither beate thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]
31 *Let not thine hand be stretched out to receiue, and shut when thou shouldest giue.

CHAP. V.

1 In riches may we not put any confidence 7 The vengeance of God ought to be feared, and repentance was not to be deferred.

1 [Or, to defend him]

* Rom. 12. 9. 1. Iohn. 5. 22.

* Matt. 20. 34.

1 RUst not vnto thy riches, and say not, I haue enough for my life: [for it shall not helpe in the time of vengeance and indignation.]
2 Follow not thine one minde, and thy strength to walke in the wayes of thine heart:

a Zach. 12. 15, 19, 20 chap. 11. 18, 19. prou. 10. 2. Ezek. 7. 19 Zeph. 1. 18.

3 Neither say thou, [Howe haue I had strength?] or who will bring me vnder for my workes? for God the auenger will reuenge the wrong done by thee.
4 And say not, I haue sinned, & what euil hath come vnto me? for the Almighty is a patient rewarder, but he will not leaue thee vnpunished.
5 Because thy sinne is forgiuen, be not without feare, to heape sinne vpon sinne.
6 And say not, The mercy of God is great: hee will forgiue my manifold sinnes: for mercie and wrath come from him, and his indignation commeth downe vpon sinners.
7 Make no tarying to turne vnto the Lord, and put not off from day to day: for sudeenly shal the wrath of the Lord breake foorth, and in thy security thou shalt be destroyed, and thou shalt perish in time of vengeance.
8 Trust not in wicked riches: for they shal not helpe thee in ẏ day of punishment [& vengeance.]
9 Be not carried about with euery wind, and goe not into euery way: for so doeth the sinner that hath a double tongue.
10 Stand fast in thy sure vnderstanding [and in the way and knowledge of the Lord] and haue but one manner of word. [and follow the word of peace and righteousnesse.
11 Be humble to heare the word of God, that thou mayest vnderstand it, and make a true answere with wisedome.]
12 *Be swift to heare good things, and let thy life be pure, and giue a patient answere.
13 If thou hast vnderstanding, answere thy neighbour: if not, lay thine hand vpon thy mouth, [least thou be trapped in an vndiscreet word, and so be blamed.]
14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.
15 Be not counted a*talebearer, and lie not in wait with thy tongue: for shame [& repentance] follow the thiefe, & an euil condemnation is ouer him that is double tongued: [but hee that is a backbiter, shalbe hated, enuied, and confounded.]
16 Doe not rashly, neither in small things nor in great.

* Iames. 1. 19.

* Leuit. 19. 16.

CHAP. VI.

1 It is the properties of a sinner to be euill tongued. 6 Of friendship 33 Desire to be taught.

1 BE not of a friend [thy neighbours] enemy: for such shall haue an euill name, shame and reproch, and he shalbe in infamy as the wicked that hath a double tongue.
2 Be not proud in the deuice of thine owne minde, lest thy soule rent thee as a bull,
3 And eat vp thy leaues, & destroy thy fruit, & so thou be left as a dry tree [in the wildernesse.]
4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the portion of the vngodly.]
5 A sweet talke multiplieth the friends [and pacifieth them that be at variance.] and a sweete tongue increaseth much good talke.
6 Hold friendship with many, neuertheless, haue but one counseller of a thousand.
7 If thou getteest a friend proue him first, and be not hastie to credit him.
8 For some man is a friend for his own occasion, and wil not abide in the day of thy trouble.
9 And there is some friend that turneth to enimity, & taketh part against thee, & in contention he

he will declare thy shame.
10 Againe, some *friend is but a companion at the table, and in the day of thine affliction hee continueth not,
11 But in thy prosperity he will be as thou thy selfe, and wil vse libertie ouer thy seruants.
12 If thou be brought low, hee wil be against thee, and will hide himselfe from thy face.
13 Depart from thine enemies, and beware of thy friends.
14 A faithfull friend is a strong defence, and he that findeth such one, findeth a treasure.
15 A faithfull friend ought not to bee changed for any thing, and the weight [of gold and siluer] is not to bee compared to the goodnesse [of his faith]
16 A faithfull friend is the medicine of life [and immortality,] and they that feare the Lord, shall finde him.
17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.
18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou find wisdome [which shall endure] till thine old age.
19 Goe to her as one that ploweth, and soweth, and waite for her good fruits: for thou shalt haue but little labour in her worke: but thou shalt eat of her fruits right soone.
20 How exceeding sharpe is shee to the vnlearned? hee that is without iudgement, will not remaine with her.
21 Vnto such one shee is as a fine touchstone, and he casteth her from him without delay.
22 For they haue the name of wisedome, but there be but few that haue the knowledge of her.
23 [For with them that know her, she abideth vnto the appearing of God.]
24 Giue eare, my sonne, receiue my doctrine, and refuse not my counsell,
25 And put thy feete into her linkes, and thy necke into her chaine.
26 Bow downe thy shoulder vnto her, and beare her, and be not weary of her bands.
27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.
28 Seeke after her, and search her, and she shall be shewed thee: and when thou hast gotten her, forsake her not.
29 For at the last thou shalt finde rest in her, and that shall be turned to thy ioy.
30 Then shall her fetters bee a strong defence for thee, [and a sure foundation] and her chaines a glorious rayment.
31 For there is a golden ornament in her, and her bands are the laces of purple colour.
32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.
33 My sonne, if thou wilt, thou shalt be taught & if thou wilt apply thy mind, thou shalt be witty
34 If thou loue to heare, thou shalt receiue [doctrine] and if thou delight in hearing, thou shalt be wise,
35 Stand with the multitude of the Elders, which are wise, and ioyne with him that is wise.
36 * If so it be to heare all godly talke, and let not the graue sentences of knowledge escape thee.
37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steps of his doores.
38 Let thy minde be vpon the ordinances of the Lord, and be || continually* occupied in his commandements: so shall he establish thine heart, and giue them wisedome at thine owne desire.

* Chap.37.5.
* Chap.8.9.
|| or, earnestly.
* Psal.1.2,3.

CHAP. VII.

2 We must forsake euill, and yet not iustifie our selues. 23 The behaiour of the wise towards his wife, his friend, his children, his seruants, his father and mother.

DOe no euill: so shal no harme come vnto thee.
2 Depart from the thing that is wicked, and sinne shall turne away from thee.
3 My sonne, sow not vpon the furrowes of vnrighteousnes lest thou reape them seuen fold.
4 Aske not of the Lord preheminence, neither of the King the seat of honour.
5 * Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisedome in the presence of the king.
6 Seeke not to be made a Iudge, least thou be not able to take away iniquitie, and lest thou fearing the person of the mighty, shouldest commit an offence against thine vprightnesse.
7 Offend not against the multitude of a citie, and cast not thy selfe among the people.
8 * Binde not two sinnes together: for in one sinne shalt thou not be vnpunished.
9 Say not, God will looke vpon the multitude of mine obiations, and when I offer to the most High God, he will accept it.
10 Be not faint hearted when thou makest thy prayer, neither slacke in giuing of almes.
11 Laugh no man to scorne in the heauines of his soule: for [God which seeth all things] is he * that can bring downe and set vp againe.
12 Sow not a lie against thy brother, neither doe the same against thy friend.
13 Vse not to make any maner of lie: for the custome thereof is not good.
14 Make not many words whē thou art among the Elders, neither * repeat a thing in thy prayer.
15 Hate not laborious worke, neither the husbandry which the most High hath created.
16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.
17 Humble thy mind greatly: for the vengeance of the wicked is fire and wormes.
18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.
19 Depart not from a wise and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue gold.
20 ¶ * Whereas thy seruant worketh truely, intreat him not euill, nor the hireling that bestoweth himselfe wholly for thee.
21 Let thy soule loue a good seruant, and defraud him not of libertie, [neither leaue him a poore man.]
22 * If thou haue cattell, looke well to them, & if they be for thy profit, keepe them with thee.
23 * If thou haue sonnes, instruct them, and hold their necke from their youth.
24 If thou haue daughters, keepe their body, and shew not thy face cheerefull toward them.
25 Marry thy daughter, and so shalt thou performe a weighty matter. but giue her to a man of vnderstanding.
26 If thou haue a wife after thy mind, forsake her not, but commit not thy selfe to behateull.
27 * Honour thy father from thy whole heart, and so get not the sorowes of thy mother.
28 Remember that thou wast borne of them, & how

* Job 9.2 psal. 143.2. eccle.7.18. luke 18.1.
* Chap.5.5.
* 1.Sam.2.7.
* Matth.6.5,7.
* Rom.12.11.
* Leuit.19.13. chap.33.29. and 34.25.
* Deut.25.4.
* Chap.30.12.
* Chap.3.9. iob.4.3.

how canst thou recompense them the things that they haue done for thee?

29 ¶ Feare the Lord with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy strength, * and forsake not his seruants.

31 Feare the Lord with all thy soule, and honour the Priests, * and giue them their portion, as it is commanded thee, the first fruits [and purifications] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, the first fruits of the holy things.

32 Stretch thine hand vnto the poore, that thy ‖ blessing [and reconciliation] may bee accompliished.

33 Liberalitie pleaseth all men liuing, and * from the dead restraine it not.

34 * Let not them that weepe, bee without [comfort:] but mourne with such as mourne.

35 * Bee not slow to visite the sicke: for that shall make thee to be beloued.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

Wee must take heed with whom we haue to doe.

STriue not with a mighty man, least thou fall into his hands.

2 * Make not variance with a rich man, least he on the other side weigh downe thy weight: * for gold [and siluer] hath destroyed many, and hath subuerted the hearts of kings.

3 Striue not with a man that is full of words, and lay no sticks vpon his fire.

4 Play not with a man that is vntaught, least thy kinred be dishonoured.

5 * Despise not a man that turneth himselfe away from sin, nor cast him not in the teeth withall, but remember that we are all worthy blame.

6 * Dishonour not a man in his old age: for they were as we which are not old.

7 Be not glad of the death of thine enemie, but remember that we must die all, [and so enter into ioy.]

8 * Despise not the exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisdome [and the doctrine of vnderstanding] and how to serue great men [without complaint.]

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answere in the time of need.

10 Kindle not the coles of sinners [when thou rebukest them,] least thou bee burnt in the fiery flame [of their sinnes.]

11 Rise not vp against him that doeth wrong, that he lay not wait as a spie for thy mouth.

12 * Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Be not surety aboue thy power: for if thou be suretie, think te to pay it.

14 Goe not to law with the Iudge: for they will giue sentence according to his owne honour.

15 * Trauel not by the way with him that is rash, least he doe thee iniurie: for he followeth his owne wilfulnes, & so shalt thou perish through his folly.

16 * Striue not with him that is angry, and goe not with him into the wildernesse: for blood is as nothing in his sight, and where there is no helpe, he will ouerthrow thee.

17 Take no counsell at a foole: for hee cannot keepe a thing close.

18 Doe no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, least he be vnthankeful to thee, [& put thee to reproofe.]

CHAP. IX.

Of iealousie. 12 An old friend is to be preferred before a new. 18 Righteous men should be bidden to thy table.

BE not iealous ouer thy wife of thy bosome, neither teach her by thy meanes an euill lesson.

2 Giue not thy life vnto a woman, least she ouercome thy strength, [and so thou be confounded.]

3 Meete not an harlot, least thou fall into her snares.

4 Vse not the company of a woman that is a singer, [and a dancer, neither heare her,] least thou be taken by her craftinesse.

5 ¶ Gaze not on a * maid, that thou fall not by that that is precious in her.

6 * Cast not thy minde vpon harlots [in any maner of thing,] least thou destroy [both thy selfe and] thine heritage.

7 Goe not about gazing in the streetes of the citie, neither wander thou in the secret places thereof.

8 * Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many * haue perished by the beautie of women: for through it loue is kindled as a fire.

9 [Euery woman that is an harlot, shalbe troden vnder foot as doung, of euery one that goeth by the way.

10 Many wondering at the beauty of a strange woman, haue bene cast out: for her words burne as a fire.]

11 Sit not at all with another mans wife, [neither lie with her vpon the bed,] nor banket with her, least thine heart incline vnto her, & so through thy desire fall into destruction.

12 ¶ Forsake not an olde friend: for the new shal not be like him: a new friend is as new wine: when it is old thou shalt drinke it with pleasure.

13 * Desire not the honor [& riches] of a sinner: for thou knowest not what shalbe his end.

14 Delight not in the thing that the vngodly haue pleasure in, but remember that they shal not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, least he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towres of the citie.

16 Trie thy neighbour as neere as thou canst, * and aske counsell of the wise.

17 * Let thy talke be with the wise, and all thy communication in the Law of the most High.

18 Let iust men eate and drinke with thee, and let thy reioycing be in the feare of the Lord.

19 In ‖ the hands of the craftesmen shall the works be commended, and the wise prince of the people by his worde, [and the word by the wisdome of th. Elders]

20 A man full of words is dangerous in his city, and he that is rash in his talking shalbe hated.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and couetousnesse are to be abhorred. 18 Labour is praised.

A Wise iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

2 As

Deut.12.18,19.
* Lev.2.3. Numb.18.15.
‖ or, liberalitie.
* Tob.2.4,7. and 4.17.
* Rom.12.15.
* Matth.25.36.
* Matth.5.25.
* Chap.31.6.
Gal.6.1.
* Lev.19.32.
Chap.6.35.
Chap.29.4.
* Gene 4.8.
* Prou 22.24.
* Gen 6.1.2. and 34.2.
* Prou. 5.2.
* Matth.5.28.
* Gen.34.1,2. 2.sam.11.2. indeth. 10.17,19 and 12. 16.20.
* Iudg.9.3. 2.sam.15.12.
* Chap 6.36,38. & 38 & 37.22.
* Deut 6.7. and 11.19.
‖ Or, the workeman is praised according to the worke.

2 As the Iudge of the people is himselfe, so are his officers, and what maner of man the ruler of the citie is, such are they that dwell therein.

3 *An vnwise king destroyeth his people, but where they that bee in authoritie, are men of vnderstanding, there the citie prospereth.

4 The gouernment of the earth is in the hand of the Lord, [and all iniquities of the nations is to bee abhorred,] and when time is, hee will set vp a profitable ruler ouer it.

5 In the hand of God is the prosperitie of man, and vpon the Scribes will he lay his honour.

6 *Bee not angry for any wrong, with thy neighbour, and doe nothing by iniurious practises.

7 Pride is hatefull before God and man, and by both doeth one commit iniquity.

8 *Because of vnrighteous dealing, & wrongs, and riches gotten by deceit, the kingdome is translated from one people to another,

9 There is nothing worse then a couetous man [why art thou proud, O earth & ashes? there is not a more wicked thing then to loue money:] for such one would euen sell his soule, and for his life euery one is compelled to pull out his owne bowels.

10 [All tyrannie is of small endurance, and the disease that is hard to heale, is grieuous to the Physician.]

11 The Physician cutteth off the sore disease, and he that is to day a king, to morrow is dead.

12 Why is earth and ashes proud, seeing that when a man dieth, hee is the heire of serpents, beasts and wormes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his Maker.

14 For pride is the originall of sin, and he that hath it, shall powre out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the pertwasions [of the wicked] to dishonour, and destroyeth them in the end.

15 The Lord hath * cast downe the thrones of the [proud] princes, and set vp the meeke in their stead.

16 The Lord plucketh vp the rootes of the [proud] nations, and planteth the lowly with glory among them

17 The Lord ouerthroweth the landes of the heathen, and destroyeth them vnto the foundations of the earth: hee causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 [God destroieth the memorial of the proud, and leaueth the remembrance of the humble]

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a seed of man, which is an honourable seede: the honourable seede are they that feare the Lord: there is a seede of man, which is without honour: the seede without honour, are they that transgresse the commandements of the Lord: it is a seede that remaineth which feareth the Lord, and a faire plant, that loueth him: but they are a seede without honour that despise the Law, and a deceiueable seed that breake the commandements.

21 He that is the chiefe among the brethren, is honourable: so are they that feare the Lord in his sight.

22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by cruelty and pride.

23 The feare of the Lord is the glory aswell of the rich and the noble, as of the poore.

24 It is not meet to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the rich that is a wicked man.

25 The great man and the iudge and the man of authoritie, are honourable, yet is there none of them greater then he that feareth the Lord.

26 *Vnto the seruant that is wise, shall they that are free do seruice: *he that hath knowledge, will not grudge when hee is reformed, [and the ignorant shall not come to honour.]

27 Seeke not excuses when thou shouldest doe thy worke, neither bee shamed thereof through pride in the time of aduersitie.

28 *Better is he that laboureth and hath plenteousnesse of all things, then he that is gorgeous, and wanteth bread.

29 My sonne, get thy selfe praise by meekenesse, and esteeme thy selfe as thou deseruest.

30 Who will count him iust that sinneth against himselfe? or honour him that dishonoureth his owne soule?

31 The poore is honoured for his knowledge, [and his feare,] but the rich is had in reputation because of his goods.

32 Hee that is honourable in pouertie, how much more shall he bee when he is rich? and hee that is vnhonest being rich, how much more *will he bee so* when he is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearence ought wee not to iudge. 7 Of rash iudgements. 19 All things come of God. 29 All men are not to be brought into this house.

WIsedome * lifteth vp the head of him that is lowe, and maketh him to sit among great men.

2 Commend not a man for his beautie, neither despise a man in his vtter appearance.

3 The Bee is but small among the foules, yet doeth her fruit passe in tweetnesse.

4 Be not proud of clothing and raiment, and * exalt not thy selfe in the day of honour: for the works of the Lord are wonderful, [and glorious] secret [and vnknowen] are his workes among men.

5 Many tyrants haue sit down vpon the earth, * and the vnlikely hath worne the crowne.

6 Many mightie men haue bene brought to dishonour, and the honourable haue beene deliuered into other mens hands.

7 ¶ *Blame no [man] before thou hast enquired the matter: vnderstand first, and then reforme [righteously]

8 *Giue no sentence, before thou hast heard the cause, neither interrupt men in the middes of their tales.

9 Striue not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

10 My sonne, meddle not with many matters: *for if thou gaine much, thou shalt not bee blamelesse, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

11 *There is some man that laboureth and taketh paine, and the more he hasteth, the more hee wanteth.

12 Againe, there is some that is slouthfull, and

* 1. King. 12. 1, 13, 14.
* Leuit. 19. 17.
* Iere. 27. 6. dan. 5. 18.
* Luke 1. 52. and 14. 11. and 18. 14. 2. sam. 7. 8.
* Pro. 1. 7. 2.
* 2. Sam. 10. 1.
* Pro. 18. 9. 22.
* Act. 12. 21. 23.
* 1. Sam. 15. 28. ester 6. 10.
* Deut. 13. 14. and 17. 4. 6. iob. 7. 22.
* Prou. 18. 13.
* Matth. 19. 22. 1. tim. 6. 9.
* Prou. 10. 5.

* Job 42.10. * hath neede of helpe: for hee wanteth strength, and hath great poueritie: yet the eye of the Lord looketh vpon him to good, and setteth him vp from his low estate,

13 And he liftetth vp his head, so that many men marueile at him, [and giue honour vnto God,]

14 * Prosperitie and aduersitie, life and death, pouertie and riches come of the Lord.

* Job 1.21. * Prou. 20.24. 15 Wisedome and knowledge and vnderstanding of the Law are of the Lord: loue and good works come of him.

16 Error and darkenesse are appointed for sinners, and they that exalt themselues in euill, waxe old in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperitie for euer.

18 ¶ Some man is rich by his care and niggardship, and this is the portion of his wages,

* Luke 12.19. 19 In that hee saith, * I haue gotten rest, and now will I eate continually of my goods, yet hee considereth not, that the time draweth neere, that hee must leaue all these things vnto other men, and die himselfe.

20 Stand thou in thy state, & exercise thy selfe therein, and remaine in thy worke vnto thine age.

21 Maruell not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperitie sooner to flourish.

23 ¶ Say not, What profit and pleasure shall I haue? & what good thing shall I haue hereafter?

24 Againe say not, I haue enough and possesse many things, and what euill can come to mee hereafter?

* Ecclesi. 8.24. 25 * In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death, to reward a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his works are discouered.

28 Iudge none blessed before his death: for a man shalbe knowen by his children.

29 Bring not euery man into thy house: for the deceitfull haue many traines, [and are like stomacks that belch stinkingly.]

30 As a Partrich is taken vnder a basket, [and the hinde is taken in the snare] so is the heart of the proud man, which like a spie watcheth for thy fall.

31 For he lieth in wait, and turneth good vnto euill, and in things worthy praise he will finde some fault.

32 Of one little sparke is made a great fire, [and of one deceitfull man is blood increased] for a sinfull man layeth wait for blood.

33 Beware of a wicked man, for he imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger, and hee will destroy thee with vnquietnesse, and driue thee from thine own.

CHAP. XII.

2 Vnto whom we ought to doe good. 10 Enemies ought not to bee trusted.

WHen thou wilt doe good, know to whom thou doest it, so shalt thou bee thanked for thy benefits,

2 * Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most High. * Gal. 6.10. 1. Tim. 5.8.

3 Hee cannot haue good that continueth in euill, and giueth no almes, [for the most High hateth the sinners, and hath mercy vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, & giue it not vnto him, lest hee ouercome thee thereby: else thou shalt receiue twice as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot bee knowen in prosperitie, neither can an enemie be vnknowen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemie: for like as an yron rusteth, so doeth his wickednes.

11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt bee to him as hee that wipeth a glasse, and thou shalt know that all his rust hath not bene well wiped away.

12 Set him not by thee, lest hee destroy thee, and stand in thy place.

13 Neither set him at thy right hand, lest hee seeke thy roume, and thou at the last remember my words, and be pricked with my sayings.

14 * Binde not two sinnes together: for there shall not one be vnpunished. * Chap. 7.8. and 21.1.

15 Who will haue pitie on the charmer, that is stinged of the serpent? or of all such as come neere the beasts? so is it with him that keepeth companie with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will hee bide with thee: but if thou stumble, he tarieth not.

17 * An enemie is sweet in his lips: he can make many good words, and speak many good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throw thee into the pit, and if he may finde opportunitie, he will not be satisfied with blood. * Ier 41.6.

18 If aduersitie come vpon thee, thou shalt find him there first, and though he pretend to helpe thee, yet shall hee vndermine thee: hee will shake his head, and clap his hands, and will make many words, and disguise his countenance.

CHAP. XIII.

1 The companies of the proud and of the rich are to bee vsed. 15 The loue of God. 17 Like doe companie with their like.

HE * that toucheth pitch, shall bee defiled with it: and hee that is familliar with the proud, shall be like vnto him. * Deut. 7.2.

2 Burthen not thy selfe aboue thy power, whilest thou liuest, and companie not with one that is mightier & richer then thy selfe: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich dealeth vnrighteously, and threatneth withall: but the poore being oppressed must entreat: if the rich haue done wrong, hee must

must yet bee intreated: but if the poore haue done it, he shall straight wayes be threatned.
4 If thou be for his profit, hee vseth thee: but if thou haue nothing, he will forsake thee.
5 If thou haue any thing, hee will liue with thee: yea, hee will make thee a bare man, and will not care for it.
6 If he haue need of thee, he wil defraud thee, and wil laugh at thee, and put thee in hope, & giue thee all good words, and say, What wanteth thou?
7 Thus will he shame thee in his meate, vntill he haue supt thee cleane vp twise or thrise, and at the last hee will laugh thee to scorne: afterward, when he seeth thee, he will forsake thee, and shake his head at thee.
8 [Submit thy selfe vnto God, and waite vpon his hand.]
9 Beware that thou bee not deceiued in thine owne conceit and brought downe by thy simplenesse: [be not too humble in thy wisdome.]
10 ¶ If thou be called of a mightie man, absent thy selfe; so shall he call thee the more oft.
11 Presse not thou vnto him, ȝ thou be not shut out, but goe not thou farre off, lest he forget thee.
12 Withdrawe not thy selfe from his speech, but beleeue not his many wordes: for with much communication wil he tempt thee, and laughingly will he grope thee.
13 He is vnmercifull and keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.
14 Beware, and take good heed: for thou walkest in perill of thine ouerthrowing: when thou heareſt this, awake in thy sleepe.
15 Loue the Lord all thy life, and call vpon him for thy saluation.
16 ¶ Euery beast loueth his like, and euery man loueth his neighbour.
17 All flesh will resort to their like and euery man will keepe company w̃ such as he is him selfe.
18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.
19 What fellowship hath ‖ hyena with a dog? and what peace is betweene the rich & the poore?
20 As the wild asse is the lyons pray in the wildernesse, so are poore men the meate of the rich.
21 As the proude hate humilitie, so do the rich abhorre the poore.
22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friendes driue him away.
23 If a rich man offend he hath many helpers: hee speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, and though he speake wisely, yet can it haue no place.
24 When the rich man speaketh, euery man holdeth his tongue, and looke what he saith, they praise it to the cloudes: but if the poore man speake, they say, What fellow is this: and if hee doe amisse, they will destroy him.
25 Riches are good vnto him that hath no sinne [in his conscience] and pouertie is euill in the mouth of the vngodly.
26 The heart of a man changeth his countenance, whether it be in good or euill.
27 A cheerefull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

‖ Which is a wild beast that counterfeiteth the voyce of men, and so enticeth them out of their houses, and deuoureth them.

CHAP. XIIII.

1 *The offence of the tongue.* 17 *Man is but a vaine thing.* 21 *Happy is he that continueth in wisdome.*

BLesse is the man * that hath not fallen by [the word of] his mouth, and is not tormented with the sorrow of sinne. * Chap. 9. 16. 16 Rom. 3. 2.
2 Blessed is he ȝ is not condemned in his conscience, & is not fallen from his hope in the Lord.
3 Riches are not comely for a niggard: and what should an enuious man doe with money?
4 He that gatheteth together from his owne soule, heapeth together for others, that will make good cheare with his goods.
5 He that is wicked vnto himselfe, to whom will he be good? for such one can haue no pleasure of his goods.
6 There is nothing worse, then when one enuieth himselfe: and this is a reward of his wickednesse.
7 And if hee doe any good, he doeth it not knowing thereof, and against his will, and at the last he declareth his wickednesse.
8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.
9 A couetous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne soule.
10 A * wicked eye enuyeth the bread, and there is scarcenesse vpon his table. * Prou. 27. 20.
11 My sonne, doe good to thy selfe of that thou hast, and giue the Lord his due offerings.
12 Remember that death tarieth not, & that the couenant of the graue is not shewed vnto thee.
13 *Doe good vnto thy friend before thou die, and according to thine abilitie stretch out thine hand and giue him. * Chap. 4. 1. Tob. 4. 9 Luke 14. 13.
14 Defraud not thy selfe of the good day. & let not the portion of the good desires ouerpasse thee.
15 Shalt thou not leaue thy trauels vnto another, & thy labours for ȝ diuiding of the heritage?
16 Giue and take & sanctifie thy soule: [worke thou righteousnesse before thy death:] for in the hell there is no meate to finde.
17 ¶ * All flesh waxeth old as a garment: & this is ȝ condition of all times, Thou shalt die ȝ death. * Esai. 50. 6. 1. Pet. 1. 24. Iam. 1. 10.
18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood: one commeth to an end, and another is borne.
19 All corruptible things shall faile, and the worker thereof shall goe with all.
20 [Euery excellent worke shalbe iustified, and he that worketh it, shall haue honour thereby.]
21 * Blessed is the man that doth meditate honest things by wisedome, [and exerciseth him selfe in iustice,] and he that reaseneth of holy things by his vnderstanding. * Psal. 1. 2.
22 Which considereth in his heart her wayes, and vnderstandeth her secrets.
23 Goe thou after her as one that seeketh her out, and lie in waite in her wayes.
24 Hee shall looke in at her windowes, and hearken at her doores.
25 He shal abide beside her house, & fasten a stake in her walles: he shall pitch his tent besides her.
26 And hee shall remaine in the lodging of good men, and shall set his children vnder her couering, and shall dwell vnder her branches.
27 By her he shall bee couered from the heate, and in her glory shall he dwell.

CHAP. XV.

1 *The goodnesse which followeth him that feareth God.* 8 *God reiecteth and casteth off the sinner.* 11 *God is not the author of euill.*

HE that feareth the Lord, will doe good: and he that hath the knowledge of the Law, will keepe it sure.

2 As an [honourable] mother shall she meete him, and she as his wife married of a virgine, will receiue him.

3 With the bread [of life] and vnderstanding shall shee feede him, and giue him the * water of [wholesome] wisedome to drinke.

* Iohn 4.10.

4 He shall assure himselfe in her, and shall not be moued, and shall hold himselfe fast by her, and shall not be confounded.

5 Shee shall exalt him aboue his neighbours, and in the mids of the Congregation shall she open his mouth [with the spirit of wisedome and vnderstanding shall she fill him, and clothe him with the garment of glory.]

6 She shall cause him to inherite ioy, and the crowne of gladnesse, and an euerlasting name.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding, will meet her:] the sinners shall not see her.

8 For she is farre from pride [and deceite] and men that lie cannot remember her. [but men of trueth shall haunt her, and shall prosper euen vnto the beholding of God.]

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisedome, [and bee plenteous in a faithfull mouth] then the Lord wil prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that he hateth.

12 Say not thou, Hee hath caused mee to erre: for he hath no need of the sinfull man.

13 The Lord hateth all abomination [of error:] and they that feare God, loue it not.

14 * He made man from the beginning, and left him in the hand of his counsell, [and gaue him his commandements and precepts]

* Gen.1.27.

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 Hee hath set water and fire before thee: stretch out thine hand vnto which thou wilt.

17 * Before man is life and death, [good and euill] what him liketh shall be giuen him.

* Iorem.21.8.

18 For the wisedome of the Lord is great, and hee is mightie in power, and beholdeth all things [continually]

19 * And the eyes [of the Lord] are vpon them that feare him, and hee knoweth all the workes of man.

* Psal.34.15,16. Hebr.4.13.

20 Hee hath commanded no man to doe vngodly, neither hath hee giuen any man licence to sinne [for hee desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 Of vnhappy and wicked children. 17 No man can hide himselfe from God. 24 An exhortation to the receiuing of iustification.

DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon the multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behind him vngodly children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shall be wasted incontinently.

5 Many such things haue I seene with mine eies, & mine eare hath heard greater things then these.

6 * In the congregation of the vngodly shall a fire bee kindled, and among vnfaithfull people shall the wrath be set on fire.

* Chap.21.9,10.

7 * Hee spared not the old gyants, which were rebellious, trusting to their owne strength.

* Gen.6.4.

8 * Neither spared hee whereas Lot dwelt, those whom he abhorred for their pride.

* Gen.19.21,25.

9 He had no pitie vpon the people that were destroyed, and puffed vp in their sinnes:

10 * And so hee preserued the sixe hundreth thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them, and pitying them, in smiting them and healing them, with mercy and with chastisement.

* Num.14.15,16, 20.and 26.51.

11 Therefore if there be one stiffenecked among the people, it is maruell if hee escape vnpunished: for mercy and wrath are with him: he is mightie to forgiue and to powre out displeasure.

12 * As his mercie is great, so is his punishment: also he iudgeth a man according to his workes.

* Chap.5.6.

13 The vngodly shal not escape with his spoile, and the patience of the godly shal not be delayed.

14 He will giue place to all good deedes, and euery one shall find according to his works, [and after the vnderstanding is of his pilgrimage.]

15 The Lord hardened Pharao, that he should not knowe him, and that his workes should bee knowen vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: hee hath separated his light from the darknesse with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vpon me from aboue? I shall not bee knowen in so great a heape of people: for what is my soule among such an infinite number of creatures?

18 Behold the heauen, and the * heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shall bee mooued when he shall visit.

* 2.Pet.3.10. 1.King 8.27. 2.Chron.6.18.

19 All the world which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, [but he vnderstandeth euery heart]

21 And who vnderstandeth his wayes? and the storme that no man can see? for the most part of his workes are hid.

22 Who can declare the workes of his righteousnes? or who can abide them? for his ordinance is farre off, & the trying out of all things farleth.

23 Hee that is humble of heart, will consider these things: but an vnwise and erroneous man casteth his minde vpon foolish things.

24 My sonne, hearken vnto me, and learne knowledge, and marke my words with thine heart.

25 I will declare thee weightie doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, & part of them hath hee sundred from the other when he first made them.

27 He hath garnished his works for euer, and their beginnings to long as they shal endure: they are not hungry, nor wearied in their labours, nor cease from their offices.

28 None of them hindreth another, neither was any of them disobedient vnto his words.

29 After

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all manner of liuing beasts hath hee couered the face thereof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodnesse that God hath done vnto him. 20 Of sames, 22 and repentance.

THe * Lord hath created man of the earth, and turned him vnto it againe,

2 He gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had need, and made them according to his image.

4 He made all flesh to feare him, so that he had the dominion ouer the beasts and foules.

5 [*He created out of him an helper like vnto himselfe,] and gaue them discretion & tongue, and eyes, eares, and an heart to vnderstand, and sixtly he gaue them a spirit, and seuenthly he gaue them speach to declare his works,

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill,

7 He set his eye vpon their hearts, declaring vnto them his noble works,

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his works, and that the elect should praise his holy Name together.

9 Besides this, he gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might know that they were mortall.

10 Hee made an euerlasting Couenant with them, and shewed them his iudgements.

11 Their eyes sawe the maiestie of his glory, and their eares heard his glorious voyce.

12 And he said vnto them, Beware of all vnrightrous things *He gaue euery man also a commandement concerning his neighbour.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their stony hearts cannot become flesh.

15 Hee appointed a ruler vpon euery people, when hee diuided the nations of the whole earth.

16 * And he did chuse Israel, as a peculiar people to himselfe, whom hee nourished with discipline as his first borne, and giueth him most louing light, and doeth not forsake him.

17 All their works are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hid from him, but all their sinnes are before the Lord,

19 And as hee is mercifull, and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 * The almes of a man, is as a thing sealed vp before him, and he keepeth the good deeds of man as the apple of the eye, and giueth repentance to their sonnes and daughters.

21 * At the last shall he arise, and reward them, and shall repay their reward vpon their heads.

22 * But vnto them that will repent, he giueth them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the veritie.]

23 * Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence,

24 Turne againe vnto the most High: for hee will bring thee from darkenesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteousnesse and iudgements of God: stand in the portion that is set foorth for thee, and in the prayer of the most high God, and goe in the parts of the holy world with such as be liuing and confesse God.]

26 * Who can praise the most High in the hell, as doe all they that liue and confesse him?

27 [Abide not thou in the errour of the vngodly, but praise the Lord before death.]

28 Thankefulnesse perisheth from the dead, as though he were not: but the liuing, and he that is sound of heart, praiseth the Lord, [and reioyceth in his mercy.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot be in men, because the sonne of man is not immortall, [and they take pleasure in the vanity of wickednesse.]

31 What is more cleare then the sunne? yet shall it faile.

32 So flesh and blood that thinketh euil, [shall be reprooued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marueilous workes of God. 6. 7 The misery and wretchednesse of man. 9 Against God ought we not to complaine. 21 The performing of vowes.

HE that liueth for euer, *made all things together: the Lord who onely is iust, and there is none other but he, [and he remaineth a victorious King for euer.]

2 He ordereth the world with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath he giuen power to expresse his works? who will seeke out the ground of his noble actes?

4 Who shall declare the power of his greatnesse? or who will take vpon him to tell out his mercy?

5 As for the wonderous workes of the Lord, there may nothing bee taken from them, neither can any thing be put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, he must begin againe, and when he thinketh to come to an end, he must goe againe to his labour.

7 ¶ What is man? wherefore serueth hee? what good or euill can he doe?

8 * If the number of a mans dayes be an hundreth yeere, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the sea, and as a grauell stone is in comparison of the sand, so are * a thousand yeeres to the dayes euerlasting.

10 Therefore is [God] patient with them, and powreth out his mercy vpon them.

11 He saw and perceiued, that [the arrogancie of their heart, and their raine was euill: therefore heaped hee vp his mercy vpon them, and shewed them the way of righteousnes.]

12 The mercy that a man hath, reacheth to his neighbour: but the mercy of the Lord is vpon all

* Gen.1.27. and 5.1 wisd.2.2. and 7.16. 1.cor. 11.7. col.3.10.
* Gen.2.22. 1.cor.11.9.
* Exod.20.16,17. and 22.23.
* Deut.4.20. and 10.15.
* Chap.29.13.
* Matth 25.35.
* Actes 3.19.
* Iere.3.12.
* Psal.6.5. Isa.38. 18,19.
* Gen.1.1.
* Psal.90.10.
* 2.Pet.3.8.

flesh: he chasteneth, and nurtureth, and teacheth, and bringeth backe, as a shepherd his flocke.

13 Hee hath mercy on them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reproue not: and whatsoeuer thou giuest, vse no discomfortable words.

15 Shall not the dewe asswage the heate? so is a word better then a gift.

16 Lo, is not a word better then a good gift? but a gracious man giueth them both.

17 A foole will reproch churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousnesse before thou come to iudgement:] learne before thou speake, and vse physicke or euer thou be sicke.

* 2.Cor.11.31. 19 * Examine thy selfe, before thou be iudged, and in the day of the visitation thou shalt finde mercy.

20 Humble thy selfe before thou be sicke, and whilest thou mayest yet sinne, shew thy conuersion.

21 Let nothing let thee to pay thy vow in time, and deferre not vnto death to be reformed: [for the reward of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

* Chap.7.17,36. 23 Thinke vpon the * wrath, that shalbe at the end, and the houre of vengeance, when hee shall turne away his face.

* Chap.11.25. 24 * When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and need.

25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the foole doeth not obserue the time.

27 ¶ Euery wise man knoweth wisedome, and knowledge, and praiseth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: [they vnderstand the trueth and righteousnesse,] and powre out with modestie graue sentences for mans life.

29 The chiefe authoritie of speaking is of the Lord alone: for a mortall man hath but a dead heart.

* Rom.6.6.and 23.24. 30 ¶ * Follow not thy lustes, but turne thee from thine owne appetites.

31 For if thou giuest thy soule her desires, it shall make thine enemies that enuie thee to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnes, & entangle not thy selfe with such company.

33 Become not a begger by making bankets of that that thou hast borrowed, and so leaue nothing in thy purse, els thou shouldest slanderously lie in wait for thine owne life.

CHAP. XIX.

2 Wine and whoredome bring vnto pouertie. 6 In thy wordes vse discretion. 22 The difference of the wisedome of God and man. 27 Whereby thou mayest know what is in man.

A Labouring man that is giuen to drunkennes, shall not be rich: and hee that contemneth small things, shall fall by litt le and little.

* Gen.39.33. 2 * Wine and women leade wise men out of the way, [and put men of vnderstanding to reproofe.]

3 And hee that companieth adulterers, shall become impudent: rottennesse and wormes shall haue him to heritage, and he that is too bold, shall be taken away, and be made a publike example.

* Iosh.22.11,12. 4 * Hee that is hastie to giue credite, is light minded, and he that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednes, shalbe punished: [he that hateth to be reformed, his life shal be shortened, and he that abhorreth babbling of words, quencheth wickednesse:] but he that resisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue, may liue with a troublesome man, and he that hateth babbling, shall haue lesse euill.

7 Rehearse not to another, that which is told vnto thee: so thou shalt not be hindred.

8 Declare not other mens maners, neither to friend nor foe: and if the sinne appertaine not vnto thee, reueale it not.

9 For hee will hearken vnto thee, and marke thee, and when he findeth opportunitie, hee will hate thee.

* Chap.22.22. and 27.17. 10 * If thou hast heard a word [against thy neighbour,] let it die with thee, and bee sure, it will not burst thee.

11 A foole trauelleth when hee hath heard a thing, as a woman that is about to bring fourth a childe.

12 As an arrow that sticketh in ones thigh, so is a word in a fooles heart.

* Leuit.19.17. matth.18.15. 13 * Reprooue a friend lest he doe *euill*, and if he haue done it, that he doe it no more.

14 Reprooue a friend that hee may keepe his tongue: and if hee haue spoken, that hee say it no more.

15 Tell thy friend his fault: for oft times a slander is raised, and giue no credence to euery word.

16 A man falleth with his tongue, but not with his will: * and who is hee that hath not offended in his tongue?

* Iam.3.2.

17 Reproue thy neighbour before thou threatest him, and being without anger, giue place vnto the Law of the most High.

18 The feare of the Lord is the first degree to beece ued of him, and wisdome obtaineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him, shall receiue the fruit of immortality.

20 The feare of the Lord is all wisedome, and performing of the Law is perfect wisedome, and the knowledge of his almighty power.

21 If a seruant say vnto his master, I will not doe as it pleaseth thee, though afterward hee doe it, he shall displease him that nourisheth him.

22 The knowledge of wickednesse is not wisedome, neither is there prudencie whereas the counsell of sinners is: but it is euen execrable malice: and the foole is void of wisedome.

23 He that hath small vnderstanding, & feareth *God*, is better then one that hath much wisdome, and transgresseth the Law of the most High.

24 There is a certaine subtiltie that is fine, but it is vnrighteous: and there is that wresteth the open and manifest Law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, doe bow downe themselues, and are sad, whose inward parts burne altogether with deceit: he looketh downe with his face, and faineth himselfe deafe: yet before thou perceiue, hee will be vpon thee to hurt thee.

26 And

16 And though he be so weake that he can do thee no harme, yet when he may find opportunity, he will doe euill.

27 ¶ A man may be knowne by his looke, and one that hath vnderstanding may be perceiued by the marking of his countenance.

28 * A mans garment, and his excessiue laughter, and going, declare what person he is.

*Chap.21.20,23.

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in time. 17 The sallo of the wicked. 23 Of lying. 24 The theife and the murtherer. 28 Gifts blinde the eyes of the wise.

THere is some rebuke that is not comelie: againe, some man holdeth his tongue, and hee is wise.

2 It is much better to reproue then to beare euill will: and hee that acknowledgeth his fault, shall be preserued from hurt.

3 As * when a gelded man through lust would defile a maid, so is he that vseth violence in iudgement.

*Chap.30.20.

4 How good a thing is it, when thou art reprooued, to shew repentance! for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becom meth hateful.

6 Some man holdeth his tongue, because he hath not to answere: and some keepeth silence, waiting a conuenient * time.

*Eccles.3.7.

7 * A wise man will hold his tongue till he see opportunitie: but a trifler and a foole will regard no time.

*Chap.32.4.

8 He that vseth many words, shall be abhorred, and he: that taketh authoritie to himselfe, shall be hated.

9 Some man hath oft times prosperitie in wicked things, and *sometime* a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, & there is some gift, whose reward is double.

11 Some man humbleth himselfe for glories sake, and some by humblenes lifteth vp the head.

12 Some man buyeth much for a little price: for the which he payeth seuen times more.

13 * A wise man with his words maketh himselfe to be loued, but the merry tales of fooles shall be powred out.

*Chap.6.5.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious: for his importunitie: for he looketh to receiue many things for one: he giueth little, and he vpbraideth much: he openeth his mouth like a towne-crier: to day hee lendeth: to morrow asketh he againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend, I haue no thanke for all my good deeds: and they that eate my bread, speake euill of me.

16 How oft, and of how many shal he be laughed to scorne? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pauement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale, which is oft told by the mouth of the ignorant.

19 A wise sentence loseth grace when it commeth out of a fooles mouth: for he speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not grieued when he is alone,

21 Some man there is that destroyeth his own soule because he is ashamed, and for the regard of persons loseth it.

22 Some man promiseth vnto his friend for shame, and getteth an enemie of him for naught.

23 * A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise.

*Chap.25.2.

24 A theefe is better then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of lyars are vnhonest, and their shame is euer with them.

26 A wise man shall bring himselfe to honour with his wordes, and he that hath vnderstanding, shall please great men.

27 * Hee that tilleth his land, shall increase his heape [hee that worketh righteousnesse, shall be exalted,] and he that pleaseth great men, shall haue pardon of his iniquitie.

*Prou.12.11. and 28.19.

28 * Reward and giftes blind the eyes of the wise, and make them dumme, that they cannot reproue faults.

*Exod.23.8. Deut.16.19.

29 Wisedome that is hid, and treasure that is hoarded vp, what profite is in them both?

30 Better is hee that keepeth his ignorance secret, then a man that hideth his wisedome.

31 The necessary patience of him, that followeth the Lord, is better then hee that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To beare to be reproued. 17 The mouth of the wise man. 26 The thought of the foole.

MY sonne, hast thou sinned? doe so no more, * but pray for the foresinnes [that they may be forgiuen thee.]

*Chap.5.5. psal.4.4. Luke 15.18.

2 Flee from sinne, as from a serpent: for if thou commest too neere it, it will bite thee: the teeth thereof are as the teeth of a lion, to slay the soules of men.

3 All iniquitie is as a two edged sworde, the wounds whereof cannot be healed.

4 Strife and iniuries wast riches: so the house of the proude shalbe desolate.

5 * The prayer of the poore going out of the mouth, commeth vnto the eares *of the Lord*, and iustice is done him incontinently.

*Exod.3.9. and 22.23.

6 Who so hateth to be reformed is in the way of sinners: but he that feareth the Lord, conuerteth in heart.

7 An eloquent talker is knowen a farre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 * The congregation of the wicked is like towe wrapped together: their end is a flame of fire to destroy them.

*Chap.16.6.

10 The way of sinners is made plaine with stones, but at the ende thereof is hell, [darkenesse and paines.]

11 He that keepeth the Law of the Lord || ruleth his owne affections thereby: and the increase of wisedome is the end of the feare of God.

|| Or, keepeth the vnderstanding thereof.

12 Hee that is not wise, will not suffer himselfe to be taught: but there is some wit that encreaseth bitternesse.

13 The knowledge of the wise shall abounde like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 * The inner parts of a foole are like a bro-

*Chap.33.5.

ken vessell: he can keepe no knowledge whiles he liueth.

15 When a man of vnderstanding heareth a wise word, hee will commend it, and increase it: but if an ignorant man heare it, he wil disallow it, and cast it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comelinesse in the talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As in an house that is destroyed, so is wisedome vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doctrine vnto fooles is as fetters on the feet, and like manicles vpon the right hand.

* Chap. 19. 27, 28. 20 *A foole lifteth vp his voyce with laughter, but a wise man doeth scarce smile secretly.

21 Learning is vnto a wise man a iewel of gold, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in his [neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but he that is well nurtured, wil stand without.

24 It is the point of a foolish man to hearken at the doore: for hee that is wise, will be grieued with such dishonour.

25 The lippes of talkers will bee telling such things as pertaine not vnto them, but the wordes of such as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, he curseth his owne soule.

* Chap. 28. 13. 28 *A backbiter defileth his owne soule, and is hated whersoeuer he is: [but he that keepeth his tongue, and is discreete, shall come to honor.]

CHAP. XXII.

1 Of the sluggard. 12 Not to speake much to a foole. 16 A good conscience feareth not.

A Slouthfull man is like a filthy stone, which euery man mocketh at for his shame.

2 A slouthfull man is to bee compared to the dung of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euill nuttured sonne is the dishonour of the father: & the daughter is least to be esteemed.

4 A wise daughter is an heritage vnto her husband: but she that liueth dishonestly, is her fathers heauinesse.

5 She that is bold, dishonoureth both her father and her husband [and is not inferiour to the vngodly] but they both shall despise her.

6 A tale out of time is as musick in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole is as one that gleweth a potsheard together, and as he that waketh one that sleepeth, from a sound sleepe.

8 If children liue honestly, & haue wherewith, they shall put away the shame of their parents.

9 But if children be proud, with hautines and foolishnes they defile ỹ nobilitie of their kinred.

10 Who so telleth a foole of Wisedome, is as a man, which speaketh to one that is asleepe: when he hath told his tale, he saith, What is the matter?

* Chap. 38. 16. 11 *Weepe for the dead, for hee hath lost the light: so weepe for the foole, for hee wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Seuen dayes doe men mourne for him that is dead: but the lamentation of the foole, and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding: * beware of him, lest it turne thee to paine, and least thou bee defiled when hee shaketh himselfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorrow by his foolishnesse. * Chap. 12. 12.

14 What is heauier then lead? and what other name should a foole haue?

15 *Sand and salt, and a lumpe of yron is easier to beare, then an vnwise, [foolish and vngodly man.] * Prou. 27. 3.

16 As a frame of wood ioyned together in a building cannot bee loosed with shaking, so the heart that is stablished by aduised counsell shall feare at no time.

17 The heart that is confirmed by discrete wisdome, is as a faire plaistring on a plaine wall.

18 As reedes that are set vp on high, cannot abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 Hee that hurteth the eye, bringeth foorth tears, and he that hurteth the heart bringeth forth the affection.

20 Who so casteth a stone at the birds, frayeth them away: and hee that vpbraideth his friend, breaketh friendship.

21 Though thou dreweſt a sword at thy friend, yet despaire not: for there may bee a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbraiding, or pride, or disclosing of secrets or a traiterous wound doe not let: for by these things euery friend will depart.

23 Be faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou maiest be heire with him in his heritage: for pouertie is not alway to bee contemned, nor the rich that is foolish, to be had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euill words [rebukes and threatnings] goe before bloodsheading

25 I will not bee ashamed to defend a friend: neither will I hide my selfe from him, though hee should doe me harme: whosoeuer heareth it, shall beware of him.

26 Who shal set *a watch before my mouth, & a seale of wisedome vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not? * Psal. 141. 3.

CHAP. XXIII.

1 A prayer of the author. 13 Of oathes, blasphemie, and vnwise communication. 16 Of three kindes of sinnes. 23 Many sinnes proceed of adultrie. 27 Of the feare of God.

O Lord, father and gouernour of all my whole life, leaue me not to their counsell, and let me not fall by ‖ them. ‖ Or, my lippes.

2 Who will correct my thought, and put the doctrine of wisdome in mine heart, that they may not spare me in mine ignorance, neither let ‖ their faults passe? ‖ That is, of the tongue and lips.

3 Least mine ignorances increase, & my sinnes abound

abound to my destruction, and least I fall before mine aduersary, and mine enemies reioyce ouer me, whose hope is farre from thy mercie.

4 O Lord, Father and God of my life, [leaue mee not in their imagination] neither giue me a proud looke but turne away from thy seruants a stout minde.

5 Take from me vaine hope, & concupiscence, and retaine him in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent minde.

7 ¶ Heare, O ye children, the instruction of a mouth that shall speake trueth: who so keepeth it, shall not perish through his lips, [nor be hurt by wicked workes.]

8 The sinner shall be taken by his owne lips: for the euill speaker and the proud doe offend by them.

9 * Accustome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the holy one: [for thou shalt not be vnpunished for such things.]

10 For as a seruant which is oft punished, cannot be without some scarre, so he that sweareth, and nameth God continually, shall not be faultlesse.

11 A man that vseth much swearing, shalbe filled with wickednes, and the plague shal neuer go from his house: when he shall offend, his fault shal be vpon him, and if he knowledge not his sinne, he maketh a double offence: and if he sweare in vaine, he shall not be innocent, but his house shal be full of plagues.

12 There is a worde which is clothed with death: God grant that it be not found in the heritage of Iaakob: but they that feare God, eschew all such, and are not wrapped in sinne.

13 Vse not thy mouth to || ignorant rashnesse: for therein is the occasion of sinne.

14 ¶ Remember thy father & thy mother, whē thou art set among great men, least thou bee forgotten in their sight, and so through thy custome become a foole, and wish that thou haddest not been borne and curse the day of thy nativity.

15 * The man that is accustomed to opprobrious words, will neuer bee reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, and the third bringeth wrath [and destruction:] a mind hot as fire, that cannot be quenced till it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 (All bread is sweet to a whoremonger: he will not leaue off till he perish.)

18 A man that breaketh wedlocke, and thinketh thus in his heart, * Who seeth me? I am compassed about with darknes: the walles couer me: no body seeth mee: whome neede I to feare? the most High will not remember my sinnes.

19 Such a man onely seareth the eyes of men, and knoweth not that the eie of the Lord are ten thousand times brighter then the Sun, beholding all the wayes of men, [and the ground of the deepe,] and consideretb the most secret parts.

20 He knew all things or euer they were made, and after they be brought to passe also, he looketh vpon them all.

21 * The same man shall be punished in the streets of the citie, [and shalbe chased like a yong horse foale,] and when he thinketh not vpon it, he shal be taken: [thus shal he be put to shame of euery man, because he would not vnderstand the feare of the Lord.]

22 And thus shalt go also with every wife, that leaueth her husband, and getteth inheritance by another.

23 * For first shee hath disobeyed the Law of the most High, and secondly she hath trespassed against her owne husband: and thirdly, shee hath played the whore in adultery, and gotten her children by an other man.

24 She shalbe brought out into the congregation, and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruit.

25 A shamefull report shall she leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then the feare of the Lord, & that there is nothing sweeter then to take heed vnto the commandement of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A praise of wisdome proceeding forth of the mouth of God. 6 Of her workes and place where she resteth. 20 She is giuen to the children of God.

Wisdome shall praise her selfe, [and be honoured in God,] and reioyce in the mids of her people.

2 In the congregation of the most High shall she open her mouth, & triumph before his power.

3 [In the mids of her people shall she be exalted, and wondred at in the holy assembly.

4 In the multitude of the chosen she shall be commended, and among such as be blessed, shee shalbe praysed, and shall say,]

5 I am come out of the mouth of the most High, [first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloud.

7 My dwelling is aboue in the height, & my throne is in the pillar of the cloud.

8 I alone haue gone round about the compasse of heauen, and haue walked in the bottome of the depth.

9 I possessed the waues of the sea, and all the earth, and all people, and nation, [and with my power haue I troden down the hearts of all, both high and lowe.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, and said, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and root thy selfe among my chosen.

12 * He created me from the beginning, and before the world, and I shall neuer fail: * In the holy habitation haue I serued before him, and so was I established in Sion.

13 * In the welbeloued citie gaue he me rest, and in Ierusalem was my power.

14 I tooke roote in an honorable people, euen in the portion of the Lords inheritance.

15 I am set vpon hie like a cedar in Libanus, & as a cypres tree vpon the mountaines of Hermon,

16 I am exalted like a palme tree || about the bankes, and as a rose plant in Iericho, as a fayre oliue

* Exod.20.7. chap.27.15. Mat.5.33.34.

Or, inordinate swearing.

* 2.Sam.16.7.

* Isa.29.15.

* Leuit.20.10. deut.22.22.

Exod.20.14.

Prou.8.23. Exod.31.5.

* Psal.132.8.

Or, in Cados.

oliue tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as a cinnamom, and as a bag of spices. I gaue a sweete odour as the best myrrhe, as galbanum, and onix, and sweete storax, and perfume of incense in an house.

18 As the terebinth, haue I stretched out my branches, and my branches are the branches of honor and grace.

19 * As the vine haue I brought forth [fruit] of sweete sauour, and my flowres are the fruite of honour and riches.

20 I am the mother of beautifull loue, and of feare, and of knowledge, and of holy hope: I giue eternall things to all my children to whom God hath commanded.

21 [In me is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto me all yee that be desirous of me, and fill your selues with my fruits.

23 * For the remembrance of me is sweeter then honie, and mine inheritance [sweeter] then the honie combe: [the remembrance of me endureth for euermore.]

24 They that eate me, shal haue the more hunger, and they that drinke me, shal thirst the more.

25 Who so hearkeneth vnto me, shal not come to confusion, and they that worke by me, shal not offend: [they that make me to be knowen, shall haue euerlasting life.]

26 All these things are the booke [of life,] and the couenant of the most high God, [and the knowledge of the trueth,] * and the Lawe that Moses [in the precepts of righteousnes] commanded for an heritage vnto the house of Iacob, [and the promises pertaining vnto Israel.]

27 Be not weary to behaue your selues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lord Almighty is but one God, and besides him there is none other Sauiour.

28 [Out of Dauid his seruant he ordained to raise vp a most mighty King that should sit in the throne of honour for euermore.]

29 He filleth all things with his wisedome, as * Physon, and as Tygris, in the time of the new fruits.

30 Hee maketh the vnderstanding to abound like Euphrates, and as * Iorden, in the time of the harueſt.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerflowetha as Geon in the time of the vintage.

32 The first man hath not knowen her perfectly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisedome [haue cast out floods:] I am as an arme of the riuer: I run into Paradise as a water conduit.

35 I said, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I wil pearce thorow all the lower parts of the earth: I wil looke vpon all such as be asleepe, and lighten all them that trust in the Lord.]

38 I will yet powre out doctrine, as prophesie, and leaue it vnto all ages for euer.

39 * Behold that I haue not laboured for my selfe onely, but for all them that seeke wisedome.

CHAP. XXV.

1 Of three things which please God, and of three which he hateth. 7 Of nine things that be not to bee suspected. 14 Of the malice of a woman.

THree things reioyce me, and by them am I beautified before God and men: * the vnity of brethren, the loue of neighbours, a man and wife that agree together.

2 ¶ Three sorts of men my soule hateth, and I vtterly abhorre the life of them: a poore man that is proud, a rich man that is a lyar, and an old adulterer that doteth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou find in thine age?

4 ¶ Oh, how pleasant a thing is it when gray headed men minister iudgement, and when the elders can giue good counsell!

5 Oh, how comely a thing is wisedome vnto aged men, and vnderstanding and prudencie to men of honour!

6 The crown of old men is to haue much experience, and the feare of God is their glory.

7 ¶ There be nine things, which I haue iudged in mine heart to be happy, and the tenth will I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and seeth the fall of his enemies.

8 ¶ Well is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with his tongue, and that hath not serued such as are vnworthy of him.

9 Wel *u* him that findeth prudencie, & he that speaketh in the eares of them that will heare.

10 ¶ Oh, how great is he that findeth wisdom? yet is there none aboue him that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whom it is granted to haue the feare of God,] vnto whom shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 [¶ The greatest heauinesse is the heauinesse of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague saue only the plague of the hart, & any malice saue ¶ malice of a woman:

16 Or any assault saue the assault of them that hate, or any vengeance saue the vengeance of the enemie.

17 There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an || enemie.

18 * I had rather dwell with a lion and dragon, then to keepe house with a wicked wife.

19 The wickednes of a woman changeth her face, & maketh her countenance black as || a sack.

20 Her husband is sitting among his neighbors: because of her he sigheth sore or he beware.

21 All wickednes is but little to the wickednesse of a woman: let the portion of the sinner fal vpon her.

22 As the climbing vp of a sandy way is to the feete of the aged, so is a wife full of words to a quiet man.

23 * Stumble not at the beauty of a woman, and desire her not for thy pleasure.

24 If a woman ouerrule her husband, she is angry and

* Ecclus. 33.16.

* Iohn 15.11.

* Psal. 19.10, 11.

* Exod. 20.1. and 24.3. deut. 4.1. and 29.9.

* Gen. 2.11.

* Iosh. 3.15.

* Gen. 13.2, 5. com. 12, 10.

* Chap. 14.1. and 19.16. iam. 3.2.

|| Or, woman.

* Prou. 21.19.

|| Or, a beare.

* Chap. 42.12. 2. sam. 11.2. and 13.2.

and impudent and full of reproch.

25 A wicked wife maketh a sorie heart, an heauie countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in heauinesse.

26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a little.] neither giue a wicked woman libertie to goe out.

28 If she walke not in thine obedience, [shee shal confound thee in the sight of thine enemies.] Cut her off then from thy flesh: Giue her, and forsake her.

* Gen. 3. 6. 1. Tim. 2. 14.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the iealous and drunken woman. 19 Of two things it is sorrow, and of the third which moueth wrath.

BLessed is the man that hath a vertuous wife: for the number of his yeeres shalbe double.

2 An honest woman reioyceth her husband, and she shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shall be giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, hee hath a good heart toward the Lord, and they shall at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afrayd of the fourth: treason in a citie; the assembly of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorrow and griefe of the heart is a woman that is iealous ouer another: and she that communeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that drawe diuers waies: he that hath her, is as though he held a scorpion.

8 A drunken woman and such as cannot bee tamed, is a great plague: for she cannot couer her owne shame.

9 The whoredom of a woman may be knowen in the pride of her eyes, and eye-lids.

10 ¶ * If thy daughter bee not shamefast, hold her straitly, lest shee abuse her selfe through ouermuch libertie.

* Chap. 42. 11.

11 Take heede of her that hath an vnshamefast eye: and marueile not if she trespasse against thee.

12 As one that goeth by the way, and is thirstie, so shall she open her mouth, and drinke of euery next water: by euery hedge shall shee sit downe, and open her quiuer against euery arrow.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing so much worth as a woman well instructed.

15 A shamefast & faithfull woman is a double grace, and there is no weight to be compared vnto her continent minde.

16 As the Sunne when it ariseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlesticke, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feet with a constant minde.

19 [Perpetual are the foundations that be laid vpon a strong rocke: so are the commandements of God in the heart of an holy woman.]

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitful possession through al the fields, sow it with thine owne seed, trusting in thy nobilitie.

22 So thy stocke that shal liue after thee, shall grow, trusting in the great liberalitie of their nobilitie.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a towre against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shamelesse woman contemneth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a dog: but she that is shamefast reuerenceth the Lord.

27 A woman that honoureth her husband, shal be iudged wise of all: but shee that despiseth him, shalbe blased for her pride.

28 A loud crying woman and a babler let her be sought out to driue away the enemies: the mind of euery man that liueth with such, shall be conuersant amoug the troubles of warre.

29 There be two things that griue mine heart, and the thirde maketh me angry: a man of warre that suffereth pouerty: and men of vnderstanding that are not set by: and when one departeth from righteousnesse vnto sinne: the Lord appointeth such to the sword.

30 [There be two things which me thinke to be hard and perillous] A marchant cannot lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The prolation of the man that feareth God. 13 The vnconstantnesse of a foole. 16 The secrets of friends are not to be vttered. 26 The wicked imagineth euill which turneth vpon him selfe.

BEcause of pouerty haue many sinned: and * he that seeketh to be rich, turneth his eyes aside.

* 1 Tim. 6. 9. Prou. 23. 3.

2 As a naile in the wall sticketh fast betweene the ioints of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If hee hold him not diligently in the feare of the Lord, his house shal soone be ouerthrown.

4 As when one sifteth, the filthinesse remaineth in the sieue, to the filth of man remaineth in his thought.

5 The fornace proueth the potters vessell: * so doeth [tentation] the mens thoughts.

* Prou. 27. 22.

6 * The fruit declareth if the tree haue beene trimmed: so the word [declareth] what man hath in his heart.

* Matth. 7. 17.

7 Praise no man except thou haue heard his talke: for this is the triall of men.

8 ¶ If thou followest righteousnes, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and she shal defend thee for euer: and in the day of knowledge thou shalt find stedfastnesse]

9 The birds resort vnto their like: so doth the truth turne vnto them, that are practised in her.

10 As the lion waiteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisedom: as for a foole, he changeth as the moon.

12 If thou be among the vnciscreete, obserue the time: but haunt still the assembly of them that are wise.

13 The talking of fooles is grieuous, and their sport

sport is in the pleasure of sinne.

14 * The talke of him that sweareth much, maketh the haire to stand vp: and to striue with such stoppeth the eares.

15 The strife of the proud is blood-shedding, and their scouldings are grieuous to heare.

16 * Who so discouereth secrets, loseth his credite, and findeth no friend after his will.

17 Loue thy friend, and be faithfull vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemie, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a bird goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for he is too far off: he is as a roe escaped out of the snare: [for his soul is wounded.]

21 As for wounds, they may bee bound vp againe, and an euill word may bee reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credit.

22 * He that winketh with the eyes, imagineth euill: and he that knoweth him, will let him alone.

23 When thou art present, he will speake sweetly, and praise thy words: but at the last hee will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on high, casteth it vpon his owne head: and hee that smiteth with guile, maketh a great wound.

26 Who so * diggeth a pit, shall fall therein, [and hee that layeth a stone in his neighbours way, shall stumble thereon,] and hee that layeth a snare for another, shalbe taken in it himselfe.

27 He that worketh euill, shall be wrapped in euil, and shall not know from whence they come vnto him.

28 Mockery and reproch follow the proud, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they die.

30 Despite and anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgiue the offence. 13 Of the vices of the tongue, and of the dangers thereof.

HE * that seeketh vengeance shall finde vengeance of the Lord, and he will surely keepe his sinnes.

2 || Forgiue thy neighbour the hurt that hee hath done to thee, so shall thy sinnes be forgiuen thee also, when thou prayest.

3 Should a man beare hatred against man, and * desire forgiuenesse of the Lord?

4 He will shew no mercy to a man, which is like him selfe: and will he aske forgiuenesse of his owne sinnes?

5 If he that is but flesh, nourish hatred [& aske pardon of God,] who will intreate for his sinnes?

6 Remember the end, & let enimity passe: imagine not death & destruction to another through anger, but persuere in the commandements.

7 Remember the commaundements: so shalt thou not be rigorous against thy neighbor [consider diligently] the couenant of the most High, and forgiue his ignorance.

8 * Beware of strife, and thou shalt make thy sinnes fewer: for an angry man kindleth strife.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at peace.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, & the more vehement the anger is, the more is he inflamed.

11 An hastie brawling kindleth a fire, and an hasty fighting sheadeth blood: [a tongue that beareth false witnes, bringeth death.]

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shalbe quenched, and both these come out of the mouth.

13 || * Abhorre § slanderer & double tongued: for such haue destroyed many that were at peace.

14 The double tongue hath disquieted many, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrown the houses of great men: [the strength of the people hath it brought downe, and beene the decay of mightie nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer find rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There bee many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Wel is him that is kept from an euil tongue, and commeth not in the anger thereof, which hath not drawen in that yoke, neither hath beene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of brasse.

21 The death thereof is an euill death: hell were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shall fall therein: and it shall burne them, and no man shall be able to quench it: it shal fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make doores and barres for thy mouth.

25 Binde vp thy siluer and gold, and weigh thy words in a balance. and make a doore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in wait, [and thy fall be incurable euen vnto death.]

CHAP. XXIX.

1 Doe lend money and doe alms. 15 Of a faithfull man answering for his friend. 24 The poore mans life.

HEe that will shew mercy, || lendeth to his neighbour: & he that hath power ouer himselfe, keepeth the commandements.

2 Lend to thy neighbour in time of his need and pay thou thy neighbour again in due season.

3 Keepe thy word, and deale faithfully with him, and thou shalt alway finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckened it to be found, and grieued them that had helped them.

5 Till

* Chap. 13.9,10.
* Chap 19.10. and 22.22.
* Prou. 10,10.
* Psal. 7.15 pro 26. 27. eccles. 10.8.
* Deut 32.35. rom. 12.19.
[Man ought not to seeke vengeance.
* Matth. 6.14.
* Chap 8.1.
* Prou. 26.21.
[The tongue.
* Chap. 22.28.
[Of well doing.
* Deut 15.7,8. mat. 5.42. luke 6.35.

5 Till they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they should pay againe, they prolong the terme, and giue a careless answere, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarse the halfe againe, and reckoneth the other as a thing found: else he deceiueth him of his money, and maketh him an enemy without cause: he payeth him with cursing and rebuke, and giueth him euill words for his good deed.

7 There be many which refuse to lend because of this inconuenience, fearing to bee defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe, and deferre not mercie from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his pouerty.

10 Lose thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

11 *Bestow thy treasure after the commandement of the most high, and it shall bring thee more profit then gold.

12 || Lay vp thine* almes in thy secret chambers, and it shall keepe thee from all affliction.

13 [A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.]

14 It shal fight for thee against thine enemies, better then the shield of a strong man, or speare of the mighty.

15 An honest man is || surety for his neighbor: but he that is impudent forsaketh him.

16 Forget not the friendship of thy surety: for he hath laid his life for thee.

17 The wicked despiseth the good deede of his surety.

18 The wicked will not become surety, and he that is of an vnthankefull minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when he hath lost his honesty, he wil forsake him.]

20 Suretiship hath destroyed many a rich man, and remoued them as the waues of the sea, mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lord, shall fall into suretiship: and he that medleth much with other mens businesse, is entangled in controuersies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 *The chiefe thing of life is water, & bread, and clothing and lodging to couer thy shame.

24 || The poore mans life in his own lodge is better then delicate fare in another mans.

25 Be it little or much, hold thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darest not open thy mouth

27 Thou shalt lodge and feede vnthankefull men, and after shalt haue bitter wordes for the same, *saying*,

28 Come thou stranger, and prepare the table, and feede me of that thou hast ready.

29 Giue place thou stranger, to an honorable man: my brother commeth to be lodged, and I haue neede of my house.

30 These things are heauie to a man that hath vnderstanding, the vpbraiding of the house, and the reproch of the lender.

CHAP. XXX.

10 *Of the correction of children.* 14 *Of the commodity of health.* 17 *Death is better then a sorrowfull life.* 22 *Of the ioy and sorrow of the heart.*

HEe that loueth his sonne, *causeth him oft to feele the rod, that he may haue ioy of him in the end.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 He that *teacheth his sonne grieueth § enemie & before his friends he shall reioyce of him.

4 Though his father die, yet is he as though he were not dead: for all he hath left one behind him that is like him.

5 In his life he saw him, and had ioy in him, and was not sory in his death, [neither was hee ashamed before his enemies.]

6 He left behind him an auenger against his enemies, and one that should shew fauour vnto his friends.

7 He that flattereth his sonne, bindeth vp his wounds, and his heart is grieued at euery crie.

8 An vntamed horse will be stubborne, and a wanton childe will be wilfull.

9 If thou bring vp thy sonne delicately, hee shall make thee afraid: and if thou play with him he shall bring thee to heauinesse.

10 Laugh not with him, least thou be sory with him, and left thou gnash thy teeth in the end.

11 *Giue him no liberty in his youth, and winke not at his folly.

12 Bow down his necke while he is yong, and beate him on the sides while he is a childe, left he waxe stubborne, & be disobedient vnto thee, and so bring sorow to thine heart.

13 Chastise thy child, and be diligent therein, left his shame griene thee.

14 ¶ || Better is § poore being whole & strong, then a rich man that is afflicted in his body.

15 Health and strength is aboue all gold, and a whole body aboue infinite treasures.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [and long rest,] then continuall sicknesse.

18 The good things that are powred on a mouth shut vp, are as messes of meat set vpon a graue.

19 What good doeth the offering vnto an idole? for he can neither eate nor smell: so is he that is persecuted of the Lord, [and beareth the reward of iniquity.]

20 He seeth with his eyes, and groneth like* a gelded man that lieth with a virgin and sigheth.

21 *Giue not ouer thy minde vnto heauinesse, and vexe not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: driue sorrow farre from thee: for sorrow hath slaine many, and there is no profit therein.

24 Enuie and wrath shorten the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet,

CHAP.

Dan 4.24. mat. 6. 20 luke 11.41. and 12.33. acts 10.4. 1. tim. 6. 18, 19.
§ Or, giue thine almes secretly.
*Tob. 4. 8, 9, 10, 11.

Of suretiship.

*Chap. 36.26.

[Soberliuing.]

*Prou. 13.24. and 23.13.

*Deut. 6.7.

*Chap. 7.23.

[The praise of health.]

*Chap. 20.3.

*Prou. 12.25. and 15.13. and 17.22.

CHAP. XXXI.

1 *Of couetousnesse.* 2 *Of them that take paine to gather riches.* 8 *The praise of a rich man without a fault.* 12 *We ought to feed drunkennesse, and follow sobernesse.*

WAking|| after *riches pineth away the body, & the care thereof driueth away sleepe

2 Thus waking care breaketh the sleepe, as a great sickenesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth off he is still poore.

5 He that loueth gold shall not bee iustified, and he that followeth corruption, shall haue enough thereof.

6 *Many are destroyed by the reason of gold, and haue found their destruction before them.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, & euery foole is taken therewith.

8 Blessed is the * rich which is found without blemish, and hath not gone after gold, [nor hoped in mony and treasures.]

9 Who is he, and we will commend him? for wonderful things hath he done among his people

10 Who hath been tried thereby, and found perfect? let him bee an example of glory, who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therefore shall his goods bee established, and the congregation shall declare his almes.

12 If thou sit at a costly table, || open not thy mouth wide vpon it, and say not, Behold much meate.

13 Remember that an euill eye is a shrew, and what thing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hand whersoeuer it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and deuoure not, lest thou be hated.

17 Leaue thou off first for nurtures sake, and be not insatiable, least thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 * How little is sufficient for a man well taught? & thereby he beleeth not in his chamber, [nor feeleth any paine.]

20 A wholesome sleepe commeth of a temperate belly: he riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholericke diseases, and pangs of the belly are with an vnsatiable man.

21 If thou hast been forced to eate, arise, goe forth, vomit, and then take thy rest [so thou shalt bring no sicknesse vnto thy body.]

22 My sonne, heare mee, and despise mee not, and at the last thou shalt find as I haue told thee: in all thy works be quicke, so shall there no sicknesse come vnto thee.

23 Who so is ||liberall in his meate, men shal bless him: and the testimonie of his honesty shall be beleeued.

24 But against him that is a niggard of his meate, the wholecitie shal murmure: the testimonies of his niggardnesse shall be sure.

25 Shew not thy valiantnesse in wine: for * wine hath destroyed many.

26 The fornace proueth the edge in the tempering: so doeth wine the hearts of the proud by drunkennesse.

27 * Wine soberly drunken is profitable for the life of man: what is his life that is ouercome with wine?

28 Wine was made [from the beginning] to make men glad, [and not for drunkennes.] Wine measurably drunken and in time, bringeth gladnesse and cheerefulnesse of the mind.

29 But wine drunken with excesse, maketh bitternesse of minde with brawlings and scoldings.

30 Drunkennesse encreaseth the courage of a foole, till he offend: it diminisheth his strength and maketh wounds.

31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull words, and presse not vpon him with contrary words.

CHAP. XXXII.

1 *A exhortation to modestie.* 5 *Let the ancient speake.* 14 *To giue thanks after the repast.* 15 *Of the feare, faith, and confidence in God.*

IF thou be made the master *of the feast*, || lift not thy selfe vp, but be among them, as one of the rest: take diligent care for them, and so sit down.

2 And when thou hast done all thy duety, sit downe, that thou mayest bee merry with them, and receiue a crowne for thy good behaiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musicke.

4 Powre not out words where there is no audience, * and shew not forth wisdome out of time.

5 The consent of musicians at a banket, is as a signet of carbuncle set in gold.

6 And as the signet of an Emerald well trimmed with gold, so is the melodie of musicke in a pleasant banket.

7 [Giue eare and bee still, and for thy good behaiour thou shalt be loued.]

8 Thou that art yong, speake if neede be, and yet scarcely when thou art twise asked.

9 Comprehend much in few words: [in many things be as one that is ignorant:] be as one that vnderstandeth, and yet hold thy tongue.

10 If thou be among great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last: but get thee home without delay.

13 And there take thy pastime, and doe what thou wilt, so that thou do none euill, or vse proud words.

14 But aboue all things giue thanks vnto him § hath made thee & replenished thee w his goods

15 ¶ Who so feareth the Lord, will receiue his doctrine, and they that rise early, shal find fauour.

16 He that seeketh the Law, shal be filled therewith: but the hypocrite will be offended thereat.

17 They § feare the Lord shal find that which is righteous, and shal kindle iustice as a light

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a lewd and proud man is not touched with feare, euen when he hath done rashly.

20 [My sonne] doe nothing without aduisement: so shall it not repent thee after the deede.

21 Go not in the way wherethou maiest fal, not where

|| Couetousnesse.
* 1. Tim. 6. 9, 10.
* Chap. 8. 2.
* Luke 6. 24.
|| Temperancie.
* Chap. 37. 29.
* Prou. 22. 9.
|| Liberalitie.
* Iudith 13. 20, 8.
* Psal. 104. 15.
Prou. 31. 4, 5, 6, 7.
|| Humblenesse.
* Eccles. 3. 7.
Chap. 20. 7.
* Iob 32. 6.

where thou mayest stumble among the stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heed of them that be thine owne houshold]

23 In euery good worke be of a faithful heart: for this is the keeping of the commandements.

[Or, the Law. 24 Who so beleeueth in || the Lord, keepeth the Commandements: and hee that trusteth in the Lord, shall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The vnsearcheablenesse of the wise. 12 Man is in the hand of God, as the clay is in the hand of the potter. 23 Of seruants.

THere shall no euill come vnto him that || feareth the Lord: but when he is in tentation, he will deliuer him againe.

|The feare of God.

2 A wise man hateth not the Law: but he that is an hypocrite therein, is as a ship in a storme.

3 A man of vnderstanding walketh faithfully in the Law, and the Law is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou be heard: bee sure of the matter, and so answere.

*Chap.21.16. 5 The heart of the *foolish is like a cart-wheele: and his thoughts are like a rolling axle tree.

6 As a wilde horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yeere come of the sunne?

8 The knowledge of the Lord hath parted them asunder, and hee hath by them disposed the times and solemne feasts.

9 Some of them hath he chosen and sanctified, and some of them hath he put among the dayes to number.

10 And all men are of the *ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers.

*Gen.1.27. and 2.7.

11 Some of them hath he blessed & exalted, and some of them hath he sanctified, and appropriate to himselfe: but some of them hath he cursed, and brought them low, & put them out of their estate.

12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creatour, so that he may reward them as liketh him best.

*Isa.45,9.rom.9. 20,21.

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all ye works of the most hie thou mayest see that there are euer two, one against another

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my wine-presse, like a grape gatherer.

*Chap.24 39. 16 *Behold, how I haue not laboured onely for my selfe, but for all them that seeke knowledge.

17 Heare mee, O yee great men of the people, and hearken with your eares, yee rulers of the Congregation.

18 Giue not thy sonne & wife, thy brother and friend power ouer thee, while thou liuest; and giue not away thy substance to another, lest it repent thee, and thou intreate for the same againe.

19 As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the hands of thy children.

21 In all thy workes bee excellent, that thine honour be neuer stained.

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whip, and the burden belong vnto the asse: and meat, correction, & worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt find rest: but if thou let him gee idle, hee shall seeke liberties.

25 The yoke and the whippe bowe downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour that he goe not idle: for idlenesse bringeth much euill.

27 Set him to work, for ye belongeth vnto him: if he be not obedient, || put on more heauie fetters.

28 But be not excessiue toward any, and without discretion doe nothing.

29 * If thou haue a *faithfull* seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreate him as thy brother: for thou hast neede of him, as of thy selfe. If thou entreate him euill, and he run away, wilt thou seeke him?

|How slaues were ordered in the old time.

*Chap.7 20.

CHAP. XXXIIII.

1 Of dreames. 13 The praise of them that feare God. 18 The offrings of the wicked. 22 The bread of the vnciuile. 27 God doeth not allow the workes of an vnfaithfull man.

THe hope of a foolish man is vaine and false, || and dreames make fooles, to haue wings

|Dreames.

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the winde.

3 Euen so is it with the appearings of dreams, as the likenesse of a face is before another face.

4 Who can be cleansed by the vncleane? or what trueth can be spoken of a lyar?

5 Soothsayings, witchcraft, and dreaming is but vanitie, & a minde that is occupied with fantasies, is as a woman that trauaileth.

6 Where as such visions come not of the most High to thy chee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The Law shall be fulfilled without lies, and wisedome is sufficient to a faithfull mouth: [what knowledge hath he that is not tried?]

9 A man that is instructed vnderstandeth much, & he that hath good experience, can talke of wisedome.

10 He that hath no experience, knoweth little, and he that erreth, is full of craft.

11 When I wandred to & fro, I saw many things, & mine vnderstanding is greater then I can expresse

12 I was oftentimes in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare ye Lord, shall liue: for their hope is in him that can help them.

14 Who so || feareth the Lord, feareth no man, neither is afraid: for he is his hope.

|The feare of the Lord.

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust? who is his strength?

16 * For the eyes of the Lord haue respect vnto them that loue him, he is their *mighty protection, and strong ground, a defence from the heate, and a shadow for the noone day, a succour from stumbling, and an help from falling.

*Psal.33.18. Isa.41.10.

17 He setteth vp the soule, and lighteneth the eyes: he giueth health, life and blessing.

18 ¶ He

* Pro.21.27.

18 ¶ He that *giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous please not him.

19 [But the Lord is theirs only that patiently abide him in the way of truth and righteousnes.]

‖ The offerings of the wicked and their prayers.

20 The most High doeth not allow the ‖ offerings of the wicked, *neither is hee pacified for sinne by the multitude of sacrifices.

* Prou.15.8.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the son before the fathers eyes.

22 The bread of the needfull is the life of the poore, he ȝ defrauded him thereof, is a murtherer.

* Deut.24.14,15. chap.7.20.

23 He that taketh away his neighbours liuing, slayeth him, * and he that defrauedth the labourer of his hire, is a bloodshedder.

24 ¶ When one buildeth, & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

* Numb.19.11,12.

26 * Hee that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing?

* 2.Pet.2.20,21,22

27 *So is it with a man that fasteth for his sins, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him?

CHAP. XXXV.

1 Of the true sacrifices. 14 The prayer of the fatherlesse, and the widow, and him that humbleth himselfe.

WHo so keepeth the Law, bringeth * offerings enow: he that holdeth fast the commandements, ‖ offereth an offering of saluation.

* 1.Sam.15.22. psa.7.3,5,6,7.

‖ True sacrifices.

2 He that is thankefull to them that haue well deserued, offereth fine floure; * and he that giueth almes, sacrificeth praise.

* Phil.4.18.

3 To depart from euill, is a thankefull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

* Exod.23.15 and 34.20. deut.16.16.

4 * Thou shalt not appeare emptie before the Lord.

5 For all these things are done because of the commandement.

* Gen.4.4,5.

6 * The offering of the righteous maketh the altar fat, and the smell thereof is sweet before the most High.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer bee forgotten.

8 Giue the Lord his honour with a good and liberall eye, and diminish not the first fruites of thine hands.

* 2.Cor.9.7.

9 *In all thy gifts shew a ioyfull countenance, and dedicate thy tithes with gladnesse.

10 Giue vnto the most High according as hee hath enriched thee, * and looke what thine hand is able giue with a cheerefull eye.

* Tob.4.8.

11 For the Lord recompenseth, and will giue thee seuen times as much.

12 *Diminish nothing of thine offering: for he will not receiue it, and abstaine from wrongfull sacrifices: for the Lord is the iudge, and regardeth no * mans person.

* Leuit.22.21,22. deut.15.21.

* Deut.10.17. 2.chro.19.7.iob.34.19.wisd.6.7.acts 10.34.rom.2.11. gal.2.6.ephes.6.9. colos.3.25. 1.pet.1.17.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherlesse nor the widow, when she powreth out her prayer

15 Doth not the teares run down the widowes cheeks? & her cry is against him ȝ causeth them:

16 Hee that serueth the Lord, shall be accepted with fauour, and his prayer shall reach vnto the clouds.

17 The prayer of him that humbleth himselfe, goeth thorow the cloudes, and ceaseth not till it come neere, and will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord wil not be slacke, nor the Almighty will tary long from the, till he hath smitten in sunder the loynes of the vnmercifull, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruell, and broken the sceptre of the vnrighteous, till he giue euery man after his workes, and reward them after their deuises, till hee haue iudged the cause of his people and comforted them with his mercy.

19 Oh how faire a thing is mercy in the time of anguish and trouble! It is like a cloud of raine that commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men, against those that persecute his Church. 12 The praise of a good woman.

HAue mercy vpon vs, O Lorde God of all things, and behold vs, and [shew vs the light of thy mercies,]

2 And send thy feare ‖ among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous workes,]

‖ Against the wicked.

3 Lift vp thine* hand vpon the strange nations that they may see thy power.

* Iere.10.25.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may know thee, as we know thee: for there is none other God, but only thou, O lord

6 Renew the signes and change the wonders: shew the glory of thine hand, and thy right arme, that they may shew foorth thy wonderous actes.

7 Raise vp thine indignatiõ, & powreout wrath: take away the aduersary, and smite the enemie.

8 Make the time short: remember thine othe, that thy wonderous workes may be praised.

9 Let the wrath of thy fire consume them that escape, & let them perish that oppresse the people

10 Smite in sunder the heads of the princes that be our enemies, & say, There is none other but we.

11 ‖ Gather all the tribes of Iacob together, [that they may know that there is none other God but onely thou, and that they may shew thy wonderous workes] and inherite thou them as from the beginning.

‖ A prayer for the godly.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel, * whome thou hast likened to a first borne sonne.

* Exod.4.22.

13 Oh be merciful vnto Ierusalem the city of the Sanctuary, the city of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and *fill* thy people with thy glory.

15 Giue witnes vnto those that thou hast possessed from the beginning, & raise vp the prophecies that haue bene shewed in thy Name.

16 Reward them that wait for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants according to ȝ * blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousnesse,] that all they which dwell vpon the earth may know that thou art the Lord the eternall God.

* Numb.6.23.

18 ¶ The belly deuoureth all meats, yet is one meate better then another.

19 As the throat tasteth venison, so doth a wise minde *discerne* false words.

20 Afro-

20 A froward heart bringeth griefe, but a man of experience will resist it.
21 A woman is apt to receiue euery man: yet is one daughter better then another.
22 The beautie of a woman cheereth the face, and a man loueth nothing better.
23 If there be in her tongue gentlenesse, meekenesse, and wholesome talke, then is not her husband like other men.
24 He that hath || gotten a [vertuous] woman, hath begun to get a possession: she is an helpe like vnto himselfe, and a pillar to rest vpon.
25 Where no hedge is, there the possession is spoiled: and hee that hath no wife, wandereth to and fro, mourning.
26 Who will trust a thiefe that is alway ready and wandereth from towne to towne? and likewise him, that hath no rest, and lodgeth, wherefoeuer the night taketh him?

§ The praise of a good woman.

CHAP. XXXVII.

1 How a man should know friends and counsellers. 12 To keepe his company that feareth God.

§ Of friendship.

EVery friend saith, || I am a friend vnto him also: but there is some friend, which is onely a friend in name.
2 Remaineth there not heauinesse vnto death, when a companion and friend is turned to an enemie?
3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceit?
4 * There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him
5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemie.
6 Forget not thy friend in thy mind, & thinke vpon him in thy riches.
7 Seeke || no counsell at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee.
8 * Euery counseller praiseth his own counsel: but there is some that counselleth for himselfe.
9 Beware of the counseller, & be aduised afore || whereto thou wilt vse him: for hee will counsell for himselfe: lest he cast the lot vpon thee,
10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.
11 [Aske no counsell for religion of him, that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touching her of whom she is iealous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankefulnesse, nor of the vnmercifull touching kindnesse, [nor of an vnhonest man touching honestie,] nor of the slouthfull for any labour, nor of a hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.
12 But be continuall with a godly man whom thou knowest to keepe the Commandements of the Lord, whose minde is according to thy minde, and is sorry for thee when thou stumblest.
13 Take counsell of thine own heart: for there is no man more faithfull vnto thee, then it.
14 For a mans minde is sometime more accustomed to shew more then seuen watchmen that sit aboue in an high towre.
15 And aboue all this pray to the most High that he will direct thy way in trueth.
16 Let reason goe before euery enterprise, and counsell before euery action.
17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernement ouer them.
18 ¶ Some man is wittie, and hath instructed many, and yet is vnprofitable vnto himselfe.
19 Some man will be wise in words, and is hated, yea, he is destitute of all || food,
20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.
21 Another is wise for himselfe, and the fruits of vnderstanding are faithfull in his mouth.
22 A wise man instructeth his people, and the fruits of his wisedome fail not.
23 A wise man shalbe plentiously blessed, and all they that see him, shall thinke him blessed.
24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.
25 A wise man shall obteine credit among his people, and his name shalbe perpetuall.
26 My sonne, prooue thy soule in thy life, and see what is euill for it, and permit it not to doe it.
27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.
28 Be not || greedie in all delights, and be not too hastie vpon all meates.
29 * For excesse of meates bringeth sicknesse, and gluttony commeth into cholericke diseases.
30 By surfet many haue perished: but hee that || dieteth himselfe, prolongeth life.

§ Of whom wee should take counsell.
* Chap.8.19. and 9.16.
§ Or, we stand need be hath.
§ Of temperance.
* Chap.31.19,20.
§ Or, taketh heed.

CHAP. XXXVIII.

1 A Physician is commendable. 16 To loue the dead. 24 The wisedome of him that is learned.

HOnour the || Physician with that honour that is due vnto him, because of necessitie: for the Lord hath created him.
2 For of the most High commeth healing, and he shall receiue gifts of the king.
3 The knowledge of the Physician lifteth vp his head, and in the sight of great men he shall bee in admiration.
4 The Lord hath created medicines of the earth, and he that is wise will not abhorre them.
5 * Was not the water made sweet with wood, that men might know the vertue thereof?
6 So hee hath giuen men knowledge, that hee might be glorified in his wonderous works.
7 With such doeth he heale men, and taketh away their paines.
8 Of such doeth the Apothecary make a confection, and yet he cannot finish his owne works: for of the Lord commeth prosperitie and wealth ouer all the earth.
9 My sonne, faile not in thy sicknes, but * pray vnto the Lord, and he will make thee whole
10 Leaue off from sinne, and order thine hands aright, and cleanse thine heart from all wickednesse.
11 Offer sweet incense, and fine floure for a remembrance: make the offering fat, for thou art not the || first giuer.
12 Then giue place to the Physician: for the Lord hath created him let him not go from thee, for thou hast need of him.
13 The houre may come, that their enterprises may haue good successe.
14 For they also shall pray vnto the Lord, that he

§ Of Physicians, and Physicke.
* Exod.15.25.
* Isa.38.2,5.
§ God bestoweth first his benefits, and we must render a portion thereof to such vses as he appointeth.

he would prosper that, which is giuen for ease, and their physicke for the prolonging of life.

15 Hee that sinneth before his Maker, let him fall into the hands of the Physician.

* Chap 22.11. 16 My sonne, * powre foorth teares ouer the dead, || and begin to mourne, as if thou hadst suffered great harme thy selfe, and then couer his bodie according to || his appointment, and neglect not his burial.

|| Of mourning.

|| Or, the custome.

17 Make a grieuous lamentation, & be earnest in mourning, & vse lamentation, as he is worthy, and that a day or two, lest thou be euill spoken of, and then comfort thy selfe for thine heauinesse.

Prou. 15.13. and 17.22. 18 * For of heauinesse commeth death, and the heauinesse of the heart breaketh the strength.

19 Of the affection of the heart commeth sorow, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: drive it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good, but hurt thy selfe.

22 Remember the iudgement: thine also shalbe likewise, vnto me yesterday, and vnto thee to day.

* 1. Sam. 22.20. 23 * Seeing his dead is at rest, let his remembrance rest, and comfort thy selfe against for him, when his spirit is departed from him.

24 ¶ The wisdome of a learned man commeth by vsing well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisedome.

25 How can he get wisdome that holdeth the plough, and he that hath pleasure in the goad, and in driuing oxen, and is occupied in their labours, and talketh but of the breed of bullocks?

26 He giueth his mind to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euerry carpenter and workmaster that laboureth *night* and day: and they that cut and graue seales, and make sundry diuersities, and giue themselues to counterfeit imagerie, & watch to performe the worke.

28 The smith in like maner abideth by his anuil, and doth his diligence to labour the yron: the vapour of the fire drieth his flesh, and hee must fight with the heate of the fornace: the noyse of the hammer is euer in his eares, and his eyes looke still vpon the thing that he maketh: he setteth his mind to make vp his works: therefore he watcheth to polish it perfectly.

29 So doth the potter sit by his worke: he turneth ye wheele about with his feet: he is careful alway at his worke, & maketh his work by number.

30 He fashioneth the clay with his arme, and with his feet hee tempereth the hardnesse thereof: his heart imagineth how to couer it with leade, and his diligence is to cleanse the ouen.

31 All these hope in their hands, and euery one bestoweth his wisedome in his worke.

32 Without these cannot the cities bee maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsel of the people, neither are they high in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Law, and they are not meet for hard matters.

34 But they maintaine the state of the world, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man. 16 The workes of God. 24 Vnto the good, good things profit, but vnto the euill euen good things are euill.

HEe onely that applieth his minde to the Law of the most High, and is occupied in the meditation thereof, seeketh out the || wisdome of all the ancient, and exercisteth himselfe in the prophecies.

|| Of true wisdome.

2 He keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences.

3 He seeketh out the mystery of graue sentences, and exercisteth himselfe in darke parables.

4 Hee shall serue among great men, and appeare before the prince: he shall trauaile thorow strange countreys: for he hath tried the good and the euill among men.

5 Hee will giue his heart to resort early vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lord will, he shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thankes vnto the Lord in his prayer.

7 || He shall direct his counsel and knowledge: so shall he meditate in his secrets.

|| Or, the Lord.

8 Hee shall shew foorth his science and learning, and reioyce in the Law and couenant of the Lord.

9 Many shall commend his vnderstanding, and his memory shall neuer bee put out, nor depart away: but his name shall continue from generation to generation.

10 * The congregation shall declare his wisedome, and shew it.

* Chap. 44.15.

11 Though he bee dead, he shall leaue a greater fame then a thousand: and if he liue still, hee shall get the same.

12 Yet will I speake of moe things: for I am full as the moone.

13 Hearken vnto mee, ye holy children, and bring forth fruit as the rose that is planted by the brookes of the field,

14 And giue ye a sweet smell as || incense, and bring forth flowres as the lillies: giue a smel & sing a song of praise: blesse the Lord in all his works.

|| Or, Libanum.

15 Giue honour vnto his Name, & shew forth his praise with the songs of your lips, and with harpes, and ye shall say after this maner,

16 * All the workes of the Lord are exceeding good, and all his commandements are done in due season.

* Gen. 1.31. mar. 7.37.

17 And none may say, What is this? wherefore is that? for at time conuenient they shall all bee sought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselues.

18 His whole fauour *appeared* by his commandement, and none can diminish that which he will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 Hee seeth from euerlasting to euerlasting, and there is nothing wonderfull vnto him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shall run ouer as the streame, and moysten the earth like a flood.

23 As he hath turned the water into saltnesse, so shall the heathen feele his wrath.

24 As

24 As his wayes are plaine and right vnto the
iust, so are they stumbling blocks vnto the wicked
25 ¶ For the good are good things created from
the beginning, and euill things for the sinners.
* Chap.29.23. 26 * The principall things for the whole vse
of mans life is water, fire, and yron, and salt, and
meale, wheate and hony, and milke, the blood of
the grape, and oyle, and clothing.
27 All these things are for good to the godly:
but to the sinners they are tuned vnto euill.
28 There be spirits that are created for vẽgeance
which in their rigour lay on sure strokes: in the
time of destruction they shew foorth their power,
and accomplish the wrath of him that made thẽ.
* Chap.40.9,10. 29 * Fire and haile, and famine, and death: all
these are created for vengeance.
30 The teeth of wilde beasties, and the scorpi-
ons, and the serpents, and the sword execute ven-
geance for the destruction of the wicked.
31 They shall be glad to doe his commaundes-
ments: and when need is, they shall be ready vpon
earth: and when their houre is come, they shall
not ouerpasse the commandement.
32 Therefore haue I taken a good courage
vnto me from the beginning, and haue thought
on these things, and haue put them in writing.
* Gen.1.31. ¶ 33 * All the works of the Lord are good, & he
giueth euery one in due season, and when need is?
34 So that a man need not to say, This is worse
then that: for in due season they are all worthy
praise.
35 And therefore praise the Lord with whole
heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

1 Meere miseries in mans life. 14 Of the blessing of the righteous and preeminence of the feare of God.

‖ The miseries of mans life.

GReat ‖ trauell is created for all men, and an
heauy yoke vpon the sons of Adam from the
day that they goe out of their mothers wombe, til
the day they returne to the mother of all things,
2 *Namely* their thoughts, and feare of the
heart, and their imagination of the things they
waite for, and the day of death,
3 From him that sitteth vpon ye glorious throne,
vnto him that is beneath in the earth and ashes:
4 From him that is clothed in blue silke, and
weareth a crowne, euen vnto him that is clothed
in simple linnen.
5 Wrath and enuie, trouble and vnquietnesse,
and feare of death, and rigor, and strife, and in the
time of rest the sleepe in the night vpon his bed,
change his knowledge.
6 A little or nothing is his rest, and afterward
in sleeping hee is as in a watch-tower in the day:
he is troubled with the visions of his heart, as one
that runneth out of a battell.
7 And when all is safe, he awaketh, and mar-
ueileth that the feare was nothing.
8 Such things come vnto all flesh, both man
and beast, but seuen fold to the vngodly.
* Chap.39.29,30. 9 Moreouer, * death, and blood, and strife, and
sword, oppression, famine, destruction, and pu-
nishment.
10 These things are all created for the wicked,
and for their sakes came the * flood also.
11 * All things that are of the earth, shall turne
to earth againe: and they that are of the * waters,
shall returne into the sea.
12 ¶ All bribes and vnrighteousnesse shall be
‖ Faithfulnesse. put away: but ‖ faithfulnesse shall endure for euer.
13 The substance of the vngodly shalbe dried
vp like a riuer, and they shall make a sound like a
great thunder in the raine.
14 When hee openeth his hand, hee reioyceth:
but all the transgressions shall come to nought.
15 The children of the vngodly shall not ob-
taine many branches: for the vnclean roottes are
as vpon the high rocks.
16 Their tender stalke by what water soeuer it
be or water banke, it shall be pulled vp before all
other herbes.
17 ¶ Friendlinesse is as a most plentifull gar-
den of pleasure, and mercy endureth forever.
18 * To labour and to bee content with that a
man hath, is a sweete life: but hee that findeth a
treasure is aboue them both. * Phil.4.12. 1.Tim.6.6.
19 Children, and the building of the citie ma-
keth a perpetuall name: but an honest woman is
counted aboue them both.
20 Wine and musicke reioyce the heart: but
the loue of wisedome is aboue them both.
21 The pipe and the psalterion make a sweete
noise: but a pleasant tongue is aboue them both.
22 Thine eye desireth fauour and beautie: but a
greene seede time rather then them both.
23 A friend and companion come together at
opportunity: but aboue them both is a wife with
her husband.
24 Friends & helpe *are good* in the time of trou-
ble: but almes shall deliuer more then them both.
25 Gold and siluer fasten the feete: but counsell
is esteemed aboue them both.
26 Riches & strength lift vp the mind: but the
feare of the Lord is aboue them both: there is no
want in ye feare of the Lord, & it needeth no helpe.
27 The feare of the Lord is a pleasant garden of
blessing, and there is nothing so beautifull as it is.
28 ¶ My sonne, lead not a beggars life, for bet-
ter it were to die then to beg.
29 The life of him that dependeth on another
mans table, is not to be counted for a life: for he
tormenteth him selfe after other mens meat but a
wise man and well nourtured, will be ware thereof.
30 Begging is sweete in the mouth of the vn-
shamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to bee feared. 8 Mischiefe vpon them that forsake the Lawe of God. 12 Gods name and fame. 14 Ane exhortation to giue heede vnto wisedome. 17 Of what thing a man ought to be ashamed.

‖ Of death.

O ‖ Death, how bitter is the remembrance of
thee to a man that liueth at rest in his posses-
sions, vnto the man that hath nothing to vexe
him, and that hath prosperitie in all things: yea,
vnto him that yet is able to receiue meate!
2 O death, how acceptable is thy iudgement
vnto the needfull, and vnto him whose strength
faileth, and that is now in the last age, and is vex-
ed with all things, and to him that despaireth,
and hath lost patience!
3 Feare not the iudgement of death remember
them that haue bin before thee, & that come after:
this is the ordinance of the Lord ouer all flesh.
4 And why wouldest thou be against the plea-
sure of the most High? whether it be tenne or an
hundreth or a thousand yeeres, there is no defence
for life against the graue.
5 ¶ The children of the vngodly are abomi-
nable children, and so are they that keepe compa-
ny with the vngodly
6 The inheritance of vngodly children shall
perish, and their posteritie shall haue a perpetuall
shame.

7 The children complaine of an vngodly father, because they are reproched for his sake.
8 Woe be vnto you, O yee vngodly, which haue forsaken the Law of the most high God: for though you increase, yet shall you perish.
9 If ye be borne, ye shall be borne to cursing: if ye die, the curse shall be your portion.
10 *All that is of the earth, shal turne to earth againe: so the vngodly *goe* from the curse to destruction. * Chap.40.11.
11 Though men mourne for their body, yet the wicked name of the vngodly shall be put out.
12 Haue regard to thy name: for that shal continue with thee aboue a thousand treasures of gold.
13 A good life hath the dayes numbred: but ‖ a good name endureth euer. ‖ A good name.
14 My children, keepe wisedome in peace: * for wisedome that is hid, and a treasure that is not seene, what profit is in them both? * Coap.20.29.
15 A man that hideth his foolishnesse, is better then a man that hideth his wisedome.
16 Therefore beare reuerence vnto my words: for it is not good in all things to be ‖ ashamed: neither are all things allowed as faithfull in all men. ‖ Of shamefastnes.
17 Be ashamed of whoredome before father and mother, be asham d of lies before the prince and men of authoritie:
18 Of sinne before the Iudge and ruler: of offence before the congregation and people: of vnrighteousnes before a companion and friend,
19 And of theft before the place where thou dwellest, and before the trueth of God and his couenant, and to leane with thine elbowes vpon ‖ the bread, or to be reproued for giuing or taking, Or, table.
20 And of silence vnto them that salute thee, and to looke vpon an harlot,
21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euill minded toward another mans wife,
22 Or to solicite any mans maid, or to stand by her bed, or to reproch thy friends with words,
23 Or to vpbraid when thou giuest any thing, or to report a matter that thou hast heard, or to reuale secret words.
24 Thus mayest thou well be shamefast, and shalt find fauour with all men.

CHAP. XLII.

1 The Law of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things: yea, euen the secrets of thine heart.

OF these things bee not thou § ashamed, neither haue regard to offend for any person: § In what things we ought not to be ashamed.
2 Of the Lawe of the most High and his couenant, and of iudgement to iustifie the godly:
3 Of the cause of thy companion, and of strangers: or of distributing ỳ heritage among friends:
4 To be diligent to keepe true ballance, and weight, whether thou haue much or little:
5 To sell marchandise at an indifferent price, and to correct thy children diligently, & to beate an euill seruant to the blood:
6 To set a good locke where an euill wife is, and to locke where many hands are:
7 If thou giue any thing by number, & weight, to put all in writing, both that that is giuen out, and that that is receiued againe:
8 To teach the vnlearned, and the vnwise, and the aged that contend against the young: thus shalt thou be well instructed, and approoued of all men liuing.
9 ¶ The daughter ‖ maketh the father to watch secretly, and the carefulnesse that hee hath for her, taketh away his sleepe in the youth, lest she should passe the flower of her age: and when she hath an husband, lest she should be hated: ‖ Or, a secret watch to the father.
10 In her virginity, lest she should be defiled, or gotten with childe in her fathers house, and when she is with her husbad, lest she misbehaue herself & when she is maried, lest she continue vnfruitful.
11 *If thy daughter be vnshametast, keepe her streightly, lest shee cause thine enemies to laugh thee to scorne, and make thee a common talke in the citie, and defame thee among the people, and bring thee to publike shame. * Chap.26.10.
12 * Behold not euery bodies beauty, and company not among women. * Chap.25.23.
13 For as the moth commeth out of garments: * so doth wickednesse of the woman. * Gen.3.6.
14 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame and reproch.
15 ¶ I will remember the workes of the Lord, and declare the thing that I haue seene: by the word of the Lord are his workes.
16 The sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.
17 Hath not the Lord appointed that his Saints should declare all his wonderous workes, which the almightie Lord hath stablished to confirme all things by in his maiestie?
18 He seeketh out the depth, & the heart, & he knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.
19 Hee declareth the things that are past, and for to come, and discloseth the pathes of things that are secret.
20 * No thought may escape him, neither may any word be hid from him. * Iob 42.2. (a).29.13.
21 Hee hath garnished the excellent workes of his wisedome, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing bee added, neither can he be minished: hee hath no need of any counseller.
22 Oh, how delectable are all his workes, and to be considered euen vnto the sparks of fire!
23 They liue all, and endure for euer: and whensoeuer need is they are all obedient.
24 They are all double, one against another: he hath made nothing that hath any fault.
25 The one ‖ commendeth the goodnesse of the other, and who can bee satisfied with beholding Gods glory? ‖ Or, stablisheth.

CHAP. XLIII.

The summe of the creation of the workes of God.

THis hie ornament ‖ the cleare firmament, the beauty of the heauen so glorious to behold, ‖ The wonderfull workes of God.
2 The Sunne also a maruelous instrument when it appeareth, declareth, at his going out, the worke of the most High.
3 At noone it burneth the countrey, and who may abide for the heate thereof?
4 The Sunne burneth the mountaines three times more then hee that keepeth a fornace with continuall heat: it casteth out the fierie vapours, and with the shining beames blindeth the eyes.
5 Great is the Lord that made it, and by his commandement he causeth it to runne hastily.
6 *The moone also hath hee made to appeare according to her season, that it should be a declaration of the time, and a signe for the world. * Gen. 1.16.
7 * The feastes are appointed by the moone: the light thereof diminisheth vnto the end. * Exo.12.2.

8 The

8 The moneth is called after the name thereof, and groweth wonderously in her changing.
9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.
10 By the commandement of the Holy one, they continue in their order, and faile not in their watch.
11 ¶ *Looke vpon the raine bowe, and praise him that made it: very beautiful is it in the brightnesse thereof.
12 *It compasseth the heauen about with a glorious circle, and the hands of the most High haue bended it.
13 ¶ Through his commandement he maketh the snow to haste, and sendeth swiftly the lightning of his iudgement.
14 Therefore he openeth his treasures, and the cloudes flie forth as the foules.
15 In his power hath hee strengthened the clouds, and broken the hailestones.
16 The mountaines leape at the sight of him: the South wind bloweth according to his will.
17 The sound of his thunder beateth the earth: so doeth the storme of the North: the whirlewind also, as birds that flie, scattereth the snow, and the falling downe thereof, is as the grashoppers that light downe.
18 The eye marueileth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.
19 Hee also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of pales.
20 When the cold North winde bloweth, and yce is frozen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as with a breastplate.
21 It deuoureth the mountaines, & burneth the wildernes, & destroyeth that ý is greene, like fire.
22 The remedie of all these is when a cloude commeth hastily, and when a dew commeth vpon the heat, it refresheth it.
23 [By his word he stilleth the winde] by his counsell hee appeaseth the deepe, and planteth ylands therein.
24 They that saile ouer the sea, tell of the perils thereof, and when we heare it with our eares, we marueile thereat.
25 For there be strange and wonderous works, diuers manner of beasts, & the creation of whales.
26 Through him are all things directed to a good end, and are established by his word.
27 And when wee haue spoken much, we cannot attaine vnto them: but this is the summe of all, that he is all.
28 What power haue we to praise him? for he is aboue all his works.
29 The Lord is terrible, and very *great, and marueilous is his power.
30 Praise the Lord, and magnifie him as much as yee can, yet doeth hee farre exceed: exalt him with all your power, and be not wearie, yet can ye not attaine vnto it.
31 *Who hath seene him, that hee might tell vs? and who can magnifie him as he is?
32 For there are hid yet greater things then these be, and we haue seene but a few of his works.
33 For the Lord hath made all things, and giuen wisedome to such as feare God.

* Gen.9.13,14.
* Isa.40.12.
* Job.26.12. Iob 1.18.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

LEt vs now commend the famous men, and our fathers of whom we are begotten.
2 The Lord hath gotten great glory by them, and that through his great power from the beginning.
3 They haue borne rule in their kingdomes, and were renowmed for their power, and were wise in counsell, and declared prophecies.
4 *They gouerned the people by counsell and by the knowledge of learning meete for the people, in whose doctrine were wise sentences.
5 They inuented the melodie of musicke, and expounded the verses that were written.
6 They were rich and mightie in power, and liued quietly at home.
7 All these were honorable men in their generations, and were well reported of in their times.
8 There are of them that haue left a name behinde them, so that their praise shalbe spoken of.
9 There are some also which haue no memorial, * and are perished as though they had neuer beene, and are become as though they had neuer beene borne, and their children after them.
10 But the former were mercifull men, whose righteousnes hath not bene forgotten.
11 For whose posterity a good inheritance is reserued, & their seed is conteined in the couenant.
12 Their stocke is conteined in the couenant, and their posterity after them.
13 Their seed shall remaine for euer, and their praise shall neuer be taken away.
14 Their bodies are buried in peace, but their name liueth for euermore.
15 *The people speake of their wisedome, and the Congregation talke of their praise.
16 ||*Enoch pleased the Lord God: therefore was hee translated for an example of repentance to the generations.
17 ||*Noe was found perfit, and in the time of wrath he had a reward: therefore was he left as a remnant vnto the earth, when the flood came.
18 An euerlasting couenant was made with him, that all flesh should *perish no more by the flood.
19 ||Abraham was a *great father of many people: in glory was there none like vnto him.
20 He kept the Law of the most High, and was in couenant with him, and he set the couenant *in his flesh, and in tentation he was found faithfull.
21 Therefore he assured him by an *oath, that hee would blesse the nations in his seed, and that hee would multiply him as the dust of the earth, and exalt his seed as the starres, and cause them to inherit from sea to sea, and from the riuer vnto the end of the world.
22 *With ||Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men and the couenant,
23 And caused it to rest vpon the head of ||Iacob, & ||made him sure knowen by *his blessings, and gaue him an heritage, and diuided his portions, * and parted them among the twelue tribes.
24 And hee brought out of him a ||mercifull man, which found fauour in the sight of all flesh.

* Exod.18.25.
* Gen.7.22.
* Chap.39.10.
|| Enoch. Gen.5.24. hebr.11.5.
|| Noe. *Gen.6.9. and 7.1. hebr.11.7.
* Gene.9.11.
|| Abraham. Gen.12.3 and 15.5. and 17.4.
* Gen.21.4.
* Gen.22.16,17,18 Galat.3.8.
* Gen.26.2,3.
|| Isaac.
|| Iacob. Or in new him.
* Gene.27.28. and 28.1.
* Gen.28.14.
|| Ioseph.

CHAP. LXV.

The praise of Moyses, Aaron and Phinees.

AND ||Moyses, the *beloued of God and men, *brought hee forth*, whose remembrance is blessed.

|| Moyses. * Exod.11.3. esther 7.22.

2 Hee made him like to the glorious Saints, and magnified him by the feare of his enemies.

3 By his wordes hee cauted the wonders to ceise, and he made him * glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glory.

4 * He sanctified him with faithfulnesse, and meekenesse, and chose him out of all men.

5 He caused him to hearre his voice, & brought him into the darke cloud, * and there he gaue him the commandements before his face, euen the law of life and knowledge, that he might teach Iacob the couenant, and Israel his iudgements.

6 Hee exalted || Aaron an holy man like vnto him, euen * his brother of the tribe of Leui.

7 An euerlasting couenant made he with him, and gaue him the Priesthood among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 He put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

9 He compassed him about with bels of gold, and with many bels round about, * that when hee went in, the sound might bee heard, and might make a noyse in the Sanctuary, for a remembance to the children of Israel his people,

10 And with an holy garment, with gold also, and blue silke, and purple, and diuers kindes of works, and with a breastplate of iudgement, and with the || signes of trueth,

11 And with worke of scarlet cunningly wrought, and with precious stones grauen like seales, and set in gold by goldsmiths worke for a memorial, with a writing grauen after the number of the tribes of Israel,

12 And with a crowne of gold vpon the mitre, bearing the forme and marke of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed euery day twice continually.

15 * Moyses filled his hands, and anointed him with holy oyle, this was appointed vnto him by an euerlasting couenant, and to his seed so long as the heauens should remaine, that he should minister before him, & also to execute the office of the Priesthood, and blesse his people in his Name.

16 Before all men liuing the Lord chose him, that hee should present offerings before him, and a sweet sauour for a remembrance to make reconciliation for his people.

17 * Hee gaue him also his commandements, and authoritie according to the lawes appointed, that hee should teach Iacob the testimonies, and giue light vnto Israel by his Law.

18 * Strangers stood vp against him, and enuied him in the wildernesse, euen the men that tooke Dathans and Abirams part, and the company of Core in furie and rage.

19 This the Lord saw, & it displeased him, and in his wrathful indignation were they consumed: hee did wonders vpon them, and consumed them with the fiery flame.

20 * But he made Aaron more honourable, and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially hee appointed bread in abundance.

21 For the *Priests* did eat of the sacrifices of the Lord, which he gaue vnto him and to his seed.

22 * Else had hee none heritage in the land of his people, neither had hee any portion among the people: for *the Lord* is the portion of his inheritance

23 The third in glory is || * Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, and stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a Couenant of peace made with him, that he should bee the chiefe of the Sanctuary of his people, and that hee and his posteritie should haue the dignitie of the Priesthood for euer.

25 And according to the couenant made with Dauid, that the inheritance of the kingdom should remaine to his son of the tribe of Iuda: so the heritage of Aaron should be to the onely son of his sonne, and to his seed. God giue vs wisdome in our heart, to iudge his people in righteousnes, that the good things that they haue be not abolished, and that their glory may endure for their posterity.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

IEsus || * the sonne of Naue was valiant in the warres, and was the successour of Moyses in prophecies, who according vnto his name was a great Sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

2 * What glory gote hee, when he lift vp his hand, and drew out his sword against the cities?

3 Who was there before him, like to him? for he fought the battels of the Lord.

4 * Stood not the Sunne still by his meanes, and one day was as long as two?

5 Hee called vnto the most high Gouernour, when the enemies pressed vpon him on euery side, and the mighty Lord heard him with the hailestones and with mighty power

6 Herushed in vpon the nations in battell, and in the * going downe *of Bethoron* he destroyed the aduersaries, that they might know his weapons, and that he fought || in the sight of the Lord: for he || followed the Almighty.

7 * In the time of Moyses also hee did good worke: he and || Caleb the son of Iephunne stood against the enemie, and withheld the people from sinne, and appeased the wicked murmuring.

8 * And of sixe hundred thousand people of foot, they two were preserued to bring them into the heritage, euen into the land that floweth with milke and hony.

9 * The Lord gaue strength also vnto Caleb, which remained with him vnto his olde age, so that he went vp into the high place of the land, and his seed obtained it for an heritage,

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the || Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed.

12 Let their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

13 ¶ ||Samuel the Prophet of the Lord, beloued of his Lord, * ordeined Kings, and anointed the

Princes

* Exod.6.7,8,9. chapters.
* Numb.12.3.
* Exod.19.7.
|| Aaron.
* Exod.4.28.
* Exod.28.35.
|| Urim and Thummim.
* Leui.8.28.
* Deut.17.10. and 25.1.
* Num.16.1,2.
* Num.17.8.
* Deut.12.12. and 18.1.
|| Phinees.
* Num.25.12,13. 1.mac.2.54.
|| Iosue.
* Num.27.18. deut.34.9. iosh. 1.2. and 12.7.
* Iosh.8.1,2.
* Iosh.10.12, 13,14.
* Iosh.10.12.
|| Or, that the Lord fought the battell.
* Or, pursued the mighty men.
* Numb.14.6. 1.mac.2.55.56.
|| Caleb.
* Num.26.65. deut.1.35,36.
* Iosh.14.11.
|| Iudges.
* Chap.49.10.
|| Samuel.
* 1.Sam.10.1. and 16.13.

princes ouer his people.

14 By the Law of the Lord he iudged the congregation, and the Lord had respect vnto Iacob.

15 This Prophet was approued for his faithfulnesse and he was knowen faithfull in his words and visions.

16 * He called vpon the Lord Almighty, when his enemies pressed vpon him on euery side, when he offered the sucking lambe.

17 And the Lord thundred from heauen, and made his voice to be heard with a great noise.

18 So hee discomfited the princes of the Tyrians, and all the rulers of the Philistims,

19 * And before his long sleepe he made protestation in the sight of the Lord, and his anointed, and hee tooke no substance of any man, no not so much as a shooe, and no man could accuse him.

20 * After his sleepe also he told of the kings death, and from the earth lift he vp his voyce, and prophesied that the wickednesse of the people should perish.

* 1.Sam.7.9,10,11

* 1.Sam.12.3.

* 1.Sam.28.18,19

CHAP. XLVII.

The praise of Nathan, Dauid and Salomon.

AFter him rose vp || * Nathan to prophesie in the time of Dauid.

2 For as the fat is taken away from the peace offring, so was || Dauid chosen out of the children of Israel.

3 * He plaied with the lyons as with kids, and with beares as with lambes.

4 * Slew he not a giant when he was yet but yong, and tooke away the rebuke from the people, when he lift vp his hand with the stone in the sling, to beate downe the pride of Goliah?

5 For he called vpon the most high Lord which gaue him strength in his right hand, to slay that mightie warriour, and that he might set vp the horne of his people againe.

6 * So || hee gaue him the praise of ten thousand, and honoured him with || great praises, and gaue him a crowne of glory.

7 * For he destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

8 In all his workes bee praised the holy One, and the most High with honourable wordes, and with his whole heart hee sung songs, and loued him that made him.

9 * Hee set singers also before the altar, and according to their time hee made sweete songs, that they might praise God daily with their songs.

10 He ordained to keepe the feast dayes comely, and appointed the tunes perfectly, that they might praise the holy Name of God, and make the Temple to sound in the morning.

11 * The Lord tooke away his sinnes, and exalted his horne for euer: he gaue him the couenant of the kingdome, & the throne of glory in Israel.

12 After him rose vp a wise sonne, whoby him dwelt in a large possession.

13 || Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about that hee might build an house in his Name, and prepare the Sanctuary for euer.

14 * How wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!

15 Thy mind couered the whole earth, & hath filled it with graue and darke sentences.

16 Thy Name went abroad in the yles, and for thy peace thou wast beloued.

17 * The countreys marueiled at thee for thy

* 1.Sam.18.7.
|| *Or, the people.* || *Or, with blessings of the Lord.*
* 2.Sam.5.7

* 1.Chron.16.4.

* 2.Sam.12.13.

|| Nathan.
* 2.Sam.12.1.

|| Dauid.

* 1.Sam.17.34.

* 1.Sam.17.49, 50,51.

* 1.Sam.18.7.

* 1.King.4.31,32.

songs, and prouerbes, and similitudes, and interpretations.

18 By the Name of the Lord God, which is called the God of Israel, thou hast * gathered gold as tinne, and hast had as much siluer as lead.

19 * Thou didest bow thy loynes to women, and wast ouercome by thy body.

20 Thou dist staine the honour, and hast defiled thy posterittie, and hast brought wrath vpon thy children, and hast fell for sore for thy folly.

21 * So the kingdome was diuided, and Ephraim began to be a rebellious kingdome.

22 * Neuertheless, the Lord left not off his mercie, neither was he destroyed for his workes, neither did hee abolish the posterittie of his elect, nor tooke away the seede of him that loued him, but he left a remnant vnto Iacob, and a roote of him vnto Dauid.

23 Thus rested Salomon with his fathers, and of his seede hee left behind him || Roboam, euen || the foolishnes of the people, and one that had no vnderstanding, * who turned away the people through his counsell, and || Ieroboam the sonne of Nabat, which caused Israel to sinne, & shewed Ephraim the way of sinne:

24 So that their sinnes were so much increased, that they were driuen out of the land.

25 For they sought out all wickednesse, till the vengeance came vpon them.

* 1.King.10.27.

* 1.King.11.1.

* 1.King.12.15, 16,17.
* 2.Sam.7.15.

|| Roboam. *Or, a most euident foole.*
* 1.King.12.10, 11.13,14.
|| Ieroboam.
* 1.King.12.28,30.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezekias and Esaias

THen stood vp || * Elias the Prophet as a fire, and his word burnt like a lampe.

2 He brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the commandements of the Lord.]

3 By the word of the Lord he shut the heauen, * & three times brought he the fire from heauen.

4 O Elias, how honorable art thou by thy wonderous deeds! who may make his boast to be like thee?

5 * Which hast raised vp the dead from death, and by the word of the most High out of the graue:

6 Which hast brought Kings vnto destruction, and the honourable from their seate:

7 Which heardest the rebuke of the Lord in Sina, * & in Horeb the iudgement of the vengeance:

8 * Which dist anoint kings that they might || recompence, and Prophets to be thy successors:

9 * Which wast taken vp in a whirlewinde of fire, and in a charet of fiery horses:

10 Which wast appointed * to reprouue in due season, & to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.

11 Blessed were they that sawe thee, and slept in loue: for we shall liue.

12 * When Elias was couered with the storme, || Eliseus was filled with his spirit: while he liued, he was not moued for any prince, neither could any bring him into subiection

13 Nothing could ouercome him, * and after his death his body prophesied.

14 Hee did wonders in his life, and in death were his workes marueilous.

15 For all this the people repented not, neither departed they from their sinnes: * till they were caried away priseners out of their land, and were caried through all the earth: so that there remained but a very fewe people with the prince vnto the house of Dauid.

* 1.King.18.38.
and 2.King.1.10, 12.
* 1.King.17.21,22.

* 2.King.19.15.
* 1.King.16.19,17
|| The wickednes o Achab and Iezabel.
* 2.King.2.11.
* Malac.4.5.

* 2.King.2.12,15.
|| Elizeus.

* 2.King.13.21.

* 2.King.18.11,12.

16 Howbeit some of them did right, and some heaped vp sinnes.
17 ¶ *Ezekias made his city strong & conueied water into the mids thereof: he digged thorow the rocke with yron, and made fountaines for waters.
18 * In his time came Sennacherib vp and sent Rabsaces, and lift vp his hand against Sion, and boasted proudly.
19 Then trembled their hearts and handes, so that they sorrowed like a woman in trauell.
20 But they called vpon the Lord, which is merciful, and lift vp their hands vnto him, and immediately the holy One heard them out of heauen.
21 [He thought no more vpon their sinnes nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.
22 * Hee smote the hoste of the Assyrians, and his Angel destroyed them.
23 For Ezekias had done the thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as || Esai the great Prophet, and faithfull in his vision had commanded him.
24 * In his time the Sunne went backward, and he lengthened the Kings life.
25 Hee saw by an excellent Spirit what should come to passe at the last, and hee comforted them that were sorrowfull in Sion.
26 Hee shewed what should come to passe for euer, and secret things or euer they came to passe.

CHAP. XLIX.

Of Iosias, Ezechias, Dauid, Ieremie, Ezekiel, Zorobabel, Iesus, Neemias. Enoch. Ioseph, Sem and Seth.

THe remembrance of || * Iosias is like the composition of the perfume, that is made by the art of the Apothecary, it is sweete as honie in all mouthes, and as musicke at a banquet of wine.
2 He behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.
3 He * directed his heart vnto the Lord, and in the time of the vngodlyhe established religion.
4 All, except Dauid and Ezekias, and Iosias, committed wickednes: for euen the kings of Iuda forsooke the Law of the most High, and failed,
5 Therefore he gaue their || horne vnto other, and their honour to a strange nation.
6 Hee burnt the elect citie of the Sanctuarie, * and destroyed the streetes thereof according to the || prophesie of || Ieremias.
7 For they * intreated him euill, which neuertheless was a Prophet, * sanctified from his mothers wombe, that he might roote out and afflict, and destroy, and that he might also build vp, and plant.
8 || * Ezechiel saw the glorious vision, which was shewed him vpon the chariot of the Cherubims.
9 * For hee made mention of the enemies vnder *the figure* of the raine, and directed them that went right.
10 ¶ * And let the bones of the twelue Prophets flourish out of their place, and let their memory bee blessed: for they comforted Iacob, and deliuered them by assured hope
11 ¶ * How shal we praise || Zorobabel, which was as a ring on the right hand!
12 So was || * Iesus also the sonne of Iosedec: these men in their time builded the house, and set vp the Sanctuarie of the Lord againe, which was prepared for an euerlasting worship.
13 ¶ And among ỳ elect was || Neemias, whose renowne is great, which set vp for vs the walles that were fallen, and set vp the gates and the bars, and laid the foundations of our houses.
14 ¶ But vpon the earth was no man created like || * Enoch: for he was taken vp from the earth.
15 Neither was there a like man vnto || * Ioseph the gouernour of his brethren, and the vpholder of his people, whose bones were kept.
16 || * Sem and || Seth were in great honour among men: and so was || Adam aboue euery liuing thing in the creation.

CHAP. L.

Of Simon the sonne of Onias. 22 An exhortation to praise the Lord. 27 The author of this booke.

S||Imon * the son of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the || Temple,
2 Vnder him was the foundation of the double height laide, and the high walles that compasseth the Temple.
3 In his dayes the places to receiue water, that were decaied, *were restored*, and the brasse was about in measure as the sea.
4 He tooke care for his people that they should not fall, and fortified the city against the siege.
5 How honourable was his conuersation among the people, and when hee came out of the house couered with the vaile!
6 Hee was as the morning starre in the mids of a cloud and as the moone when it is full,
7 And as the Sunne shining vpon the Temple of the most Hie, and as the rainbow that is bright in the faire clouds,
8 And as the floure of the roses in the spring of the yeere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of Summer,
9 As a fire and incense in the censer, and as a vessell of massie gold, set with all manner of precious stones,
10 And as a faire oliue tree that is fruitfull, & as a cypres tree which groweth vp to the clouds.
11 When he put on the garments of honor, and was clothed with all beauty, he went vp to ỳ holy altar, & made the garment of holines honorable.
12 When hee tooke the portions out of the Priestes hands, he himselfe stood by the hearth of the altar, compassed with his brethren round about as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.
13 So were all the sonnes of Aaron in their glory, and the oblations of the Lord in their hands before all the congregation of Israel.
14 And that hee might accomplish his ministery vpon the altar, and garnish the offering of the most High and Almighty,
15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and hee powred at the foote of the altar a perfume of good sauour vnto the most high King of all.
16 Then shouted the sonnes of Aaron, and blowed with brasen trumpets, and made a great noise to be heard, for a remembrance before the most High.
17 Then all the people together hasted, and fell downe to the earth vpon their faces to worship their Lord God Almighty, and most High.
18 The singers also sang with their voyces, so that the sound was great, and the melodie sweete.
19 And the people prayed vnto the Lord most high

[Ezekias.
* 2. King. 18. 2.
* 1. King. 18. 13.
* 2. King. 19. 35. Isa. 37. 36. 1. ob. 1. 18. 2. mac. 7. 41. 2. mac. 8. 19.
|| Isaias.
* 2. King. 20. 10. 11. Isa. 38. 8.
[Iosias.
* 2. King. 22. 1. and 23. 2. 2. chron. 34. 3.
* 2. King. 23. 4.
[Or, power.
* 2. King. 25. 9.
[Or, hand.
[Ieremias.
* Iere. 38. 6.
* Iere. 1. 5.
[Ezechiel.
* Ezek. 1. 3. 15.
* Ezek. 13. 9. and 36. 11. 16.
* Chap. 46. 12.
* Hag. 2. 24.
[Esra. 3. 2.
[Zorobabel.
[Iesus.
* Zecha. 3. 1.
[Esra. 3. 2. hag. 1. 12. and 2. 3.
* Nehem. 7. 1.
[Neemias.
[Enoch.
* Gen. 5. 24. chap. 44. 16. heb. 11. 5.
[Ioseph.
Gen. 41. 44. and 42. 6. and 45. 8.
[Sem.
Gen. 5. 3. and 11. 10.
[Seth.
[Adam.
[Simon.
2. Mac. 3. 4.
[Or, people.

high with prayer before him that is merciful, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went he downe, and stretched out his hands ouer the whole Congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue praise all ye vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercy,

23 That he would giue vs ioyfulnesse of heart, and peace in our dayes in Israel, as in old time,

24 That hee would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people that mine heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims and the foolish people that dwell in ‖ Sicimus.

Or, Sitchem.

27 ¶ Iesus the sonne of Sirach, *the sonne* of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this book, and hath powred out the wisdome of his heart.

28 Blessed is he that exercise th himselfe therein: & he that layeth vp these in his heart, shalbe wise.

29 For if he doe these things, he shalbe strong in all things: for he setteth his steps in the light of the Lord which giueth wisdom to the godly. The Lord be praised for euermore. So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

I Will confesse thee, O Lord and King, and praise thee, O God my Sauiour: I wil giue thanks vnto thy Name.

2 For thou art my defender and helper, and hast preserued my body from destruction, & from the snare of the slanderous tongue, and from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered me according to ye multitude of thy mercy, and for thy Names sake from the roaring of them that were ready to deuoure me, & out of the hands of such as sought after my life, & from the manifold afflictions which I had,

4 And from the fire that choked me round about, and from the middes of the fire, that I burned not,

5 And from the bottome of the belly of hell, from an vncleane tongue, from lying words, from false accusation to the king, and from the slander of an vnrighteous tongue.

6 [My soule shall praise the Lord vnto death:] for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed me on euery side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine actes of olde, how thou deliuerest such as waite for thee, and saueest them out of the hands of the ‖ enemies.

Or, nations.

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord the Father of my Lord, that he would not leaue mein the day of my trouble, & in the time of the proud without help.

11 I will praise thy Name continually, and will sing praise with thanksgiuing: and my prayer was heard.

12 Thou saueest me from destruction, and deliuerest me from the euill time: therefore will I giue thanks and praise thee, and blesse the Name of the Lord.

13 When I was yet young, or euer I went abroad, I desired wisdome openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto far countries, and she was as a grape that waxeth ripe out of the flower.

15 Mine heart reioyced in her: my foot walked in the right way, and from my youth vp sought I after her,

16 I bowed somewhat downe mine eare, and receiued her, and gate me much wisedome:

17 And I profited by her: therefore wil I ascribe the glory vnto him that giueth wisdome.

18 For I am aduised to doe thereafter: I will be ealous of that that is good: so shall I not bee confounded.

19 My soule hath wrestled with her, and I haue examined my works: I lifted vp mine handes on high, and considered the ignorances thereof.

20 I directed my soule vnto her, and I found her in purenesse: I haue had my heart ioyned with her from the beginning: therefore shall I not bee forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen mee a tongue for my reward, wherewith I will praise him.

23 Draw neere vnto mee yee vnlearned, and dwell in the house of learning.

24 Wherfore are ye slow? and what say you of these things seeing your soules are very thirsty?

25 I opened my mouth and said, * Buy her for you without money.

* Isa. 55. 1.

26 Bow downe your necke vnder the yoke, and your soule shal receiue instruction: she is ready that ye may find her.

27 Behold with your eyes, * how that I haue had but little labour, and haue gotten vnto mee much rest.

* Chap. 6. 18.

28 Get learning with a great summe of money: for by her ye shall possesse much gold.

29 Let your soule reioyce in the mercy *of the Lord*, and be not ashamed of his praise.

30 Doe your duetie betimes, and hee will giue you a reward at his time.

BARVCH.

CHAP. I.

1 *Baruch wrote a booke during the captiuity of Babylon, which he read before Iechonias and all the people.* 10 *The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.*

Or, Sedeias.

ND these are the words of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of ‖ Asadias, the sonne of Helcias wrote in at Babylon,

2 In the fifth yeere, and in the seuenth *day* of the moneth, what time as the Caldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Ioacim king of Iuda might heare, and all the people that were come to heare the booke,

4 And

4 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the riuer ‖ Sud.

‖ Or, Sodeias.

5 Which *when they heard it*, wept, fasted, and made prayers before the Lord.

6 They made a collection also of money, according to euery mans power,

7 And sent it to Ierusalem vnto Ioacim the sonne of Helcias, the sonne of Salom Priest, and vnto the other priests, and to al the people which were with him at Ierusalem,

8 When he had receiued the vessels of the Temple of the Lord, that were taken away out of the temple, to bring them againe into the land of Iuda, the tenth day of *the moneth* ‖ Siuan, *to wit*, siluer vessels, which Sedecias the sonne of Iosias King of Iuda had made,

‖ Or, Sibau.

9 After that Nabuchodosonor king of Babylon had led away Iechonias from Ierusalem, and his princes, and his nobles prisoners, and the people and caried them to Babylon.

10 And they said, Behold, wee haue sent you money, wherewith ye shal buy burnt offrings for sinne, and incense, and prepare a ‖ meate offering, and offer vpon the altar of the Lord our God,

‖ Or, Manna, for Minhah, which was the euening and morning sacrifice.

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may bee vpon earth as the dayes of heauen,

12 And that God would giue vs strength and lighten our eyes, that we may liue vnder the shadow of Nabuchodonosor king of Babylon and vnder the shadow of Baltasar his sonne, that wee may long doe them seruice, and finde fauour in their sight

13 Pray for vs also vnto the Lord our God (for we haue sinned against the Lord our God, and vnto this day the fury of the Lord and his wrath is not turned from vs.)

14 And reade this booke (which we haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast daies, and at time conuenient.

15 Thus shall ye say, * To the Lord our God *belongeth* righteousnes, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, & to the inhabitants of Ierusalem,

* Chap. 2. 6.

16 And to our kings, and to our princes, & to our priests, & to our prophets, and to our fathers,

* Dan. 9. 5.

17 Because wee haue * sinned before the Lord our God,

18 And haue not obeied him, neither hearkned vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

19 From the day that the Lord brought our fathers out of the land of Egypt, euē vnto this day, we haue bin disobedient vnto the Lord our God, and we haue bene negligent to heare his voyce.

* Deut. 28. 15.

20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appoynted by Moyses his seruant, at the time that hee brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and hony, as *appeareth* this day.

21 Neuertheless, we haue not hearkened vnto the voyce of the Lord our God, according to all the words of the Prophets, whom he sent vnto vs

22 But euery one of vs followed § wicked imagination of his own heart, to serue strange gods, and to do euil in the sight of the Lord our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 He promiseth that he will call against the people from captiuitie, and giue them a newe and euerlasting Testament.

THerefore the Lord our God hath performed his word which hee pronounced against vs, and against our Iudges that gouerned Israel, and against our kings, and against our princes, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things that were written in the Law of Moyses,

3 That some among vs should * eat § flesh of his owne son, & sone the flesh of his owne daughter.

* Deut. 28. 53.

4 Moreouer he hath deliuered them to bee in subiection to all the kingdomes that are round about vs, to be as a reproch and desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because we haue sinned against the Lord our God, and haue not heard his voice.

6 * To the Lord our God *appertaineth* righteousnesse, but vnto vs and to our fathers open shame, as *appeareth* this day.

* Chap. 1. 15.

7 *For* al these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not praied before the Lord, that we might turne euery one from the imaginations of his owne wicked heart.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his works, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voice, to walk in the commandements of the Lord that he hath giuen vnto vs.

11 * And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, & an hie arme, & with signes and with wonders, and with great power, & hast gotten thy selfe a Name, as *appeareth* this day,

* Dan. 9. 15.

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs

14 Heare our praiers, O Lord, & our petitions, and deliuer vs for thine own sake, & giue vs fauor in the sight of them which haue led vs away,

15 That all the earth may know that thou art the Lord our God and that thy name is called vpon Israel and vpon their posterity.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: encline thine eare, O Lord, and heare vs.

17 * Open thine eyes, and behold: for the dead that are in the graues, and whose soules are out of their bodies, ‖ giue vnto the Lord, neither ‖ praise, nor righteousnes.

* Deut. 26. 15. Isa. 63. 15
* Psal. 6. 5. 6. and 115. 17, 18 Isa. 38. 18. 19.
‖ Or, glorie nor praise of righteousnesse.

18 But the soule that is vexed for the greatnes *of sinne*, and he that goeth crookedly and weake, and the eyes that fayle, and the hungry soule will giue thee praise and righteousnes, O Lord.

19 For we doe not require mercy in thy sight, O Lord our God, for the righteousnesse of our fathers, or of our kings,

20 But because thou hast sent out thy wrath, & indigna-

indignation vpon vs, as thou hast spoken by thy seruants the Prophets saying.

21 * Thus say th the Lord, Bow downe your shoulders, & serue the king of Babylon: so shal ye remaine in the land that I gaue vnto your fathers.

22 But if yee will not heare the voyce of the Lord, to serue the king of Babylon.

23 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voice of mirth, and the voice of ioy, and the voyce of the bridegrome, and the voice of the bride, and the land shalbe desolate of inhabitants.

24 But we would not hearken vnto thy voice, to serue the king of Babylon: therefore hast thou performed the words that thou spakest by thy seruants the Prophets: *namely*, that the bones of our kings, and the bones of our fathers should be caried out of their places.

25 And loe, they are cast out to the heat of the day, and to the cold of the night, and are dead in great misery with famine, and with the sword, and in banishment.

26 And the Temple wherin thy Name was called vpon, thou hast brought to the state, as *appeareth* this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs, according to equitie, and according to all thy great mercy.

28 As thou spakest by thy seruant Moyses, in the day when thou didst command him to write thy Law before the children of Israel, saying,

29 * If ye wil not obey my voice, Then shal this great swarme and multitude be turned into a very few among the nations where I will scatter them

30 For I know that they wil not heare me: for it is a stiffe necked people: but in the land of their captiuitie they shall remember themselues,

31 And know ¶ I am the Lord their God: then will I giue them an heart *to vnderstand*, and eares.

32 And they shall heare, and praise me in the land of their captiuity, & thinke vpon my Name.

33 Then shal they turne them from their hard backes, and from their euill works: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I wil bring them againe into the land which I promised with an oath vnto their fathers, Abraham, Isaac and Iacob, and they shalbe lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an euerlasting Couenant with them, that I will be their God, and they shall be my people: and I wil no more driue my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their praier begun for their deliuerance. 9 He praiseth wisdome vnto the people, shewing, that so great aduersities come vnto them for the despising thereof. 36 One y God was the finder of wisdome. 37 Of the incarnation of Christ.

O Lord Almightie, O God of Israel, the soule that is in trouble, & the spirit that is vexed, cryeth vnto thee.

2 Heare, O Lord, and haue mercy: for thou art merciful, and haue pitie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, & we vtterly perish

4 O Lord Almighty, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God: wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause hast thou put thy feare in our hearts, that we should call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednes of our fathers that sinned before thee.

8 Behold, we are yet this day in our captiuitie where thou hast scattered vs, to bee a reproch and a curse, and subiect to payments, according to all the iniquities of our fathers which are departed from the Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou mayest learne wisdome.

10 What is the cause, O Israel, that thou art in thine enemies land, and art waxen olde in a strange country?

11 And art defiled with the dead? and art counted with them that goe downe to the graues?

12 Thou hast forsaken the fountain of wisdom.

13 *For* if thou hadst walked in the way of God, thou shouldest haue remained safe for euer.

14 Learne where is wisdom, where is strength, where is vnderstanding, that thou mayest know also from whence cometh long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They ¶ had their pastime with the foules of the heauen, that hoarded vp siluer & gold, wherin men trust, and made no end of their gathering?

18 For they ¶ coyned siluer, & were so carefull of their worke & wholeimuention had none end,

19 Are come to nought, & gone downe to hel, and other men are come vp in their steads.

20 When they were yong, they saw the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceiued the paths therof, neither haue their children received it: but they were far off from that way.

22 It hath not bin heard of in the land of Canaan neither hath it bene seene in Theman,

23 Nor the Agarines that sought after wisdome vpon the earth, nor the merchants of Nerran, & of Theman, nor the expounders of fables, nor the searchers out of wisdome haue knowen the way of wildome, neither do they thinke vpon the paths thereof.

24 O Israel, how great is the house of God! and how large is the place of his possession!

25 It is great, and hath none end: it is hie, and vnmeasurable.

26 There were the giants, famous from the beginning, that were of so great stature, & so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroied, because they had no wisdom, & perished thorow their own foolishnes

29 Who hath gone vp into heauen to take her, and brought her downe from the clouds?

30 Who hath gone ouer the sea to finde her, and hath broughther rather then fine gold?

31 No

* *Or, by the hand of thy seruants.*

* *Leuit.26.14. deut.28.15.*

31 No man knoweth her wayes, neither consideteth her paths.

32 But he that knoweth al things, knoweth her, and hee hath found her out w̃ his vnderstanding: this same is he which hath prepared the earth for euermore, & hath filled it with fourefooted beasts.

33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him w̃ feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cheerefulnesse they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Iacob his seruant, and to Israel his beloued.

37 Afterward hee was seene vpon earth, and dwelt among men.

CHAP. IIII.

1 The reward of them that keepe the Law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem, and vnder the figure thereof, the Church. 25 A consolation and comforting of the same.

THis is the booke of the Commandements of God, and the Law that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Iacob, and take hold of it: walke by this brightnes before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which art the memoriall of Israel.

6 Yee are sold to the nations, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils, and not to God.

8 Yee haue forgotten him that created you, euen the euerlasting God, and ye haue grieued Ierusalem, that nourished you.

9 When she saw the wrath comming vpon you frõ God, she said, Hearken ye that dwell about Sion: for God hath brought me into great heauines.

10 I see the captiuitie of my sonnes & daughters, which the euerlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer mee a widow, and forsaken of many, which for the sins of my children am desolate, because they departed from the Law of God.

13 They would not knowe his righteousnesse, nor walke in the wayes of his commandements: neither did they enter into the paths of discipline, through his righteousnesse.

14 Come ye, that dwel about Sion, & cal to remembrance the captiuity of my sons & daughters, which the Euerlasting hath brought vpon them.

15 For hee hath brought vpon them a nation from farre, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pity the yong: these haue caried away the deare beloued of the widowes, leauing mee alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, & put vpon me the sackcloth of prayer, and so long as I liue I will call vpon the Euerlasting.

21 Be of good comfort, O children: cry vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation through the Euerlasting, and ioy is come vpon me from the Holy one, because of the mercy which shal quickly come vnto you from our Euerlasting Sauiour.

23 For I sent you away with weeping & mourning: but with ioy and perpetuall gladnesse will God bring you againe vnto me.

24 Like as now ¶ neighbours of Sion saw your captiuity, so shall they also see shortly your saluation from God, which shall come vnto you with great gloy, and bright nesse from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and cry vnto God, for he that led you away, hath you in remembrance.

28 And as it came into your mind to go astray from your God, so endeuour your selues ten times more to turne againe and to seeke him.

29 For he that hath brought these plagues vpon you, wil bring you euerlasting ioy again, with your saluation.

30 Take a good heart, O Ierusalem: for hee which gaue thee that name will comfort thee.

31 They are miserable that afflict thee, & such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is she that hath taken thy sons.

33 For as shee reioyced at thy decay, and was glad of thy fall, so shall she be sory for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her ioy shall be turned into mourning.

35 For a fire shall come vpon her from the euerlasting, long to endure, and she shall bee inhabited of deuils for a great season.

36 O Ierusalem, looke toward the East, and behold the ioy ¶ commeth vnto thee from thy God.

37 Loe, thy sonnes (whom thou hast let goe) come gathered together from the East vnto the West, reioycing in the word of the Holy one vnto the honour of God.

CHAP. V.

1 Ierusalem is mouued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.

PVt off thy mourning clothes, O Ierusalem, & thine affliction, and deck thee with the worship and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteousnesse, that commeth from God: and set a crowne vpon thine head of the glory of the Euerlasting.

3 For God will declare thy brightnes to euery countrey vnder the heaven

4 And God will name thee by this name for euer,

euer, The peace of righteousnes, and the glory of the worship of God.

5 Arise, O Ierusalem, and stand vp on hie, and looke about thee toward the East, and behold thy children gathered from the East vnto the West by the word of the holy one, reioicing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God wil bring them againe vnto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring downe euery hie mountaine, & the long enduring rocks, and to fill the valleis, to make the ground plaine, that Israel may walk safely vnto ¶ honor of God.

8 The woods and all sweet smelling trees shall ouershadow Israel at the commãdement of God,

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercy and righteousnesse that commeth of him.

CHAP. VI.

A COPY OF THE EPISTLE THAT Ieremias sent vnto them that were led away captiues into Babylon by the king of the Babylonians, to certifie them of the thing that was commanded him of God.

BEcause of the sinnes, that yee haue committed against God, ye shall be led away captiues vnto Babylon, by Nabuchodonosor, king of the Babylonians.

2 So when ye be come into Babylon, ye shall remaine there many yeres, and a long season, euen seuen generations, and after that will I bring you away peaceably from thence.

3 * Now shall ye see in Babylon gods of siluer, and of gold, and of wood, born vpon mens shoulders, to cause the people to feare.

4 Beware therefore that ye in no wise be like the strangers, neither be ye afraide of them, when ye see the multitude before them & behinde them worshipping them,

5 But say yee in your hearts, O Lord, we must worship thee.

6 For mine Angel shalbe with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, & they themselues are gilted, and laid ouer with siluer: yet are they but lies, & cannot speake.

8 And as they take gold for a maide that loueth to be deckt,

9 So make they crownes for the heads of their gods: sometimes also the Priests themselues conuey away the gold and siluer from their gods, and bestow it vpon themselues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood with garments like men,

11 Yet cannot they be preserued from rust and wormes,

12 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the temple, wherein there is much vpon them.

13 One holdeth a scepter, as though he were a certaine iudge of the countrey: yet can hee not slay such as offend him.

14 Another hath a dagger or an axe in his right hand: yet is hee not able to defend himselfe from battell, nor from theeues: so then it is euident, that they be no gods.

15 Therefore feare them not: for as a vessell that a man vseth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feete of those that come in:

17 And as the ‖ gates are shut in round about vpon him that hath offended the king: or as one that should be led to be put to death, so the priests keepe their temples with doores, and with locks, and with barres, lest their gods should be spoiled by robbers.

18 They light vp candles before them: yea, more then for themselues, whereof they cannot see one: for they are but as one of the posts of the temple.

19 They confesse that euen their hearts are gnawen vpon: but when the things, that creepe out of the earth eate them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the temple.

21 The owles, swallowes, & birds flie vpõ their bodies, and vpõ their heads, yea, and the cats also.

22 By this yee may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde that is about them to make them beautiful, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a most high price.

25 * They are borne vpon mens shoulders, because they haue no feet, whereby they declare vnto men, that they be nothing worthy: yea, and they that worship them, are ashamed.

26 For if they fall to the ground at any time, they cannot rise vp againe of themselues, neither if one set them vpright, can they moue of themselues, neither if they be bowed downe, can they make themselues streight: but they set gifts before them, as vnto dead men.

27 As for the things that are offered vnto them their Priests sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childbed, touch their sacrifices: by these things ye may know that they are no gods: feare thẽ not.

29 From whence commeth it then, that they are called gods? because the women bring gifts to the gods of siluer, and gold, and wood.

30 And the Priests sit in their temples, hauing their clothes rent, whose heads & beards are shauen, and being bare headed,

31 They roare, and crie before their gods, as men doe at the feast of one that is dead.

32 The priests also take away of their garments, and clothes their wiues and children.

33 Whether it be euill that one doth vnto them or good, they are not able to recompence it: they can neither set vp a king nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vow vnto them and keepe it not, they will not require it.

35 They can saue no man from death, neither deliuer the weake from the mighty.

36 They cannot restore a blinde man to his sight, nor helpe any man at his neede.

37 They can shew no mercy to the widow, nor doe good to the fatherlesse.

38 Their gods of wood gold, and siluer are as stones, that be hewen out of the mountaine, and they

* Isa.44.8,9,10. and 46.5,7. psal.115.4. wisd.13.10.

‖ Or, courts.

* Isai.46.7.

they that worship them, shalbe confounded.

39 How should a man then thinke or say that they are gods?

40 Moreouer the Caldeans themselues dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,

41 And desire that hee would make him to speake, as though he had any feeling: yet they that vnderstand these things, cannot leaue them: for they also haue no sense.

42 Furthermore, the women girded with cords, sit in the streets, and burne || straw.

43 And if one of them be drawen away, and lie with any such as come by, shee casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her cord broken.

44 Whatsoeuer is done among thē, is lies: how may it thēbe thought or said, that they are gods?

45 Carpenters and goldsmiths make them, neither bee they any other thing, but euen what the workeman will make them.

46 Yea, they that make them are of no long continuance: how should then the things that are made of them, be gods?

47 Therfore they leaue lies, and shame for their posteritie.

48 For when there cōmeth any war or plague vpon them, the priests imagine with themselues, where they may hide themselues with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselues from warre nor from plagues?

50 For seeing they be but of wood, and of siluer, and of gold, men shall know hereafter that they are but lies, and it shall be manifest to all nations and kings, that they bee no gods, but the works of mens hands, and that there is no worke of God in them.

51 Whereby it may be knowen, that they are no gods.

52 They can set vp no king in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue frō iniurie, they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of gold, the priests will escape and saue themselues, but they burne as the balkes therein.

55 They cannot withstand any King or enemies: how can it then bee thought or said, that they be gods?

56 Moreouer these gods of wood, of gold, and of siluer can neither defend themselues from theeues nor robbers.

57 For they that are strongest take away their gold and siluer, and apparell, wherewith they bee clothed: and when they haue it, they get them away: yet can they not helpe themselues.

58 Therfore it is better to be a King, and so to shew his power, or else a profitable vessell in an house, whereby he that oweth it, might haue profite, then such false gods: or to bee a doore in an house, to keepe such things safe as be therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the sunne, and the moone, and the stars that shine, when they are sent downe for necessary vses, obey.

60 Likewise also ȳ lightning, whē it shineth, it is euident: & the wind bloweth in euery countrie.

61 And when God commaunderth the clouds to goe about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hils & woods, it doth that which is commaunded: but these are not like any of these things, neither in forme, nor power.

63 Wherefore men should not thinke, nor say that they bee gods, seeing they can neither give sentence in iudgement, nor doe men good.

64 For so much now as ye are sure, that they be no gods, feare them not.

65 For they can neither curse nor bless kings:

66 Neither can they shew signes in the heauen among the heathen, neither shine as the moone.

67 The beasts are better then they: for they can get them vnder a couert, & do themselues good.

68 So ye may be certified, that by no maner of meanes they are gods: therefore feare them not.

69 For as a scar-crow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of gold:

70 And likewise their gods of wood, and gold and siluer are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead body that is cast in the darke.

71 By the purple also and brightnesse, which fadeth vpon them, ye may vnderstand that they be no gods: yea they themselues shall be consumed at the last, and they shall be a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for he shall be farre from reproofe.

Or, braune.

Esai. 1. v. 54.
Esai. 44. 13. 20.

¶ The song of the three holy children, which followeth in the third Chapter of Daniel after this place, They fell downe bound into the midst of the hote fiery fornace.

CHAP. I.

25 The prayer of Azarias. 46 The cruelty of the King. 48 The flame deuoureth the Caldeans 49 The Angel of the Lord was in the fornace. 51 The three children praise the Lord, and prouoke all creatures to the same.

24 And they walked in the middes of the flame, praising God, and magnified the Lord.

25 Thē Azarias stood vp, & praied on this maner, & opening his mouth in ȳ mids of ȳ fire, said

26 Blessed be thou, O Lord God of our fathers: thy Name is worthy to be praised and honoured for euermore.

27 For thou art righteous in all the things that thou hast done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy city of our fathers, thou hast executed true iudgements: for by right and equity hast thou brought all these things vpon vs, becaule of our sinnes.

29 For we haue sinned and done wickedly, departing frō thee: in all things haue we trespassed,

30 And not obeyed thy commandements, nor kept them, neither done as thou hadst commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon

vpon vs, and in euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and most hateful traitors, and to an vnrighteous king, and the most wicked in all the world.

33 And now wee may not open our mouthes: we are become a shame and reproofe vnto thy seruants, and to them that worship thee.

34 Yet for thy names sake, we beseech thee giue vs not vp for euer, neither breake thy couenant.

35 Neither take away thy mercy from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake.

36 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heauen, & as the sand that is vpon the sea shore.

37 For wee, O Lord, are become lesse then any nation, & be kept vnder this day in all the world, because of our sinnes:

38 So that now wee haue neither Prince nor Prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that wee might find mercy.

39 Neuertheless, in a contrite heart, and an humble spirit, let vs be receiued.

40 As in the burnt offering of rams and bullocks, and as in ten thousand of fat lambes, so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And now we follow thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnes, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glory, O Lord,

44 That all they that doe thy seruants euill, may be confounded: euen let them bee confounded by thy great force and power, and let their strength be broken,

45 That they may know that thou only art the Lord God, and glorious ouer the whole world.

46 ¶ Now ye kings seruants that had cast them in, ceased not to make the ouen hote with naphtha, and with pitch, and with tow, & with fagots,

47 So that the flame went out of the fornace forte and nine cubites.

48 And it brake forth, and burnt those Chaldeans, that it found by the fornace.

49 But the Angel of the Lord went downe into the fornace with them that were with Azarias, and smote the flame of the fire out of the fornace,

50 And made in the mids of the fornace like a moist hissing winde, so that the fire touched them not at all, neither grieued nor troubled them.

51 Then these three (as out of one mouth) praised & glorified & blessed God in the fornace, saying,

52 Blessed be thou, O Lord God of our fathers, and praised, and exalted aboue all things for euer, and blessed be thy glorious and holy Name, and praised aboue all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy glory, and praised aboue all things, and exalted for euer.

54 Blessed be thou that beholdest the depths, and sittest vpon the Cherubims, and praised aboue all things, and exalted for euer.

55 Blessed bee thou in the glorious Throne of thy kingdome, and praised aboue all things, and exalted for euer.

56 Blessed be thou in the firmament of heauen, and praised aboue all things, & glorified for euer.

57 All ye works of the Lord, blesse ye the Lord: praise him, & exalt him aboue all things for euer.

58 O ye heauens, blesse ye the Lord, praise him, and exalt him aboue all things for euer. *Psal. 148. 4.

59 O Angels of the Lord, blesse yee the Lord: praise him, & exalt him aboue all things for euer.

60 All yee waters that bee aboue the heauen, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

61 All yee powers of the Lord, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

62 O sunne and moone, blesse yee the Lord: praise him, & exalt him aboue all things for euer.

63 O stars of heauen, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

64 Euery showre and dew, blesse yee the Lord: praise him, & exalt him aboue all things for euer.

65 All yee winds, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

66 O fire and heate, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

67 O || winter and summer, blesse ye the Lord: praise him, & exalt him aboue all things for euer. || Or, cold.

68 O dewes and || stormes of snow, blesse yee the Lord: praise him, and exalt him aboue all things for euer. || Or, frosts.

69 O frost and colde, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

70 O yce and snow, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

71 O nights and daies, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

72 O light and darkenesse blesse ye the Lord: praise him, & exalt him aboue all things for euer.

73 O lightnings and clouds blesse ye the Lord: praise him, & exalt him aboue all things for euer.

74 Let the earth blesse the Lord: let it praise him, and exalt him aboue all things for euer.

75 O mountaines, and hils, blesse ye the Lord: praise him, & exalt him aboue all things for euer.

76 All things that grow on the earth, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

77 O fountaines, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

78 O sea and floods, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

79 O whales, and all that moue in the waters, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

80 All ye foules of heauen, blesse ye the Lord: praise him, & exalt him aboue all things for euer.

81 All ye beastes and cattell, blesse ye the Lord: praise him, & exalt him aboue all things for euer.

82 O children of men blesse ye the Lord: praise him, and exalt him aboue all things for euer.

83 Let Israel blesse the Lord, praise him, and exalt him, aboue all things for euer.

84 O Priests of the Lord, blesse yee the Lord: praise him, & exalt him aboue all things for euer.

85 O seruantes of the Lord, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

86 O spirits and soules of the righteous, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

87 O Saints

87 O Saints and humble of heart, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

88 O Ananias, Azarias, & Misael, blesse ye the Lord: praise him, & exalt him aboue all things for euer: for he hath deliuered vs from the hel, & saued vs from the hand of death, and deliuered vs out of the mids of the fornace, and burning flame: euen out of the mids of the fire hath he deliuered vs.

89 Confesse vnto the Lord, that he is gracious: for his mercy endureth for euer.

90 All yee that worship the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercy *endureth* world without end.

THE HISTORY OF ‖SVSANNA, which some ioyne to the end of Daniel, and make it the thirteenth Chapter.

‖ Or, Susanna.

1 *The two gouernors are taken with the loue of Susanna.* 19 *They take her alone in the garden.* 20 *They solicite her to wickednesse.* 23 *She chuseth rather to obey God, though it lee to the danger of her life.* 34 *She is accused.* 45 *Daniel doeth deliuer her.* 62 *The gouernours are put to death.*

1 THere dwelt a man in Babylon called Ioacim.

2 And he tooke a wife, whose name was Susanna, the daughter of Helcias, a very faire woman, and one that feared God.

3 Her father and her mother also were godly people, and taught their daughter according to the Law of Moyses.

4 Now Ioacim was a great rich man, and had a faire garden ioyning vnto his house, and to him resorted the Iewes, because he was more honourable then all others.

5 The same yeere were appointed two of the ancients of the people to bee Iudges, such as the Lord speaketh of, that the iniquity came from Babylon, and from the ancient Iudges, which seemed to rule the people.

6 These hanted Ioacims house, and all such as had any thing to doe in the Law, came *thither* vnto them.

7 Now when the people departed away at noone, Susanna went into her husbands garden to walke.

8 And the two Elders saw her that shee went in daily and walked, so that their lust was inflamed toward her.

9 Therefore they turned away their mind, and cast down their eyes, that they should not see heauen, nor remember iust iudgements.

10 And albeit they were both wounden with her loue, yet durst not one shew another his griefe

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

22 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might find her alone.

15 Now when they had spied out a conuenient time, that she went in, as her manei was, with two maides onely, and thought to wash her selfe in the garden (for it was an hote season)

16 And there was no body there, saue the two Elders that had hid themselues, and watched for her.

17 She said to her maids, Bring me oile & sope, and shut the garden doores, that I may wash me.

18 And they did as shee bade them, and shut the garden doores, and went out themselues at a backe doore, to fet the thing that shee had commanded them: but they sawe not the Elders, because they were hid.

19 Now when the maides were gone forth, the two Elders rose vp, and ran vnto her, saying,

20 Behole, the garden doores are shut, that no man can see vs, and we burne in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, wee will beare witnesse against thee, that a yong man was with thee: and therfore thou didst send away thy maids fro thee.

22 Then Susanna sighed, & said, I am in trouble on euery side: for if I do this thing, it is death vnto me: and if I do it not, I cannot escape your hands

23 It is better for me to fal into your hands, & not doe it, then to sinne in the sight of the Lord.

24 With that Susanna cried with a loud voice, and the two Elders cried out against her.

25 Then ran the one, and opened the garden doore.

26 ¶ So when the seruants of the house heard the crie in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morrow after, came the people to Ioacim her husband, & the two Elders came also, full of mischieuous imagination against Susanna, to put her to death,

29 And sayd before the people, Send for Susanna the daughter of Helcias Ioacims wife. And immediatly they sent.

30 So shee came with her father and mother, her children and all her kinred.

31 Now Susanna was very tender, and faire of face.

32 And these wicked men commanded to vncouer her *face* (for shee was couered) that they might so be satisfied with her beauty.

33 Therefore they that were about her, and all they that knew her, wept

34 Then the two Elders stood vp in the mids of the people, and laid their hands vpon her head,

35 Which wept and looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders said, As wee walked in the garden alone, she came in with two maids, whom she sent away from her, and shut the garden dores

37 Then a yong man which there was hid, came vnto her, and lay with her.

38 Then wee which stood in a corner of the garden, seeing this wickednesse, ran vnto them, and we saw them as they were together.

39 But wee could not hold him: for hee was stronger

stronger then wee, and opened the doore, and leaped out.

40 Now when we had taken this woman, wee asked her what young man this was, but shee would not tell vs: of these things are we witnesses.

41 Then the assembly beleeued them, as those that were the Elders and Iudges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voyce, and said, O euerlasting God, that knowest the secrets, and knowest all things before they come to passe,

43 Thou knowest that they haue borne false witnesse against me, and behold, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when she was led to be put to death, the Lord raised vp the holy spirit of a young child, whose name was Daniel.

46 Who cried with a loud voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and said, What meane these words that thou hast spoken?

48 Then Daniel stood in the middes of them, and said, Are ye such fooles, O Israelites, that without examination, or knowledge of the truth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders said vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, Put these two aside one farre from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them and said vnto him, O thou that art olde in a wicked life, now thy sinnes which thou hast committed aforetime, are come to light.

53 For thou hast pronounced false iudgments, and hast condemned the innocent, and hast let the guiltie goe free, all cit the Lord saith, * The innocent and righteous shalt thou not slay.

54 Now then if thou hast seene her, tell me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentiske tree.

55 Then said Daniel, Verely thou hast lyed against thine owne || head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two.

56 So hee put him aside, and commanded to bring the other, and said vnto him, O thou seed of Chanaan, and not of Iuda, beautie hath deceiued thee, and lust hath subuerted thine heart.

57 Thus haue yee dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Now therefore tell mee, vnder what tree diddest thou take them companying together? Who answered, Vnder a || Prime tree.

59 Then said Daniel vnto him, Verely thou hast also lied against thine head: for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cryed with a loud voyce, and praised God which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuiict them of false witnesse by their owne mouth.)

62 * And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day.

63 Therefore Helcias and his wife praised God for their daughter Susanna, with Ioacim her husband, and all the kinred, that there was no dishonestie found in her.

64 From that day foorth was Daniel had in great reputation in the sight of all the people.

65 And king Astyages was layd with his fathers, and Cyrus of Persia reigned in his stead.

* Exod. 23. 7.

|| Or, head.

|| Or, mirtle tree.

* Deut. 19. 19. prou. 19. 5.

¶ THE HISTORIE OF BEL AND of the Dragon; which is the fourteenth Chapter of Daniel after the Latine.

Now when king Astyages was laid with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the king's table, and was honoured aboue all his friends.

3 Now the Babylonians had an idole, called Bel, and there were spent vpon him euery day twelue || great measures of fine floure, and fourtie sheepe, and sixe great || pots of wine.

4 And the king worshipped it, and went daily to honour it: but Daniel worshipped his owne God. And the king said vnto him, Why doest not thou worship Bel?

5 Who answered, and said, Because I may not worship idoles made with hands, but the liuing God, which hath created the heauen & the earth, and hath power vpon all flesh.

6 Then said the king vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much he eateth and drinketh euery day?

7 Then Daniel smiled and said, O King, be not deceiued: for this is but clay within, and brasse without, and did neuer eate any thing.

8 So the King was wroth, and called for the priests and said vnto them, If ye tell me not, who this is that eateth vp these expences, ye shall die:

9 But if yee can certifie mee that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel said vnto the King, Let it be according to thy word.

10 (Now the priests of Bel were threescore and ten besides their wiues and children:) and the King went with Daniel into the temple of Bel.

11 So Bels priests said, Behold, we will goe out, and let thou the meate there, O King, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morrow when thou commest in, if thou findest not that Bel hath eaten vp all, we will suffer death, or else Daniel that hath lied vpon vs.

13 Now they thought themselues sure enough:

|| Called Artaba, whereof euery one contained somewhat more then nine gallons, which make in all an hundreth and eight gallons at the least.

|| Called Metreta, and euery one of these measures contained about ten gallons, which in all make threescore.

for vnder the table they had made a priuie entrance, and there they went in euer, and tooke away the things.

14 So when they were gone forth, the king set meates before Bel. Now Daniel had commanded his seruants to bring ashes, and these they strowed throughout all the temple, in the presence of the king alone: then went they out and shut the dore, and sealed it with the kings signet, & so departed.

15 Now in the night came the priestes, with their wiues and children, (as they were woont to doe) and did eat and drinke vp all.

16 In the morning betimes the king arose, and Daniel with him.

17 And the king said, Daniel, Are the seales whole? Who answered, Yea, O king, they bee whole.

18 And assoone as hee had opened the doore, the king looked vpon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the king that he should not goe in, & said, Behold now the pauement, & marke wel whose footsteps are these.

20 And the king said, I see the footsteps of men, women, & children: therfore was the king angry,

21 And tooke the priests, with their wiues and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

22 Therefore the king slew them, and deliuered Bel into Danels power, who destroyed him, and his temple.

23 ¶ Moreouer in that same place there was a great Dragon, which ye Babylonians worshipped.

24 And the king said vnto Daniel, Saiest thou, that this is of brasse also? loe, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worship him.

25 Then said Daniel vnto the king, I wil worship the Lord my God: for hee is the liuing God.

26 But giue mee leaue, O king, and I will slay this Dragon without sword or staffe. And the king said, I giue thee leaue.

27 Then Daniel tooke pitch, and fat, and haire, and did seethe them together, and made lumpes thereof: this hee put in the Dragons mouth, and so the Dragon burst asunder. And Daniel said, Behold, whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the king, saying, The king is become a Iew: for hee hath destroyed Bel, and hath slaine the Dragon, and put the Priests to death.

29 So they came to the king, and said, Deliuer vs Daniel, or els wee will destroy thee and thine house.

30 Now when the king saw that they preassed sore vpon him, and that necessitie constrained him, he deliuered Daniel vnto them:

31 Who cast him into the Lions denne, where he was six dayes.

32 In the denne there were seuen Lyons, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iury a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbacuc, Goe, cary the meat that thou hast, into Babylon vnto Daniel, which is in the Lions denne.

35 And Abbacuc said, Lord, I neuer saw Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, & bare him by the haire of the head, and through a mightie winde set him in Babylon vpon the denne.

37 And Abbacuc cried, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought vpon mee, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediatly.

40 Vpon the seuenth day the king went to bewaile Daniel: and when hee came to the denne, hee looked in, and behold, Daniel sate *in the mids of the Lyons.*

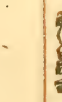
41 Then cryed the king with a loude voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And hee drew him out of the den, and cast them that were the cause of his destruction, into the denne, and they were deuoured in a moment before his face.

¶ THE FIRST BOOKE OF the Maccabees.

CHAP. I.

The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 50 Antiochus setteth vp idoles.



After that Alexander the Macedonian, the sonne of Philip went forth of the land of Chettijm, and slew Darius king of the Persians and Medes, and reigned for him, as he had before in Greecia,

2 He tooke great warres in hand, and wanne strong holds, and slew the kings of the earth.

3 So went he thorow to the ends of the world, and tooke spoyles of many nations, insomuch that the world stood in awe of him: therefore his heart was pussed vp and was hautie.

4 Now when hee had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations, and kingdomes, they became tributaries vnto him.

6 After these things hee fell sicke, and knew that he should die.

7 Then hee called for the chiefe of his seruants, which had beene brought vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 And his seruants reigned euery one in his roume.

10 And they all caused themselues to be crowned

ned after his death, and so did their children after them many yeeres, and much wickednesse increased in the world.

11 For out of these came the wicked roote *euen* Antiochus ‖ Epiphanes, the sonne of king Antiochus, which had beene an hostage at Rome, and he reigned in the hundreth and seuen and thirtieth yeere of the kingdome of the Greekes.

12 In those dayes went there out of Israel wicked men, which entised many, saying, Let vs goe, and make a couenant with the heathen, that are round about vs: for since we departed from them, we haue had much sorrow.

13 So this deuise pleased them well.

14 And certaine of the people were ready, and went to the king which gaue them licence to doe after the ordinances of the heathen.

15 Then set they vp a place of exercise at Ierusalem, according to the fashions of the heathen,

16 And made themselues [a] vncircumcised, and forsooke the holy couenant & ioyned themselues to the heathen, and were sold to doe mischiefe.

17 So when Antiochus kingdome was set in order, he went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie company, with chariots, and Elephants, and with horsemen, and with a great nauie,

19 And moued warre against Ptolemeus king of Egypt: but Ptolemeus was afraid of him, and fled, and many were wounded to death.

20 Thus *Antiochus* wan many strong cities in the land of Egypt, and tooke away the spoyles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundreth fortie and three yeere,

22 And went vp toward Israel and Ierusalem with a mighty people,

23 And entred proudly into the Sanctuary, and tooke away the golden altar and the candlesticke for the light, and all the instruments therof, & the table of the shewbread, & the powring vessels, and the bowles, and the golden basins, and the vaile, and the crownes, and the golden apparel, which was before the Temple, and brake all in pieces.

24 Hee tooke also the siluer and gold, and the precious iewels, and he tooke the secret treasures that he found, and when he had taken away all, he departed into his owne land,

25 After hee had murthered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel

27 For the Princes and the Elders mourned: the young women and the young men were made feeble, and the beauty of the women was changed.

28 Euery bridegroome tooke him to mourning, and she that sate in the marriage chamber was in heuinesse,

29 The land also was moued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

30 After two yeeres the king sent his chiefe taxe-master into the cities of Iuda, which came to Ierusalem with a great multitude,

31 Who spake peaceable wordes vnto them in deceit and they gaue credite vnto him.

32 Then hee fell suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel.

33 And when hee had spoiled the citie, hee set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the citie of Dauid with a great and thicke wall, and with mighty towers, and made it a strong hold for them.

36 Moreouer they set wicked people there, and vngodly persons, and fortified themselues therein.

37 And they stored it with weapons and victuals, and gathered the spoile of Ierusalem, and laid it vp there.

38 Thus became they a sore snare and were in ambushment for the Sanctuarie, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuary, and defiled the Sanctuary,

40 Insomuch that the citizens of Ierusalem fled away because of them, & it became an habitation of strangers, being desolate of them whom shee had borne: for her owne children did leaue her.

41 Her Sanctuary was left waste as a wildernesse: her holy dayes were turned into mourning, her Sabbaths into reproch, and her honour brought to nought.

42 As her glory had beene great, so was her dishonour, and her excellencie was turned into sorrow.

43 Also the king wrote vnto all his kingdome, that all the people should be as one, and that euery man should leaue his lawes.

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Ierusalem, & to the cities of Iuda, that they should follow the strange lawes of the countrey,

47 And ‖ they should forbid the burnt offrings and sacrifices, and the ‖ offrings in the Sanctuary,

48 And that they should defile the Sabbaths and the feasts,

49 And pollute the Sanctuary & the holy men,

50 And to set vp altars, and groues and chappels of idoles, and offer vp swines flesh, and vncleane beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, & pollute themselues, that they might forget the Law, and change all the ordinances,

52 And that whosoeuer would not doe according to the commaundement of the king should suffer death.

53 In like maner wrote he throughout all his kingdome, and set ouerseers ouer all the people *for to compell them to doe these things.*

54 And hee commanded the cities of Iuda to doe sacrifice, city by city.

55 Then went many of the people vnto them by heapes euery one that forsooke the Lawe, and so they committed euill in the land.

56 And they droue the Israelites into secret places, euen wherefoeuer they could flee for succour.

57 The fifteeth day of Casleu in the hundreth and fiue and fourtieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Iuda on euery side,

58 And before the doores of the houses, and in

[a] By drawing the skin ouer the part that was circumcised, as Celi. 7. cap. 25. Epiph. lib. de pondere ib. & menfuris.

‖ Or, wolfe.

Ioseph. Ant. 12. cap. 6.

Ioseph. Ant. 12. cap. 6. & 7.

‖ Or, drinke offrings.

the streetes they burnt incense.

59 And the bookes of the Lawe which they found, they burnt in the fire, and cut in pieces.

60 Whosoeuer had a booke of the testament found by him, or whosoeuer consented vnto the Law, the Kings commandement was, that they should put him to death by their authoritie.

61 And they executed these things euery moneth vpon the people of Israel that were found in the cities.

62 And in the fiue and twentieth day of the moneth they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

63 And according to the commandement, they put certaine women to death, which had cauled their children to be circumcised.

64 And they hanged vp the children at their neckes, and they spoiled their houses, and slewe the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselues, that they would not eate vncleane things,

66 But chose rather to suffer death, then to be defiled with those meates, so because they would not breake the holy couenant, they were put to death.

67 And this tyrannie was very sore vpon the people of Israel. Or, rage.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to doe sacrifice vnto idoles. 24 The zeale of Mattathias for the Law of God. 33 They are slaine and without fight against because of the Sabbath day. 49 Mattathias dying commandeth his sonnes to stic keeby the word of God, after the example of the fathers.

Ioseph. Antiq. 12. cap. 7.

IN those dayes stoode vp Mattathias the Priest, *the sonne* of Ioannes, *the sonne* of Simeon, of the sons of Ioarib of Ierusalem, and dwelt in Modin.

2 And he had fiue sons, Ioanan called Gaddis,

3 Simon called Thassi,

4 Iudas which was called Maccabeus,

5 Eleazar called [Abaron, and Ionathan, whose name was Apphus. Or, Ananeu.

6 Now heeta w the blasphemies, which were committed in Iuda and Ierusalem,

7 And he said, Woe is mee, wherefore was I borne, to see this destruction of my people, and the destruction of the holy city, & ius to sit still? it is de iuered into the hands of the enemies,

8 And the sanctuary is in the hands of strangers: her Temple is as a man that hath no renowme.

9 Her glorious vessels are carried away into captiuitie: her infants are slaine in the streetes, and her yong men are fallen by the sword of the enemies.

10 What people is it that hath not some possession in *her* kingdome, or hath not gotten of her spoiles?

11 All her glory is taken away: of a free woman, she is become an handmaid.

12 Behold, our Sanctuary and our beauty, and honour is desolate, & the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, hee, and his sonnes, and put sackcloth vpon them, and mourned very sore.

15 ¶ Then came men from the king to the citie of Modin to compell them to forsake God and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the Commissioners of the king, and said vnto Mattathias, Thou art the chiefe and an honourable man, and great in this citie, and hast many children and brethren

18 Come thou therefore first, and fulfil the kings commaundement, as all the heathen haue done, and also the men of Iuda, and such as remaine at Ierusalem: so shalt thou and thy family be in the kings fauour, and thou and thy children shall bee enriched with siluer and gold, and with many rewards.

19 Then Mattathias answered and said with a loud voice, Though all nations that are vnder the kings dominion obey him, and fall away euery man from the religion of their fathers, and consent to his commandements,

20 Yet will I and my sonnes, and my brethren walke in the couenant of our fathers.

21 God be merciful vnto vs, that wee forsake not the Law and the ordinances.

22 We will not hearken vnto the kings words to transgresse our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these words, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the kings commandements.

24 Now when Mattathias saw it, hee was so inflamed with zeale, that his reines shooke, and his wrath was kindled according to the ordinance *of the Law*: therefore he ran vnto him, and killed him by the altar.

25 And at the same time hee slewe the kings commissioner that compelled him to doe sacrifice and destroyed the altar.

26 Thus bare hee a zeale to the Lawe of God, *dawg*, as Phinees did vnto Zambri the sonne of Salom. Numb. 25. 7.

27 ¶ Then cryed Mattathias with a loud voice in the citie, *saying*, Whosoeuer is zealous of the Law, and wil stand by the couenant, let him come foorth after me.

28 So hee and his sonnes fled into the mountaines, and left all that they had in the citie.

29 Then many that || sought after iustice, and iudgement, Or, that liue iustly and vprightly.

30 Went downe into the wildernesse to dwell there, both they, and their children, and their wiues, and their cattell: for the afflictions increased sore vpon them.

31 ¶ Now when it was tolde vnto the kings seruants, and to the garisons, which were in Ierusalem in the citie of David, that men had broken the kings commandement, and were gone downe into the secret places in the wildernesse,

32 Then many pursued after them: and hauing ouertaken them, they camped against them, and set the battel in aray against them on the Sabbath day

33 And said vnto them, Let this now be sufficient: come forth and doe according to the commandement of the king, and ye shall liue.

34 But they answered, We will not goe forth, neither will wee doe the kings commaundement to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any stone at them, or stopped the priuie places:

37 But said, We will die all in our innocencie: the heauen and earth shall testifie for vs, that yee destroy vs wrongfully.

38 Thus

38 Thus they gaue them the battell vpon the Sabbath, and slew both men and cattell, their wiues and their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, If wee doe all as our brethren haue done, and fight not against the heathen for our liues, and for our lawes, then shall they destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoeuer shall come to make battell with vs vpon the Sabbath day, wee will fight against him, that wee die not all, as our brethren that were murthered in the secret places.

42 Then came vnto them the assembly of the Asideans, which were of the strongest men of Israel, all such as were wel minded toward the Law.

43 And all they that were fled for persecution, ioyned themselues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger; but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel,

47 And they pursued after the proud men: and this acte prospered in their hands.

48 So they recouered the Law out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Now when the time drew neere that Mattathias should die, hee said vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the Law, and giue your liues for the Couenant of our fathers.

51 Call to remembrance what acts our fathers did in their time: so shall ye receiue great honour and an euerlasting name.

52 * Was not Abraham found faithfull in tentation, and it was imputed vnto him for righteousnesse?

53 * Ioseph in the time of his trouble kept the commandement, and was made the lord of Egypt.

54 * Phinees our father, because hee was zealous and feruent, obtained the couenant of the euerlasting Priesthood.

55 * Iesus for fulfilling the word, was made the gouernour of Israel.

56 * Caleb, because he bare witnesse before the Congregation, received the heritage of the land.

57 * Dauid because of his mercy obtained the throne of the kingdome for euermore.

58 * Elias, because he was zealous and feruent in the Law, was taken vp euen into heauen.

59 * Ananias, Azarias, and Misael by their faith were deliuered out of the flame.

60 * Daniel because of his innocencie, was deliuered from the mouth of the Lyons.

61 And thus yee may consider throughout all ages, that whosoeuer put their trust in him, shall not want strength.

62 * Feare not yee then the words of a sinfull man: for his glory is but dung and wormes.

63 To day he is set vp, and to morrow he shall * not be found: for he is turned into his dust, and his purpose perisheth.

64 Wherefore my sonnes, take good heart, and shew your selues men for the Law: for by it shall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counsell: giue eare vnto him alway: he shalbe a father vnto you.

66 And Iudas Maccabeus hath bin mighty and strong, euen from his youth vp: let him bee your captaine, and fight you the battell for the people:

67 Thus shall ye bring vnto you all those thee obserue the Law, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandement of the Law.

69 So he blessed them, and was layde with his fathers,

70 And died in the hundreth, fourtie and sixe yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

* Gen. 22.9, 10. Rom. 4.3.

* Gen. 41.40.

* Num. 25.13. Ecclus. 45.23, 24.

* Iosh. 1.1.

* Num. 14.6, 7. Iosh. 14.13.

* 2 Sam. 2.4.

* 2. King. 2.11.

* Dan. 3.16, 17, 18, 26.

* Dan. 6.22.

* Mat. 10.26, 28, 31. Isa. 40.6, 7, 8. and 51.7, 8.

* Eccl. 10.1. 1. Pet. 1.24. Ecclus. 14.18.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The assistance of Iudas toward God. 55 Iudas determineth to fight against Lysias, whom Antiochus had made captaine ouer his hoste.

THen Iudas his sonne, called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

3 So he gate his people great honour: he put on a breastplate as a gyant, and armed himselfe, and set the battell in aray, and defended the campe with the sword.

4 In his actes he was like a Lyon, and as a Lyons whelpe roaring after the pray.

5 For he pursued the wicked, and sought them out, and burnt vp those that vexed his people,

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and saluation prospered in his hand.

7 And hee grieued diuers kings, but Iacob reioyced by his acts, and his memorial is blessed for euer.

8 He went also thorow the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was hee renowned vnto the ends of the earth, and he assembled together those that were ready to perish.

10 ¶ But Apollonius gathered the Gentiles, and a great host out of Samaria to fight against Israel.

11 Which when Iudas perceiued, hee went foorth to meet him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Iudas tooke their spoiles, and tooke also Apollonius sword, and fought with it all his life long.

13 ¶ Now when Seron a prince of the armie of Syria, heard that Iudas had gathered vnto him the Congregation, and Church of the faithfull, and went forth to the warre,

14 He said, I will get mee a name, and will bee glorious in the realme: for I will goe fight with Iudas and them that are with him, which haue despised the kings commandement.

15 So he made him ready to go vp, & there went with him a mighty hoste of the vngodly to helpe him, and to be auenged of the children of Israel.

16 And when hee came neere to the going vp of Bethoron, Iudas went forth to meet him with a small company,

17 But when they saw the armie comming against them, they said to Iudas, How are we able, being so few, to fight against so great a multitude and so strong, seeing we be so weary, and haue tasted all this day?

18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of few, and there is no difference before *the God* of heauen, to deliuer by a great multitude, or by a small company.

19 For the victory of the battell standeth not in the multitude of the hoste, but the strength commeth from heauen.

20 They come against vs with a cruel & proud multitude to destroy vs, and our wiues, and our children, and to rob vs.

21 But we doe fight for our liues, and for our Lawes,

22 And God himselfe will destroy them before our face: therefore be not yee afraid of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued them from the going downe of Bethoron vnto the plaine: where there were slaine eight hundreth men of them, and the resi sue fled into the land of the Philistims.

25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about,

26 So that his fame came vnto the king: for all the Gentiles could tell of the warres of Iudas.

27 ¶ But when king Antiochus heard these tidings, hee was angry in his minde: wherefore hee sent foorth, and gathered all the power of his realme, a very strong army,

28 And opened his treasure, and gaue his hoste a yeeres wages in hand, commanding them to be ready for a yeere for all occasions.

29 Neuertheleſſe, when hee saw that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissention, and plagues that hee had brought vpon the land, in taking away the lawes which had beene of old time,

30 Hee feared left hee should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie hee farre passed the other kings that were before him.

31 Wherefore he was heauie in his minde, and thought to goe into Persia, for to take tributes of the countreys, and to gather much money.

32 So hee left Lysias a noble man and of the kings blood to ouersee the kings busineſſe, from the riuer of Euphrates vnto the borders of Egypt,

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreouer, hee gaue him halfe of his hoste and elephants, and gaue him the charge of all things that he would haue done.

35 And concerning those which dwelt in Iudea and Ierusalem, that he should send an armie against them, to destroy and root out the power of Israel, and the remnant of Ierusalem, and to put out their memoriall from that place,

36 And to set strangers for to inhabite all their quarters, and part their land among them.

37 And the king tooke the halfe of the hoste that remained, and departed from Antiochia his royall citie, in the yeere an hundreth fourtie and seuen, and passed the riuer Euphrates, and went thorow the high countreys.

38 Then Lysias chose Ptolemeus the sonne of Dorimenus, and Nicanor, and Gorgias, mightie men, and the kings friends,

39 And sent with them fourtie thousand footmen, and seuen thousand horsemen, to go into the land of Iuda, and to destroy it, as the king commanded.

40 So they went foorth with all their power: and came and pitched by ‖ Emmaus in the plaine countrey. Emmaus.

41 Now when the merchants of the countrey heard the rumour of them, they tooke very much siluer and gold, and seruants, and came into the campe, to buy the children of Israel for slaues, and the strength of Syria and of strange nations ioyned with them.

42 ¶ Now when Iudas and his brethren saw that trouble increased, and that the hoste drew neere vnto their borders, consider ng the kings words, whereby hee had commanded to destroy the people, and vtterly abolish them,

43 They sayd one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuary.

44 Then the Congregation was soone readie gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wildernesse. There went none that was borne in it, in or out at it, and the Sanctuary was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Iacob was taken away, the pipe and the harpe ceased.

46 So they gathered themselues together, and came to Maspha before Ierusalem: for in Maspha was the place where they prayed aforetime in Israel.

47 And they fasted that day, and put sackecloth vpon them, and cast ashes vpon their heads, and rent their clothes,

48 And opened the booke of the Law, wherein the heathen sought to paint the likenesse of their idoles,

49 And brought the Priests garments, and the first fruits, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cried with a lowd voyce toward heauen, saying, What shall we doe with these? and whither shall we cary them away?

51 For thy Sanctuary is troden downe and defiled, and thy Priests are in heauines, and brought downe.

52 And behold, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 How can wee stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cryed with a loud voice.

55 And after this Iudas ordeined captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.

56 And they commaunded them that builded houses, or married wiues, or planted vineyards, or were fearefull that they should returne euery one to his owne house, according * to the Law. Deut.20.5. Iudg.7.3.

57 So the hoste remoued, and pitched vpon the south side of Emmaus.

58 And Iudas saide, Arme your selues, and be valiant men and be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuary.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our sanctuarie.

60 Neuertheless as the will *of God* is in heauen, so be it.

CHAP. IIII.

1 Iudas goeth against Gorgias which meeth vnwaite. 14 Hee putteth Gorgias and his hoste to flight. 28 Lysias inuadeth Iudea. 29 But Iudas driueth him out. 43 Iudas purifieth the Temple, and dedicateth the altar.

Ioseph.lib.12. cap.10.

THen tooke Gorgias fiue thousand *foote* men, and a thousand of the best horsemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to slay them suddenly: and the men of the forertresse were his guides.

3 Now when Iudas heard it, he remoued, and they that were valiant men to smite the Kings armie which was at Emmaus,

4 Whiles yet the armie was dispersed from the campe.

5 In the meane season came Gorgias by night into Iudas campe: and when hee found no man there, he sought them in the mountaines: for said he, They flee from vs.

6 But assoone as it was day, Iudas shewed himselfe in the field with three thousand men, which had neither harnesse nor swords to their minds.

7 And they saw that the armies of the heathen were strong and well armed, and their horsemen about them, & that these were expert men of war.

8 Then said Iudas to the men that were with him, Feare yee not their multitude, neither bee afraid of their assault.

9 Remember how our fathers were delivered
Exod.14.9.29. * in the red sea, when Pharaoh pursued them with an armie.

10 Therefore now let vs cry vnto heauen, and the Lord will haue mercy vpon vs: and remember the couenant of our fathers, and will destroy this hoste before our face this day:

11 So shall all the heathen know, that there is one which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, and saw them comming against them

13 And they went out of their tents into the battell, and they that were with Iudas, blewe the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled by the plaine.

15 But the hindmost of them fell by the sword,
§ Or, Asaremoth. and they pursued them vnto || Gazeron, and into the plaines of Idumea, and of Azotus, and of Iamnia, so that there were slaine of them about three thousand men.

16 So Iudas turned againe with his hoste from pursuing them,

17 And said vnto the people, Be not greedy of the spoiles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand yee now fast against your enemies and ouercome them: then may yee safely take the spoiles.

19 As Iudas was speaking these wordes, there appeared one part which looked from the mountaines,

20 But when *Gorgias* sawe that his were fled, and that Iudas souldiers burnt the tents: (for the smoke that was seene declared what was done,)

21 When they saw these things, they were sore afraid, and when they saw also that Iudas and his hoste were in the fielde ready to set themselues in aray,

22 They fled euery one into § land of strangers.

23 So Iudas turned againe to spoile the tents where he gate much gold and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, and sung Psalmes, and praised toward the heauen: for he is gracious, and his mercy endureth for euer.

25 And so Israel had a great victory in the day.

26 ¶ Now all the strangers that escaped, came, and told Lysias all the things that were done.

27 Who when he heard these things, was sore afraid, and discouraged, because such things came not vpon Israel as he would, neither such things as the King had commanded him, came to passe.

28 Therefore the next yere following gathered Lysias threescore thousand chosen *foote* men, and fiue thousand horsemen to fight against Ierusalem.

29 So they came into || Idumea, and pitched
|| Or, Iudea.
their tents at || Beth sura, where Iudas came against them with ten thousand men.
|| Or, Betboron.

30 And when he saw the mighty army, he praied, and said, Blessed be thou, O Sauiour of Israel, * which diddest destroy the assault of the mighty man by the hand of thy seruant Dauid, * & gauest the hoste of the strangers into the hand of Ionathan, the sonne of Saul, and of his armour bearer:
* 1.Sam.17.50,51. * 1.Sam.14.13,14.

31 Shut vp this armie in the hand of thy people of Israel, and let them bee confounded with their power, and with their horsemen.

32 Make them afraid, and consume their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee, then shall all they that know thy name praise thee with songs.

34 So they ioyned together, and there were slaine of Lysias hoste, fiue thousand men, and they fell before them.

35 Then Lysias, seeing his armie put to flight, and the manlinesse of Iudas souldiers, & that they were ready, either to liue or die valiantly, he went into Antiochia and gathered strangers, and when hee had furnished his armie, hee thought againe (being prepared) to come against Iudea.

36 Then said Iudas and his brethren, Behold, our enemies are discomfited: let vs now goe vp to cleanse, and to repaire the Sanctuary.

37 So all the host gathered them together, and went vp into the mountaine of Sion.

38 Now when they sawe the Sanctuary layde waste, and the altar defiled, and the doores burnt vp, and the shrubs growing in the courts, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cryed toward heauen.

41 Then Iudas commaunded certaine of the men to fight against those which were in the castle, till he had cleansed the Sanctuary.

42 So hee chose Priestes that were vndefiled, such as delighted in the Law,

43 And they cleansed the Sanctuary, and bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the altar of burnt offerings, which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And laid vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophet, to shew what should bee done with them.

47 So they tooke whole stones according to the Lawe, and builded a new altar according to the former,

48 And made vp the Sanctuary, and the things that were within the Temple, and the courts, and all things.

49 They made also new holy vessels, & brought into the Temple the candlesticke, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlesticke, that they might burne in the Temple.

51 They set also the shewbread vpon the Table, and hanged vp the vailes, and finished all the workes that they had begun to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chasleu, in the hundred and eight and fourtieth yeere they rose vp betimes in the morning,

53 And offred sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time and according to the day, that the heathen had defiled it, in the same day was it made new with songs, and harps, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praising toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnes and offered sacrifices of deliuerance with praise,

58 And deckt the forefront of the Temple with crownes of gold and shields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnes among the people, and the reproch of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Israel, ordained that the daies of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the fiue and twentieth day of the moneth Chasleu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with high walles, and strong towers round about, lest the Gentiles should come and tread it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Iudas vanquished the heathen that goe about to destroy Israel, and is holpen of his breethren Simon and Ionathan. 50 He ouerthroweththe city of Ephron, because they denied him passage thorow it.

NOw when the nations round about heard that the altar was builded, and the Sanctuary renewed as afore, they were sore grieued.

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at || Arrabathene, because they besieged the Israelites, and hee smote them with a great plague, and droue them to straits, and tooke their spoiles.

Or, Arabattene.

4 Hee thought also vpon the malice of the children of Bean, which had beene a snare and an hindrance vnto the people, when they lay in wait for them in the hie way.

5 Wherefore he shut them vp in towers, and besieged them, and destroyed them vtterly, and burnt their towers with fire, with all that were in them.

6 Afterward went hee against the children of Ammon, where hee found a mightie power, and a great multitude with Timotheus their captaine.

7 So he had many battels with them, but they were destroyed before him, and so he discomfited them,

8 And tooke Gazer with the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in the quarters, to slay them: but they fled to the castle of Datheman,

10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,

11 And they make them ready for to come, and to take the foretresse, whereunto we are fled, and Timotheus is captaine of their hoste.

12 Come now therefore and deliuer vs out of their hands: for many of vs are slaine,

13 And all our brethren that were at Tubia are slaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galilee, with their clothes rent, which tolde the same tidings,

15 And saide, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galilee of the Gentiles were gathered against them to destroy them

16 When Iudas, and the people heard these wordes, a great congregation came together, to consult what they might doe for their brethren that were in trouble, and whom they besieged.

17 Then sayde Iudas to Simon his brother, Chuse thee out men, and goe and deliuer thy brethren in Galilee, and I and my brother Ionathan will goe into the countrey of Galaad.

18 ¶ So he left Iosephus the sonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoste in Iudea,

19 And commanded them, saying, Take the ouersight of this people, and make no warre against the heathen, vntill we come againe.

20 And vnto Simon were giuen three thousand men to goe into Galilee, and to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galilee, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And he pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so he tooke their spoiles.

23 Thus

Iosephus. lib. 13. cap. 13.

23 Thus they rescued them that were in Galilee and in Arbattis, with their wiues and their children, and all that they had, and brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus also, and his brother Ionathan went ouer Iorden, and trauailed three dayes iourney in the wilderness,

25 Where they met with the Nabathites, who receiued them louingly, and told them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Bosorra, & Bosor, in Alemis, ‖Chasbon, Maged and Carnaim (all these cities are strong & great.)

‖ Or, Casphor.

27 And that they were kept in other cities of Galaad, & to morow they are appointed to bring their hoste vnto these forts, and to take them, and to destroy them all in one day.

28 So Iudas and his host turned in all haste by the way of the wilderness toward Bosorra, and wanne the citie, and slew all the males with the edge of the sword, and tooke all their spoile, and set fire vpon *the citie*.

29 And in the night he remoued from thence, and went toward the fortresse.

30 And betimes in the morning when they looked vp behold, there was an innumerable people bearing ladders, and instruments of warre, to take the fort, and had assaulted them.

31 When Iudas saw that the battell was begun, and that the crie of the citie went vp to heauen with trumpets, and a great sound,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he went foorth behind them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the host of Timotheus knew that it was Maccabeus, and they fled from him, and hee smote them with a great slaughter, so that there was killed of them the same day almost eight thousand men.

35 ¶ Then departed Iudas vnto Maspha, and laid siege vnto it, & wan it, and slew all the males thereof, and spoiled it, and set fire vpon it.

36 From thence went hee and tooke Chasbon, Maged and Bosor, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and he camped before Raphon beyond the flood.

38 Now Iudas had sent to espie the hoste, and they brought him word againe, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is very great.

39 And hee hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come and fight against thee. So Iudas went to meete them.

40 Then Timotheus said vnto the captaines of his hoste, When Iudas and his host come neere the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he wil be too strong for vs.

41 But if hee be afraid, and campe beyond the flood, wee will goe ouer vnto him, and shall preuaile against him.

42 Now when Iudas came neer to the flood, he caused the gouernors of the people to remaine by the flood, & commanded them, saying, Suffer none to pitch a tent, but let euery man come to ye battel.

43 So he went first ouer toward them, & all the people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the Temple that was at Carnaim.

44 Which citie Iudas wan, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.

45 ¶ Then Iudas gathered all the Israelites that were in the country of Galaad from the least vnto the most, with their wiues and their children, & their baggage, a very great hoste to come into the land of Iuda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defenced: they could not passe, neither at the right hand nor at the left, but must goe thorow it.

47 But they ye were in the citie, shut themselues in, & stopped vp the gates with stones: and Iudas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your land, that we may goe into our owne countrey, and none shall hurt you: we will but onely go thorow on foote: but they would not open vnto him.

49 Wherfore Iudas commanded a proclamation to be made throughout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the citie all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword, & destroyed it, & tooke the spoile thereof, & went thorow the city ouer them ye were slaine.

52 Then went they ouer Iorden into the great plaine before Bethsan.

53 And Iudas gathered together those that were behind, and gaue the people good exhortation all the way thorow, till they were come into the land of Iuda.

54 Thus they went vp with ioy and gladnesse vnto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safety.

55 ¶ Now whilest Iudas and Ionathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines hearing of the valiant acts, and battels which they had atchieued, said,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their hoste a commandement and went toward Iamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Ioseph and Azarias were put to flight, and pursued vnto the borders of Iudea, and their were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow among the people of Israel,

61 Because they were not obedient vnto Iudas and his brethren, but thought to doe some valiant thing.

62 Also they came not of ye stock of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Iudas & his brethrē were greatly commended in the sight of all Israel, and of all the heathen, whersoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Iudas forth with his brethren, & fought against the childrē of Esau in the land toward the South, where he wanne Hebron, and

Ioseph. Antiq. 12. cap. 11. & 12.

and the townes therof, and he destroyed the castle therof, and burnt the towres therof round about.

66 Then remoued hee to goe into the land of the || strangers, and went thorow Samaria.

67 At the same time were the Priestes of the cities slaine in the battel, which would shew their valiantnesse, and went forth to battell without counsell: And when Iudas came to Azotus in the strangers land, hee brake downe their altars, and burnt with fire the images of their gods, & tooke away the spoyles of the cities, and came againe into the land of Iuda.

|| Or, Philistines.

CHAP. VI.

1 Antiochus willing to take the citie of Elimais, is driuen away of the citizens. 8 He falleth into sickness and death. 17 His sonne Antiochus is made king. 34 The manner to prouoke Elephants to fights. 43 Eleazarus valiant all. 48 The siege of Sion.

Ioseph. Ant. 12. cap. 13.

NOw when king Antiochus trauailed thorow the high countries, he heard that Elimais in the countrey of Persia, was a city greatly renowmed for riches, siluer and gold,

2 And that there was in it a very rich Temple, whereas were couerings of golde, coate armors, and harnesse, which Alexander king of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoyle it, but he was not able: for the citizens were warned of the matter,

4 And rose vp against him in battell, and hee fled and departed thence with great heauinesse, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Persia, ȝ the armies that went against the land of Iuda, were driuen away,

6 And that Lysias which went forth first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoyles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled downe the abomination, which hee had set vp vpon the altar at Ierusalem, and fenced the Sanctuary with high walles, as it was afore, and Beth-sura his citie.

8 So when the king had heard these words, hee was astonished, and sore moued: therefore he laid him downe vpon his bed, and fel sicke for very sorow, because it was not come to passe, as hee had thought.

9 And there continued he many dayes: for his griefe was euer more and more, so that he saw he must needes die.

10 Therefore hee sent for all his friends, and said vnto them, The sleep is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come? & into what floods of misery am I fallen now, whereas aforetime I was in prosperity, & greatly set by, by reason of my power?

12 And now doe I remember the euils that I haue done at Ierusalem: for I tooke all the vessels of gold and siluer that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon me for the same cause, and behold, I must die with great sorow in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler of all his realme,

15 And gaue him the crowne, & his robe, and the ring, ȝ he should instruct his sonne Antiochus, and bring him vp till he might reigne himselfe.

16 So king Antiochus died there in the hundreth ana fourty and ninth yeere.

17 ¶ When Lysias knew that the king was dead, he ordained Antiochus his sonne (whom he had brought vp) to reigne in his fathers stead, and called him Eupator.

Ioseph. Ant. 12. cap. 14.

18 Now they that were in the castle *at Ierusalem*, kept in the Israelites round about the Sanctuary, and sought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, and called al the people together to besiege them.

20 So they came together and besieged them, in the hundreth and fifty yeere, and made instruments to shoot, and other engins of warre.

21 But certaine of them, that were besieged, gate forth, (vnto whom some vngodly men of Israel ioyned themselues.)

22 And they went vnto the king, saying, How long wilt thou cease from executing iudgement, and auenge our brethren?

23 We haue been ready to serue thy father, and to goe forward in those things that he appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cause, and whersoeuer they found any of vs, they slew them, and spoyled our inheritance.

25 And they haue not onely laid hand vpon vs, but vpon all about their borders.

26 And behold, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuary and Beth-sura.

27 And if thou doest not preuent them quickly, they will doe greater things then these, and thou shalt not be able to ouercome them.

28 When the king heard this, he was very angry, and called all his friends, the capitaines of his armie, and his horsemen,

29 And bands that were hired came vnto him, from the kings that were confederate, and from the yles of the sea.

30 So the number of his armie was an hundreth thousand footemen, and twenty thousand horsemen, and two and thirty Elephants exercised in battell.

31 These came thorow Idumea, and drew nere to Beth-sura, and besieged it a long season, and made engines of warre: but they came out and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and remoued the hoste toward Beth-zacarias ouer against the kings campe.

33 So the king arose very early, and brought the army and his power toward the way of Beth-zacarias, where the armie set themselues in aray to the battell, and blew the trumpets.

34 And to prouoke the elephants for to fight, they shewed them the blood of grapes and mulberies,

35 And they set the beasts according to the ranges: so that by euery elephant there stood a thousand men armed with coats of maile and helmets of brasse vpon their heads, and vnto euery beast were ordained fiue hundreth horsemen of the best:

36 Which were ready at all times whersoeuer the beast was: and whithersoeuer the beast went, they went also, and departed not from him.

37 And vpō them were strong towers of wood that couered euery beast which were fastned thereon with instruments, & vpon euery one was two

and

and thirtie men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste to stirre them vp, and to keepe them in the valleys.

39 And when the sunne shone vpon the golden shildes, the mountaines glistered therewith, and gaue light as lampes of fire.

40 Thus part of the kings armie was spread vpon the high mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, and the marching of the company, and the ratling of the harnesse, were astonished: for the armie was very great and mightie.

42 Then Iudas and his hoste entred into the battell, and they slew sixe hundreth men of the kings armie.

43 ¶ Now when Eleazar *the sonne* of || Abaron, saw one of the elephants atmed with royall harnesse, and was more excellent then all the other beasts, he thought that the king should bee vpon him.

[Or, Sacra.

44 Wherefore he ieoparded himselfe to deliuer his people, and to get him a perpetuall name,

45 And ran boldly vnto him through the mids of the hoste, slaying on the right hand and on the left, so that they departed away on both sides.

46 So went hee to the elephants feet, and gate him vnder him, and slew him: then fell the elephant downe vpon him: and there he died.

47 But *the other* seeing the power of the king, and the fiercentesse of his armie, departed from them.

48 ¶ And the kings armie went vp to meete them toward Ierusalem, and the king pitched his tents in Iudea toward mount Sion.

49 Moreouer the king tooke truce with them that were in Beth-sura: but when they came out of the city, because they had no vitailes there and were shut vp therein, and the land had rested,

50 The king tooke Beth-sura, and set there a garison to keepe it,

51 And besieged the Sanctuary many dayes, and made instruments to shoot, and other engines of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 || They also made engines against their engines, and fought a long season.

[Or, the tents.

53 But in the garners there were no vitailes: for it was the seuenth yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were fewe men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Now when Lysias heard that Philip (whom Antiochus the king, whiles he liued, had ordeined to bring vp Antiochus his sonne, that he might be king,)

56 Was come againe out of Persia and Media, and the kings host with him, and thought to take vnto him the role of things,

57 He *anahu* hasted, and were stirred forward by them in the castle to goe and tell the king, and the captaines of the hoste, and to others, *saying*, Wee decrease daily, and our vitailes are but small, and the place that we lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Now therefore let vs || agree with these men, and take truce with them, & with all their nation,

[Or, giue hands.

59 And grant them to liue after their law, as they did afore: for they bee grieued, and doe all these things, because we haue broken their lawes.

60 So the king and the princes were content, and sent vnto them to make peace, and they receiued it.

61 When the king and the princes had made an oath vnto them, they came vpon this out of the fortresse.

62 And the king went vp to mount Sion: but when he saw that the place was well defenced, he brake his oath that he had made, and commaunded to breake downe the wall round about.

63 Then departed he in all hast, and returned vnto Antiochia, where hee found Philip hauing dominion of the citie: so he fought against him, and tooke the citie by force.

CHAP. VII.

1 Demetrius escapeth, after hee had killed Antiochus and Lysias. 5 Hee troubleth the children of Israel through treacherous talk, taking two persons. 27 The prayer of the Priests against Nicanor. 41 Iudas killeth Nicanor, & sets vp his head, made his prayer.

IN the hundreth and one and fiftieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a fewe men vnto a citie of the sea coast, and reigned there.

Ioseph. Antiq. 12. cap. 5.

2 And when hee came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lysias and brought them vnto him.

3 But when it was told him, he said, Shew me not their faces

4 So they put them to death. Now when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Israel, whose captaine was Alcimus, that would haue beene the hie Priest.

6 These men accused the people vnto the king, saying, Iudas and his brethren haue slaine all thy friends and driuen vs out of our owne land.

7 Wherefore send now some man whom thou trusteth, that he may goe and see all the destruction which he hath done vnto vs, and to the kings land, and let him punish them with all their partakers.

8 Then the king chose Bacchides a friend of his which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whom he made hie Priest, and commanded him to be auenged of the children of Israel

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas and his brethren deceitfully with peaceable words.

11 But they beleeued not their saying: for they saw that they were come with a great hoste.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreate of reasonable points.

13 And the || Asideans were the first that required peace among the children of Israel.

[Or, Hasidiuae.

14 For, said they, He that is a Priest of the seed of Aaron, is come with this army: therefore hee will not hurt vs.

15 Then he spake vnto them peaceably, and sware vnto them, and said, Wee will doe you no harme, neither your friends.

16 And they beleeued him: but hee tooke of them threescore men, & slew them in one day according

cording to the words that were written,

17 * They haue *cast* the bodies of thy Saints, and their blood round about Ierusalem, and there was no man that would bury them.

18 So there came a feare and a trembling among all the people: for they said, There is neither trueth nor righteousnesse in them: for they haue broken the appointment and oath that they made.

19 Then Bacchides remooued from Ierusalem, and pitched his tent at || Beth-zecha, where hee sent foorth and tooke many of the men that had forsaken him, and certaine of the people whom he slew *and cast* into the great pit.

20 Then committed he the countrey vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the king.

21 Thus Alcimus stroue for the Priesthood.

22 And all such as troubled the people, resorted vnto him: insomuch that they obteined the land of Iuda, and did much hurt in Israel.

23 Now when Iudas saw all the mischiefe that Alcimus and his company had done among the Israelites more then the heathen,

24 He went forth round about all the borders of Iudea, and punished those that were fallen away, so that they came no more abroad in the countrey.

25 But when Alcimus saw that Iudas and his people had gotten the vpper hand, and knew that he was not able to abide them, he went againe to the king, and accused them of wicked things.

26 Then the king sent Nicanor one of his chiefe princes, which hated Israel deadly, & commanded him that he should destroy the people.

27 ¶ So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendly words, saying,

28 Let there bee no warre betweene mee, and you: I will come with few men, to see how you doe, friendly.

29 So hee came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuertheless, it was tolde Iudas, that hee came vnto him vnder deceit: therefore he feared him, and would see his face no more.

31 When Nicanor perceiued that his counsell was betrayed, hee went out to fight against Iudas, beside || Carphasalama

32 Where there were slaine of Nicanors hoste about fiue thousand men: so they fled into the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, and some of the Priests with the Elders of the people went foorth of the Sanctuary to salute him peaceably, and to shewe him the burnt offering that was offered for the king.

34 But he laughed at them, and mocked them, and counted them prophane, and spake proudely

35 And sware in his wrath, saying, If Iudas and his hoste bee not deliuered now into mine hands, if euer I come againe in safetie, I will burne vp this house. With that, went he out in a great anger.

39 Then the Priests came in, and stood before the altar in the Temple, weeping, and saying,

37 For asmuch as thou, *O Lord*, hast chosen this * house, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,

38 Be auenged of this man and his hoste, and let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Iudas pitched in || Adasa with three thousand men, where Iudas prayed saying,

41 *O Lord*, * because the messengers of king Sennacherib blasphemed thee, thine Angel went foorth, and slew an hundreth, fourescore and fiue thousand of them.

42 So destroy thou this hoste before vs to day, that al other may know that he hath spoken wickedly against thy Sanctuary, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and hee himselfe was first slaine in the battell.

44 Now when his armie saw that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney from Adasa vnto Gasera, blowing alarme with the trumpets after them.

46 So they came foorth of all the townes of Iudea round about, and rushed vpon them, and threw them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoyles and the pray, and smote off Nicanors head, and his right hand, which he held vp so proudly, and brought it with them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined to keepe yerely that day on the thirteenth day of the moneth Adar.

50 Thus the land of Iuda was in rest a little while.

CHAP. VIII.

1 Iudas considering the power and policie of the Romanes, maketh peace with them. 22 The conditions of mutuall friendship sent to the Iewes.

IVdas heard also the same of the Romanes, that they were mighty and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them,

2 And that they were men of great power, and they told him of their battels, and their worthy acts which they did among the || Galatians, whom they had conquered, and made to pay tribute,

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and gold,

4 And that by their counsell, and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited and giuen great ouerthrowes to the kings that came against them, from the vttermost part of the earth, and that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philip and Perses kings of the || Macedonians, and others that arose against them, and how they ouercame them,

6 And how great Antiochus king of Asia that came against them in battel, hauing an hundreth and twenty elephants, with horsemen and chariots, and a very great army was discomfited by them,

7 And

* Psal.79.2.

§ Or, Bethseth, or, Bezeth.

Ioseph. Ant. 12. chap. 16.

§ Or, Cephasarama.

* Esa.56.5,7.

|| Or, Adarsa.

* 2. King. 19. 35. Iob. 1. 18. eccles. 48. 12. Esa. 37. 36. 2. mac. 8. 19.

Ioseph. Antiq. 12. chap. 18.

§ Or, Frenchmen.

§ Or, Clinius.

7 And how they tooke him aliue, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the countrey of India, and Media, and Lydia, & of his best countries, which they tooke of him, and gaue them to king Eumenes.

9 Againe, when it was told them that the Grecians, were comming to destroy them,

10 They sent against them a captaine, which gaue them battell, and slew many of them, and tooke many prisoners with their wiues and children, and spoiled them and conquered their land, and destroy d their strong holdes, and subdued them to be their bondmen, vnto this day:

11 Moreouer, how they destroyed & brought into subiection other kingdomes and yles, whosoeuer had withstood them:

12 But that they kept amity with their owne friends, and those that stayed vpon them: finally, that they conquered kingdomes, both farre and neere, insomuch that whosoeuer heard of their renowme, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would, they put downe: thus were they in most high authoritie,

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to bee magnified thereby.

15 But that they had ordeined themselues a counsel, wherein three hundreth and twenty men consulted dayly, and prouided for the common affaires to gouernethem well,

16 And that they committed their gouernment to one man euery yere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred, nor enuie among them.

17 ¶ Then Iudas chose Eupolemus the sonne of Iohn, *the sonne* of Accus, and Iason the sonne of Eleazar, and sent them vnto Rome to make friendship and mutuall fellowship with them,

18 That they might take from them the yoke (for they saw that the kingdome of the Grecians would keepe Israel in bondage)

19 So they went vnto Rome, which was a very great iourney, & came into the || Senate, where they spake and said,

Or, counsell.

20 Iudas Maccabeus with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bond of friendship & peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse, and sent to Ierusalem, that they might haue by them a memoriall of the peace, and mutuall fellowship.

23 Good successe be to the Romanes, and to the people of the Iewes, by sea, and by land for euer, and the sword, and enemie be from them.

24 If there come first any warre vpon the Romanes, or any of their friends thorowout all their dominion,

25 The people of the Iewes shall helpe them, as the time shall be appointed, with all their heart.

26 Also || they shal giue nothing to them that come to fight for them, nor serue them with wheate, nor weapons, nor money, nor ships, as it pleaseth the Romanes. but || they shal keepe their couenants, without taking any thing of them.

|| Or, the Romanes.

|| Or, the Iewes.

27 Likewise also if warre come first against the nation of the Iewes, the Romanes shall help them with a good will, according as the time shall bee appointed them.

28 Neither shall wheate be giuen vnto them, that take their part, nor weapons, nor money, nor ships, as it pleaseth the Romanes, who will keepe these couenants without deceit.

29 According to these articles the Romans made the bond with the people of the Iewes.

30 If after these points, the one parte or the other will adde or diminish, they may doe it at their pleasures, and whatsoeuer they shall adde or take away, shal be ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, we haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends & confederates the Iewes?

32 If therefore they complaine any more against thee, wee will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his army against Iuuas. 18 Iuuas is ioined vnto Ionathan in put in the stead of his brother. 47 The battell between Bacchides and Ionathan. 55 Alcimus is smitten with the palsie, and doeth. 58 He commeth vpon Ionathan by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Ionat. and with Bacchides.

IN the meane season when Demetrius had heard how Nicanor and his hoste had giuen the battell, he sent Bacchides and Alcimus againe into Iudea, and his || chiefe strength with them.

Ioseph. Antiq. 12. chap 18.

Or, the right home

2 So they went forth by the way that is toward Galgala, and pitched their tents before Mesaloth which is in Arbelis, and wanne it, and slew much people.

3 And in the first moneth of the hundreth fiftie and two yeere, they laid their siege against Ierusalem.

4 But they raised their campe, and came to Berea, with twenty thousand *foote* men, and two thousand horsemen.

5 Now Iudas had pitched his tent at || Eleasa, and three thousand chosen men with him.

Or, Laisa.

6 And when they saw that the multitude of the armie was great, they were sore afraid, and many conueyed themselues out of the hoste, so that there abode no more of them, but eight hundred men.

7 When Iudas saw that his hoste failed him, and that he must needes fight, hee was sore troubled in mind, that he had no time to gather them together, and was discouraged.

8 Neuertheless he said vnto them that remained, Let vs rise, and goe vp against our enemies, if peraduenture we may be able to fight with them.

9 But they would haue stayed him, saying. We are not able, but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall we fight against them that are so few?

10 Then Iudas said, God forbid that we should doe this thing, to flee from them: if our time bee come, let vs die manfully for our brethren, and let vs not staine our honour.

11 Then the hoste remoued out of the tents, and stood against them, who had diuided their horsemen into two troopes, and they that threw with slings, and the archers marched in the foreward, and they that fought in the foreward were all valiant men.

12 And Bacchides was in the right wing. So the armie drew neere on both sides, and blew the trumpets,

13 They

13 They of Iudas side blew the trumpets also, and the earth shooke at the noise of the armies, and the battel continued from morning to night.

14 And when Iudas saw that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto Mount Azotus.

16 Now when they which were of the left wing saw that the right wing was discomfited they followed Iudas behind, and them that were with him hard at the heeles.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Iudas also himselfe was killed, and the remnant fled.

19 So Ionathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the citie of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Iudas, both the battels and the valiant actes that he did, and of his worthinesse, they are not written: for they were very many.

Ioseph. Ant. 13. cap. 1. & 3.

23 ¶ Now after the death of Iudas, wicked men came vp in all the coasts of Israel, and there arose all such as gaue themselues to iniquity.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer themselues with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, & made search for Iudas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Iudas friends together, and said vnto Ionathan,

29 Seeing thy brother Iudas is dead, and there is none like him to go forth against our enemies, euen against Bacchides, and|| against them of our nation that are enemies vnto vs,

|| Or, against the enemies of our nation.

30 Therefore this day we chuse thee, that thou mayest be our prince and captaine in his place, to order our battell.

31 So Ionathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Ionathan and Simon his brother perceiuing that, fled into the wildernesse of Thecua with all their company, and pitched their tents by the water poole of Asphar.

34 Which when Bacchides vnderstood, hee came ouer Iorden with all his hoste vpon the Sabbath day.

35 (Now had Ionathan sent his brother *Iohn*, a captaine of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

|| Or, Iambri.

36 But the children of || Ambri came out of Medaba, and tooke Iohn and all that he had, and when they had taken it, went their way.

37 After this came word vnto Ionathan, and to Simon his brother, that the children of Ambri made a great mariage, & brought the bride from || Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.

38 Therfore they remembred Iohn their brother, and went vp, and hid themselues vnder the couert of the mountaine.

39 So they lift vp their eyes, & looked, and behold, there was a great noyse, and much preparation: then the bridegrome came foorth, and his friends and his brethren met them with timbrels, and instruments of musicke, and many weapons.

40 Then Ionathans men that lay in ambush, rose vp against them, and slew many of them, and the remnant fled into the mountaines, so that they tooke all their spoyles.

41 Thus the mariage was turned to mourning, and the noyse of their melody into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the Sabbath day.)

44 Then Ionathan sayd vnto his company, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Behold, the battell is before vs, and behind vs, and the water of Iorden on this side and that side, and the marisse, and forest, so that there is no place for vs to turne aside.

46 Wherefore crie now vnto heauen, that yee may bee deliuered from the power of your enemies: so they ioyned battell.

47 Then Ionathan stretched out his hand to smite Bacchides: but hee turned aside from him and reculed.

48 Then Ionathan, and they that were with him, leapt into Iorden, and swimmed ouer vnto the further banke: but the other would not passe thorow Iorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Ierusalem, and built vp the strong cities in Iuda, as the castle of Iericho, and Emmaus and Bethhoron, and Bethel, and Thamnatha, || Pharathoni, and || Tepho, with high walles, with gates, and with barres,

|| Or, Thoma. || Or, Thaph.

51 And set garisons in them, that they might vse their malice vpon Israel.

52 Hee fortified also the citie Beth-sura, and Gazara, and the castle, and set a garison in them with prouision of vitailes.

53 Hee tooke also the chiefest mens sonnes in the countrey for hostages, and put them in the castle at Ierusalem to be kept.

54 ¶ Afterward in the hundred fifty and three yeere, in the second month, Alcimus commanded that the walles of the inner court of the Sanctuary should be destroyed, and he pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindred, and his mouth was stopped: for he was smitten with a palsie, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides sawe that Alcimus was dead, he turned againe to the king, and so the land of Iuda was in rest two yeeres.

58 Then

[Or, Nabathi.

58 Then all the vngodly men held a councel, saying, Behold, Ionathan, & his company dwell at ease, & without care: wherefore let vs bring Bacchides hither, & he will take them all in one night,

59 So they went and consulted with him

60 Who arose and came with a great host, and sent letters priuily to his adherents, which were in Iudea, to take Ionathan and those that were with him: but they could not, for their counsell was knowen vnto them.

61 And || they tooke fiftie men of the countrey, which were the chiefe workers of this wickednesse, and slew them. [Or, Ionathan.

62 ¶ Then Ionathan and Simon with their company departed vnto ||Beth-basin, which is in the wildernesse, and repaired the decay thereof, and made it strong. ||Or, Beth-lessem.

63 When Bacchides knew this, he gathered all his host, and sent word to them that were of Iudea.

64 Then came he and laid siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Ionathan had left his brother Simon in the citie, and went forth into the countrey, and came with a certaine number,

66 And slew || Odomeras and his brethren and the children of Phasiron in their tents: so hee began to slay, and increased in power. ||Or, Odares.

67 Simon also and his company went out of the city, and burnt vp the instruments of warre,

68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsell and iourney was in vaine.

69 Wherefore hee was very wroth at the wicked men, that gaue him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

70 Whereof when Ionathan had knowledge, hee sent ambassadours vnto him, to intreate of peace with him, and that the prisoners should bee deliuered.

71 Which thing hee accepted, and did according to his desire, & made an oath, that he would neuer doe him harme all the dayes of his life.

72 So hee restored vnto him the prisoners that hee had taken aforetime out of the land of Iuda, and so returned and went into his owne land, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Ionathan dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemeus and Alexander.

Iosph. Antiq. 13. cap. 2. 3.

IN the hundreth and threescore yere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemais, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, hee gathered an exceeding great host, and went forth against him to fight

3 Also Demetrius sent letters vnto Ionathan, with louing words, as though he would prefer him

4 For hee said, We will first make peace with him, before he ioyne with Alexander against vs.

5 Else he will remember all the euill that wee haue done against him, and against his brethren and his nation.

6 And so he gaue Ionathan leaue to gather an host, and to prepare weapons, and to bee confederate with him, and commanded the hostages that were in the castle, to be deliuered vnto him.

7 ¶ Then came Ionathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were sore afraide, because they heard that the king had giuen him license to gather an armie.

9 So they that were of the castle, deliuered the hostages vnto Ionathan, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, and began to build and repaire the citie.

11 And hee commanded the workemen to build the wals, and the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled.

13 So that euery man left his place, and went into his owne countrey.

14 Only at Beth-sura, remained certaine which had forsaken the Law, and the commandements: for it was their refuge.

15 ¶ Now when king Alexander had heard of the promises that Demetrius had made vnto Ionathan: and when it was tolde him of the battels and noble acts, which hee and his brethren had done, and of the paines that they had endured,

16 He sayd, Might we finde such a man? now therefore wee will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these words, saying,

18 KING ALEXANDER to his brother Ionathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordaine thee to bee the high Priest of thy nation, and to be called the kings friend: (and he sent him a purple robe, and a || crown of gold) & thou maiest || consider what is for our profite, and keepe friendship toward vs. || Or, mitre || Or, take our part

21 So in the seuenth moneth of the hundred & threescore yere, vpon the feast day of the tabernacles, Ionathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, hee was marueilous sory, and said, *Iosph. Ant. 13. cap. 3.*

23 What haue we done, that Alexander hath preuented vs in getting & friendship of the Iewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewards, that they may helpe me.

25 Whereupon hee wrote vnto them these words, KING DEMETRIVS vnto the nation of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your couenant toward vs, & continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefore remaine still and keepe fidelitie toward vs, and wee will recompense you for the good things that ye haue done for vs,

28 And will release you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Iews from tributes, & free you from the customes of salt, and the crowne-taxes, and from the third

part of the seede.

30 And from the halfe of the fruit of the trees which is mine owne duetie, I so release them, that from this day foorth, none shall take any thing of the land of Iuda or of the three gouernments which are added thereunto, as of Samaria, and of Galile, from this day forth for euermore.

31 Ierusalem also with all things belonging thereto, shall be holy and free from the tenths and tribute.

32 Also I release the power of the castle which is at Ierusalē, & giue it vnto the hie Priest, that he may set in it such men, as he shall chuse to keepe it.

33 Moreouer, I freely deliuer euery one of the Iewes that were taken away prisoners out of the land of Iuda throughout all my realme, and euery one of them shall bee free from tributes, yea, euen their cattell,

34 And all the feastes, and Sabbaths, and new Moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome, and libertie for all the Iewes in my realme.

35 So that *in them* no man shall haue power to doe any thing, or to vexe any of them in any maner of cause.

36 Also thirtie thousand of the Iewes shall be written vp in the kings hoste, and haue their wages payed them, as apperteineth to all them that are of the kings armie: and of them shalbe ordeined certaine to keepe the kings strong holds.

37 And some of them shalbe set ouer the kings most secret affaires, and their gouernors and their Princes shall be of themselues, and they shall liue after their owne lawes, as the king hath commanded in the land of Iuda.

38 And the three gouernments that are added vnto Iudea from the countrey of Samaria, shall be ioyned vnto Iudea, and they shalbe as vnder one, and obey none other power, but the high Priest.

39 And I giue Ptolemais & the borders thereof vnto the Sanctuary at Ierusalem, for the necessary expences of the holy things.

40 Moreouer, I will giue euery yeere fifteene thousand sicles of siluer of the kings reuenues out of the places apperteining vnto mee.

41 And all the ouerplus which they haue not paied for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the workes of the Temple.

42 And besides this the fiue thousand sicles of siluer which they receiued yeerely of the account appointed for the entertainment of the Sanctuary these yeres passed, euē these things shalbe released because they appertaine to the Priests that minister

43 Item, whosoeuer they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indebted to the king for any maner of thing, they shall be pardoned, and all that they haue in my Realme.

44 For the building also and repairing of the workes of the Sanctuary, expenses shalbe giuen of the kings reuenues.

45 And for the making of the walles of Ierusalem, and fortifying it round about, that the hoods in Iudea may be built vp, shall also the costs be giuen out of the kings reuenues.

46 ¶ But when Ionathan and the people heard these words, they gaue no credite vnto them, neither receiued them: for they remembred the great wickednesse that hee had done in Israel, and how sore he had vexed them.

47 Wherfore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered king Alexander a great host, and camped ouer against Demetrius.

49 So the two kings ioyned battel, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.

50 So that sore battell continued till the sunne went down, & Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadors vnto Ptolemeus the king of Egypt with these wordes, saying, *Ioseph. Antiq. 13. chap. 6.*

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, and I haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and he and his army is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shall I bee thy sonne in law, and giue thee rewards, and vnto her things according to thy dignitie.

55 Then Ptolemeus the king gaue answere, saying, Happy be the day wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of their kingdome.

56 Now therfore will I fulfill thy writing: but meet mee at Ptolemais that wee may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threescore and two yeere,

58 Where king Alexander met him, and hee gaue vnto him his daughter Cleopatra, and maried them at Ptolemais with great glory, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Ionathan, that he should come and meete him

60 So hee went honourably vnto Ptolemais, and there hee met the two kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent fellowes of Israel, & wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Ionathan, and cloth him in purple, and so they did: and the king appointed him to sit by him

63 And said vnto his princes, Go with him into the mids of ye city, and make a proclamation that no man complaine against him of any matter, & that no man trouble him for any maner of cause.

64 So when his accusers saw his honor according as it was proclaimed, and that hee was clothed in purple, they fled all away.

65 And the king preferred him to honor, and wrote him among his chiefe friends, & made him a Duke, and partaker of his dominion.

66 Thus Ionathan returned to Ierusalem with peace and gladnesse.

67 ¶ In the hundreth threescore and fiue yere, came Demetrius the sonne of Demetrius from Creta into his fathersland

68 Whereof when king Alexander heard, he was very sory, and returned vnto Antiochia

69 Then Demetrius appointed Apollonius the gouer-

gouernour of Cœlosyria, who gathered a great hoste and camped in Iamnia, and sent vnto Ionathan the high Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: now therefore why doest thou vaunt thy selfe against vs in the mountaines?

71 Now then if thou trust in thine owne strength, come downe to vs in the plaine field, and there let vs try the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: & they shall tell thee that your foot is not able to stand before out face: for thy fathers haue bene twiſe chased in their owne land.

73 And now how wilt thou bee able to abide so great an hoste of horsemen and footmen in the plaine, where is neither stone, nor rock, nor place to flee vnto?

74 When Ionathan heard the words of Apollonius, he was moued in his mind: wherefore he chose ten thousand men, and went out of Ierusalem, and Simon his brother met him for to helpe him.

75 And he pitched his tents at Ioppe: but they shut him out of the citie: for Apollonius garison was in Ioppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Ionathan wan Ioppe.

77 Apollonius hearing of this, tooke three thousand horsemen, with a great host of foot men, and went toward Azotus, as though he would go forward, and came immediatly into the plaine field, because hee had so many horsemen, and put his trust in them.

78 So Ionathan folowed vpon him to Azotus, and the armies kirmished with his arriere band.

79 For Apollonius had left a thousand horsemen behind them in ambush.

80 And Ionathan knew that there was an ambushment behinde him: and though they had compassed in his hoste, and shot darts at the people from the morning to the euening,

81 Yet the people stood still, as Ionathan had commanded them, till their horses were wearie.

82 Then brought Simon foorth his hoste, and set them against the band: but the horses were weary, and he discomfited them, and they fled: so the horsemen were scattered in the field,

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselues.

84 But Ionathan set fire vpon Azotus, and all the cities round about it, and tooke their spoiles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Ionathan remoued the host from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Ionathan and his hoste againe to Ierusalem, with great spoiles.

88 And when King Alexander heard these things, he began to dee Ionathan more honour,

89 And sent him a collar of gold, as the vse is to be giuen vnto such as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 *The dissention betweene Ptolemeus and Alexander his sonne in law.* 17 *The death of Alexander.* 19 *Demetrius reigneth after the death of Ptolemeus.* 22 *Simon is besieged of Ionathan.* 42 *Demetrius seeing that no man resisted him, vnderthis arrise against.* 54 *Tryphon mooueth Antiochus against Demetrius.*

AND the king of Egypt gathered a great host, like the sand that lieth vpon the sea shore, and many ships, and went about through deceit to obteine the kingdome of Alexander, and to ioyne it vnto his owne realme. *Ioseph. Ant. 13. cap. 7.*

2 Vpon this he went into Syria with friendly words, and was let into the cities, and men came forth to meet him: for king Alexander had commanded them to meet him, because he was his father in law.

3 Now when he entred into the citie of Ptolemais, hee left bands and garisons in euery citie.

4 And when hee came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbes thereof that were destroyed, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of them by the way where hee should passe.

5 And they told the king what Ionathan had done, to the intent they might get him euill will: but the king held his peace.

6 And Ionathan met the king with great honour at Ioppe, where they saluted one another, and lay there.

7 So when Ionathan had gone with the king vnto the water that was called Eleutherus, he turned againe to Ierusalem.

8 So king Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent ambassadours vnto king Demetrius, saying, Come, let vs make a league betweene vs, & I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome,

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia, and of Egypt.

14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But when Alexander heard it, hee came to warre against him, and Ptolemeus brought forth his hoste, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, king Ptolemeus died: and they that were in the holds, were slaine one of another.

19 And Demetrius reigned in the hundred threescore and seuenth yeere.

20 ¶ At the same time gathered Ionathan them that were in Iudea, to lay siege vnto the castle, which was at Ierusalem, and they made many in-

ſtruments of warre againſt it.

21 Then went there certaine vngodly perſons (which hated their owne people) vnto king *Demetrius*, and told him that Ionathan beſieged the caſtle.

22 So when he heard it he was angry, and immediatly came vnto Ptolemais, and wrote vnto Ionathan, that hee ſhould lay no more ſiege vnto it, but that hee ſhould meet him and ſpeake with him at Ptolemais in all haſte.

23 Neuertheleſſe when Ionathan heard this, he commanded to beſiege it: hee choſe alſo certaine of the Elders of Iſrael, and of the Prieſtes, and put himſelfe in danger,

24 And tooke with him ſiluer and golde, and apparel & diuers preſents and went to Ptolemais vnto the king, and found fauour in his ſight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predeceſſors had done, and promoted him in the ſight of all his friends,

27 And confirmed him in the high Prieſthood with all the honourable things, that he had afore, and made him his chiefe friend.

28 Ionathan alſo deſired the king, that he would make Iudea free with the three gouernments, and the countrey of Samaria, and *Ionathan* promiſed him three hundreth talents.

29 Whereunto the king conſented, and gaue Ionathan writing of the ſame, conteining theſe words.

30 KING DEMETRIVS vnto his brother Ionathan, and to the nation of the Iewes ſendeth greeting.

31 We ſend you here a copy of the letter which wee did write vnto our couſin Laſthenes concerning you, that ye ſhou'd ſee it.

32 King Demetrius vnto Laſthenes his father, ſendeth greeting.

33 For the faithfulneſſe that our friends the nation of the Iewes keepe vnto vs, and for their good will towards vs, we are determined to doe them good.

34 Wherefore we aſſigne to them the coaſts of Iudea with the three gouernments, Apherema, and Lydda, & Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that apperteineth to all them that ſacrifice in Ieruſalem both concerning the payments which the king tooke yeerely afore time, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things apperteining vnto vs of the tenths and tributes, which were due vnto vs and the cuſtomes of ſalt, and crowne taxes, which were payed vnto vs, we diſcharge them of all from henceforth

36 And nothing hereof ſhalbe reckoned from this time forth and for euer.

37 Therefore ſee that ye make a copy of theſe things, and deliuer it vnto Ionathan, that it may be ſet vp vpon the holy mount in an open place.

38 After this, when Demetrius the king ſaw that his land was in reſt, & that no reſiſtance was made againſt him, he ſent away all his hoſt euery man to his owne place, except certaine bands of ſtrangers, whom he brought from the yles of the heathen: wherefore all his fathers hoſt hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he ſaw that all the hoſt murmured againſt Demetrius, he went to || Simalcue the Arabian, that brought vp Antiochus the ſonne of Alexander, || Or, Emalcue.

40 And lay ſore vpon him, to deliuer him this yong Antiochus, that hee might reigne in his fathers ſtead: he told him alſo what great euill Demetrius had done, and how his men of warre hated him, and he remained there a long ſeaſon.

41 Alſo Ionathan ſent vnto king Demetrius, to driue them out which were in the caſtle at Ieruſalem, and thoſe that were in the fortreſſes: for they fought againſt Iſrael.

42 So Demetrius ſent vnto Ionathan, ſaying, I will not onely doe theſe things for thee and thy nation, but if opportunitie ſerue, I will honour thee, and thy nation.

43 Now therefore thou ſhalt doe mee a pleaſure, if thou wilt ſend me men to helpe me: for all mine army is gone from me.

44 So Ionathan ſent him three thouſand ſtrong men vnto Antiochia, and they came vnto the king, wherefore the king was very glad at their comming.

45 ¶ But they that were of the citie, euen an hundred and twenty thouſand men, gathered them together in the mids of the citie, and would haue ſlaine the king.

46 But the king fled into the palace, and the citizens kept the ſtreets of the citie, and began to fight.

47 Then the king called vnto the Iewes for helpe, which came to him all together, and went abroad thorow the citie,

48 And ſlew the ſame day an hundred thouſand, and ſet fire vpon the citie, and tooke many ſpoiles in that day, and deliuered the king.

49 So when the citizens ſaw that the Iewes had gotten the vpper hand of the citie, and that they theſelues were diſappointed of their purpoſe, they made their ſupplication vnto the king, ſaying,

50 || Grant vs peace, and let the Iewes ceaſe from vexing vs and the citie. || Or, give vs the right hand.

51 So they caſt away their weapons, and made peace, & the Iewes were greatly honoured before the king, & before all that were in his realme, and they came againe to Ieruſalem with great pray.

52 Then king Demetrius ſate in the throne of his kingdome and had peace in his land.

53 Neuertheleſſe he diſſembled in all that euer he ſpake, and withdrew himſelfe from Ionathan, neither did he reward him according to the benefits which he had done for him, but troubled him very ſore.

54 ¶ After this returned Tryphon with the young childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had ſcattered, & they fought againſt him, who fled & turned his backe.

56 So Tryphon tooke the || beaſts, and wanne Antiochia. || Or, Elephants.

57 And yong Antiochus wrote vnto Ionathan, ſaying, I appoint thee to be the chiefe Prieſt, and make thee ruler ouer the foure gouernments, that thou mayeſt be a friend of the Kings.

58 Vpon this he ſent him golden veſſels to be ſerued in, and gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of gold.

59 Hee made his brother Simon alſo captaine from the coaſtes of Tyrus vnto the borders of Egypt.

60 Then Ionathan went foorth, and paſſed thorow

thorow the cities beyond the flood, & all the men of waire of Syria gathered vnto him for to helpe him: so he came to Askalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he laid siege vnto it, and burned the suburbs thereof with fire, and spoiled them.

62 Then they of Gaza made supplication vnto Ionathan, and he made peace with them, and tooke of the sonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Ionathan heard that Demetrius princes were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,

64 Hee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which hee granted them, and afterward put them out from thence, and tooke the citie, and set a garison in it.

67 Then Ionathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

[Or, strangers.] 68 And behold, the hostes of the || strangers met him in the plaine, and had layd ambushments for him in the mountaines.

69 So that when they came against thē, the ambushments rose out of their places & skirmished,

70 So that all that were of Ionathans side, fled: and there was not one of them left, except Mattathias the sonne of || Absalomus, and Iudas the sonne of Calphi the captaines of the hoste.

[Or, Abessalomus.]

71 Then Ionathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to followe after all vnto their tents at Cades; and there they camped

74 So there were slaine of the strangers the same day about three thousand men, and Ionathan turned againe to Ierusalem.

CHAP. XII.

1 Ionathan sendeth ambassadours to Rome. 2 and to the people of Sparta, to renew their couenant of friendship. 24 Ionathan putteth to flight the princes of Demetrius. 40 Triphon taketh Ionathan by deceit.

Iosph. Ant. 13. cap. 8.

IOnathan now seeing that the time was meete for him, chose certaine men, and sent them vnto Rome, to establish and renew the friendship with them.

[Or, Lacedemonians.]

2 Hee sent letters also vnto the || Spartians and to other places for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and said, Ionathan the high Priest and the nation of the Iewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past

4 So the *Romanes* gaue them free passports, that men should leade them home into the land of Iuda peaceably.

5 ¶ AND THIS is the copie of the letters that Ionathan wrote vnto the Spartians.

6 Ionathan the high Priest with the Elders of the nation, and the Priestes, and the rest of the people of the Iewes, send greeting vnto the Spartians their brethren.

Iosph. Ant. 12. cap. 5. [Or, Darius.]

7 Heretofore were letters sent vnto Onias the hie Priest, from || Arius, which then reigned among you, that yee would be our brethren, as the copie hereunder written specifieth.

8 And Onias intreated the ambassador honorably, and received the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, we need no such writings: for we haue the holy books in our hands for comfort

10 Neuertheleſſe wee thought it good to send vnto you for the renuing of the brotherhood and friendship, lest wee should bee strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore wee remember you at all seasons continually, and in the feasts and other daies appointed, when wee offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate,

13 And though we haue beene inuironed with great troubles and wars, so that the kings round about vs haue fought against vs,

14 Yet would wee not bee grieuous vnto you, nor to other of your confederates and friendes in these warres.

15 For wee haue had helpe from heauen, that hath succoured vs, and we are deliuered from our enemies and our enemies are subdued.

16 Yet haue wee chosen Numenius *the sonne* of Antiochus, and Antipater *the sonne* of Iason, and sent them vnto the Romanes, for to renewe the former friendship with them, and league.

17 We commanded them also to goe vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of our brotherhood.

18 And now ye shall doe vs a pleasure to giue vs an answere of these things.

19 ¶ And this was the copie of the letters, which Arius the king of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.

21 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, yee shall doe well, to write vnto vs of your prosperitie.

23 As for vs wee haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue wee commanded to bee shewed vnto you.

24 ¶ Now when Ionathan heard, that Demetrius princes were come to fight against him with a greater hoste then afore,

25 He went from Ierusalem, and met them in the land of Hamath: for he gaue them not space to come into his owne countrey.

26 And hee sent spies vnto their tents, which came againe, & told him, that they were appointed to come vpon him in the night.

27 Wherefore when the Sun was gone down, Ionathan commanded his men to watch, and to lie in armes ready to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Ionathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheleſſe Ionathan and his company

knewe it not till the morning: for they saw the fires burning.

30 Then Ionathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoile.

32 He proceeded further also, and came vnto Damascus, and went thorow all the countrey.

33 But Simon his brother went forth, and came to Ascalon, and to the next holds, departing vnto Ioppe, and wanne it.

34 For he heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, & cal'ed the Elders of the people together, & deuised with them for to build vp the strong holds in Iudea,

36 And to make the wals of Ierusalem higher, and to make a great mount betwixt the castle and the citie, for to separate it from the citie, that it mee alone, and that men should neither buy nor sell in it.

37 So they came together to build vp the city: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it and called it Caphenatha.

38 Simon also set vp Adida in Sephela, & made it strong with gates and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when hee had slaine the king Antiochus. *Iosph. Ant. 13. chap. 9.*

40 But hee was afraid that Ionathan would not suffer him, but fight against him: wherefore he went about to take Ionathan, and to kill him: so he departed, and came vnto Bethsan.

41 Then went Ionathan forth against him to the battell with fourty thousand chosen men, and came vnto Bethsan.

42 But when Tryphon sawe that Ionathan came with so great an host, hee durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friendes, and gaue him rewards, and commanded his men of warre to bee as obedient vnto him as to himselfe,

44 And saide vnto Ionathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betweene vs?

45 Therefore send them now home againe and chuse certaine men to waite vpon thee, and come thou with me to Ptolemais: for I will giue it thee, with the other strong holds, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Ionathan beleeued him, and did as he saide, and sent away his host, which went into the land of Iuda,

47 And reteined but three thousand with him whereof hee sent two thousand into Galile, and one thousand went with himselfe.

48 Now assoone as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slew all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen, and horsemen into Galile, & into the great plaine to destroy all Ionathans company.

50 But when they knewe that Ionathan was taken, and slaine, and those that were with him, they encouraged one another, and came foorth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were round about them, sought to destroy them.

54 For they said, Now haue they no captaine, nor any man to helpe them, therefore let vs now fight against them, and roote out their memory from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon is chosen captaine. 17 Tryphon taking his children, and money for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the Realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He possesseth the tower of Sion. 55 He maketh his sonne Iohn captaine.

NOw when Simon heard that Tryphon gathered a great host to come into the land of Iuda, and to destroy it, *Iosph. Ant. 13. chap. 9.*

2 And saw that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Yee know what great things I, and my brethren, and my fathers house haue done for the Lawe and the Sanctuary, and the battels, and troubles that wee haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuary, and our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes, the hearts of the people were kindled,

8 So that they cryed with a loude voyce, saying, Thou shalt be our captaine in stead of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 ¶ So he gathered all the men of warre, making haste to finish the walles of Ierusalem, and fortified it round about.

11 Then sent hee Ionathan the sonne of Absalomus with a great hoste vnto Ioppe, which drouе them out that were therein, and remained there himselfe.

12 Tryphon also remooued from Ptolemais with a great army, to come into the land of Iuda, and Ionathan was with him as prisoner.

13 And Simon pitched his tents at || Addidis vpon the open plaine. || Or, Addida.

14 But when Tryphon knew that Simon stood vp in stead of his brother Ionathan, and that hee would fight against him, hee sent messengers vnto him, saying,

15 Whereas we haue kept Ionathan thy brother, it is for money that hee is owing in the kings account concerning the busines that he had in hand.

16 Wherefore send now an hundred talents of siluer, and his two sonnes for hostages, that when he is letten foorth, he will not turne from vs, and we

we will send him againe.

17 Neuertheles Simon knew that he dissembled in his words yet commanded hee the money, and children to bee deliuered vnto him, lest he should be in greater hatred of the people of Israel:

18 Who might haue said, Because he sent him not the money and the children, therefore is Ionathan dead.

19 So he sent the children and an hundreth talents: but he dissembled, and would not let Ionathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Adora: but wheresoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castle, sent messengers vnto Tryphon that he should make haste to come by the wildernes, & to send them vitailes.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not because of the snow: but hee remoued, and went into the countrey of Galaad.

23 And when hee came neere to Bascama, hee slew Ionathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Ionathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto, of hewen stone behind and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetuall memorie, and carued ships beside the armes, that they might be seene of men, sailing in the sea.

30 This sepulchre which hee made at Modin, standeth yet vnto this day.

Ioseph. Antiq. 13. cap. 10.

31 ¶ Now as Tryphon went foorth with the yong king Antiochus he slew him traiterously,

32 And reigned in his stead, and crowned himselfe king of Asia, and brought a great plague vpon the land.

33 Simon also built vp the castles of Iudea, and compassed them about with hie towres, and great walles, euen with towres, and gates, and barres, and layd vp vitailes in the strong holds

34 Moreouer, Simon chose certaine men & sent them to king Demetrius, that he would discharge the land, for all Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him, and wrote vnto him after this maner,

36 DEMETRIVS the king vnto Simon the high Priest, and the friend of kings, and to the Elders and to the nation of the Iewes sendeth greeting.

37 The golden crowne, and || precious stone that yee sent vnto vs, haue wee receiued, and are ready to make stedfast peace with you, and to write vnto the officers to release you of the things wherin we made you free.

|| Or, collar, or, Sandricke in Greeke Beinion, or baton.

38 So the things that wee haue granted you, shall be stable: the strong holds which yee haue builded, shalbe your owne

39 Also wee forgiue the ouersights and faults committed vnto this day, & the crowne-taxe that yee ought vs: and whereas was any other tribute in Ierusalem, it shalbe now no tribute.

40 And they that are meete among you to be written with our men, let them bee written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundred and seuentie yeere.

42 And the people of Israel began to write in their letters, and publike instruments. IN THE FIRST yeere of Simon, the hie and chiefe Priest, gouernour and prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where he set vp an engine of warre, and approched neere the citie, and beat a towre, and tooke it.

44 So they that were in the engine, leapt into the citie, and there was great trouble in the citie,

45 Insomuch that the people of the citie rent their clothes, and climbed vp vpon the wals with their wiues, and children, and cryed with a lowd voyce, beseeching Simon to grant them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercy.

47 Then Simon pitied them, and would fight no more against them, but put them out of the citie, and cleansed the houses, wherein the idoles were, and so entred therein to with Psalmes and thanksgiuing.

48 So when he had cast all the filthines out, he set such men in it as kept the Law, and ortified it, and builded there a dwelling place for himselfe.

49 Now when they in the castle at Ierusalem were kept, that they could not come foorth, nor goe into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death,

50 Insomuch that they besought Simon to make peace with them, which hee granted them, and put them out from thence, and cleansed the castle from filthinesse.

51 And vpon the three and twentie day of the second moneth, in the hundreth seuentie and one yeere, they entred into it with thanksgiuing, and branches of palme trees, and with harpes, and with cimbals, and with violes, and with Psalmes, and songs, because the great enemie of Israel was ouercome.

52 And hee ordeined that the same day should be kept euery yeere with gladnesse.

53 And he fortified the mount of the Temple that was beside the castle, where hee dwelt himselfe with his company.

54 Simon also seeing that Iohn his sonne was now a man, he made him captain of all the hosts, and caused him to dwell in || Gazaris

|| Or, Gaza.

CHAP. XIIII.

1 *Demetrius is ouercome of Arsaces.* 11 *Simon bring captaine, there is great quietnesse, & in Israel.* 18 *The continuance of friendship with the Romanes and with the people of Sparta is renewed.*

IN the hundred seuentie and two yeere gathered king Demetrius his hoste & departed vnto Media, to get him help for to fight against Tryphon,

2 But when Arsaces the king of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him aliue.

3 So he went and ouercame the armie of Demetrius, and tooke him, and brought him to Arsaces, which kept him in ward.

4 Thus all the land of *Iuda* was in rest, so long

as Simon liued: for hee fought the wealth of his nation, therefore were they glad to haue him for their ruler, and to doehim worship alway.

5 Simon also wanne the citie of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreyes.

7 Hee gathered vp many of their people that were prisoners, and hee had the dominion of Gazaris, and Beth sura, and the castle, which he cleansed from filthinesse, and there was no man that resisted him,

8 So that euery man tilled his ground in peace, and the land gaue her fruits, and the trees gaue their fruit.

9 The Elders sate in the open places, and consulted all together for the common wealth, & the young men were honourably clothed and armed.

10 Hee prouided vitailes for the cities, and all kind of munition, so that his glorious name was renoumed vnto the end of the world.

11 Hee made peace throughout the land, and Israel had perfect mirth and ioy.

12 For euery man sate vnder his vine, and the figge trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were ouercome.

14 Hee helped all those that were in aduersitie among his people: he was diligent to see the Law kept, & he tooke away the vngodly, and wicked.

15 Hee beautified the Sanctuary, and increased the vessels of the Temple.

16 When the Romanes heard, and the Spartians had knowledge, that Ionathan was dead, they were very sorry.

17 But when they heard that Simon his brother was made hie Priest in his stead, and how he had wonne the land againe with the cities in it,

18 They wrote vnto him in tables of brasse, to renew the friendship, and bond of loue, which they had made with Iudas and Ionathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copy of the letters that the Spartians sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their comming,

22 And haue registred their ambassage in the publike records in this manner, NVMENIVS *the sonne* of Antiochus, and Antipater *the sonne* of Iason the Iewes ambassadours, came vnto vs to renew amitie with vs.

23 And it pleased the people that the men should be honourably intreated, and that the copie of their ambassage should bee registred in the publike records, that it might be for a memoriall vnto the people of Sparta: and a copy of the same was sent to Simon the chiefe Priest.

24 After this Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight, to confirme the friendship with them.

25 Which when the people vnderstood, they said, What thankes shall wee recompense againe vnto Simon and his children?

26 For hee and his brethren, and the house of his father haue established Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set vpon pillars in mount Sion.

27 The copy of the writing is this, In the eight and twentie day of the moneth || Elul in the hundreth seuentie and two yeere, in the third yeere of Simon the high Priest. || August.

28 In || Saramel in the great Congregation of the Priestes, and of the people, and of the gouernours of the nation, and of the Elders of the countrey, we would signifie vnto you, that many battels haue bene fought in our countrey: || Ierusalem.

29 Wherein Simon the son of Mattathias (come of the children of Iarib) & his brethren put themselues in danger, and resisted the enemies of their nation, that their Sanctuary, and Law might bee maintained, and did their nation great honour.

30 For Ionathan gathered his nation together, and became their hie Priest, and is layd with his people.

31 After that would their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their Sanctuary.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages:

33 Hee fortified also the cities of Iudea, and Beth-sura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

34 And hee fortified Iappe, which lieth vpon the sea, and || Gazara that bordereth vpon Azotus, (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things necessary for the reparation thereof || Or, Gaza, or Gazaris.

35 Now when the people saw the faithfulnesse of Simon, and to what glory he thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, because hee had done all these things, and for the vprightnesse and fidelitie that he had kept to his nation, and that sought by all meanes to exalt his people,

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the citie o. Dauid at Ierusalem, where they had made them a castle, out of the which they went, and defiled all things that were about the Sanctuary, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it for the assurance of the land, and citie, and raised vp the walles of Ierusalem.

38 And king Demetrius confirmed him in his high Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romanes called the Iewes their friends, and confederates, and that they honourably receiued Simons ambassadours,

41 And that the Iewes, and Priests consented, that Simon should be their Prince, and hie Priest perpetually, till God raised vp the true Prophet,

42 And that he should bee their captaine, and haue the charge of the Sanctuary, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that should make prouision for the holythings,

43 And that he should be obeyed of euery man, and that all the writings in the countrey should be

be made in his name, and that hee should be clothed in purple, and weare gold,

44 And that it should not bee lawful for any of the people or Priestes to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of gold:

45 And if any did contrary to these things, or breake any of them, he should be punished.

46 So it pleased all the people to agree that it should bee done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the prince of the Iewes, and of the Priests, and to bee the chiefe of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuary in an open place,

49 And that a copie of the same should be laid vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romans write letters vnto kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

MOreouer king Antiochus the sonne of Demetrius sent letters from the iles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Conteining these words, ANTIOCHVS the king vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certaine pestilent men haue vsurped the kingdome of our fathers, I am purposed to challenge the Realme againe, and to restore it to the old estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,

4 That I may goe thorow the countrey, and bee auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Now therefore I doe confirme vnto thee all the liberties wherefore all the kings my progenitors haue discharged thee, and all the payments, wherof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem, and the Sanctuarie bee free, and that all the weapons that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine hands shall be thine.

8 And all that is due vnto the king, and all that shall be due vnto the king, I forgiue it thee, from this time forth for euermore.

9 And when we haue obtained our kingdome, we will giue thee, and thy nation and the Temple great honour so that your honour shalbe known throughout the world.

10 ¶ In the hundreth fiuentie and foure yere, went Antiochus into his fathers land, and all the bands came together vnto him, so that fewe were left with Tryphon.

11 So the king Antiochus pursued him, but he fled, and came to Dora, which lieth by the sea side.

12 For he saw that troubles were toward him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twenty thousand fighting men, and eight thousand horsemen.

14 So hee compassed the citie about, and the ships came by the sea. Thus they pressed the citie by land and by sea, in so much that they suffered no man to goe in nor out.

15 In the meane season came Numenius, and his company from Rome, hauing letters written vnto the kings and countries, wherein were contained these words.

16 LVCIVS the Counsel of Rome vnto king Ptolemeus sendeth greeting,

17 The Ambassadours of the Iewes are come vnto vs as our friendes and confederates from Simon the high Priest, and from the people of the Iewes to renew friendship, and the bond of loue,

18 Who haue brought a shield of gold weighing a thousand pound.

19 Wherfore we thought it good to write vnto the kings & countries, that they should not go about to hurt them, nor to fight against them nor their cities nor their countrey, neither to maintaine their enemies against them.

20 And wee were content to receiue of them the shield.

21 If therefore there be any pestilent fellowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that hee may punish them according to their owne law.

22 The same things were written to Demetrius the King, and to Attalus, and to Arathes, and to Arsaces,

23 And to all the countries, as ‖Sampsames, and to them of Sparta, and to ‖Delus, and to ‖Mindus, and to Sycion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, & to Phaselis, and to Coos, and to Siden, and to Cortina, and to Gnidon, and to Cypius, and to Cyrene.

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the king camped against Dora the second time, euer readie to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.

27 Neuertheless, he would not receiue them, but brake all the couenant, which hee had made with him afore, and withdrew himselfe from him,

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Yee withhold Ioppe, and Gazara with the castle that is at Ierusalem, the citie of my Realme,

29 Whose borders yee haue destroyed & done great hurt in the land, and haue the gouernment of many places of my kingdme.

30 Wherefore now deliuer the cities, which yee haue taken, with the tributes of the places, that yee haue rule euer without the borders of Iudea.

31 Or else giue mee for them fiue hundreth talents of siluer, & for the harme that ye haue done, and for the tributes of the places other fiue hundreth talents: If not, we will come, and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when he saw the honour of Simon, and the cupboard of golde and siluer plate, and so great preparation, he was astonished, and told him the kings message.

33 Then answered Simon, & said vnto him, We

‖ Or, Sampsace. ‖ Or, Delo. ‖ Or, Mylos, or Myrina.

Ioseph. Antiq. 13. chap. 11.

haue neither taken other mens lands, nor withholden that which appertaineth to others, but our fathers heritage which our enemies had vnrigheously in possession a certaine time.

34 But when we had occasion, wee recouered the inheritance of our fathers.

35 And whereas thou || requirest Ioppe and Gazara, they did great harme to our people, and thorow our country, yet wil we giue an hundreth talents for them. But Athenobius answered him not one word,

36 But turned againe angrie vnto the king, and told him all these words, and the dignitie of Simon, with all that he had seene; and the King was very angry.

37 ¶ In the meane time fled Tryphon by ship vnto Orthosias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footmen, and horsemen.

39 And commanded him to remoue the hoste toward Iudea, and to build vp Cedron, and to fortifie the gate, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Iamnia, and began to vexe the people, and to inuade Iudea, and to take the people prisoners, and to slay them

41 And hee built vp Cedron, where hee set horsemen and garrisons, that they might make outrodes by the wayes of Iudea, as the king had commanded him.

|| Or, complainest concerning.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banquet. 25 Iohn writeth them that lie in waite for his life.

THen came Iohn vp from Gazara, and told Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and wee haue deliuered Israel oftentimes.

3 But I am now old, and yee by *Gods* mercie are of a sufficient age: be yee therefore in stead of me and my brother, and goe foorth and fight for our nation, and the helpe of heauen bee with you.

4 So he chose twenty thousand fighting men of the country with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great hoste came against them both of footemen, and horsemen: but there was a riuer betwixt them

6 And Iohn ranged his armie ouer against him, and when hee sawe that the people was afraid to goe ouer the riuer, hee went ouer first himselfe, and the men seeing him, passed through after him.

7 Then he diuided his men, and set the horsemen in the middes of the footmen.

Ioseph. Antiq. 13. chap. 12.

8 For their enemies horsmen were very many: but when they blew the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, till he came to Cedron, which *Cendebeus* had built.

10 Also they fled vnto the towers, that were in the fields of Azotus, and those did *Iohn* burne with fire: thus were there slaine two thousand men of them: to hee returned peaceably into the land of Iuda.

11 ¶ Now in the field of Iericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 (For hee had married the daughter of the hie Priest.)

13 Therefore he waxed proud in his mind, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorow the cities of the country, & studied carefully for them, he came downe to Iericho with Matrathias, and Iudas his sonnes in the hundreth seuentie and seuen yeere, in the eleuenth moneth, which is the moneth of Sabat.

15 Then *the sonne* of Abubus receiued them by treason into a litle hold, called Dochus, which he had built, where hee made them a great banquet, and had hid men there.

16 So when Simon and his sonnes had made good cheare, Ptolemeus stood vp with his men and tooke their weapons, and entred in to Simon in the banquet house, and slew him with his two sonnes, and certaine of his seruants

17 Whereby hee committed a great villenie, and recompensed euill for good

18 Then wrote Ptolemeus these things and sent to the king, that he might send him an hoste to helpe him, and so would deliuer him the country with the cities.

19 Hee sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and he would giue them siluer, and gold and rewards.

20 And to Ierusalem hee sent other to take it, and the mountaine of the Temple

21 But one ran before, and told Iohn in Gazara, that his father, & his brethren were slaine, and that *Ptolemeus* had sent to slay him.

22 When he heard this, he was sore astonished, and laide handes on them that were come to slay him, and slew them: for he knew that they went about to kill him

23 Concerning other things of Iohn, both of his warres, and of his noble acts (wherin he behaued himselfe manfully) of the building of walles which he made, and other of his deedes,

24 Behold they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

THE

THE SECOND BOOKE of the Maccabees.

CHAP. I.

1 *An Epistle of the Iewes that dwelt at Ierusalem sent vnto them that dwelt in Egypt, wherein they exhort them to ouer thawes for the death of Antiochus. 19 Of a fire that was hid in the pit. 24 The prayer of Nehemias.*

THe brethren the Iewes which be at Ierusalem, and they that are in the countrey of Iudea, vnto the brethren the Iewes, that are throwout Egypt, send salutation and prosperity.

2 God be gracious vnto you, and remember his couenant made with Abraham, and Isaac, and Iacob his faithfull seruants.

3 And giue you all an heart to worship him, and to doe his will with a whole heart and with a willing minde,

4 And open your hearts in his Law, and commandements, and send you peace,

5 And heare your prayers, and be reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundreth threescore and ninth yeere, we Iewes wrote vnto you in the trouble and violence that came vnto vs in those yeeres, after that Iason and his company departed out of the holy land and kingdome,

8 And burnt the porch, and shed innocent blood: then we prayed vnto the Lord, and were heard: we offered sacrifices and fine flowre, and lighted the lampes, and set foorth the bread.

9 Now therefore keepe yee the dayes of the feast of the Tabernacles in the moneth Chasleu.

10 ¶ In the hundreth fourescore and eight yere, the people that was in Ierusalem and in Iudea, and the Councel and Iudas, vnto Aristobulus King Ptolemeus master, which is of the stocke of the anointed Priestes, and to the Iewes that are in Egypt sendeth greeting and health.

11 In so much as God hath deliuered vs from great perils, we thank him highly, as though we had ouercome the King

12 For he brought them into Persia by heaps, that fought against the holy citie.

13 For albeit the captaine, and the armie that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceit of Naneas Priests.

14 For Antiochus, as though he would dwell with her, came hither, hee, and his friends with him, to receiue money vnder the title of a dowry.

15 But when the Priests of Nanea had layd it forth, and hee was entred with a small company within the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a priuy doore of the vault, they cast stones as it were thunder, vpon the captaine *and his*, and hauing bruised them in pieces, they cut off their heads and threw them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Wheras we are now purposed to keepe the purification of the Temple vpon the fiue & twenty day of the moneth Chasleu, wee thought it necessary to certifie you thereof, that ye also might keepe the feast of the Tabernacles, and of the fire *which was giuen vs* when Neemias offered sacrifice, after that hee had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests which sought the honour of God, tooke the fire of the altar priuily, and hid it in an hollow pit, which was drie in the bottome, and therein they kept it, so that the place was vnknowen vnto euery man.

20 Now after many yeres when it pleased God that Neemias should be sent from the king of Persia, he sent of the posterity of those Priests, which had hid it to fetch the fire, and as they told vs, they found no fire, but thicke water.

21 Then commanded he them to draw it vp, and to bring it: and when the things appertaining to the sacrifice were brought, Neemias commanded the Priests to sprinkle the wood, and the things layd thereupon with water.

22 When this was done, and the time came that the sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man marueiled.

23 Now the Priests and all prayed, while the sacrifice was consuming: Ionathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, which art feareful, and strong, and righteous, and merciful, and the onely and gracious King,

25 Onely liberal, onely iust and Almighty, and euerlasting, thou that deliuerest Israel frō all trouble, & hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserue thine own portion, and sanctifie it.

27 Gather those together ȳ are scattered from vs: deliuer them that serue among the heathen, looke vpon them which are despised & abhorred, that ȳ heathen may know that thou art our God.

28 Punish them that oppresse vs, and with pride doe vs wrong

29 Plant thy people again in thine holy place [a] as Moyses hath spoken.

30 And the Priests sang Psalmes thereunto.

31 Now when the sacrifice was consumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light that shined from the altar.

33 ¶ So when this matter was knowen, it was told the king of Persia, that in the place where the Priests, which were led away, had hid fire, there appeared water, wherewith Neemias and his company had purified the sacrifices.

34 The king tried out the thing, and closed the place about, and made it holy.

35 And to them that the King fauoured, hee gaue and bestowed many gifts.

36 And Neemias called the same place [a] Ephthar, which is to say, Purification: but many men call it Nephthar.

[a] Leuit 6.13 and 10.2. and 16.12.

[a] Deut.30.5.

[a] That is to say, a thing inuisible called Nephtar which is a cleansing.

CHAP. II.

2 *How Ieremiah hid the Tabernacle, the Arke and the Altar in the hill. 23 Of the fiue bookes of Iason contained in one.*

In

IT is found also in the writings of Ieremias the Prophet that he commanded them which were caried away, to take fire as was declared, and as the Prophet commaunded them which were led into captiuitie,

2 * Giuing them a lawe that they should not forget the commandements of the Lord, and that they should not erre in their minds, whē they saw images of gold and siluer with their ornaments.

3 These and such other things commanded he them, and exhorted them that they should not let the law go out of their hearts.

4 It is written also, how the Prophet by an oracle that he had, charged them to take the Tabernacle and the Arke, and follow him: and when he came vp into the mountain where Moyses went vp,* and saw the heritage of God,

5 Ieremias went forth and found an hollow caue wherein he laid the Tabernacle & the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him to marke the place, but they could not finde it.

7 Which when Ieremias perceiued, he reproued them, saying, As for that place, it shall be vnknowen, vntill the time that God gather his people together againe, and that mercie be shewed.

8 Then shal the Lord shew them these things, and the maiestie of § Lord shall appeare, and the cloud also, as it was shewed vnder Moyses, and as * when Salomon desired, that the place might bee honourably sanctified.

9 For it is manifest that he being a wise man, offered the * sacrifice of dedication, and consecration of the Temple.

10 * And as when Moyses prayed vnto the Lord, the fire came downe from heauen, and consumed the sacrifice: so, when Salomon prayed, * the fire came downe from heauen, and consumed the burnt offering.

11 And Moyses said, Because the sinne offring was not eaten, therefore it is consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in § writings and registers of ‖ Neemias, and how he made a library, and how he gathered the acts of the kings, and of the Prophets, and the acts of Dauid, & the Epistles of the kings, concerning the holy gifts

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, send some to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, we haue written vnto you, and ye shall doe well if ye keepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all, and the kingdom, and the Priesthood, and the Sanctuary,

18 * As he promised in the Law, will shortly haue mercy vpon vs, & gather vs together from vnder the heauen into his holy place: for he hath saued vs from great perils, and hath clensed the place.

19 As concerning Iudas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stood for the Iewes religion! (for though they were but fewe, yet they ranne thorow whole countries, and pursued the barbarous armies,

22 And repaired the Temple that was renowmed throughout all the world, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was merciful vnto them with all lenitie)

23 Wee will assay to abridge in one volume those things, that Iason the Cyrenian hath declared in fiue bookes.

24 For considering the wonderfull number, and the difficulty that they haue that would be occupied in the rehearsall of stories, because of the diuersitie of the matters,

25 We haue endeuoured, that they that would reade might haue pleasure, and that they which are studious, might easily keepe them in memory, and that whosoeuer read them, might haue profit.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweate and watching.

27 Like as he that maketh a feast, and seeketh other mens commodity, hath no small labour: so we also for many mens sakes are very wel content to vndertake this great labour.

28 Leauing to the author the exact diligence of euery particular, we will labour to go forward according to the prescript order of an abridgement.

29 For as he that will build a new house, must prouide for § whole building, but he that setteth out the plot, or goeth about to paint it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a story to enter deepely into it, and to make mention of all things, and to bee curious in euery part.

31 But it is permitted to him that will shorten it, to vse few words, and to auoide those things that are curious therein.

32 Here then will we begin the story, adding thus much to our former words, that it is but a foolish thing to abound in words before the story, and to be short in the story.

CHAP. III.

2 Of the honour done vnto the Temple by the kings of the Gentiles. 6 Simon vttereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 He is striken of God, and healed at the prayer of Onias.

VVHat time as the holy citie was inhabited with all peace, and when the Lawes were very well kept, because of the godlinesse of Onias the hie Priest, and hatred of wickednesse,

2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great gifts.

3 Insomuch that Seleucus king of Asia of his owne rents, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Priest concerning the ‖ iniquity committed in the citie.

5 And when he could not ouercome Onias, he gate him to Apollonius the sonne of Thraseas, which then was gouernor of Cœlosyria and Phenice,

6 And told him that the treasury in Ierusalem was ful of innumerable mony, which did not belong to the prouision of the sacrifices, and that it

Baruch.6.

* Deut.34.1.

* 1.King.8.14, 23. 30.2.chron.6.21.

* 1.King.8.62, 65. 2.chron.7.4,5.

* Leuit.9.24. and 10.16.

* 2.chron.7.1.

‖ Some reade Ieremie.

* Deut.30.3.

§ Or, the state and prouision.

it were possible that these things might come into the kings hands.

7 Now when Apollonius came to the king, and had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money.

8 Immediatly Heliodorus took his iourney as though he would visit the cities of Cœlosyria and Phenice, but in effect to fulfill the kings purpose.

9 So when hee came to Ierusalem, and was courteously receiued of the hie Priest into the citie, he declared what was determined concerning the matter, and shewed the cause of his comming, and asked if these things were so indeed.

10 Then ye hie Priest told him that there were such things laid vp by the widowes and fatherles,

11 And that a certeine of it belonged vnto Hircanus *the sonne* of Tobias a noble man, and not as that wicked Simon had reported, and that in all, there were but foure hundreth talents of siluer and two hundreth of gold,

12 And that it was altogether vnpossible to doe this wrong to them that had committed it vnto trust to the holinesse of the place and Temple, which is honoured through the whole world for holinesse and integritie.

13 But Heliodorus because of the kings commandement giuen him, said that in any wise it must be brought into the kings treasury.

14 So he appointed a day, and went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priests fell downe before the altar in the Priests garments, & called vnto heauen vpon him, which had made a law concerning things giuen to bee kept, that they should bee safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their hearts: for his countenance, and the changing of his colour declared the sorrow of his mind.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to the that looked vpō him, what sorrow he had in his heart.

18 Others also came out of their houses by heapes vnto the common praier, because the place was like to come vnto contempt,

19 And the women girt with sackcloth vnder their breasts, filled the streets, and the virgins that were kept in, ran some to the gates, and some to the wals, and others looked out of the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the hie Priests being in such anguish.

22 Therefore they called vpon the Almighty Lord, that he would keepe safe and sure the things which were laide vp for those that had deliuered them.

23 Neuertheless the thing that Heliodorus was determined to doe, that did he performe.

24 And as he and his souldiers were now there present by the treasurie, hee that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him most richly barbed, and he ran fiercely, and smote at Heliodorus with his forefeete, and it seemed that hee that sate vpon the horse, had harnesse of gold.

26 Moreouer, there appeared two young men, notable in strength, excellent in beauty, and comely in apparell, which stood by him on either side, and scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly vnto ye ground and was couered with great darknes: but they that were with him, took him vp, & put him in a litter.

28 Thus he that came with the great company, and many souldiers into the saide treasurie, was borne out: for he could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but hee was dumbe by the power of God, and lay destitute of all hope and health.

30 And they praised the Lord that had honoured his own place: for the Temple which a little afore was full of feare & trouble, when the almighty Lord appeared, was filled with ioy & gladnes.

31 Then straightways certaine of Heliodorus friends prayed Onias, that he would call vpon the most High to graunt him his life, which lay ready to giue vp the ghost.

32 So the hie Priest considering that the king might suspect that the Iewes had done Heliodorus some euill, he offered a sacrifice for the health of the man.

33 Now when the hie Priest had made his prayer, the same yong men in the same clothing appeared & stood before Heliodorus, saying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord granted thee thy life:

34 And seeing that thou hast beene scourged from heauen, declare vnto all men the mighty power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him, which had granted him his life, & thanked Onias, and went againe with his hosts to the king.

36 Then testified hee vnto euery man of the great workes of God ye had seene with his eies.

37 And when the king asked Heliodorus, who were meete to bee sent yet once againe to Ierusalem he said,

38 If thou hast any enemie or traitour, send him thither, & thou shalt receiue him well scourged if he escape with his life: for in that place, no doubt there is a speciall power of God.

39 For hee that dwelleth in heauen, hath his eye on that place, and defendeth it and he beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. IIII.

1 Simon reporteth euill of Onias. 7 Iason obtaineth the office of the hie Priesthood by corrupting the king. 23 Onias was slaine treacherously by Andronicus.

THis Simon now, of whom we spake afore, being a bewrayer of the money and of his owne naturall countrey, reported euill of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was he bold to call him a traitour that was so beneficial to the city, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that through one that belonged to Simon, murthers were

were committed,

4 Onias considering the danger of this contention, and that Apollonius, as he thet was the gouernour of Cœlosyria and Phenice, did rage, and increased Simons malice,

5 He went to the King not as an accuser of the citizens, but as one that intended the common wealth, both priuately and publikely.

6 For hee saw it was not possible, except the King tooke order to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be high Priest.

8 For he came vnto the King, and promised him three hundreth and threescore talents of siluer, and of another rent, foure talents.

9 Besides this hee promised him an hundreth and fifty, if he might haue licence to set vp a place for exercise, and a place for the youth, & that they would || name them of Ierusalem Antiochians.

10 The which thing when the king had granted, and he had gotten the superioritie, hee began immediatly to draw his kinsmen to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome to become friends and confederates: he put downe their lawes & policies, and brought vp new statutes, and contrary to the Law.

12 For hee presumed to build a place of exercise vnder the castle, and brought the chiefe young men vnder his subiection, and made them weare || hats.

13 So there began a great desire to follow the maners of the Gentiles and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iason, not the high Priest, but the vngodly person,

14 So that the Priests were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expences at the play || after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamity came vpon them: for they had them to bee their enemies and punishers, whose customs they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the lawes of God, but the time following shall declare these things.

18 ¶ Now when the || games that were vsed euery fiue yeere, were played at Tyrus, the King being present,

19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they had bin Antiochians, which brought three hundred drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not bee bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of king Ptolemeus Philometor: but when Antiochus perceiued that he was euill affectioned toward his affaires, he sought his owne assurance, & departed from thence to Ioppe, and so came to Ierusalem,

22 Where he was honourably receiued of Iason, and of the citie, and was brought in with torchlight, and with great showtings, and so hee went with his hoste into Phenice.

23 Three yeere afterward Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the king, and to bring to passe certaine necessary affaires: whereof hee had giuen him a memoriall.

24 But he being commended to the king, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundreth talents of siluer more then Iason.

25 So he gat the kings || letters patents, albeit hee had nothing in himselfe worthy of the hie Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beast.

26 Then Iason, which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that hee had promised vnto the King, he tooke none order for it, albeit Sostratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the Priesthood, and Sostratus *left* Crates, which was gouernour of the || Cyprians.

30 ¶ While these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the kings concubine called Antiochis.

31 Then came the king in all haste to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant

32 Now Menelaus supposing that he had gotten a conuenient time, stole certain vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some hee sold at Tyrus and in the cities thereby.

33 Which when Onias knew of a surety, hee reproued him, and withdrew himselfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, he counseiled him craftily, giuing him his right hand with an othe: (howbeit he suspect him, and perswaded him to come out of the Sanctuary) so he slew him incontinently without any regard of righteousnesse.

35 For the which cause not only the Iewes, but many other nations also were grieued, and tooke it beauily for the vnrighteous death of this man.

36 ¶ And when the king was come againe from the places about Cilicia, the Iewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therfore Antiochus was sory in his mind, and hee had compassion, and wept because of the modesty & great discretion of him that was dead.

38 Wherefore being kindled with anger, hee took away Andronicus garment of purple, & rent his clothes, & cõmanded him to be led throughout the citie, and in the same place where hee had committed

¶ Or, that he would make the Antiochians that were at Ierusalem among them.

¶ Or, bur kins in token of wantonnesse as the Gentiles did.

¶ This game was to trie strength by casting a stone that had an hole in the midst, or a piece of mettall.

¶ Or, Olympian sports, which were games kept euery fifty yeere.

¶ Or, Commandements.

¶ That is, of them that measured the corne.

committed the wickednes against Onias, he was slain as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.

39 ¶ Now when Lysimachus had done many wicked deedes in the city through the counsel of Menelaus, & the bruit was spred abroad, the multitude gathered thē together against Lysimachus: for he had caried out now much vessel of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to vse vnlawful power, a certaine tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Lysimachus, some gate stones, some great clubs, and some cast handfuls of dust which lay by, vpon Lysimachus men, & those that inuaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Church-robber himselfe they killed besides the treasurie.

43 For these causes an accusation was laid against Menelaus.

44 And when ‡ king came to Tyrus, three men sent from the Senate pleaded the cause before him.

45 But Menelaus being now conuinced, promised to Ptolomeus *the some* of Dorimenes much money if he would persuade the King.

46 So Ptolemeus went to the King into a court whereas he was to coole himselfe, and turned the kings minde,

47 In so much that hee discharged Menelaus from the accusation (notwithstanding he was the cause of al mischiefe) and condemned those poore men to death, which if they had told their cause yea, before the Scythians, they should haue been heard as innocent.

48 Thus were they soone punished vniustly, which followed vpon the matter for the citie, and for the people, and for the holy vessels.

49 Wherefore they of Tyrus hated that wickednesse, and ministred all things liberally for their buriall.

50 And so through the couetousnesse of them that were in power, Menelaus remained in authoritie, increasing in malice, and declared himselfe a great traitour to the citizens.

CHAP. V.

1 Of the signes and tokens seene in Ierusalem. 6 Of the end and wickednesse of Iason. 11 The pursuit of Antiochus against the Iewes. 15 The spoyling of the Temple. 27 Maccabeus fleeth into the wildernesse.

ABout the same time Antiochus vndertooke his second voyage into Egypt.

2 And then were there seene throughout all the citie *of Ierusalem*, fourty dayes long, horsemen running in the ayre, with robes of gold, and as bands of spearemen,

3 And as troupes of horsemen set in aray, encountring & coursing one against another, with shaking of shields, and multitude of darts, and drawing of swords, and shooting of arrowes, and the glittering of the golden armour seen, and harnesse of all sorts.

4 Therefore euery man prayed that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Iason took at the least a thousand men, & came suddenly vpon the citie, and they that were vpo the wals being put backe, and the citie at length taken,

6 Menelaus fled into the castle, but Iason slew his own citizens without mercie, not considering that to haue the aduantage against his kinsmen is greatest disaduantage, but thought that he had gotten the victory of his enemies; and not of his ownenation.

7 Yet he gat not the superiority, but at the last received shame for the reward of his treason, and went againe like a vagabond into the country of the Ammonites.

8 Finally he had this end of his wicked conuersation, that he was ‖ accused before Areta the King of the Arabians, and fled from citie to citie, being pursued of euery man, and hated as a forsaker of the Lawes, and was in abomination, as an enemie of his countrey and citizens, and was driuen into Egypt. ‖ *Or, sent vp.*

9 Thus he that had chased many out of their owne countrey, perished as a banished man, after that he was gon to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And he that had cast many out vnburied, was throwen out himselfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the king, he thought that Iudea would haue fallen from him: wherefore he came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre also, that they should kill, and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of yong men, and old men, and a destruction of men and women and children, and virgins, and infants were murthered:

14 So that within three daies were slaine foure-score thousand, and forty thousand taken prisoners, and there were as many sold as were slaine.

15 Yet was he not content with this, but durst goe into the most holy Temple of all the world, hauing Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide.

16 And with his wicked hands tooke the holy vessels, which other Kings had giuen for the garnishing, glory and honor of that place, and handled them with his wicked hands.

17 So hauty in his minde was Antiochus, that he considered not, that God was not a litle wroth for the sinnes of them that dwelt in the citie, for the which such contempt came vpon that place.

18 For if they had not been wrapped in many sinnes, hee, as soone as he had come, had suddenly been punished, and put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake

20 And therfore is the place become partaker of the peoples trouble, but afterward shall it bee partaker of the benefits of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shall be reconciled, it shal be set vp in great worship againe.

21 ¶ So when Antiochus had taken eighteene hundred talents out of the Temple, hee gate him to Antiochia in all haste, thinking in his pride to make men saile vpon the drie land, [illegible] vpon the sea: such an hie mind.

22 But he left deputies to [illegible]

rusalem Philip a Phrygian by birth, in maners more cruell then he that set him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grieuous vnto the citizens then the other, and was despiteful against the Iewes his citizens.

24 He sent also Apollonius a cruel prince with an armie of two and twenty thousand, whom hee commanded to slay those that were toward mans age, and to sell the women and the yonger sort.

25 So when he came to Ierusalem, hee fained peace, and kept him stil vnto the holy day of Sabbath: & then finding the Iewes keeping the feast, he commanded his men to take their weapons.

26 And so he slew al them that were gone forth to the shew, and running through the city with his men armed, he murthered a great number.

27 But Iudas Maccabeus being as it were the tenth, fled into the wildernesse, and liued there in the mountaines with his company among the beasts, and dwelling there, and eating grasse, least they should be partakers of the filthinesse.

CHAP. VI.

1 The Iewes are compelled to leaue the law of God. 4 The Temple defiled. 10 The women cruelly punished. 28 The grieuous paine of Eleazarus.

NOt long after this, sent the King an olde man of || Athens, for to compel the Iewes to transgresse the lawes of the fathers, and not to be gouerned by the Law of God,

|| Or, Antiochia.

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter that keepeth hospitalitie.

3 This wicked gouernment was fore and grieuous vnto the people.

4 For the Temple was full of dissolution, and gluttony of the Gentiles, which dallied with harlots, & had to do with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was ful of such things, as were abominable and forbidden by the Law.

6 Neither was it lawful to keep the Sabbaths, nor to obserue their ancient feasts, nor plainely to confesse himselfe to be a Iew.

7 In the day of the kings birth they were grieuously compelled perforce euery moneth to banket and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of yuie.

8 Moreouer through the counsel of Ptolemeus, there went out a commandemẽt vnto the next cities of the heathen against the Iewes, that the like custome, and || banketting should be kept.

|| Or, eating of the flesh that was sacrificed.

9 And who so would not conforme themselues to § maners of § Gentiles, should be put to death: then might a man haue seene the present misery.

10 For there were two women brought forth, that had circumcised their sons, whom when they had led round about the citie (the babes hanging at their breastes) they cast them downe headlong ouer the walles.

11 Some that were run together into dennes to keepe the Sabbath day secretly, were discouered vnto Philip: and were burnt together, because that for the reuerence of the honorable day, they were afraid to helpe themselues.

12 ¶ Now I beseech those which read this book, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse not to suffer sinners long to continue, but straightways to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom hee punisheth when they are come to the fulnesse of their sinnes:

15 But thus he dealeth with vs, that our sinnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercy from vs: and though he punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this bee spoken now for a warning vnto vs: and now will we come to the declaring of the matter in few words.

18 ¶ Eleazar then one of the principall scribes, an aged man, and of a welfauoured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But hee desiring rather to die gloriously, then to liue with hatred, offred himselfe willingly to the torment, and spit it out:

20 As they ought to goe *to death* which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banket, for that old friendship of the man, tooke him aside priuily, and prayed him, that he would take such flesh, as was lawfull for him to vse, and as he would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the king, euen the flesh of the sacrifice,

22 That in so doing he might bee deliuered from death, and that for the olde friendship that was among them, he would receiue this fauour.

23 But he began to consider discreetly, and as became his age, and the excellencie of his ancient yeeres, and the honour of his gray haires, whereunto he was come, and his most honest conuersation from his childehood, but chiefly the holy Law made and giuen by God: therefore hee answered consequently, and willed them straightways to send him to the graue.

24 For it becommeth not our age, *say he*, to dissemble, whereby many young persons might thinke, that Eleazar being fourescore yeere olde and ten, were now gone to || another religion,

|| Or, to another manner o, life.

25 And so through mine hypocrisie (for a little time of transitory life) they might be deceiued by mee, and I should procure malediction and reproch to mine old age.

26 For though I were now deliuered from the torments of men, yet could I not escape the hand of the Almighty, neither aliue nor dead.

27 Wherefore I will now change this life manfully, and will shew my selfe such as mine age requireth,

28 And so will leaue a notable example for such as be yong, to die willingly and courageously for the honourable & holy Lawes And when he had said these words, immediatly he went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the words that he had spokẽ: for they thought it had bene a rage.

30 And as hee was ready to giue the ghost because of the strokes, he sighed and said, The Lord that hath § holy knowledge, knoweth manifestly that whereas I might haue bene deliuered from death,

death, I am scourged, and suffer these sore paines of my body: but in my minde I suffer them gladly for his religion.

31 Euen now after this maner ended he his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishments of the seuen breth ren and of their mother.

IT came to passe also, that seuen brethren, with their mother, were taken to be compelled by the king, against the Law to taste swines flesh, & were tormented with scourges and whips.

2 But one of them which spake first, said thus, What seekest thou? and what wouldest thou know of vs? we are ready to die, rather then to transgresse the Lawes of our fathers.

3 Then was the king angry, and commanded to heate pannes and caldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to flay him, and to cut off the vtmost parts of his body in the sight of his other brethren and his mother.

5 Now when he was thus mangled in all his members, he commanded him to be brought aliue to the fire, & to frie him in the pan: and while the smoke for a long time smoked out of the pan, the *other brethren* with their mother, exhorted one another to die courageously, saying in this maner,

6 The Lord God doth regard vs, and in deed taketh pleasure in vs, as Moyses * declared in the song, wherein he testified openly, saying, That *God* will take pleasure in his seruants.

* *Deut. 32. 36.*

7 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire ouer his head, they asked him, if he would eate, or hee were punished in all the members of the body.

8 But he answered in his owne language, and said, No. Wherefore he was tormented forthwith like the first.

6 And when he was at the last breath, he said, Thou murderer takest this present life from vs, but the king of ye world will raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.

10 ¶ And after him was the third had in derision, and when they demanded his tongue, hee put it out incontinently, & stretched forth his handes boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the king and they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like manner.

14 And when he was now ready to die, he said thus, It is better that we should chang this which we might hope for of men, and waite for our hope frō God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fifth also, and tormented him.

16 Who looked vpon the king and said, Thou hast power among men, and though thou bee a mortall man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation,

17 But abide a while, & thou shalt see his great power, how he will torment thee and thy seed.

18 After him also they brought the sixt, who being at the point of death, said, Deceiue not thy selfe foolishly: for wee suffer these things, which are worthy to be wounded at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, and worthy of honourable memorie: for when shee saw her seuen sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage and wisdome, stirred vp her womanly affections with a manly stomacke, and said vnto them,

22 I cannot tell how ye came into my wombes for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doubtlesse the creator of the world, which formed the birth of man, & found out the beginning of all things, will also of his own mercie giue you breath and life againe, as ye now regarde not your owne selues, for his Lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious wordes, while the yongest was yet aliue, he did exhort him not only with words, but swore also vnto him by an othe, that he would make him rich and wealthy, if hee would forsake the lawes of his fathers, & that he would take him as a friend, and giue him offices.

25 But when the yoong man would in no case hearken vnto him, the king called his mother, & exhorted that she would counsell the yong man to saue his life.

26 And when he had exhorted her with many words, she promised him that she would counsell her sonne.

27 So she turned her vnto him, laughing the cruell tyrant to scorne, and spake in her own language, O my sonne, haue pitie vpon me, that bare thee nine moneths in my wombe, and gaue thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise

29 Feare not this hangman but shew thy selfe worthy such brethren by suffering death, that I may receiue thee in mercie with thy brethren.

30 While shee was yet speaking these words, the yong man said, Whom wait ye for? I will not obey the kings commandement: but I will obey the commandement of the Law that was giuen vnto our fathers by Moyses.

31 And thou that imaginest all mischiefe against the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things, because of our sinnes,

33 But though the liuing Lord be angry with vs a little while for our chastening & correction, yet wil he be reconciled with his owne seruants.

34 But thou, O man without religion & most wicked of all men, lift not thy selfe vp in vaine, which art puffed vp with vncertaine hope, & liftest thine hands against the seruants of God.

35 For thou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 My brethren that haue suffered a little paine, are now vnder the diuine couenant of euerlasting life: but thou through the iudgement of God, shalt sufferiust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body, and life for the lawes of our fathers, beseeching God, that he will soone be mercifull vnto our nation, and that thou by torment and punishment mayest confesse, that hee is the onely God,

38 And that in me and my brethren the wrath of the Almightie, which is righteously fallen vpon our nation, may cease.

39 Then the king being kindled with anger, raged more cruelly against him then the others, and tooke it grieuously that he was mocked.

40 So hee also died holily, and put his whole trust in the Lord.

41 Last of all, after the sonnes was the mother put to death.

42 Let this now be enough spoken concerning the bankets and extreme cruelties.

CHAP. VIII.

1 Iudas gatheth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to constancie. 20 Nicanor is ouercome. 27 The Iewes giue thanks, after they haue put their enemies to flight, diuide part of the spoiles vnto the fatherless, and vnto the widows. 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

THen Iudas Maccabeus, & they that were with him, went priuily into the townes, and called their kinsefolkes and friends together, and tooke vnto them all such as continued in the Iewes religion, and assembled six thousand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that hee would haue compassion vpon the citie that was destroyed, and almost brought to the ground, and that he would heare the voice of the blood that cried vnto him,

4 And that hee would remember the wicked slaughter of the innocent children, and the blasphemies committed against his name, and that he would shew his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercie.

9 Therfore he came at vnawares, and burnt vp the townes and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially hee vsed the nights to make such assaults, insomuch that the bruit of his manlinesse was spread euery where.

8 ¶ So when Philip saw that this man increased by little and little, and that things prospered with him for the most part, he wrote vnto Ptolemeus the gouernour of Cœlosyria and Phenice, to helpe him in the kings businesse.

9 Then sent hee speedily Nicanor *the sonne of* Patroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twentie thousand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the king, of two thousand talents, which the Romans should haue, to bee taken of the Iewes that were taken prisoners.

11 Therefore immediatly he sent to the cities on the sea coast, prouoking them to buy Iews to be their seruants, promising to sell fourescore and ten for one talent: but he considred not the vengeance of Almighty God, that should come vpon him.

12 When Iudas then knew of Nicanors comming, hee told them that were with him, of the comming of the armie.

13 Now were there some of them fearefull, which trusted not vnto the righteousnes of God, but fled away, and abode not in that place.

14 But the other sold all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had sold them, or euer he came neere them:

15 And though hee would not doe it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about sixe thousand, exherting them not to be afraid of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eies the iniury that they had vniustly done to the holy place, & the cruelty done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they, said he, trust in their weapons and boldnesse: but our confidence is in the Almighty God, which at a beck can both destroy them that come against vs, and all the word.

19 Moreouer hee admonished them of the helpe that *God* shewed vnto their fathers, as when there perished an hundred and fourescore and fiue thousand vnder * Sennacherib,

20 And of the battell that they had in Babylon against § Galathians, how they came in all to the battell eight thousand, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slewe an hundred and twenty thousand through the helpe that was giuen them from heauen, whereby they had receiued many benefits.

21 Thus when he had made them bolde with these words, and readie to die for the lawes & the countrey, he deuided his army into foure parts,

22 And made his owne brethren captaines ouer the army, *to wit*, Simon, Ioseph, and Ionathan, giuing ech one fifteene hundred men.

23 And when || Eleazarus had reade the holy booke, and giuen them a token of the helpe of God, *Iudas* which led the foreward, ioyned with Nicanor.

24 And because the Almightie helped them, they slew aboue nine thousand men, and wounded and maimed the most part of Nicanors hoste, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, and kept the Sabbath, giuing thanks and praising the Lord woonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercy,

28 And after the Sabbath, * they distributed the spoiles

* 2. King. 19. 35. Esa. 37. 36. 10b. 1. 18. eccles. 48. 22.
2. mac. 7. 41.
§ Some reade, eight thousand.
Or, Esdras.
Num. 31. 27. Ioshu. 30. 24.

spoiles to the sicke, and to the fatherlesse, and to the widowes, & diuided the residue among themselues and their children.

29 When this was done, and they all had made a generall praier, they besought the merciful Lord to be reconciled at the length with his seruants.

30 Afterward, with one consent they fell vpon Timotheus and Bacchides, and slew aboue twentie thousand, and wanne high and strong holds, and diuided great spoiles, and gaue an equal portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreouer, they gathered their weapons together, and layd them vp diligently in conuenient places, and brought the remnant of the spoiles to Ierusalem.

32 They slew also Philarches a most wicked person, which was with Timotheus, and had vexed the Iewes many wayes.

33 And when they kept the feast of Victory in their countrey, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a little house: so hee receiued a reward meet for his wickednes.

34 And that most wicked Nicanor, which had brought a thousand merchants to buy the Iewes,

35 Hee was through the helpe of the Lord, brought down of them whom he thought as nothing, insomuch that hee put off his glorious raiment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia with great dishonour, through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romans by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a || defender, and for this cause none could hurt the Iewes, because they followed the Lawes appointed by him.

|| Or, God their defender.

CHAP. IX.

Antiochus willing to spoile Persepolis, is put to flight. 5 As hee persecuteth the Iewes, he is stricken of the Lord. 13 The feigned repentance of Antiochus. 28 He dieth miserably.

AT the same time came Antiochus again with dishonour out of the countrey of Persia.

2 For when he came to Persepolis, and went about to rob the Temple, and to subdue the citie, the people came in a rage to defend themselues with their weapons, and put them to flight. and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come to Nicanor, and Timotheus.

4 And then being chased in his fume, hee thought to imputere the Iewes their fault, which had put him to flight, and therefore commanded his charetman to driue continually, and to dispatch the iourney: For Gods iudgement compelled him: for hee had said thus in his pride, I will make Ierusalem a common burying place of the Iewes, when I come thither.

5 But the Lord Almighty, and God of Israel, smote him with an incurable & inuisible plague: for assoone as he had spoken these words, a paine of the bowels that was remediless, came vpon him, and sore torments of the inward parts,

6 And that most iustly: for hee had tormented other mens bowels with diuers and strange torments.

7 Howbeit he would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Iewes, and commanded to haste the iourney: but it came to passe that hee fell downe from the charet that ran swiftly, so that all the members of his body were bruised with the great fall.

8 And thus he that a little afore thought he might command the floods of the sea (so proud was he beyond the condition of man) & to weigh the hie mountaines in the ballance, was now cast on the ground, and caried in an horse-litter, declaring vnto all the manifest power of God,

9 So that the wormes came out of the body of this wicked man in abundance: and whiles he was aliue, his flesh fell off for paine and torment, and all his armie was grieued at his || smell.

10 Thus no man could beare, because of his stinke, him that a little afore thought hee might reach to the starres of heauen.

11 Then he began to leaue off his great pride, and selfe-will, when he was plagued, and came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when he himselfe might not abide his owne stinke, he said these words, It is meete to be subiect vnto God, and that aman which is mortall, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would now haue no mercy on him,

14 And said thus, that he would set at libertie the holy citie vnto the which hee made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whom he had iudged not worthy to be buried, but would haue cast them out with their children to be deuoured of the fowles and wilde beasts) hee would make them all like the citizens of Athens.

16 And whereas hee had spoiled the holy Temple afore, hee would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices,

17 Yea, and that he would also become a Iew himselfe, and goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God, was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder written, concerning the forme of a supplication

19 ¶ THE KING and Prince Antiochus vnto the Iewes his loiing citizens wisheth much ioy and health, and prosperitie.

20 If ye and your children fare well, and if all things goe after your minde, I giue great thanks vnto God, hauing hope in the heauen.

21 Though I lie sicke, yet I am mindful of your honour, and good will, for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessary to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sicknesse.

23 Therefore considering that when my father led an hoste against the hie countreys, hee appointed who should succeed him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might know to whom the affaires were committed, that they should not be troubled.

25 Againe,

9 Acts 12.23.

|| Or, rottennesse.

25 Againe, when I ponder how that the gouernours that are borderers, and neighbours vnto my kingdome, waite for all occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be king, whom I oft commended and committed to many of you, when I went into the high prouinces, and haue written vnto him as followeth hereatter.

26 Therefore I pray you, and require you to remember the benefits that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and to my sonne.

27 For I trust that he will be gentle and louing vnto you according vnto my mind.

28 ¶ Thus the murtherer and blasphemer suffered most grieuously, and as hee had intreated other men, so he died a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, carried away his bodie, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Judas Maccabeus taketh the citie and the temple. 10 The acts of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with whom Iudas ioyneth battell. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

MAccabeus now and his company, through the helpe of the Lord, wan the Temple and the citie againe,

2 And destroyed the altars, and chappels, that the heathen had builded in the open places,

3 And clensed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense, two yeeres and sixe moneths after, and set foorth the lampes and the shewbread.

4 When that was done, they fell downe flat vpon the ground, & besought the Lord that they might come no more into such troubles, but if they sinned any more against him, that hee himselfe would chasten them with mercie, and that they might not bee deliuered to the blasphemous and barbarous nations.

5 Now vpon the same day that the strangers polluted the Temple, on the very same day it was cleansed againe, euen the fiue and twentie day of the same moneth which is || Chasleu.

|| or, November.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dens like beasts.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psames vnto him that had giuen them good successe in cleansing his place.

8 They ordeined also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Iewes.

9 And this was the end of Antiochus, called Epiphanes.

10 ¶ Now will wee declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when he had taken the kingdome, hee made one Lysias, which had beene captaine of the hoste in Phenice and Cœlosyria, ruler ouer the affaires of the realme.

12 For Ptolemeus that was called Macron, purposed to doe iustice vnto the Iewes, for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause he was accused of his friends before Eupator, and was called oft times traitor, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poysoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, hee entertained strangers, and made warre oftentimes against the Iewes.

15 Moreouer, the Idumeans that helde the strong holds which were meet for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them sore, that they wan the places, and slew all that fought against them on the wall, and killed all that they met with, and slew no lesse then twenty thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castles, hauing all maner of things conuenient to sustaine the siege,

19 Maccabeus left Simon, and Ioseph, and Zacheus also, and those that were with them, which were enow to besiege them, and departed to those places which were more necessary.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certaine of those that were in the castle) and tooke seuenty thousand [a] drachmes, and let some of them escape.

[a] A drachme is the eight part of an ounce, which is about three pence.

21 But when it was told Maccabeus what was done, hee called the gouernours of the people together, and accused those men that they had sold their brethren for money, and let their enemies goe.

22 So he slew them when they were conuict of treason, and immediatly wan the two castles:

23 And hauing good successe, as in all the wars that he tooke in hand, hee slew in the two castles moe then twenty thousand.

24 Now Timotheus, whom the Iewes had ouercome afore, gathered an armie of strangers of all sorts, and brought a great troupe of horsemen out of Asia to winne Iury by strength.

25 But when hee drew neere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell downe at the foot of the altar, and besought *the Lord* to be merciful vnto them, and to be an enemie to their enemies, and to be an aduersarie to their aduersaries, * as the Law declareth.

* *Exod.23.22. deut.20.4.*

27 So after the prayer, they tooke their weapons, and went on further from the citie, and when they came neere to the enemies, they tooke heed to themselues.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victory,

victorie, and the other tooke courage as a guide of the warre.

29 But when the battel waxed strong, there appeared vnto the enemies from heauen fiue comely men vpon horses with bridles of gold, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindnesse, and beaten downe and full of trouble.

31 There were slaine of *foote* men twenty thousand and fiue hundreth, and sixe hundreth horsemen.

32 As for Timotheus himselfe, he fledde vnto Gazara, which was called a very strong holde, wherein Chereas was captaine.

33 But Maccabeus and his company laid siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake hortible words.

35 Neuertheleſse vpon the ‖ fifth day in the morning, twentie yong men of Maccabeus company, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with bolde stomacks smote downe those that they met,

36 Others also that climbed vp vpon the engins of warre against them that were within, set fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophanes.

38 When this was done, they praised the Lord with Psalmes and thanksgiuing, which had done so great things for Israel, and giuen them the victorie.

‖ Or, the fiue and twentieth day.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of king Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.

VEry shortly after this, Lysias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when hee had gathered about foureſcore thousand, with all the horsemen, hee came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsmen, and in his foureſcore elephants,

5 He came into Iudea, and drew neere to Bethsura, which was a castle of defence, fiue furlongs from Ierusalem, and laid sore siege vnto it.

6 But when Maccabeus, and his companie knewe that hee besieged the holds, they, and all the people made prayers with weeping, and tears before the Lord, that hee would send a good Angell to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would iopard themselues together with him to helpe their brethren: so they went foorth together with a couragious minde.

a Whereof eight make a mile.

8 And as they were there besides Ierusalem, there appeared before them vpon horseback a man in white clothing, shaking his harnesse of golde.

9 Then they praised the mercifull God all together, and tooke heart, insomuch that they were ready, not onely to fight with men, but with the most cruel beasts: and to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lorde was mercifull vnto them.

11 And running vpon their enemies like lyons, they slew eleuen thousand footemen, and sixeteene hundreth horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lysias himselfe fled away shamefully, and so escaped.

13 Who as hee was a man of vnderstanding, considered what loſſe he had had, and knowing, that the Hebrues could not be ouercome, because the Almighty God helped them, sent vnto them,

14 And promised that he would consent to all things which were reasonable, and perswade the king to be their friend.

15 Maccabeus agreed to Lysias requests, hauing respect in all things to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias, concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lysias, conteining these wordes, LYSIAS vnto the people of the Iewes sendeth greeting.

17 Iohn and ‖ Abessalom, which were sent from you, deliuered mee the things that you demand by writing, and required me to fulfill the things that they had declared.

‖ Or, Absalom, or, Abſalom.

18 Therefore what things soeuer were meete to be reported to the king himselfe, I haue declared them, and he granted that that was possible.

19 Therfore if ye behaue your selues as friends towards his affaires, hereafter also I will endeuour my selfe to doe you good.

20 As concerning these things, I haue giuen commandement to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare you well, the hundreth and eight and fourtie yeere, the foure and twentieth day of the moneth Dioscorinthius.

22 ¶ Now the Kings letters contained these words, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is transslated to the gods, our will is, that they which are in our kealme, liue quietly, ye every man may apply his owne affaires.

24 We vnderstand also, that the Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but would keepe their owne manner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne Lawes.

25 Wherefore our minde is, that this nation shall be in rest, and haue determined to restore them their Temple, that they may bee gouerned according to the custome of their fathers.

26 Thou shalt do well therefore to send vnto them & grant them peace: that when they are cer-

tified of our minde, they may be of good comfort and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes, sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs, that your desire was to returne home, and to apply your owne businesse.

30 Wherefore, those that will depart, we giue them free licentie, vnto the thirtie day of the moneth of || Panthicus,

31 That the Iewes may vse their owne maner of liuing and lawes, like as afore, and none of them by any manner of wayes to haue harme for things done by ignorance,

32 I haue sent also Menelaus to comfort you.

33 Fare yee well: the hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romans also sent a letter conteining these wordes, QVINTVS MEMMIVS, and Titus || Manilius, ambassadours of the Romanes, vnto the people of the Iewes sent greeting.

35 The things that Lysias the kings kinseman hath granted you, we grant the same also.

36 But concerning that which he shall report vnto the king, send hither some with speede, when ye haue considered the matter diligently, that we may consult thereupon as shal be best for you, for we must goe vnto Antiochia.

37 And therefore make haste and send some men that we may know your minde.

38 Farewell: this hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

Or, *April. Sowrede Xanthicus, and otherZanthicus.*

|| Or, *Manilius.*

CHAP. XII.

2 Timothew troubleth the Iewes. 3 The wicke added of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 Hee setteth fire in the hauen of Iamnia 20 The pursuit of the Iewes against Timotheus. 24 Timotheus is taken and let goe vnhurt. 32 Iudas pursueth Gorgias.

WHen these couenants were made, Lysias went vnto the King, and the Iewes tilled their ground.

2 But the gouernours of the places, *as* Timotheus and Apollonius the sonne of Genneus, and Ieronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, and suspect nothing: but when they were gone foorth into the deepe, they drowned no lesse then two hundreth of them.

5 Nowe when Iudas knewe of their crueltie, shewed against his nation, hee commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, he went foorth against the murtherers of his brethren, and set fire in the hauen by night and burnt the shippes, and those that fled thence he slew.

7 And when the citie was shut vp he departed as though he would come againe, and roote out all them of the citie of Ioppe.

8 ¶ But when hee perceiued that the Iamnites were minded to do in like maner vnto the Iewes, which dwelt among them,

9 Hee came vpon the Iamnites by night, and set fire in the hauen with the naule, so that the light of the fire was seene at Ierusalem, vpon a two hundreth and fourtie furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fiue thousand men *of foote* and fiue hundreth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the || Nomades of Arabia being ouercome, besought Iudas to make peace with them, and promised to giue him certaine || cattell, and to helpe him in other things.

12 And Iudas thinking that they should indeed be profitable concerning many things, granted them peace: whereupon they shooke handes, and so they departed to their tents.

13 ¶ Iudas also assaulted a citie called Caspis, which was strong by reason of a bridge, and fenced round about with wals and had diuers kinds of people dwelling therein.

14 So they that were within it put such trust in the strength of the walles, and in store of vittailes, that they were the slacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blasphemed and spake such words as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of the world (which without any || instruments, or engins of warre, did * cast down the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles,

16 And tooke the citie by the will of God, and made an exceeding great slaughter, insomuch that a lake of two furlongs broad, which lay thereby, seemed to flow with blood.

17 ¶ Then departed they from thence, seuen hundreth and fiftie furlongs, & came to Characa, vnto the Iewes that are called Tubieni.

18 But they found not Timotheus there: for hee was departed from thence, and had done nothing, and had left a garison in a very strong hold.

19 But Dositheus and Sosipater, which were captaines with Maccabeus, went foorth and slew those that Timotheus had left in the fortresse, more then ten thousand men.

20 And Maccabeus prepared, and ranged his armie by bands, and went courageously against Timotheus, which had with him an hundreth and twenty thousand men of foote, and two thousand and fiue hundreth horsemen.

21 When Timotheus had knowledge of Iudas comming, hee sent the women and children, and the other baggage afore vnto a fortresse called Carnion (for it was hard to besiege, and vneasie to come vnto because of the straites on all sides.)

22 But when Iudas first band came in sight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all things, insomuch that they fleeing one here, another there, were oftentimes hurt by their owne people, and wounded with the points of their owne swords.

23 But Iudas was very earnest in pursuing, and slew

|| So called because they were shepheards.

|| Or, *Pasture.*

|| Or *battell rammes.*

* *Iosh.6.20.*

slew those wicked men: yea, he slew thirty thousand men of them.

24 Timotheus also himselfe fel into the hands of Dositheus and Sosipater, whom he besought with much craft to let him goe with his life, because he had many of the Iewes parents, and the brethren of some of them, which if they put him to death, should be despised.

25 So when hee had assured them with many words, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Atragation, and slew fiue and twenty thousand persons.

27 And after that hee had chased away and slaine them, Iudas remoued the hoste toward Ephron a strong citie, wherein was Lysias and a great multitude of all nations, and the strong yong men kept the walles defending them mightily: there was also great preparation of engines of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wanne the citie, and slew fiue and twenty thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth sixe hundreth furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified, that the ‖ Scythopolitanes dealt louingly with them, and intreated them kindly in the time of their aduersitie,

‖ Or, Scythiens.

31 They gaue them thankes, desiring them to bee friendly still vnto them, and so they came to Ierusalem, as the feast of the weekes approched.

32 ¶ And after the feast called Pentecost, they went foorth against Gorgias the gouernour of Idumea:

33 Who came out with three thousand men of foote, and foure hundreth horsemen.

34 And when they ioyned together, a few of the Iewes were slaine,

35 And Dositheus, one of the Baccenors, which was on horseback & a mighty man, tooke Gorgias, and layd hold of his garment, and drew him by force, because he would haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into ‖ Marisa.

‖ Or, Marosa, or Marcsa.

36 And when they that were ‖ with Esdrin, had fought en long, and were weary, Iudas called vpon the Lord, that he would shew himselfe to be their helper, and captaine of the field.

‖ Or, with Gorgias.

37 And then hee began in his owne language, and sung Psalmes with a loude voyce, insomuch that straightwaies he made them that were about Gorgias to take their flight.

38 ¶ So Iudas gathered his host, and came into the citie of Odolla. And when the seuenth day came, they cleansed themselues (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessity required, Iudas and his company came to take vp the bodies of them that were slaine, and to burie them with their kinsemen in their fathers graues.

40 Now vnder the coates of euery one, that was slaine, they found iewels that had bin consecrate to the idoles of the * Iamnites, which thing is forbidden the Iewes by the Lawe. Then euery man saw, that this was the cause wherefore they were slaine.

* Deut. 7. 25. ios. 7. 11, 12.

41 And so euery man gaue thankes vnto the Lord, the righteous iudge, which had opened the things that were hid.

42 And they gaue themselues to prayer, and besought him, that they should not vtterly be destroyed for the fault committed. Besides that noble Iudas exhorted the people to keepe themselues from sinne, for so much as they saw before their eyes the things which came to passe by the sinne of these that were slaine,

43 And hauing made a gathering through the company, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very well, and honestly, that he thought of the resurrection.

44 For if he had not hoped, that they which were slaine, should rise againe, it had been superfluous and vaine, to ‖ pray for the dead.

45 And therefore he perceiued, that there was great fauour layd vp for those that died godly. (It was an holy and a good thought.) So hee made a reconciliation for the dead, that they might bee deliuered from sinne.

‖ From this verse to the end of this Chapter, the Greeke text is corrupt, so that no good sense, much lesse certaine doctrine can be gathered thereby. Also it is euident, that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy Scriptures, and also the authour of this booke acknowledging his owne infirmity, desireth pardon, if he haue not attained to that he should. And it seemeth that this Iason the Cyrenean, out of whom Ioseph Ben Gorion, who hath written in Ebrew fiue bookes of these matters, and his abiudgement, is intreating this place, maketh no mention of this prayer for the dead, lib. 3. chap. 19. for it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might minister the Sacraments, Exod. 4. 25. or the example of Razis that one might kill himselfe, whom this autkour so much commendeth, Chap. 14. 41.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his souldiers vnto prayer. 15 He killeth fourtiene thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth forty and nine yeere it was told Iudas, that Antiochus Eupator was comming with a great power into Iudea,

2 And Lysias the steward and ruler of his affaires with him, hauing both in their armie an hundreth and ten thousand men of foote of the Grecians, and fiue thousand horsemen, and two and twenty Elephants, and three hundreth chariots set with hookes:

3 Menelaus also ioyned himselfe with them, and with great deceit encouraged Antiochus, not for the safegard of the country, but because he thought to haue been made the gouernour.

4 But the King of kings mouued Antiochus mind against this wicked man, and Lysias informed the king, that this man was the cause of all mischiefe, so that the king commanded to bring him to Berea to put him vnto death, as the maner was in that place.

5 Now there was in that place a tower of fiftie cubites high, ful of ashes, and it had an instrument that turned round, and on euery side it rolled downe into the ashes:

6 And there whosoeuer was condemned of sacrilege, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe, that this wicked man should die such a death, and it was a most iust thing that Menelaus should want buriall.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holy: hee himselfe also died in the ashes.

9 ¶ Now the king raged in his minde, and came

came to shew himselfe more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, hee commaunded the people to call vpon the Lord night and day, that if euer he had holpen them, he would now helpe them, when they should be put from their Law, from their countrey, and from the holy Temple:

11 And that he would not suffer the people, which a little before began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, & besought the Lord for mercie with weeping, and fasting, and falling downe three dayes together, Iudas exhorted them to make themselues ready.

13 And he being apart with the Elders, tooke counsell to goe forth, afore the king brought his hoste into Iudea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, hee exhorted his souldiers to fight mansfully euen vnto death, for the Lawes, the Temple, the citie, their countrey, and the common wealth, and camped by Modin.

15 And so giuing his soldiers for a watchword, The victory of God, hee picked out the manliest yong men, & went by night into the kings camp, and slew of the host fourteene thousand men, and the greatest elephant with all that sate vpon him.

16 Thus when they had brought a great feare and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the king had tasted the manlinesse of the Iewes, hee went about to take the holds by policie,

19 And marched toward Beth-sura, which was a strong hold of the Iewes: but he was chased away, hurt, and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets to the enemies: therefore hee was sought out, and when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Beth-sura, and ‖ tooke truce with them, departed, and ioyned battell with Iudas, who ouercame him.

‖ Or, gaue and tooke the right hand.

23 But when he vnderstood that Philip (whom he had left to be ouerseer of his businesse at Antiochia) did rebell against him, he was astonished, so that hee yeelded himselfe to the Iewes, and made them an oath to doe all things that were right, and was appeased toward them, and offered sacrifice and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, and made him captaine and gouernor from Ptolemais vnto the Gerreneans.

25 Neuertheless, when he came to Ptolemais, the people of the citie were not content with this agreement: and because they were grieued, they would that he should breake the couenants.

26 Then went Lysias vp into the iudgement seate, and excused the fact as well as he could, and perswaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

CHAP. XIIII.

1 Demetrius mouued by Alcimus, sendeth Nicanor to kill the Iewes. 8 Nicanor maketh a compact with the Iewes, 29 which he yet breaketh through the motion of the King. 37 Nicanor commaundeth Razis to be taken, who slayeth himselfe.

AFter three yeeres was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power and nauie by the hauen of Tripolis,

2 When he had wonne the countrey, & slaine Antiochus and his lieutenant Lysias.

3 Now Alcimus which had beene the high Priest, and wilfully defiled himselfe in the time that all things were confounded, seeing that by no meanes he could saue himselfe, nor haue any more entrance to the holy Altar,

4 He came to king Demetrius in the hundreth fifte yere, presenting vnto him a crowne of gold, and a palme, and of the boughes, which were vsed solemnely in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leaned vnto.

6 To the which hee answered, The Iewes that be called Asideans, whose captaine is Iudas Maccabeus, maintaine warres, and make insurrections, and will not let the Realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the high Priesthood) am now come hither,

8 Partly, because I was well affectioned vnto the kings affaires, and secondly, because I sought the profite of mine own citizens: for all our people through their rashnes are not a litle troubled

9 Wherefore, O King, seeing thou knowest all these things, make prouision for the country, and our nation which is abused, according to thine owne humanity, that is ready to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter should be well.

11 When hee had spoken these words, other friends also hauing euill will at Iudas, set Demetrius on fire.

12 Who immediately called for Nicanor the ruler of the Elephants, and made him captaine ouer Iudea,

13 And sent him forth, commaunding him to slay Iudas, and to scatter them that were with him, and to make Alcimus hie Priest of the great Temple

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flocks, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors comming, and the gathering together of the heathen, they sprinkled themselues with earth, and prayed vnto him, which had appointed himselfe a people for euer, and did alwayes defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they remooued straightwayes from thence, and came to the towne of Dessan,

17 Where Simon Iudas brother had ioyned battell with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Neuertheless, Nicanor hearing the manlines of them that were with Iudas, & the bold stomacks that they had for their countrey, durst not

proue

prooue the matter with bloodshedding.

19 Wherefore he sent Posidonius, || Theodosius, and || Matthias before to make peace.

20 So when they had taken long aduisement thereupon, and the captaine shewed it vnto the multitude, they were agreed in one mind, and consented to the couenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they set for euery man his stoole.

22 Nenertheleſſe, Iudas commanded certaine men of armes to waite in conuenient places, leſt there should suddenly arise any euill through the enemies: and so they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 Hee || loued Iudas, and fauoured him in his heart.

25 Hee prayed him also to take a wife, and to beget children: so he married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderstanding the couenants that were made, came to Demetrius and told him that Nicanor had taken strange matters in hand, and ordeined Iudas, a traitour to the realme, to be his successour.

27 Then the king was displeased, and by the reports of this wicked man, hee wrote to Nicanor, saying, that he was very angry for the couenants, commanding him that he should send Maccabeus in all haste prisoner vnto Antiochia.

28 When these things came to Nicanor, hee was astonished and sore grieued, that hee should breake the things wherein they had agreed, seeing that the man had committed no wickednesse.

29 But because it was not commodious to him to withstand the king, hee sought craftily to accomplish it.

30 Notwithstanding, when Maccabeus perceiued that Nicanor began to bee rough vnto him, and that hee intreated him more rudely then hee was woont, he perceiued that such a rigour came not of good, and therefore hee gathered a few of his men, and withdrew himselfe from Nicanor.

31 But the other perceiuing that hee was preuented by *Maccabeus* worthy policie, came into the great and holy Temple and commaunded the Priests, which were offring their vsuall sacrifices, to deliuer him the man.

32 And when they sware that they could not tell where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, and made an oath in this maner, If ye will not deliuer mee Iudas as a prisoner, I will make this Temple of God a plaine field, and will breake downe the altar, and will erect a notable Temple vnto Bacchus.

34 After these wordes hee departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lord of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe this house euer vndefiled, which lately was cleansed, and stop all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Razis, one of the Elders of Ierusalem, a louer of the citie, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man aforetimes, when the Iewes were minded to keepe themselues vndefiled and pure, being accused to bee of the religion of the Iewes, did offer to spend his body and life, with all constancie, for the religion of the Iewes.

39 So Nicanor, willing to declare the hatred that he bare to the Iewes, sent about fiue hundred men of warre to take him.

40 For hee thought by taking him, to doe the Iewes much burt.

41 But when this company would haue taken his castle, and would haue broken the gates by violence, and commanded to bring fire to burne the gates, so that he was ready to bee taken on euery side, he || fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the handes of wicked men, and to suffer reproch vnworthy for his noble state.

43 Notwithstanding, what time as hee missed of his stroke for haste, and the multitude rushed in violently betweene the doores, hee ran boldly to the wall, and cast himselfe downe manfully among the multitude,

44 Which conueyed themselues lightly away, and gaue place, so that he fell vpon his belly.

45 Neuertheleſſe, while there was yet breath in him, being kindled in his mind, he rose vp, and though his blood gushed out like a fountaine, and he was very sore wounded, yet he ranne throw the midst of the people,

46 And gate him to the top of an high rocke: so when his blood was vtterly gone, he tooke out his owne bowels with both his hands, and threw them vpon the people, calling vpon the Lorde of life and spirit, that hee would restore them againe vnto him: and thus he died.

CHAP. XV.

1 Nicanor geeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus exponding vnto the Iewes the vision, encouraggeth them. 21 The prayer of Maccabeus. 30 Maccabeus commaudeth Nicanors head and hands to be cut off, and his tongue to be giuen vnto the foules. 39 The author excuseth himselfe.

NOw when Nicanor knew that Iudas and his company were in the countrie of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheleſſe, the Iewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honor and sanctifie the day, that is appointed by him that seeth all things.

3 But this most wicked person demanded, Is there a Lord in the heauen, that commaunded the Sabbath day to be kept?

4 And when they said, There is a liuing Lord, which ruleth in the heauen, who commaunded the seuenth day to be kept,

5 Then he said, And I am mighty vpon earth to command them for to arme themselues, and to performe the kings busines. Notwithstanding, he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memorial of the victory obtained of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfect hope that the Lord would helpe him,

8 And exhorted his people not to be afraide at the cõming of the heathen, but alway to remembre

Or, Theodotus.
Or, Matthias.
Or, said Iudas before his eyes.
As this priuate example ought not to be followed of the godly, because it is contrary to the word of God, although the author seeme here to approue it: so that place as touching prayer, Cha. 12. 44. though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.

ber the helpe that had beene shewed vnto them from heauen, and to trust now also, that they should haue the victory by the Almighty.

9 Thus hee encouraged them by the Law and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, & shewed them also the deceitfulnesse of the heathen, and how they had broken their othes.

11 Thus he armed euery one of them not with the assurance of shields and speares, but with wholesome words and exhortations, and shewed them a dreame worthy to be beleeued, and reioyced them greatly.

12 And this was his vision. Hee thought that hee saw Onias (which had beene the high Priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersation, well spoken, and one that had beene exercised in all points of godlinesse from a childe) holding vp his hands towards heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of wonderfull dignitie, and excellencie aboue him.

14 And Onias spake, and said, This is a louer of the brethren, who praieth much for the people, and for the holy citie, *to wit*, Ieremias the Prophet of God.

15 Hee *thought also* that Ieremias held out his right hand, and gaue vnto Iudas a sword of gold: and as he gaue it, he spake thus,

16 Take this holy sword, a gift from God, wherewith thou shalt wound the aduersaries.

17 And so being comforted by the words of Iudas, which were very sweet and able to stirre them vp to valiantnesse, and to encourage the hearts of the yong men, they determined to pitch no camp, but courageously to set vpon them, and manfully to assaile them, & to try the matter hand to hand, because the citie and the Sanctuary and the Temple were in danger.

18 As for their wiues and children, and brethren, and kinsfolks, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Againe, they that were in the citie, were carefull for the army that was abroad.

20 Now whiles they all waited for the trial of the matter, and the enemies now met with them, and the host was set in aray, and the || beasts were separated into conuenient places, and the horsemen were placed in the wings:

|| Or, Elephants.

21 Maccabeus considering the comming of the multitude, and the diuers preparation of weapons, and the fiercenesse of the beasts, held vp his hands toward heauen, calling vpon the Lord that doeth wonders, and that looked vpon them, knowing that the victorie commeth not by the weapons, but that hee giueth the victory to them that are worthy as seemeth good vnto him.

22 Therefore in his prayer hee sayde after this maner, O Lord, * thou that didst send thine Angel in the time of Ezekias king of Iudea, who in the hoste of Sennacherib slewe an hundred fourescore and fiue thousand,

* 2 King. 19.35. Isa 37.36. Iob. 1.18. Eccles. 48.22.

23 Send now also thy good Angel before vs, O Lord of heauen, for a feare and dread vnto them,

24 And let them bee discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these words he made an ende.

25 Then Nicanor and they that were with him, drew neere, with trumpets and shoutings for ioy.

26 But Iudas and his company praying and calling vpon God, encountred with the enemies,

27 So that with their handes they fought, but with their hearts they prayed vnto God, and slew no lesse then fiue and thirtie thousand men: for through the presence of God they were wonderrously comforted.

28 Now when they left off, and were turning againe with ioy, they vnderstood that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shout and a cry, praysing the Almightie in their owne language.

30 Therefore *Iudas*, which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called al them of his nation, and set the Priests by the Altar, and sent for them of the castle,

32 And shewed them wicked Nicanors head, and the hand of that blasphemer, which hee had holden vp against the holy Temple of the Almightie with proud brags.

33 He caused the tongue also of wicked Nicanor to be cut in litle pieces, and to be cast vnto the fowles, and that the rewards of his madnesse should be hanged vp before the Temple.

34 So euery man praised toward the heauen the glorious Lord, saying, Blessed be he that hath kept his place vndefiled.

35 Hee hanged also Nicanors head vpon the hie castle, for an euident and plaine token vnto al of the helpe of God.

36 And so they established all together by a common decree, that they should in no case suffer this day, without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus far as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an end.

39 If I haue done well, and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtful to drinke wine alone, & then againe water: & as wine tempered with water is pleasant, and delighteth the taste: so the setting out of the matter delighteth the eares of the that read the story. And here shall be the end.

The ende of the Apocrypha.

LEVI.
SIMEON.
RVBEN.
PETER.
ANDREWE
IAMES.
IVDAH.
IOHN.
DAN.
PHILIP.
NEPHTHALI
BARTHOLO:
GAD.
MATHEWE
ASHER.
THOMAS.
ISACAR.
IANES.
IOSEPH.
BENIAMIN.
MATTHIAS.
IVDE.
ZABVLON.
SIMON.
MATHEW.
MARC.
LVKE.
IOHN.
THE
New Testament of
our Lord IESVS CHRIST,
Translated out of Greeke by
THOD. BEZA:
With briefe Summaries and Expositions vpon the hard places by the said Author, IOAC. CAMER. and P. LOSELER. VILLERIVS.
¶ Englished by L. TOMSON.
Together with the Annotations of Fr. Iunius vpon the Reuelation of S. IOHN.
¶ IMPRINTED AT
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1615.
Cum Priuilegio.

¶ THE PRINTER

to the diligent Reader.

DEare Christian Reader, to the intent that thou mightest the better enioy the benefit of these notes or expositions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, conteining like phrase or sense, haue bene so placed, that none without great labour could finde out the texts allodged, I haue made this marke *, and haue set it aswel in the margent, as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first worde of the first Chapter of Matthew is placed this marke *: looke out the like marke in the margent, and there thou shalt finde *Luke* 3 23. which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow vnmarked, appertaine to the same.

The Notes which are directed by figures of Arithmeticke, as 1. 2. 3. 4. &c. thorowout the Euangelists and Acts, declare the effect or summe of the doctrine contained betweene one of the sayd figures, and the next that followeth: as for example, from the figure 1. in the first line and first worde of Matthew vnto the figure 2. in the 18. verse of the same Chapter, the doctrine there gathered is set downe in the margent in this sort: 1 *Iesus came of Abraham of the tribe of Iuda, and of the stocke of Dauid as God promised.* And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery Chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound and lighten the darke words and phrases immediarly following in them. As in the first line and second worde, the letter, *a*, being referred vnto *a*, directly against him in the margent, sheweth that this word, Booke, signifieth *A rehearsall as the Hebrewes vse to speake:* as Genes. 5. 1. *The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto z. and so beginning againe with *a* if there be so many Notes that they do exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruit, and giue the prayse to God.

Farewell.

¶ The description of the holy Land, conteining the places mentioned in the foure Euangelists, with other places about the sea coasts, wherein may be seene the wayes and iourneyes of Christ and his Apostles in Iudea, Samaria, and Galile: for into these three parts this Land is diuided.

The places specified in the Mappe, with their situation by the obseruation of the degrees concerning their length and breadth.

Ascalon	65,24: 31,32.	Corasim	66,53: 32,29.	Ior, the other fountaine whence Iordan springeth.	67,31: 33,7
Azor	65,35: 32.	Dan, one of the Fountaines whence Iordan springeth	67,25: 33,18.	Magdalon, called also Dalmanutha	66,48: 32,28.
Bethlehem	65,55: 31,51.	Ennon	66,40: 32,18.	Naim	66,35: 32,33.
Bethphage	66,31,58.	Emmaus	65,34: 31,59.	Nazareth	66,35: 32,42.
Bethsaida	66,51: 32,29.	Ephen	66,8,31.	Ptolemais	66,50: 32,58.
Bethabara	66,34: 32,1.	Gadra or Garaza.	66,48: 32,29.	Samaria the city	66,22: 32,19.
Bethania	66,31,59.	Gaza	65,10: 31,40.	Sidon	67,15.33,30.
Cana of Galile	66,52: 32,48.	Iericho	66,10: 32,1.	Silo	66,27: 32,19.
Capernaum	66,53: 32,39.	Ierusalem	66,31.55.	Tyrus	67,33,20.
Carmel mount	66,31: 32,50.	Ioppe	65,40: 32,5.	Tiberias	66,44: 32,26.
Cesarea Straton	66,16: 32,25.				
Cesarea Philippi	67,39: 33,5.				

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO S. MATTHEW.

CHAP. I.

1 *That Iesus is that Messias the Saueur promised to the Fathers.* 18 *The nativitie of Christ.*

THE *[1] a booke of the b generation of Iesus Christ the sonne of Dauid, the c sonne of Abraham.

2 * Abraham begat Isaac. * And Isaac begate Iacob. And * Iacob begate Iudas and his brethren.

3 * And Iudas begate Phares, and Zara of Thamar. And * Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon

5 And Salmon begate Booz of Rachab. And * Booz begate Obed of Ruth. And Obed begate Iesse.

6 And * Iesse begate Dauid the King. And * Dauid the King begate Salomon of her that was *the wife* of Vrias.

7 And * Salomon begate Roboham. And Roboham begat Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And * Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And * Iosias begate Iakim. And Iakim d begate Iechonias and his brethren about the time they were carried away to Babylon.

12 And after they were carried away into Babylon, * Iechonias begate Salathiel. * And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Zadoc. And Zadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph ſ husband of Mary, of whom was borne Iesus, that is called Christ.

17 So e al the generations frõ Abraham to Dauid *are* foureteene generations. And frõ Dauid vntil they were carried away into Babylon, fourteen generations: and after they were carried away into Babylon vntill Christ, foureteene generations.

18 ¶ Now the birth of [2] IESVS Christ was thus, When as his mother Mary was * betrothed to Ioseph, before they came together, shee was found with childe of the holy Ghost.

19 Then Ioseph her husband being a iust man and not willing to * make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, behold the Angell of the Lord appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to f take Mary thy g wife: for that which is h conceiued in her, is of the holy Ghost.

21 And shee shall bring 3 forth a Sonne, and thou shalt * call his name IESVS, for hee shall

* *Luke 3.23.*
1 Iesus Christ came of Abraham of the tribe of Iuda, & of the stocke of Dauid as God promised.
a *Rehearsall: As the Hebrewes vse to speake: as Gen. 5.1. The booke of the generations.*
b *of the ancestors of whom Christ came.*
c *Which Christ is also the Sonne of Abraham.*
* *Gen. 22.2.*
* *Gen. 25.23.*
* *Gen 29.35.*
* *Gen. 38.27.*
* *1 Chron. 2.5. ruth 4.18, 19.*
* *Ruth 4.21.*
* *1 Sam. 16.1. and 17.12.*
* *2 Sam. 12.24.*
* *1 King. 11.43. 2 chron. 3.10, 11.*
* *2 King. 20.21. and 21.18. 1 chron. 3.13, 14, 15.*
* *2 King. 23.34. and 24.1, 6. 2 chron. 36.4, 9.*
d *That is, the captivitie fell in the daies of Iakim and Iechonias: for Iechonias was borne before their carying away into captivitie.*
* *1 Chron. 3. 16.*
* *1 Chron. 3. 17. ezra. 3.2. and. 5.2.*
e *All these which are reckoned up in this pedigree of Dauids stocke, as they begate one another orderly in their degrees.*
2 Christ is the true Emmanuel and therefore, Iesus (that is, Saueur) is conceiued in the Virgin by the holy Ghost, as it was foretold by the Prophets.
* *Luke 1.72.*
* *Tim. 3.16.*
f *Receiue her as her parents and kinsfolkes handes.*
g *Which was promised and made sure to thee to be thy wife.*
h *Of the mothers substance by the holy Ghost.*
3 Christ is borne of the same Virgine which neuer knew man: and is called Iesus of God himselfe, by the Angel.

* *Luke 1.31.*

* *Acts 4.12.*
i *Deliuer, and this is meete vnto the meaning of this name Iesus.*
* *Isai. 7.14.*
k *There is in the Hebrew & Greeke text, an article added to point out the woman, and set her forth plainely: as you would say, That Virgine. Or a certaine Virgine*
l *The historiward Tidd in the Hebrew tongue giueth vs to vnderstand.*

i saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which is spoken of the Lord by the Prophet saying,

23 * Behold, a k virgin shall be with child, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph, being raised from sleepe, did as the Angel of the Lord had enioyned him, and tooke his wife.

25 But he knew her not, l till she had brought foorth her first borne sonne, and hee called his name IESVS.

to vnderstand also that a thing should not come to passe in time to come no children. Till her death: day, 2. Sam 6.23. And in the last Chapter of this Euangelist. Behold, I am with you till the end of the world.

CHAP. II.

1 *The wisemen, who are the fruits of the Gentiles, worship Christ.* 14 *Ioseph fleeth into Egypt with Iesus and his mother.* 16 *Herod slaieth the children.*

WHen * [1] IESVS then was borne at Bethlehem, in a Iudea, in the daies of Herod the king, behold, there came b Wise men from the East to Hierusalem,

2 Saying, Where is the King of the Iewes that is borne? for we haue seene his starre in the East, and are come to worship him.

3 When King Herod heard *this*, he was c troubled, and all Hierusalem with him.

4 And gathering together all the d chiefe Priests and e Scribes of the people, hee asked of them, where Christ should be borne.

5 And they sayd vnto him, At Bethlehem in Iudea: for so it is written by the Prophet,

6 * And thou Beth-leem in the Land of Iuda, art not the f least among the Princes of Iuda: for out of thee shall come the gouernour that g shall feed my people Israel.

7 Then Herod priuily called the Wise men, *and* diligently inquired of them the time of the starre that appeared.

8 And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when yee haue found him, bring mee word againe, that I may come also, and worship him.

9 ¶ So when they had heard the king, they departed: and loe, the starre which they had seen in the East, went before them, till it came and stood ouer *the place* where the babe was.

10 And when they saw the starre, they reioiced with an exceeding great ioy.

11 And went into the house, and found the babe with Mary his mother, and h fel downe, and worshipped him, and opened their i treasures, and presented vnto him gifts, *euen* gold, and frankincense, and myrrhe.

12 And after they were k warned of God in a dreame, that they should not go againe to Herod they returned into their countrey another way.

* *Luke 2. 6.*
1 Christ a poore child, laid downe in a crib, and nothing set by, of his owne people receiueth notwithstanding a noble witnesse of his diuinitie, frõ heauen, and of his kingly estate of strangers which his owne also vnwittingly allow of although they doe not acknowledge him.
a *For there was an other in the tribe of Zabul n.*
b *Wise and learned men: It is a Persian word, which they vse in good part.*
c *Was much moued, for he was a stranger an acute to the kingdome thy forecast the Iewes were troubled: for wise tiranes seu vsed and raging.*
d *The chief priests, that is, such as were of Aarons family which were diuided into foure & twenty orders, 1. Chron. 24. & 2 chron. 36.14.*
e *They that expound the Law to the people: for the Hebrewes take this word of another, which signifieth as much as to expound and declare.*
* *Mich 5.2.*
Iohn 7.42.
f *Though thou be a small towne yet shalt thou be very famous and noble, through the birth of the Messias, who shall be borne in thee.* g *That shall rule and gouerne for Kings are ofty called feeders and shepheards of the people.* h *A kinde of humble and lowly reuerence.* i *The rich and costly presents which they brought him.* k *God warned and told them of it, when as they asked it not.*

2 Christ being yet scarce borne, begineth to be crucified for vs, both in himselfe, and also in his members.

* Hose. 11. 1.

13 ¶ 2 After their departure, behold the Angel of the Lord appeare to Ioseph in a dreame, saying, Arise, & take the babe and his mother, and flee into Egypt, & be there till I bring thee word: for Herod will seeke the babe to destroy him.

14 So hee arose and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herod, that that might be fulfilled which is spoken of the Lord by the * Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ Then Herod seeing that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Beth-leem, and in all the coasts thereof from two yeere old and vnder according to the time which he had diligently searched out of the wisemen.

17 Then was that fulfilled which was spoken by the Prophet Ieremias, saying,

18 * In Rhama was a voice heard, mourning, and weaping, and great howling: a Rachel weeping for her children, and would not be comforted, because they were not.

19 3 And when Herod was dead, beholde, an Angel of the Lord appeared in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe into the land of Israel: for they are dead which sought the babes life.

21 Then he arose vp, and tooke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Iudea in stead of his father Herod, he was afraid to goe thither: yet after he was warned of God in a dreame, he turned aside into the parts of Galile,

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, *whith was*, That hee should be called a Nazarite.

CHAP. III.

1 Iohn preacheth. 4 His apparell and meate. 5 Hee baptizeth 6 The fruits of repentance 10 The axe at the roote of the trees. 12 The fanne and the chaffe. 13 Christ is baptized.

AND * in a those daies, 1 Iohn the Baptist came and preached in the b wildernesse of Iudea,

2 And said, c Repent: for the d kingdome of heauen is at hand.

3 For this is he of whom it is spoken by the Prophet Esaias saying, * The voice of him that crieth in the wildernesse, Prepare yee the way of the Lord: e make his paths straight.

4 * And this Iohn had his garment of camels haire, and a girdle of a skinne about his loines: his meate was also f locusts and wilde hony.

5 * Then went out to him g Ierusalem and all Iudea, and all the region about Iordan,

6 And they were baptised of him in Iordan, h confessing their sinnes.

7 2 Now when hee saw many of the Pharises and of the Sadducees come to his baptisme, he said vnto them, * O generations of vipers, who hath forewarned you to flee from the anger to come?

8 3 Bring forth therefore fruit worthy amendment of life,

9 4 And i thinke not to say k with your selues, * We haue Abraham to *our* father: for I say vnto you, that God is able euen of these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the roote of the trees: * therefore euery tree which bringeth not foorth good fruit, is hewen downe, and cast into the fire.

11 * 5 Indeede I baptize you with water to l amendment of life, but hee that commeth after me is mightier then I, whose shoes I am not worthy to beare, he will baptize you with the holy Ghost, and with fire.

12 6 Which hath his fanne in his hand, and will m make cleane his floore, and gather his wheat into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ 7 Then came Iesus from Galile to Iordan vnto Iohn to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue neede to be baptized of thee, and commest thou to me?

15 Then Iesus answering, said to him, Let bee now: for thus it becommeth vs to fulfill n all righteousnesse. So he suffered him.

16 And Iesus when hee was baptized, came straight out of the water. And lo the heauens were opened vnto o him, & *Iohn* saw the spirit of God descending like a doue and lighting vpon him.

17 8 And loe, a voice *came* from heauen, saying, * This is my beloued Sonne, in whom I am p well pleased.

* Mar 1.4. luke 3.3. a. Not when Ioseph went to dwell at Nazareth but a great while after. b. the space of 25. yeeres. for in the 30. yeere of his age was Iesus baptized of Iohn: there fore by those dayes we mean otherwhile that is, fourteene dayes yet an in substance of the towne of Nazareth. 2. Iohn, who through his singular holines, & rare austerenesse of life gained all men to cast their eyes vpon him preparedth the way for Christ following fast on at his heeles, as the Prophet Esay foretold: and deliuereth the summe of the Gospel, which in short space after should be deliuered more fully. b In his billy country, which was notwithstanding inhabited, for Zacharie dwelt there: Luke 1.40 and there was Iosiahs house. 2. King. 2. 34. and besides these, Iosephus maketh mention of five towns that were in the wildernesse, Chap. 15.61. c The word in the Greek tongue signifieth a changing of our minds and hearts from euill to better. d The kingdome of Messias, whose gouernment shall be heauenly, and nothing but heauenly * Esa 40 3. Mar 1.3 luke 3.4. ioh 1.23 e Make him a plaine and smooth way. * Mat 11 6. f Locusts were a kind of meate which is vsuall in the East people vse, which were therefore called deuourers of Locusts, Eusti. in Od.9. * Mar. 1.5 luke 1.7. g The people of Ierusalem. h Acknowledging their sins were sure lowly by free remission and forgiuenesse of their sinnes. 2 There is nothing that shoppeth vp the way of mercy and saluation against vs so much as the opinion of our own righteousnesse death.

1 For God speaketh by the mouth of the Prophets.

* Ier. 31. 15. m. A voyce of lamenting, weeping, and howling. n That is to say, All that compasse about Bethlehem: for Rachel Iacobs wife wouldes in childbed was buried in the way that leadeth to this towne which is also called Ephrata, because of the fruitfulnesse of the soil, and plenitie of corne.

2 Christ is brought vp in Nazareth after the death of the tyrant by Gods providence: that by the vety name of Ysaac it might plainly appeare to the world, that he is the Lords true Nazarite.

* Mat. 3.7. luke 3.7.

1 Christ is tempted. 4 He vanquisheth the diuell with Scriptures. 11 The Angels minister vnto him 12 Hee preacheth repentance, and that him selfe is come. 18 The calling of Peter, Andrew 21 Iames and Iohn. 23 He preacheth the Gospell, and healeth the diseases.

THEN * was 1 Iesus led aside of the Spirit into the wildernesse, to be tempted of the diuill.

2 And when he had fasted a fortie daies and fortie nights, he was afterward hungry.

3 Then came to him the tempter, and said, If thou bee the Sonne of God, commande that these stones be made bread.

4 But he answering, said, It is written, * Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

5 Then the diuel tooke him vp into the holy citie, and set him on a b pinacle of the temple,

6 And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, * that he wil giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any time thou shouldest dash thy foote against a stone.

7 Iesus said vnto him, It is written again, * Thou shalt not c tempt the Lord thy God.

8 Again

* Chap. 12. 34.

3 True repentance is an inward thing which hath it seate in the minde and heart.

4 The faith of the fathers auaileth not vnbeleeuing children nothing at all: and yet for all that God plaieth not the liar, nor dealeth vnfaithfully in his league which he made with the holy fathers.

5 Think not that we haue any cause to be proud of Abraham.

6 In your hearts.

* Ioe. 8. 39. acts 13. 26.

* Chap. 7. 19.

* Mark 1. 8. luke 3. 16. ioh. 1. 26. acts 1. 5. and 2. 4. and 8. 17. and 19. 4.

5 We may neither dwell vpon the signes which God hath ordained 21 meanes to lead vs vnto our saluation, neither vpon them that minister them but we must clime vp to the matter it selfe that is to say, to Christ who inwardly worketh that effectually, which is outward lie signified vnto vs.

7 Throughout and become better, our old man dieth, the wicked shall end in Christ's full consecration & authorising to the office of the mediatoursship, is shewed by the fathers 2 Pet. 1. 17. p The Greeke word betokeneth a thing of great accounts, and such as highly pleaseth a man So then the father saith, that Christ onely is the man whom when he beholdeth, looke what opinion he had conceiued of vs, he saith it cleane aside.

* Mark 1. 13. luke 4. 1.

1 Christ was tempted vp of God, and of the Spirit, Mat. 4. 1. Mark 1. 12. Luke 4. 1. 2 Christ was tempted all manner of waies and still ouercometh, that we also through his vertue may ouercome.

4 Full forty daies.

* Deut. 8. 3.

5 The battlements whereunto the flat roofe of the Temple was compassed about, that no man might fall downe, as was appointed by the Law, Deut. 22. 28.

* Psal 91. 11.

* Deut. 6. 16.

c Word for word, Thou shalt not goe on still to tempt.

8 Againe the deuill tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them,

9 And said to him, All these will I giue thee, ifthou wilt fall downe, and worship me.

10 Then said Iesus vnto him, Auoide Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou seruе.

11 * Then the deuill left him: and behold, the Angels came, and ministred vnto him.

12 ¶ *2 And when Iesus had heard that Iohn was committed to prison, he returned into Galile,

13 And leauing Nazareth, went and dwelt in d Capernaum, which is neere the sea in the borders of Zabulon and Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 * The Lande of Zabulon, and the land of Nephthalim by the way of the sea beyond Iorden, f Galile of the Gentiles-

16 The people which sate in darkenesse, sawe great light: and to them which sate in the region and shadow of death, light is risen vp.

17 * From that time Iesus began to preach, and to say, Amend your liues: for the kingdome of heauen is at g hand.

18 ¶ 3 And Iesus walking by the sea of Galile, sawe two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers.)

19 * And hee said vnto them, Follow me, and I will make you fishers of men.

20 And they straightway leauing the nets, followed him.

21 And when he was gone forth from thence, he saw other two brethren, Iames *the sonne* of Zebedeus, and Iohn his brother, in a ship with Zebedeus their father mending their nets, and hee called them.

22 And they without tarying, leauing the ship and their father, followed him.

23 So 4 Iesus went about all Galile, teaching in h their i Synagogues, and preaching the Gospel of the k kingdome, and healing l euery sickenesse, and euery m disease among the people.

24 And his fame spread abroad thorow all Syria: and they brought vnto him all sicke people, that were taken with diuerse diseases and n torments, and them that were possessed with deuils, and those that were o lunaticke, and those that had the p palsie: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, and Hierusalem, and Iudea, and from beyond Iordan.

* Deut 6.13. and 10.20.
* Luke 1.13.
* Mar. 1.14 Luke 4.14. Iohn 4.43.
2 When the Herauldes mouth is stopped, the Lord reuealeth himselfe and bringeth full light into ẽ darknes of this world, preaching free forgiuenesse of sinnes to them that repent.
d Which was a towne a great deale more famous then Nazareth was.
* Esa 9.1.
e Of Tiberias, or because that countrey bendeth toward Tyrus, which standeth vpon the sea that cutteth the vttide of the world. f So called, because it bordered vpon Tyrus and Sidon, and because Salomon gaue the king of Tyrus twenty cities in that quarter, 1 King. 9.11.
* Marke 1.15.
g It come to you.
3 Christ thinking by time, that hee should at length depart from vs, euen at the begining of his preaching getteth him disciples after an heauenly sort, men indeed poore, and vtterly vnlearned, and therefore such as might bee least suspected, witnesses of the truth of those things which they heard and saw.
* Marke 1.16. 2 Cor. 1.27.
4 Christ asseroth the hearts of the beleeuers of his spirituall and saluing veine, by healing the diseases of the body.
h Their, that is the Galileans. i Synagogues, that are the Iewes Churches. k Of Messias. l Diseases of all kinds, but not euery one: that is, as we say, some of euery one. m The word signifieth properly, the weaknesse of the stomacke: but here it is taken for those diseases which make mans mis, and weare away, that bee there. n The word signifieth properly the stone wherewith gold is tried: and by a borrowed kind of speech is applyed to all kinde of examination by torture, when as by rough dealing an torments, we go about to draw out the truth of men, which otherwise they would not confesse: and so this place is taken for those diseases, which put sicke men to great wo. o Which as euery full Moone, or other changes of the Moone, are sorrowfully troubled and diseased. p Weake and feeble men, who haue the parts of their body loosed, and so weakened, that they are neither able to gather them vp together, nor put them out as they would.

CHAP. V.

1 Who are blessed. 13 The Apostles are the salt and light of the world. 14 The citie vpon an hill. 15 The candle. 16 Good workes. 17 The fulfilling of Christes commandments. 21 What killing is. 23 Reconciliation is set before sacrifice. 27 Adulterie. 29 The plucking out of the eye. 30 Cutting off of the hand. 31 The bill of diuorcement. 33 Not to sweare. 43 To loue our enemies. 48 Perfectinesse.

AND when he sawe the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.

2 1 And hee opened his mouth, and taught them, saying.

3 * Blessed *are* the a poore in b spirit, for theirs is the kingdome of heauen.

4 * Blessed *are* they that mourne: for they shalbe comforted.

5 * Blessed *are* the meeke: for they shall inherit the earth.

6 * Blessed *are* they which hunger and thirst for righteousnesse: for they shall be filled.

7 Blessed *are* the mercifull: for they shall obteine mercie.

8 Blessed *are* the * c pure in heart: for they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 Blessed *are* they * which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen.

11 * Blessed shall ye bee when men reuile you, and persecute *you*, and say all maner of euil against you for my sake, falsly.

12 Reioyce and beeglad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Yee 2 are the salt of the d earth: but if the salt haue lost his sauour, wherewith shall it be e salted? It is thencefoorth good for nothing, but to be cast out, and to be troden vnderfoote of men.

14 Ye are the f light of the world, A citie that is set on an hill cannot be hid.

15 * Neither doe men light a candle, and put it vnder a bushell, but on a candlestick, and it giueth light vnto all that are in the house.

16 * Let your light so shine before men, that they may see your good workes, and glorifie your Father that is in heauen.

17 3 Thinke not that I am come to destroy the Lawe, or the Prophets. I am not come to destroy them, but to g fulfill them.

18 *For truely I say vnto you, Till heauen and earth perish, one iote or one title of the Law shall not escape till all things be fulfilled.

19 *4 Whosoeuer therefore shall breake one of the e least commandements, and teach men so, he shall bee called the h least in the kingdome of heauen: but whosoeuer shall obserue and teach *them*, the same shall bee called great in the kingdome of heauen.

20 For I saye vnto you, except your righteousnesse * exceed the *righteousnesse* of the Scribes and Pharises, yee shall not enter into the kingdome of heauen.

21 5 Yehaue heard that it was said vnto them of the old time, * Thou shalt not kill: for whosoeuer killeth shall be culpable of iudgement.

1 Christ teacheth that the greatest ioy and felicitie is not in the common duties & pleasures of this life, but in laide vp in heauen for them that willingly rest in the good will & pleasure of God, and endeauour to profit all men, although they bee cruelly vexed and troubled of the worldlings, because they will not fashion themselues to their maners.
* Luke 6.20.
a Vnder the name of poverte are all such miseries meant, as are reioyced with poverte. b Whose minde and spirit are brought vnder, and tamed, and obey God.
* Esa. 61.2.3.
Luke 6.21.
* Psal. 37.11.
* Esa. 65.13.
* Psal. 24.4.
c Fitly is this word Pure, ioyned with the heart, for as a bright and shining resemblance or image may be seene plainly in a cleare and pure looking-glasse, euen so doth the face (as it were) of the euerlasting God, shine foorth and clearly appeare in a pure heart.
* 1 Cor. 14.33.
1 Pet. 2.14.
* Acts 5.41.
Luke 14.14.
* Marke 9.50.
Luke 14.34.
2 The ministers of the word especially (vnlesse they will be the most vnsauory of all) must needs lead other both by word and deed to this greatest ioy and felicitie.
d Your doctrine may be very sauoured and good, for if it be not so, it shall bee nought at by and cast away as a thing vnsauory and vnsauory.
e Whosoeuer shall breake one of the least of these commandements, and teach men so, he shall be called the least in the kingdome of heauen. f Christ is the light, by being made partaker of the true light. * Marke 4.21. Luke 8.16. and 11.33. * 1 Pet. 2.12. 3 Christ came not to bring any new way of righteousnesse and saluation into the world, but to fulfill that in deed which was shadowed by the figures of the Law, by deliuering men through grace from the curse of the Law: and moreouer to teach the true vse of obedience which the Law appointeth, and to graue in our hearts the force of obedience. g That the prophecies may be accomplished. * Luke 16.17. * Iam. 2.10. 4 He beginneth with the true expounding of the Law, and setteth it against the old (but yet false) glosses of the Scribes. So farre is he from abolishing the least commandement of his Father. h He shall haue no place in the Church. * Luke 11.39. 5 The true meaning of the first commandement. * Exod. 20.13 deut. 5.17.

22 But I say vnto you, whosoeuer is angry with his brother, vnadusedly, shall [i] bee culpable [k] of iudgement. And whosoeuer saith vnto his brother, Raca, shall be worthy to be punished by the [l] Councill. And whosoeuer shall say, Foole, shalbe worthy to be punished with [m] hell [n] fire.

23 [o] If then thou bring thy gift to the [p] altar, & there remembreſt that thy brother hath ought againſt thee,

24 Leaue there thine offering before the altar, and goe thy way: firſt bee reconciled to thy brother, and then come and offer thy gift.

25 * [p] Agree with thine aduerſary quickely, whiles thou art in the way with him, leſt thine aduerſarie deliuer thee to the Iudge, and the Iudge deliuer thee to the ſerieant, and thou be caſt into priſon.

26 Verely I ſay vnto thee, thou ſhalt not come out thence, till thou haſt [q] payed the vtmoſt farthing.

27 ¶ 7 Ye hauе heard that it was ſaide to them of olde time, * Thou ſhalt not commit adulterie.

28 But I ſay vnto you, that whoſoeuer looketh on a woman to luſt after her, hath committed adulterie with her already in his heart.

29 * Wherefore if thy [r] right eie cauſe thee [s] to offend, plucke it out, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole body ſhould be caſt into hell.

30 Alſo if thy right hand make thee to offend, cut it off, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole body ſhould be caſt into hell.

31 It hath bene ſaid alſo, * Whoſoeuer ſhall put away his wife, let him giue her a bill of diuorcement.

32 But I ſay vnto you, whoſoeuer ſhall put away his wife (except it be for fornication) cauſeth her to commit adultery: & whoſoeuer ſhall marie her that is diuorced, committeth adulterie.

33 [8] Againe, ye hauе heard that it was ſaid to them of old time, * Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thine othes to the Lord.

34 But I ſay vnto you, Sweare not at all, neither by hеauen, for it is the throne of God:

35 Nor yet by the earth, for it is his footſtoole: neither by Hieruſalem: for it is the citie of the great King.

36 Neither ſhalt thou ſweare by thine head, because thou canſt not make one haire white or blacke.

37 * But let your communication bee [t] Yea, yea: Nay, nay. For whatſoeuer [u] more then theſe, commeth of [u] euill.

38 ¶ 9 Ye hauе heard that it hath bene ſaid, An * eye for an eye, and a tooth for a tooth.

39 But I ſay vnto you, * Reſiſt not euill: but whoſoeuer ſhall ſmite thee on the right cheeke, turne to him the other alſo.

40 And if any man will ſue thee at the law, & take away thy coate, let him haue thy cloke alſo.

41 And whoſoeuer will compell thee *to goe* a mile, goe with him twaine.

42 * Giue to him that aſketh, and from him that would borow of thee, turne not away.

43 Ye hauе heard that it hath bene ſaid, * Thou ſhalt loue thy neighbour, and hate thine enemie.

44 But I ſaye vnto you, * Loue your enemies: bleſſe them that curſe you: doe good to them that hate you, * and pray for them that hurt you, and perſecute you,

45 [10] * That yee may bee the children of your father that is in heauen: for hee maketh his ſunne to ariſe on the euill, and the good, and ſendeth raine on the iuſt and vniuſt.

46 For if ye loue them which loue you, what reward ſhall you haue? Doe not the Publicanes euen the ſame?

47 And if ye be friendly to your brethren onely, what ſingular thing doe yee? Do not euen the [x] Publicanes likewiſe?

48 Ye ſhall therefore be perfite, as your Father which is in heauen, is perfite.

[i] He ſpeaketh of the iudgement of God, and of the diſſeuere of ſinnes, and therefore applieth his wordes to the forme of ſmall iudgements wrtoich were then vſed.

[k] Of theſe iudgements which were vſed by ſtoute men, who had the hearing and deciding of ſuch matters, and ſuch other ſmall cauſes.

[l] By that iudgement which ſtood of 23. Iudges, who had the hearing and deciding of weighty affaires, and matters of life & death in the higheſt iudges of all were in the number of 70. which had the hearing of moſt weighteſt affaires, as the matter of a whole tribe, or of an high Prieſt, or of ſuch like proofes.

[m] Wo were we read here, Hell, it is in the text is Geehenna, which is an Hebrew word made of two, and ſo much to ſay as the valley of Hinnon, which otherwiſe the Hebrewes called Tophet: it was a place where the Israelites were wont moſt rently to ſacrifice their children to falſe gods, whereupon it was taken for a place appointed for torture. Mens are the probats in Ieremi 7.31.

[n] The Iewes vſed foure kindes of puniſhments, before their government was taken away by Herod, hanging, beheading, ſtoning, and burning: this is, as that Cornl. ſhot at, because burning was the greateſt puniſhment, therefore in that bee maketh mention of a iudgement, a counſill, and a fire, bee ſignifieth that ſome ſinners are puniſhed one other ſome, but yet they are all ſuch that we muſt give an account for them, and ſhall be puniſhed for them.

[o] The coueteous Phariſes taught that God was appeaſed by the ſacrifices appointed in the Law, which they themſelues denoured. But Chriſt on the contrary ſeiteth that God accepteth any mans offerings, vnleſſe he maketh ſatiſfaction to his brother whom he hath offended: and faith moreouer, that theſe ſtubborne and ſtiffenecked deſpiſers of their brethren, ſhall neuer escape the wrath and curſe of God, before they haue made full ſatiſfaction to their brethren.

[p] *Heeappliſheth this ſpech to the ſtate of his time, when as there was an altar ſtanding in Hieruſalem: and therefore they are very foolihſ, that gather thereupon, that we muſt build altars, and ſacrifices: but they are more foolis, which draw that to purgatory, which is ſpoken of peace, making an atonement one with another.* [q] Luke 12.58.

[r] Cut off all cauſe of euil mitie. [s] Thou ſhalt bee drawe with all to the vtmoſt extremitie. [7] He is taken for an adulterer before God, whoſoeuer he be, that coueteth a woman: and therefore wee muſt keepe our eyes chaſte and all the members we haue, yea, and wee muſt eſchew all occaſions which might moouе vs to euill, how deare ſoeuer it coſt vs.

* Exod 20.14. rom 13.9. * Chap. 18.8 9. marke 9.47. [r] Hee meaneth the right eie and the right hand, because the parts of the right ſide of our body are the chiefe, and readieſt to commit any wickedneſſe. [s] Worde for worde, doe cauſe theeto offend: for ſinnes are ſtumbling blockes, as it were, that is to ſaye, rockes which we are caſt vpon

[8] The meaning of the third commandement, againſt the froward opinion and iudgement of the Scribes, which excuſed by oathes or indirect formes of ſwearing, because thou canſt not make one haire white or blacke.

* Chap. 5.33. * Exod. 20.7. leuit. 19.12. deut. 5.11.

[t] Yea, yea: Nay, nay. For whatſoeuer is more then theſe, commeth of euill.

[u] Of the Scribes, who ſtood vpon ſuch ſcruples, and ſuch other ſuperſtitious, which were ſtarke naught.

[9] Heitheweth cleane contrary to the doctrine of the Scribes, that the ſumme of the ſecond table muſt be ſo vnderſtood, that we may in no wiſe render euill for euill, but rather ſuffer double iniury, & doe well to them that are our daily enemies.

* Exod. 21.24. leuit. 24.20. deut. 19.21.

* Luke 6.29. rom. 12.17. 1. cor 6.7.

* Deut. 15.8.

* Leuit. 19.18.

* Luke 6.27.

* Luke 23.34. acts 7.60. 1. cor. 4.12. 1. cor. 4.13.

10 A double reaſons The one is taken of relatinge the children muſt of God muſt, [y] *Bee that were thes of men that the offeces, (whoſe ſe to them after ſare*

[x] Ambition maketh alones vaine. [y] This word, Remarkes always taken in the Scriptures for a free recompenſe, and therefore the ſcholemen doe fondly ſet it to be anſwerable to deſeruing, which they call merits.

* Rom. 12.8.

[z] Counterfeits, for hypocrites were players that played a part in a play.

2 He reprehendeth two foule faults in prayer: ambition and vain babling.

[a] Long prayers are not condemned, but vaine, needleſſe and ſuperſtitious.

1 Almes. 5 Prayer. 14 Forgiuing our brother. Faſting. 19 Our treaſure. 20 We muſt iuccour the poore. 24 God and riches. 25 Careful ſeeking for meate and drinke, and apparell, forbidden. 33 The kingdome of God and his righteouſneſſe.

TAke heed that ye giue not your [1] almes before men, to be ſeene of them, or elſe ye ſhall haue no [a] reward of your Father which is in heauen.

2 * Therefore when thou gineſt thine almes, thou ſhalt not make a trumpet to bee blowen before thee, as the [b] hypocrites do in the Synagogues and in the ſtreetes, to be praiſed of men. Verely I ſay vnto you, they haue their reward.

3 But when thou doeſt thine almes, let not thy left hand know what thy right hand doeth,

4 That thine almes may be in ſecret, and thy Father that ſeeth in ſecret, hee will reward thee openly.

5 [2] And when thou prayeſt, be not as the hypocrites: for they loue to ſtand, and pray in the Synagogues, and in the corners of the ſtreetes, becauſe they would be ſeene of men. Verely I ſaye vnto you, they haue their reward.

6 But when thou prayeſt, enter into thy chamber: and when thou haſt ſhut thy doore pray vnto thy Father which is in ſecret: & thy Father which ſeeth in ſecret, ſhall reward thee openly.

7 Alſo when yee pray, vſe no [c] vaine repetitions as the Heathen: for they thinke to be heard for their much babling.

8 Bee yee not like them therefore: for your Father

3 A true summe and forme of all Christian prayer.
* Luke 11.2.
d That, that is meete for our nature for our daily fo de, such as may suffice for our nature and complexion.
* Chap.13.19.
e From the Deuill, and from all aduersitie.
* Mar.11.25.
f They that forgine wrongs, to them sinnes are forgiuen, but reuenge is prepared for them that reuenge.
5 Against suchas hunt after a name of holinesse by fasting.
g They suffer not their sorrowe to be seene, that is to say, they marre the naturall colour of their faces, that they may seeme leane and pale faced.
6 Those mens labours are shewed to be vaine, which passe not for the assured treasure of euerlasting life, but spend their liues in scraping together fraile and vaine riches.
* Luke 12.33.
1.tim.6.19.
* Luke 11.34.
7 Men doe maliciously and wickedly put out the little light of nature that is in nature that is in them.
h The iudgements of the minde: that as the body is with the eye, so our whole life may be ruled with right reason that is to say, with the spirit of God wherewith we are lightened.
* Luke 16.13.
8 God will be worshipped of the whole man.
i Which be as seere together, for if two agree, they are one.
k This word is a Syrian word, and signifieth all things that belong to money.
* Luke, 12.22.
* phil 4.6.
1.tim 6.8.
1.pet.5.7.
psal.55 23.
9 The froward carking carefulnes for things in this life is corrected in the children of God by an earnest thinking vpon the prouidence of God.
k Of the ayre, or that liue in the ayre: for in all tongues almost this word Heauen is taken for the aire. l He speaketh of care which is ioyned with thought of minde, and hath for its most part distrust yoked with it.
m By labour.

Father knoweth whereof ye haue neede, before ye aske of him.

9 3 After this maner therefore pray ye, * Our Father which art in heauen, hallowed bee thy Name.

10 Thy kingdome come. Thy will bee done euen in earth, as it is in heauen.

11 Giue vs this day our d daily bread.

12 And forgiue vs our debts, as wee also forgiue our debters.

13 And leade vs not into temptation, but deliuer vs * from e euill: for thine is the kingdome, and the power, and the glory for euer. Amen.

14 * 4 For if ye doe forgiue men their trespasses, your heauenly Father will also forgiue you.

15 But if ye doe not forgiue men their trespasses, no more wil your heauenly Father forgiue you your trespasses.

16 5 Moreouer, when ye fast, looke not sowre as the hypocrites: for they f disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.

17 But when thou fastest, annoynt thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, will reward thee openly.

19 ¶ 6 Lay not vp treasures for your selues vpon the earth, where the moath & canker corrupt, and where theeues digge through and steale.

20 * But lay vp treasures for your selues in heauen, where neither the moath nor canker corrupteth, & where theeues neither digge through nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶ * 7 The light of the body is § eye: if then thine g eye be besingle, thy whole body shalbe light.

23 But if thine eye be wicked, then all thy body shalbe darke. Wherefore if the light that is in thee be darknesse, how great is that darknesse?

24 * 8 No man can serue h two masters: for either hee shall hate the one, and loue the other, or els he shall leane to the one, and despise the other. Ye cannot serue God and i riches.

25 * 9 Therefore I say vnto you, be not carefull for your life, what yee shall eate, or what yee shall drinke: nor yet for your body, what ye shall put on. Is not the life more worth then meate and the body then raiment?

26 Behold the foules of the k heauen: for they sow not, neither reape, nor cary into the barnes: yet your heauenly Father feedeth them, Are yee not much better then they?

27 Which of you by l taking care is able to adde one cubite vnto his stature?

28 And why care ye for raiment? Learne how the Lilies of the field doe growe: they m are not wearied, neither spinne:

29 Yet I say vnto you, that euen Salomon in all his glory was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, & to morow is cast into the ouen, shal he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shal we eate? or what shall we drinke: or wherewith shall we be clothed?

32 (For after all these things seeke the Gentiles) for your heauenly Father knoweth, that yee haue need of all these things.

33 But seeke yee first the kingdome of God, and his righteousnesse, and all these things shall be ministred vnto you.

34 Care not then for the morow: for the morow shall care for it selfe: the day hath enough with his owne griefe.

CHAP. VII.

1 We may not give iudgement of our neighbour, 6 Not cast that which is holy vnto dogges. 13 The broad and strait way. 15 False prophets. 18 The tree and fruit. 24 The house built on a rocke, 26 and on the sand.

I Vdge 1 not, that ye be not iudged.

2 For with what * iudgement ye iudge, yee shalbe iudged, and with what * measure ye mete, it shalbe measured vnto you againe.

3 And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 * Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.

6 ¶ 2 Giue ye not that which is holy to dogs, neither cast yee your 3 pearles before swine, lest they trend them vnder their feete, and turning againe, all to rent you.

7 ¶ * 3 Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

8 For whosoeueuer asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his son aske him bread, would giue him a stone?

10 Or if hee aske fish, will hee giue him a serpent?

11 If ye then, which are euill, can giue to your children good gifts, how much more shall your Father which is in heauen, giue good things to them that aske him?

12 * 4 Therefore whatsoeuer yee would, that men should doe to you, euen so doe yee to them: for this is the b Law and the Prophets.

13 ¶ * 5 Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat,

14 Because c the gate is strait, and the way narrow that leadeth vnto life, and fewe there bee that finde it.

15 ¶ 6 Beware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues.

16 Ye shall know them by their fruites. * Doe men gather grapes of thornes? or figs of thistles?

17 So euery good tree bringeth foorth good fruite, and a corrupt tree bringeth foorth euill fruite.

18 A good tree cannot bring forth euill fruit: neither can a corrupt tree bring forth good fruit.

19 * Euery tree that bringeth not foorth good fruite, is hewen downe, and cast into the fire.

20 Therefore by their fruites yee shall knowe them.

1 We ought to finde fault one with another, but we must beware we doe it not without cause or to reuenge hatyee then they, or in hatred of them.
* Luke 6.37, 38.
rom.2.1.
1.cor.4.5.
* Marke 4.24.
luke 6.38.
* Luke 6.41.
2 The stiffe necked and stubborne enemies of the Gospel are vnworthy to haue it preached vnto them.
3 A pearle hath its name among the Grecians, for the orient bring is nuisse that is in it: and a pearle was in ancient time in great estimation among the Lauiues: for a pearle that Cleopatra had, was valued at two hundred, & fifty crowns, & the world now bordeth on that, to signifie the most precious heauenly doctrine.
* Chap.21.22.
marke 11.24.
luke 11.9.
ioh.14.13. and 16.23. 1.ioh.5.15.
3 Prayers are a sure refuge in all miseries.
* Luke 6.31.
rom.13.8.
4 A rehearsall of the meaning of the second table.
b That is to say, the doctrine of the Law and Prophets.
* Luke 13 24.
5 Example of life must not be taken from a multitude.
c The way is strait and narrow we must passe through ouer into life. 6 False doctrine and euill

21 ¶ 7 Not

7 Euen the best
Bibles that are, are
d nothing without
Bodinetie.
* Rom. 2.13.

* Iames 1.22.
d By Name, heere
meane is that mighty
working power of
God, which euery
man winneseth that
teaueth vpon him.
e Proper y powers.
Now iesu e excellent
workes wrought
are called powers
by occasion
of those things
which they bring to
passe, for by them
we vnderstand,
how magnifie the
power of God is.
* Luke 13 27.
f Peter is not of ig-
norance, but because
he will cast them
away.
* Psal. 6.8.
g You that are gi-
uen to all kinde of
wickednesse, and
seeme to make an
arte of sinne.
h True godlines
resteth onely vpon
Christ, and there-
fore always remai-
neth inuincible. * Luke 6.47,48. * Marke 1.22. Iuke 4.32.

21 ¶ 7 Not euery one that sayth vnto mee, Lord, Lord, shall enter into the kingdome of heauen, * But he that doeth my Fathers will which is in heauen.

22 * Many will say to mee in that day, Lord, Lord, haue wee not by thy d Name prophesied? and by thy Name cast out deuils? and by thy Name done many e great workes?

23 And then will I professe to them, * f I neuer knew you, * depart from me, g yee that worke iniquitie.

24 8 Whosoeuer then heareth of mee these words, * and doth the same, I wil liken him to a wise man, which hath builded his house on a rock

25 And the raine fell, and the floods came and the windes blew, and beate vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoeuer heareth these my words, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, and the floods came, and the windes blew and beat vpon that house, and it fell, and the fall of it was great.

28 ¶ * And it came to passe, when Iesus had ended these wordes, the people were astonied at his doctrine.

29 For he taught them as one hauing authoritie, and not as the Scribes.

CHAP. VIII.

1 *The Leper cleansed.* 5 *The Centurions faith.* 11 *The calling of the Gentiles,* 12 *and casting out of the Iewes.* 14 *Peters mother in law healed.* 19 *A Scribe desirous to follow Christ,* 23 *The tempest on the sea.* 28 *Two possessed with deuils cured* 32 *The deuils goe into swine.*

NOw when hee was come downe from the mountaine, great multitudes followed him.

2 * 1 And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I will, be thou cleane: and immediatly his leprosie was cleansed.

4 Then Iesus sayd vnto him, See thou tell no man, but goe, *and* shew thy selfe vnto the Priest, and offer the gift that * Moses commaunded, for a witnesse to them.

5 ¶ * 2 When Iesus was entred into Capernaum, there came vnto him, a Centurion, beseeching him,

6 And said, Master, my seruant lyeth sicke at home of the palsie, and is grieuously pained.

7 And Iesus sayd vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shalbe healed.

9 For I am a man also vnder the authoritie *of another* & haue souldiers vnder me: and I say to one, Goe, and hee goeth: and to another, Come, and hee commeth: and to my seruant, Doe this, and hee doeth it.

10 When Iesus heard *that*, he marueiled, and said to them that followed *him*, Verely I say vnto you, I haue not found so great faith, euē in Israel.

11 But I say vnto you, that many shall come from the East, and West, and shall a sit down with Abraham and Isaac, and Iacob, in the kingdome of heauen.

12 And the children of the kingdome shall be cast out into b vtter * darkenesse: there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Goe thy way, and as thou hast beleeued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ * 3 And when Iesus came to Peters house, he saw his wiues mother laid downe, and sicke of a feuer,

15 And he touched her hand, and the feuer left her: so she arose, and ministred vnto them.

16 * When the euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with *his* word, and healed c all that were sicke,

17 That it might be fulfilled, which was spoken by * Esaias the Prophet, saying, He tooke our infirmities, and bare *our* sicknesses.

18 ¶ * And when hee sawe great multitudes of people about him, he commanded them to goe d ouer *the water*.

19 4 Then came there a certaine Scribe, and said vnto him, Master, I will follow thee whithersoeuer thou goest.

20 But Iesus saide vnto him, The foxes haue holes, and the birdes of the heauen haue e nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ 5 And another of his disciples said vnto him, Master, suffer me first to goe, and burie my father.

22 But Iesus said vnto him, Follow mee, and let the dead burie their dead.

23 ¶ * 6 And when he was entred into the ship, his disciples followed him.

24 And beholde there arose a great tempest in the sea, so that the ship was couered with waues: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs, we perish.

26 And he said vnto them, Why are ye fearefull, O ye f little faith? Then he arose, and rebuked the windes and the sea: and *so* there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him?

28 ¶ * 7 And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues very fierce, so that no man might go by that way.

29 And behold, they cryed out, saying, Iesus the Sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs before the time?

30 Now there was f a farre off from them a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herde of swine.

32 And he said vnto them, Goe. So they went out and departed into the herd of swine: and behold the whole herd of swine ran headlong into the sea, and died in the water.

33 Then the herd-men fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with deuils.

34 And behold, all the citie came out to meet Iesus: and when they saw him, they besought him to g depart out of their coasts.

CHAP.

7 Euen the best Bibles that are, are d nothing without Bodinetie.
* Rom. 2.13.

* Iames 1.22.
d By Name, heere meane is that mighty working power of God, which euery man winneseth that teaueth vpon him.
e Proper y powers. Now iesu e excellent workes wrought are called powers by occasion of those things which they bring to passe, for by them we vnderstand, how magnifie the power of God is.
* Luke 13 27.
f Peter is not of ignorance, but because he will cast them away.
* Psal. 6.8.
g You that are gi-uen to all kinde of wickednesse, and seeme to make an arte of sinne.
h True godlines resteth onely vpon Christ, and there-fore always remai-neth inuincible. * Luke 6.47,48. * Marke 1.22. Iuke 4.32.

a A Metaphore taken of banquets, for they that sit downe together, are followers in the Banquet.

b Which are without the kingdom. For in the kingdom is light, and without is darkenesse.
* Chap. 22.13.
* Marke 1 39.
Iuke 4.38.
3 Christ in healing diuers diseases, sheweth that he was sent of his Father, that in him onely we should seeke remedie in all our miseries.
* Marke 1.32.
Iuke 4.40.
c Of all sorts.
* Esay 53.4.
1. pet. 2.34.
* Luke 9.57,58.
d For Capernaum was situate vpon the sea of Tiberias.
4 The true disciples of Christ must prepare themselues to all kinde of miseries.
e Word for word, shaues made with bowgies.
5 When God requireth our labour we must leaue off all duetis to men.

* Marke 4.37.
Iuke 8.23.
6 Although Christ seemeth oftentimes to neglect his, euen in most extreme dangers, yet, in time conuenient he asswageth all tempest, and bringeth them to the hauen.

* Marke 5.1,2.
Iuke 8 26 27.
7 Christ came to deliuer men from the miserable thraldome of Satan: but the world had rather lacke Christ, then the vilest and least of their commodities.
f On a hill, as Marke and Luke witnesse: Now Gedara as Iosephus recorderh booke 17. chap. 13. lived after the order of the Grecians & therefore we may not marueile if there were swine there.

g Where men haue as swine, there dwelleth not Christ saue, but deuils.

CHAP. IX.

1 One sicke of the palsie healed. 9 Matthew called. 10 Sinners. 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a bloody issue. 28 Two blinde men by faith receiue sight. 32 A dumbe man possessed healed. 37 The harueste and workeman.

THen [1] he entred into a ship, and passed ouer, and came into his owne [a] citie.

2 And * loe, they brought to him a man sicke of the palsie layed on a bed. And Iesus [b] seeing their faith, sayd to the sicke of the palsie, Sonne, be of good comfort: thy sinnes are forgiuen thee.

3 And behoalde, certaine of the Scribes sayd with themselues, This man [c] blaspheme th.

4 But when Iesus sawe their thoughts, he said, Wherefore thinke ye euill things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?

6 And that yee may know that the Sonne of man hath authoritie in earth to forgiue sinnes (then sayd he vnto the sicke of the palsie,) Arise, take vp thy bed, and goe to thine house.

7 And hee arose, and departed to his owne house.

8 So when the multitude sawe it, they marueiled, and glorified God, which had giuen such authoritie to men.

9 ¶ * 2 And as Iesus passed forth from thence, he sawe a man sitting at the [d] custome, named Matthew, and sayd to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meate in his house, behold, many Publicanes and [e] sinners that came thither, sate down at the table with Iesus and his disciples.

11 And when the Pharises saw that, they sayd to his disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Iesus heard it, hee sayde vnto them, The whole need not a Physician, but they that are sicke.

13 But goe ye and learne what this is, * I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the * sinners to repentance.

14 ¶ * 3 Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus sayd vnto them, Can the [f] children of the marriage chamber mourne as long as the bridegroome is with them? but the dayes will come, when the bridegroome shall be taken from them, and then shall they fast.

16 Moreouer, no man pieceth an old garment with a piece of [g] new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put newe wine into olde vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserued.

18 ¶ * 4 While hee thus spake vnto them, behoalde, there came a certaine ruler, and worshipped him, saying, My daughter is now diseased: but come and lay thine hand on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelue yeres, came behind him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but his garment onely, I shall be whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good of comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 ¶ Nowe when Iesus came into the Rulers house, and saw the [h] minstrels and the multitude making noyse,

24 He sayd vnto them, Get you hence: for the maid is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, hee went in and tooke her by the hand, and the mayd arose.

26 And this bruite went throughout all that land.

27 ¶ And as Iesus departed thence, two blinde men followed him, crying, and saying, O Sonne of Dauid haue mercy vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus sayd vnto them, Beleeue yee that I am able to doe this? And they sayd vnto him, Yea Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus gaue them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all that land.

32 ¶ * 7 And as they went out, beholde, they brought to him a dumbe man possessed with a deuill.

33 And when the deuill was cast out, the dumbe spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises sayd, * He casteth out deuils, through the prince of deuils.

35 ¶ And * Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the Kingdome, and healing euery sicknesse and euery disease among the people.

36 [8] But * when he saw the multitude, he had compassion vpon them because they were dispersed and scattered abroad, as sheepe hauing no shepheard.

37 Then sayd he to his disciples, * Surely the harueste [u] great, but the labourers *are* few.

38 Wherefore pray the Lord of the harueste, that he would [i] send forth labourers into his harueste.

CHAP. X.

1 The gifts of healing giuen to the Apostles. 5 They are sent to preach the Gospel. 13 Peace. 14 Shaking of the dust. 16 Aflliction. 22 Continuance vnto the end. 23 Flying from persecution. 28 Feare. 29 Two sparrowes. 30 Haires of our head. 32 To acknowledge Christ. 34 Peace and the sword. 35 Variance. 37 Loue of parents. 38 The crosse. 39 To lose life. 40 To receiue a Preacher.

AND [1] * hee called his twelue Disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euery sicknesse, and euery disease.

2 Now the names of the twelue Apostles are these. The first [u] Simon called Peter, and Andrew his brother, Iames *the sonne* of Zebedeus, & Iohn his brother,

3 Philip,

1 Sinnes are the causes of our afflictions, & Christ onely forgueth them if we beleeue.
a Into Capernaum, for as Thioph saith, Beth-lehem brought forth, Nazareth brought him vp, and Capernaum was his dwelling place.
* Mar. 2. 3. Lu. 5. 18.
b Knowing by a manifest sign.
c To blaspheme signifieth among st the diuines to speake vill holy: and among st the more eloquent Gentiles, to slander.

* Mark. 2. 14. Luke 5. 27.
2 Christ calleth the humble sinners vnto him, but he contemneth the proud hypocrites.
d At the customers table, where it was receiued.
e The customers fellowes, where were placed by the Romanes, after that Iudea was brought into the forme of a prouince, together the customers, and therefore of the rest of the Iewes, they were called sinners, that is to say, very vile men.
* Hose. 6. 6. & sap. 12. 7.
* 1. Tim. 1. 15.
* Mar. 2. 18. Luke 5. 33.
3 Against vaunghty emulation in matters indifferent.
f An Hebrewe Kindred speech for they that are admitted into the marriage chamber, are as the weeres about the bridegroome.
g Rame, which mean ner put to the fuller.

* Mark. 5. 22. Luke 8. 41.
4 There is no euill so olde, and incurable, which Christ cannot heale by and by, if he be touched with true faith but lightly as is were with the hand.

5 Euen death it selfe giueth place to the power of Christ.
b It appeareth that they vsed minstrels at their mourning.

6 By healing these two blind, Christ sheweth that he is the light of the world.

* Luke 11. 14.
7 An example of the power that Christ had once the deuill.

* Chap. 12. 24. mark. 3. 22. Luke 11. 15.
* Marke 6. 6. Luke 13. 22.

8 Although the ordinary pastors cease, yet Christ hath not cast off the care of his Church.
* Marke 6. 34.
* Luke 10. 2. John 4. 35. 36.
i Word for word, cast them out: no men are very fitt to be into his harueste.

1 The Apostles are sent to preach the Gospel in first.
* Mar. 3. 13. 14. 15. Luke 9. 1. 2.
a Thoophylact saith that Peter & Andrew are called the first, because they were first called.

3 Philip,

3 Philip and Bartelemew: Thomas, and Matthew that Publicane: Iames *the sonne* of Alpheus, and Lebbeus whose surname was Thaddeus:
4 Simon the Cananite, and Iudas [b] Iscariot, who also betrayed him.
5 These twelue did Iesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:
6 But goe rather * to the lost sheepe of the house of Israel.
7 * [2] And as ye go, preach, saying, The kingdome of heauen is at hand,
8 [3] Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely yee haue receiued, freely giue.
9 * [4] Possesse [c] not golde, nor siluer, nor money in your girdles,
10 Nor a scrippe for the iourney, neither two coats, neither shooes, nor a staffe: * for the workman is worthy of his [d] meate.
11 [5] And into * whatsoeuer citie or towne yee shall come, enquire who is worthy in it, & there abide till ye goe thence.
12 And when yee come into an house, salute the same.
13 And if the house be worthy, let your [e] peace come vpon it: but if it be not worthy, let your peace returne to you.
14 * And whosoeuer shall not receiue you, nor heare your words, when ye depart out of that house, or that citie, * shake off the dust of your feete.
15 Truely I say vnto you, it shall be easier for them of the land of Sodom and Gomorrha in the day of iudgement, then for that citie.
16 ¶ * [6] Behold, I send you as [f] sheepe in the middes of the wolues: be ye therefore wise as serpents, and [g] innocent as doues.
17 But beware of [h] men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.
18 And ye shall be brought to the gouernours and kings for my sake, in witnesse to them, and to the Gentiles.
19 * But when they deliuer you vp, take no thought how or what yee shall speake: for it shall bee giuen you in that houre, what yee shall say.
20 For it is not ye that speake, but the spirit of your Father which speaketh in you.
21 And the * brother shall betray the brother to death, and the father the sonne, and the children shall rise against *their* parents, and shall cause them to die.
22 And yee shall bee hated of all men for my Name: * but he that endureth to the end, he shall be saued.
23 And when they persecute you in this citie, flee into another: for verely I say vnto you, yee shall not [i] goe ouer *all* the cities of Israel, till the Sonne of man be come.
24 * The disciple is not aboue his Master, nor the seruant aboue his Lord.
25 It is enough for the disciple to bee as his Master is, and the seruant as the Lord. * If they haue called the master of the house [k] Beel-zebub, how much more them of his houshold?

26 [l] Feare them not therfore: * for there is nothing couered that shall not bee disclosed, nor hid, that shall not be known.
27 What I tell you in darknes, that speake yee in light: & what ye heare in the eare, that preach ye on the [m] houses,
28 And [n] feare ye not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in hell.
29 Are not two sparrowes sold for a [o] farthing, & one of them shal not fall on the ground without your Father?
30 * Yea, and all the haires of your head are numbred.
31 Feare ye not therefore, ye are of more value then many sparrowes.
32 * Whosoeuer therefore shall confesse mee before men, him will I confesse also before my Father which is in heauen.
33 But whosoeuer shall denie me before men, him will I also denie before my Father which is in heauen.
34 * [8] Thinke not that I am come to sende peace into the earth, I came not to send peace but the sword.
35 For I am come to set a man at variance against his father, & the daughter against her mother, and the daughter in law against her mother in law.
36 * And a mans enemies *shall be* they of his owne houshold.
37 * [9] Hee that loueth father or mother more then me, is not worthy of me. And he that loueth sonne or daughter more then me, is not worthy of me.
38 * And he that taketh not the crosse, and followeth after me, is not worthy of me.
39 * He that will [p] finde his life, shall lose it, and he that loseth his life for my sake, shall finde it.
40 [10] He that receiueth you, receiueth me: and he that receiueth me, receiueth him that hath sent me.
41 * [11] Hee that receiueth a Prophet in [q] the name of a Prophet, shal receiue a prophets reward: & he that receueth a righteous man in the name of a righteous man, shall receiue the reward of a righteous man.
42 * And whosoeuer shall giue vnto one of those [r] litle ones to drink a cup of cold water only in the name of a disciple, verely I say vnto you, he shall not lose his reward.

CHAP. XI.

2 Iohn sendeth his disciples to Christ. 7 Christs testimonie of Iohn. 13 The Law and the Prophets. 18 Christ and Iohn 21 Chorazin, Bethsaida. 25 The Gospel reuealed to children. 28 They that are weary and laden.

AND [1] it came to passe, that when Iesus had made an ende of [2] commanding his twelue Disciples, hee departed thence to teach and to preach in [b] their cities.
2 * And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and sayd vnto him,
3 Art thou he that should come, or shall wee looke for another?
4 And Iesus answering, sayd vnto them, Goe, and shew Iohn, what things ye heare and see.
5 The blinde receiue sight, and the halt doe walke: the lepers are cleansed, and the deafe heare the

b Amen of Keriioth. Now Keriioth was in the tribe of Iudah, Iosh. 15.25.
* *Acts 13.46.*
* *Luke 10.9, 11.*
2 The summe of the Gospel, or preaching of the Apostles.
3 Miracles are dependances of the word.
* *Mar. 6.8, 9. luke 9.3. and 22.35.*
4 The ministers of the word must cast away all cares that might hinder them the least wise that might be.
c *For thou tourney, to wit, both that nothing might hinder them, and also that they might feele some taste of Gods prouidence: for at their returne backe, the Lord asketh of them wher they lacked any thing by the way, Luke 22.35.*
* *1. Tim 5.15.*
d *God will prouide you meate.*
5 Happy are they, that receiue the preaching of the Gospel: and vnhappy are they, that refuse it.
* *Luke 10.8.*
e *It is a maner of speech taken from the Hebrewes, whereby they meant all kind of happinesse.*
* *Mar. 6.11. luke 9.5.*
* *Acts 13.51.*
* *Luke 10.3.*
6 Christ sheweth how the ministers must behaue themselues vnder the crosse.
f *You shall be in great danger.*
g *You shall not so much as reuenge an injurie: and by the mixing of those foure natures together, he will not haue our wisedome to be malicious, nor our simplicitie mad, but a certaine forme of good nature as exquisitely framed of both them, as may be.*
h *For in the cause of religion men are worse then one another.*
* *Mark 13.11. luke 12.21.*
* *Luke 21.16.*
* *Mar. 13.13.*
i *In Israel, and preach.*
k *It was the Idole of the Accronites, which we may call the god of flies.*

1 *Truth shal not alwayes be hid.*
* *Mark 4.22. luk. 8.17. & 12.2.*
m *Openly & in the highest places. For the tops of their houses were so made, that they might walke vpon them. Acts 10.9.*
n *Though tyrannes be neuer so raging and cruell, yet we may not feare them.*
o *The Iewish pars of an ounce.*
* *1. Sam. 14.45.*
2 *Sam. 14.11.*
Acts 27.34.
7 The necessitie & reward of open confessing Christ.
* *Mar. 8.38. luk. 9.26. and 12.8. 2. Tim. 2.12.*
* *Luke 12.51. and 14.27.*
8 Civil dissentions folow ye preaching of the Gospel.
* *Micah. 7.6.*
* *Luke 14.26.*
9 Nothing without exception is to be preferred before our dueties to God.
* *Chap. 16.24. mar. 8.34. luk. 9.23. and 14.27.*
* *Iohn 12.24.*
p *They are said to find their life, which deliuer it out of danger: and they is spoken of after the opinion of the people which think them cleane lost that die, because they think not of the life to come.*
10 God is both author and rewarder of his holy ministerie.
* *Luke 10.16. Iohn 13.20.*
11 We shall lose nothing that we bestow vpon Christ.
q *As a Prophet.*
* *Mar. 9.41.*
r *Which in the sight of the world are vile and abiect.*

1 Christ sheweth by his workes that he is the promised Messias.
a *Of instructing them with precepts.*
b *The disciples cities, that is to say, in Galile, where many of them were borne, Acts 2.7.*
* *Luke 7.18.*

Bring to an end, that is, you shall not haue gone thorow all the cities and in them. * *Luke 6.40. Iohn 13.16. and 15.20.* * *Chap. 12.24.*

the dead are raised vp,* and the poore receiue the Gospel.

6 And blessed is he that shall not be offended in me.

7 [2] And as they departed, Iesus beganne to speake vnto the multitude, of Iohn, What went ye out into the wildernesse to see? a reed shaken with the winde?

8 But what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses.

9 But what went yee out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whom it is written, * Behold, I send my messenger before thy face which shall prepare thy way before thee.

11 Verily I say vnto you, Among them which are begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the least in ye [c] kingdom of heauen, is greater then he.

12 And from* the time of Iohn Baptist hitherto the kingdom of heauen suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law [d] prophesied vnto Iohn.

14 And if ye will receiue it, this is * that Elias, which was to come.

15 ¶ He that hath eares to eare, let him heare.

16 * [3] But whereunto shal I liken this generation? [e] It is like vnto little children which sit in the market, and call vnto their fellowes,

17 And say, we haue piped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The Sonne of man came eating and drinking, and they say, Behold a glutton & a drinker of wine, a friend vnto Publicanes and sinners: [4] but [f] wisedome is iustified of her children.

20 ¶ [5] * Then began he to vpbraid the cities, wherein most of his great workes were done, because they repented not.

21 Woe *be* to thee Chorazin: Woe *be* to thee Bethsaida: for if the great works which were done in you, had beene done in Tyrus and Sidon, they had repented long agone in sackcloth and ashes.

22 But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great works, which haue bene done in thee, had bene done among them of Sodom, they had remained vnto this day.

24 But I say vnto you, that it shall be easier for them of the land of Sodome in the day of iudgement, then for thee.

25 * At that time Iesus answered, and said, I giue thee thankes, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast [g] opened them vnto babes.

26 * It is [h] so, O Father, because thy [i] good pleasure was such.

27 * [6] All things are giuen vnto mee of my Father: and * no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reueale *him*.

28 Come vnto mee, all ye that are weary and laden, and I will ease you.

* *Esay 61. 1. luke 4. 18.*
a What agreement, and what difference is betwixt the ministery of the Prophets, the preaching of Iohn, and the full light of the Gospel, which Christ hath brought.
* *Malach. 3. 1. luke 7. 28.*
c *In the new state of the Church where the true glory of God shineth: the persons are not compared together, but the kindes of doctrines, the preaching of Iohn with the Law and the Prophets, and againe the most cleare preaching of the Gospel with Iohns.*
* *Luke 16. 16.*
d *They prophesied of things to come, which are now present and clearely and plainly seene.*
* *Malach. 4. 6.*
* *Luke 7. 31.*
3 There are none more stout and stubburn enemies to the Gospel, then they to whom it ought to be most acceptable.
e *He blameth the frowardnesse of this age, by a prouerbe, in that they could be moued neither with rough, nor gentle dealing.*
4 That which the most part refuse, the elect and chosen embrace.
f *Wisemen doe acknowledge the wisedome of the Gospel, when they receiue it.*
5 The proud reiect the Gospel offered vnto them, to their great hurt and smart which turneth to the saluation of the simple.
* *Luke 10. 13.*
* *Luke 10. 21.*
g *Through the ministerie of Christ, who onely sheweth the truth of all things pertaining to God.*
h *The word sheweth, that he contenteth himselfe in his fathers counsell.*
i *Gods will is the onely rule of righteousnesse.*
* *Iohn 3. 35.*
6 There is no true knowledge of God, nor quietnes of mind, but only in Christ alone.
* *Iohn 6. 46.*

29 Take my yoke on you, and learne of mee that I am meeke and lowly in heart: and ye shall finde * rest vnto your soules.

30 * For my yoke is [k] easie, & my burden light.

CHAP. XII.

1 The disciples plucke the eares of corne. 6 Mercie, sacrifice. 10 The withered hand is healed. 12 We must doe good on the Sabbath. 22 The possessed is holpen. 25 A kingdome diuided. 31 Sinne blasphemie. 33 The good or euill tree. 34 Vipers. 41 The Niniuites. 42 The Queene of Saba. 48 The true mother and brethren of Christ.

At [1] * that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.

2 And when the Pharises sawe it, they sayd vnto him, Beholde, thy disciples doe * that which is not lawfull to doe vpon the Sabbath.

3 But he sayd vnto them, * Haue ye not read what Dauid did when hee was an hungred, and they that were with him?

4 How he entred into the house of God, and did eate the [a] shewbread, which was not lawfull for him to eate neither for them which were with him, but onely for the * Priests?

5 Or haue ye not read in the Law, how that on the Sabbath dayes the Priestes in the Temple * [b] breake the Sabbath and are blamelesse?

6 But I say vnto you, that heere is one greater then the Temple.

7 Wherefore if yee knew what this is, * I will haue mercie and not sacrifice, ye would not haue condemned the innocents.

8 For the sonne of man is Lord, *euen* of the Sabbath.

9 * [2] And he departed thence, and went into their Synagogue:

10 And behold, there was a man which had *his* hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto thē, What man shal there be among you, ỿ hath a sheep, & if it fal on a Sabbath day into a pit, doth not take it & lift it out?

12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.

13 Then said hee to the man, Stretch foorth thine hand. And he stretched it forth, and it was made whole as the other.

14 [3] Then the Pharises went out, and consulted against him, how they might destroy him.

15 But whē Iesus knew it, he departed thence, & great multituds followed him, & he healed thē all,

16 And charged them in threatning wise, that they should not make him knowen,

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

18 * Behold my seruant whome I haue chosen, my beloued in whome my soule delighteth: I will put my Spirit on him, and hee shall shew [c] iudgement to the Gentiles.

19 He shall not striue, nor cry, neither shall any man here his voyce in the streets.

20 A bruised reede shall hee not breake, and smoking flaxe shall he not quench, till he [d] bring forth iudgement vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ¶ * [4] Then was brought to him one possessed with a deuil, *both* blind and dumbe, and he healed him, so that hee *which was* blinde and dumbe, both spake and saw.

23 And

* *Iere. 6. 16.*
* *1. Iohn 5. 3.*
k *May easily be borne. For his commandements are not grieuous, for all that is borne of God ouercommeth the world, 1. Ioh. 5. 4.*
1 Of the true sabbathying of the Sabbath, and the abrogating of it.
* *Marke 2. 23. luke 6. 1.*
* *Deut. 23. 25.*
* *1. Sam. 21. 6.*
a *The Hebrewes calles bread of faces, because it stood before the Lord all the weeke vpon the golden table appointed to that seruice. Leuit. 24. 6.*
* *Exod. 29. 33 leuit. 8. 31. and 24. 9.*
* *Num. 28. 9.*
b *When the Priests doe Gods seruice vpon the Sabbath day, yet they breake not the Law: much lesse doeth the Lord of the Sabbath breake the Sabbath.*
* *Hose 6. 7. chap. 9. 13.*
* *Marke 3. 1. luke 6. 6.*
2 The ceremonies of the Law are not against the loue of our neighbour.
3 How farre and in what respect we may giue place to ỿ vnbridled rage of the wicked.
* *Esai. 42. 1.*
c *By iudgement is meant a setled state because Christ was to publish true religion among the Gentiles, and to cast out superstition, which thing whensoeuer it is done, the Lord is said to reigne and iudge there that is to say to gouerne and rule matters.*
d *He shall pronounce sentence and iudgement, maugre the world and Satan, and shew himselfe conquerour ouer all his enemies.*
* *Luke 11. 14.*
4 A truth be it neuer so manifest, is subiect to the slaunder of the wicked: yet notwithstanding it ought to be auouched stoutly.

23 And all the people were amased, and said, Is not this the sonne of Dauid?

24 But when the Phariſes heard it, they said, * This man casteth the deuils no otherwise but but through Beelzebub the prince of deuils.

25 5 But Iesus knew their thoughts, and said to them, Euery kingdome diuided against it selfe, is brought to nought, and euery citie or house diuided against it selfe, shall not stand.

26 So if Satan cast out Satan, hee is diuided against himselfe: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore they shall be your iudges.

28 But if I cast out deuils by the spirit of God, then is the kingdome of God come vnto you.

29 Else how can a man enter into a strong mans house and spoile his goods, except hee first binde the strong man, and then spoile his house?

30 Hee that is not with me, is against me: and he that gathereth not with me, scatereth.

31 * Wherefore I say vnto you, Euery sinne and blasphemie shall be forgiuen vnto men: but the blasphemie *against* the holy Ghost shall not be forgiuen vnto men.

32 And whosoeuer shal speake a word against the sonne of man, it shall be forgiuen him: 6 but whosoeuer shall speake against the holy Ghost, it shall not be forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or else make the tree euill, and his fruit euill: for the tree is knowne by the fruit.

34 7 O generations of vipers, how can you speake good things, when ye are euill? For of the * abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: & an euill man out of an euill treasure, bringeth forth euill things.

36 But I say vnto you, that of euery 8 idle word that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt bee iustified, and by thy words thou shalt be condemned.

38 ¶ 9 * Then answered certaine of the Scribes and of the Phariſes, saying, Master, we would see a signe of thee.

39 But he answered and said to them, An euill and [t] adulterous generation seeketh a signe, but no signe shall be giuen vnto it, saue that signe of the Prophet Ionas.

40 * For as Ionas was three dayes and three nights in the whales belly: so shall the sonne of man be three dayes and three nights in the heart of the earth.

41 9 The men of Nineue shall rise in iudgment with this generation, and condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas *u* here.

42 * The Queene of the [g] South shall rise in iudgement with this generation, and shall condemne it: for shee came from the [h] vtmost parts of the earth to heare the wisedome of Salomon: and behold, a greater then Salomon *u* here.

43 ¶ * Now when the vncleane spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none,

44 Then hee saith, I will returne into mine house from whence I came: & when he is come, he findeth it emptie, swept and garnished:

45 ¶ Then he goeth and taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwell there: * and the end of that man is worse then the beginning. Euen so shall it bee with this wicked generation.

46 ¶ 10 * While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one sayd vnto him, Behold, thy mother and thy brethren stand without desiring to speake with thee.

48 But he answered, and sayd to him that told him, Who is my mother, & who are my brethren?

49 11 And he stretched forth his hand toward his disciples and said, Behold my mother, and my brethren.

50 For whosoeuer shall dee my Fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

1 *The parable of the Sower.* 11 *and* 34 *Why Iesus spake in parables.* 18 *The exposition of the parable.* 24 *The parable of the tares.* 31 *Of the mustard seed.* 33 *Of the leuen.* 44 *Of the hidden treasure.* 45 *Of the pearle.* 47 *Of the draw net casting in the sea.* 53 *Christ is not receiued of his countrey men the Nazarites.*

THE same day went Iesus out of the house, and sate by the sea side.

2 1 And great multitudes resorted vnto him, so that he went into a ship, and sate downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the foules came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprung vp, and choked them.

8 Some againe fell in good ground, and brought forth fruit, one *corne* an hundreth folde, some sixtie folde, and another thirtie folde.

9 He that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 2 And he answered and sayd vnto them, Because it is giuen vnto you to know the secrets of the kingdom of heauen, but to thē it is not giuen.

12 * For whosoeuer hath, to him shalbe giuen, & he shall haue abundance: but whosoeuer hath not, from him shalbe taken away euen ỳ he hath.

13 Therefore speake I to them in parables, because they seeing doe not see: and hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophesie of Esaias, which *prophesie* sayeth, * By hearing ye shall heare, and shall not vnderstand, and seeing ye shal see, and shall not perceiue.

15 For this peoples heart is waxed fat, & their eares are dull of hearing, and with their eyes they haue winked, lest they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, & should returne, that I might heale them.

16 3 But blessed *are* your eyes, for they see: and your eares, for they heare.

17 * For verely I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye see, & haue not seene *them*, and to heare those things which he heare, and haue not heard *them*.

18 ¶ * Heare

* *Ch.9.34. marke 3.22. luke 11.15.*

5 The kingdome of Christ and the kingdome of the deuill cannot consist together.

* *Marke 3.28, 29. luke 12. 10. 1. Iohn 5.6.*

6 Of blasphemy against the holy Ghost.

7 Hypocrites at the length bewray themselues euen by their owne mouth

* *Luke 6.45.*

a *Vnsauie and vnprofitable speaches, which the most part of men spend their liues in.*

8 Against toward desirers of miracles.

* *Chap. 16.1. luke 11.29.*

1 *Cor. 1.22.*

9 *Bastard, which fell from Abrahams faith, or forsooke the true worship of God.*

* *Ionas. 1.17.*

9 Christ teacheth by the sorrowfull example of the Iewes, that there are none more miserable then they which put out the light of the Gospell which was kindled in them.

* *Ionas 3.5.*

b *1 King 10 1. 2. chron. 9. 1.*

g *He meaneth the Queene of Saba: whose countrey is South ward pert of the land of Israel, 2. King. 2.*

h *For Saba is situate in the vtmost coast of happy Arabia vpon the mouth of the Arabianlee.*

* *Luke 11.24.*

* *Hebr 6 4,5 and 10.26. 2. pet. 2.20.*

10 Christ teacheth by his own example, how that all things ought to be set apart in respect of Gods glory.

* *Marke 3.31. luke 8.20.*

11 None are more neere vnto vs, then they that are of the houshold of faith.

* *Marke 4.1. luke 8.4.5.*

2 Christ theweth to putting fourth this parable of the Sower, that the seed of life which is sowen in the world commeth not on so well in one as in another, and the reason is, for that men for the most part either doe not receiue it, or suffer it not to ripen.

2 The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God

* *Chap. 25.29.*

* *Esai. 6.9. marke 4 12. luke 8.10 iohn 12 40. acts 28.26. rom. 11.8.*

3 The condition of the Church vnder & since Christ, is better then it was in the time of the Fathers vnder the Law.

* *Luke 10.24.*

* Marke 4.13. Iohn 8.12.

18 ¶ *Heare yee therefore the parable of the Sower.

19 Whensoeuer any man heareth the word of that Kingdome, and vnderstandeth it not, that euill one commeth, and catcheth away that which was sowen in his heart: and this is hee which hath receiued the seed by the way side.

20 And hee that receiued seede in the stonie ground, is hee which heareth the word, and incontinently with ioy receiueth it,

21 Yet hath he no root in himselfe, and dureth but a season: for assoone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And hee that receiued the seede among thornes, is he that heareth the word: but the care of this world, and the deceitfulnes of riches choke the word, and he is made vnfruitfull.

23 But hee that receiued the seed in the good ground, is he that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundreth fold, some sixtie fold, and some thirtie fold.

24 ¶ Another parable put hee foorth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his field.

25 But while men slept, there came his enemie and sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and sayd vnto him, Master, sowedst thou not good seed in thy field? from whence then hath it tares?

28 And he said vnto them, Some enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we goe and gather them vp?

29 But he said, Nay, lest while ye goe about to gather the tares, ye plucke vp also with them the wheat.

30 Let both grow together vntill the harueſt, and in time of harueſt I will say to the reapers, Gather ye first the tares, and bind them in sheaues to burne them: but gather the wheat into my barne.

31 ¶ * 5 Another parable put hee forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seed, which a man taketh and soweth in his field:

32 Which in deed is the least of all seedes: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ *Another parable spake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, till all be leauened.

34 ¶ * All these things spake Iesus vnto the multitude in parables, and without parables spake he not vnto them,

35 That it might be fulfilled, which was spoken by the Propher, saying, * I will open my mouth in parables, and will vtter the things which haue bene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of that field.

37 [c] Then answered he, and said to them, Hee that soweth the good seed, is the Sonne of man.

38 And the field is the world, and the good seed are the children of the Kingdome, and the tares are the children of that wicked one.

39 And the enemie that soweth them, is the deuill, * and the harueſt is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shal gather out of his kingdome all things that offend, and them which doe iniquitie,

42 And shall cast them into a fornace of fire, There shall be weeping and gnashing of teeth.

43 * Then shall the iust men shine as the sunne in the Kingdome of their Father. Hee that hath eares to heare, let him heare.

44 ¶ 7 Againe, the Kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man that seeketh good pearles.

46 Who having found a pearle of great price, went and sold all that he had, and bought it.

47 ¶ 8 Againe, the kingdome of heauen is like vnto a draw net cast into the sea, that gathereth of all kinds *of things*.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe forth, and seuer the bad from among the iust,

50 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

51 ¶ 9 Iesus said vnto them, Vnderstand ye all these things? They said vnto him, Yea, Lord.

52 Then said he vnto them, Therefore euerie Scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth forth out of his treasure things both new & old.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence.

54 * [10] And came into his owne country, and taught them in their Synagogue, so that they were astonied, and said, Whence commeth this wisedome and great workes vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, * and his brethren Iames and Ioses, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus said to them, * A Prophet is not without honour, saue in his owne countrey, and in his owne house.

58 And he did not many great workes there, for their vnbeliefes sake.

CHAP. XIIII.

1 *Herod iudgeth of Christ.* 3 *Wherefore Iohn was bound* 10 *and beheaded.* 13 *Iesus departeth.* 18 *Of the fiue loaues, &c.* 21 *Christ prayeth.* 24 *The Apostles toss'd vpon the waues,* 27 *Faith.* 30 *Peter vnto prayd.* 36 *The women touch his garment.*

AT * 1 that time Herod the Tetrarch heard of the fame of Iesus,

* Mark 4.13.

[a] Though there be mention made of the bears, yet the sowing is referred to hearing with vnderstanding. For whether the seede be receyued in the heare or no, yet he that soweth, soweth in the heart.

* Psal. 78.2.

[d] He expounded the former parable of the good and euill seed.

4 Christ sheweth in a notbier parable of the euill seed mixt with the good, that the Church shal neuer bee free and quit from offences, both in doctrine and maners, vntill the day appointed for the restoring of all things doe come, and therefore the faithfull haue to arme themselues with patience and constancie.

[b] Marke 4.30. Luke 13.19.

5 God beginneth his kingdom with very small beginnings, to the end that by the growing on of it, beside the expectation & hope of all men, his mighty power and working may be the more set forth.

* Luke 13.21.

* Mat. 4.33.

* Iohn 7.42.

* Iohn 6.42.

* Mark 6.4.

Luke 4.24.

Iohn 4.44.

* Mark 6.4.

Luke 9.7.

6 Here is in Iohn an example of an inuincible courage, which all faithfull Ministers of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride and cruelty, and to be short, of a courtely conscience, and of their miserable seruitude, which haue once giuen themselues over to pleasures: to Herodias and her daughter, an example of whore like wantonesse, and woman like crueltie.

7 Few men vnderstand how great the riches of the kingdome of heauen are, and no man can be partaker of them, but he that redeemeth them with the losse of all his goods.

8 There are many in the Church, which notwithstanding are not of the Church, and there are at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

9 They ought to be diligent, which haue not only to be wise for themselves, but also dispense the wisedome of God to others.

* Mark. 6. 1.

10 Men doe not only sinne of ignorance, but also wittingly and willingly lay stumbling blocks in their owne wayes, that when God calleth them, they may not obey, and so most plainly destroy and cast away themselues.

* Iohn 6.42.

* Mark 6.3.

Luke 4.24.

Iohn 4.44.

2 And

a By workes, he meaneth that force and power whereby works are wrought, and not the worke, as is seene of before.
* Mark 6.17. luke 3.19.
* Leuit.18.16. and 20.21.
* Chap.11.20.

b There were three Herods: the first of them was Antipater, sonne, who is also called Ascalonius, in whose reigne Christ was borne, & he it was that cused the children to be slaine. The second was called Antipas, Magnus his sonne, whose mother's name was Matchacar, or Martace, and this was called Tetrarch, for reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephew by Aristobulus, & he it was that slew Iames.
* Make 6.32. luke 9.10.

3 Christ refresheth a great multitude with fiue loaues & two little fishes, shewing thereby, that they shall want nothing which lay all things aside and seeke the kingdome of heauen.
* Make 6.35. luke 9.12. iohn 6.5

* Mar.6.45,46,47. iohn 6.16,17,18.

3 We must faile euen through mighty tempests, and Christ will neuer forsake vs so that we goe whither he hath commanded vs.

c By the fourth watch is meant the time neere to day breaking: for in old time they diuided the night into foure watches, in which they scouted.

d Spirit, in it is here taken, is that which a man imagineth to himself vainly in his mind, perswading himselfe that he seeth some thing, and seeth nothing.

2 And said vnto his seruants, This is that Iohn Baptist, he is risen againe from the dead, and therefore great * works are wrought by him.

3 *For Herod had taken Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn said vnto him, It is not *lawfull for thee to haue her.

5 And when he would haue put him to death, he feared the multitude, because they counted him as a * Prophet.

6 But when Herods birthday was kept, the daughter of Herodias dauneed before them, and pleased b Herod.

7 Wherefore hee promised with an oath, that he would giue her whatsoeuer she would aske.

8 And she being before instructed of her mother, sayd, Giue mee here Iohn Baptists head in a platter.

9 And the king was sorry: neuertheless, because of the oath, and them that sate with him at the table, he commanded it to be giuen her.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the mayd, and shee brought it vnto her mother.

12 And his disciples came, and tooke vp the body, and buried it, and went, and told Iesus.

13 * And when Iesus heard it, hee departed thence by shippe into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 2 And Iesus went forth and saw a great multitude, and was mooued with compassion toward them, and he healed their sicke.

15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may goe into the townes, and buy them vitailes.

16 But Iesus sayd to them, They haue no need to goe away: giue ye them to eat.

17 Then said they vnto him, Wee haue heere but fiue loaues, and two fishes.

18 And he said, Bring them hither to me.

19 And hee commanded the multitude to sit down on the grasse, and tooke the fiue loaues and the two fishes, and looked vp to heauen, and blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.

20 And they did all eat, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousand men, beside women and little children.

22 ¶ And straightway Iesus compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And assoone as hee had sent the multitude away, he went vp into a mountaine alone to pray: and * when the euening was come, hee was there alone.

24 3 And the ship was now in the middes of the Sea, and was tossed with waues: for it was a contrary wind.

25 And in the c fourth watch of the night, Iesus went vnto them, walking on the Sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a d spirit, and cried out for feare.

27 But straightway Iesus spake vnto them, saying, Bee of good comfort, It is I: bee not afraid.

28 4 Then Peter answered him, and said, Master, if it be thou, bid me come vnto thee on the water.

29 And he sayd, Come. And when Peter was come down out of the ship, he walked on the water, to goe to Iesus.

30 But when he saw a mighty winde, he was afraid: and as he began to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched foorth his hand, and caught him, and said to him, O thou of little faith, wherefore diddest thou doubt?

32 And as soone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the Sonne of God.

34 ¶ * And when they were come ouer, they came into the land of e Gennezaret.

35 5 And when the men of that place knew him, they sent out into all that countrey round about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

CHAP. XV.

3 The commaundements and traditions of men. 12 Offences. 13 The plants which is rooted vp. 14 Blinde leading the blinde. 18 The heart. 22 The woman of Canaane. 26 The childrens bread: whelpes. 28 Faith. 32 4000. men fedde 36. Thanksgiuing.

THen 1 came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,

2 * Why do thy disciples transgresse the tradition of the Elders? for they a wash not their hands when they eate bread.

3 2 But he answered and said vnto them, Why do ye also transgresse the commandement of God by your tradition?

4 * For God hath commanded, saying, b Honour thy father and mother: * and he that curieth father or mother, let him die the death.

5 But ye say, c Whosoeuer shall say to father or mother, By the gift that is offered by mee, thou mayest haue profit,

6 Though hee honour not his father, or his mother, shall be free: thus haue ye made the commaundement of God of no d authoritie by your tradition.

7 3 O hypocrites, Esaiah prophesied well of you, saying,

8 * This people draweth neere vnto me with their mouth, and honoureth me with the lips, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines, mens precepts.

10 4 Then he called the multitude vnto him, and sayd to them, Heare and vnderstand.

4 By faith we treadvnder our feet euen the tempests themselues, but yet by the vertue of Christ, which helpeth that vertue, which hee of his mercy hath giuen.
* Make 6.34.

e The Gennezareth was a lake nigh to Capernaum, which is also called the sea of Galile, and Tiberias, so that the countrey it self grew to be called by that name.

5 In that that Christ healeth the sicke, we are giuen to vnderstand that wee must seeke remedie for spiritual diseases at his hands: and that wee are bound not onely to run our selues, but also to bring others to him.

1 None commonly are more bold concerners of God, then they whom God appointed keepers of his law.
* Make 7.1.

a Which they received of their ancestors from hand to hand, or their elders allowed, which were the governors of the Church.

2 Their wicked boldnesse, in corrupting the commandements of God, & that vpon pretence of godlinesse, and vsurping authority to make lawes, is here reproued.
* Exo.20.12. deut. 5.16 ephes 6.2.

b By honour is meant all kinde of duetie which children owe to their parents.
* Exod.21.17. leuit.20.9. prou 20.20.

c The meaning is as good as if I, and it thee, for (as the Phariseesof our time say) it shalle meritorious for thee: for vnder this colour of religion, they raked all to themselues, as though that he that had giuen any thing to the Temple had done the duetie of a childe.

d You made it of no power and authorie as much as lay in you for otherwise the commandements of God stand fast in the Church of God, in despite of the world and Satan.

3 The same man are condemned for hypocrisie and superstition, because they make the kingdome of God to stand in outward things. * Esai 29.13. 4 Christ teacheth vs that hypocrisie of false teachers which deceiue our soules, is not to be borne with all, no not in indifferent matters, and there is no reason why their ordinary vocation should blind our eyes: otherwise we are like to perish with them.

11 * That

this: whatsoeuer I bestow vpon the Temple, is to thy profite for it is thee, for (as the Phariseesof our time say) it shalle meritorious for thee: for vnder this colour of religion, they raked all to themselues, as though that he that had giuen any thing to the Temple had done the duetie of a childe. d You made it of no power and authorie as much as lay in you for otherwise the commandements of God stand fast in the Church of God, in despite of the world and Satan. 3 The same man are condemned for hypocrisie and superstition, because they make the kingdome of God to stand in outward things. * Esai 29.13. 4 Christ teacheth vs that hypocrisie of false teachers which deceiue our soules, is not to be borne with all, no not in indifferent matters, and there is no reason why their ordinary vocation should blind our eyes: otherwise we are like to perish with them.

11 * That which goeth into the mouth, deſileth not the man, but that which commeth out of the mouth, that deſileth the man.

12 ¶ Then came his Diſciples, and ſaide vnto him, Perceiueſt thou not that the Phariſes are offended in hearing *this* ſaying?

13 But hee anſwered, and ſayd, * Euery plant which mine heauenly Father hath not planted, ſhalbe rooted vp,

14 Let them alone, they be the * blind leaders of the blind: and if the blind lead the blind, both ſhall fall into the ditch.

15 ¶ * Then anſwered Peter, and ſaid to him, Declare vnto vs this parable.

16 Then ſaid Ieſus, Are ye yet without vnderſtanding?

17 Perceiue yee not yet, that whatſoeuer entreth into the mouth, goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceed out of the mouth, come from the heart, and they deſile the man.

19 For out of the heart * come euill thoughts, murders, adulteries, fornications, thefts, falſe teſtimonies, ſlanders.

20 Theſe are the things which deſile the man: but to eat with vnwaſhen hands deſileth not the man.

21 * And Ieſus went thence, and departed into the [c] coaſts of Tyrus and Sidon.

22 And behold, a woman a [d] Canaanite came out of the ſame coaſts, & cryed, ſaying vnto him, Haue mercy on me, O Lord the ſonne of Dauid, my daughter is miſerably vexed with a deuill.

23 * But he anſwered her not a word. Then came to him his Diſciples, and beſought him, ſaying, Send her away, for ſhe crieth after vs.

24 But he anſwered, and ſaid: I am not ſent, but vnto the * loſt ſheepe of the [e] houſe of Iſrael.

25 Yet ſhe came, and worſhipped him, ſaying, Lord, helpe me.

26 And he anſwered, & ſaid, It is not good to take the childrens bread, and to caſt it to whelps.

27 But ſhe ſayd, Trueth, Lord: yet indeed the whelps eat of the crumbes, which fall from their Maſters table.

28 Then Ieſus anſwered, and ſayd vnto her, O woman, great is thy faith: bee it to thee as thou deſireſt. And her daughter was made whole at that houre.

29 ¶ [f] So Ieſus * went away from thence, and came neere vnto the Sea of Galile, and went vp into a mountaine and ſate downe there.

30 And great multitudes came to him, * hauing with them, halt, blind, dumbe, [h] maimed, and many other, and caſt them downe at Ieſus feet, and he healed them.

31 Inſomuch that the multitude wondered to ſee the dumbe ſpeake, the maimed whole, he halt to go, and the blind to ſee: and they glorified the God of Iſrael.

32 * 7 Then Ieſus called his diſciples vnto him, and ſaid, I haue compaſſion on this multitude, becauſe they haue [i] continued with me already three dayes, and haue nothing to eat: and I will not let them depart faſting, leſt they faint in the way.

33 And his Diſciples ſayd vnto him, Whence ſhould wee get ſo much bread in the wilderneſſe, as ſhould ſuffice ſo great a multitude?

34 And Ieſus ſaid vnto them, How many loaues haue ye? And they ſaid, Seuen, & a few little fiſhes.

35 Then he commanded the multitude to [k] ſit downe on the ground,

36 And tooke the ſeuen loues, and the fiſhes, and gaue thankes, and brake *them*, and gaue to his Diſciples, and the Diſciples to the multitude.

37 And they did all eat, and were ſufficed, and they tooke vp of the fragments that remained, ſeuen [l] baskets full.

38 And they that had eaten, were foure thouſand men, beſide women, and little children.

39 Then *Ieſus* ſent away the multitude and tooke ſhip, and came into the parts of Magdala.

CHAP. XVI.

4 *The ſigne of Ionas.* 6 *The leauen of the Phariſes,* 12 *for their doctrine.* 13 *The peoples opinions of Chriſt.* 17 *Faith, commeth of God.* 18 *The rocke.* 19 *The keyes.* 21 *Chriſt foreſheweth his death.* 23 *The reproofe of Peter.* 24 *Of bearing of our croſſe.* 25 *Toloſe the life.*

THen [a] came the Phariſes and Sadduces, and did [b] tempt *him*, deſiring him to ſhew them a ſigne from heauen.

2 But he anſwered, and ſaid vnto them, When it is euening, yee ſay, Faire weather, for the Skie is red.

3 * And in the morning, *Te ſay*, To day *ſhall be* a tempeſt: for the skie is red and lowring, O hypocrites, ye can diſcerne the [b] face of the skie, and can ye not *diſcerne* the ſignes of the times?

4 * The wicked generation, and adulterous ſeeketh a ſigne, but there ſhall no ſigne be giuen it, but [c] that ſigne of the Prophet * Ionas: ſo he left them and departed.

5 ¶ [d] And when his Diſciples were come to the other ſide, they had * forgotten to take bread *with them*.

6 Then Ieſus ſaid vnto them, Take heede and beware of the leauen of the Phariſes & Sadduces.

7 And they reaſoned among themſelues, ſaying, *It is* becauſe we haue brought no bread.

8 But Ieſus [e] knowing it, ſaid vnto them, O ye of little faith, why reaſon ye *thus* among your ſelues, becauſe ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember the [f] ſiue loaues, when there were fiue * thouſand *men*, and how many bakets tooke ye vp?

10 Neither the ſeuen loaues, when there were * foure thouſand *men*, and how many baskets tooke ye vp?

11 Why [g] perceiue ye not that I ſpeake not vnto you concerning bread, that ye ſhould beware of the leauen of the Phariſes and Sadduces?

12 Then vnderſtood they that he had not ſaid that they ſhould beware of the leauen of bread, but of the doctrine of the Phariſes, and Sadduces.

13 ¶ * 3 Nowe when Ieſus came into the coaſtes of [h] Ceſarea Philippi, hee asked his Diſciples, ſaying, Whom do men ſay that I, the ſonne of man am?

14 And they ſayd, ſome *ſay*, [i] Iohn Baptiſt: and ſome Elias: and others, Ieremias, or one of the Prophets.

15 He ſayd vnto them, But whom ſay ye that I am?

16 Then Simon Peter anſwered, & ſaid, * Thou art that Chriſt, the Sonne of the liuing God.

17 4 And Ieſus anſwered, and ſayde to him,

* Marke 7. 18.

* Iohn 15. 2.

* Luke 6. 39.

* Marke 7. 17.

* Gen. 6. 5 and 8. 21. marke 7. 21.

* Marke 7. 24.

c Ceaſtes which were next to Tyre and Sidon, that is in that quarter where Paleſtina bendeth toward Phenice, & the Sea of Syria.

d Of the ſtocke of the Canaanites, which dwelled in Phenicia.

e In that that Chriſt doth ſometimes as it were ſtoope his eares againſt the prayers of his Saints, hee doeth it for his glory and our profit.

* Chap. 10. 6.

f Of the people of Iſrael, which people was diuided into tribes, but all thoſe tribes came of one houſe.

6 Chriſt ceaſeth not to be beneficiall, euen there where he is contemned, and in the middeſt of wolues hee gathereth together and foſtereth his flocke.

* Marke 7. 31.

* Eſa 35. 5.

h Wou'e members were weakened with the palſie, or by nature, for afterward it is ſaid, hee healed them. Now Chriſt was wont to heale in this wiſe, that ſuch members as were weake, he reſtored to health, and yet hee could eaſily, if hee had would, haue given them hands & feet, and other members which wanted them.

* Marke 8. 1.

i By doing againe this miracle Chriſt ſheweth that hee will neuer bee wanting to them that follow him, no not in the wilderneſſe.

5 Goe not from my ſide.

k Word for word, to lie downe backe-wards as rowers doe when in rowing they draw their oares to them.

l A kindof veſſell wrought with twigs.

1 The wicked which otherwiſe are at defiance one with another, agree well together againſt Chriſt, but do what they can, Chriſt beareth away the victorie, and triumpheth ouer them.

* Chap. 12. 38. marke 8. 11.

a To try whether he could doe that which they deſired, but their purpoſe was naughti, for they thought to finde ſome thing in him by that meanes whereupon they might haue inſo occaſion to reprehend him: or elſe diſtraict and curioſitie moued them ſo to doe, for by ſuch meanes alſo is God ſaid to be tempted, that is to ſay, prouoked to anger, as though men would ſtriue with him.

* Luke 12. 54.

b The outward ſhew and countenance: it were of all things, recalled in the Hebrew tongue, a face.

* Chap. 12. 39.

c The arte ſe ſheweth the notableneſſe of ſtiledeed.

* Ionas 1. 17

2 Falſe teachers muſt beeaken heede of.

* Marke 8. 14.

luke 12. 1

d Not ſy ratters, but by reaſon of his diuinitie.

e That fiue thouſand men were filled with ſeuen loaues

* Chap 14 17. ioh 6 9.

* Chap 15. 32.

f A demaund or queſtion ioyned with admiration.

g Said for commanded.

Mar 8. 21 luke 9. 8.

3 There are diuers iudgements and opinions of Chriſt, notwithſtanding hee is knowen of iſaiah.

h There were two Ceſareas the one called Sirato vpon the Sea Mediterranie which Herod built ſumptuoſly in the hon ur of Augustus Iol. 18. 5. Another was Ceſarea Philippi, which Herod the great the Father hee now to Cheſarea built in the honour of Tiberias at the foote of Libanon Io. 18. 5. 1 As Herod thought.

* Ioh. 6. 69.

4 Faith is of grace not of nature

Bleſſed art thou, Simon, the ſonne of Ionas: for [k] fleſh and blood hath not reueiled it vnto thee, but my Father which is in heauen.

18 5 And I ſay alſo vnto thee, that thou art * [l] Peter: and vpon this rocke I will build my Church: and the [m] gates of hell ſhall not ouercome it.

19 6 And I * will giue vnto thee the [n] keyes of the kingdome of heauen, and whatſoeuer thou ſhalt [o] bind vpon earth, ſhall be bond in heauen: and whatſoeuer thou ſhalt looſe on earth, ſhal be looſed in heauen.

20 7 Then he charged his diſciples, that they ſhould tell no man that he was Ieſus that Chriſt.

21 ¶ 8 From that time forth Ieſus began to ſhew vnto his diſciples, that he muſt go vnto Hieruſalem, and ſuffer many thiugs of the [p] Elders, and of the hie Prieſts, and Scribes, and be ſlaine, and be raiſed againe the third day.

22 Then Peter [q] tooke him aſide, and began to rebuke him ſaying, Maſter pitie thy ſelfe: this ſhall not be vnto thee.

23 9 Then he turned back, and ſaid vnto Peter, Get thee behind me, [r] Satan, thou art an offence vnto me, becauſe thou [ſ] vnderſtandeſt not the things that are of God, but the things that are of men.

24 10 Ieſus then ſaid to his diſciples, * If any man will follow me, let him forſake himſelfe and take vp his croſſe, and follow me.

25 For * whoſoeuer will ſaue his life, ſhal loſe it: and whoſoeuer ſhall loſe his life for my ſake, ſhall [t] finde it.

26 * For what ſhall it profite a man though he ſhould winne the whole world, if hee loſe his owne ſoule? or what ſhall a man giue for recompenſe of his ſoule?

27 For the Sonne of man ſhall come [u] in the glory of his Father with his Angels, and * then ſhal he giue to euery man according to his deeds.

28 * Verily I ſay vnto you, there be ſome of them that ſtand heere, which ſhall not taſte of death, til they haue ſeene the Sonne of man come in his [x] kingdome.

k By this kinde of ſpeech is ment mans naturall procreation vpon the earth, the creature not being deſtroyed which was made, but deformed through ſinne: So then this is the meaning: this was not reueiled to thee by any vnderſtanding of man, but God ſhewed it thee from heauen.
5 That is true faith, which confeſſeth Chriſt, the vertue whereof is inuincible.
* *Iohn 1.42.*
l Chriſt ſpake in the Syrian tongue, and therefore vſed not this deſcanting betwixt Petros which ſignifieth Peter, and Petra, which ſignifieth a rocke, but in both places vſed this word Cepha: but his minde was that wrote in Greeke, by the diuers terminations, to make a difference betweene Peter who is a piece of the building, and Chriſt the Petra, that is, the rock and foundation: or elſe he gaue his name Peter becauſe of the confeſſion of his faith, which is the Churches as well as his, as the old Fathers witnes: For ſo ſaith Theoph. That confeſſion which thou haſt made ſhal be the foundation of the beleeuers.
m The enemies of the Church are compared to a ſtrong Kingdome, and therefore by Gates, are meant cities which are made ſtrong with counſaile and forteſſes, and this is the meaning, whatſoeuer Satan can doe by counſell or ſtrength. So doth Paul, 2 Cor. 10.4. call them, ſtrong holds.
6 The authority of the Church is from God. * *Iohn 20.21.* *n A metaphore taken of ſtewards which carry the keyes: and here is ſet forth the power of the Miniſters of the word, as Eſai 22.21. and that power is common to all Miniſters, as Chap. 18.18. and therfore the Miniſtrie of the Goſpel may rightly be called the key of the Kingdome of heauen.* *o They are bound whoſe ſinnes are retained, heauen is ſhut againſt them, becauſe they receiue not Chriſt by faith: on the other ſide, how happy are they to whom heauen is open, which imbrace Chriſt, and are deliuered by him, and become fellow heires with him?*
7 Men muſt firſt learne and then teach. 8 The minds of men are in time to be prepared and made ready againſt the ſtumbling blocke of perſecution. *p It was a name of dignity and not of age: and it is put for them, which were the Iudges, which the Hebrewes called Sanhedrine.* *q Tooke him by the hand and led him aſide, as they vſed to doe, which meane to talke familiarly with one.* 9 Againſt a prepoſterous zeale *r The Hebrewes call him Satan, that is to ſay, an aduerſarie, whom the Grecians call Diabolos, than is to ſay, ſlanderer, or tempter: but it is ſpoken of them, that either of malice, as Iudas, Iohn 6.70. or of lightneſſe and pride reſiſt the will of God.* *ſ By this word we are taught that Peter ſinned, through a falſe perſwaſion of himſelfe.* 10 No men prouide worſe for themſelues, then they that loue themſelues more then God * *Chap. 10.38. marke 8.34. luke 9.23 and 14.27.* * *Chap. 10.39. mark 8.35.36 luke 9.24,25,27 and 17.33.* *t Shall gaine himſelfe: And this is the meaning, they that deny Chriſt to ſaue themſelues, doe not only not gaine that which they looke for, but alſo loſe the thing they would haue kept, that is, themſelues, which loſſe is the greateſt of all: but as for them that doubt not to die for Chriſt, it fareth farre otherwiſe with them.* * *Iohn 12.25* *u Like a King, as Chap. 6.29.* * *Pſal. 62.12. rom. 2.6.* * *Mark 9.1. luke 9.27.* *x By his Kingdome is vnderſtood the glory of his aſcention, and what followeth thereof, Ephe. 4.10. or the preaching of the Goſpel, Mar. 9.1.*

CHAP. XVII.

2 The transfiguration of Chriſt. 5 Chriſt ought to bee heard, 11 Elias. 13 Iohn Baptiſt. 17 The vnbeliefe of the Apoſtles. 20 The power of faith. 21 Prayer and faſting. 22 Chriſt fortelleth his paſſion. 24 He payeth tribute.

AND * 1 [a] after ſix dayes, Ieſus took Peter, and Iames, and Iohn his brother, and brought them vp into an hie mountaine apart,

2 And was [b] transfigured before them: and his face did ſhine as the Sunne, and his clothes were as white as the light.

3 And behold, there appeared vnto them, Moſes, and Elias, talking with him.

4 Then anſwered Peter, and ſaid to Ieſus, Maſter, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moſes, and one for Elias.

5 While he yet ſpake, beholde, a bright cloud ſhadowed them: and behold, there *came* a voyce out of the cloud, ſaying, * This is [c] that my beloued Sonne, in whom I am wel pleaſed, heare him.

6 And when the Diſciples heard that, they [d] fel on their faces, and were ſore afraid.

7 Then Ieſus came and touched them, and ſaid, Ariſe, and be not afraid.

8 And when they lifted vp their eyes, they ſaw no man ſaue Ieſus onely.

9 ¶ And as they came downe from the mountaine, Ieſus charged them, ſaying, Shew the [e] viſion to no man, vntill the Sonne of man riſe againe from the dead.

10 * And his Diſciples asked him, ſaying, Why then ſay the Scribes * that Elias muſt firſt come?

11 And Ieſus anſwered, and ſaid vnto them, Certainely Elias muſt firſt come and reſtore all things.

12 But I ſay vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatſoeuer they would: likewiſe ſhall alſo the Sonne of man ſuffer of them.

13 Then the Diſciples perceiued that he ſpake vnto them of Iohn Baptiſt.

14 ¶ * 2 And when they were come to the multitude, there came to him a certaine man, and [f] fell downe at his feete,

15 And ſaid, Maſter, haue pitie on my ſonne: for hee is [g] lunatike, and is ſore vexed: for ofttimes hee falleth into the fire, and oft times into the water.

16 And I brought him to thy Diſciples, and they could not heale him.

17 Then Ieſus anſwered, and ſaid, O generation faithleſſe, and crooked, how long now ſhall I be with you! how long now ſhall I ſuffer you! bring him hither to me.

18 and Ieſus rebuked the deuill, and hee went out of him: & the child was healed at that houre.

19 3 Then came the Diſciples to Ieſus apart, and ſaid, Why could not we caſt him out?

20 And Ieſus ſaid vnto them, Becauſe of your vnbeliefe: for * verily I ſay vnto you, if yee haue faith *as much* as *is* a graine of muſtard ſeed, yee ſhall ſay vnto this mountaine, Remoue hence to yonder place, and it ſhall remooue: and nothing ſhall be vnpoſſible vnto you.

21 4 Howbeit this kind goeth not out, but by [h] prayer and faſting.

22 ¶ 5 And they * being in Galile, Ieſus ſaid vnto them, The Sonne of man ſhall be deliuered into the hands of men.

23 And they ſhall kill him, but the third day ſhall he riſe againe: and they were very ſory.

* *Mark. 9.2. luke 9.28,*
1 Chriſt is in ſuch ſort humble in the Goſpel that in the meane ſeaſon he is Lord both of heauen and earth.
a Luke reckoneth eight daies, conteining in that number the firſt and the laſt, and Matthew ſpeaketh but of them that were betwixt them, be changed into another hue.
* *Chap. 3.17. 2 pet. 1.17.*
c The article or the word, That ſeuereth Chriſt from other children. For he is Gods naturall ſonne, we by adoption, therefore he is called the firſt begotten among the brethren, becauſe that although he be of right the onely ſonne, yet is he chiefe among many, in that he is the fountaine and head of the adoption.
d Fell downe flat on their faces and worſhipped him, as Chap. 2.11.
e Which they ſaw: otherwiſe the word vſed in this place is properly ſpoken of that which is ſeene in a dreame.
* *Mar. 9.11, 12.*
* *Mala. 4.5. chap. 11.14.*
* *Mar. 9.14. luke 9.38.*
2 Men are vnworthy of Chriſt his goodneſſe, yet notwithſtanding he regardeth them.
f As men that make ſupplications vſe to doe.
g They that at certaine times of the moone are troubled with the falling ſickneſſe, or any other kind of diſeaſe: but in this place we muſt ſo take it, that beſides the naturall diſeaſe, he had a deuiliſh phrenſie.
3 Incredulity and diſtruſt hinder and breake the courſe of Gods benefits.
* *Luke 17.6.*
4 The remedy againſt diſtruſt.
h To giue vs to vnderſtand the watchfulneſſe and diligence of earneſt prayer, which cannot be without ſobrietie. 5 Our minds muſt bee prepared more and more againſt the offence of the croſſe. * *Chap 20.17 mar 9.31 luke 9.44 and 7.24.*

24 ¶ 6 And

24 ¶ [6] And when they were come to Capernaum, they that receiued polle money, came to Peter and sayd, Doeth [i] not your Master [k] pay [l] polle money?

25 He said, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of whom doe the kings of the earth take tribute, or polle money? of their [m] children, or of strangers?

26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.

27 Neuertheleste, lest wee should offend them, goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a [n] piece of twenty pence: that take, and giue it vnto them for mee and thee.

6 In that that Christ doeth willingly obey Cesars edicts, he sheweth that ciuill policie is not taken away by the Gospel.

i *He denieth not but he ought.*

k *Ought he not to pay?*

l *They that were from twenty yeeres of age to fifteen, payed halfe a sicle of the sanctuary, Exod. 30.13. Now was an Attiche drachme which the Romans auoided after they had subdued Iudea.*

m By children, we *must not vnderstand subiects which pay tribute, but natural children.*

n *The word here vsed, is stater, which is in value 4. didrachmes, euery drachme is about fiue pence.*

CHAP. XVIII.

1 The greatest in the kingdome of God. 5 To receive a little child. 6 To giue offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 12 The lost sheepe. 15 The telling of one his faults. 17 Excommunication. 21 Wee must always pardon our brother that repenteth. 23 The parable of the King that taketh an account of his seruants.

THE [a] same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen?

2 [1] And Iesus called a [a] little child vnto him, and set him in the mids of them,

3 And said, Verely I say vnto you, except ye bee [b] conuerted, and become as little children, ye shall not enter into the kingdome of heauen.

4 Whosoeuer therefore shall humble himselfe as this little childe, the same is the greatest in the kingdome of heauen.

5 And whosoeuer shall receiue one such little child in my Name, receiueth me.

6 [*2] But whosoeuer shall offend one of these little ones which beleeue in me, it were better for him, that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 [3] Woe *bee* vnto the world because of offences: for it must needes bee that [c] offences shall come, but woe *bee* to that man by whom the offence commeth.

8 *Wherefore, if thy hand or thy foot cause thee to offend, [d] cut them off, and cast *them* from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands, or two feet, to be cast into euerlasting fire.

9 And if thine eye cause thee to offend, plucke it out and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hell fire.

10 [4] See that yee despise not one of these little ones: for I say vnto you, that in heauen their [*] angels alwayes behold the face of my Father which is in heauen.

11 For *the Sonne of man is come to saue that which was lost.

12 How thinke yee? *If a man haue an hundreth sheepe, and one of them bee gone astray, doeth he not leaue ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that he find it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray:

14 So it is not the will of your Father which is in heauen, that one of these little ones should perish.

15 ¶ *[5] Moreouer, if thy brother trespasse against thee, [e] goe and tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.

17 But if he heare thee not, take yet with thee one or two, that by the *[f] mouth of two or three witnesses euery word may be [g] confirmed.

17 [6] And if hee [h] refuse to heare them, tell it vnto the [i] Church: and if hee refuse to heare the Church also, let him be vnto thee as an [k] heathen man, and a Publicane.

18 Verely I say vnto you, *Whatsoeuer yee binde on earth, shall bee bound in heauen: and *whatsoeuer ye loose on earth, shall bee loosed in heauen.

19 Againe, verely I say vnto you, that if two of you shall [l] agree in earth vpon any thing whatsoeuer they shall desire, it shall bee giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 *7* Then came Peter to him, and said, Master, how oft shall my brother sinne against mee, and I shall forgiue him? *vnto seuen times?

22 Iesus said vnto him, I say not to thee, Vnto seuen times, but, Vnto seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take an account of his seruants.

24 And when hee had begun to reckon, one was brought vnto him, which ought him [m] ten thousand talents.

25 And because hee had nothing to pay, his lord commanded him to be sold, and his wife, and *his* children, and all that he had, and *the debt* to be payed.

26 The seruant therefore fell down, and [n] worshipped him, saying, Lord, [o] refraine thine anger toward mee, and I will pay thee all.

27 Then that seruants lord had compassion, and loosed him, and forgaue him the debt.

28 But when the seruant was departed, he found one of his fellow seruants, which ought him an hundreth pence, and hee layed hands on him, and thratled him, saying, Pay me that thou owest.

29 Then his fellow seruant fell downe at his feet, and besought him, saying, Refraine thine anger toward mee, and I will pay thee all.

30 Yet hee would not, but went and cast him into prison, till he should pay the debt.

31 And when his *other* fellow seruants sawe what was done, they were very sorry, and came, and declared vnto their lord all that was done.

32 Then his lord called him vnto him, and said to him, O euil seruant, I forgaue thee all that debt because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy fellow seruant, euen as I had pitie on thee?

34 So his lord was wroth, and deliuered him to the tormentors, till he should pay all that was due to him,

35 So likewise shall mine heauenly Father doe

* *Marke 9.34. Luke 9.46.*

1 Humblenesse of minde is the right way to pieceniteuence.

a *A child in yeres.*

* *Chap. 19.14. 1.corin. 14.20.*

b *A kind of speach taken from the Hebrewes, and it is as much as repent.*

* *Marke 9.42. Luke 17.2.*

2 Wee ought to haue great respect to our brethren, be they neuer so base: and hee that doeth otherwise, shall be sharpely punished.

3 A good man cannot but goe through the miles of offences, yet he must cut off all occasion of offences.

c *Lets and hinderances which stop the course of good works. The Greeke word importeth thus much, things which we stumble at.*

* *Chap. 5.29,30. Marke 9.45.*

d *Looke aside, Chap. 5.29.*

4 The weaker that a man is, the greater care wee ought to haue of his saluation, as God teacheth vs by his owne example.

* *Psal. 34.8.*

* *Luke. 19.10.*

* *Luke 15.4.*

* *Iacob 19.7. Luke 17.3.*

5 Wee must labour for concord, not to reuenge iniuries.

e *If his offence be such, that thou onely knowest thy brothers offence.*

* *Deut. 19.15. John 8.17. 2.cor. 13.1. Heb. 10.28.*

f *That is, by the word and witnesses: the mouth is sometime taken for the word or speach, Num. 3.16. and also for a faithfull witnesse, to wit, when the matter pertaineth of iustice, as heereafter, chap. 21.16.*

g *Sure and certaine.*

6 Hee that contemneth the iudgment of the Church, contemneth God.

h *Word for word, doe not touch, as if to bee euer made as though hee did not heare.*

i *He speaketh not of any kinde of politie, but of an Ecclesiastical assembly, for hee speaketh afterward of the power of loosing and binding, which belonged to the Church, and hee hath regard to the order vsed in those dayes, at what time the Elders had the iudgement of Church matters in their hands, Iohn 9.22. and 12.42. and 16.2. And vsed to deliuer out of the Synagogues for a punishment, as wee doe now excommunication*

k *Prophane and vnpaid of religion: such men, the Iewes called Gentiles: whose company they shunned as they did the Publicanes.*

* *1 Cor. 5.9. 2.thes. 3.14. Iohn 10.22.*

l *This minde is translated from the body to the minde, for it belongeth properly to body.*

7 They shall find God seuere and not to be pleased, which doe not forgiue their brethren, although they haue bene diuersly and greeuously iniured by them.

* *Luke 17.4.*

m *Here is set down a very great summe of thousand hundreth thousand crownes, and is small summe of seuen crownes, that the difference may bee the greater: for there is no proportion betweene them.*

n *This was a ciuill reuerence which was very vsuall in Iudea.*

o *Yeeld not too much to thine anger against mee. You is God called in the Scripture for to anger, that is to say, enuie, and enemie: amicible forgiuing of iniuries, Psalme 86.5. patient and of great mercy.*

vnto you, except yee forgiue from your hearts,
each one to his brother their trespasses.

CHAP. XIX.

1 The sicke are healed. 3 and 7 A bill of diuorcement. 12 Eunuches. 13 Children brought to Christ. 17 God onely good. The Commandements must be kept. 21 A perfect man. 24 A rich man 25 Saluation commeth of God. 27 To leaue all, and follow Christ.

AND * it came to passe, that when Iesus had finished these sayings, he [a] departed frõ Galile,
and came into the coasts of Iudea beyond Iordan.
2 And great multitudes followed him, and he
healed them there.
3 ¶ [1] Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a
man to [b] put away his wife vpon euery occasion?
4 And he answered and said vnto them, Haue
ye not read, * that he which made *them* at the beginning, made them male and female,
5 And said, * For this cause shall man leaue
father and mother, and [c] cleaue vnto his wife, and
they which were [d] two shall be one flesh?
6 Wherefore they are no more twaine, but
one flesh. Let no man therefore put asunder that,
which God hath [e] coupled together.
7 [2] They said to him, Why did then * Moses
command to giue a bill of diuorcement, and to
put her away?
8 He said vnto them, Moses [f] because of the
hardnes of your heart, [g] suffered you to put away
your wiues: but from the beginning it was not so.
9 I say therefore vnto you, * that whosoeuer
shall put away his wife, except *it be* [h] for whoredome, and marry another, committeth adulterie:
and whosoeuer marrieth her which is diuorced,
doeth commit adulterie.
10 *Then* said his disciples to him, If the [i] matter be so betweene man and wife, it is not good to
marry.
11 [3] But he said vnto them, All men cannot [k] receiue this thing, saue they to whom it is giuen.
12 For there are some [l] eunuches, which were
so borne of *their* mothers belly: and there be some
eunuches, which be gelded by men: and there be
some eunuches, which haue [m] gelded themselues
for the kingdome of heauen. Hee that is able to
receiue this, let him receiue it.
13 ¶ [4] * Then were brought vnto him little
children, that hee should put *his* hands on them,
and pray: and the disciples rebuked them.
14 But Iesus said, Suffer the little children, and
forbid them not to come to mee: for of such is
the kingdome of heauen.
15 And when he had put his hands on them,
he departed thence.
16 ¶ [5] * And behold, one came and said vnto
him, Good Master, what good thing shall I doe,
that I may haue eternall life?
17 And he said vnto him, Why callest thou me
good, there is none good but one, euen God: but
if thou wilt enter into life, keepe the Commandements.
18 He said vnto him, Which? And Iesus said,
* These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt
not beare false witnesse:
19 Honour thy father and mother: and, Thou
shalt loue thy neighbour as thy selfe.
20 The young man said vnto him, I haue obserued all these things from my youth. What lacke
I yet?
21 Iesus said vnto him, If [n] thou wilt be perfit,
goe, sell that thou hast, and giue it to the poore,
and thou shalt haue treasure in heauen, and come
and follow me.
22 And when the young man heard that saying, hee went away sorrowfull: for hee had great
possessions.
23 [6] Then Iesus said vnto his disciples, Verely
I say vnto you, that a rich man shall hardly enter
into the kingdome of heauen.
24 And againe, I say vnto you, It is [o] easier for
a [p] camel to goe thorow the eye of a needle, then
for a rich man to enter into the kingdom of God.
25 And when his disciples heard it, they were
exceedingly amazed, saying, Who then can bee
saued?
26 And Iesus beheld them, and said vnto them,
With men this is vnpossible, but with God all
things are possible.
27 ¶ * Then answered Peter, and said to him,
Behold, we haue forsaken all, and followed thee:
what therefore shall we haue?
28 [7] And Iesus said vnto them, Verely I say vnto you, that when the Sonne of man shal sit in the
throne of his Maiestie, ye which followed me in
the [q] regeneration, * shall sit also vpon twelue
thrones, and iudge the twelue tribes of Israel.
29 And whosoeuer shall forsake houses, or
brethren, or sisters, or father, or mother, or wife,
or children, or lands, for my Names sake, he shall
receiue an hundreth fold more, and shall inherite
euerlasting life.
30 [8] * But many that are first, shall be last, and
the last *shall be* first.

CHAP. XX.

1 Labourers hired into the vineyard. 15 The euill eye. 17 Hee foretelleth his passion. 20 Zebedeus sonnes. 22 The cup. 28 Christ is our minister. 30 Two blinde men.

FOr the kingdome of heauen is like vnto a certaine [1] housholder, which went out at the
dawning of the day to hire labourers into his
vineyard.
2 And hee [a] agreed with the labourers for a
peny a day, and sent them into his vineyard.
3 And he went out about the third houre, and
saw other standing idle in the market place,
4 And said vnto them, Goe yee also into *my*
vineyard, and whatsoeuer is right, I wil giue you:
and they went their way.
5 Againe he went out about the sixt and ninth
houre and did likewise.
6 And hee went about the [b] eleuenth houre,
and found other standing idle, & said vnto them,
Why stand ye here all the day idle?
7 They said vnto him, Because no man hath
hired vs. He said to them, Goe yee also into *my*
vineyard, and whatsoeuer is right, that shall ye receiue.
8 ¶ And when euen was come, the master of
the vineyard said vnto his steward, Cal the labourers, and giue them their hire, beginning at the
last, till *thou come* to the first.
9 And they *which were hired* about the eleuenth
houre,

* Mar.10.1.
a Passed ouer the water out of Galile into the borders of Iudea.
1 The band of mariage ought not to be broken, vnlesse it be for fornication.
b To send her a booke of diuorcement, afore, Chap. 1.19
* Genes.1.27.
* Gen.2.24. 1.cor.6.16. ephes.5.31.
c The Greeke word importeth to bee glewed vnto, whereby is signified that strait knot, which is betweene man and wife, as though they were glewed together.
d They which were two, become as it were one: and this word flesh, is by a figure taken for the whole man, or the body after the maner of the Hebrewes.
e Hath made them yoke-fellowes, as the marriage it selfe is by a borrowed kind of speach called a yoke.
2 Because politike Lawes are constrained to beare with some things, it followeth not by and by that God alloweth them.
* Deut.24.1.
f Being occasioned by reason of the hardnesse of your heart.
g By a politike law, and not by the morall law. for this law is a perpetuall law of Gods iustice, the other boweth and bendeth as the carpenters Beuel.
* Chap.5.32. mar.10.11. luke 16.8. 1.cor.7.11.
h There[illegible] in these dayes the Lawes that were made against adulterers, were not regarded: for they should haue needed no diuorcement, if marriage had beene cut asunder with punishment by death.
i If the matter stand so betweene man and wife, or in marriage.
3 The gift of continencie is peculiar, and therefore no man can set a law to himselfe of perpetuall continencie.
k Receiue and admit, as by translation wee say that a strait and narrow place is not able to receiue many things.
l The word Eunuch is a generall word, and hath diuers kindes vnder it, as gelded men and bursten men.
m Which abstaine from marriage, and liue continently through the gift of God.
4 Infants and little children are conteined in the free couenant of God.
* Marke 10.13. luke 18.15. chap.18.3.
5 They neither know themselues nor the Law, that seeke to bee saued by the Law.
* Marke 10.18. luke 19.18.
* Exod.20.13. deut.5.16. rom.13.9.

n The yong man did not answere truly in saying that he had kept all the commandements: and therefore hee layeth out an example of true charitie before him, to shew the disease that lay lurking in his minde.
6 Rich men haue need of a singular gift of God, to escape out of the snares of Satan.
o Word for word, it is of lesse labour.
p Theophylact noteth that by this word is meant a cable rope, but Caninius alleageth out of the Thalmudists, that it is a prouerb, and the word Camel signifieth the beast it selfe.
* Mar.10.28. luke 18.28.
7 It is not lost, that is neglected for Gods sake.
q The regeneration is taken for that day, wherein the elect shall begin to liue a new life: that is to say, when they shall enioy the heauenly inheritance, both in body and soule.
* Luke 22.29.
8 To haue begun well, and not to continue vnto the end, doeth not onely not profit, but also hurteth very much.
* Chap.20.16. marke 10.31. luke 13.30.
1 God is bound to no man, and therefore he calleth whomsoeuer and whensoeuer hee listeth. This onely euery man ought to take heed of, and hereupon bestow his whole endeuour, that he goe forward, and come to the marke without all stopping or staggering, and not curiously to examine other mens doings, or the iudgements of God.
a Word for word, fell in time: it is a kind of speach taken from song.
b The last houre: for the day was twelue houres long, and the first houre began at the Sunne rising.

houre, came and receiued euery man a penie.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a penny.

11 And when they had receiued it, they murmured against the Master of the house,

12 Saying, These Last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden & heat of the day.

13 And hee answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a peny?

14 Take that which is thine owne, and go thy way, I will giue vnto this last, as much as to thee.

15 Is it not lawfull for mee to doe as I will with mine owne? Is thine eye e euill, because I am good?

16 * So the last shall be first, and the first last: for many are called but few chosen.

7 * 2 And Iesus went vp to Hierusalem, and tooke the twelue Disciples apart in the way, and said vnto them,

18 3 Behold, we goe vp to Hierusalem, and the sonne of man shalbe deliuered vnto the chiefe Priests, and the Scribes, and they shall condemne him to death,

19 4 And * shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie *him*, but the third day he shall rise againe.

20 * 5 Then came to him the mother of Zebedeus children with her sonnes, worshipping *him*, and desiring a certaine thing of him.

21 And he said vnto her, What wouldest thou? She said to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy Kingdome.

22 And Iesus answered, and said, Ye know not what ye aske. Are ye able to d drinke of the cup that I shall drinke of, and to bee baptized with the f baptisme that I shal be baptized with? They said to him, We are able.

23 And he said vnto them, Ye shall drinke indeed of my cup, and shall bee baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is g not mine to giue: but *it shall bee giuen* to them for whom it is prepared of my Father.

24 * And when the *other* ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye know that the lords of the Gentiles haue h dominion ouer them, and they that are great, exercise authority ouer them.

26 But it shall not be so among you, but whosoeuer will be great among you, let him be your seruant.

27 And whosoeuer will be chiefe among you, let him be your seruant.

28 * Euen as the sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

29 ¶ 6 * And as they departed from Iericho, a great multitude followed him.

30 And behold, two blind men, sitting by the way side, when they heard that Iesus passed by, cryed, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Iesus stood still, and i calleth them, and said, What will ye that I doe to you?

33 They said to him, Lord, that our eies may be opened.

34 And Iesus mooued with compassion, touched their eyes, and immediaty their eies receiued sight, and they followed him.

CHAP. XXI.

1 *Christ rideth vp on an asse into Hierusalem.* 12 *He casteth out the sellers.* 13 *The house of praier.* 19 *The withered figtree.* 23 *Iohns Baptisme.* 28 *Who doe the will of God.* 30 *Publicanes, Harlots.* 33 *Gods vineyard. The Iewes.* 38 *The sonne killed of the husbandmen.* 42 *The corner stone.*

AND * 1 when they drew neere to Hierusalem, & were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon yee shall find an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath neede of them, & straght way a he will let them goe.

4 All this was done that it might be fulfilled which was spoken by the Prophet, saying,

5 ¶ * Tell ye the b daughter of Sion, behold, thy King commeth vnto thee, meeke, and sitting vpon an asse, and a colt, the foale of an asse vsed to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse and the colt, and put on them their c clothes, and set him d thereon.

8 And a great multitude spead their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before and they also that followed, cryed, saying, e Hosanna to the Sonne of Dauid, f Blessed *be* hee that commeth in the Name of the Lord, Hosanna *thou which art* in the highest *heauens*.

10 * And when he was come into Hierusalem, g all the City was mooued, saying, Who is this?

11 And the people said, This is Iesus that Prophet of Nazaret in Galile.

12 ¶ And Iesus went into the Temple of God and cast out all them * that sold & bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doues,

13 And said to them, It is written, * My house shall be called the house of praier: but * yee haue made it a denne of theeues.

14 Then the blind, and the halt came to him in the Temple, and he healed them.

15 2 But when the chiefe Priests and Scribes saw the maruels that hee did, and the children crying in the Temple, and saying, Hosanna to the to the Sonne of Dauid, they disdained,

16 And saide vnto him, Heareſt thou what they say? And Iesus said vnto them, yes: I read ye neuer, * By the mouth of babes and sucklings thou b hast made perfite the praise?

17 ¶ 3 So he left them, and went out of the citie vnto Bethania, and lodged there.

18 4 And * in the morning, as he returned into the citie, he was hungry,

e *Naught, that is to say, doest thou enuy at my goodnesse towards them for thy Hebrewes by an euill eye, meane enuy, because such dispositions appeare chiefly in the eie, as about cha. 6.23. It is fet so aduisedly the word single, and it is taken here for corrupt: for whereas he said there afore, verse 22 If thine eye be single, he addeth in the 23, but if thine eye be wicked, or corrupt the word being the same in that place, as it is heere.*

* *Chap. 19 30. and 22 14. mar. 10. 31. luke 13 30.*

* *Mar 10. 32. luke 18. 31.*

2 Christ goeth to the crosse necessarily, but yet willingly.

3 They that least ought, are the greatest perseculers of Christ.

4 The ignominy of the crosse, is the sure way to the glory of euerlasting life.

* *Iohn 18. 32.*

* *Marke 10. 35.*

5 The manner of the heauenly kingdome is quit contrarie to the earthly kingdome.

d *To vse spoken by a figure, taking the cup, for that which is contained in the cup. And against, the Hebrewes vnderstand by this word Cup, sometime the manner of punishment, which is rendred to some, as Psal. 11. 6 or the joy that is given to the faithfull, as Psal. 23 5. and sometime a lot or condition, as Psalm. 16. 5.*

e *This is applied to afflictions, as David commonly vseth.*

f *The almightinesse of christ in ouercoming the world out by this, but is shewed the debasing of himself by taking mans nature vpon him.*

* *Marke 10. 41. luke 22. 25*

g *Somewhat sharply and roughly.*

* *Phil. 2. 7.*

6 Christ by healing of these blind men with an onely touch, sheweth that he is the only light of the world.

* *Mark. 10 46. luke. 18. 35.*

* *Marke 11. 1. luke 19. 29.*

1 Christ by his humility triumphing ouer the pride of this world ascendeth to true glory by ignominy of the crosse.

a *He shal shall say any thing to you, shall let them goe, to wit, the asse and the colt.*

* *Esa 62 11. zec. 9 9. iohn 12. 15.*

b *The citie of Sion. An Ebrew kind of speech common in the lamentations of Ieremy.*

c *Their vppermost garments.*

d *Vpon their garments, not vpon the asse and the colt.*

e *This was an ancient kinde of crying which they vsed in the feast of Tabernacles, when they carried boughs: according as Gods commanded Leuit. 23. 40. Anasho word is corrupt, made of two words, we shouldsay, Hosinnagna, which is as much to say, saue I pray thee.*

f *Well be to him that commeth in the name of the Lord, that is to say, whom the Lord hath given vs for our King*

* *Mar. 11. 1. Iohn 19. 45. iohn 2. 12.*

g *That is all the men of Ierusalem were mouued.*

* *Zach. 14. 21.*

* *Esa. 56 6.*

* *Ier. 7. 32. mar. 11. 17. luke. 19 46.*

2 Such as should be masters of godlines, are they that doe most enuy the glory of Christ: but in vaine.

* *Psalm. 8. 2.*

b *Thou hast made most perfite. Wee reade in David, Thou hast established, ordeined or grounded, and if the matter be considered well, it is all one that the Euangelist saith, for that is stable and sure, which is most perfite.* 3 Christ doeth forsake the wicked, that yet hee hath a consideration and regard of his Church. 4 Hypocrites shall at length haue their maskes discouered and their vizards plucked from their faces. * *Mar. 11. 12.*

h *Himself, not by other mens meanes.*

i *Pitie.*

19 And seeing a figge tree in the way he came to it, and found nothing thereon, but leaues only, and said to it, Neuer fruit grow on thee henceforward. And anon the figtree withered.

20 And when his disciples saw it, they maruelled, saying, how soone is the figtree withered!

21 5 And Iesus answered and said vnto them, * Verily I say vnto you, if ye haue faith, & [i] doubt not, ye shall not onely doe that, *which I haue done* to the figtree, but also if yee say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 * And whatsoeuer yee shall aske in praier, if yee beleeue, yee shall receiue it.

23 ¶ * 6 And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as he was teaching, and said, By what [k] authority doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered, and said vnto them, I al o will aske of you [l] a certaine thing, which if ye tell mee, I likewise will tell you by what authority I doe these things.

25 The [m] baptisme of Iohn, whence was it? from [n] heauen, or of men? Then they [o] reasoned among themselues, saying, If wee shall say, From heauen, he will say vnto vs, Why did ye not then beleeue him?

26 And if we say, Of men, we feare the multitude, * for all hold Iohn as a Prophet.

27 Then they answered Iesus, and said, Wee can not tell. And he said vnto them, Neither tell I you by what authority I doe these things.

28 ¶ 7 But what thinke yee? A *certaine* man had two sonnes, and came to the Elder, and said, Sonne, goe and worke to day in my vineyard.

29 But he answered, and said, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and said likewise. And he an wered, and said, I will, Sir: yet went he not.

31 Whether of them twaine did the will of the Father? They said vnto him, The first. Iesus said vnto them, Verily I say vnto you, that the Publicanes and the harlots, [p] goe before you into the kingdome of God.

32 For Iohn came vnto you in the [q] way of righteousnesse, and ye beleeued him not: but the Publicanes and the harlots beleeued him, and ye, though yee saw it, were not moued with repentance afterward that ye might beleeue him.

33 ¶ 8 Heare another parable, There was a certaine householder, * which planted a vineyard, and hedged it round about, & made a winepresse therein, and [r] built a tower, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his seruants, and beate one, and killed another, and stoned another.

36 Againe hee sent other seruants, moe then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne Sonne, saying, They will reuerence my Sonne.

38 But when the husbandmen saw the Sonne, they said among them selues, * This is the heire: come, let vs kill him, & let vs [s] take his inheritance

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what will he doe to those husbandmen?

41 They said vnto him, Hee will [t] cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him their fruits in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, * The stone which the [u] builders refused, the same is * made the y head of the corner? [x] This was the Lords doing, and it is maruellous in our eyes.

43 Therefore say I vnto you, The kingdome of God shall be taken from you, and shalbe giuen to a nation, which shall bring foorth the [y] fruits thereof.

44 * And whosoeuer shall fall on this stone, hee shall be broken: but on whomsouer it shall fall, it will [b] dash him in peeces.

45 And when the chiefe Priests and Pharises had heard his parables, they perceiued that hee spake of them.

46 9 And they seeking to lay hands on him, feared the people because they tooke him as a Prophet.

the fruits of the spirit, and not of flesh, Gal. 5. * *Esa.28.14.* *b to bee scattered with the wind, for he vseth a word which signifieth properly to separate the chaffe from the corne with winnowing, and to scatter it abroad.* 9 The wicked can doe nothing but what God will.

CHAP. XXII.

2 *The parable of the marriage.* 9 *The calling of the Gentiles.* 11 *The wedding garment, shith.* 16 *Of Cesars tribute.* 23 *They question with Christ touching the resurrection.* 32 *God was his liuing.* 36 *The greatest commandement.* 37 *To loue God.* 39 *To loue our neighbour.* 42 *Iesus reasoneth with the Pharises touching the Messias.*

THen * 1 Iesus answered, and spake vnto them againe in parables saying,

2 The Kingdome of heauen is like vnto a certaine King which married his sonne,

3 And sent forth his seruants, to call them that were bidde to the wedding, but they would not come.

4 Againe he sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are [a] killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their waies, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharpely, and slew them.

7 2 But when the king heard it he was wroth and sent foorth his warriours, and destroied those murtherers, and burnt vp their citie.

8 Then said hee to his seruants, Truely the [b] wedding is prepared: but they which were bidden, were not worthy.

9 3 Goe yee therefore out into the hie waies, and as many as ye find, bid them to the marriage.

10 So those seruants went out into the *high* waies, and gathered together all that euer they found, both good, and [c] bad: so the wedding was furnished with ghests.

11 4 Then the King came in, to see the ghests,

t A kind of Prouerbe shewing what end the wicked are worthy of. * *Psal.118.22.* *act.4.11 rom.9.33.* *u Master builders, which are chiefe builders of the house, that is, of the Church.* *x Began to be.* *y The chiefest stone in the corner is called the head of the corner: which bearesth vp the couplings or ioints of the whole building.* *z That matter (in that the stone which was cast away, is made the head) is the Lords doing, which we behold, and greatly marueil at.* *a They bring forth the fruits of the kingdome of God, which bring forth* *As chaffe vseth to be scattered with the wind, for he vseth a word which signifieth properly to separate the chaffe from the corne with winnowing, and to scatter it abroad.*

1 Luke 14.16. reuel. 19.9.

a Not all the whole company of them that are called by the voice of the Gospel are the true Church before God: for the most part of them had rather follow the commodities of this life: and some do most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth. *b The word here vsed is commonly vsed in sacrifices, and in y c anstitution vsed for other feasts also. For feasts and bankets were wont to bee begunne with sacrifices.* *2 A dreadfull destruction of them that contemne Christ.* *3 The marriage* *c The generall calling offereth the Gospel to all men: but their liue is examined that enter in.* 4 In the small number which come at the calling, there are some cast aways which doe not confirme their faith with newnesse of life.

and

g Now great the force of faith is. *1 Cor. 13.2.*

h The Greeke word signifieth a sticking or wauering of minde, so that we cannot tell which way to take.

* *Luke 17.6. iohn 15. 7. 1 iohn 5. 14.*

* *Mar. 11.23. 24. luke 20.1.2.*

i Against them which oue-slipping the doctrine, binde the calling and vocation to an ordinary succession going about by that false pretext to stoppe Christs mouth.

k Or, by what power.

l One word, that is to say, I will aske you in one word.

m Iohn his preaching is called by a figure, Baptisme because he preached the baptisme of repentance, &c.

* *Mar. 1.4. act. 19.3.*

n From God, and so it is plainly seene how these are set one against another.

o Beat their heads about: is and muted, or laid their heads together.

* *Chap. 14.5. marke 6.20.*

7 It is no newe thing to see them to be the worst of all men which ought to shew the way of godlinesse to others.

p They make haste to the kingdome of God, and you lacke, so that at least wise you should haue followed their example, Marke them that this word (goe before) is improperly taken in this place where no man followeth.

q Liuing vprightly being of a good and honest conversation. For the Hebrewes vse this word, Way, for life and manners.

8 Those men oftentimes are the cruellest enemies of the Church, to whose fidelity it is committed: But the vocation of God is neither tied to time, place, nor person.

* *Esa. 5.1. Ierem. 2.28. mar. 12.1. luke 20.9.*

r Made the place strong: For a tower is the strongest place of a wall.

* *Chap. 26.3.4. and 27.1. iohn 11.53.*

s Word for word, let vs hold it fast.

and sawe there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how cameſt thou in hither, and haſt not on a wedding garment? And he was [d] speechleſſe.

13 Then said the king to the [e] seruants, Binde him hand and foot: take him away, and caſt him into vtter darkneſſe, * there ſhall be weeping and gnaſhing of teeth.

14 * For many are called, but few choſen.

15 ¶ * Then went the Phariſes, & took counſell how they might [f] tangle him in talke.

16 And they ſent vnto him their disciples with the [g] Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God [h] truely, neither careſt for any man: for thou conſiderſt not the [i] perſon of men.

17 5 Tell vs therefore, how thinkeſt thou? Is it lawfull to giue [k] tribute vnto Ceſar, or not?

18 But Ieſus perceiued their wickedneſſe, and ſaid, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought him a [l] peny.

20 And hee ſaide vnto them, Whoſe is this image and ſuperſcription?

21 They ſaid vnto him, Ceſars. Then ſaide he vnto them, * Giue therefore to Ceſar, the things which are Ceſars, and giue vnto God thoſe things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ [6] * The ſame day the Sadduces came to him, (which ſay that there is no reſurrection,) and asked him,

24 Saying, Maſter, * Moſes ſaid, If a man die, hauing no [m] children, his brother ſhall marry his wife by the right of alliance, and raiſe vp ſeede vnto his brother.

25 Now there were with vs ſeuen brethren, and the firſt maried a wife, and deceaſed: and hauing no iſſue, left his wife vnto his brother.

26 Likewiſe alſo the ſecond and the third, vnto the ſeuenth.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeuen? for all had her.

29 Then Ieſus anſwered and ſaide vnto them, Ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the reſurrection they neither marry wiues, nor wiues are beſtowed in marriage: but are as the [n] Angels of God in heauen.

31 And concerning the reſurrection of the dead, haue ye not read what is ſpoken vnto you of God, ſaying,

32 * I am the God of Abraham, and the God of Iſaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the multitude heard it, they were aſtonied at his doctrine.

34 ¶ * 7 But when the Phariſes had heard, that he had put the Sadduces to ſilence, they aſſembled together.

35 And * one of them which was an expounder of the Law, asked him a queſtion, tempting him, and ſaying,

36 Maſter which is the great commandement in the Law?

37 Ieſus ſaide to him, * Thou ſhalt loue the Lord thy God with all thine heart, with all thy [p] ſoule, and with all thy minde.

38 This is the firſt and the great commandement.

39 And the ſecond is like vnto this, * Thou ſhalt loue thy [q] neighbour as thy ſelfe.

40 On theſe two commandements hangeth the whole Law and the Prophets.

41 ¶ [5] * While the Phariſes were gathered together, Ieſus asked them,

42 Saying, What thinke ye of Chriſt? [r] whoſe ſonne is he? They ſaid vnto him, Dauids.

43 He ſaid vnto them, How then doeth Dauid in ſpirit call him Lord, ſaying,

44 * The Lord ſaide to my Lord, Sit at my right hand till I make thine enemies thy footſtoole?

45 If then Dauid call him Lord, how is he his ſonne?

46 And none could anſwere him a word, neither durſt any from that day ſoorth aske him any more queſtions.

CHAP. XXIII.

1 How the Scribes teaching the people the Law of Moses, behaue themselues. 5 Their Phiallcteries, and fringes. 7 Greetings. 8 We are bretbren. 9 The Father, 10 The seruants. 13 To shut the kingdome of heauen. 14 To deuour widows houses. 15 A proselyte. 16 To sweare by the Temple. 23 Tos the mint. 25 To cleanse the outside of the cup. 27 Painted sepulchres. 33 Serpents, vipers. 37 The Henne.

THen ſpake Ieſus to the multitude, and to his diſciples,

2 [1] Saying, The * Scribes and Phariſes [2] ſit in Moſes ſeate.

3 [b] All therefore whatſoeuer they bid you obſerue that obſerue and doe: but after their works, doe not: for they ſay, and doe not.

4 * [2] For they binde heauy burdens, and grieuous to be borne, and lay them on mens ſhoulders, but they themſelues will not mooue them with one of their fingers.

5 3 All their workes they doe for to be ſeene of men: for they make their [c] phiallcteries broad, and make long [d] the * fringes of their garments,

6 * And loue the chiefe place at feaſts, and to haue the chiefe ſeats in the [e] aſſemblies,

7 And greetings in the markets, and to bee called of men, Rabbi, [f] Rabbi.

d Word for word, believed, that is to say, he held his peace, as though he had had a bridle or an halter about his necke.
e To them that ſerued the gueſts.
* *Chap. 3. 12 and 13. 42. and 25. 30.*
* *Chap. 20. 16.*
* *Marke 12. 13. luke 20. 20.*
f Snare them in his words or talke. The Greeke words deriued of ſnare: which hunters ſay, g They which with diuers make a new religion, paieted together of the heathenſhi and of the Iewiſh religion.
h True, and ſincerely.
i Thou art not mooued with any apparance and outward ſhew.
5 The Chriſtians muſt obey their Magiſtrates, although they bee wicked and extortioners, but for far ſoorth, as the authority that God hath ouer vs may remaine ſafe vnto him, and his honour be not diminiſhed.
k The word that is vſed here, ſignifieth a valuing and rating of mens ſubſtance, according to the proportion wherevnto they paid tribute in theſe prouinces, which were ſubiect to tribute, and it is here taken for the tribute it ſelfe.
l Before chap. 17. 24. there is mention made of a didrachme, and here of a penny, whereas a didrachme is more by the ſeuenth part then a peny: ſo that there ſeemeth to be a varre in theſe two places: but ſhe they may eaſily be accorded thus: the peny was paid to the Romanes for tribute, according to the proportion they

were rated at, the drachme was paid of euery one to the Temple, which alſo the Romanes tooke to themſelues when they had ſubdued Iudea.
[1] *Marke 12. 17. luke 20. 25. Rom. 13. 7.* 6 Christ voucheth the resurrection of the flesh against the Sadducees.
* *Mar. 12. 18. luke 20. 27. Act. 23. 8.* [2] *Deut. 25. 5.* m *Vnder which name are daughters also comprehended, but yet as now bing the family and name of a man, because hee that left daughters was in no better caſe, then if he had left no children at all (for they were not reckoned in the family) by the name of children, are ſomes vnderſtood.* n *He ſaith not that they ſhall be without bodies, for then they ſhould not be men at all, more but they ſhall be as Angels, for they ſhall neither marry nor be married.* * *Exod. 3. 6. mar. 12. 27.* * *Marke 12. 28.* 7 The Gospell doeth not abolish the precepts of the Law, but doth rather confirme them.

o *A Scribe: ſo ſaith Marke 12. 28. now what a Scribe it, looke chap. 13. 4.*
* *Deut. 6. 5.*
p *The Hebrew text readeth. Deut. 6. 5. with thine heart, ſoule, and ſtrength: and in Mar. 12. 20. and in Luke 10. 27. we read with ſoule, heart, ſtrength, and thought.*
* *Marke 12. 31 rom 13. 9. Gal. 5. 14. iames 2. 8.*
q *Another man.*
8 Christ prooueth manifeſtly that he is Dauids ſonne according to the fleſh, but otherwiſe, Dauids Lord and very God.
* *Mar. 12. 35. luke 20. 41.*
r *Of whoſe flock or family: for the Hebrewes call a mans poſterity, ſonnes.*
* *Pſal. 110. 1.*

1 We ought to heare whatſoeuer any wicked teachers teach vs purely out of the word of God, yet ſo that we eſchew their euill maners.
2 *Because God appointed the ouer therefore the Lord would haue his word to be heard euen from the mouth of hypocrites and liueings.*
b Prouided alwayes, that they deliuer Moſes his doctrine which they profeſſe, which thing the Metaphore of the ſeat ſheweth, which they occupied as teachers of Moses his learning. * *Luke 11. 46. Act. 15. 10.* 2 Hypocrites for the moſt part are moſt ſeuere exacters of thoſe things which they themſelues chiefly neglect 3 Hypocrites are ambitious. c *It was a thread, or ribend of blew ſilke in the fringe of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore was it called a Phiallcte, as yee would ſay, a keeper,* Numb 15. 38. *deut. 6. 8. which order the Iewes afterwards abuſed, as they do euen alate which hang 5. Iohns Goſpell about their necks: ſo long condemned men: yeres ago in the conſeſſion of Antioche.* d *Word for word, Twiſted taſſels of thread which hanged at the hemmes of their garments.* * *Numb. 12. 38. deut. 22. 12. marke 12. 38.* * *Luke 11. 43. and 20. 46.* e *When aſſemblies and Counſels are gathered together.* f *This word Rab, ſignifieth one that is aboue his fellowes, and is as good as a number of them: and we may ſee by the repeating of it, how proud a title it was. Now they are called Rabbi, which by laying on of hands were vttered and declared vnto the world to be wiſe men.*

8 * 4 But be not ye called, Rabbi: for [h] one is your doctor, *to wit*, Christ, and all yee are brethren.

9 And [k] call no man your [i] father vpon the earth: for there is but one, your father which is in heauen.

10 Be not called [k] doctors: for one is your doctor, *euen* Christ.

11 But he that is greatest among you, let him be your seruant.

12 * For whosoeuer [l] will exalt himselfe, shal bee brought lowe: and whosoeuer will humble himselfe shall be exalted.

13 ¶ 5 Woe therefore *be* vnto you Scribes & Pharises, [m] hypocrites, because ye shut vp the kingdome of heauen before men: for yee your selues go not in, ne ther suffer ye them that would [n] enter, to come in.

14 * 6 Woe *be* vnto you, Scribes and Pharises, hypocrites: for ye deuoure widowes houses euen [o] vnder a colour of long prayers: wherefore yee shall receiue the greater damnation.

15 Woe *be* vnto you Scribes and Pharises hypocrites: for ye compasse sea and [p] land to make one of your profession: and when he is made, yee make him two folde more the childe of hell, then you your selues.

16 Woe *be* vnto you blinde guides, which say, Whosoeuer sweareth by the Temple it is nothing: but whosoeuer sweareth by the gold of the Temple, he [q] offendeth.

17 Ye fooles and blind, Whether is greater, the gold, or the Temple that [r] sanctifieth the gold?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering *that is* vpon it, offendeth.

19 Yee fooles and blinde, whether is greater the offering, or the altar which sanctifieth the offering?

20 Whosoeuer therfore sweareth by the altar, sweareth by it, and by all things thereon.

21 * And whosoeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein,

22 * And he that sweareth by heauen, sweareth by the [s] throne of God, and by him that sitteth thereon.

23 ¶ 7 * Woe *be* to you, Scribes and Pharises, hypocrites: for ye tythe mynt, and annyse, and cummin, and leaue the weightier matters of the law, *as* iudgment, and mercy and [t] fidelity: These ought ye to haue done, and not haue left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camell.

25 ¶ 8 Wo *be* to you, * Scribes and Pharises, hypocrites: for yee make cleane the vtter side of the cup and of the platter: but within they are full of bribery and excesse.

26 Thou blind Pharise clense first the inside of the cup and platter, that the outside of them may be cleane also.

27 Wo *be* to you, * Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthinesse.

28 So are yee also: for outward yee apppeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 ¶ 9 Woe *be* vnto you Scribes and Pharises, hypocrites: for ye build the tombes of the Prophets, & garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our father, we would not haue bene partners with them in the blood of the Prophets.

31 So then yee bee witnesses vnto your selues, that yee are the children of them that murthered the Prophets.

32 [u] Fulfill yee also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of * hell?

34 [10] Wherefore behold, I send vnto you Prophets, and wise men, and Scribes, and of them yee shall kill and crucifie: and of them shal ye scourge in your Synagogues, and persecute from city to citie,

35 [11] That vpon you may come al the righteous blood that was shed vpon the earth, * from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of [y] Barachias, * whom ye slew betweene the Temple and the altar.

36 Verely I say vnto you, all these things shal come vpon this generation.

37 [12] * Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue [z] gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not!

38 Behold, your habitation shall be left vnto you desolate.

39 For I say vnto you, yee shall not see mee henceforth, till that ye say, Blessed *is he* that cometh in the Name of the Lord.

** Iames 3. 1.*
4 Modestie is a singular ornament of Gods ministers.
g See, quos ambiosus esse iubet: for our Lord doth not forbid vs to giue the Magistrate and our Maiors the honour that is due to them, Magistratus de ordine non is Dominus ex Matth. cap. 11.
h He seemeth to allude to a place of Esai chap. 54. 13. and Ier. 31. 34.
** Mal. 1. 6.*
i He shooteth at a fashion, which the Iewes vsed, for they called the Rabbim your fathers.
k It seemeth that the scribes did very greedily hunt after such titles, whom ver 16. he calleth blinde guides.
** Luke 14. 11. and 18. 14.*
l He seemeth to allude to the name of the Rabbins: for Rab signifieth one that is aloft.
5 Hypocrites can abide none to be better then themselues.
m Christ when he reproueth any man sharply, vseth this word, to giue vs to vnderstand that there is nothing more detestable then hypocrisie and falsheed in religion.
n Which are then at the doore.
** Mar. 12. 40. Luke 20. 47.*
6 It is a common thing among hypocrites to abuse the pretence of zeale to couetousnesse and extortion.
o Word for word vnder a colour of long praying. And this word, Enou, noteth a double naughtinesse in them, the one, that they deuoure widowes goods: the other that they did it vnder a colour of godlinesse.
p The diuelpart: now that part of the earth is called Erie, which the Lord hath given vs to dwell vpon.
q It a delicy: fionnes are called in the Syrian tongue Debis, and it is certaine that Christ spake in the Syrian tongue.
r Caused the gold to be counted holy which is dedicate to an holy vse. * 1. Kings 8. 13. 2. Chron. 6. 2.*
** Chap. 5. 34.*
s If heauen be Gods throne, then is he no doubt aboue all the world.
7 Hypocrites are careful in trifles, and neglect the greatest things of purpose.
** Luke 11. 42.*
t Faithfulnesse in keeping of promises.
8 Hypocrites are too much careful for outward things, and the inward they vtterly condemne. * Luke 12. 39.*

9 Hypocrites when they goe most about to couer their wickednesse, then do they by the iust iudgement of God, shame themselues.
u A prouerbe vsed of the Iewes which hath this meaning. Goe yee on also and fulfill your ancestors, that at length your wicknesse may come to the fall.
x Look Chap. 5. verse 22.
10 Hypocrites be cruell.
11 The end of them which persecute the Gospel, vnder the pretence of zeale.
** Gen. 4. 8.*
y Of Iuiada who was also called Barachiah, that is, blessed of the Lord.
** 2. Chron. 24. 22.*
12 Where the mercie of God was greatest, there was greatest wickednesse & rebellion, and at length the most sharpe iudgements of God.
** Luke 13. 34.*
z He speaketh of the outward ministerie, and as he was promised for the saueing of this people, so was he also cast out for it, euen from the time that the promise was made to Abraham.

CHAP. XXIIII.

2 The destruction of the Temple. 4 The signes of Christs comming: 12 Iniquitie. 23 False Christ. 29 The signes of the end of the world. 31 The Angels. 32 The figtree. 37 The dayes of Noe. 42 We must watch. 45 The seruant.

AND * Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 [1] And Iesus said vnto them, See ye not all these things? Verely I say vnto you, * there shall not be here left a stone vpon a stone that shal not be cast downe.

3 And as hee sate vpon the mount of Oliues, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe *shall be* of thy comming, and of the end of the world.

4 [2] And Iesus answered, and said vnto them, * Take heed that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumors of warres: see that yee bee not troubled: for all these things must come to passe, but the [a] end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall bee famine, and pestilence, and earthquakes in [b] diuerse places.

8 All these are but the beginning of [c] sorrowes.

9 * Then shall they deliuer you vp to bee afflicted,

** Mark 13. 2. Luke 21. 5. 6.*

1 The destruction of the citie, and especially of the Temple is foretolde.
** Luke 19. 44.*
2 The Church shall haue a continuall conflict with infinite miseries and offences, and that more is with false prophets, vntill the day of victory and triumph commeth.
** Eph. 4. 6. col. 2. 18.*
a That is, when these things are fulfilled, yet is the end shall not come.
b Euery where.
c Word for word, of great torments like vnto women in trauaile.
** Chap. 10. 17. Luke 21. 12. John 15. 20. and 16. 2.*

flicted, and shal kill you, and ye shall be hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, & shall deceiue many.

12 And because iniquitie shalbe increased, the loue of many shalbe colde.

13 ¶ *But hee that endureth to the ende, hee shall be saued.

14 And this [d] Gospel of the King dome shalbe preached through the wholeworld for a witnes vnto all nations, and then shall the end come.

15 ¶ *When yee * therefore shall see the [l] abomination of desolation spoken of by * Daniel the Prophet, set in the holy place (let him that readeth consider it)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house toppe, not come downe to fetch any thing out of his house.

18 And he that is in the field, let not him returne backe to fetch his [g] clothes.

19 And wo *shalbe* to them that are with child, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, neither on the * [h] Sabbath *day*.

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except [i] those dayes should be shortened, there should no [k] flesh be saued: but for the elects sake those dayes shall be shortened.

23 * Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christs, and false prophets, and [l] shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue tolde you before.

26 Wherefore if they shall say vnto you, Behold, he is in the desert, go not foorth. Behold, he is in the secret places, beleeue it not.

27 For as the lightning commeth out of the East, and is seene into the West, so shall also the comming of the Sonne of man be.

28 * [m] Wherefoeuer a deade [m] karkeise is, thither will the Egles be gathered together.

29 * [n] And immediatly after the tribulations, of those dayes, shall the sunne bee darkened, and the moone shall not giue her light, and the starres shall fall from heauen: and the powers of heauen shall be shaken.

30 And then shall appeare the [n] signe of the Sonne of man in heauen: and then shall all the [o] kindreds of the earth [p] mourne, * and they shall see the Sonne of man [q] come in the cloudes of heauen with power and great glory.

31 * And hee shal send his Angels with a great sound of a trumpet, and they shal gather together his elect, from the [r] foure windes, *and* from the

*a. 2.Thes 3.13. 2.tim.2.5.
b The Gospel shall be spread abroad, ragethe world and the deuill neuer so much: and they which doe constantly believe, shall be saued.
d Iesus tidings of the kingdome of heauen.
e Through all that part that is ytwix sin.
4. The kingdom of Christ shall not be abolished when the citie of Ierusalem is vtterly destroyed, but shal be stretched out euen to the end of the world.
* Mat. 13.14. luke 21.20.
f The abomination of desolation that is to say, which all men detest and cannot abide, by reason of the foule and shamefull filthinesse of it: and he speaketh of the idoles that were set vp in the Temple or an other thinke hee meant the mayning of the doctrine in the Church.
* Dan.9.27.
g This betokeneth the great feare that shall be.
* Ad.1.11.12.
h It was not lawfull to take a iourney on the Sabbath day, Iosephbooke 13 3 Those things which befell the people of the Iewes, in the 34.yeares where as the whole land was walled, and at length the citie of Hierusalem taken, and both it and their Temple destroied are mixed with those which shall come to passe before the last comming of our Lord.
k The wholenation should vtterly be destroied: and this word Flesh is by a figure taken for man, as the Hebrues vse to speake.
* Marke 13.21. luke 17.23
l Shal openly let forth great signes for men to behold.
* Luke 17. 37.
5 The onely remedie against the furious rage of the world, is to bee gathered and ioyned to Christ. m Christ who will come with speed, and his presence will bee with a maiestie to whom all shall flocke euen as Egles. * Mark 13.24 luke 21.25. esa 13.10. ezek.32.7. ioel 2.31. and 3.15
6 Euerlasting damnation shalbe the end of the securitie of the wicked, and euerlasting blisse, of the miseries of the godly. n The exceeding glory and maiestie which shall beare witnesse, that Christ the Lord of heauen and earth, draweth neere to iudge the world. o All nations: & he alludeth to the lispersion which we readeof Gen 10. and 11, or to the remain of the people of Israel. p They shalbe in such sorow, that they shall strike themselues and is transferred to mourning. * Reue 1.7. dan.7.13 q Sitting vpon the cloudes as hee was taken vp into heauen. * 1.Cor 15.51.1.thes4.16. r From the foure quarters of the world.

one end of the heauens vnto the other.

32 7 Now learne the parable of the figge tree: when her bough is yet [s] tender, and it putteth forth leaues, ye know that sommer [t] neere.

33 So likewise ye, when ye see all these things, know that *the kingdome of God* [u] neere, *euen* at the doores.

34 Verely I say vnto you, this [x] generation shal not passe, till all these things be done.

35 * [y] Heauen and earth shall passe away: but my words shall not passe away.

36 [z] But of that day & houre knoweth no man: no not the Angels of heauen, but my Father only.

37 But as the dayes of Noe *were*, so likewise shall the comming of the Sonne of man be.

38 * For as in the dayes *before* the flood, they did [a] eate and drinke, marry, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And knew nothing till the flood came and tooke them all away, so shall also the comming of the Sonne of man be.

40 [10] * Then two shal be in the fields, the one shall be receiued, and the other shall be refused.

41 * Two women shalbe grinding at the mill: the one shalbe receiued, and the other shall be refused.

42 [11] * Watch therefore: for yee knowe not what houre your master will come.

43 * Of this bee sure, that if the good man of the house knewe at what watch the thiefe would come, he would surely watch, and not suffer his house to be digged through.

44 Therefore be ye al [b] ready: for in the houre that ye thinke not, will the Sonne of man come.

45 * Who then is a faithfull seruant and wise, whom his master hath made ruler ouer his household to giue them meate in season?

46 Blessed [c] that seruant, whom his master when he commeth shall find so doing.

47 Verely I say vnto you, hee shall make him ruler ouer all his goods.

48 But if that euil seruant shal say in his heart My master doeth deferre his comming,

49 And beginne to smite his fellowes, and to eate, and to drinke with the drunken,

50 That seruants master will come in a day, when hee looketh not for him, and in an houre that he is not ware ware of,

51 And will [y] cut him off, and giue him his portion with hypocrites: * there shalbe weeping, and gnashing of teeth.

to eate and drinke.
10 Against them that persuade themselues that God will bee merciful to all men, and doe by that meanes giue ouer themselues to sinne, that they may in the meane while liue in pleasure voide of all care. Luke 17. 36.
x The Greeke women and the Barbarians did grunde and bake. Plin. booke 18.
11 An example of the horrible carelinesse of men in those things whereof they ought to be most careful. * Mat 13.35. * Luke 12.39. 1.thes. 5.2. reuel. 16.15.
* Luke 12.42. y To wait, or with out him into two parts, which was a most cruell kinde of punishment: wherewith as Iustin Martyr witnesseth, & say the Prophet was executed by the Iewes: the like kinde of punishment was vsed of, 1.sam.15.33. and Dan.3.29. * Chap.13.48 and 25.30.

CHAP. XXV.

1 The virgins looking for the Bridegroome. 13 We must watch 14 The talents deliuered vnto the seruants 24 The euill seruant. 30 After what sort the last iudgement shall be. a The cursed.

THen [1] the kingdom of heauen shalbe likened vnto ten virgines, which [a] tooke their lampes and [b] went foorth to meete the bridegroome.

2 And fiue of them were wise, and fiue foolish.

7 If God hath prescribed a certaine order to nature, much more hath he done so to his eternall iudgements, but [y] wicked vnderstand it not, or rather make a mocke at it: but the godly doe marke it, and wait for it.
s When his tenderness shewetth that ye sappe which is the life of the tree: is come from the root into the barke.
t The age. this word Generation or Age, being vsed for the men of this age.
* Marke 13.31.
8 The Lord doeth now begin the iudgement, which he will make an end of in the latter day.
9 It is sufficient for vs to know that God hath appointed a latter day for the restoring of all things, but when it shall be, it is hidden from vs all, for out profite, that we may be so much § more watchfull, that we be not taken as they were in olde time in the flood.
* Luke 17.26. 2.pet.3.20.
u The word which the Euangelist vseth, expresseth the matter more fully then ours doth: for it is a word that is properie brute beasts, and his meanings, that in those dayes men shall be giuen to sheer belies like vnto irrational beasts: for other wise it is no fault to eate and drinke.
1 We must diligently watch vnto the end.
2 Wise is we become vnto God, if we be not ouer ouercome with the cares of this world.

3 The

3 The foolish tooke their lampes, but tooke no oyle with them.
4 But the wise tooke oyle in their vessels with their lampes.
5 Now while the bridegrome taried long, all b slumbred and slept.
6 And at midnight there was a cry made, Behold, the bridegrome commeth: goe out to meete him.
7 Then all those virgins arose and trimmed their lampes.
8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.
9 But the wise answered, saying, *Not so*, least there will not be inough for vs and you: but goe ye rather to them that sel, & buy for your selues.
10 And while they went to buy, the bridegrome came, and they that were ready, went in with him to the wedding, and the gate was shut.
11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.
12 But he answered, and said, Verely I say vnto you, I know you not.
13 * Watch therefore: for ye know neither the day nor y houre, when the Son of man will come.
14 * 2 For *the kingdome of heauen is* as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.
15 And vnto one he gaue fiue talents, and to another two, and to another one, to euery man after his owne c abilitie, and straightway went from home.
16 Then he that had receiued the fiue talents, went and occupied with them, and gained other fiue talents.
17 Likewise also he that *receiued* two, hee also gained other two.
18 But he that receiued that one, went and digged it in the earth, and hid his masters money.
19 But after a long season, the master of those seruants came, and reckoned with them.
20 Then came hee that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: behold I haue gained with them other fiue talents.
21 Then his master said vnto him, It is well done good seruant and faithfull, Thou hast beene faithful in litle, I wil make thee ruler ouea much: d enter into thy masters ioy.
22 Also hee that had receiued two talents, came, and said, Master thou deliueredst vnto mee two talents: behold, I haue gained two other talents more.
23 His master said vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter into thy masters ioy.
24 Then he which had receiued the one talent, came, and said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:
25 I was therefore afraid, and went, & hid thy talent in the earth: behold, thou hast thine owne.
26 And his master answered, and saide vnto him, Thou euill seruant, and slothfull, thou knewest that I reape where I sowed not, and gather where I strawed not.
27 Thou oughtest therfore to haue put my money to the e exchangers, & then at my comming, I should haue receiued mine owne with vantage.
28 Take therefore the talent from him, and giue it vnto him which hath ten talents.
29 * For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, euen that he hath shall be taken away.
30 Cast therefore that vnprofitable seruant into vtter * darkenesse: there shalbe weeping and gnashing of teeth.
31 ¶ 3 And when the sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.
32 And before him shall be gathered all nations, and he shall separate them one from another as a shepheard separateth the sheepe from the goates.
33 And hee shall set the sheepe on his right hand, and the goates on the left.
34 Then shal the king say to them on his right hand, Come yee f blessed of my Father: take the inheritance of the kingdome prepared for you from the foundation of the world.
35 * For I was an hungred, and yee gaue mee meate: I thirsted, and ye gaue me drinke: I was a stranger, and yee tooke me in vnto you.
36 *I was* naked, and yee clothed mee: I was * sicke, and yee visited me: I was in prison, and ye came vnto me.
37 Then shall the righteous answere him, saying, Lord, when saw we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?
38 And when saw we thee a stranger, & tooke thee in vnto vs? or naked, and clothed thee?
39 Or when saw we thee sicke, or in prison, and came vnto thee?
40 And the King shall answere, and say vnto them, Verely I say vnto you, in as much as yee haue done it vnto one of the least of these my brethren, ye haue done it to me.
41 Then shall he say to them on the left hand, * Depart from me ye cursed, into euerlasting fire, which is prepared for the deuill and his angels.
42 For I was an hungred, and ye gaue mee no meate: I thirsted, and ye gaue me no drinke:
43 I was a stranger, and yee tooke me not in vnto you: *I was* naked, and yee clothed mee not: sicke, and in prison, and ye visited me not.
44 Then shall they also answere him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?
45 Then shal he answere them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.
46 * And these shal go into euerlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 The consultation of the Priestes against Christ. 6 His feete are annointed. 15 Iudas selleth him. 26 The institution of the supper 34 and 69 Peters denial 38 Christ is beaten. 47 He is betrayed with a kisse. 56 He is led to Caiaphas. 64 He confesseth himself to be Christ. 67 They spit at him.

AND * 1 it came to passe, when Iesus had finished all these sayings, hee said vnto his disciples,
2 2 Ye know that after two dayes is the Passeouer, and the Sonne of man shall be deliuered to be crucified.
3 * Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:

*Mark 13.35.
*Luke 19.12,13,
a Christ witnesseth that there shal be a long time betweene his departure to his Father, and his comming againe to vs, but yet notwithstanding that, he will at that day take an account not onely of the rebellious and obstinate, how they haue bestowed that which they receiued of him, but also of his houshold seruants which haue not through slothfulnesse imployed those gifts which he bestowed vpon them.
c *According to the wisedome and skill in dealing which was giuen them.*
d *Come & receiue the reuise of my goodnesse: now the Lords ioyes doubled. Iob 15.11. that my ioy remaine in you, and your ioy be fulfilled.*
e *Tele mates which haue their shop bulkes, or tables set abroad, where they let out money to vsurie.*

*Chap. 13.12. *marke 4.25. luke 8.18. and 19.26.
* Chap. 8.12. and 22.13.
3 A lively setting forth of the euerlasting judgement which is to coine.
f *Blessed and happy, vpon whom my Father hath most abundantly bestowe his benefits.*
* Esai 58.7. ezech. 18.7.
* Ecclus 7.35.
* Psal. 6.8. chap. 7.23. luke 13.17.
* Dan. 12.2. iohn 5.29.

*Mark 14.1. luke 22.1.
1 Christ witnesseth by his voluntary going to death, that he will make full satisfaction for the sinne of Adam by his obedience.
2 God himselfe and not men, appointed the time that Christ should bee crucified in.
* Iohn 11.47.

a By this word Feast, is meant the whole feast of vnleauened bread: the first and eight day whereof were so holy, that they might do no maner of worke therein, though the whole company of the Sanhedrim determined otherwise: And yet it came to passe through Gods prouidence, that Christ suffered at that time, to the end that all the people of Israel might be witnesses of his euerlasting sacrifice.
* Marke 14.3. Iohn 12.2.
3 By this sudden worke of a sinfull woman, Christ giueth the ghests to vnderstand of his death, and buriall, which was nigh: the fauour whereof shall bring life to all sinners which flee vnto him. But Iudas taketh an occasion hereby to accomplish his wicked purpose and counsell.
b For these things were done before Christ came to Hierusalem: and yet some thinke that the Euangelists recite two histories.
c These boxes were of alabaster, which in olde time man made hollow to put in ointment: for some write that alablaster keepeth ointment very well without corruption, Plinie booke 13. Chap. 1.
d This is a figure called Synecdoche: for it is said but of Iudas, that he was mooued thereat, Iohn. 12.4.

4 And consulted together that they might take Iesus by subtilty, and kill him.

5 But they said, Not one the a feast *day*, lest any vprore be among the people.

6 ¶ *3 And when Iesus was in Bethania, in the house of Simon the leper,

7 b There came vnto him a woman which had a c boxe of very costly oyntment, and powred it on his head, as he sate at the table.

8 And when his d disciples sawe it, they had indignation, saying, What needed this e waste?

9 For this ointment might haue bene sold for much, and bene giuen to the poore.

10 4 And Iesus knowing it, sayd vnto them, Why trouble yee the woman? for shee hath wrought a good worke vpon me.

11 * 5 For yee haue the poore alwayes with you, but me shall ye not haue alwayes.

12 For f in that she powred this oyntment on my body, she did it to bury me.

13 Verely I say vnto you, wheresoeuer this Gospel shall be preached throughout all ỹ world, there shall also this that shee hath done, bee spoken of for a memoriall of her.

14 ¶ * Then one of the twelue, called Iudas Iscariot went vnto the chiefe Priests,

15 And sayd, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie *pieces* of siluer.

16 And from that time, hee sought opportunitie to betray him.

17 ¶ * 6 Now g on the first *day* of the feast of vnleauened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that wee prepare for thee to eat the Passeouer?

18 And he sayd, Goe yee into the citie to such a man, and say to him, The Master saith, My time is at hand: I will keepe the Passeouer at thine house with my Disciples.

19 And the Disciples did as Iesus had giuen them charge, and made ready the Passeouer.

20 * So when the euen was come, hee h sate downe with the twelue.

21 And as they did eat, he sayd, * Verely, I say vnto you, that one of you shall betray me.

22 And they were exceeding sorrowfull, and began euery one of them to say vnto him, It is I, Master?

23 And hee answered and sayd, * hee that i dippeth his hand with me in the dish, hee shall betray me.

24 Surely the Sonne of man goeth his way as it is written of him: but woe *be* to that man, by whom the Sonne of man is betrayed: it had beene good for that man, if hee had neuer beene borne.

25 Then Iudas k which betrayed him, answered, and sayd, Is it I, master? He sayd vnto him, Thou hast sayd it.

26 ¶ 7 * And as they did eat, Iesus tooke the bread, and when he had l blessed it, he brake it, and gaue it to the disciples, and sayd, Take, eat: m This is my body.

27 Also he tooke the cup, and when hee had giuen thankes, he gaue it them, saying, Drinke yee n all of it.

28 o For this is my blood of the p new Testament that is shed for many, for the remission of sinnes.

29 I say vnto you that I wil not drinke henceforth of this fruit of the vine vntill that day, when I shall drinke it new with you in my Fathers kingdome.

30 And when they had sung q a Psalme, they went out into the mount of Oliues.

31 ¶ 8 * Then sayd Iesus vnto them, All yee shall be offended by me this night: for it is written, I * will smite the shepheard, and the sheepe of the flocke shall be scattered.

32 But * after I am risen againe, I will goe before you into Galile.

33 But Peter answered, and sayd vnto him, Though that all men should be offended by thee, yet will I neuer bee offended.

34 * Iesus sayd vnto him, Verely I say vnto thee, that this night, before the cocke crow thou shalt denie me thrise.

35 Peter sayd vnto him, Though I should die with thee, I will in no case denie thee. Likewise also sayd all the disciples.

36 ¶ * 9 Then went Iesus with them into a place which is called Gethsemane, and sayd vnto his disciples, Sit ye heere, while I goe and pray yonder.

37 And he tooke vnto him Peter, and the two sonnes of Zebedeus, and began to waxe sorowfull, and r grieuously troubled.

38 10 Then sayd Iesus vnto them, My soule is very heauie, *euen* vnto the death: tary ye here, and watch with me.

39 So he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, s let this t cup passe from me: neuerthelesse not as I will, but as thou wilt.

40 11 After, he came vnto his disciples, and found them asleepe, and said to Peter, What, could ye not watch with me one houre?

k Whose head was about nothing else but to betray him.
7 Christ minding forthwith to fulfill the promises of the old couenant, instituteth a new couenant with new signes.
* 1.Cor.11.24.
l Marke saith, Had giuen thankes: and therefore blessing is not a consecrating with a coniuring kinde of murmuring and force of words: and yet the bread and the wine are changed not in nature, but in quality, for they become vndoubted tokens of the bodie and blood of Christ, not of their owne nature or force of words, but by Christ his institution which must be recited and laid foorth that faith may find what to lay hold on, both in the word and in the elements.
m That is a figuratiue speech which is called Metonymia: that is to say, the putting of one name for another: so calling the bread his body, which is the signe and sacrament of his body: & yet notwithstanding it is so a figuratiue and changed kind of speech that the faithfull doe receiue Christ in deed with all his gifts (though by a spirituall meane) and become one with him.
n Therefore they which tooke away the cup from the people, did against Christ his institution.
o To wit, the cup or wine is my blood sacramentally, as Luke 22.20.
p Or, couenant that is to say, whereby the new league and couenant is made, for in making of leagues, they vsed a powring of wine, and shedding of blood.

e Vnprofitable spending. 4 Wee ought not rashly to condemne that which is orderly done. * Deut. 15.11. 5 Christ, who was once anointed in his owne person, must alwayes bee anoynted in the poore. f In that shee powred this oyntment vpon my body, shee did it to burie me. * Mark. 14 10. * Mark. 14.12. luke 22.7. 6 Christ verely purposing to bring vs into our countrey out of hand, and so to abrogate the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and custome of the Iewes, and therewithall sheweth that all things shall so come to passe by the ministerie of men, that the secret counsell of God should gouerne them. g This was the fourteenth day of the first moneth: and the first day of the vnleauened bread should haue beene the fifteenth but because this daies euening (which after the manner of the Romanes was referred to the day before) did belong by the Iewes maner to the day following, therefore it is called the first day of vnleauenened bread. * Luke 22.14. h Because the Law appointed them to be shod, and haue their staues in their hands, as though they were in haste, thereby it is to be gathered, that they sate not downe when they did eate the Passeouer, but stood. for otherwise when they went to meate, they put of their shooes: therefore he speaketh here in this place, not of the Passeouer, but of the Supper, which was celebrated after that the Passeouer was solemnely done. * Marke 14 18. iohn 13 21. * Psal 41.9. i That is to say, whom I vouchsafed to come to my table, alluding to the place, Psal 41.10. which is not so to be vnderstood as though at the selfe same instant that the Lord spake these wordes, Iudas had his hand in the dish (for that had beene an vndoubted token) but it is meant of his tabling and eating with him.

q When they had made an ende of their solemne singing, which some thinke was sixe Psalmes, beginning at the 112. to the 117. 8 Christ being more carefull of his disciples then of himselfe, forewarneth them of their flight, and putteth them in better comfort. * Mark. 14 27. iohn 16 32. and 18.8. * Zach 13.7. * Marke 14 28. and 16.7. * Iohn 13 38. marke 14 30. * Luke 22 39. 9 Christ hauing regard to the weakenesse of his disciples, leauing all the rest in safetie, taketh with him but three to be witnesses of his anguish and goeth of purpose into the place appointed to betray him in. r The word which hee vseth signifieth great sorow, and marueilous and deadly griefe: which thing must betokeneth the trueth of mans nature, which shunneth death as a thing that is against nature. to it sheweth that though Christ were voide of sinne yet he [illegible] horrible punishment, because he felt the wrath of God kindled against vs for sinne which he reuenged and punished in his person. 10 Christ a true man, going [illegible] the punishment which was due vnto vs, for forsaking of God, is forsaken of his owne: he hath a terrible conflict which the horror and feare of the curse of God: out of which he escaping as a conquerour, causeth vs not to be any more afraid of death. s Let it passe me, and not touch me. t That is, which is at hand, and is offered [illegible] the punishment. he sendeth [illegible] 11 An example of the carelessenesse of man.

41 Watch and pray, that yee enter not into tentation: the spirit indeed is ready, but the flesh is weake.

42 Againe he went away the second time, and prayed, saying, O my Father, if this cup cannot passe away from me, but that I must drinke it, thy will be done.

43 And hee came and found them asleepe again, for their eyes were heauie.

44 So he left them, and went away againe, and prayed the third time, saying the same words.

45 Then came he to his disciples, and said vnto them, sleepe henceforth, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 [12] Rise, Let vs goe: beholde he is at hand that betrayeth me.

47 * And while he yet spake, loe, Iudas one of the twelue came, and with him a great multitude with swords and staues, [n] from the hie Priests and Elders of the people.

48 Now he that betrayed him had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and said, God saue thee, Master, and kissed him.

50 [13] Then Iesus said vnto him, × Friend, wherefore art thou come? Then came they, and layd hands on Iesus, and tooke him.

51 And behold, one of them, which were with Iesus, stretched out *his* hand, and drew his sword, and stroke a seruant of the hie Priest, and smote of his eare.

52 [14] Then said Iesus vnto him, Put vp thy sword into his place: * for all that y take the sword, shall perish with the sword.

53 [15] Either thinkest thou, that I cannot now pray to my Father, and he will giue me more then twelue legions of Angels?

54 [z] How then should the * Scriptures be fulfilled, *which say*, that it must be so?

55 The same houre sayde Iesus to the multitude, Yee be come out as *it were* against a thiefe, with swords and staues to take mee: I sate daily teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled: * Then all the disciples forsooke him, and fled.

57 ¶ * [16] And they tooke Iesus, and led him, to [a] Caiaphas the hie Priest, where the Scribes & the Elders were assembled.

58 And Peter followed him afarre off vnto the hie Priests [b] hall, and went in and sate with the seruants to see the end.

59 Now * the chiefe Priests and the Elders, and all the whole Councill sought false witnesse against Iesus to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

61 And sayde, This man sayde, * I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and sayde to him, Answerest thou nothing? [c] What is the matter that these men witnesse against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and sayd to him, I charge thee sweare vnto vs by the liuing God, to tell vs, if thou be that Christ the Sonne of God, *or no.*

64 * Iesus sayd to him, Thou hast sayd it: neuertheless I say vnto you, [d] Hereafter shall ye see the Sonne of man sitting [e] at the right hand of the power *of God*, and come in the [f] cloudes of the heauen.

65 Then the hie Priest [g] rent his clothes, saying, Hee hath blasphemed, What huee wee any more neede of witnesses? behold, now yee haue heard his Blasphemie.

66 What thinke yee? They answered and said, He is guiltie of death.

67 * Then spat they in his face, and buffetted him, and other smote him with rods,

68 Saying, Prophesie to vs, O Christ, Who is he that smote thee?

69 ¶ * [17] Peter [h] sate without in the hall and a maide came to him, saying, Thou also wast with Iesus of Galile:

70 But he denied before them all, saying, I wote not what thou sayest.

71 And when hee went out into the porch, another *mayde* saw him, and sayd vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe he denied with an othe, saying, I know not the man.

73 So after a while came vnto him they that stood by, and sayd vnto Peter, Surely thou art also one of them: for euen thy speech bewrayeth thee.

74 Then began he to [i] curse *himselfe*, and to sweare, saying, I know not the man. And immediately the cocke crew.

75 Then Peter remembred the words of Iesus, which had said vnto him, Before the cocke crow thou shalt denie me thrise. So hee went out, and wept bitterly.

12 Christ offereth himselfe willingly to be taken, that in so obeying willingly, he might make satisfaction for the wilfull fall of man.
* *Mar.14.43 luke 22.47.iohn.18.3.*
n *Sent from the hie Priests.*
13 Christ is taken that we might be deliuered.
x *Christ reproueth Iudas taunting ly, & reiudeth him sharpely for his knauerie enough for what cause became.*
14 Our vocation must be the rule of our zeale.
* *Gen.9.6.reuel. 13.10.*
y *They take the sword to whom the Lord hath not giuen it, that is to say, they which vse the sword, and are not called to it.*
15 Christ was taken, because he was willing to be taken.
z *By this questioning, he answereth a sile obiection, for they might haue asked him, why he did not in this his great extremitie of danger, call to his Father for aide: but to this he answereth by a question.*
* *Esai.53.10.*
* *Verse 31.*
* *Mar.14.53.luke 22.54. iohn.18.14.*
16 Christ being innocent is condemned of the high Priest for that wickednesse whereof we are guilti.
a *From Annas to Caiaphas, before whom the multitude was assembled Iohn 18.13.*
b *The word here vsed, signifieth properly an open large roome before an house, as we see in Kings palaces and noblemen houses: we call it a court, for it is open to the aire, and by a figure Synecdoche, is taken for the house itselfe.*
* *Marke 14.55.*
* *Iohn 2.19.*
c *How commeth it to passe, that these men witnes against thee?*

* *Chap.16.27. rom.14.10. 1.Ioh.4.14.*
d *This word distinguisheth his first comming from the latter.*
e *Sitting with God in like and equall honour as the right hand of his power, that is in greatest power: for the right hand signifieth among the Hebrewes that that is mighty and of great power.*
f *Clouds of heauen, Looke afore. Chap.14.30.*
g *This was an vsuall matter among the Iewes: for so were they bound to doe, when they heard any speake blasphemie God, and it was a tradition of their Talmud in the booke of the Magistrates, in the title of the foure kinds of death.*
* *Esa.50.6.*
* *Mar.14.66. luke 22.55 iohn 18.29.*
17 Peter by the wonderfull prouidence of God, appointed to be a witnes of all these things, is prepared to the example of singular constancie, by the experience of his owne incredulitie.
h *That is, without the place where the Bishop sate, but not without the house, for afterward he went from thence into the porch.*
i *He swore and cursed himselfe.*

CHAP. XXVII.

2 *Hee is deliuered bound to Pilate* 5 *Iudas hangeth himselfe* 19 *Pilates wife.* 20 *Barnabas is asked.* 24 *Pilate washeth his hands.* 29 *Christ is crowned with thorne.* 34 *Hee is crucified.* 40 *Reuiled.* 50 *Hee giueth vp the Ghost.* 57 *He is buried.* 62 *The souldiers watch him.*

WHen the * morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death,

2 And led him away bound, & deliuered him vnto Pontius Pilate, the gouernour.

3 ¶ * [1] Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe and brought againe the thirtie *pieces* of siluer to the chiefe Priests, and Elders,

4 Saying, I haue sinned, betraying the innocent blood. But they said, What is that to vs? see thou to it.

5 And when he had cast downe the siluer *pieces* in the Temple, he [a] departed, and went, * and hanged himselfe.

6 And the chiefe Priestes tooke the siluer *pieces*, and sayde, It is not lawfull for vs to put them into the [b] treasure, because it is the price [c] of blood.

7 And they tooke counsell, and bought with them a potters field for the buriall of [d] strangers.

8 Wherfore that field is called, * The field of blood, vntill this day.

9 (Then was fulfilled that which was spoken by

* *Mar.15.1.luke 22.66.iohn 18.28.*
1 An example of the horrible iudgment of God as well against them which sell Christ, as against them which buy Christ.
a *Out of mens sights.*
* *Acts 1.18.*
b *The treasure of the Temple.*
c *Of life and death.*
d *Strangers and ghests, whom the Iewes couldnot abide: so termed vnto, no not after they weredead.*
* *Acts 1.19.*

a Seeing this prophesie is read in Zach. 11. 12. it can not be denied but Jeremias name crept into the text either through the Printers fault, or by some others inuention: yet also that it came out of the margine, by reason of a contraction of the letters, who one being lost, the other sou, which are not much vnlike but in the Syrian text the Prophets name is not set downe at all. *Zach. 11. 12.

b The Euangelist doth not follow the Prophetes words, but his meaning, which he shewed to bee fulfilled.

2 Christ holdeth his peace when he is accused, that we may not be accused, acknowledging our guiltinesse, & there withall his owne innocency. * *Mark. 15. 2. luke 23. 3. iohn 18. 33.*

3 Christ is first quitted of the same Iudge, before he be condemned, that we might see how the iust died for the vniust. * *Mat. 15. 11. luke 23. 18 iohn 18. 40.* *Act 5. 14.*

4 Christ being quit by the testimonie of the Iudge himself is notwithstanding condemned by the the same to quit vs before God.

5 *It was a manner in olde time, when any man was murthered and in other slaughters to wash their hands in water, to declare themselues guiltles.*

6 *Of the murther, an Hebrew kind of Speech.*

7 *It seemes be any offence committed in saying him, let vs and our posteritie smart for it.* * *Marke 15. 16. iohn 19. 2.*

8 Christ suffereth that reproch which was due to our sinnes, notwithstanding in the meane time by the secret providence of God, he is intitoled king by them which did him that reproch

9 *They cast a cloke about him, and wrapped it about him, for it lacked sleeues. I Iohn and Marke made mention of a purple robe which is also a pleasant red. But these prophane and malapert sauce souldiers clad Iesus in this array, to mocke him withal, who was indeed a true King.* * *Marke 15. 21. luke 23. 26.*

by [a] Ieremias the Prophet, saying, *[b] And they tooke thirty siluer *pieces* the price of him that was valued, whō *they* of the children of Israel valued.

10 And they gaue them for the potters field as the Lord appointed me.)

11 ¶ [2] * And Iesus stood before the gouernour, and the gouernour asked him, saying, Art thou that king of the Iewes? Iesus sayde vnto him, Thou sayest it.

12 And when hee was accused of the chiefe Priestes and Elders, he answered nothing.

13 Then sayd Pilate vnto him, Heareſt thou not how many things they lay against thee?

14 But he answered him not to one word, insomuch that the gouernour marueiled greatly.

15 3 Now at the feast the gouernour was wont to deliuer vnto the people a pri oner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together Pilate sayd vnto them, Whether will ye that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for enuy they had deliuered him.)

19 Also when hee was set downe vpon the iudgement seat, his wife sent to him, saying, Haue thou nothing to do with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 * But the chiefe Priestes and the Elders had perswaded the people that they should aske Barabbas, and should destroy Iesus.

21 Then the gouernour answered, and said vnto them, Whether of the twaine will yee that I let loose vnto you? And they sayd, Barabbas.

22 Pilate sayd vnto them, What shall I do then with Iesus, which is called Christ? They all said to him, Let him be crucified.

23 Then sayd the gouernour, But what euill hath he done? Then they cryed the more, saying, Let him be crucified.

24 4 When Pilate saw that he auailed nothing but that more tumult was made he tooke water, and washed his hands before the multitude, saying, I am innocent of the blood of this iust man, looke you to it.

25 Then answered all the people & said, [c] His blood be on vs and on our children.

26 Thus let he Barabbas loose vnto them and scourged Iesus, and deliuered him to be crucified.

27 ¶ * Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band.

28 5 And they stripped him, and [k] put about him a [l] skarlet robe.

29 And platted a crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee, King of the Iewes,

30 And spitted vpon him, and tooke a reede, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, named Simon: him they [m] compelled to beare his crosse.

33 * [6] And when they came to § place called Golgotha [5] is to say, the place of *dead men* (sculs)

34 7 They gaue him vineger to drinke mingled with gall: and when he had tasted thereof, he would not drinke.

35 ¶ [8] And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, * They diuided my garments among them, and vpon my vesture did cast lots.

36 And they sate and watched him there.

37 ¶ [9] They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEVVES.

38 ¶ [10] And there were two theeues crucified with him, one on the right hand & another on the left.

39 [11] And they that passed by, reuiled him, wagging their heads.

40 And saying, * thou that destroyest the Temple, and build it in three dayes, saue thy selfe: if thou bee the Sonne of God, come downe from the crosse.

41 Likewise also the high Priests mocking him, with the Scribes and Elders, and Pharisees, sayd,

42 He saued others, *but* hee cannot saue himself: if he be the king of Israel, let him now come downe from the crosse, & we will beleeue in him.

43 * Hee trusted in God, let him deliuer him now, if he will haue him: for he said, I am the Sonne of God.

44 The selfe same thing also the [n] theeues which were crucified with him, cast in his teeth.

45 [12] Now fro the sixt houre was there darknesse ouer all the land vnto the ninth houre.

46 And about the ninth houre Iesus cried w a lowd voice, saying, * Eli, Eli, lama sabachthani, § is My God, my God, why hast thou o forsaken me.

47 And some of them that stood there, when they heard it sayd, This man calleth [p] Elias.

47 And straightway one of them ranne, and tooke * a spunge, and filled it with vineger, and put it on a reede, and gaue him to drinke.

49 Other said, Let bee: let vs see if Elias will come and saue him.

50 [13] Then Iesus cryed againe with a lowde voice, and yeelded vp the ghost.

51 [14] And Behold, * the § vaile of the Temple was rent in twaine from § top to the bottom, and the earth did quake and the stones were cloven.

52 And the [r] graues did open themselues and many bodies of the Saints which slept, arose.

53 And came out of the graues after his resurrection, and went into the holy city, and appeared vnto many.

54 When the Centurion and they that were with him watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truely this was the Sonne of God.

55 ¶ And many women were there, beholding i ma farre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and

m They compelled Simon to beare his Lord, some crosse worke: yet appeareth that he in was so sore bauelled before that he fainted by the way, and was not able to beare his crosse, for so iohn writeth that he did beare the crosse, to wit, at the beginning. * *Marke 15. 22. iohn 19. 17.*

8 Hee led out of the citie that wee may be brought into his heauenly kingdome.

9 Christ found no comfortaiy where that in him we might be filled with all comfort.

8 He is made a curse, that in him we may be blessed: he is spoiled of his garments that we might be inriched by his nakednesse. * *Psal 22. 18. marie 15 29.*

9 He is pronounced the true Messias, euen of them of whom he is rejected.

10 Christ began then to iudge the world, when after his iudgement he hung between two theeues.

11 To make full satisfaction for vs Christ suffereth and endureth, not only the torments of the body, but also the most horrible torments of the minde. * *Iohn 2. 19.* * *Psal. 22. 8.*

12 *Thus spoken by the figure, yet euer we but one of them that did reuile him.*

12 Heauen itselfe is darkened for very horror, & Iesus crieth out so for the death of hell & in the meane while he is mocked. * *Psal 22. 13.*

13 *To wit, at this mistrie: and this crying out is proper to the humanitie which notwithstanding was one of same but yet vnto the godhead which is vnited vnto vnto him.*

14 *They allude to Elias name not for* [illegible] *of vnderstanding* [illegible] *but to shew that the vertues to shewed that the better harping vpon the name might be vnderstood.* * *Psal. 69. 22.*

13 Christ after he had ouercome other enemies, at length prouoketh and setteth vpon death itselfe. 14 Christ when he is dead, sheweth himselfe to be God almighty, euen his enemies confessing the same. * 2 *Chron. 3. 14.* 15 *Which signified the holiest of all.* 16 *That is to say, the stone cleaueth asunder, and the graues did open themselues, so farre by this token, that death was ouercome: and the resurrection of the dead followed the resurrection of Christ, as appeareth by the next verse following.*

Marie

Marie the mother of Iames, and Ioses, and the mother of Zebedeus sonnes.

57 ¶ [15] *And when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, & asked the body of Iesus, Then Pilate cõmanded the body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting ouer against the sepulchre.

62 ¶ [16] Now the next day that followed the Preparation *of the Sabbath*, the high Priestes and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiuer sayd, while he was yet aliue, Within three dayes I will rise.

64 Command therefore that the sepulchre be made sure vntill the third day, least his Disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so shall the last errour be worse then the first.

65 Then Pilate said vnto them, Ye haue [f] a watch: goe, and make it as sure, as ye know.

66 And they went and made the sepulchre sure with the watch and sealed the stone.

15 Christ is buried, not priuily or by stealth, but by the governours consent by a famous man in a place not farre distant in a new sepulchre, so that it cannot be doubted of his death. * *Marke 15.41. luke 23.50. iohn 19.38.*

16 The keeping of the sepulchre is committed to Christes owne murderers, that there might bee no doubt of his resurrection,

f The souldiers of the garrison which were appointed to keepe the temple,

CHAP. XXVIII.

1 The women go to the sepulchre. 2 The Angel. 5 The women see Christ. 18 He sendeth his Apostles to preach.

NOw* in[1] the [a] end of the Sabbath, when the first day of the weeke [b] began to dawne Marie Magdalene and the other Mary, came to see the sepulchre.

2 And behold there was a great earthquake for the Angel of the Lord descended from heauen and came and rolled backe the stone from the doore, and sate vpon it.

3 And [c] his countenance was like lightning, and his raiment white as snow.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare [d] ye not: for I know that ye seeke Iesus which was crucified.

6 He is not here, for he is risen, as he sayd: come, see the place where the Lord was layd.

7 And goe quickly, and tell his disciples that he is risen from the dead: and behold, he goeth before you into Galilee: there ye shall see him: lo, I haue told you.

8 So they departed quickely from the sepulchre with feare and great ioy, and did runne to bring his disciples word.

9 [2] And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came and tooke him by the feete, and worshipped him.

10 Then sayd Iesus vnto them, Be not afraid. Goe, and tell my brethren, that they goe into Galile, and there shall they see mee.

11 ¶ [3] Now when they were gone, beholde, some of the watch came into the citie, and shewed vnto the his Priests all the things that were done,

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter [e] come before the governour to be heard, wee will persuade him, and so vse the matter that [e] you shall not need to care.

15 So they tooke the money, and did as they were taught: and this saying is noised among the Iewes vnto this day.

16 ¶ Then [g] eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, & spake vnto them, saying, *All power is giuẽ vnto me, in heauen & in earth.

19 *[5] Go therefore, and teach all nations, baptizing them [f] in the Name of the Father, and the Sonne, and the holy Ghost.

20 Teaching them to obserue al things, whatsoeuer I haue commanded you: and lo, * I am with you alway vntill the end of the world, Amen.

Marke 16.5. iohn 10.11.

1 Christ hauing put death to flight in the sepulchre riseth by his owne power, as straight way the Angel witnesseth.

a At the going out of the Sabbath, that is, about day breake, after the Romanes count, which reckon the naturall day from the sun rising: & not as the Hebrewes which count from euening to euening. b When the morning of the first day after the Sabbath began to dawne: & that first day is the same which we now call Sunday, or the Lords day.

c The beames of his eyes, and by the figure Synedoche, for the countenance.

d The word [illegible] spoken with force confirmes the women: now that the souldiers were afraid.

2 Christ appeareth himselfe after his resurrection, & sending the women to his disciples, sheweth that he hath not forgotten them,

3 The more the sunne shineth, the more are the wicked blinded.

e For it was to be feared, least it would be brought to the governours eares.

4 Christ appeareth also to his disciple, whom he maketh Apostles.

* *Heb. 13.20. 1 Pe. 2.7. iohn. 17.2.*

* *Marke 16.15.*

5 The summe of the Apostleship is, the publishing of the doctrine receiued of Christ throw out all the world, and the ministering of the Sacraments, the efficacie of which things hangeth not of the ministers, but of the Lord.

f Calling vpon the name of the Father, the Sonne and the holy Ghost.

* *Iohn 14.16.*

g For euer: and this place is meant of the manner of the presence of his spirit, by meanes whereof he maketh vs partakers both of himself & and of all his benefits, but is absent from vs in body.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE

CHAP. I.

4 Iohn baptizeth 6 His apparell and meate. 9 Iesus is baptized 12 He is tempted. 14 He preacheth the Gospel. 21 and 39 he teacheth in the Synagogues. 23 He healeth one that hath a deuill 29 Peters mother in law. 32 Many diseased persons. 40 The leper.

THE beginning of the Gospel of Iesus Christ the Sonne of God:

2 As it is written in the Prophets, *Behold, [b] I send my messenger before thy face, which shal prepare thy way before thee.

3 *The voyce of him that cryeth in the wilderness, [a] Prepare the way of the Lord, make his paths straight.

4 [2] *Iohn did baptize in the wilderness, and preach the [d] baptisme of amendment of life, for remission of sinnes.

5 And al the country of Iudea & they of Ierusalem went out vnto him, & were all baptized of him in the riuer Iordan, confessing their sinnes.

6 * Now Iohn was clothed with camels haire, and with a girdle of a skinne about his loynes: and he did eate * locusts and wild hony.

7 *[3] And preached saying, A stronger then I commeth after me, whose shoes latchet I am not worthy to [e] stoupe downe and vnloose.

8 Truth it is, I haue [f] baptized you with water: but he will baptize you with the holy Ghost.

9 ¶ * 4 And it came to passe in those dayes that Iesus came from Nazareth, *a citie of Galilee and was baptized of Iohn in Iordan.

10 5 And assoone as [g] he was come out of the water, *Iohn* saw the heauens clouen in twaine, and the holy Ghost descending vpon him like a doue.

1 Iohn goeth before Christ, as it was foretoken by the Prophets.

a This is the figure Metonymia whereby is meant the booke of the Prophet Malachie and Esay

* *Malach 3.1*

b The Prophet vseth the preterit tense where he speaketh of a thing to come. being as sure of it as if he saw it.

c A metaphore taken from the vsage of kings, which vse to haue vshers goe before them.

* *Esa 40.3. luke 3.4. iohn 1.15.*

2 The summe of Iohns doctrine, or rather Christs, is remission of sinnes & amendmẽt of life. * *Mat. 3.1*

d The Iewes vsed many kinds of washings: but here is spoken of a peculiar kind of washing, which hath all the parts of true baptisme, amendment of life, & forgiuenesse of sins.

* *Matth. 3.4.*

* *Zeuit. 11.22.*

* *Matth 3.11. luke 3.16. iohn 1.26. acts. 15. and 2.4. and 11.16 & 19.4.*

3 Iohn and all ministers call their eyes vpon Christ the Lord.

e The Euangelist his meaning was to expresse the condition of the basest seruant.

f He shewth that all the force of baptisme proceeth from Christ, who baptizeth with him.

* *Matth. 3.13. luke 3.21. iohn 1. 8.*

4 Christ doth consecrate our baptisme in himselfe. *g* The vocation of Christ from heauen as head of the Church. *g Iohn 1.51 went downe into the water with Christ.*

11 Then

11 Then there was a voyce from heauen, *saying*, Thou art my beloued Sonne, in whom I am [h] well pleased.

12 * [6] And immediatly the Spirit driueth him into the wilderneſſe.

13 And hee was there in the wilderneſſe fourtie dayes, and was tempted of Satan: he was alſo with the wilde beaſtes, and the Angels miniſtred vnto him.

14 ¶ * [7] Now after that Iohn was committed *to priſon*, Ieſus came into Galile, preaching the Goſpel of the Kingdome of God,

15 And ſaying, The time is fulfilled, and the Kingdome of God is at hand: repent and beleeue the Goſpel.

16 ¶ * [8] And as he walked by the ſea of Galile, he ſaw Simon and Andrew his brother caſting a net into the Sea, (for they were fiſhers.)

17 Then Ieſus ſaid vnto them, Follow me, and I will make you to be fiſhers of men.

18 And ſtraightway they forſooke their nets and followed him.

19 [9] And when hee had gone a little further thence, hee ſaw Iames *the ſonne* of Zebedeus, and Iohn his brother, as they were in the ſhip, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the ſhip with his hired ſeruants, and went their way after him.

21 ¶ So * they entred into [k] Capernaum: and ſtraightway on the Sabbath day hee entred into the Synagogue, and taught.

22 And they were aſtonied at his doctrine, * for he taught them as one that had authoritie, and not as the Scribes.

23 ¶ [10] And there was in the Synagogue a man [l] in whom was an vncleane ſpirit, & he cried out,

24 Saying, Ah, what haue we to do with thee, O [m] Ieſus of Nazareth? Art thou come to deſtroy vs? I know thee what thou art, *even* that [n] holy One of God.

25 And Ieſus rebuked him, ſaying, Hold thy peace, and come out of him.

26 And the vncleane ſpirit [o] tare him, and cried with a loud voyce, and came out of him.

27 And they were all amaſed, ſo that they demanded [p] one of another, ſaying, What thing is this? what new doctrine is this? for hee [q] commandeth euen the foule ſpirits with authoritie, and they obey him.

28 And immediatly his fame ſpread abroad throughout all the region [r] bordering on Galile.

29 ¶ * [11] And aſſoone as they were come out of the Synagogue, they entred into the houſe of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay ſicke of a feuer, and anon they told him of her.

31 And hee came and tooke her by the hand, and lifted her vp, and the feuer forſooke her by and by, and ſhe miniſtred vnto them.

32 And when euen was come, at what time the Sunne ſetteth, they brought to him all that were diſeaſed, & them that were poſſeſſed with deuils.

33 And the whole city was gathered together at the doore.

34 And he healed many that were ſicke of diuers diſeaſes: and he caſt out many deuils, and [s] ſuffred not the deuils to ſay that they knew him.

35 [t] And in the morning very early before day, *Ieſus* aroſe, and went out into a ſolitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they ſayd vnto him, All men ſeeke for thee.

38 The he ſaid vnto them, Let vs go into the [t] next townes, that I may preach there alſo: for I came out for that purpole.

39 And hee preached in their Synagogues, throughout all Galile, and caſt the deuils out.

40 ¶ * [12] And there came a leper to him, beſeeching him, and kneeled downe vnto him, and ſayde to him, If thou wilt, thou canſt make mee cleane.

41 And Ieſus had compaſſion, and put foorth his hand, and touched him, and ſaid to him, I will: be thou cleane.

42 And aſſoone as he had ſpoken immediatly the leproſie departed from him, and he was made cleane.

43 And after he had giuen him a ſtraight commandement, the ſent him away forth with,

44 [13] And ſayd vnto him, See thou ſay nothing to any man, but get thee hence, and ſhew thy ſelfe to the [u] Prieſt, and offer for thy cleanſing thoſe things which Moyſes commanded, for a teſtimoniall vnto them.

45 But when hee was departed, * he began to tell many things, and to publiſh the matter: ſo that Ieſus could no more openly enter into the citie, but was without in deſert places: and they came to him from euery quarter.

CHAP. II.

3 and 4 One ſicke of the palſie, having his ſinnes forgiuen him, is healed. 14 Matthew is called. 19 Faſtings and aſſemblies are forbidden. 23 The Diſciples plucke the eares of corne. 26 The ſhewbread.

AFter * [1] a *few* dayes, he entred into Capernaum againe, and it was noyſed tha the was in the [a] houſe.

2 And anon many gathered together, inſomuch, that the [b] places about the doore could not receiue any more: and he preached the word vnto them.

3 And there came vnto him, that brought one ſicke of the palſie, borne of foure men.

4 And becauſe they could not come neere vnto him for the multitude, they vncouered § roofe of the houſe where hee was: and when they had broken it open, they [c] let downe the [d] bed, wherein the ſicke of the palſie lay.

5 Now when Ieſus ſaw their faith, he ſayd to the ſicke of the palſie, Sonne, thy ſinnes are forgiuen thee.

6 And there were certaine of the Scribes ſitting there, and [e] reaſoning in their hearts,

7 Why doeth this man ſpeake ſuch blaſphemies? * who can forgiue ſinnes, but God onely?

8 And immediatly, when Ieſus perceiued in his ſpirit, that thus they reaſoned with themſelues, hee ſayd vnto them, Why reaſon yee theſe things in your hearts?

9 Whether is it easier to ſay to the ſicke of the palſie, Thy ſinnes are forgiuen thee? or to ſay, Ariſe, and take vp thy bed, and walke?

10 But that yee may know, that the Sonne of man hath authority in earth to forgiue ſinnes, he ſayd vnto the ſicke of the palſie,

11 I ſay vnto thee, Ariſe, and take vp thy bed, and get thee hence into thine owne houſe.

12 And by and by hee aroſe, and tooke vp his bed,

b Luke Mat. 3.17.
** Mat. 4.1. luke 4.1. heb. 2.18.*
6 Chriſt being tempted ouercommeth.
: Here is no violence and forcible driuing out means: but the diuine power cledeth Chriſt (who hath loued vntil this time as a priuate man) with a new perſon, and prepareth him to the combate that was at hand, and to his miniſtery.
** Mat. 4.12. luke 4.14. ioh. 4.43.*
7 After that Iohn is taken, Chriſt ſheweth himſelfe fully.
** Mat. 4.8. luke 5.2.*
8 The calling of Simon & Andrew.
9 The calling of Iames and Iohn.
** Mat. 4.13. luke 4.31.*
k From the citie Nazareth.
** Mat. 7.28. luke 4.32.*
10 He preacheth that doctrine by which alone Satan is driuen out of the world, which alſo he confirmeth by a miracle.
l Word for word, a man in an vncleane ſpirit, that is to ſay, poſſeſſed with an euill ſpirit.
m He was borne in Beth lehem, but throughout his ſeruice of the people he was called a Nazarene, becauſe hee was brought vp in Nazareth.
n He alludeth to that name that was written in the golden plate which the high Prieſt were, Exod. 28.36.
o Looke beneath, chap. 9.20.
p A men amaſed.
q By his owne authoritie, or as a Lord.
r Not onely into Galile, but alſo into the countreys bordering vpon it.
** Mat. 8.14. luke 4.38.*
11 By healing of diuers diſeaſes, he ſheweth that hee hath brought true life into the world.
ſ For it is belonge to not to the deuiles to preach the Goſpel, Acts 16.18.

1 Villages which were cities.
** Mat. 8.2. luke 5.12.*
12 By healing the leprous, hee ſheweth that hee came for this cauſe, to wipe out the ſinnes of the world with his touching.
13 He witneſſeth that hee was not moued with ambition, but with the only deſire of his Fathers glory, and loue toward poore ſinners.
u All the poſterity of Aaron might iudge of a leper.
** Leuit. 14.4.*
** Luke 5.15.*

3 and 4 One ſicke of the palſie, having his ſinnes forgiuen him, is healed.
** Mat. 9.1 lu. 5 18.*
1 Chriſt ſheweth by healing this man which was ſicke of the palſie, that men recouer in him through faith only, all their ſtrength which they hane loſt.
a In the houſe where he did ſo remaine: for he choſe Capernaum to dwelling, as it ſeeth Nazareth.
b Neither the houſe nor the entrie was able to hold them.
c They broke vp the vpper parte of the houſe which was plaine, & let downe the mans that was ſicke of the palſie into the floore, vnto where Chriſt preached, for they could not by any meane come into his ſight.
d The word ſignifieth a worſe kind of bed, wherepon men were to lay down the ſelues at noontide, & ſuch other times as they reſted, & thoſe are called in a mach.
e In ſuch matters it ſpringeth vpon that matter in controuerſie.
** Iob 14.4. iſa. 43.25.*

bed, and went foorth before them all, in so much that they were, all [i] amased, and glorified God, saying, We neuer saw such a thing.

13 ¶ [2] Then he went forth againe toward the sea, and all the people resorted vnto him, and he taught them.

14 * And as Iesus passed by, he saw [g] Leui *the sonne* of Alpheus sit at the receite of custome, and said vnto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes & Pharises saw him eat with the Publicanes & sinners, they said vnto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, hee sayd vnto them, The wholehaue no neede of the Physician, but the sicke. * I came not to call the righteous, but the sinners to repentance.

18 * [3] And the disciples of Iohn, and the Pharises did fast, and came, and sayd vnto him, Why doe the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the children of the mariage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shall bee taken from them. and then shall they fast in those dayes.

21 Also no man soweth a piece of new cloth in an old garment: for else the new piece that filled it vp, taketh away *somewhat* from the old, and the breach is worse.

22 Likewise, no man putteth new wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ * 4 And it came to passe as hee went through the corne on the [h] Sabboth day, that his disciples, as they went on their way, beganne to plucke the eares of corne.

24 And the Pharises sayd vnto him, Beholde, why doe they on the Sabboth day, that which is not lawfull?

25 And he said vnto them, Haue ye neuer read what * Dauid did when he had neede, and was an hungred, *both* he, and they that were with him?

26 How he went into the house of God, in the dayes of [i] Abiathar the hie Priest, and did eate the Shewbread, which were not lawfull to eat, but for the * Priests, aud gaue also to them which were with him?

27 And hee said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the [k] Sabbath.

CHAP. III.

1 *The withered hand is healed.* 6 *The Pharises counsilt with the Herodians.* 10 *Many are healed by touching Christ.* 11 *At his sight the deuils fall downe before him.* 14 *The twelue Apostles.* 24 *The Kingdome diuided against it selfe.* 29 *Blasphemie against the holy Ghost.* 33 *Christ sprituall.*

AND [l] he entred againe into the Synagogue, and there was a man which had a [a] withered hand.

2 And they watched him, whether he would heale him on the Sabbath day, that they might accuse him.

3 Then he sayd vnto the man which had the withered hand, Arise: *stand forth* in the middes.

4 And he sayd to them, Is it lawfull to doe a good deed on the Sabbath day, or to doe euil? to saue life, or to kil? But they held their peace.

5 Then he looked round about on them [c] angerly, mourning also for the [d] hardnesse of their hearts, and said to the man, Stretch foorth thine hand. And he stretched it out: and his hand was restored as whole as the other.

6 ¶ [2] And the Pharises departed, and straightway gathered a councill with the [e] Herodians against him, that they might destroy him.

7 But Iesus auoided with his disciples to the sea: and a great multitude followed him from Galile, and from Iudea.

8 And from Ierusalem, and from Idumea, and [f] beyond Iordan: and they that dwelled about Tyrus & Sidon, when they had heard what great things he did, came vnto him in great number.

9 And hee commanded his Disciples that a little ship should [g] waite for him, because of the multitude, lest they should throng him.

10 For hee had healed many, insomuch that they preassed vpon him to touch him, as many as had [h] plagues.

11 And when the [i] vncleane spirits saw him, they fell downe before him, and cryed, saying, Thou art the Sonne of God.

12 And he sharpely rebuked them, to the ende they should not vtter him.

13 ¶ * Then hee went vp into a mountaine, and called vnto him whom hee would, and they came vnto him.

14 [3] And hee [k] appointed twelue, that they should be with him, and that he might send them to preach,

15 And that they might haue power to heale sicknesses, and to cast out deuils.

16 And the first *was* Simon, and he named Simon, Peter.

17 Then Iames *the sonne* of Zebedeus, & Iohn Iames brother (and surnamed them Boanerges, which is, the sonnes of thunder)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and Iames *the sonne* of [o] Alpheus, and [l] Thaddeus, and Simon the Cananite,

19 And Iudas Iscariot, who also betrayed him, and they came [m] home.

20 And the multitude assembled again, so that they could not so much as eate bread.

21 ¶ And when his [n] kinsefolkes heard of it, they went out to lay hold on him: for they saide that he was beside himselfe.

22 ¶ * And the Scribes which came downe from Hierusalem, said, Hee hath Beelzebub, and through the prince of the deuils hee casteth out deuils.

23 But he called them vnto him, and said vnto them in parables, How can Satã driue out Satan?

24 For if a kingdome bee diuided against it selfe, that kingdome cannot stand.

25 Or if a house be diuided against it selfe, that house cannot continue.

26 So if [o] Satan make insurrection against himselfe, and be diuided, he cannot endure but is at an end.

27 No

* 1.Tim.1.13.
* Matth.9.14. luke 5.33.
3 The superstitious & hypocrites doe rashly put the summe of godlines in things indifferent and are here for three causes reprehended: First, for that not considering what euery mans strength is able to beare, they rashly make all manner of laws concerning such things, without all discretion.
* Matth 12.1. luke 6.1.
4 Secondarily, for that they make no difference between the lawes which God made concerning the same things and lawes that are made of things which are vtterly vnlawfull.
f *Word for word, put them vnto, or out of their way.*
2 The Gospel offendeth the proud and saueth the humble.
* Matth.9.9. luke 5.27.
g *Matthewes other name.*

* Matth 12.9. luke 6.6
1 Thirdly, for that they preferred the ceremoniall Lawe (which was but an appendant to the moral Law) before the moral Law: whereas contrariwise, they should haue learned out of this the true vse of the ceremoniall Law. a *Thats, vnprofitable and dead.*
b *Allegoricall speech, by the figure Synecdoche. For the end of layings To saue the life is as much as to saue the man.*
c *Men when they haue wrong done vnto them, are angry, but not with out vice: but Christ is angry without vice, neither is he angry so much for the wrong done to him as for the wrong done to his owne person as for their wickednesse: and therefore hee had pity vpon them, and for that cause is he said to haue mourned.*
d *Although their hearts had vtterly closed vp, & growen together, that wholsome doctrine could prevaile no more with them.*
2 The more the truth is kept vnder, the more it commeth out.
e *Looke Mat.22.16*
f *Which Iosephus calleth Some or racies.*
g *Should always be read: for him.*
h *Diseases were with God scourgeth men as it were with whips.*
i *In them whom they had entred into: or by the figure called Metonymia, for them which were vexed with the vncleane spirits.*
* *Chap 6.7. matth. 10.1. luke 9.1.*
3 The twelue Apostles are set apart to be trained vp to the office of the Apostleship.
k *Chose and appointed out twelue to be familiar and conuersant with him.*
l *Whom Luke also calleth Iudas: and for difference sake, lest other Iudas is called Iscariot.*
m *The disciples who Christ had taken to be of his traine and to liue with him come home to his house, to be with him always after.*
4 None are worse enemies of the Gospel, then they that least ought.
n *Word for word, they that were of him that, & his kinsfolkes: for they that were made were brought to the kinsmen.*
* *Mat 9.34. and 12.24. luke 11.15.*
o *Satans impes or bend.*

27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoile his house.

28 ¶ * 5 Verely I say vnto you, all sinnes shall bee forgiuen vnto the children of men, and blasphemies wherewith they blaspheme:

29 But hee that blasphemeth against the holy Ghost, shall neuer haue forgiuenesse, but is culpable of eternall damnation.

30 p Because they said, Hee had an vncleane spirit.

31 ¶ * Then came his q brethren and mother and stood without, and sent vnto him, and called him.

32 And the people sate about him, and they sayd vnto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But he answered them, saying, Who is my Mother and my brethren?

34 6 And hee looked round about on them, which sate in compasse about him, and said, behold my mother and my brethren.

35 For whosoeuer doth the will of God, he is my brother, and my sister, and my mother.

CHAP. IIII.

4 *The parable of the sower,* 14 *And the meaning thereof.* 18 *Thorner.* 21 *The candle.* 26 *Of seed that sowed, & then slept.* 31 *The graine of mustard seed.* 38 *Christ sleepeth in the ship.*

AND * he began againe to teach by the a Sea side, and there gathered vnto him a great multitude, so that he entred into a ship, and sate b in the Sea, and all the people was by the Sea side on the land.

2 And he taught them many things in parables, and said vnto them in his doctrine.

3 1 Hearken: Behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the foules of the heauen came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But assoone as the Sunne was vp, it was burnt vp, and because it had not root, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, and did yeelde fruite that sprung vp, and grewe, and it brought forth, some thirtie fold, some sixtie fold, and some an hundreth fold.

2 Then he sayd vnto them, He that hath eares to heare, let him heare.

10 And when hee was c alone, they that were d about him with the twelue, asked him of the parable.

11 And he said vnto them, To you is it giuen to know the mystery of the Kingdome of God: but vnto them that are e without, all things bee done in parables.

12 * That they seeing, may see, and not discerne: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their sinnes should be forgiuen them.

13 Againe he said vnto them. Perceiue ye not this parable? how then should ye vnderstand all *other* parables?

14 The sower soweth the word.

15 And these are they that *receiue the seede* by the wayes side: in whom the word is sowen; but when they haue heard it, Satan commeth immediately, & taketh away the word that was sowen in their hearts.

16 And likewise they that receiue the seede in stony ground, are they which when they haue heard the word, straightways receiued it with gladnesse.

17 Yet haue they no roote in themselues, and endure but a time, *for* when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the word:

19 But the cares f of this world, and the * deceitfulnesse of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heere the word, and receiue it, and bring foorth fruite: one *corne* thirtty, an other sixtie, and some an hundreth.

21 ¶ 2 Also hee sayd vnto them, * Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlesticke?

22 * For there is nothing hid that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 3 And he sayd vnto them, Take heed what ye heare. * With what measure you meate, it shall be measured vnto you: and vnto you that heare shall more be giuen.

25 * For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that he hath.

26 ¶ 4 Also hee sayd, So is the Kingdome of God, as if a man should cast seed on the ground.

27 And g should sleepe, and rise vp night and day, and the seede should spring and grow vp, he h not knowing how.

28 For the earth bringeth foorth fruite i of it selfe, first the blade, then the eares, after that full corne in the eares.

29 And assoone as the fruite sheweth it selfe, anon he puteth in the sickle, because the haruest is come.

30 ¶ * 5 Hee sayd moreouer, Whereunto shall wee liken the Kingdome of God? with what comparison shall we compare it?

31 *It is* like a graine of mustard seede, which when it is sowen in the earth, is the least of all seedes that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches so that the foules of the heauen may build vnder the shadow of it.

33 And * with many such parables he preached the word vnto them, k as they were able to heare it.

34 And without parables spake hee nothing vnto them: but he l expounded all things to his Disciples apart.

35 ¶ * Now the same day when the euen was come, hee sayd vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as hee was in the shippe, and there were also with him other little ships.

37 6 And their arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And hee was in the sterne asleepe on a pillow:

* *Matth.* 18.31. *Luke* 12. 10. 1. *Iohn* 5. 16.

5 They onelyare withouthope of saluation, which doe maliciously oppugne Christ, whom they know.

p *These are the words of the Euangelist.*

q *Matth.* 12.46. *Luke* 8. 19.

q *Vnder this name Brother, the Hebrewes vnderstand all that are of the same flocke and kinred.*

a The spirituall kinred is farre otherwise to be accounted of, then the carnall or flesshly.

* *Matth.* 13. 1. *Luke* 8. 4.

a *Seaside of Tiberias.*

b *In a ship which was launched into the Sea.*

1 The selfe same doctrine of the Gospel is sowen query where, but it hath not like successe in deede through the fault of man, but yet by the iust iudgment of God.

c *Word for word, solitarie.*

d *They that followed him at the heeles.*

e *That is to say, to strangers, and such as a e none of ours.*

* *Esa.* 6.9. *matth.* 13. 14 *Iohn* 8.10. *iohn* 12.40. *act.* 28 26. *rom.* 11.8.

f *Which pertaine to health.*

* 1. *Tim.* 6.17.

1 Although the light of the Gospel is conueied out of the word, yet it ought to be lighted, that were for no cause (saith he) the wicked should the world mig t be made a mend.

* *Mat.* 5.15. *luke* 8 16. *and* 11 33.

* *Mat.* 10.26. *Luke* 8 17 *and* 12.2.

3 The more liberally that we communicate such gifts as God hath giuen vs with out brethren, the more bountiful wil God be toward vs.

* *Matth.* 7.2. *luke* 6.38.

* *Matth.* 13.12. *and* 25.29. *luke* 8. 18. *and* 19.26.

4 The Lord soweth and reapeth after a maner vnknowen to men.

g *That is, when he hath done sowing, should passe the time both day and night, nothing doubtinge, whether the seede would spring whilst he goeth to bed by day and night.*

h *Inuentor part of the Ministers, to labour the ground with all diligence, and commend the successe to God: for that mightie working whereby the seede commeth to blade and eare, is secret, and onely known by the fruit.*

i *By accessaine power which worketh in selfe.*

* *Matth.* 13.31. *luke* 13.19.

5 God farre otherwise then men vse, beginneth with the least, and endeth with the greatest.

* *Matth* 13.34.

k *According to the capacitie of the hearers.*

l *Word for word, Loosed, as you would say, read them the word residue.*

* *Matth.* 8.23. *luke* 8.22.

6 There that sille with Christ, although he seeme to sleepe neuer so soundly when they are in danger, yet they are preserued of him in time conuenient being awaked.

low: and they awoke him, and said to him, Master, careſt thou not that we periſh?

39 And hee aroſe vp, and rebuked the winde, and ſayde vnto the Sea, Peace, and be ſtill. So the wind ceaſed, and it was a great calme.

40 Then he ſayd vnto them, [m] Why are ye ſo feareful? how is it that ye haue no faith?

41 And they feared exceedingly, and ſaid one to another, Who is this, that both the wind and Sea obey him!

CHAP. V.

2 One poſſeſſed is healed. 7 The deuill acknowledgeth Chriſt. 9 A Legion of deuils. 13 entereth into ſwine. 22 Iairus daughter. 25 A woman is healed of a bloody iſſue. 26 Phyſicians. 34 Faith. 39 Sleepe.

AND [1] they came ouer to the other ſide of the Sea into the countrey of the [a] Gadarens.

2 And when he was come out of the ſhippe, there met him incontinently out of the graues, a man [b] which had an vncleane ſpirit:

3 Who had his abiding among the graues, and no man could bind him, no not with chaines:

4 Becauſe that when hee was often bound with fetters and chaines, hee plucked the chaines aſunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day he cryed in the mountaines, and in the graues, and ſtrooke himſelfe with ſtones.

6 And when he ſaw Ieſus afarre off, he ranne, and worſhipped him,

7 And cryed with a loud voyce, and ſayde, What haue I to doe with thee, Ieſus the ſonne of the moſt High God? I [c] will that thou ſweare to me by God, that thou torment me not.

8 (For hee ſayde vnto him, Come out of the man, thou vncleane ſpirit)

9 And he asked him, What is thy name? and he anſwered, ſaying, My name [d] is Legion: for wee are many.

10 And hee [d] prayed him inſtantly, that hee would not ſend them away out of the countrey.

11 Now there was there in the [e] mountaines a great herd of ſwine feeding.

12 And all the deuils beſought him ſaying, Send vs into the Swine, that we may enter into them.

13 And incontinently Ieſus gaue them leaue. Then the vncleane ſpirits went out & entred into the ſwine, and the heard ranne headlong from the high banke into the [f] Sea, (and there were about two thouſand Swine) and they were choked vp in the Sea.

14 And the Swinherds fled, and told it in the citie, and in the countrey, and they came out to ſee what it was that was done.

15 And they came to Ieſus, and ſaw him that had beene poſſed with the deuill, and had the Legion, ſit both clothed, and in his right mind: and they were afraid.

16 And they that ſaw it told them, what was done to him that was poſſeſſed with the deuill, and concerning the ſwine.

17 Then they began to pray him, that hee would depart from their coaſts.

18 And when hee was come into the ſhip, hee that had beene poſſeſſed with the deuill, prayed him that he might be with him.

19 Howbeit, Ieſus would not ſuffer him, but ſaid vnto him, Goe thy way home to thy friends, and ſhew them what great things the Lord hath done vnto thee and *how* he hath had compaſſion on thee.

20 So hee departed, and began to publiſh in Decapolis, what great thing Ieſus had done vnto him: and all men did marueile.

21 ¶ And when Ieſus was come ouer againe by ſhip vnto the other ſide, a great multitude gathered together to him, and hee was neere vnto the Sea.

22 * And [g] beholde, there came one of the rulers of the Synagogue, whoſe name was Iairus, and when he ſaw him, he fell downe at his feet,

23 And beſought him inſtantly, ſaying, My little daughter lieth at point of death: *I pray thee* that thou wouldeſt come and lay thine hands on her, that ſhe may be healed and liue.

24 Then he went with him, and a great multitude followed him and thronged him.

25 ([2] And there was a certaine woman, which was diſeaſed with an iſſue of blood twelue yeeres,

26 And had ſuffered many things of many Phyſicians, and had ſpent all that ſhe had, and it availed her nothing, but ſhe became much worſe.

27 When ſhee had heard of Ieſus, ſhee came in the preaſe behind, and touched his garment.

28 For ſhe ſaid, If I may but touch his cloathes, I ſhall be whole.

29 And ſtraightway the courſe of her blood was dried vp, and ſhee felt in her body, that wee was healed of that plague.

30 And immediately when Ieſus did know in himſelfe the vertue that went out of him, hee turned him round about in the preaſe, and ſaid, Who hath touched my clothes?

31 And his diſciples ſaid vnto him, Thou ſeeſt the multitude throng thee, and ſayeſt thou, Who did touch me?

32 And he looked round about to ſee her that had done that.

33 And the woman feared and trembled: for ſhee knew what was done in her, and ſhee came and fell downe before him, and tolde him the wholè trueth.

34 And heeſayd to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While hee yet ſpake, there came from the *ſame* ruler of the Synagogues houſe *certaine* which ſaid, Thy daughter is dead: why diſeaſeſt thou the Maſter any further?

36 [3] Aſſoone as Ieſus heard that word ſpoken, hee ſaid vnto the ruler of the Synagogue, Be not afraid onely beleeue.

37 And he ſuffered no man to follow him ſaue Peter and Iames, and Iohn the brother of Iames.

38 So hee came vnto the houſe of the ruler of the Syuagogue, and ſaw the tumult, and them that wept and wailed greatly.

39 And he went in, and ſaid vnto them, Why make ye this trouble, and weepe? the child is not dead, but ſleepeth.

40 [4] And they laught him to ſcorne: but hee put them all out, and tooke the Father, and the mother of the child, and them [h] that were with him, and entred in where the child lay,

41 And tooke the child by the hand and ſaid vnto her, Talitha cumi, which is by interpretation, Mayden, I ſay vnto thee, ariſe.

42 And ſtraighway the mayden aroſe, and walked: for ſhee was of the age of twelue yeeres, and they were aſtonied out of meaſure.

43 And

m How commeth it to paſſe that you haue no faith?

** Matth. 8. 28. luke 8. 26.*

1 Many haue the vertue of Chriſt in admiration, and yet they will not redeeme it with the loſſe of the leaſt thing they haue.

a Looke Mat. 8. 30.

b Word for word, in an vncleane ſpirit: now they are ſaid to be in the ſpirit becauſe the ſpirit holdeth them faſt locked vp, and as it were bound.

c That is, aſſure me by an oath that thou will not vexe me.

d That deuill that plaied the meſſenger for his fellowes.

e This whole countrey is for the greater part of it very hilly: for the mountaine of Galead runne through it.

f Strabo in the ſixteenth booke ſaith that in Gadara there is a ſtanding poole of very naughtie water, which if beaſts taſte of, they ſpead their haire, nayles, or hooues, and hornes.

** Matth. 9. 18. luke 8. 41.*

g The whole company aſſembled into diſorder is, but in euery Synagogue there were certaine men which gouerned the people.

2 Ieſus being touched with true faith although it bee but weake, doeth heale vs by his vertue.

3 Fathers apprehend by faith the promiſes of life euen for their children.

4 Such as mocke and ſcorne Chriſt, are vnworthy to be witneſſes of his goodneſſe.

h The three Diſciples.

43 And he charged them ſtraitly that no man ſhould know of it, and commanded to giue her meate.

CHAP. VI.

2 Christ preaching in his countrey, his own countrymen him. 6 The vnbeliefe of the Nazarites. 7 The Apostles are ſent. 13 They caſt out deuils: they anoint the ſicke with oyle. 14 Herodes opinion of Christ. 18 The cauſe of Iohns imprisonment. 22 Dancing. 27 Iohn beheaded, 29 Buried. 30 The Apostles returne from preaching. 34 Christ teacheth in the deſert 37 He feedeth the people with fiue loaues. 48 The Apostles are troubled on the ſea. 56 The ſicke touch Christs garment, are hee ed.

AND [1] he departed thence, and came into his owne countrey, and his diſciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were aſtonied, and ſaid, From whence hath this man theſe things? and what wiſedome is this that is giuen vnto him, that euen ſuch [a] great works are done by his hands?

3 Is not this that carpenter Maries ſonne, the brother of Iames and Ioſes, and of Iuda and Simon? and are not his [b] ſiſters here with vs? And they were offended in him.

4 Then Ieſus ſaid vnto them, A * Prophet is not without [c] honour, but in his owne countrey, and among his owne kinred, and in his owne houſe.

5 And hee [d] could there doe no great works, ſaue that he laid his hands vpon a few ſicke folke, and healed *them*.

6 And he marueiled at their vnbeliefe, * and went about by the townes on eueryſide, teaching.

7 ¶ * [2] And hee called vnto him the twelue, and began to ſend them foorth two and two, and gaue them power ouer vncleane ſpirits,

8 [3] And commanded them that they ſhould take nothing for *their* iourney, ſaue a ſtaffe onely: neither ſcrip, neither bread, neither monie in their girdles:

9 But that they ſhould be ſhod with * [e] ſandals, and that they ſhould not put on [f] two coats.

10 And he ſaid vnto them, Wherefoeuer yee ſhall enter into an houſe, there [g] abide till yee depart thence.

11 * [4] And whoſoeuer ſhall not receiue you, nor heare you, when ye depart thence, * ſhake off the duſt that is vnder your feet, for a witneſſe vnto them. Verely I ſay vnto you, it ſhalbe easier for Sodome or Gomorrha, at the day of Iudgement, then for that citie.

12 ¶ And they went out, and preached, that *men* ſhould amend their liues.

13 And they caſt out many deuils: and they * [h] anointed many that were ſicke, with oyle, and healed *them*.

14 ¶ * [5] Then king Herod heard *of him* (for his Name was made manifeſt) and ſaid, Iohn Baptiſt is riſen againe from the dead, and therefore great [i] workes are wrought by him.

15 Other ſaid, It is Elias: and ſome ſaid, It is a Prophet, or as one of * [k] thoſe Prophets.

16 *So when Herod heard it, he ſaid, It is Iohn whom [l] I beheaded: he is riſen from the dead.

17 For Herod himſelfe had ſent forth, and had taken Iohn, and bound him in priſon for Herodias ſake, which was his brother Philips wife, becauſe he had married her.

18 For Iohn ſaid vnto Herod, * It is not lawfull for thee to haue thy brothers wife,

19 Therfore Herodias [m] laid wait againſt him, and would haue killed him, but ſhe could not:

20 For Herod feared Iohn, knowing that hee *was* a iuſt man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him [n] gladly.

21 But the time being conuenient, when Herod on his birthday made a banket to his princes and captaines, and chiefe eſtates of Galile:

22 And the daughter [o] of the ſame Herodias came in, and danced, and pleaſed Herod, and them that ſate at table together, the King ſaid vnto the maid, Aske of me what thou wilt, and I will giue it thee.

23 And hee ſware vnto her, Whatſoeuer thou ſhalt aske of me, I will giue it thee, *euen* vnto the halfe of my kingdome.

24 * So [p] ſhe went foorth, and ſaid to her mother, What ſhall I aske? And ſhe ſaid, Iohn Baptiſts head.

25 Then ſhee came in ſtraighway with haſte vnto the king, and asked, ſaying, I would that thou ſhouldeſt giue me euen now in a charger the head of Iohn Baptiſt.

26 Then the king was very ſorry: *yet* for his oaths ſake, and for their ſakes which ſate at table with him, he would not refuſe her.

27 And immediately the king ſent the [q] hangman, and gaue charge that his head ſhould bee brought in. So he went and beheaded him in the priſon,

28 And brought his head in a charger, and gaue it to the mayd, and the mayd gaue it to her mother.

29 And when his diſciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ * And the Apoſtles gathered themſelues together to Ieſus, and told him all things, both what they had done, and what they had taught.

31 [r] And hee ſaid vnto them, Come yee apart into the wilderneſſe, and reſt a while: for there were many commers and goers, that they had not leaſure to eat.

32 * So they went by ſhip out of the way into a deſert place.

33 But the people ſaw them when they departed, and many knew him, and ran afoot thither out of all cities, and came thither before them, and aſſembled vnto him.

34 * Then Ieſus went out, and ſaw a great multitude, and had compaſſion on them, becauſe they were like ſheepe which had no ſhepheard: * and he began to teach them many things.

35 * And when the day was now farre ſpent, his diſciples came vnto him, ſaying, This is a deſert place, and now the day is farre paſſed.

36 Let them depart, that they may go into the countrey and townes about and buy them bread: for they haue nothing to eat.

37 But he anſwered, and ſaid vnto them, Giue yee them to eat. And they ſaid vnto him, [s] Shall wee goe and buy [t] two hundreth penyworth of bread, and giue them to eate?

* *Matth. 13.54. Luke 4.16.*
1 The faithleſſe world doeth no whit at all diminiſh the vertue of Christ, but wittingly and willingly deprineth itſelfe of the efficacie of it, being offered vnto them.
a *The word ſignifieth workes or vertues, wherebyare meant thoſe wonderfull works that Christ did, which ſhewed and ſet forth the vertue and power of his Godhead to all the world, Mat. 7.22.*
b *After the maner of the Hebrewes, who by brethren and ſiſters, vnderſtand all their kinſefolkes.*
* *Matth. 13.57. Luke 4.24. Iohn 4.44.*
c *Not onely that hath that honour which of right is due to him taken from him, but alſo euill ſpoken of, and miſcepriued.*
d *That is, hee would not: for we muſt needes haue faith, if wee will receiue the workes of God.*
* *Matth. 4.23. Luke 13.22.*
* *Chap. 3.14. Matth. 10.1. Luke 9.1.*
2 The diſciples are prepared to that generall Apoſtleſhip, by a peculiar ſending foorth.
3 Faithfull Paſtours ought not to haue their minds ſet, no not on things that are neeſſary for this life, if they may be an hindrance vnto them, bee it neuer ſo little.
* *Acts 12.8.*
e *The word ſignifieth properly womens ſhooes.*
f *That is, they ſhould take no change of garments with them, that they might bee lighter for this iourney, and make more ſpeed.*
g *That is, change not your liues in this ſhort iourney.*
* *Matth. 10.14. Luke 9.5.*
4 The Lord is a moſt ſeuere reuenger of his ſeruants.
* *Acts 13.51. and 18.6.*
* *Iam. 5.14.*
h *That oyle was a ſacrament and a ſigne of this marueilous vertue: and being that the gift of healing is ceaſed again, while ſince the ceremonie which is yet retained of ſome, it is to no purpoſe.*
* *Matth. 14.1. Luke 9.7.*
5 The Gospel confirmeth the godly, and vexeth the wicked.
i *The word ſignifieth Powers, whereby is meant the power of working miracles.*
k *Of the old Prophets.*

* *Luke 3.19.*
l *I commanded to bee beheaded.*

* *Leuit. 18.16. and 20.21.*

m *Sou he all meanes to take him out.*

n *The tyrant was very well content to heare the ſentence pronounced againſt him, but ſhe ſeed fell vpon ſlowy places.*
o *Which the ſame Herodias had not by Herodes Antipas but by Philip, and Ioſephus calleth her Salome.*

* *Matth. 14.8.*
p *For women vſed not to ſit at table with men.*

q *The word ſignifieth one that beareth a dart, and the King's guard was alſo called becauſe they did beare darts.*

* *Luke 9.10.*

6 Such as follow Christ ſhall want nothing, no not in the wilderneſſe, but ſhall haue abundance. And how wicked a thing is it, not to looke for this tranſitory life at his hands, who giueth euerlaſting life?
* *Matth. 14.13. Mark 6.30.*
* *Matth. 9.36. and 14.14.*
* *Luke 9.12.*
* *Matth. 14.15.*
r *There is a mide of demandeng non-deriuing, not without a ſpiteſ mocke, which men to ſomewhat wiſe, when beginning to bein a ſinne the deuie to ſee any ine.*
s *Which is about ſuenteen ounce, which is fiue pound.*

* Matt. 14.14.17. Iu. 6.13. Iohn 6.9.

38 * Then hee said vnto them, How many loaues haue yee? goe and looke. And when they knew it, they said, Fiue, and two fishes.

39 So hee commanded them to make them all sit downe by t companies vpon the greene grasse.

40 Then they sate downe by u rowes, by hundreds, and by fifties.

41 And he took the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eat, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were aboue fiue thouland men.

45 ¶ And straightway hee caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assoone as hee had sent x them away, he departed into a mountaine to pray.

47 * And when euen was come, the shippe was in the middes of the sea, and hee alone on the land.

48 And he saw them troubled in rowing, (for the wind was contrary vnto them) and about the fourth watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had beene a spirit, and cried out.

50 For they all saw him, and were sore afraid: but anon he talked with them, & said vnto them, Be ye of good comfort: it is I, be not afraid.

51 Then he went vp vnto them into the ship, and the winde ceased, and they were y much more amaſed in themselues, and marueiled.

52 For they had not z considered *the matter* of the loaues, because their hearts were hardened.

53 ¶ * And they came ouer and went into the land of Gennesaret, and arriued.

54 [8] So when they were come out of the ship, straightway they knew him.

55 And ranne about through all that region round about, *and* began to cary hither and thither in couches all that were sicke, where they heard that he was.

56 And whithersoeuer he entred into townes, or cities, or villages, they layd their sicke in the streets, and prayed him that they might touch at the least the edge of his garment. And as many as touched a him, were made whole.

t *Word for word, by bankets, after the manner of the Hebrewes who haue no distribution, as Chap. 6. 7. Now he cals the rowes of the sitters downe.*

u *The word signifies, the beds in a garden, and is word for word, by beds and beds, meaning thereby that they sat down in rowes one by an other, as beds in a garden.*

7 The faithfull seruants of God after their little labour, are subiect to a great tempest, which Christ doth so moderate being present in power, although absent in body, that he bringeth them to an happy hauen, at such time and by such meanes as they looked not for: A liuely image of the Church toss'd to and fro in this world.

x *His disciples*

* *Matth. 14.23. Iohn 6.15.*

y *They were so sorre from leaning to be amazed, when they knew that it was no spirit, that they were much more astonished then euer they were before, when they saw the wind and the seas obey his commandement.*

z *Eithr they perceiued not, or had not well considered that miracle of the fiue loaues, in so much that that vertue of Christ was no lesse strange to them, then if he had not beene present at that miracle which was done but a little before.* * *Matth. 14. 34.*

8 Christ being reiected in his owne country, and in his owne great profit, arriuing vpon a sodden amongst them of whom he was not looked for, is receiued

a *Or the hemme of the garment.*

CHAP. VII.

2 *The Apostles are found faults with, for eating with vnwashen hands.* 4 *The Pharises traditions about washings. Hypocrites.* 8 *Mens traditions more set by then Gods.* 10 *Parents must be honoured.* 14 *The things that doe indeed defile a man.* 25 *The woman of Canaane.* 32 *The deafe dumbe man is healed.*

THen * 1 gathered vnto him the Pharises, and certaine of the Scribes which came from Hierusalem.

* *Matth. 15. 2.*

1 None doe more refist the wisdome of God, then they that think bee wiseſt, and that vpon a zeale of their owne traditions: for men doe not please themselues more in any thing then in superstition, that is to say, in a worship of God fondly deuised of themselues.

2 And when they saw some of his disciples a eate meat with b common hands, (that is to say, vnwaſhen) they complained.

3 (For the Pharises, and all the Iewes, except they waſh their hands oft, eate not, c holding the tradition of the Elders

4 And *when they come* from the d market, except they waſh, they eate not: and many other things there be, which they haue taken vpon them to obserue, *as* the waſhing of cups, and e pots, and of braſen vesselsand of beds)

5 Then asked him the Pharises and Scribes, Why f walke not thy disciples according to the tradition of the Elders, but eate meate with vnwaſhen hands?

6 2 Then hee answered, and said vnto them, Surely * Esay hath prophesied well of you, hypocrites, as it is written, This people honoureth mee with lips, but their heart is farre away from mee.

7 3 But they worship mee in vaine, teaching *for* doctrines the commandements of men.

8 4 For ye lay the Commandement of God apart, & obserue the tradition of men, *as* the waſhing of pots and of cups, and many other such like things ye doe.

9 5 And he said vnto them, Well, ye reiect the Commandement of God, that yee may obserue your owne tradition.

10 For Moses said, * Honour thy father and thy mother: and, * Whosoeuer shall speake euill of father or, mother, let him g die the death.

11 But yee say, If a man say to father or mother, Corban, *that is*, By the gift that is *offered* by mee, thou mayest haue profit, *hee shall bee free.*

12 So ye suffer him no more to doe any thing for his father or his mother,

13 Making the word of God of none authoritie by your tradition which yee haue ordeined: and ye doe many such like things.

14 * Then he called the whole multitude vnto him, and said vnto them, Hearken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceed out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when hee came into an house, *away* from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What, are ye without vnderstanding also? Doe ye not know that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught which is the h purging of all meats?

20 Then he said, That which commeth out of man, that defileth man.

21 * For from within *euen* out of the heart of men proceed euill thoughts, adulteries, fornications, murthers,

22 Thefts, i couetousnesse, wickednesse, deceit, vncleannesse, a k wicked eye, backbiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

b *Word for word, eat bread: a kinde of speach which the Hebrewes vse, taking bread for all ma of food.*

c *For the Pharises would not eat their meat with vnwaſhen hands, because that they thought that their hands were defiled with common handling of things, Matt. 15. 11. 12.*

d *Obserning diligently.*

e *That is to say, from euill affaires and worldly they goe not to meate, vnlesse they wash themselues first.*

f *By these words are vnderstood all kinds of vessels, which are appointed for our daily vse.*

g *Why liue they not? a kinde of speach taken from the Hebrewes: for amongst them, the way is taken for trade of life.*

2 Hypocrisie is alwayes ioyned with superstition.

* *Isai 29 14.*

3 The more earnest the superstitious are, the more they are mad, in promising themselues Gods fauour by their defects.

4 The deuices of superstitious men doe not only not fulfill the Law of God (as they blasphemously perswade themselues) but also doe vtterly take it away.

5 True Religion which is cleane contrary to superstition, consisteth in spirituall worship: and all enemies of true Religion although they seeme to haue taken deepe roote, shall bee pluckt vp.

* *Exod 20.12. Leuit. 20. 16. Deut. 6.3.*

* *Exod. 21.17. Leuit. 20. 9. Prou. 20 20.*

h *Without hope of pardon he shall bee put to death.*

* *Matth 15.10.*

i *For that that goeth into it straight purgeth all meates.*

* *Genes 6 5.*

k *A kinde of crastinesse whereby men profite themselues.* l *Cankered malice.*

24 ¶ * 6 And

selues by other mens

+ Matth. 15.21.
6 That which the proud doe reiect when it is offered vnto them, that ſame doe the modeſt and humble ſinneras it were violenily wring out.
l Into the vtteruttmoſt coaſts of Palestine which were next to Tyrus and Sidon.
m By profession proſelyte.
n Neighbour or nere to Damaſcus.
o He vſeth this word (Whelpes) rather then the word Dogs, that he may ſeeme to ſpeake more contumeliouſly.
p As if he ſaid it is as thou ſaiſt Lord for it is enough for the whelpes, if they can but gather vp the crummes that are vnder the Table: therefore I craue the crummes, and not the childrens bread.
7 Ay the Father created vs to this life in the beginning, in his onely Sonne, ſo doth he alſo in him alone renue vs vnto eternal life.
q It was a little countrey, and ſo called: ſiue cities which the foure gouernments do run betweene and compaſſe. Plinie booke 5 chap 8.
r Gen. 2.31. Eccliu. 39.31.

24 ¶ *6 And from thence he aroſe, and went into the l borders of Tyrus and Sidon, and entred into an houſe, and would that no man ſhould haue knowne: but he could not be hid.
25 For a certaine woman, whoſe little daughter had an vncleane ſpirit, heard of him, & came, and fell at his feete,
26 (And the woman was a m Greeke, a n Syrophenniſſian by nation) and ſhee beſought him that hee would caſt out the diuell out of her daughter.
27 But Ieſus ſaide vnto her, Let the children firſt be fedde: for it is not good to take the childrens bread, and to caſt it vnto o whelpes.
28 Then ſhee anſwered, and ſaide vnto him, p Truth, Lord: yet indeed the whelpes eat vnder the Table of the childrens crummes.
29 Then he ſaid vnto her, For this ſaying goe thy way: the diuell is gone out of thy daughter.
30 And when ſhee was come home to her houſe, ſhee found the diuell departed, and her daughter lying on the bed.
31 ¶ 7 And he departed againe from the coſts of Tyrus and Sidon, & came vnto the ſea of Galile, through the middes of the coaſts of q Decapolis.
32 And they brought vnto him one that was deafe and ſtambred in his ſpeech, and praied him to put his hand vpon him.
33 Then hee tooke him aſide from the multitude, and put his fingers in his eares, and did ſpit, and touched his tongue.
34 And looking vp to heauen, he ſighed, and ſaid vnto him, Ephphata, that is, Be opened.
35 And ſtraight way his eares were opened, and the ſtring of his tongue was looſed, and hee ſpake plaine.
36 And he commanded them that they ſhould tell no man: but how much ſoeuer he forbade them, the more a great deale they publiſhed it,
37 And were beyond meaſure aſtonied, ſaying, * he hath done all things well, hee maketh both the deafe to heare, and dumbe to ſpeake.

CHAP. VIII.

2 The miracle of the ſeuen loaues. 12 The Iewes ſeeke ſigues. 15 To beware of the leauen of the Phariſes. 22 A blind man healed. 27 The peoples ſaulty opinions of Chriſt. 29 The Apoſtles acknowledge Chriſt. 31 He foretelleth his death. 33 Peter Satan. 35 To ſeue and loſe the life. 38 To be aſhamed of Chriſt.

IN * thoſe daies, when there was a very great multitude, and had nothing to eat, Ieſus called his diſciples to him, and ſaid vnto them,
2 I haue compaſſion on the multitude, becauſe they haue now continued with mee three daies, and haue nothing to eat.
3 And if I ſend them away faſting to their owne houſes, they would a faint by the way: for ſome of them came from farre.
4 Then his diſciples anſwered him, Whence can a man ſatisfie theſe with bread heere in the wilderneſſe?
5 And hee asked them, How many loaues haue ye? and they ſaid, Seuen.
6 Then hee commanded the multitude to ſit downe on the ground: and hee tooke the ſeuen loaues and gaue thankes, brake them, and gaue to his diſciples to ſet before them, and they did ſet them before the people.
7 They had alſo a few ſmall fiſhes: and when he had giuen thankes, he commanded them alſo to be ſet before them.

* Matth. 15.32.

a Word for word, they will fall in ſwonder or be diſſolued, for when men faill in a ſound their ſinewes fall and from another.

8 So they did eat, and were ſufficed, and they tooke vp of the broken meat that was left, ſeuen baskets full.
9 (And they that had eaten were about foure thouſand) ſo he ſent them away.
10 ¶ * And anon hee entred into a ſhip with his diſciples, and came into the parts of Dalmanutha.
11 *1 And the Phariſes b came foorth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.
12 Then he c ſighed deepely in his ſpirit, and ſaid, Why doth this generation ſeeke a ſigne? Verily I ſay vnto you, d a ſigne ſhall not be giuen vnto this generation.
13 ¶ So hee left them, and went into the ſhip againe, and departed to the other ſide.
14 ¶ * And they had forgotten to take bread: neither had they in the ſhippe with them, but one loafe.
15 2 And he charged them, ſaying, Take heede and beware of the leauen of the Phariſes, and of the leauen of Herod.
16 3 And they reaſoned among themſelues, ſaying, *It is* because we haue no bread.
17 And when Ieſus knew it, he ſaid vnto them, Why reaſon you *tum*, becauſe yee haue no bread? perceiue ye not yet, neither vnderſtand? haue ye your hearts yet hardened?
18 Haue yee eyes, and ſee not? and haue yee eares and heare not? and do ye not remember?
19 * When I brake the fiue loaues among fiue thouſand, how many baskets full of broken meat tooke yee vp? They ſaid vnto him, Twelue.
20 And when *I brake* ſeuen among foure thouſand, how many baskets of the leauings of broken meat tooke yee vp? And they ſaid, Seuen.
21 Then he ſaid vnto them, e How *is it* that ye vnderſtand not?
22 4 And hee came to Bethſaida, and they brought a blinde man vnto him, and deſired him to touch him.
23 Then he tooke the blinde by the hand, and put his hands vpon him, and asked him, if hee ſaw ought.
24 And he looked vp and ſaid, I ſee men: for I ſee them walking like trees.
25 After that hee put his hands againe vpon his eyes, and made him ſee againe. And hee was reſtored to his ſight, & ſaw euery man a farre off clearely.
26 5 And he ſent him home to his houſe, ſaying, Neither goe into the towne, nor tell it to any in the towne.
27 ¶ *6 And Ieſus went out, and his diſciples into the townes of Ceſarea Philippi. And by the way hee asked his diſciples, ſaying vnto them, Whom doe men ſay that I am?
28 And they anſwered, *Some ſay*, Iohn Baptiſt: and ſome, Elias: and ſome, one of the prophets.
29 And he ſaid vnto them, But whom ſay yee that I am? Then Peter anſwered, and ſaid vnto him, Thou art that Chriſt.
30 7 And he ſharply charged them, that concerning him they ſhould tell no man.

* Matth. 15.39.
* Matth. 16.1.
1 The ſtubborne enemies of the doctrine of the Goſpel, giuing no credit to the miracles already done require new: but Chriſt being angry with them, doth vtterly forſake them.
b A common kinde of ſpeech, which the Hebrewes vſe, whereby is meant that the Phariſes went from their houſes of purpoſe, to encounter with him.
c Theſe ſigns came euen from his heart root, for the Lord was very much moued with theſe mens ſo great infidelitie.
d Word for word, if a ſigne be giuen: it is a cuttled attitude or ſpeech very common among the Hebrewes: wherein ſome ſuch words as theſe must be vnderſtood, Let me be taken for a liar, or ſome ſuch like. And when they ſpeake out the whole, they ſay, The Lord doth this and that by me.
* Matth. 16.5.
2 We muſt ſpecially take heed of them which corrupt the word of God, what degree ſoeuer they be of, either in the Church, or in ciuill policy.
3 They that haue their minds fixed on earthly things, are vtterly blinde in heauenly things although they bee neuer ſo plainely ſet foorth vnto them.
* Iohn 6.11.
e How commeth it to paſſe, that you vnderſtand not theſe things which are ſo plaine and euident?
4 A true image of our regeneration, which Chriſt ſeparating vs from the world, worketh and accompliſheth by little and little in vs.
f He perceiued ſome meaning of men, when he could not diſcerne their bodies.
g He commanded him againe, to try indeed whether he could ſee well or no.
5 Chriſt will not haue his miracles to bee ſeparated from his doctrine
+ Matth. 16.13. Luke 9 18
6 Many praiſe Chriſt, which yet not withſtanding ſpoile him of his praiſe
7 Chriſt hath appointed his times to the preaching of the Goſpell: and therefore here deferreth it to a more commodious time, leaſt ſudden haſte ſhould rather hinder then further the myſtery of his comming.

7 Christ suffred all
he suffred for vs,
not vnwillingly,
neither vnawares,
but foreknowing
it, and willingly.
9 None are more
mad then they that
are wise beside the
word of God.
b this not godly,
but wordly wisdom.
10 The disciples
of Christ must
beare flouthly what
burden soeuer the
Lord layeth vpon
them and subdue
the affections of
the flesh
* Matth 10.18.
and 16.14 luke 19.
23. and 14.27.
* Matth. 10.19.
and 16.15 luke 9.
26. and 12.35.
11 They are the
most foolish of all
men, which purchase the enioying
of this life, with
the losse of eueria-
sting blisse.
* Matth 10.33.
9.26. and 12.50.

31 [8] Then hee began to teach them that the Sonne of man must suffer many things, & should be reproued of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 9 And hee spake that thing boldly. Then Peter tooke him aside and began to rebuke him.

33 Then he turned backe and looked on his disciples and rebuked Peter, saying, Get thee behinde me, Satan: for thou [b] vnderstandest not the things that are of God, but the things that are of men.

34 ¶ [10] And hee called the people vnto him with his disciples, and said vnto them, * Whosoeuer will follow me, let him forsake himselfe, and take vp his crosse and follow me.

35 For whosoeuer will * saue his life, shall lose it: but whosoeuer shall lose his life for my sake, and the Gospels, he shall saue it.

36 [11] For what shal it profit a man though he should win the whole world, if he lose his soule?

37 Or what exchange shall a man giue for his soule?

38 *For whosoeuer shall bee ashamed of mee and of my words among this adulterous and sinfull generation, of him shall the Sonne of man bee ashamed also, when he commeth in the glory of his Father with the holy Angels.

CHAP. IX.

2 Christ transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can do all things. 31 Christ foreteleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a child in his armes. 42 To offend o Sale, Peace.

AND * hee said vnto them, Verily I say vnto you, that there be some of them that stand heere which shall not taste of death till they haue seene the [a] kingdome of God come with power.

2 *[1] And sixe dates after, Iesus taketh vnto him Peter, and Iames, & Iohn, and carrieth them vp into an high mountaine out of the way alone and his shape was changed before them.

3 And his rainement did [b] shine, *and was* very white as snow, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to be heere: let vs make also three Tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet hee knew not what hee said: for they were [c] afraid.

7 And there was a cloud that shadowed them, and a voice came out of the cloud, saying, * This is my beloued Sonne: heare him.

8 And suddenly they looked round about, and saw no more any man saue Iesus onely with them.

9 2* And as they came down from the mountaine, hee charged them that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they [d] kept that matter to themselues, and [e] demanded one of another, what the rising from the dead againe should meane.

11 3 Also they asked him, saying, Why say the Scribes that * Elias must first come?

12 And he answered, and said vnto them, Elias verily shall first come, and restore all things: and * as it is written of the Sonne of man, hee must suffer many things, and be set at nought.

13 But I say vnto you that Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ *[4] And when hee came to *his* disciples, hee saw a great multitude about them, and the Scribes disputing with them.

15 And straight way all the people, when they beheld them, were amased, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selues?

17 And one of the company answered, and said, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And wheresoeuer he taketh him, hee [f] teareth him, and he foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, & said, O faithles generation, how long now shal I be with you? how long now shall I suffer you! Bring him vnto me.

20 So they brought him vnto him: & assoone as the spirit [g] saw him, hee tare him, and hee fell downe on the ground wallowing and foaming.

21 Then he asked his Father, How long time is it since it hath been thus? And he said, Of a child.

22 And oftimes hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs and haue compassion vpon vs.

23 And Iesus said vnto him, if thou canst beleeue it, [h] all things are possible to him that beleeueth.

24 And straightway the father of the childe crying with teares, said, Lord, I beleeue: help my vnbeliefe.

25 When Iesus saw that the people came running together, he rebuked [i] vnclean spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee come out of him, & enter no more into him.

26 5 Then *the spirit* cryed, and rent him sore, and came out, and he was as one dead, insomuch that many said, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he arose.

28 [6] And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?

29 And he said vnto them, This kind can by no other meanes come forth, but by praier & fasting.

30 ¶ * And they departed thence, and [1] went together through Galile and hee would not that any should haue knowne it.

31 7 For he taught his disciples, and said vnto them, The sonne of man shall bee deliuered into the hands of men, and they shal kill him, but after that he is killed, he shall rise againe the third day:

32 But they vnderstood not that saying, and were afraid to aske him.

33 * [8] After, hee came to Capernaum: and when he was in the [k] house, he asked them, What was it that yee disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselues, who *should bee* the chiefest.

35 And he sate downe and called the twelue, and said to them, If any man desire to be first, the same

* Matth. 16.28. luke 9 27
a When he shall
begin his long dayes
through the preaching of the Gospell:
that is to say after
the resurrection
* Matth. 17.1.
luke 9.28.
b The heauenly
glory of Christ,
which should
within a short
space be abased
vpon the crosse is
a touched by visible signes, by the
presence and talke
of Elias and Moses, and by the
voice of the Father himselfe, before three of his
disciples, which
are witnesses a-
gainst whom lieth
no exception.
b Did sparkle as it
were.
c They were beside
themselues for
feare.
* Matth. 3. 17. and
17 5 chap 1.11.
a The Lord hath
appointed his
times for the pub-
lishing of the
Gospel.
* Matth. 17.9.
d Burn very hard-
lie as it were.
e They question not
the
matter day, but they
vnderstood not what
resurrection.
christ Elias comming
or that his soule should
enter into some other body.
together touching the generall resurrection which shall bee in the
matter day, but they vnderstood not what he meant by that which he spake of his owne pe-
The foolish opinion of the Rabbines is here refelled tou-
which was that either Elias should rise against from the dead,
* Mal. 4.5.

* Esa. 53.4.

* Matth. 17.14.
luke 9. 38.
a Christ sheweth
by a miracle euen
to the vnworthy,
that he is come to
bridle the rage of
Satan.

f Teareth him in-
wardly, as the colike
vseth to doe.

g So soone as Iesus
had looked vpon
the boy that was
brought vnto him
the tiraell began to
rage after this
manner.

h There is nothing
but Christ can and
will doe it, for them
that beleeue in him.

i The neerer that
the vertue of
Christ is, the more
outrageously doth
Satan rage.
6 We haue neede
of faith, and there-
fore of prayer and
fasting to cast Sa-
tan out of his old
possession.
* Matth. 17.22.
luke 9 22
1 He and his disci-
ples together.
7 Christ forewar-
neth vs with great
diligence, to the
end, we should
not be oppressed
with sudden cala-
mities, but the
slouthfulnesse of
man is wonderfull.
* Matth. 18. 1.
luke 9 46.
8 Onely humility
doth exalte.
k Where he was
wont to make his
abode.

same shall be last of all, and seruant vnto all.

36 And he tooke a little childe, and set him in the mids of them, and tooke him in his armes, and sayd vnto them,

37 Whosoeuer shall receiue one of such little children in my Name, receiueth me: and whosoeuer receiueth me, receiueth not [l] me, but him that sent me.

38 ¶ *[9] Then Iohn answered him, saying, Master, wee saw one casting out diuels by thy Name, which followeth not vs, and wee forbade him, because he followeth vs not.

39 *But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoeuer is not against vs, is on our part.

41 * And whosoeuer shall giue you a cup of water to drinke for my Names sake, because yee belong to Christ, verely I say vnto you hee shall not lose his reward.

42 *[10] And whosoeuer shall offend one of these little ones, that beleeue in me, it were better for him rather, that a millstone were hanged about his necke, and that hee were cast into the sea.

43 *Wherefore if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched.

44 *Where their [m] worme dieth not, and the fire neuer goeth out.

45 Likewise if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shall be quenched,

46 Where there worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the king lome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 VVhere there worme dieth not, and the fire neuer goeth out.

49 [11] For euery man shall be salted with fire: and * euery sacrifice shall be salted with salt.

50 * Salt is good: but if the salt be vnsauorie, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

CHAP. X.

9 *The wife, onely for fornication, is to be put away.* 13 *Little children are brought to Christ.* 17 *A rich man asketh Iesus, how he may possesse eternall life.* 18 *The Apostles forsooke all things for Christs sake.* 33 *Christ foreshewetb his death.* 55 *Zebedees sis sonnes request.* 46 *Blind Bartemeus healed.*

AND * hee [a] arose from thence, and went into the coasts of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them again.

2 Then the Pharises came and asked him, if it were law vll for a man to put away *his* wife, and tempted him.

3 And he answered, & said vnto them, VVhat did * Moses command you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 [1] Then Iesus answered, and said vnto them, For the hardnesse of your heart hee wrote this [b] precept vnto you.

6 But at the beginning of the creation * God made them male and female:

7 * For this cau e shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine, shalbe one flesh: so that they are no more twaine, but one flesh.

9 * Therefore, what God hath coupled together, let no man seperate.

10 And in the house his Disciples asked him againe of that matter.

11 And hee sayd vnto them, * Whosoeuer shall put away his wife and marry another, committeth adulterie [c] against her.

12 And if a woman put away her husband and be married to another, she committeth adulterie.

13 ¶ *[2] Then they brought little children to him, that he should touch them, and his Disciples rebuked those that brought them.

14 But when Iesus saw it, hee was displeased, and sayd vnto them, Suffer the little children to come vnto me and forbid them not: for of such is the Kingdome of God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God [3] as a little child, he shall not enter therein.

16 And hee tooke them vp in his armes, and put *his* hands vpon them, and blessed them.

17 ¶ [4] And when he was gone out on the way, there came one *running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus said to him, Why callest thou mee good? there is none good, but one, euen God.

19 Thou knowest the comandements, * Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt [d] hurt no *man*. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.

21 And Iesus looked vpon him, and loued him, and sayd vnto him, One thing is lacking vnto thee Goe *and* sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, and follow me, and take vp the crosse.

22 But hee was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Iesus looked round about, and sayd vnto his disciples How hardly doe they that haue riches enter into the kingdome of God!

24 And his disciples were afraid at his words. But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camell to goe through the eye of an needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Iesus looked opon them, and sayde, With men *it is* vnpossible, but not with God: for with God all things are possible.

28 ¶ *[5] Then Peter began to say vnto him, Loe, we haue forsaken all, and haue followed thee.

29 Iesus answered and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the Gospels,

30 But he shall receiue an * hundred fold, now at

l *He doth not onely receiue me, but also him that sent me.*
* *Luke 9.49.*
9 God who is the author of an ordinary vocation, worketh also extraordinarily so oft as it pleaseth him. But an extraordinary vocation is tried by the doctrine and the effects.
1 *for.* 12.3.
* *Matth.* 10.42.

* *Matth.* 11.6.
10 God is so seuere a reuenger of offences, that it is better to suffer a any losse, then to be an occasion of offence vnto any.
* *Matth.* 5.29. and 18.8.
l *Isa.* 66.24.
m *Their worme which shall be cast into that flame.*

11 Wee must bee seasoned and powdred by God, both that we may be acceptable sacrifices vnto him, and also that we being knit together, may season one another.
n *That is shall bee consecrated to God, being seasoned with the incorruptible word*
* *Leuit.* 2.13.
* *Matth.* 5.13. *Luke* 14.34.

* *Matth.* 19.1.
a *That is to say, departed and went from thence: for in the Hebrew tongue, sitting and dwelling are all one, and so are rising and going forth.*
* *Deut.* 24.1.
1 God did neuer allow those diuorces, which the Law did rehearse.
b *Looke* 1 *Cor.* 15.
For Moses gaue them no commandement to put away their wiues, but rather made a good promise for the wiues against the hardnesse of their husbands.

* *Gen.* 1.27. *Matth.* 19.4.
* *Gen.* 2.24. 1 *Cor.* 6.16. *Ephes.* 5.31.

* 1 *Cor.* 7.10.

* *Matth.* 5.32. and 19.9. *Luke* 16.18.
c *Whosoeuer repudiate away, for he is an adulterer by keeping company with another.*
* *Matth.* 19.13. *Luke* 18.15.
2 God of his goodnes comprehendeth in the couenant not onely the fathers, but the children also and therefore he blesseth them.
3 Wee must in malice become children, if wee will enter into the kingdome of heauen.
4 Two things are chiefly to be eschewed of them which earnestly seeke eternall life: that is to say, an opinion of their merites or deseruings, which is not onely vnderstood, but condemned by the due consideration of the Law: and the loue of riches, which turneth aside many from that race where in they ran with a good courage.
* *Matth.* 19.16. *Luke* 18.18.
* *Exod.* 20.13.
d *Neither by force nor deceit, nor any other meanes whatsoeuer.*

* *Matth.* 19.27. *Luke* 18.28.
5 To neglect all things in comparison of Christ in a sure way vnto eternall life, so that we fall not away by the way.
e *An hundred fold as much, if we loose in the true vse and commodities of this life, so that we measure them after the will of God, and not after the wealth in riches, and our greedy desire.*

at this present, houses, & brethren, and sisters, and mothers, and children, and lands [f] with persecutions, and in the world to come, eternall life.

31 * But many *that are* first shall be last, and the last, first.

32 ¶ [*6] And they were in the way going vp to Hierusalem, and Ie'sus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelue againe and began to tell them what things should come vnto him,

33 *Saying*, Behold, wee goe vp to Hierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles,

34 And they shall mocke him, and scourge him, and spit vpon him, & kill him: but the third day he shall rise againe.

35 ¶ [*7] Then Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, [g] wee would that thou shouldest doe for vs that wee desire.

36 And he sayd vnto them, What would ye I should doe for you?

37 And they sayd vnto him, Grant vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus said vnto them, Yee know not what ye aske, Can ye drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shall be Baptized with?

39 And they sayd vnto him. We can. But Iesus sayd vnto them, Yee shall drinke in deede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but *it shall be giuen* to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 [8] But Iesus called them vnto him, and said to them, * Yee know that [h] they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you but whosoeuer will be great among you, shall be your seruant.

44 And whosoeuer will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

46 ¶ [*9] Then they came to Iericho: and as hee went out of Iericho with his Disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man sate by the way side begging.

47 And when hee heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of Dauid, hauemercy on me.

48 And many rebuked him, because he should hold his peace: but he cried much more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blind, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloke, and rose, and came to Iesus.

51 And Iesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Iesus sayd vnto him, Goe thy way: thy faith hath saued thee. And by and by hee receiued *his* sight, and followed Iesus in the way.

CHAP. XI.

1 Christ entreth into Hierusalem riding on an asse. 13 The fruitlesse figge tree is cursed. 15 Sellers and buyers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brethren offences must be pardoned. 27 The Priests ask by what authoritie he wrought those things that he did. 30 Whence Iohns baptisme was.

AND [*1] when they came neere to Hierusalem, to Bethphage and Bethania vnto the mount of Oliues, he sent foorth two of his disciples,

2 And said vnto them, Goe your wayes into that towne that is ouer against you: and assoone as ye shall enter into it, ye shall finde a colt tied, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe yee this? Say that the Lord hath neede of him, and straightway he will send him hither.

4 And they went their way, and found a colt tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stood there, said vnto them, What doe ye loosing the colt?

6 And they said vnto them, as Iesus had commanded them: So they let them goe.

7 ¶ * And they brought the colt to Iesus, and cast their garments on him, and he sate vpon him.

8 And many spread their garments in the way: other cut downe branches of the trees, and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna: [a] blessed *bee* hee that commeth in the Name of the Lord.

10 Blessed *bee* the kingdome that commeth in the Name of the Lord of our father Dauid: Hosanna, *O thou which art* in the highest *heauens*.

11 * So Iesus entred into Hierusalem, and into the Temple: and when hee had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelue.

12 * And on the morrowe when they were come out from Bethania, he was hungry.

13 [2] And seeing a figge tree a farre off, that had leaues, hee went *to see* if he might finde any thing thereon: but when hee came vnto it, hee found nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, and said to it, Neuer man eate fruit of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ [3] And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrew the Tables of the money changers, and the seates of them that sold doues.

16 Neither would he suffer that any man should cary a [c] vessell through the Temple.

17 And he taught, saying vnto them, Is it not written * Mine house shall be [d] called the house of prayer vnto all nations? * but you haue made it a denne of theeues.

18 And the Scribes and the hie Priests heard it, and sought how to destroy him for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, *Iesus* went out of the citie.

20 ¶ [*4] And

f Euen in the midst of persecutions.

* Matth. 19. 30. Luke 13. 10.

* Matth. 20. 17. Luke 18. 31.

6 The disciples are against prepared to patience, not to be ouercome by the foretelling to them of his death, which was at hand, and therewith all of life which should most certainely follow.

* Matth. 20. 20.

7 We must first giue before we triumph.

g We pray thee.

8 The Magistrates according to Gods appointment rule ouer their subiects, but the Pastours are not called to rule, but to serue, according to the example of the Sonne of God himselfe, who went before them, for so much as he also was a minister of his Fathers will.

h Luke 22. 25.

h They to whom it is decreed and appointed.

9 Matth. 20. 29. Luke 18. 35.

9 Christ onely being called vpon by faith healeth our blindnesse.

* Matth. 21. 1. Luke 18. 29.

1 A lively image of the Spirituall kingdome of Christ on earth.

* Iohn 12. 14.

a Well be it to him that commeth to vs from God, or that is sent of God.

b Happy and prosperous.

* Matth. 21. 10. Luke 19. 43.

* Matth. 21. 19.

2 An example of that vengeance which hangeth ouer the heades of hypocrites.

3 Christ sheweth indeede, that he is the true King and high Priest, and therefore the reuenger of the diuine seruice of the Temple.

c That is any prophane instrument, of which those sellers had a number that made the court of the Temple a market place.

* Isa. 56. 7.

d Shall openly be so counted and taken.

* Iere. 7. 11.

20 ¶ * 4 And in the morning as they iourneyed together, they saw the figge tree dried vp from the roores.

21 Then Peter remembred, and saide vnto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Iesus answered, and said vnto them, Haue [e] the saith of God.

23 For verely I say vnto you, that whosoeuer shall say vnto this mountaine, Be thou taken away, and cast into the sea, & shal not wauer in his heart, but shall beleeue that those things which he saith, shall come to passe, what soeuer he saith, shall be *done* to him.

24 * Therefore I say vnto you, Whatsoeuer ye desire when ye pray, beleeue that [f] ye shal haue it, and it shall be *done* vnto you.

25 * But when [g] yee shall stand and pray, forgiue, if ye haue any thing against any man, that your Father also which is in heauen, may forgiue you your trespasses.

26 For if you will not forgiue, your Father which is in heauen will not pardon you your trespasses.

27 ¶ * 5 Then they came againe to Ierusalem: and as he walked in the Temple, there came to him the hie Priest, and the Scribes, and the Elders

28 And saide vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest do these things?

29 Then Iesus answered, and said vnto them, I will aske of you a certaine thing, and answere yee me, and I will tell you by what authoritie I doe these things.

30 The baptisme of Iohn was it from heauen, or of men? answere me.

31 And they thought with themselues, saying, If we shall say, From heauen, hee will saye, Why then did ye not beleeue him?

32 [6] But if we say, Of men, we feare the people: for all men counted Iohn that he was a Prophet indeed.

33 Then they answered, and saide vnto Iesus, We cannot tell. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these things.

CHAP. XII.

1 Of the vineyard. 10 Christ the stone refused of the Iewes. 13 Of tribute to be giuen to Cesar. 18 The Sadduces denying the resurrection. 28 The first commandement. 31 To loue God and the neighbour is better then sacrifice. 36 Christ Dauid sonne. 38 To beware of the Scribes and Pharisees. 42 The poore widow.

AND [h] he began to speake vnto them in [a] Parables, * A *certaine* man planted a vineyard, and compassed it with an hedge, and digged a pit for the winepresse, and built a tower in it, & let it out to husbandmen, and went into a strange country.

2 [b] And at the time, hee sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruit of the vineyard.

3 But they tooke him, and beate him, and sent him away emptie.

4 And againe he sent vnto them another seruant, and at him they cast stones: and brake his head, and sent him away shamefully handled.

5 And again he sent another, & him they slew, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloued: him also he sent the lad vnto them, saying, They will reuerence my sonne,

7 But the husbandmen saide among themselues, This is the heire: come let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue ye not read so much as this Scripture? * The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marueilous in our eyes.

12 Then they [c] went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.

13 ¶ * 2 And they sent vnto him certaine of the Pharisees, & of the Herodians, that they might take him in [d] *his* talke.

14 And when they came, they said vnto him, Master, we know that thou art true, and careest for no man: for thou [e] considerest not the person of men, but teachest the [e] way of God truely, Is it lawfull to giue tribute to Cesar, or not?

15 Should wee giue it, or should wee not giue it? but he knew their hypocrisie, and sayd vnto them, Why tempt ye me? Bring me a penie, that I may see it.

16 So they brought it, and he sayd vnto them, Whose is this image and superscription? and they sayd vnto him, Cesars.

17 Then Iesus answered, and sayd vnto them, * Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

18 ¶ * 3 * Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, * Moses wrote vnto vs, If any mans brother die, and leaue [i] a wife, and leaue no children, that his brother should take his wife and raise vp seed vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, & he died, neither did he yet leaue issue, and the third likewise:

22 So those seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise again, whose wife shall she bee of them? for seuen had her to wife.

24 Then Iesus answered and said vnto them, Are ye not therefore deceiued, because yee know not the Scriptures, neither the power of God?

25 For when they shall rise again from the dead neither men marry, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses how in the bush God spake vnto him, saying, I * am the God of Abraham, and the God of Isaac, and the God of Iacob?

27 God is not the God of the dead, but [k] God of the liuing. Ye are therefore greatly deceiued.

28 ¶ * 4 Then came one of the Scribes that had heard them disputing together, *and* perceiuing that he had answered them well, hee asked him, Which [s] the first commandement of all?

29 Iesus answered him, the first of all the commandements [a] * Heare Israel, the Lord our God is the onely Lord.

30 Thou

* *Matth. 21. 19.* 4 The force of faith is exceeding great, and charitie is euer ioyned with it.

e *The faith of God is that assured faith and trust which we haue in him.*

* *Matth. 7. 7. Luke 11. 9.*

f *Iob 22 for word, that you receiue it, speaking in the time to acknowledge the certainteie of the thing, and the performance ended.*

* *Matth. 6. 14.*

g *When you shall appeare before the altar.*

* *Matth. 21. 23. Luke 21. 1.*

5 The Gospell hath bene assaulted long time since, vnder the pretence of an ordinary succession.

6 A reward of an euill conscience to be afraid of those of whom they should and might haue bene feared.

2 The calling of God is not tyed either to place, person, or time, without exception

a *This word Parable, which the Euangelists vse, doth not only signifie a comparing of things together, but also darke speeches and allegories.*

* *Esai 5. 1. Iere. 2. 2. Matth. 21. 33. Luke 20. 9.*

h *When the fruites of the ground vse to be gathered.*

* *Psal. 118. 22. Act. 4. 28. 16. Matth. 21. 42. Acts 4. 11. Rom. 9. 33. 1. Pet. 2. 8.*

c *They were greatly vnkind and very desperate.*

* *Matth. 22. 15. Luke 20. 20.*

2 The Gospel ioyneth the authoritie of the Magistrate with the seruice of God.

d *Thou dost not so iudge, by outward appearance that the truth is thereby darkened, any wise at all.*

e *The way whereby we come to God.*

* *Rom. 13. 7.*

3 The resurrection of the body is auouched against the foolish ignorance and malice of the Sadduces.

* *Matth. 22. 23. Luke 20. 27.*

* *Deut. 25. 5. Matth. 22. 24.*

i *Exod. 3. 6. Matt. 22. 32.*

* *Matth. 22. 35.*

4 Sacrifices and outward worship neuer pleased God vnless such necessarie dueties as we owe to God and our neighbours went before.

* *Deut. 6. 4.*

30 Thou shalt therfore loue the Lord thy God with all thine heart, and with all thy soule, and with all thy mind, and with all thy strength, this is the first commandement.

31 And the second *u* like, that is, * Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then that Scribe layd vnto him, Well, Master, thou hast sayd the trueth, that there is one God, and that there is none but he.

33 And to loue him with all the heart, and with all the vnderstanding, & with all the soule, and with all the strength, & to loue *his* neighbour as himselfe, is more then all whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered discreetly, he sayd vnto him, Thou art not farre from the Kingdome of God. And no man after that durst aske him any question.

35 ¶ * *f* And Iesus answered & said teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe said by *f* the holy Ghost * The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstoole.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 * *Moreouer he said vnto them in his *g* doctrine, Beware of the Scribes which loue to go in *h* long robes, and *loue* salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first roomes at feasts,

40 Which * deuoure widowes houses, euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 * And as Iesus sate ouer against the treasurie, he beheld how the people cast *i* money into the treasurie, and many rich men cast in much.

42 And there came a certain poore widow, and she threw in two mites, which made a quadrin.

43 Then he called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasurie.

44 For they all did cast in of their superfluity: but shee of her pouertie did cast in all that shee had, *euen* all her liuing.

u Leuit. 19. 18. matt. 22. 39. rom. 13. 9. galat. 5. 14. iames. 2. 8.
* *Matt. 21. 46. luke 20. 41.*
f Christ proueth his Godhead each man out of Dauid him selfe of whom he came according to the flesh.
f Word for word, in the holy Ghost, and there is a great force in this kind of speech, whereby is meant that it was not Salomon Dauid, but the holy Ghost, that spake who did in a matter professe Dauid.
* *Psal. 110. 1.*
* *Matt. 23. 6. luke 11. 43. and 20. 45.*
g The manners of ministers are not rashly to be followed as an example.
g Woiles be taught vs.
h The word is a stole, which is a kinde of womans garment, long euen downe to the heeles, and is taken generally, for any garment made for comelinesse but in this place it seemeth to signifie the ringing garments mentioned in Leuiticus. 22. 11.
* *Mat. 23. 14. luke 20. 47.*
7 The doing of our duties, which God alloweth, is not esteemed according to the outward value, but to the inward affects of the heart.
* *Luke 21. 1.*
i Money of any kinde of mettall, as the Romanes vsed, who in the beginning did stampe ox or sheep vpon it, and after vsed it for currant money.

CHAP. XIII.

1 Of the destruction of Ierusalem. 9 Persecution for the Gospel. 11 The Gospel must first be preached to all nations. 26 Of Christes comming to iudgement. 33 We must watch and pray.

AND * *a* as hee went out of the Temple, one of his disciples said vnto him, Master, see what maner stones, and what maner buildings *are here.*

2 * Then Iesus answered, and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be throne downe.

3 And as he sate on the mount of Oliues ouer against the Temple, Peter, and Iames, and Iohn and Andrew asked him secretly,

4 Tell vs, when shall these things bee? and what *shall be* the signe when all these things shall be fulfilled?

5 And Iesus answered them and began to say, * Take heede lest any man deceiue you.

6 For many shall come in my Name, saying, I am *Christ*, and shall deceiue many.

7 Furthermore when ye shall heare of warres and rumours of warres, bee yee not troubled: for *such things* must needs be: but the end *shall* not *bee* yet.

8 For nation shal rise against nation, & kingdome against kingdom, and there shall bee earthquakes in diuers quarters, & there shall be famine and troubles: these *are* the beginnings of sorrows.

9 But take yee heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: yee shall be beaten, and brought before rulers and kings for my sake, for a *b* testimoniall vnto them.

10 And the Gospel must first bee published among all nations.

11 * But when they leade you, and deliuer you vp, *b* be not carefull before hand, neither studie what yee shall say: but what is giuen you at the same time, that speake: for it is not you that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall bee hated of all men *d* for my Names sake: but whosoeuer shall endure vnto the end, he shall be saued.

14 * Moreouer, when yee shall see the abomination of desolation (spoken of by * Daniel the Prophet) *e* set where it ought not, (let him that readeth, consider it) then let them *that bee* in Iudea, flee into the mountaines,

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the fielde, not turne backe againe to take his garment.

17 Then woe *shall bee* to them that are with child, and to them that giue sucke in those dayes.

18 Pray therefore that your flight bee not in the winter.

19 For in those daies shalbe such tribulation, as was not fro the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saued: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then * if any man say to you, Loe, here is Christ, or loe, *he is* there, beleeue it not.

22 For false Christs shall arise, and false Prophets, and shall shew signes and wonders, to deceiue if it were possible the very elect.

23 But take ye heede: behold, I haue shewed you all things before.

24 ¶ Moreouer in those dayes, after that tribulation, * the Sunne shall waxe darke, and the moone shall not giue her light.

25 And the starres of heauen shall fall: and the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man, comming in the cloudes, with great power and glory.

27 * And he shall then send his Angels, & shall gather together his elect from the foure windes, *and* from the vttermost part of the earth to the vttermost part of heauen.

28 Nowe learne a parable of the figgetree. When her bough is yet tender, and it bringeth foth leaues, ye know that summer *u* neere.

29 So in like manner, when ye see these things come

Matth. 24. 1. luke 21. 5.
a The destruction of the Temple, citie, and whole nation is foretold, and the troubles of the Church, but yet there are annexed many comforts, and last of all the end of the world is declared.
* *Luke 19. 43.*
* *Ephes. 5. 6. 2. Thess. 2. 3.*

b The bearing of the preachers shall be a most euidence witnesse against them so that they shall not be able to pretend ignorance.
* *Matth. 10. 19. luke 12. 11. and 21. 14.*
b We are not forbidden to think beforehand, but peuen carefulnesse whereby men discourage them selues, which proceedeth from mistrust, and want of confidence and sure hope of Gods assistance: that are vnlawfull we are willed to be aware of, looke mat. 6. 27.
c By any kinde of artificiue and cunning kinde of tale-wires to speake.
d Forme.
* *Matth. 24. 13. luke 21. 20.*
* *Dan. 9. 27.*
e When the heathen and prophane people shall not only enter into the Temple, and defile both it and the citie but also cleane destroyte.
f This is a kinde of speech which the Hebrewes vse, and is hath a great force in it: for it giueth vs to vnderstand that in all that time one miseries shall follow vpon another, as if the sinne itselfe were vnto miserie itselfe: so the Prophet Amos 5. 20. saith, that the day of the Lord shall be darknesse.
* *Matth. 24. 23. luke 17. 23. and 21. 8.*
* *Isa. 13. 10. ezek. 32. 7. ioel. 2. 10. and. 3. 15.*
* *Matt. 24. 31.*

come to passe, know that *the kingdome of God* is neere, *even* at the doores.

30 Verely I say vnto you, that this generation shall not passe till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 2 But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 * Take heede: watch, and pray: for yee know not when the time is.

34 *For the Sonne of man is* as a man going into a strange country, and leaueth his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch yee therefore, (for yee knowe not when the master of the house will come, at euen, or at midnight, or at the cocke crowing, or in the dawning)

36 Lest if he come suddenly, he should find you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIIIJ.

1 *The Priests conspiracie against Christ* 3 *The woman powring oyle on Christs head* 12 *The preparing of the Passouer.* 21 *The institution of the Supper.* 31 *Christ is inuited into the house of Simon* 43 *Iudas betrayeth him with a kisse.* 53 *Christ is before Caiaphas* 66 *Peter is denied.*

AND [1] two daies after followed *the feast of* the Passeouer, and of vnleauened bread: and the hie Priests & Scribes sought how they might take him by craft, and put him to death.

2 But they said, Not in the feast *day*, lest there be any tumuit among the people.

3 [a] And when he was in Bethania in the house of Simon the leper, as he sate at Table, there came a woman hauing a boxe of oyntment of Spikenard, very costly, and shee brake the boxe, and powred it on his head.

4 2 Therefore some disdained among themselues, and said, To what end is this waste of oyntment?

5 For it might haue been sold for more then a three hundred pence, and beene giuen vnto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 [b] For ye haue the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not haue alwayes.

8 4 She hath done that she could: shee came aforehand to anoint my body to the burying.

9 Verely I say vnto you, where soeuer this Gospel shall be preached throughout the whole world, this also that she hath done, shalbe spoken of in remembrance of her.

10 ¶ [c] Then Iudas Iscariot, one of the twelue, went away vnto the hie Priests, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how hee might conueniently betray him.

19 ¶ * [d] Now the first day of vnleauened bread, [b] when [c] they sacrificed the [d] Passeouer,

his disciples sayd vnto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passeouer?

13 Then hee sent foorth two of his Disciples, and sayd vnto them, Goe yee into the citie, and there shall a man meete you bearing a pitcher of water: follow him.

14 And wh ersoeuer hee goeth in, say ye to the goodman of the house, The Master sayeth, Where is the lodging where I shal eat the Passeouer with my Disciples?

15 And he will shew you e an vpper chamber *which is* large trimmed and prepared: there make it ready for vs.

16 So his Disciples went foorth, and came to the citie, and found as he had said vnto them, and made ready the Passeouer.

17 ¶ And at euen he came with the twelue.

18 * [7] And as they sate at table and did eate, Iesus sayd, Verely I say vnto you, that one of you shall betray me, which eateth with me.

19 Then they began to bee sorowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and sayd vnto them, *It is* one of the twelue that [f] dippeth with mee in the platter.

21 Truely the Sonne of man goeth his way, as it is written of him: * but woe *be* to that man, by whom the Sonne of man is betrayed: it had beene good for that man, if hee had neuer beene borne.

22 [g] And as they did eate, Iesus tooke the bread, and when he had giuen thankes, hee brake it and gaue to them, and sayd, Take, eat, this is my body.

23 Also hee tooke the cup, and when hee had giuen thanks, gaue it to them, and they all dranke of it.

24 And he said vnto them, This is my blood of that new Testament which is shed for many:

25 Verely I say vnto you, I will drink no more of the fruit of the vine vntil that day, that I drink it new in the Kingdom of God.

26 And when they had sung a Psalme, they went out of the mount of Oliues.

27 ¶ * [8] Then Iesus said vnto them, All yee shall be offended by me this night: for it is written, * I will smite the Shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will goe into * Galile before you.

29 [9] And Peter said vnto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus sayd vnto him, Verely I say vnto thee, this day, *even* in this night before the cocke crow twise, thou shalt deny me thrise.

31 But hee said more earnestly, If I should die with thee, I will not denie thee: likewise also said they all.

32 ¶ * [10] After, they came into a place named Gethsemane: then he said to his Disciples, Sit yee here, till I haue prayed.

33 And he tooke with him Peter, and Iames, and Iohn, and hee began to bee troubled, and in great heauinesse,

34 And said vnto them, My soule is very heauie, *even* vnto the death: tarry here and watch.

35 So he went forward a little, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And

2 The latter day is not curiously to be searched for, which the Father alone knoweth: but let vs rather take heede, that it come not vpon vs vnawares.
* *Matth. 24. 13.*

* *Matth. 26. 2. Luke 22. 1.*
1 By the will of God against the counsel of men, it came to passe that Christ should be put to death vpon the fe ame day of the Passeouer, that in all respects the truth might agree to the figure.
* *Matth. 26. 6. Iohn 12. 2.*
2 Rash iudgements are frustrate before God.
a *Which is about fiue pounds English.*
3 Christ suffered himselfe to be anoynted once or twise for certaine considerations: but his will is to be daily anointed in the poore.
4 This woman by the secret instinct of the Spirit, anointing Christ fetcheth before mens eyes, his death and burial which were at hand.
* *Matth. 26. 14. Luke 22. 4.*
5 Couetousnesse cloked with a zeale of charity, is an occasion to betray and crucifie Christ.
* *Matth. 26. 17. Luke 22. 8.*
6 Christ being made subiect to the Law for vs, doth celebrate the Passeouer according to the Law: and therewithall by a miracle sheweth, that not withstanding hee in the flesh shall straightway suffer, yet that hee is God. b *That is, vpon which day, and at the euening of the same day, which was the beginning of the Sabbath, Looke Matth. 26. 17.* c *They vsed to sacrifice.* d *This is spoken thus, by the figure Metonymia, which is vsuall in Sacraments: and by the Passeouer is meant the Lamb.*

e *The Greeke word signifieth that place of the house, which is by itself from the ground: what vse soeuer it be put vnto, was because they vsed to lodge in that part of the house, they called it a lodging chamber.*
* *Mark 14. 10. Matth. 26. 20, 23. Luke 22. 14 Iohn 13. 18, 21.*
7 The hatred of the Law, which is by and by to be fulfilled, is abrogated, and in place thereof are put pugnores of the new couenant answerable vnto them, which shall continue to the verlius end.
f *That offrihe eats meate with mee.*
* *Mat. 1. 16.*
* *Matth. 26. 36. 1. Corin. 11. 24.*

* *Iohn 16. 32.*
8 Christ foretelleth how he shall bee forsaken of his but yet that hee will neuer forsake them.
* *Zach. 13. 7.*
9 *Chap. 10. 7.*
9 Here is set forth in an excellent petition, a most sorowfull example of mans rashnesse and weaknesse.
g *That doubting of words, frequently more plainely Peters vehemente affirmation.*
* *Matth. 26. 36. Luke 22. 39.*
10 Christ suffering for vs in that death which he tooke vpon him for our sakes, the most horrible terrours of ye curse of God, receiueth the cup at his Fathers hands, which he being inst, doth straightway drink of for the vnrulie

36 And he sayd, [h] Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheless, not that I will but that thou wilt *be done*.

37 [i] Then he came and found them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch yee, and pray, that yee enter not into tentation: the spirit indeede is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same words.

40 And hee returned and found them asleepe againe: for their eyes were heauy: neither knew they what they should answere him.

41 And he came the third time, and sayd vnto them, Sleepe henceforth, and take your rest: it is ynough: the houre is come, behold, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 * [12] And immediately while hee yet spake, came Iudas that was one of the twelue, and with him a great multitude with swords & staues from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, he it is: take him and leade him away [l] safely.

45 And assoone as hee was come, hee went straightway to him, and said, Haile Master, and kissed him.

46 Then they layd their handes on him, and tooke him.

47 And [k] one of them that stood by, drewe out a sword, and smote a seruant of the hie Priest, and cut off his eare.

48 And Iesus answered and said to them, Yee be come out as against a theefe, with swords and with staues, to take me.

49 I was daily with you, teaching in the Temple, and yee tooke me not: but *this is done* that the Scriptures should be fulfilled.

50 Then they [l] all forsooke him, and fled.

51 [13] And there followed him a certaine yong man, clothed in [m] linnen vpon his bare *body*, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 * So they led Iesus away to the hie Priest, and to him came [n] together all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a farre off, euen into the hall of the hie Priest, and sate with the seruants, and warmed *himselfe* at the fire.

55 [14] And the * hie Priests, and all the Councill sought for witnesse against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 Wee heard him say, * I will destroy this Temple made with hands, and within three daies I will build another, made without hands.

59 But their witnesse yet agreed not together.

60 Then the hie Priest stoode vp amongst them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnesse against thee?

61 But hee held his peace, and answered nothing. Againe the hie Priest asked him and saide vnto him, Art thou that Christ the Sonne of the blessed?

62 And Iesus sayd, I am *he* * and yee shall see the Sonne of man sit at the right hand of the power *of God*, and come in the clouds of heauen.

63 Then the high Priest rent his clothes, and sayd, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to bee worthy of death.

65 [15] And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Prophesie. And the sergeants smote him with *their* rods.

66 * [16] And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she saw Peter warming *himselfe*, she looked on him, and said, Thou wast also with Iesus of Nazareth.

68 But hee denied it, saying, I know him not, neither wot I what thou sayest. Then he went out into the porch, and the cocke crew.

69 * Then a maide saw him againe, & began to say to them that stood by, This is *one* of them.

70 But he denied it again. And anone after, they that stood by, said againe to Peter, Surely thou art *one* of them: for thou art of Galile, and thy speech is like.

71 And he began to curse and sweare, *saying*, I know not this man of whom ye speake.

72 * Then the second time the cocke crewe. and Peter remembred the worde that Iesus had said vnto him, before the cocke crow twise, thou shalt denie me thrise, and weighing that w.th himselfe, he wept.

CHAP. XV.

1 Of the things that Christ suffered vnder Pilate. 11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christes crosse. 27 Christ is crucified betweene two theeues. 29 He is railed at. 37 He giueth vp the Ghost. 43 Ioseph buryeth him.

AND * [1] anone in the dawning, the hie Priests held a council with the Elders, & the Scribes and the whole Councill, and bound Iesus, and led him away, and [a] deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou sayest it.

3 And the hie Priests accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witnesse against thee.

5 But Iesus answered no more at all, so that Pilate marueiled,

6 Now at the feast, Pilate [b] did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his felowes that had made insurrection, in the insurrection had committed murther.

8 And the people cryed aloud, and began to

h Abba doubling of the word was vsed in those sayes, when their language were mixed together: for this word, Abba, was Syrian word.

i An horrible example of the sluggishnesse of men, euen in the disciples whom Christ hath chosen.

** Matth. 26. 47. luke 22. 47 iohn 18. 3.*

12 As men did willingly spoile God their Creator of his praise, in forsaking and betraying him, so Christ willingly going about to make satisfaction for this ruine, is forsaken of his owne, and betrayed by one of his familiars as a theefe, that the punishment might be agreeable to the sinne, and wee who are very traitours forsakers, and sacrilegers might be deliuered out of the deuils snare.

l So diligently, that he escape not out of your hands.

k That is, Peter.

l All his disciples.

13 Vnder pretence of godlines, all things are lawfull to such as doe violence against Christ.

m Which he cast about him, when he hearing that seruye in the night, suddenly ran forth: whereby we may vnderstand with how great licenciousnesse these villaines violent y set vpon him.

** Matth. 16. 57. luke 22. 54. iohn 18. 24.*

n The highest counsell was assembled, because Christ was accused as a blasphemer and a false Prophet, for a sinne the other crime of treason it was forged against him by the Priests, to enforce Pilate by that meanes to condemne him.

*14 Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at the length for confessing God to be his Father, condemned of impiety before the high Priest: that we, who denied God and were indeede wicked, might be quit before God. * Matth. 26. 59. * John 2. 19.*

o Of God, who is most worthy of all praise!

** Mat. 24. 39.*

15 Christ suffering all kind of reproch for our sakes getteth euerlasting glory to them that beleeue in him.

** Marke 16. 69. luke 22. 55. iohn 18. 25.*

16 An heauie example of the frailnesse of man together with a most comfortable example of the mercy of God, who giueth the spirit of repentance and faith to his elect.

** Matth. 26. 71. luke 22. 58.*

p If we compare the Euangelists diligently together, we shall perceiue that Peter was knowen of many, through the maidens report: yea, and in Luke, when the second deniall is spoken of there is a man seruant mentioned, and not a mayde.

** Matth 26. 75. John 18. 38.*

† Matth. 27. 1. luke 22. 66. iohn 18. 19.

: Christ being bound before the iudgement seat of an earthly iudge, in open assemble is condemned as guiltie vnto the death of † crosse, not for his owne sinnes as appeareth by the iudges owne wordes) but for all sorts, that we most guiltie creatures being deliuered from the guiltinesse of our sinnes might be quitted before the iudgement seat of God, euen in the open assembly of the Angels.

a It was not lawfull for them to put from them, first by Herode the great, and afterward by the Romanes, about fourtie yeares before the destruction of the Temple, and therefore they deliuer Iesus to Pilate. Matth. 27. 12. luke 23. 3. iohn 18. 35.

b Pilate vsed to deliuer.

desire *that he would doe* as hee had euer done vnto them.

9 Then Pilate answered them, & said, Will ye that I let loose vnto you the king of the Iewes?

10 For he knew that the high Priestes had deliuered him of enuie.

11 But the high Priestes had mooued the people *to desire* that hee would rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto them, What will yee then that I doe *with him* whom yee call the King of the Iewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done? And they cried the more feruently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas and deliuered Iesus when he had scourged him, that he might bee crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band,

17 [2] And clad him with purple, and platted a crowne of thornes, and put it about *his head*,

18 And began to salute him, *saying*, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, *and* did him reuerence.

20 And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, and led him out to crucifie him.

21 *And they [3] compelled one that passed by *called* Simon o Cyrene (which came out of the country, and was father of Alexander and Rufus) to beare his crosse.

22 * [4] And they brought him to a place named Golgotha, which is by interpretation, the place of *dead mens* sculles.

23 And they gaue him to drinke wine mingled with mirre: but he receiued it not.

24 *[5] And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was the third houre when they crucified him.

26 And the title of his cause was written aboue, THAT KING OF THE IEWES.

27 They crucified also with him two theeues the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, *And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, *Hey, thou that destroyest the Temple, & buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking sayd among themselues with the Scribes, Hee saued other men himselfe he cannot saue.

32 Let Christ the King o Israel now come downe from the crosse, that we may see, and beleeue: They also that were crucified with him, reuiled him.

33 ¶ Now when the sixt houre was come, [6] darkenesse arose ouer all the land vntill the ninth houre.

34 And at the [7] ninth houre Iesus cried with a loud voyce, saying, *Eloi, Eloi, lamma-sabachthani? which is by interpretation, My God my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, sayd, Behold he calleth Elias.

36 And one ranne, and filled a * spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone * let vs see if Elias will come and take him downe.

37 And Iesus cryed with a lowde voyce, and gaue vp the ghost.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which stood ouer against him, saw that he thus crying gaue vp the ghost, hee sayd, Truely this man was the Sonne of God.

40 [8] There were also women which beheld afarre off, among whom was Mary Magdalene, and Mary (the mother of Iames the lesse, and of Ioses and Salome,)

41 Which also when he was in Galile, * followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

42 *And now when the night was come (because it was the day of the preparation that is before the Sabbath.)

43 *Ioseph of Arimathea, an [d] honourable counsellour, which also looked for the kingdom of God, came, and went in [e] boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead?

45 And when he knew *the truth* of the Centurion, he gaue the body to Ioseph:

46 Who bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Mary Magdalene, and Marie Ioses *mother*, beheld where he should be layd.

hedrin, or els taken into counsell by Pilate *e If we consider* *him, if semio, we shall perceiue how bold he was.*

CHAP. XVI.

1 Of Christ's resurrection. 9 He appeareth to Mary Magdalene and to others. 15 He sendeth his Apostles to preach. 19 His ascension.

AND* when the Sabbath day was past, Marie Magdalene, and Marie the *mother* of Iames and Salome, bought sweete ointments, that they might come and anoint him.

2 Therfore earlie in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was now risen.

3 And they said one to another, Who shall roll vs away the stonne from the doore of the sepulchre?

4 And when they [a] looked, they saw that the stone was rolled away (for it was a very great one.)

5 * So they went into the [b] sepulchre, and saw a young man sitting at the right side clothed in a long white robe: & they were sore troubled.

6 But he said vnto them, Be not so troubled: yee seeke Iesus of Nazareth, which hath bene crucified: hee is risen, hee is not here: beholde the place where they put him.

7 But

[2] Christ going about to take away the sinnes of men, who went about to vsurpe the throne of God himselfe is condemned as one that hunted after the kingdome, and mocked with a false shew of a kingdome, that we on the other side, who shall indeed be eternall kings might receiue the crowne of glory at Gods own hand.

* *Matth* 27. 32. *Luke* 23. 26.

[3] The rage of the wicked hath no measure, but in the meane season euen the weakenesse of Christ being in paine vnder the heauie burden of the crosse, doeth manifestly shew that a lambe is led to be sacrificed.

* *Matth.* 7. 33. *Luke* 23. 33. *Iohn* 19. 17.

Christ is led out of the wals of the earthly Ierusalem into a foule place of dead mens carcases, as a man most vncleane, not touching himselfe, but touching our sinnes which were layd vpon him, to the end that wee being made cleane by his blood, might bee brought into the heauenly Sanctuary.

Luke 23. 34.

[5] Christ hangeth naked vpon the crosse, and as the wickedest caitiffe that euer was, most vilely reproched: that wee being clothed with his righteousnesse and blessed with his curses, and sanctified by his onely oblation, may be taken vp into heauen.

* *Esai*, 53. 12. *Iohn* 2. 19.

[6] How angry God was against our sinne, which he punished in our sureties, his sonne, it appeareth by this horrible darkenes.

[c] *By this word, I laud he meane Palestina, so that the strangers of the wonder also much be more set forth in that it as at the feast of the Passouer, and in the full moone, when the Sunne shined ouer all the rest of the world, and at midday, that corner of the world wherein so wicked an act was conmitted, was ouer couered with most grosse darknesse.*

7 Christ striuing mightily with Satan with sinne and with death, all three armed with the horrible curse of God grieuously tormented in his body hanging vpon the crosse, and in loale plunged in the depth of hell yet he riddeth himselfe, crying with a mighty voyce: and notwithstanding the wound which he receiued of death in that he died, yet by crying both things aboue, & things beneath, by rending of the vaile of the Temple, and by the testimonies wrung out of them which murdered him, hee sheweth euidently vnto the rest of his enemies which are as yet obstinate and mocke at him, that he shall bee knowen out of hand to be conqueror and Lord of all.

* *Iesai.* 22. 1. *Matth.* 27. 46. * *Psal.* 69. 22.

8 Christ to the great shame of men which forsooke the Lord, chose women for his witnesses, which beheld all this whole action.

* *Luke* 8. 2. * *Matth.* 27. 57. * *Luke* 23. 50. *Iohn* 19. 38.

d A man of great authoritie, a like counsellor of the Sanhedrin, or else taken into counsell by Pilate.

* *Luke* 24. 1. *Iohn* 20. 1.

a When they cast their eyes toward the sepulchre.

* *Matth.* 28. 1. *Iohn* 20. 12.

b Into the cauie wherin the sepulchre was cut out.

*Chap.14.28. mark.29.31.
1 Christ himselfe appeares to Mary Magdalene, to vbraid the disciples incredulitie.
*Iohn 20.14.
Iuke 8.2.
Luke 24 13.
2 Christ appeareth to two other disciples and at length to the eleuen
*Luke 24.36.
Iohn 20.19.31.
c The Euangelist considered not the order of the time, but the course of his historie, which he diuided into three parts: The first sheweth how he appeared to the women, the second, to his Disciples, the third, to his Apostles, and therefore he saith Finall.

7 But go your way, and tell his disciples, and Peter, that he will go before you into Galile there shall ye see him, as he said vnto you.
8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amazed: neither sayd they any thing to any man: for they were afraid.
9 ¶ [1] And when Iesus was risen againe early in the first day of the weeke, he appeared first to Mary Magdalene, * out of whom he had cast seuen deuils:
10 And she went and told them that had bene with him, which mourned and wept.
11 And when they heard that he was aliue, and had appeared to her, they beleeued it not.
12 ¶ *2 After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.
13 And they went and told it to the remnant, neither beleeued they them.
14 ¶ *c Finally, hee appeared vnto the eleuen as they sate together, and reproched them for their vnbeliefe and hardnes of heart, because they beleeued not them which had seene him, being risen vp againe.

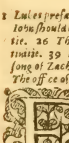
15 3 And he said vnto them, *Goe ye into all the world, and preach the Gospel, to [d] euery creature.
16 He that shall beleeue and be baptized, shall be saued: * but he that will not beleeue, shall bee damned.
17 And these tokens shall follow them that beleeue. *In my Name they shall cast out deuils and * shall speake with e new tongues,
18 *And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them, *they shall lay their hands on the sicke, and they shall reconer.
19 ¶ *4 So after the Lorde had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.
20 And they went foorth, and preached euery where. And the * Lord wrought with them, and confirmed [f] the word with signes that followed. Amen.

3 The Apostles are appointed, and their office is limited vnto them, which is to preach that which they heard of him, and to minister the Sacraments, which Christ hath institutted, having besides power to doe miracles.
Matth.28.19.
d Not to the Iewes onely nor in Iudea onely, but to all men, and euery where: and so must all the Apostles doe.
* Iohn.13.48.
* Actes 16.18.
* Actes 24 and 10.46.
e Strange tongues, such as they knew
Christ hauing accomplished his office on earth ascendeth into heauen, from whence (the doctrine of his Apostles being confirmed with signes) he will governe his Church, vnto the worlds end.
* Hebr.2.4.
f To wit, the doctrine: therefore doctrine must goe before, and signes must follow after.
* Actes 28.5. * Actes 28.8. * Luke 24.51.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO LVKE.

CHAP. I.

1 Luke's preface, 5 Zecharias and Elizabet. 15 What an vnlow should be. 20 Zecharias stricken dumbe, for his incredulitie. 26 The Angel aduertisth Marie, and foretelleth Christs natiuitie. 39 Mary visiteth Elizabet, 46 Marie sing. 68 The song of Zacharias shewing that the promised Christ is come. 76 The office of Iohn.



Orasmuch as [1] many haue taken in hand to set foorth the story of those things wherof we are fully perswaded,
2 [b] As they haue deliuered them vnto vs, which from the beginning saw them their selues, and were ministers of the word,
3 It seemed good also to mee ([c] most noble Theophilus) assoone as I had searched out perfectly all things [d] from the beginning, to write vnto thee thereof from point to point,
4 That thou mightest [e] acknowledge the certaintie of those things whereof thou hast bin instructed.
5 IN [2] the [f] time of [g] Herod king of Iudea, there was a certain Priest named Zacharias, of the [h] course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabet.
6 Both were [i] iust before God, and [k] walked in all the [l] commandements and ordinances of the Lord, [m] without reproofe.

1 Luke commendeth the witnesses that saw this historie.
a Many tooke in hand, but did not performe: Luke wrote his Gospel before Matthew and Marke.
b Luke was not an eye witnes, & therefore it was not he to whom the Lord appeared when Cleopas saw him: for he was taught not onely by Paul but by others of the Apostles also.
c It is most mighty and therefore Theophilus was a very honourable man, and in place of great dignitie.
d Luke began his Gospel a yere or deale farther off then the other did.
e Haue future knowledge of those things which before thou knewest but meerely.
2 Iohn who was anotherElias, and appointed to be herald of Christ, comming of the stocke of Aaron and of two famous and blamelesse parents, hath shewed in his conception, which was against the course of nature, a double miracle, to the end that men should bee more readily bitte fs p to the hearing of his preaching according to the forewarning of the Prophets.
f Word for word, in the daies: so speake the Hebrewes, giuing vs to vnderstand, how short and fraile a thing the power of princes is.
g Herod the great.
* 1.Chron.24.10.
h For the posteritie of Aaron was diuided into courses.
i The true marke of right vprightnesse is to be liked and allowed of in the iudgment of God
k Liued: so speake the Hebrewes, for our life is as a way, wherein we must walke, vntill we come to the marke.
l In all the morrall and ceremoniall law.
m Wherein no man could iustly reprouve vs: so is, that the fruits of iustification are set foorth here, and not the causes, which is with mely and wishing el.

7 And they had no childe, because that Elisabet was barren: and both were well striken in age.
8 And it came to passe, as hee executed the Priests office before God, as his course came in order,
9 *According to the custome of the Priestes office, his lot was to burne incense, when he went into the [n] Temple of the Lord.
10 And the whole multitude of the people were without in prayer, *while the incense was burning.
11 Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.
12 And when Zacharias saw him, hee was troubled and feare fell vpon him.
13 But the Angel said vnto him, Feare not Zacharias: for thy prayer is heard, and thy wife Elizabet shall beare thee a sonne, and thou shalt call his name Iohn.
14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth.
15 For hee shall bee great in the [o] sight of the Lord, and shall neither drinke wine, nor [p] strong drinke: and he shalbe filled with the holy Ghost euen from his mothers wombe.
16 *And many of the children of Israel shall he [q] turne to their Lord God.
17 *For he shall goe [r] before him in the spirit and power of Elias, to turne the* hearts of the fathers to the children, & the disobedient to the [s] wisedome of the iust men, to make ready a people prepared for the Lord.
18 Then Zacharias said vnto the angel, Whereby shall I know this? for I am an old man, and my wife is stricken in age.

*Exod.20.9.
n The Temple was one, and the Court another, for Zecharias went out of the Court or outward roume (where all the people were, and therefore are sayd to be without,) into the Temple
*Leuit.16.17.
o So speake the Hebrewes, when it signifieth a vnexcellent: so is it sayd of Nimrod, Gen.10.9. hee was a valiant hunter before God.
p Any drinke that may make drunken.
*Malac.4.5.
q Shalbe a meanes to bring many to repentance, and turne them selues to the Lord from whom they fell.
*Matth.11.14.
r As they vse to goe before kings, and when you see them you know the king is not farre off.
s Thus is spoken by the figure Metonymie, taking the Spirit, for the gift of the Spirit, as you would say, the cause for that that commes of the cause.
t By the figure Synecdoche, he shewed that hee shall take away all kinds of enimities, which vse to breede great troubles and turmoyles amongst men.
u Wisedome and goodnesse are two of the chiefest causes, which make men in reuerence and honour their iudges.

by shall I know this? for I am an old man, and my wife is of a great age.

19 And the Angel answered, and sayd vnto him, I am Gabriel [x] that stand in the presence of God, and am sent to speake vnto thee, & to shew thee these good tidings.

20 And behold, thou shalt be dumbe, and not be able to speake, vntill the day that these things bee done, because thou beleeuest not my words, which shall be fulfilled in their season.

21 Now the people waited for Zacharias, and marueiled that he tarried so long in the Temple.

22 And when hee came out, hee could not speake vnto them: then they perceiued that hee had seene a vision in the Temple: for hee made signes vnto them, and remained dumbe.

23 And it came to passe, when the dayes of his office were fulfilled, that hee departed to his owne house.

24 And after those dayes his wife Elisabet conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein he looked on *me*, to take from mee my rebuke among men.

26 ¶ 3 And in the sixt moneth, the Angel Gabriel was sent from God vnto a city of Galile, named Nazareth,

27 * To a Virgine affianced to a man whose name *was* Ioseph, of the [y] house of Dauid, and the Virgins name *was* Mary.

28 And the Angel went in vnto her, and sayd, Haile thou *that art* [z] freely beloued: the Lord [u] with thee: [a] blessed *art* thou among women.

29 And when she saw *him*, shee was [b] troubled at his saying, and thought what manner of salutation that should be.

30 Then the Angel said vnto her, Feare not, Mary: for thou hast found [c] fauour with God.

31 * For loe, thou shalt conceiue in thy wombe, and beare a Sonne, * and shalt call his Name Iesus.

32 He shall be great, and shall bee [d] called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 * And hee shall reigne ouer the house of Iacob for euer, and of his kingdome shal be none ende.

34 Then said Mary vnto the Angel, [e] How shall this be, seeing I know not man?

35 And the Angel answered, and said vnto her The holy Ghost shall come vpon thee, and the power of the most High shall ouershadowe thee: therefore also that [h] holy thing, which shall bee borne of thee, shall be [i] called the Sonne of God.

36 And behold thy [k] cousin Elisabet, she hath also conceiued a sonne in her olde age: and this is the [l] sixt moneth, which was called barren.

37 For with God shall nothing bee vnpossible.

38 Then Mary said, Beheld the seruant of the Lord: be it vnto mee according to thy word. So the Angel departed from her.

39 ¶ 4 And Marie arose in those dayes, and went into the [m] hill *country* with haste to a [n] citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Mary, the babe sprang in her belly, and Elisabet was filled with the holy Ghost.

42 And shee cried with a loud voyce, and sayd, Blessed art thou among women, because [p] the fruit of thy wombe is blessed.

43 And whence *commeth* this to mee, that the Mother of my Lord should come to me?

44 For loe assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed [u] shee that beleeued: for those things shall be performed, which were tolde her from the Lord.

46 ¶ Then Mary said, My soule magnifieth the Lord,

47 And my spirit reioyceth in God my Sauiour.

48 For hee hath [r] looked on the [s] poore degree of his seruant: for behold, from henceforth shall all ages call me blessed,

49 Because hee that is mighty hath done for me great things, and holy is his Name.

50 And his mercy [t] from generation to generation on them that feare him.

51 * He hath shewed strength with his arme, * he hath [u] scattered the proud in the [x] imagination of their hearts.

52 * Hee hath [y] put downe the mighty from *their* seates, and exalted them of [z] low degree.

53 * Hee hath filled the [a] hungry with good things, and sent away the rich empty.

54 [b] * He hath vpholden Israel his seruant, to be mindfull of [c] his mercy,

55 (* As he hath spoken [c] to our fathers, *to wit*, to Abraham and his seede) for euer.

56 ¶ And Marie abode with her about three moneths: after, she returned to her owne house.

57 ¶ [e] Now Elisabets time was fulfilled, that she should be deliuered, and she brought forth a Sonne.

58 And her neighbours and cousins heard tell how the Lord had shewed his great mercie vpon her, and they * reioyced with her.

59 And it was so that vpon the eight day they came to circumcise the babe, and called him Zacharias after the name of his father.

60 But his mother answered, and said, Not so, but he shall be called Iohn.

61 And they sayd vnto her, There is none of thy kinred that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he asked for writing tables, and wrote, saying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediatly, and his tongue, || and he spake and praised God.

65 Then feare came on all them that dwelt neere vnto them, & all [e] these words were noised abroad throughout all the hill *country* of Iudea.

[x] That appeare, for so the Hebrewes vse this word (to stand) meaning that they are ready to obey his commandements.

3 The Angel seruing the Lord which should be borne, is sent to the virgin Marie, in whome the Sonne of the most High promised to Dauid, is conceiued by the vertue of the holy Ghost.

* Mat. 16. 1. 18.

[y] As much to be said of Marie, otherwise Christ had not bene of the stocke, nor the sonne of Dauid.

[z] It might be rendred more fauor word full of fauour and grace, and so sheweth straight after, saying, out plainly vnto vs, what that fauour is, in that he saith, the Lord is with thee.

[a] Of God.

[b] Moses at the strangenesse of the matter.

[c] So speake the Hebrewes, saying that men haue found fauour, which are in fauour.

* Esa. 7. 14.

* Chap. 2. 21. Matth. 1. 21.

[d] He shalbe declared to be, for he was the Sonne of God from euerlasting, but was made manifest in the flesh in his time.

* Dan. 7. 14, 27. Micah. 4. 7.

[e] The greatnesse of the matter causeth the virgin to aske this question, not that she distrusteth any whit, as also for she asketh onely of the manner of the conceiuing, so that is to plaine she beleeued all the rest.

[f] So speake the Hebrewes, signifying by this modest kinde of speach, the company of men and wife together, and thus the meaning of it: how shall this be, for seeing I am the Christ his mother, I am very sure, I shall not know any man: for (as God) Virgin had learned by the Prophets, that the Messiah should be borne of a Virgin & Thatu, the holy Ghost shal cause she to conceiue by his mighty power.

[h] That pure thing and vnstained of vncleannesse: for she that was to take away sinne must needes be vnsinne.

[i] Declared, and shewed to the world, to be the Sonne of God.

[k] Though Elisabets were of the tribe of Iuda, yet she might be called cousin: for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, this could not let but that the Leuites might take them wives out of any tribe: for the Leuites had no portion allotted them, which the last was diuided among the people.

[l] This is now the sixt moneth from the time wherein she conceiued.

[m] Mount on the South side of Hierusalem.

[n] That is to say, Hebron, which was in Iuda, and called Cariath Arbe, which was one of the townes, that were given to the Priests, and assigned to the vnnatural sonnes of Iuda, Iosh. 14. 3, and 21. 11.

[o] This was no ordinary, nor vsuall kinde of mouing.

[p] Christ is blessed, vs respected for his mediatrix.

[q] Christ the redeemer of the afflicted, and reuenger of the proud, of long time promised to the Fathers, is now at length exhibited indeede.

[r] Hath freely and graciously looked, [s] Word for word, My basenesse, seeing it may be a state: so the Hebrew, vs meeth not her seruants, but vse grace of God.

[t] To them that loue God and reuerence his Sonne, so speake the Hebrewes.

* Esa. 51. 9. Psal. 33. 10.

[u] This is an hoping vpon the word, more then vnder which the Hebrewes vse to pray vnto God, and the meaning is longer for to th.

* Esa. 59. 15.

[x] Euen as the sonne in deed, he the chiefe [y] He hath stretched them out the imagination of their hearts: or by and through the imagination of their hearts: so that their wicked counsels turned to their owne destruction.

* 1. Sam. 2. 6.

[z] The mighty and rich men.

[a] Such as not accounted in worldly, and euery one in [b] Hath holden vp Israel with his arme, long cleane cast downe. * Esa. 30. 18 and 41. 8. and 54. 5. Ierem. 31. 3. 20.

[c] Promised. [d] Iohns nativitie is set out with new miracles. * Gen. 17. 16 and 18. 10. Psal. 132. 11.

[e] Was reiofced to his former state, *so read in some copies.*

[f] All this that was done, was

4 Elisabet being great with childe, of Iohn, and Mary with Christ, by the inspiration of the holy Ghost, doe reioyce each for other.

66 And

66 And all they that hearde them, [e] layd *them*
vp in their hearts,saying,What maner child shall
this be! and the [f] hand of the Lord was with him.
67 [7] Then his father Zacharias was filled with
the holy Ghost, and prophesied,saying,
68 Blessed *be* the Lord God of Israel, because
he hath [g] visited * and [h] redeemed his people,
69 * And hath raised vp the [i] horne of salua-
tion vnto vs,in the house of his seruant Dauid,
70 *As he spake by the mouth of his holy Pro-
phets,which were since the world began,*saying*,
71 *That he would send vs* deliuerance from our
enemies,and from the hands of all that hate vs,
72 That hee might shew mercy towards our
fathers,and [k] remember his holy couenant,
73 * *And* the othe, which he sware to our fa-
ther Abraham,
74 *Which was*, that hee would grant vnto vs,
that wee being deliuered out of the hands of our
enemies,should serue him without feare.
75 All the dayes of our life, in * holinesse and
righteousnesse [l] before him.
76 And thou [m] babe, shalt be called the Pro-
phet of the most High : for thou shalt goe before
the face of the Lord to prepare his wayes,
77 *And* to [n] giue knowledge of saluation vn-
to his people,by the [o] remission of their sinnes,
78 Through the tender mercy of our God,
whereby * the [p] day spring from an high hath vi-
sited vs,
79 To giue light to them that sit in darknesse,
and in the shadow of death,and to guide our feete
into the way of [q] peace.
80 And the childe grew, and waxed strong in
spirit,and was in the wildernesse, til the day came
that he should shew himselfe vnto Israel.

e Thought vpon them diligently and earnestly,and as it were,printed them in their hearts.
f That is,the present fauour of God, and a singular kind of vertue appeared in him.
7 Iohn yet scarce borne,by the authority of the holy Ghost,is appointed to his office.
g That hee hath shewed himselfe mindfull of his people,insomuch that he came down from heauen himselfe,to visite vs in prison, and to recome vs.
* *Chap.2.30. matth.1.21.*
h Hath payed the ransome,that is to say the price of our redemption.
* *Psal.132.18.*
i This word Horne, in the Hebrew tongue signifieth might and it is a Metaphore taken from beasts,that fight with their hornes and by rysing vp the might of Israel,is meant,that the kingdome of Israel was defended,and the enemies thereof layd on the ground, euen then when the strength of Israel seemed to be vtterly decayed. * *Ierem.23.6. and 30.10.* *k Declared indeed that hee was mindfull.* * *Gen 22.16.iere 31.33 heb 6.13,17.* * *1 Pet. 1.15.* *l To Gods good liking.* *m Though thou be at this present neuer so little* *n Open the way.* *o Forgiuenesse of sinnes is the meane whereby God saueth vs, Rom. 4.7.* * *Zech 3.8 and 6 12 mal.4.2.* *p Or, bud,or branch, he alludeth vnto the places in Ierem.23 5.Zech.3.8.and 6.12. and he is called a bud from on high, that is sent from God vnto vs,and not as other buds which bud out of the earth.* *q Into the way which leadeth vs to true happinesse.*

CHAP. II.

1 Augustus Cesar taxeth all the world. 7 Christ is borne. 13 The Angels song. 21 Christ is circumcised. 22 Marie purified. 28 Simeon taketh Christ in his armes 29 His song. 36 Anna the Prophetesse. 40 The childe Christ. 46 Iesus disputeth with the doctours.

AND [1] it came to passe in those dayes,that there
came a decree from Augustus Cesar, that all
the [a] world should be [b] taxed.
2 (This first taxing was made when Cyrenius
was gouernour of Syria.)
3 Therefore went all to be taxed, euery man
to his owne citie.
4 And Ioseph also went vp from Galile out of
a citie called Nazareth,into Iudea,vnto [c] the city
of* Dauid,which is called Bethleem (because he
was of the house and linage of Dauid,)
5 To be taxed with Mary that was giuen him
to wife which was with childe.
6 ¶ And so it was,that while they were there,
the dayes were accomplished that she should bee
deliuered,
7 And shee brought forth her first begotten
sonne,aud wrapped him in swadling clothes, and
layd him in a cratch, because there was not
roome for them in the Inne.

1 Christ the Sonne of God, taking vpon him the forme of a seruant, and making himselfe of no reputation, is poorely borne in a stable : and by the meanes of Augustus the mightiest prince in the world (thinking nothing lesse) hath his cradle prepared in Beth leem, as the Prophets forewarned.
a So farre as the Empire of the Romanes did stretch.
b That is, the inhabitants of euery citie should haue their names taken, and their goods rated at a certaine value,that the Emperour might vnderstand, how rich euery countrey, citie familie, and house was. *c Which Dauid was borne and brought vp in.* * *Iohn.7.42.*

8 ¶ [2] And there were in the same countrey
Shepheards, [d] abiding in the fielde, and keeping
watch by night ouer their flocke.
9 And loe, the Angel of the Lord [e] came vp-
on them, and the glory of the Lord shone about
them,and they were sore afraid.
10 Then the Angel sayd vnto them, Be not a-
fraid : for behold, I bring you glad tidings of
great ioy,that shall be to all the people,
11 *That is*,that vnto you is borne this day in
the citie of Dauid, a Sauiour, which is Christ the
Lord.
12 And this *shalbe* a signe vnto you, Ye shall
finde the babe swadled,and laid in a cratch.
13 And straightway there was with the Angel
[f] a multitude of heauenly souldiers,praising God,
and saying,
15 Glory *bee* to God in the high *heauens*, and
peace in earth,and towards men [g] good will.
15 And it came to passe when the Angels were
gone away from them into heauen,that the shep-
heards sayd one to another, Let vs goe then vnto
Beth-leem,& see this thing that is come to passe,
which the Lord hath shewed vnto vs.
16 So they came with haste, and found both
Mary and Ioseph,and the babe laid in the cratch.
17 And when they had seene it,they published
abroad the thing that was tolde them of that
childe.
18 And all that heard it,wondred at the things
which were told them of the Shepheards.
19 But Mary kept all those sayings, and pon-
dred *them* in her heart.
20 And the Shepheards returned, glorifying
and praising God, for all that they had heard and
seene,as it was spoken vnto them.
21 ¶ * [3] And when the eight dayes were ac-
complished, that they should circumcise the
childe, his name was then called * Iesus, which
was named of the Angel,before he was conceiued
in the wombe.
22 * [4] And when the dayes of [h] her purificati-
on,after the Law of Moses, were accomplished,
they brought him to Heirusalem, to present him
to the Lord,
23 (As it is written in the Law of the Lord,
* Euery man childe that *first* openeth the wombe,
shalbe called holy to the Lord)
24 And to giue an oblation, * as it is com-
manded in the Law of the Lord, a paire of turtle
doues,or two yong pigeons.
25 [5] And behold,there was a man in Hierusa-
lem, whose name was Simeon : this man *was* iust
and feared God, and waited for the consolation
of Israel,and the [i] holy Ghost was vpon him.
26 And it was declared to him from God by
the holy Ghost, that hee should not see death,be-
fore he had seene that Anointed of the Lord.
27 And he came by *the motion* of the spirit in-
to the Temple, and when the [k] parents brought
in the babe Iesus,to doe for him after the custome
of the Law,
28 Then he tooke him in his armes,and pray-
sed God,and sayd,
29 Lord, now [l] lettest thou thy seruant depart
in peace,according to thy [m] word.
30 For [n] mine eyes haue seene thy [o] saluation,

2 The Angels themselues declare to poore Shepheards (nothing regarding the pride of the mighty) the Godhead and office of the childe lying in the crib.
d Lodging without doores,and open in the ayre.
e Came suddenly vpon them, when they thought of no such matter.
f Whole armies of Angels, which compasse the Maiestie of God round about,as it were souldiers.
g Gods ready, good,infinite and gracious fauour towards men.
* *Gene.17.12. leuit.11.3 iohn 7.22.*
3 Christ the head of the Church, made subiect to the Law, to deliuer vs from the curse of the Law, (as the Name of Iesus doth well declare) being circumcised, doth ratifie and seale in his owne flesh, the circumcision of the Fathers.
* *Chap.1.31. matth.1.21.*
* *Leuit.12.6.*
4 Christ vpon whom all our sins were layed,being offered to God, according to the Law,doth purifie both Mary and vs all in himselfe.
h This is meant, for the fulfilling of the Law : for otherwise the virgin was not defiled, nor vncleane,by the birth of this childe.
* *Exod.13.2. num.8 16.*
* *Leuit.12 6.*
5 Simeon doeth openly in the Temple foretell the death of the comming of Messias,of the casting out of the greatest part of Israel and of the calling of the Gentiles.
i He was indued with the gifts of the holy Ghost, and this is spoken by the figure Metonimie.
k Ioseph and Marie : and so he speaketh as it was commonly taken. *l Lettest me depart out of this life, to be ioyned to my Fathers.* *m As thou promisedst me.* *n That is, for I haue seene with my very eyes : for he saw before in minde as it is sayd of Abraham, He saw my day, and reioyced.* *o That, wherein thy saluation is conteined.*

p As a signe set vp in an high place for all men to looke vpon.

31 Which thou hast prepared p before the face of all people.

32 A light to be reueiled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things which were spoken touching him.

34 And Simeon blessed them, and said vnto Mary his mother, Behold this *child* is q appointed for the * r fal and rising againe of many in Israel, and for a s signe which shall be spoken against,

35 (Yea and a sword shall t pearce through thy soule) that the thoughts of many hearts may be opened.

36 u And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had liued with an husband seuen yeeres from her virginitie:

37 And she *was* widow about fouresoore and foure yeeres, and went not out of the Temple, but serued *God* with fastings & prayers night and day.

38 She then comming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all thinges, according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the child grew and waxed strong in Spirit, v and was filled with wisedome, and the grace of God was with him.

41 ¶ 7 Now his parents went to Hierusalem euery yeere, * at the feast of the Passeouer.

42 And when he was twelue yeere old, and they were come vp to Hierusalem, after the custome of the feast,

43 And had finished the dayes *thereof*, as they returned, the child Iesus remained in Hierusalem, and Ioseph knew not, nor his mother,

44 But they supposing that he had been in the company, went a daies iourney, and sought him among *their* kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the mids of the doctours, both hearing them, and asking them questions.

47 And all that heard him, were astonied at his vnderstanding and answeres.

48 8 So when they saw him, they were amazed, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? behold, thy Father and I haue sought thee with very heauy hearts.

49 Then said he vnto them, How is it that ye sought me? knew yee not that I must goe about my Fathers businesse?

50 But they vnderstood not the word that he spake vnto them,

51 9 Then went he downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and stature, and in fauour with God and men.

CHAP. III.

4 Io'n exhorteth to repentance. 15 His testimonie of Christ. 20 Herod putteth him in prison. 21 Christ is baptized. 23 His pedigree.

NOw t in the fifteenth yeere of the raigne of Tiberius Cæsar, Pontius Pilate being gouernour of Iudea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachoniris, and Lysanias the Tetrarch of Abilene,

2 (* When a Annas and Caiaphas were the hie Priests) the word of God came vnto Iohn, the sonne of Zacharias in the wildernesse.

3 * And he came into all the coasts about Iorden, preaching the baptisme of repentance for the remission of sinnes.

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, * The voice of him that cryeth in the wildernesse *b*, Prepare yee the way of the Lord: make his paths straight.

5 Euery valley *shalbe* filled, and euery mountaine and hill shall be brought low, and crooked things shalbe made straight, and the rough waies *shal be made* smooth.

6 And all flesh shall see the saluation of God.

7 Then said hee to the people that were come out to be baptized of him, * O generation of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy amendment of life, & begin not to say with your selues, Wee haue Abraham to *our* Father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Now also is the axe laid vnto the roote of the trees: therefore euery tree which bringeth not foorth good fruit, shalbe hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we do then?

11 And he answered, and said vnto them, * He that hath two coates, let him part with him that hath none: And hee that hath meate, let him doe likewise.

12 Then came there Publicanes also to bee baptized, and said vnto him, Master, what shall we doe?

13 And he said vnto them, Require no more then that which is b appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he said vnto them, Do violence to no man, neither accuse any falsely, and be content with your c wages.

15 2 As the people waited, and all men mused in their hearts of Iohn, if hee were not that Christ,

16 Iohn answered, and said to them all, * Indeed I baptize you with water, but one stronger then I, commeth, whose shoes latchet I am not worthy to vnloose: he will baptize you with the holy Ghost, and with fire.

17 3 Whose fanne *is* in his hand, and hee will make cleane his floore, and will gather the wheat into his garner, but the chaffe will hee burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things he preached vnto the people.

19 * 4 But when Herod the Tetrach was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

20 He added yet this aboue all, that he shut vp Iohn in prison.

21 * 5 Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a voyce

p As a signe set vp in an high place for all men to looke vpon.

q Ie appointed and ses of God for a marke.

* Esa. 8. 14. rom. 9. 32. 1 pet. 2. 8.

r Fall of the reprobate, which perish through their owne default: and for the rising of the elect, vnto whom God shall giue faith to beleeue.

s That is, a marke which all men shall shrine earnestly to hit.

t Shall wound and grieue most of all pag. 6. Another witnesse beside Simeon, against whom no exception may be brought, insisting all men to the receiuing of the Messias.

u As Christ grew vp in age, so the vertue of his Godhead shewed it selfe more and more.

v The Scribes and Pharises are stirred vp to heare the wisdome of Christ in his time, by an extraordinary deede.

* Deut. 16. 1.

8 All duties which we owe to men as they are not to be neglected, to ere they according to our vocation, not to be preferred before the glory of God.

9 Christ very man is made like vnto vs in all things, except sinne.

1 Iohn commeth at the time foretold of the Prophets, & layeth the foundation of the Gospel which is exhibited vnto vs, setting forth the true obeying of the Law and free mercy in Christ which commeth after him, vsing also baptisme the effectuall signe both of regeneration and also forgiuenesse of sinnes.

* Mat. 3. 1. marke 1. 4.

* Esai. 40. 3. iohn 1. 23.

* Mat. 3. 7.

* Iames 2. 13. 1. Iohn 2. 17.

b Require no more then that somme, that is appointed for the vsuane money.

c Which was payd them partly in money, and partly in victuall.

2 If we will rightly and faithfully receiue the sacraments, we must neither rest in the signes, neither in him that ministreth the signes, but lift vp our eies to Christ, who is the authour of the sacraments, and the giuer of that which is represented by the sacraments.

* Mat. 3. 11. marke 1. 8. iohn 1. 26. 27. 5. and 8. 4. and 13. 16. & 19. 4.

3 The Gospel is the fanne of the world.

* Matth. 13. 3. marke 6. 17.

4 Iohns preaching is confirmed with his death.

* Matth. 3. 13. marke 1. 9. iohn 1. 32.

5 Our baptisme is sanctified in the head of y Church and Christ also is pronounced by the voyce of the Father to be our euerlasting King, Priest, and Prophet.

voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ [6] And Iesus himselfe began to bee about thirtie yeeres of age, being as men supposed, the sonne of Ioseph, *which was the sonne* of Eli,

24 *The sonne* of Matthat, *the sonne* of Leui, *the sonne* of Melchi, *the sonne* of Ianna, *the sonne* of Ioseph,

25 *The sonne* of Mattathias, *the sonne* of Amos, *the sonne* of Naum, *the sonne* of Esli, *the sonne* of Nagge,

26 *The sonne* of Maath, *the sonne* of Mattathias, *the sonne* of Semei, *the sonne* of Ioseph, *the sonne* of Iuda,

27 *The sonne* of Ioanna, *the sonne* of Rhesa, *the sonne* of Zorobabel, *the sonne* of Salathiel, *the sonne* of Neri,

28 *The sonne* of Melchi, *the sonne* of Addi, *the sonne* of Cosam, *the sonne* of Elmodam, *the sonne* of Er,

29 ¶ *The sonne* of Iose, *the sonne* of Eliezer, *the sonne* of Iorim, *the sonne* of Matthat, *the sonne* of Leui

30 *The sonne* of Simeon, *the sonne* of Iuda, *the sonne* of Ioseph, *the sonne* of Ionan, *the sonne* of Eliacim,

31 *The sonne* of Melea, *the sonne* of Mainan, *the sonne* of Mattatha, *the sonne* of Nathan, *the sonne* of Dauid,

32 *The sonne* of Iesse, *the sonne* of Obed, *the sonne* of Booz, *the sonne* of Salmon, *the sonne* of Naasson,

33 *The sonne* of Aminadab, *the sonne* of Aram, *the sonne* of Esrom, *the sonne* of Phares, *the sonne* of Iuda,

34 *The sonne* of Iacob, *the sonne* of Isaac, *the sonne* of Abraham, *the sonne* of Thara, *the sonne* of Nachor,

35 *The sonne* of Saruch, *the sonne* of Ragau, *the sonne* of Phalec, *the sonne* of Eber, *the sonne* of Sala,

36 *The sonne* of Cainan, *the sonne* of Arphaxad, *the sonne* of Sem, *the sonne* of Noe, *the sonne* of Lamech,

37 *The sonne* of Mathusala, *the sonne* of Enoch, *the sonne* of Iared, *the sonne* of Maleleel, *the sonne* of Cainan,

38 *The sonne* of Enos, *the sonne* of Seth, *the son* of Adam, *the sonne* of God.

CHAP. IIII.

1 Of Christs temptation, and fasting. 16 He teacheth in Nazareth: the great admiration of all. 24 A Prophet that teacheth in his owne country is contemned. 33 One possessed of the deuill is cured. 38 Peters mother in law healed, 40 and diuers sicke persons are restored to health. 41 The deuils acknowledge Christ.

AND [1] Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wildernesse,

2 * And was *there* fourtie dayes tempted of the deuill, and in those daies he did eate nothing, but when they were ended, hee afterward was hungry.

3 [2] Then the deuill said vnto him, If thou be the sonne of God, command this stone, that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not liue by bread only, but by euery word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him al the kingdomes of the world, in the twinkling of an eye.

6 And the deuill saide vnto him, All this [a] power will I giue thee, and the glorie of those *kingdomes*: for that is [b] deliuered to mee: and to whomsoeuer I will, I giue it.

7 If thou therefore wilt worship mee, they shall be all [c] thine.

8 But Iesus answered him, and said, Hence from me Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone shalt thou serue.

9 Then hee brought him to Hierusalem, and set him on a pinacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, * That hee will giue his Angels charge ouer thee to keepe thee:

11 And w th *their* hands they shall lift thee vp, least at any time thou shouldest dash thy foot against a stone.

12 And Iesus answered, and said vnto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the tentation, he departed from him for a little season.

14 ¶ And Iesus returned by the power of the spirit into Galile: and there went a fame of him throughout all the region round about.

15 For hee taught in their Synagogues, and was honored of all men.

16 * [3] And he came to Nazareth where hee had beene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had [d] opened the booke, he found the place where it was written,

18 * The Spirit of the Lord *is* vpon me, because hee hath anointed mee, that I should preach the Gospel to the poore: hee hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, & recouering of sight to the blinde that I should set at liberty them that are bruised:

19 And that I should preach the acceptable yeere of the Lord.

20 And he closed the booke, and gaue it again to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

22 ¶ And [e] all bare him witnesse, and [f] wondred at the [g] gracious words which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he said vnto them, Ye will surely say vnto me this prouerbe, Phisition heale thy selfe: whatsoeuer wee haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And he said, verily I say vnto you, * No Prophet is accepted in his owne countrey.

25 But I tell you of a truth, many widowes were in Israel in the daies of * Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throughout all the [h] land:

26 But vnto none of them was Elias sent saue vnto Sarepta, *a citie of* Sidon, vnto a certaine widow.

27 Also many lepers were in Israel, in the daies

6 The flocke of Christ according to the flesh, is brought by order euen to Adam, and so to God, that it might appeare, that he onely it was, whom God promised to Abraham and Dauid, and appointed to be euerlasting so his Church, which is gathered together of all sorts of men.

1 Christ being caried away (as it were out of the world) into the desert after the fast of forty dayes, and the ouercoming of Satan thrise comming 2 it were suddenly from heauen beginneth his office.

* *Matth. 4. 1. marke 1. 12.*

2 Christ being stirred vp of Satan first to distrust in God, secondly to the desire of riches and honour, and lastly to vaine confidence of himselfe, ouercommeth him thrise by

* *Deut. 8. 3. matth. 4. 4.*

a By this word power, are the kingdomes themselues meant, which haue the power: and, as it is spoken by the figure Metonymie.

b That is sure so, for he is Prince of the world, yet not absolutely, and as the souereign ouer it, but by sufferance and way of intreate, and therefore he saith not that that he can giue it to whom he will.

c Out of an high place, which had a goodly champion countrey vnderneath it, he shewed him the situation of all countries.

* *Deut. 6. 13. and 10. 20.*

* *Psal. 91. 12.*

* *Deut. 6. 16.*

* *Matth. 13. 54. marke 6. 1.*

iohn 4. 43.

3 Who Christ is, and wherefore he came hetheweth out of the Prophet Esay.

d Their bookes in those dayes were rolled vp as scrolles vpon a staffe: and so Christ vnrolled, or vnfolded it, which is here called opened.

* *Esai. 61. 1.*

4 Familiarities causeth Christ to be contemned, and therefore he oftentimes goeth to strangers.

e Approued those things, which he spake with common consent and voyce, for this word, witnesse, signifie this place, and many other to allow and approue a thing with open confession.

f Not onely the doctors, but also the common people were present at this conference of the Scripture: and besides that, their mother tongue was vsed, for else how could the people haue wondered?

Paul appointed the same order in the Church at Corinth, 1 Cor. 14.

g Words full of the mightie power of God which appeared in all his doings, as well and allured men marueilously.

* *1. King. 17. 8.*

vnto him, Psal. 45. 2. grace is powred into thy lippes. * *Iohn 4. 44 iames 5 17.* *h Land of Israel, Luke marke 15. 38.*

of

of * Eliseus the Prophet: yet none of them was made cleane, saue Naaman the Syrian.

28 5 Then all *that were in* the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the city, and led him vnto the edge of the hill whereon their citie was built, to cast him downe headlong.

30 But hee passed through the mids of them, and went his way.

31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And they were astonied at his doctrine: for his word was with authoritie.

33 * And in the Synagogue there was a man which had a spirit of an vncleane deuill, which cried with a loud voyce,

34 6 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, *euen* the Holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, & come out of him. Then the deuill throwing him in the middes *of them*, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power hee commandeth the foule spirits, and they come out.

37 And the fame of him spread abroad thorowout all the places of the countrey round about.

38 ¶ * 7 And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stood ouer her, and rebuked the feuer, and it left her, and immediatly shee arose, and ministred vnto them.

40 Now at the Sunne setting, all they that had sicke *folkes* of diuers diseases, brought them vnto him, and he layd his hands on euery one of them, and healed them.

41 * 8 And deuils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 9 And when it was day, hee departed, and went foorth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But hee said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ teacheth out of the ship. 6 Of the draught of fish. 12 The leper. 16 Christ prayeth in the desert. 18 One sicke of the palsie. 27 Leui the Publican. 32 The fastings and assemblies of the Apostles after Christs ascension. 36 37. 38 Faint hearted and weake disciples are likeni'd to old bottels and worne garments.

THen 1 * it came to passe, as the people preassed vpon him to heare the word of God, that he stood by the lake of Gennesaret,

2 And saw two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And he entred into one of the ships, which was Simons, and required him that hee would thrust off a little from the land: and he sate down and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said vnto him, b Master, wee haue trauailed sore all night, and haue taken nothing: neuertheleſſe at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other ship, that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 Now when Simon Peter saw it, he fel down at Iesus knees, saying, Lord, goe from me: for I am a sinfull man.

9 For hee was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then said Iesus vnto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the ship to land, they forsooke all, and followed him.

12 ¶ * 2 Now it came to passe, as hee was in a certaine citie, behold, *there was* a man full of leprosie, and when he saw Iesus, hee fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him,

14 And he commanded him that he should tell it to no man: but, go, *saith he*, and shew thy selfe to the Priest, and offer for thy cleansing, as * Moses hath commanded, for a witnesse vnto them.

15 3 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him, of their infirmities.

16 But he kept himselfe apart in the wildernes, and prayed.

17 ¶ 4 And it came to passe on a certaine day, as he was teaching, that the Phariſes and doctors of the Law sate by, which were come out of euery towne of Galile, and Iudea, and Hierusalem, and the power of the Lord 5 was *in him*, to heale them.

18 * Then behold, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tyling, bed and all, in the middes before Iesus.

20 And when he saw their faith, he said vnto him, Man, thy sinnes are forgiuen thee.

21 Then the Scribes and the Phariſes began to reason, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but God onely?

22 But when Iesus perceiued their reasoning, he answered, and said vnto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise vp and walke?

24 But

*2. King. 5. 14.

5 The more sharply the world is rebuked, the more it rageth openly: but the life of the godly is not simply subiect to the pleasure of the wicked.

* Matth. 4. 13. marke 1. 21.

* Matth. 7. 29. marke 1. 22.

* Marke 1. 23.

6 Christ astonisheth not onely men, but they neuer so blockish, but euen the deuils also, whether they will or no.

* Matt. 8. 14. mar. 1. 30.

7 In that that Christ healeth the diseases of the body with his word onely, he proueth that he is God almightie, sent for mans saluation.

* Mar. 1. 35.

8 Satan who is a continual enemie to the trueth, ought not to be heard, no not then when he speaketh the trueth.

9 No colour of zeale ought to hinder vs in the race of our vocation.

1 Christ aduertiseth the foure disciples, which hee had taken vnto him, of the office of the Apostleship, which should hereafter be committed vnto them.

* Matt. 4. 18 mar. 1. 16

a Did assist here vpon him, so desirous they were both to sit him, and heare him, and therefore he taught them out of a ship.

b The word signifieth him that hath rule ouer any thing.

* Matt. 8. 2. mar. 1. 40.

2 Christ by healing the leper with his onely touch, and sending him to the Priest, witnesseth that it is free through whom & by whom apprehended by faith: all we which are vncleane according to the Law, by the witnesse of God himselfe, are pronounced to be pure and cleane.

* Leuit. 14.

3 Christ is rather to be famous by his doctrine than by miracles, and therefore he departeth from them that seeke him as a ſpiſician of the bodies, and not as the author of saluation.

4 Christ in his fine humilitie was licensed to expelle, through the cause of all diseases and the remouer.

5 Them, euen power of Christs Godhead, shewed it selfe in his great patience.

* Matt. 9. 2. marke 2. 3.

24 But that yee may know that the Sonne of man hath authority to forgiue sinnes in earth, (he said vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediatly hee rose vp before them, and tooke vp *his bed* whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse wee haue seene strange things to day.

27 ¶ * 5 And after that he went forth and saw a Publicane named Leui, sitting at the receipt of custome, and said vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, & of other that sate at the table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto them, They that are whole, need not the Physician, but they that are sicke.

32 * I came not to call the righteous, but sinners to repentance.

33 ¶ *6 Then they said vnto him, Why doe the disciples of Iohn fast often, and pray, and the *disciples* of the Pharises also, but thine eate and drinke?

34 7 And he said vnto them, Can yee make the children of the wedding chamber to fast as long as the bridegrom is with them?

35 But the dayes will come, euen when the bridegrome shalbe taken away from them: then shall they fast in those dayes.

36 Againe he spake vnto them also a parable, No man putteth a piece of a new garment into an old vesture: for then the new renteth it, and the piece *taken* out of the new, agreeth not with the old.

37 Also no man powreth new wine into olde vessels: for then the new wine wil breake the vessels, and it will run out, and the vessels will perish.

38 But new wine must bee powred into new vessels: so both are preserued.

39 Also no man that drinketh olde wine, straightway desireth new: for he saith, The old is more profitable.

CHAP. VI.

1 *The disciples pull the eares of corne on the Sabbath.* 6 *Of him that had a withered hand.* 13 *The election of the Apostles:* 20 *The blessings and curses.* 27 *We must loue our enemies.* 46 *With what fruit the word of God is to be heard.*

AND * 1 it came to passe on a second solemne Sabbath, that hee went through the corne fields, and his disciples a plucked the eares of corne, and did eate, and rub them in *their* hands.

2 And certain of the Pharises said vnto them, Why doe yee that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, *Haue ye not read this, that Dauid did when he himselfe was an hungred, and they which were with him,

4 How he went into the house of God, and tooke, and ate the shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the * Priests onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ *2 It came to passe also on another Sabbath day, that he entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath *day*, that they might find an accusation *against* him.

8 But hee knew their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the middes. And he arose, and stood vp.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe euill? to saue life, or to [b] destroy?

10 And hee beheld them all in compasse, and said vnto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶ 3 And it came to passe in those dayes, that he went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, * hee called his disciples, and of them he chose twelue, which also hee called Apostles:

14 (Simon whom hee named also Peter, and Andrew his brother, Iames and Iohn, Philip and Bartlemew,

15 Matthew and Thomas: Iames *the sonne* of Alpheus, and Simon called Zealous,

16 Iudas Iames *brother*, and Iudas Iscariot, which also was the traitour)

17 Then he came downe with them and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the [c] sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ * 4 And hee lifted vp his eyes vpon his disciples, and said, Blessed *be* ye poore: for yours is the kingdome of God.

21 * Blessed *are* yee that hunger now: for yee shall be satisfied: * blessed *are* ye that weepe now: for ye shall laugh.

22 * Blessed are yee when men hate you, and when [d] they separate you, and reuile *you*, and put out your name as euill for the Sonne of mans sake.

23 Reioyce yee in that day, and [e] be glad: for behold, your reward *is* great in heauen: for after this manner their fathers did to the Prophets.

24 * But woe *bee* to you *that are* rich: for yee haue received your consolation.

25 * Woe *bee* to you that are full: for yee shall hunger. Woe *bee* to you that now laugh: for yee shall waile and weepe.

26 Woe *be* to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ *5 But

* *Matth.9.9. marke 2.14.*

5 The Church is a company of sinners through the grace of Christ repentant, which banket with him, to the great offence of the proud and enuious worldlings.

* *1.Tim.1.15.*

* *Matth.9.14. marke 2.18.*

6 It is the point of hypocrites and ignorant men to put an holinesse in fasting, and in things indifferent.

7 Lawes generally made without any consideration of circumstances, for fasting and other things of like sort, are not onely tyrannous, but very hurtfull in the Church.

* *Matth.12.1. marke 2.23.*

1 Christ sheweth against the superstitious, who sticke in euery trifle, that the Law of the very Sabbath was not giuen to be kept without exception: much lesse that the saluation of man should consist in the outward keeping of it.

a *Epiphanius noteth well in his treatise where he confuteth them, that the time, when the disciples plucked the eares of corne, was in the feast of vnleauened bread: Now where in those feasts which were kept many dayes together, as the feast of Tabernacles, and the Passouer, their first day and their last were of like solemnitie. Leu. 23. Luke stilly calleth the last day the second Sabbath, though Theophilact vnderstandeth it of any other of them, that followeth the first.* * *1.Sam.21.6.*

* *Exod.29.33. leuit.8.31. and 24.9.*

* *Matth.12.19. marke 3.1.*

2 Charitie is the rule of all ceremonies.

b *Who so helpeth not his neighbour when he can, he killeth him.*

3 In that that Christ vseth earnest & long prayer, inclining twelue of his owne company to the office of the Apostleship, he sheweth how religiously wee ought to behaue our selues in the choice of Ecclesiastical persons.

* *Chap.9.1. matth. 10.1. marke 3.13. and 6.7.*

c *From all the Sea coast which is called Syrophenicia.*

* *Matth.5.3.*

4 Christ teacheth against all Philosophers, & especiall the Epicures that the chiefest felicitie of man is laid vp in no place here in earth, but in heauen, and that persecution for righteousnes sake is the right way vnto it.

* *Esa.65.13.*

* *Esa 61.3.*

* *Matth 5.11*

d *Cast them out of their Synagogues, as Iohn expounded it, 16.2. which is the sharpest punishment the Church hath, if so be the Elders iudge rightly, and by the word of God.*

e *Leape (as a tell doe which are pounded or pricked) for exceeding ioy.*

* *Amos 6.7.*

f *That is, you reape now of your riches, all the commodities and blessings you are euer like to haue, and therefore you haue not to looke for any other reward Mat.6.2.*

* *Esai 65.13.*

* Matth.5.44.
3 Christian charitie, which differeth much from the worldly, doth not onely not reuenge iniuries, but comprehendeth euen our most grieuous enemies, and that for our Fathers sake which is in heauen: forsoothe is it from seeking it, one profit in doing well.
* Matth.5.39.
* 1.Corinth.6.7.
* Matth.7.12.
* Mat.10.5.46
g What is there in your worke, that is to be accounted of? for if you looke to haue commodity by loaning, seeke those commodities, which are commodities in deede: loue your enemies, and so you shall show to be worth that you looke for those commodities, which come from God.
* Matth.5.42.
deut.15.8
h When you will lend, doe it onely to benefite and pleasure withall, and not for hope to receiue the principall again.
* Matth.5.45.
* Matth.7.1.
6 Brotherly reprehensions must not proceed of curiositie, nor churlishnesse, nor malice, but they must be iust, moderate, and louing.
i He speaketh not here of ciuill iudgements, and therefore by the word, forgiue, is meant that good nature, which the christians vse in suffering and pardoning wrongs.
* Matth.7.2.
marke 4.24.
k These are borrowed kindes of speeches taken from them which vse to measure drie things, as corne and such like, who vse a straite line of dealing therein, and thrust it downe and shakest together, and presse it, and heape it.
7 Vnskilfull reprehenders hurt both themselues and other: for such as the master is, such is the scholler.
* Matth.15.20.
* Matth.6.3.
* Matth.7.17.
* Matth.7.16.

27 ¶ * 5 But I say vnto you which heare, Loue your enemies: doe well to them which hate you.
28 Blesse them that curse you, and pray for them which hurt you.
29 * And vnto him that smiteth thee on the one cheeke, offer also the other: * and him that taketh away thy cloke, forbid not *to take thy* coate also.
30 Giue to euery man that asketh of thee: and of him that taketh away the *things that be* thine, aske them not againe.
31 * And as ye would that men should doe to you, so doe yee to them likewise.
32 * For if yee loue them which loue you, g what thanke shall ye haue? for euen the sinners loue those that loue them.
33 And if yee doe good for them which doe good for you, what thanke shall ye haue? for euen the sinners doe the same.
34 * And if yee lend *to them* of whom yee hope to receiue, what thanke shall yee haue? for euen the sinners lend to sinners, to receiue the like.
35 Wherefore loue yee your enemies, and doe good, and lend, h looking for nothing againe, & your reward shall be great, and yee shall bee the children of * the most High: for hee is kind vnto the vnkinde, and to the euill.
36 Be yee therefore mercifull, as your Father also is mercifull.
37 ¶ * 6 Iudge not, and ye shal not be iudged: condemne not, and yee shall not be condemned: i forgiue, and ye shall be forgiuen.
38 Giue, and it shall be giuen vnto you: * a good measure, k pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure yee mete, with the same shall men mete to you againe.
39 7 And he spake a parable vnto them, * Can the blind lead the blind? shal they not both fall into the ditch?
40 * The Disciple is not aboue his Master: but whosoeuer *with te* a perfect disciple, shall be as his Master.
41 ¶ * 8 And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?
42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.
43 ¶ * 9 For it is not a good tree that bringeth foorth euill fruit: neither an euill tree, that bringeth foorth good fruit.
44 * For euery tree is knowne by his owne fruit: * for neither of thornes gather men figges, nor of bushes gather they grapes.
45 A good man out of the good treasure of his heart bringeth foorth good: and an euill man out of the euill treasure of his heart bringeth foorth euill: for of the abundance of the heart his mouth speaketh.
46 ¶ * But why call ye me Lord, Lord, and do not the things that I speake.

r. * Matth.15.14. * Matth.10.24. iohn 13.16. and
8 Hypocrites, which are very seuere reprehenders of other, are very quicke of sight to spie other mens faults, but very blinde to see their owne.
9 He is a good man, not that is skilfull to reprehend other, but he that proueth his vpright nesse both in word and deed.
* Matth.12.33
* Matth.7.21. rom.2.13. iam.1.22.

47 10 Whosoeuer commeth to mee, and heareth my wordes, and doeth the same, I will shew you to whom he is like:
48 He is like a man which built an house, and digged deepe, and laid the foundation on a rock: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.
49 But he that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

10 Affliction doth at length discerne true godlinesse from false and fained.

CHAP. VII.

1 Of the Centurions seruant. 9 The Centurions faith. 11 The widowes sonne raised from death at Nain. 19 Iohn sendeth his disciples to Christ. 33 His peculiar kind of liuing. 37 The sinfull woman washeth Iesus feet.

WHen * 1 hee had ended all his sayings in the audience of the people, he entred into Capernaum.
2 And a certaine Centurions seruant was sick and ready to die, which was deare vnto him.
3 And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that he would come, and heale his seruant.
4 So they came to Iesus, and besought him instantly, saying that hee was worthy that hee should doe this for him:
5 For he loueth, *said they*, our nation, and hee hath built vs a Synagogue.
6 Then Iesus went with them: but when hee was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe:
7 Wherefore I thought not my selfe worthy to come vnto thee: but say the word, and my seruant shall be whole.
8 For I likewise am a man set vnder authority and haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.
9 When Iesus heard these things, hee marueiled at him, and turned him, and said to the people that followed him, I say vnto you, I haue not found so great faith, no not in Israel.
10 And when they that were sent turned backe to the house, they found the seruant that was sicke, whole.
11 2 And it came to passe the day after, that he went into a citie called a Nain, and many of his disciples went with him, and a great multitude.
12 Now when hee came neere to the gate of the city, behold there was a dead man carried out, *who was* the onely begotten sonne of his mother, which was a widow, and much people of the city was with her.
13 And when the Lord saw her hee had compassion on her, and said vnto her, Weepe not.
14 And hee went and touched the coffin (and they that bare him, stood still) and he said, Yong man, I say vnto thee, Arise.
15 And he that was dead sate vp, and began to speake, and he deliuered him to his mother.
16 Then there came a feare on them all, and they glorified God saying, A great Prophet is risen among vs, and God hath visited his people.
17 And this rumour of him went foorth throughout

* Matth.8.5.
1 Christ admonisheth the Iewes, by setting before them the example of the Centurion, that for their obstinacie and rebellion, he will goe to the Gentiles.

2 Christ approcheth openly his power ouer death.
a Nain is the name of a towne in Galilee, which was situate on the other side of Kison, which falleth into the sea of Galilee.

through out all Iudea, and throughout all the region round about.

18 ¶ And the Disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus saying, Art thou hee that should come, or shall wee wait for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee saying, Art thou hee that should come, or shall wee wait for another?

21 And at that time, he cured many of their sicknesses, and plagues, and of euill spirits, and vnto many blinde men he gaue sight freely.

22 And Iesus answered, and said vnto them, Goe your ways and shew Iohn, what things yee haue seene and heard: that the blind see, the halt goe, the lepers are cleansed, the deafe heare, the dead are raised, and the poore receiue the Gospel.

23 And blessed is he, that shall not be offended in me.

24 ¶ And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What went yee out into the wildernesse to see? A reede shaken with the winde?

25 But what went yee out to see? A man clothed in soft raiment? beholde, they which are gorgeously apparelled, and liue delicately, are in Kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, * Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless he that is the least in the Kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes [c] iustified God, being baptized with the baptisme of Iohn.

30 But the Pharises and the expounders of the Law despised the counsell of God against themselues, and were not baptized of him.

31 * ¶ And the Lord said, Whereunto shall I liken the men of this generation? and what thing are they like vnto?

32 They are like to little children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine, and ye say, He hath the diuell.

34 The Sonne of man is come, and eateth, and drinketh: and yee say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisdome is iustified of all her children.

36 ¶ [d] And one of the Pharises desired him that he would eat with him: and he went into the Pharises house, and sate downe at table.

37 And behold, a woman in the city, which was a sinner, when shee knew that Iesus sate at table in the Pharises house, shee brought a boxe of ointment.

38 * And shee stood at his feete, behinde him, weeping, and began to wash his feet with teares and did wipe them with the haires of her head, and kissed his feete, and annointed them with the ointment.

39 ¶ Now when the Pharise which bade him, saw it, he spake within himselfe saying, If this man were a Prophet, hee would surely haue knowne who, and what manner of woman this is which toucheth him: [e] for shee is a sinner.

40 [3] And Iesus answered and said vnto him Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two debters: the one ought fiue hundred pence, and the other fiftie:

42 When they had nothing to pay, he forgaue them both: Which of them therefore, tell me, will loue him most?

43 Simon answered, and said, I suppose that he, to whom he forgaue most. And he said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest mee no water to my feete: but shee hath washed my feete with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but shee since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oile thou didst not anoint: but she hath annointed my feet with ointment.

47 Wherefore I say vnto thee, many sinnes are forgiuen her: [f] for shee loued much, To whom a little is forgiuen, he doth loue a little.

48 And he said vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes?

50 And he said to the woman, Thy faith hath saued thee: [g] goe in peace.

a John sendeth from the prison his vnbelieuing disciples, to Christ himselfe to bee confirmed.

b When Iohns disciples came to Christ.

c That which the Prophets shewed long before, Iohn shewed at hand: and Christ himselfe doth present at daily vse vs, in the Gospell, but for the most part in vaine, for that many seeke nothing els, but foolish toies and vaine glory.

* *Matth 3.1.*

d Saddest he was iust, good, faithfull, and merciful.

e To their owne shame.

* *Matth 11.16.*

5 What way soever God follow eth in offering vs the Gospell, the most part of men procure offences vnto themselues: yet now with standing some Church is gathered together.

6 Proud men despise themselues of the benefits of the presence of Christ, euen then when hee is at home with them, for their houses, which the humble and base do enioy.

* *Mar. 15.42.*

1 John 2. 11.

7 Rashnesse is the fellow of pride.

e The Pharisee reproueth the Law, which holdeth them aside that touch the defiled.

8 To loue Christ is a sure and perpetuall witnesse of remission of sins.

f That we, saith Theophylact, shee hath shewed her faith abundantly: and Basil in his sermon of S. Pauine saith, He that owes much, hath much forgiuen him, that he may loue much more. And therefore Christ saying is plaine by the similitude, that it is a wonder to see the enemies of the truth draw and make this place so fondly to establish their mertorious workes: for the greater summe a man hath forgiuen him the more he loueth him: that hath beene so gratious to him: And this woman shewed by duties of loue how great the benefit was shee hadreceiued: and therefore the charity that is, here spoken of, is not to excuse that shee was a forgiuen her.

g He be taken for the cause, but as a figure for Christ saith not as the Pharisee a sinner but bearth her wine, that the sinnes of her life past a confirmeth the benefit which he had bestowed, with a blessing.

CHAP. VIII.

2 Women that minister vnto Christ of their substance 4 The parable of the sower 16 The candle. 19 Christs mother & brethren. 22 He rebuketh the winds 26 Of Legion. 37 The Gadarenes reiect Christ 41 Iairus daughter healed. 43. The woman deliuered from the issue of blood. 52 Weeping for the dead.

AND it came to passe afterward, that hee himselfe went through euery city & town preaching and publishing the kingdome of God, and the twelue were with him.

2 And certaine women, which were healed of euill spirits, and infirmities, as * Mary which was called Magdalene, out of whom went seuen diuels,

3 And Iohanna the wife of Chuza Herods steward, and Susanna, and many other which ministred vnto him of their substance.

4 * ¶ Now when much people were gathered together, and were come vnto him out of all cities, he spake by a parable,

5 A sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp it withered away, because it lacked moistnesse.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, and sprang vp

* *Mat. 13.3.*

Marke 4.1.

1 The selfe same Gospell is sowne euery where, but not with like fruit, and that through the onely fault of men themselues.

vp, and bare fruit, an hundreth fold. And as hee said these things, he cried, He that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Vnto you it is giuen to know the secrets o the kingdome of God, but to other in parables, that when *they see, they should not see, and when they heare, they should not vnderstand.

11 ^k The parable is this, The seed is the word of God:

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, lest they should beleeue, and be saued.

13 But they that are on the stones, *are they* wh ch when they haue heard, receiue the word with ioy: but they haue no rootes: which for a while beleeue, but in the time of tentation gee away.

14 And that which fell among thornes, are they which haue heard, & after their departure are choked with cares and with riches, and voluptuous liuing, and c bring foorth no fruit.

15 But that *which fell* on good ground, are they which with an d honest & good heart heare the word, e and keepe it, and bring foorth fruit with patience.

16 ¶ * 2 No man when he hath lighted a candle, couereth it vnder a vessell, neither putteth it vnder the bed, but setteth it on a candlestick, that they that enter in may see the light.

17 *For nothing is secret, that shall not bee euident, neither any thing hid, that shall not bee known, and come to light.

18 3 Take f heed therefore how yee heare: for * whosoeuer hath to him shall be giuen: & whosoeuer hath not, from him shall bee taken, euen that g which it seemeth that he hath.

19 ¶ * 4 Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him *by certaine* which sayd, Thy mother and thy brethren stand without, and would see thee.

21 But hee answered and sayd vnto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ * 5 And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto the other side of the lake, And they launched foorth.

23 And as they sailed, hee fell h asleepe, and there came downe a storme of winde on the lake, and i they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then hee said vnto them, Where is your faith? and they feared, & wondred among themselues, saying: Who is this that commandeth both the winds and water, and they obey him.

26 ¶ * So they sailed vnto the region of the Gadarenes, which is ouer against Galilee.

27 6 And as hee went out to lande, there met him a certaine man out of the citie, which had deuils long time, and he ware no garment, neither abode in house, but in the graues.

28 And when he saw Iesus, he cryed out, and fell downe before him, and with a lowde voice, sayd, What haue I to do with thee, Iesus the sonne of God, the most High? I beseech thee, torment me not.

29 For hee commanded the foule spirit to come out of the man: (for oft times hee had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bands, k and was carried of the deuill into wildernesse.)

30 Then Ie us asked him, saying, What is thy name? and hee said, Legion, because many deuils were entred into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was there by an herd of many swine feeding on an hill: and the *deuils* besought him, that hee would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the herd was carried with violence from a steepe downe place into the lake, and was choked.

34 When the herdmen saw what was done, they flee & when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Ie us, and found the man, out of whom the deuils were departed, sitting at the feete of Ie us, clothed, and in his right minde: and they were afraid.

36 They al so which saw it, told them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man out of whom the deuils were departed, besought him that he might bee with him: but Iesus sent him away saying:

39 Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, and preached l thoroughout all the Citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe, when Ie us was come again that the people m receiued him: for they all waited for him.

41 ¶ * 7 And beholde, there came a man named Iairus, and hee was the Ruler of the Synagogue, who fell downe at Ie us feet, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and she lay a dying (and as he went the people thronged him.

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon Physicians, and could not be healed of any:

44 When shee came behinde *him*, she touched the hemme of his garment, and immediatly her issue

a *Those things are called secret, which may not be vttered: for the word vsed here, is as much as to say in our tongue, to hold a man's peace.*
* *Esa. 6. 9. matth. 13. 14. marke 4. 12. ioh. 12. 40. act. 28. 26. rom. 11. 8.*
* *Matth. 13. 18. marke 4. 15.*
b *That is, so soone as they haue heard the word, they gee about their business.*
c *They bring not fourth perfect and full fruit to the ripening: or, they be gin, but they bring not to an end.*
d *Which seeketh not only to seem such a one, but is so indeed: so that this word, Honest, reflecteth the outward life and the word, Good, is referred to the good gifts of the minde*
e *With much adoe for the deuill and the flesh fights against the spirit of God which is a new creeft*
* *Luke 11. 33. matth. 5. 15. marke 4. 21.*
3 *That euery man hath receiued in priuate, hee ought to bestow to the vse and profit of all men.*
* *Matth. 10. 26. marke 4. 22. chap. 12. 2.*
g *Heauenly gifts are lost with niggardlinesse: and increase with liberality.*
f *That is, with what minde you come to heare the word, & how you behaue your selues when you haue heard it.*
* *Matth. 13. 12. and 25. 29. mar 4. 25 chap. 19. 26.*
h *Either to himself, or to other or to both: for there are none so proud, as these fellowes, if it were possible to see that that they choke: neither are there any that deceiue the simple more then they doe.*
4 There is no kinde of flesh and blood among men so high and stait, as the band which is betweene Christ, and them who imbrace him w th a true faith.
* *Matth. 8. 23. mar 4. 36.*
5 It is expedient for vs sometime to come into extreme danger, as though Christ passed not for vs, that wee may haue a better triall, both of his power, and also of our weaknesse.
i *Iesus fell on sleepe, and it appeareth, that hee was very fast on sleepe, because they called him twise before he awake.*
2 *Not the disciples, but the ship.*
* *Matth. 8. 28. marke 5. 1.*
6 *Christ sheweth by calling out a Legion of Deuils by his word only, that his heauenly vertue was appointed to deliuer men from the slauery of the deuill, but foolish men will not for of the most part receiue the this so excellent grace freely offered vnto them with the least sense of their peiling pelle*
k *By force and violence, or against when hee is spared.*
* *Matth. 9. 18. marke 5. 22.*
7 *Christ sheweth by a double miracle that he is Lord both of life and death.*
m *All that sat had to heat vpon.*
l *To wit, the city of the Gadarenes: and though Marke say that he preached it in Decapolis, yet dissent not, for Pline reckoneth, lib. 5. cap. 18 that Gadara is a towne of Decapolis, so that Decapolis was partly on this side Iordan, and partly on the other side.*
n *The multitude was glad to see was come again, and reuiued greatly.*
* *Matth. 9. 18. marke 5. 22.*

issue of bloud stanched.

45 Then Iesus said, Who is it that hath touched me? When every man denied, Peter said, and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman saw that she was not hid, shee came trembling, and fell downe before him, and told him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he sayd vnto her, Daughter, bee of good comfort: thy faith hath saued thee: goe in peace.)

49 While hee yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead, disease not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and shee shall be saued.

51 And when hee went into the house, hee suffered no man to goe in with him, saue Peter, and Iames and Iohn, and the father and mother of the maide.

52 And all wept and sorrowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laught him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, saying, Maid, arise.

55 And her spirit came again, and shee prose straightway: and he commanded to giue her meat.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

CHAP. IX

1 The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 Of the fiue loaues and two fishes. 20 The Apostles confession. 24 To lose the life. 35 We must heare Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the primacie. 49 One casting out deuils in Christ's name. 52 The Samaritanes will not receiue Christ. 55 Reuenge forbidden. 57. 59. 61 Of three that would follow Christ, but on diuers conditions.

THen * 1 called hee his twelue disciples together, and gaue them power and authority ouer all deuils, and to heale diseases.

2 * And hee sent them foorth to preach the kingdome of God, and to cure the sicke.

3 And he said to them, * Take nothing to your iourney, neither staues, nor scrip, neither bread, nor siluer, neither haue two coats a peece.

4 And whatsoeuer house ye enter into, there abide, and thence depart.

5 And how many soeuer wil not receiue you, when yee goe out of that city, * shake off the very dust from your feete for a testimony against them.

6 And they went out, and went through euery towne preaching the Gospell, and healing euery where.

7 ¶ * 2 Now Herod the Tetrarch heard of all that was done by him: and he doubted because that it was said of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the old Prophets was risen againe.

9 Then Herod sayd, Iohn haue I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ * 3 And when the Apostles returned, they told him what great things they had done. * Then hee tooke them to him, and went aside into a c solitary place, *neere* to the City called Bethsaida.

11 But when the people knew it, they followed him: and heereceiued them, and spake vnto them of the kingdome of God, and healed them that had need to be healed.

12 * And when the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are heere in a desert place.

13 But he sayd vnto them, Giue yee them to eate. And they sayd, Wee haue no more but fiue loaues and two fishes, d except we should goe and buy meat for all this people.

14 For they were about fiue thousand men. Then hee sayd to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then hee tooke the fiue loaues, and the two fishes, and looked vp to heauen, & e blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meat.

18 ¶ * 4 And it came to passe, as hee was f alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And he said vnto them, But whom say yee that I am? Peter answered, and said, That Christ of God.

21 And he warned and commanded them that they should tell that to no man,

22 5 Saying, * The Sonne of man must suffer many things, and be reproued of the Elders, and of the hie Priests and Scribes, and bee slaine, and the third day rise againe.

23 ¶ * And he said to them all, If any man will come after me, let him denie himselfe, and take vp his crosse g daily, and follow me.

24 * For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 * For what aduantageth it a man, if hee win the whole world, and destroy himselfe, or lose himselfe?

26 * For whosoeuer shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glory, and *in the glory* of the Father, and of the holy Angels.

27 * And I tell you of a surety, there be some standing heere, which shall not taste of death, till they haue seene the kingdome of God.

28 * And

a The word signifieth to beat and strike, and to suffer to be mournings and lamentations, that were at burials, as which times men vse such kinde of behaviour. b The corpse was laid out, and the mouth receiued it, and rose out of the bed, that all the world might see she was not onely restored to life, but also vnto all sicknesse.

** Matth. 10. 1. mar. 3. 13. and 6. 7.*
1 The twelue Apostles are sent foorth at the only commandement of Christ, and furnished with the power of the holy Ghost: both that none of the Israelites might pretend ignorance, and also that they might be better prepared to their generall ambassie.
** Matth. 10. 9. * Matth 10. 9. marke 6. 8.*
*a When you departout of any city, depart from thence where you first took vp your lodging: so that in few words, the Lord forbidde them to change their lodgings: for this publishing of the Gospell, was as it were a thorow passage, that none of Iudea might pretend ignorance, as though he had not heard that Christ was come. * Chap. 10. 11. matth. 10. 14. marke 6. 11 actes 13. 51. * Matth. 14. 1. mar. 6. 14. 2 So soone as the world heareth tidings of the Gospell, it is diuided into diuers opinions, and the tyrants especially are afraid. b He sincke as it were asleep in the mire.*

*Mar. 8. 0. They shall lacke nothing that follow Christ, no not in the wilderness. * Matt. 4. 13. mar. 6. 32. c The word signifieth a desert: note, this was not in the towne Bethsaida, but part of the fields belonging to the towne. d Matth. 14. 15. mar. 6. 35. Ioh. 6. 5 e This is vnperfectly spoken, and therefore we must vnderstand something: as this, we cannot giue them to eat, vnlesse we goe and buy, &c. f He gaue God thanks for these loaues and fishes, and withall prayed him to feed this so great a multitude with so small a quantity, and so short, that the whole booke might be to the glory of God. * Matth. 16. 13. mar. 8. 27. 4 Although the world be tossed vp and downe, betwixt diuers errors, yet we ought not to contemne the truth, but be so much the more desirous to know it, & be more constant to confesse it. g Alone from the people. 5 Christ himselfe attained to the heauenly glory by the crosse and inuincible patience * Matth. 17. 22. 3 marke 8 31. * Chap 14 27. mat. 10 38. and 16. 24 mar. 8. 34. g Euen as one day followeth another, so doth one crosse follow another, and the crosse is b the figure Metonymia, taken for the miseries of this life: for to be hanged, was the sorest and cruellest punishment that was amongst the Iewes. * Chap. 17. 33. mat. 10. 39. & 16. 25 Ioh. 12. 25. * Matth. 16. 26. marke 8 36. * Chap 12 9. matt. 10. 33 mar 8 38. 2 tim. 2. 12. * Matth. 16. 28. marke 9. 1.*

*Matt. 17. 2. marke 9. 2.

6 Least she disciples of Christ should be offended at the debasing himselfe in his death, doe teacheth them that it is voluntary, shewing thereewithall, for a space the brightnesse of his glory. h What death he should die in Hierusalem.

28 *6 And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment was white and glittered.

30 And behalde, two men talked with him, which were Moses and Elias:

31 Which appeared in glory, and tolde of his departing, which he should accomplish at Hierusalem.

32 But Peter & they that were with him were heauy with sleepe, & when they awoke, they saw his glory, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 Whiles he thus spake, there came a cloude and ouershadowed them, and they feared when they were entring into the cloud.

35 * And there came a voice out of the cloude saying, This is that my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in those dayes any of those things which they had seene.

37 ¶ 7 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 * And behold, a man of the company cryed out saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he cryeth, and he teareth him, that he foameth, and hardly departeth from him, when he hath k bruised him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered and said, O generation faithlesse, & crooked, how long now shal I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuil rent him, and tare him, and Iesus rebuked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ 8 And they were all amased at the mightie power of God: & while they al wondered at all things which Iesus did, he said vnto his disciples,

44 l Marke these wordes diligently: * for it shall come to passe, that the sonne of man shal be deliuered into the hands of men.

45 But they vnderstood not that word: for it was hid from them, so that they could not perceiue it: & they feared to aske him of that word.

46 ¶ *9 Then there arose a disputation among them, which of them should be the greatest.

47 When Iesus sawe the thoughts of their hearts, he tooke a little childe, & set him by him.

48 And said vnto them, whosoeuer receiueth this little childe in my Name, receiueth me: and whosoeuer shall receiue mee, receiueth him that sent me: for he that is least among you all, he shall be great.

49 ¶ *10 And John answered and said, Master, we saw one casting out deuils in thy Name, & we forbade him, because he followeth thee not with vs

50 Then Iesus said vnto him, Forbid ye him not: for he that is not against vs, is with vs.

51 ¶ *11 And it came to passe, when the dayes were accomplished, that he should be receiued vp he m settled himselfe fully to goe to Hierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging.

53 But they would not receiue him, because his behaviour was as though he would go to Hierusalem.

54 *12 And when his disciples, Iames and John sawe it, they said, Lord, wilt thou that wee command, that fire come downe from heauen, and consume them, euen as * Elias did?

55 But Iesus turned about, and rebuked them, and said, Ye know not of what n spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ *13 And it came to passe that as they went in the way, * A certain man said vnto him, I will follow thee, Lord, whithersoeuer thou goest.

58 And Iesus sayd vnto him, The Foxes haue holes, and the birdes of the heauen nests, but the Sonne of man hath not whereon to lay his head.

59 *14 But hee said vnto another, Follow mee. And the same said, Lord, suffer me first to go and bury my father.

60 And Iesus said vnto him, Let the dead bury o their dead: but goe thou, and preach the kingdome of God.

61 *15 Then another said, I will follow thee, Lord: but let mee first goe bid them farewell, which are at mine house.

62 And Iesus said vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

*Matt. 17. 22. marke 9. 31. *Matth 18. 1. marke 9. 35.

9 The end of ambition is ignominie: but the end of modest obedience is glorie. Marke 9. 38.

10 Extraordinary things are neither rashly to be alowed nor condemned.

11 Christ goeth willingly to death. m Word for word, he hardened his face that he should go to Ierusalem, and therefore deuised vpon his journey, and call away all feare of death, and weakness.

12 We must take heede of the immoderate zeale, and false imitation, even in good causes that whatsoever we do we doe it to Gods glory and the profit of our neighbour. *2. Kings. 1. 10, 12, 13.

n So speak the Hebrewes, that is, you know not what manner and counsell we are of: so the gifts of God we call the spirit, because they are guided of Gods Spirit, and so are they that are contrary to them, which proceed of the wicked spirit, as the spirits of conuetousnes, of pride, and malinesse.

13 Such as follow Christ, must prepare themselues to suffer all discommodities. * Matth. 8. 19.

14 The calling of God ought to be seserred, without any conuersie, before all duetie that we owe to men. o Whosoeuer standing that he lyes in this fraile life of man, yet are strangers from the true life, which is euerlasting and heauenly.

15 Such as follow Christ, must at once renounce all worldly cares.

8 We haue no cause to promise our selues rest and quietnesse in this world, seeing that they themselues which seemed to fawne vpon Christ doe shortly after crucifie him.

l Gine diligent eare vnto them, and when you haue once heard them, see that you keepe them.

*Matt. 17. 22. marke 9. 31.

*Matth 18. 1. marke 9. 35.

9 The end of ambition is ignominie: but the end of modest obedience is glorie. Marke 9. 38.

10 Extraordinary things are neither rashly to be alowed nor condemned.

CHAP. X.

1 The seuentie disciples. 10 The vnthankefull are charged with impietie. 17 The disciples returning home, are warned to be humble. 30 Who is our neighbour. 38 Of Martha and her sister Mary.

AFter * these things, The Lord appointed other seuentie allo, & sent them, two and two before him into euery citie and place, whither he himselfe should come.

2 And hee said vnto them, * The harueste u great, but the labourers are few: pray therefore the Lord of the harueste to send foorth labourers into his harueste.

3 * 2 Goe your wayes: beholde, I send you forth as lambes among wolues.

4 Beare no bagge, neither scrippe, nor shooes, and * salute a no man by the way.

5 * And into whatsoeuer house ye enter, first say, Peace be to this house.

6 And if b the sonne of peace bee there, your peace shall rest vpon him, it not, it shall turne to you again.

*Matt. 10. 1.

1 The seuentie are sent as the second forewarners of the comming of Christ. *Matt. 9. 37.

*Matt. 10. 16.

2 The faithfull ministers of the word are in this world as lambes among wolues: but if they be diligent to see their duetie, he that sent them, will also preserue them. *2. King. 4. 29.

4 Not spoken after the manner of a figure which men vse, when they put downe more in wordes, then is meant: to call among the Hebrewes when they command a thing to be done speedily without delay, as 2. Kings 4. 2. for other wise to vse such gentle salutations are a point of Christian vertues for the calling is meant for a season. * Matth. 10. 12. marke 6. 10. b So speake the Hebrewes: that is, he that fauoureth the doctrine of peace and embraceth it.

7 And

c Take vp your lodging in that house, which yee first enter into, that is, bee not care full for commodious lodging as men doe which, purpose to tarry long in a place for here was no institution but to leaue preaching of the Gospel, which was vsed afterward in the Churches were set: as that they are sent as sheepe to wolues, to giue them to vnderstand, that the left hande is at hand.

*[a] Deut. 24. 14. matth. 10. 10. 1. Tim. 5. 18.

[b] Matt. 10. 11. d Content your selues with the meate that is set before you.

3 God is a most seuere reuenger of the ministerie of his Gospel.

*[e] Chap. 9. 5. Act. 13. 51. and 18. 6.

*[d] Matt. 11. 21.

*[e] Matt. 10. 40. Iohn 13. 20.

4 Neither the gift of miracles, neither what els so euer excellent gift, but onely our election giueth vs occasion of true ioy, and the onely publishing of the Gospel is the destruction of Satan.

e For Christs disciples vse no absolute authoritie but wrought such miracles, as they did by calling vpon Christs name.

f Paul saieth the deuill and his angels, in the aye, Epist. 6. 12. and he is said to be cast downe from heauen by force, when his power is abolished by the voice of the Gospel.

g Shal do vn wrong.

5 The Church is contemptible, if we behold the outward face of it but the wisedome of God is not so manifestous in any thing as in it.

h Of his world.

‖ Then he turned to his disciples and said,

7 And in that house stary stil, eating & drinking such things as by them *shall be set before you:* * for the labourer is worthy of his wages. Goe not from house to house.

8 * But into whatsoeuer citie yee shall enter if they receiue you, [d] eate such things as are set before you.

9 *Heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.*

10 [e] But into whatsoeuer citie ye shal enter, if they will not receiue you, goe your wayes out into the streetes of the same, and say.

11 Euen the very * dust which cleaueth on vs of your citie, we wipe off against you: notwithstanding know this, that the kingdome of God was come neere vnto you.

12 For I say to you, that it shalbe easier in that day for them of Sodome, then for that citie.

13 * Woe *be* to thee, Chorazin, woe *be* to thee, Beth-saida: for if the miracles had beene done in Tyrus and Sidon, which haue been done in you, they had a great while agone repented, sitting in sacke-cloth and ashes.

14 Therefore it shall be easier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 ¶ * He that heareth you, heareth me: and he that despiseth you, despiseth mee: and he that despiseth me, despiseth him that sent me.

17 ¶ [4] And the seuentie returned againe with ioy, saying, Lord, euen the deuils are subdued to vs [e] through thy Name.

18 And hee said vnto them, I saw Satan, like lightning, [f] fall downe from heauen.

19 Behold, I giue vnto you power to tread on Serpents, and Scorpions, & ouer all the power of the enemie, and nothing shall [g] hurt you.

20 Neuertheless, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ [5] That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lord of heauen & earth, that thou hast hid these things from the [h] wise and vnderstanding, and hast reuealed them to babes: euen so, Father, because it so pleased thee ‖.

22 [6] All things are giuen mee of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, and he to whom the Sonne will reueile him.

23 ¶ [7] And he turned to his disciples, and said secretly, * Blessed *are* the eyes, which see that yee see.

24 For I tel you that many Prophets & Kings haue desired to see those things which ye see, and haue not seene *them*: and to heare those things which ye heare, and haue not heard *them*.

25 ¶ * [8] Then behold, [i] a certaine Lawer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life?

26 And hee said vnto him, What is written in the Law? how readest thou?

27 And hee answered and said, * Thou shalt

*Lewit. 19. 18.

9 All they are comprehended in the name of our neighbour, by the Lawe, whomsoeuer we may helpe.

k That is to vouch his righteousnesse, or shew that he was iust, that is, voide of all faults: and Iames 5 vseth the word of iustification in this sense.

I sread in some copies. 6 Whosoeuer seeketh the Father without the Sonne wanderetho out of the way. 7 The difference of the olde Testament and the new consisteth in the measure of reuelation. 8 Mat. 13. 16. 2. 28. g Faith doeth not take away, but establish the do ctrine of the Law

1 *One of them that professe himselfe to be learned in the rites and law of Moses.* * Deut. 6. 5.

loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, * and thy neighbour as thy selfe.

28 Then hee said vnto him, Thou hast answered right: this doe and thou shalt liue.

29 [9] But he willing to [k] iustifie himselfe, said vnto Iesus, who is then my neighbour?

30 And Ie us answered, and said, a certaine man went downe from Hierusalem to Iericho, and fell among theeues, and they robbed him of his rayment, and wounded him, and departed, leauing him halfe dead.

31 Now so it fell out, that there came downe a certaine Priest that same way, and when he saw him, he passed by on the other side.

32 And likewise also a Leuite, when hee was come neere to the place, went and looked *on him*, and passed by on the other side.

33 Then a certaine Samaritane, as he iourneyed, came neere vnto him, and when he saw him, he had compassion on him,

34 And went to him, & bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him:

35 And on the morow when hee departed, he tooke out two pence, and gaue them to the hoste, and sayd vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he said, He that shewed mercy on him. Then said Iesus vnto him, Goe, and do thou likewise.

38 ¶ [10] Now it came to passe, as they went, that hee entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And she had a sister called Mary, which also sate at Iesus feet, and heard his preaching.

40 But Martha was combred about much seruing, and came to him and said, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore that she helpe me.

41 And Ie us answered, and said vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needfull, Mary hath chosen the good part, which shal not be taken away from her.

CHAP. XI.

1 He teacheth his Apostles to pray 14 The dumme deuill driuen out. 27 A woman of the company lifteth vp her voyce. 29 The Iewes require signes. 37 He being feasted of the Pharise reproueth the outward shew of holinesse.

AND so it was, that as hee was praying in a certaine place when he ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples.

2 * And he said vnto them, When ye pray, say, [1] Our father which art in heauen, Hallowed bee thy Name. Thy kingdome come: Let thy will bee done, euen in earth: as it *is* in heauen:

3 Our daily bread giue vs [2] for the day:

4 And forgiue vs our sinnes: for euen we forgiue euery man that is indebted to vs: And leade vs not into temptat on: but deliuer vs from euill.

5 ¶ [3] Moreouer he said vnto them, Which of you

*Matt. 6. 9.

1 A forme of true prayer.

a That is, as much as is needfull for vs this day, whereby we are not deliuered to haue an honest care for the maintenance of our liues, but that carking care which killeth a number of men is cut off and restrained.

2 We must pray with faith.

10 Christ careth not to be entertained delicately, but to be heard diligently, that is it which he especially requireth.

you ſhall haue a friend, and ſhall goe to him at midnight, and ſay vnto him, Friend, lend mee three loaues?
6 For a friend of mine is come out of the way to me, and I haue nothing to ſet before him:
7 And hee within ſhould anſwere, and ſay, Trouble mee not: the doore is now ſhut, and my children are with mee in bed: I cannot riſe and giue them to thee.
8 I ſay vnto you, Though hee would not riſe and giue him, becauſe he is his friend, yet doubtleſſe becauſe of his [b] importunitie, hee would riſe and giue him as many as he needed.
9 * And I ſay vnto you, aske and it ſhall bee giuen you: ſeeke, and ye ſhall finde: knocke, and it ſhall be opened vnto you.
10 * For euery one that asketh, receiueth: and he that ſeeketh, findeth: & to him that knocketh, it ſhall be opened.
11 * If a ſonne ſhall aske bread of any of you that is a father, will he giue him a ſtone? or if hee aske a fiſh, will he for a fiſh giue him a ſerpent?
12 Or if hee aske an egge, will he giue him a ſcorpion?
13 If ye then which are euill, can giue good gifts vnto your children, how much more ſhall your heauenly Father giue the holy Ghoſt to them that deſire him?
14 ¶ * Then hee caſt out a deuill which was dumbe, and when the deuill was gone out, the dumbe ſpake, and the people wondered.
15 [3] But ſome of them ſayd, * He caſteth out deuils through Beelzebub the chiefe of the deuils.
16 And others tempted him, ſeeking of him a ſigne from heauen.
17 [4] But he knew their thoughts, and ſaid vnto them, * Euery kingdome diuided againſt it ſelfe, ſhalbe deſolate, and an houſe *diuided* againſt an houſe, falleth.
18 So if Satan alſo be diuided againſt himſelfe how ſhall his kingdome ſtand, becauſe ye ſay that I caſt out deuils [c] through Beelzebub?
19 If I through Beelzebub caſt out deuils, by whom doe your children caſt them out? Therefore ſhall they be your iudges.
20 But if I by the [d] finger of God caſt out deuils, doubtleſſe the kingdome of God is come vnto you.
21 When a ſtrong man armed keepeth his [e] palace, the things that hee poſſeſſeth, are in peace.
22 But when a ſtronger then hee, commeth vpon him, and ouercommeth him: hee taketh from him all his armour wherein he truſted, and diuideth his ſpoyles.
23 [5] He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.
24 * [6] When the vncleane ſpirit is gone out of a man he walketh through drie places, ſeeking reſt: and when he findeth none he ſaith, I will returne vnto mine houſe whence I came out.
25 And when he commeth, he findeth it ſwept and garniſhed.
26 Then goeth hee, and taketh to him ſeuen other ſpirits worſe then himſelfe: and they enter in, and dwell there: * ſo the laſt ſtate of that man is worſe then the firſt.
27 ¶ [7] And it came to paſſe as hee ſayde theſe things, a certaine woman of the company lifted vp her voyce, and ſayde vnto him, Bleſſed *is* the wombe that bare thee, and the paps which thou haſt ſucked.
28 But hee ſayde, Yea, rather bleſſed *are* they that heare the word of God, and keepe it.
29 ¶ * [8] And when the people were gathered thicke together, he began to ſay, This is a wicked generation: they ſeeke a ſigne, and there ſhall no ſigne be giuen them, but the ſigne of * Ionas the Prophet.
30 For as Ionas was a ſigne to the Nineuites: ſo ſhall alſo the Sonne of man bee to this generation.
31 * The Queene of the South ſhall riſe in iudgement, with the men of this generation, and ſhall condemne them: for ſhee came from the vtmoſt parts of the earth to heare the wiſedome of Solomon, and behold, a greater then Solomon *is* here.
32 The men of Nineue ſhall riſe in iudgement with this generation, and ſhall condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.
33 ¶ * [9] No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a buſhell: but on a candleſticke, that they which come in, may ſee the light.
34 * The light of the body is the eye: therefore when thine eye is ſingle, then is thy whole body light: but if thine eye bee euill, then thy body is darke.
35 Take heede therefore, that the light which is in thee, be not darkeneſſe.
36 If therefore thy whole body *ſhall bee* light, hauing no part darke, then ſhall all be light, euen as when a candle doth light thee with the brightneſſe.
37 ¶ [10] And as hee ſpake, a certaine Phariſe beſought him to dine with him: and he went in, and ſate downe at table.
38 And when the Phariſe ſaw it, he marueiled that he had not firſt waſhed before dinner.
39 * And the Lord ſayd to him, In deede yee Phariſes make cleane the outſide of the cup, and of the platter: but the inward part is full of rauening and wickedneſſe.
40 Ye fooles, did not he that made that which is without, make that which is within alſo?
41 Therefore, giue almes [f] of thoſe things which you haue, and behold, all things ſhall bee cleane to you.
42 [11] But wo *be* to you, Phariſes: for ye [g] tithe the mynt and the rew, and [h] all maner herbs, and paſſe ouer [i] iudgement and the loue of God: theſe ought yee to haue done, and not to haue left the other vndone.
43 * [12] Woe *be* to you, Phariſes: for ye loue the vppermoſt ſeates in the Synagogues, & greetings in the markets.
44 [13] Woe *be* to you, Scribes and Phariſes hypocrites: * for ye are as graues which appeare not, and the men that walke ouer them, perceiue not.
45 ¶ [14] Then anſwered one of the Lawyers, and ſayd vnto him, Maſter, thus ſaying thou putteſt vs to rebuke alſo.
46 And hee ſayd, Woe *be* to you alſo, yee lawyers: * for yee lade men with burthens grieuous

b Word for word, impudencie: but that impudencie which is ſpoken of here, is not to be ioyned with all, but is very commendable before God, for he liketh well of ſuch importunitie.
* *Mat.7.7. and 21.22. mar.11.24. iohn 14.13. and 16.23. iames.1.5.*
* *Matth.7.8.*
* *Matth.7.9.*
* *Matth.9.32. and 12.22.*
3 An example of horrible blindnes, and ſuch as cannot be healed, when as vpon an euill conſcience, and pretended malice, the power of God is blaſphemed.
* *Matth.9.34. and 12.24. mar.3.22.*
4 The true way to know the true Chriſt, from the falſe is this, that the true Chriſt hath no accord or agreement with Satan: And it remaineth that after we know him, we acknowledge him.
* *Matth.12.25. marke 3.24.*
c By the name and power of Beelzebub
d That is, by the power of God: ſo it is ſayd, Exod.8.19.
e The word ſignifieth properly an open and voide roome before an houſe, and ſo by tranſlation is taken for noble mens houſes.
5 Againſt indifferent men, and ſuch as loue to haue a meane which ſeeke meanes to reconcile Chriſt and Satan together.
* *Matth.12.43.*
6 He that doeth not continue, is in worſe caſe, then he that neuer began.
* *Hebr.6.4. 2.pet.2.20.*
7 Chriſt ſeeketh not praiſe in himſelfe, but in our ſaluation.
* *Mat.12.38,39.*
8 They that are contemners of miracles in ſtead of miracles ſhall receiue puniſhment.
* *Ionas 1.12.*
* *1.King.10.1. 2.chron.9.1.*
* *Ionas 3.5.*
* *Chap.8.16. matth.5.15. marke 4.21.*
9 Our mindes are therefore lightned with the knowledge of God, that wee ſhould giue light vnto others, and therefore yet conſequently your ought to bee to pray for that light.
* *Matth.6.22.*
10 The ſeruice of God conſiſteth not in outward cleanlineſſe, and deuiſed rites or ceremonies, but in the ſpirituall righteouſneſſe of the heart and charitie.
* *Matth.23.25.*
f That is according to your abilitie: as who would ſay, inſtead of your extortions, which hindred you, that you could not eate cleanly, vſe charitie, and according to your abilitie ſhall ſerue you, be good to the poore and ſo ſhall that, that is within the platter, be ſanctified though the platter be vnwaſhed.
11 It is the propertie of hypocrites, to ſtand ſtoutly for little trifles and let paſſe greater matters.
g You deceiue God. Law, that the tenth part is due to be payed.
h Of all kinde of herbes, euen as Auguſtine expoundeth it in his Enchiridion to Laurence, cap.79. [illegible]
i That is to ſay, that that is right: [illegible] for this word, Judgement, containeth the commandements of the [illegible] other words, the loue of God containeth the firſt * *Chap.20.46. [illegible] 23.6. marke 12.38,39.*
12 Hypocriſie and ambition are commonly ioyned together. 13 Hypocrites deceiue men, with an outward ſhew. * *Matth.23.27.* 14 Hypocrites are very ſeuere againſt other men, but thinke all things lawfull to themſelues.
* *Matth.23.4. acts 15.10.*

15 Hypocrites honour those Saints when they are dead, whom they most cruelly persecuted, when they were aliue.
[a] *Matth 23.29.*
[b] *Worn you persecute Gods seruants like madmen, euen as your fathers did? thinge you to saue, you with a presence of godlinesse yet notwithstanding in that you beautifie the sepulchres of the Prophets, what doe you else, but glorye your fathers cruelty, and fes vp monuments, (as it were) in glory and triumph of it?*
[c] *Then shall so wrathe and trouble them that at length they shall banish them.*
[m] *That you may be called to an accompt for it, yea, and bee punished for the shedding of that blood of the Prophets.* [l] *Gen 4.8.* [n] *2.Chron.24.21.*

16 They haue of long time chiefly hindred the people from entring into the knowledge of God, which ought to bee the doore keepers of the Church.
[n] *You haue hidden and taken away, so that is cannot be found any where.*

17 The more the world is reprehended the worse it is, and yet must not we betray the truth.
[o] *They prouyded many questions to him, so wrap some thing out of his mouth, which they might traiterously carpeat.*

CHAP. XII.

1 *The leuen of the Phariseis.* 5 *Who is to bee feared.* 8 *To confesse Christ.* 17 *The Parable of the rich man whose land was very fertile.* 22 *Not to care for earthly things.* 31 *but to seeke the kingdome of God.* 39 *The thiefe in the night.* 51 *Debate for the Gospels sake.*

IN[a] 1 the meane time, there gathered together [b] an innumerable multitude of people, so that they trode one another: and he began to say vnto his Disciples first, Take heede to your selues of the leauen of the Phariseis, which is hypocrisie.

2 * For there is nothing couered, that shall not be reuealed: neither hidde, that shall not be knowne.

3 Wherefore whatsoeuer yee haue spoken in darkenesse, it shall be heard in the light: and that which yee haue spoken in the eare, in secret places, shall be preached on the houses.

4 [c] 2 And I say vnto you, my friends, be not afraide of them that kill the body, and after that are not able to doe any more.

5 But I will [d] 3 forewarne you, whom ye shall feare: feare him, which after he hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fiue sparrowes bought for two farthings, *and* yet not one of them is forgotten before God?

7 * Yea, and all the haires of your head are numbred: feare not therefore: ye are more of value then many sparrowes.

8 [e] 3 Also I say vnto you, Whosoeuer shall confesse mee before men, him shall the Sonne of man confesse before the Angels of God.

9 But he that shall deniee me before men, shall be denied before the Angels of God.

10 [f] And whosoeuer shall speake a word against the Sonne of man, it shall be forgiuen him: but vnto him that shall blaspheme the holy Ghost, it shall not be forgiuen.

11 * [g] 4 And when they shal bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought how, or what thing yee shall aniwere or what ye shall speake.

12 For the holy Ghost shall teach you in the same houre what yee ought to say.

13 5 And one of the company said vnto him, Master, bid my brother diuide the inheritance with me.

14 And he said vnto Him, Man, who made mee a iudge, or a diuider ouer you?

15 Wherefore he said vnto them, Take heede, and beware of [c] couetousnesse: for thought a man haue abundance, *yet* [d] his life standeth not in his riches.

16 [e] And he put foorth a parable vnto them, saying, The [e] ground of a certaine rich man brought foorth fruits plenteously.

17 Therefore he [f] thought with himselfe, saying, What shall I doe, because I haue no *roome* where I may lay vp my fruits?

18 And he said, This will I do, I will pul down my barnes, and build greater, and therein will I gather all my fruits, and my goods.

19 And I will say to my soule, Sotule, thou hast much goods laid vp for many yeeres: liue at ease, eat, drinke, and [g] take thy pastime.

20 But God said vnto him, O foole this night wil they fetch away thy soule fro thee: the whose shall those things be which thou hast prouided?

21 So [h] he that gathereth riches [h] to himselfe, and is not rich in God.

22 7 And he spake to his disciples, Therefore I say vnto you, * Take no thought for your life what yee shall eat: neither for your body, what yee shall put on.

23 The life is more then meat: and the body *more* then raiment.

24 Consider the rauens: for they neither sowe nor reape: which neither haue store house nor barne, & *yet* God feedeth them: how much more are yee better then foules?

25 And which of you with taking thought, can adde to his stature on cubit?

26 If ye then be not able to do the least thing, why take yee thought for the remnant?

27 Consider the lilies how they grow, they labour not neither spinne they: yet I say vnto you that Salomon himselfe in all his royalitie was not clothed like one of these.

28 If then God so cloth the grasse which is to day in the field, & to morow is cast into the ouen, how much more *will he clothe* you, O yee of little faith?

29 Therefore aske not what ye shall eate, or what ye shal drink, neither hang you in suspence,

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue neede of these things.

* *Matth.16.5. marke 8.14.*
1 The faithfull teachers of Gods word, which are appointed by him for his people, must both take good heede of them, which corrupt the puritie of doctrine with goodly glosses, and also take paines through the helpe of God, to set foorth sincere doctrine, openly and without feare.
a *Word for word, ten thousand of people, a certaine number for an vncertaine.*
* *Matth.10.26. marke 4.22.*
* *Matth.10 28.*
2 Although hypocrites haue princes to execute their cruelty, yet there is no cause why we should be afraid of what pleaseth God, of his elect.
b *for those that come vpon the sudden doe make the greater wound.* * *1.Sam. 14.45.*
3 Great is the reward of a constant confession: and horible is the punishment of the denying of Christ, yea impossible to be called backe again: shall the punishment be, if vpon set purpose, both with mouth and heart we blaspheme a knowne truetb.
* *Matth.12.31 marke 3.28. 1.ioh 5. 15.*
Mat.10.19. marke 13.11.
4 It is a great and hard conflict to confesse the truth, yet he that can doo all things, and is almighty, will not be wanting to the weakest which striue & contend, in his appointed time.
5 Christ would not for three causes be a iudge to diuide an inheritance. First, for that he would not foster vp and cherish the fleshly opinion that the Iewes had of Messias: Secondly, for that he would distinguish the ciuill gouernance, from the Ecclesiasticall: Thirdly, to teach vs to beware of them which abuse the shew of the Gospell and also the name of ministers, to their owne priuate commodities.
c *By couetousnes is meant, that greedy desire to get, commonly with other mens hurt.*
d *God is the author and preserueth of mans life, goods are not.*
6 There are none more made then rich men which hang vpon their riches.
e *Or rather countrey, for here is set forth a man, that possesseth not a peece of ground onely, but an whole countrey as they do, which inyoye house to house, and field to field. Esai. 5.8.*
f *Made his reckoning within himselfe, which is the property of couetous churles that spend their life in trifles.*
g *Be merry & make good cheare.*
h *Caring for no man but for himselfe, & minding to trust in himselfe.*
7 An earnest thinking vpon the prouidence of God is a present remedie against the most foolish and pining carefulnesse of men for this life.
* *Matth. 6.25.*
1 *A Metaphore taken of things that hang in the aire, for this worldly life, and hang vpon the arme of men, euer alwayes full minded, swaying sometimes this way, and sometimes that way.*

8 They shall lacke nothing which are carefull for the kingdome of heauen.
9 It is a foolish thing not to looke for inall things at his hands, which giueth vs freely the greatest things.
* Matth. 6. 10.
10 A godly bountifulnesse is a cadie way to get true riches.
k This is, the figure Metonymia, for by thy word Almes, meanes that compassion and friendlinesse of heart that tendereth the miserie and poore estate of a man, and sheweth forth it: itself by some gift and hath the name giuen it in the Greeke tounge, of mercy and compassion: and therefore he willed to giue almes, who parteth of his substance, in mailer, and giueth to the poore sharing therby that he pitieth their poore estate.
* 1. Pet 5. 13.
11 The life of the faithfull is treasure of God in this world: is a certaine watchfull peregrination, hauing the light of the word going before it.
* Matth. 24. 43. Luke. 16. 15. and 5. 5.
12 None haue more need to watch then they that haue some degree of honour in the houshold of God.
l That is, every man: hath such measure of come as was appointed them.
m More then of him to whom so much was not giuen.

31 [8] But rather seeke ye after the kingdome of God, and all these things shall bee cast vpon you.
32 [9] Feare not, little flocke: for it is your Fathers pleasure to giue you the kingdome.
33 ¶ *[10] Sell that ye haue, and giue [k] almes: make you bagges which waxe not old, a treasure that can neuer faile in heauen, where no theife commeth, neither moth corrupteth.
34 For where your treasure is, there will your hearts be also.
35 ¶ *[11] Let your loines bee gi'ded about, and your lights burning.
36 And ye your selues like vnto men that wait for their master, when hee will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediatly.
37 Blessed are those seruants, whom the Lord when hee commeth shall find waking: verely, I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth and serue them.
38 And if hee come in the second watch, or come in the third watch, and shall find them so, blessed are those seruants.
39 [x] Now vnderstand this, that if the good man of the house had knowen at what houre the thiefe would haue come, he would haue watched, and would not haue suffered his house to bee digged thorow.
40 [12] Be yee also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.
41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or euen to all?
42 And the Lord said, who is a faithfull steward and wise, whom the master shall make ruler ouer his houshold, to giue them their [l] portion of meate in season?
43 Blessed [m] that seruant, whom his master when he commeth shall find so doing.
44 Of a trueth, I say vnto you, that hee will make him ruler ouer all that he hath.
45 But if that seruant say in his heart, My master doth deferre his comming, and shall begin to smite the seruants, and maidens, and to eate and drinke and to be drunken.
46 The master of that seruant will come in a day when he thinketh not, & at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.
47 ¶ And that seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shalbe beaten with many *stripes*.
48 But he that knew it not, and yet did commit things worthy of stripes, shalbe beaten with few *stripes*: for vnto whomsoeuer much is giuen, of him shall be much required and to whom men much commit, [n] the more of him will they aske.
49 ¶ [13] I am come to put fire on the earth, and what is my desire, if it be already kindled?
50 Notwithstanding I must be baptized with a baptisme, and how am I grieued, till it be ended?
51 * Thinke ye that I am come to giue peace on earth I tell, you, nay, but rather debate.
52 For from henceforth there shall bee fiue in one house diuided, three against two, and two against three.
53 The father shall be diuided against the son, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.
54 ¶ *[14] Then said he to the people, When yee see a cloud [n] rise out of the West, straightway ye say, A showre commeth: and so it is.
55 And when *yee see* the South wind blow, ye say, that it will be hote: and it commeth to passe.
56 Hypocrites, ye can diseerne the face of the earth, and of the skie: but why diseerne yee not this time?
57 [15] Yea, and why iudge ye not of your selues what is right?
58 ¶ * While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest bee deliuered from him, lest he draw thee to the iudge, and the iudge deliuer thee to the [o] iayler, and the iayler cast thee into prison.
59 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

* Matth. 16. 2.
14 Men which are very quicke of sight in earthly things are blinde in diuine things which pertaine to the heauenly life, and that through their own malice.
n Which appeareth, and gathereth in itself together in small part of the aire.
15 Men that are blinded with the loue of themselues, and therefore are detestable and stubborne, shall bearer the reward of their follie.
* Matth. 5. 25.
16 To him that had wrong, that pay wrongfully ye shall be condemned, pray that thatome, yea, and oftentimes if they be obstinate, they cost and charges: therefore, but all vnrigh for them.

CHAP. XIII.

1 Of the Galileans, 4 and those that were slaine vnder Siloam. 6 The figtree that bare no fruit. 11 The woman tyed wit the spirit of infirmitie, that is, with a disease brought in her by Satan, healed. 19 The parable of the graine of mustard seed 21 Of leauen. 23 How few shall be saued. 32 Herod that Foxe.

THere [1] were certaine men present at the same season, that shewed him of the Galileans, who [a] blood [a] Pilate had mingled with their sacrifices.
2 And Iesus answered, and sayd vnto them, Suppose yee, that these Galileans were greater sinners then all the *other* Galileans, because they haue suffered such things?
3 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.
4 Or thinke you that those eighteene vpon whom the tower in [b] Siloam fell, and slew them, were sinners aboue all men that dwell in Hierusalem?
5 I tell you nay: but except ye amend your liues, ye shall all likewise perish.
6 ¶ [2] He spake also this parable, A certaine man had a fig tree, planted in his vineyard: & hee came and sought fruit thereon and found none.
7 Then sayd he to the dresser of his vineyard Behold, this three yeeres haue I come and sought fruit of this fig tree, and finde none: cut it downe: why keepeth it also the ground [c] barren?
8 And he answered, and said vnto him, Lord, let it alone this yeere also, til I digge round about it, and dung it.
9 And if it beare fruit, *well*: it not, then after thou shall cut it downe.
10 ¶ 3 And hee taught in one of the Synagogues on the Sabbath day.
11 And behold, there was a woman which had a [d] spirit of infirmitie eighteene yeeres, and was bowed together, and could not lift vp her *self* in any wise.
12 When Iesus saw her, hee called her to him, and sayd to her, Woman, thou art [e] loosed from thy disease.
13 And he layed his hands on her, and imme-

1 We must not reioyce at the iust punishment of others, but rather be iustified thereby to repentance.
a Pontius Pilate was governour of Iudea a most ten yeeres and about the fourteenth yeere of his gouernment, which was yet a-bout the fifteenth yeere of Tiberius reigne Christ finished the worke of our redemption by his death.
b Iust in the place, or riuer of Siloam was a small riuer, from whence the conduits of the City came, which of John. 9. 7. and Isai. 8. 6. and therefore it was a tower or castle built vpon the conduit for a watch-tower against enemies and vnlawfull men.
2 Great and long suffering is the patience of God, but yet so that at length he executeth iudgement.
c Maketh the ground barren in that part which other will were good for vses.
3 Christ warre to deliuer vs from the bandes of Satan.
d Troubled with a disease which Satan brought.
e For Satan had tyed this woman bound as if she had bene in chaines, insomuch that for eighteene yeeres space she could not hold vp her head.

29 The Gospel is the onely cause of peace between the godly: and is it the occasion of great trouble among the wicked.
* Matth. 10. 34.

diatly she was made straight againe, and glorified God.

14 4 And the[f] ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath *day*, and said vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and bee healed, and not on the Sabbath day.

15 Then answered him the Lord, and sayd, Hypocrite, doth not each one of you on the Sabbath *day* loose his oxe or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteene yeres, be loosed from this bond on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ *Then said hee, What is the kingdome of God like? or whereto shall I compare it?

19 5 It is like a graine of mustard seed, which a man tooke and sowed in his garden and it grew and waxed a great tree, and the fowles of the heauen made nestes in the branches thereof.

20 ¶ * And againe he said, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, & hid in three pecks of flowre, till all was leauened.

22 ¶ * [6]And he went thorow all cities and townes, teaching, and iourneying towards Hierusalem.

23 Then said one vnto him, Lord, *are there* few that shall bee saued? And he sayd vnto them,

24 * Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore: and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and hee shall answere and say vnto you, I know you not whence ye are,

26 7 Then shall ye begin to say, We haue eaten and drunke in thy presence, and thou hast taught in our streetes.

27 *But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquitie.

28 8 There shalbe weeping and gnashing of teeth, when yee shall see Abraham and Isaac, and Iacob, and all the prophets in the Kingdome of God and your selues thrust out at doores.

29 Then shall come *many* from the East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.

30 * And behold there are last which shall bee first, and there are first, which shalbe last.

31 [9]The same day there came certaine Pharisees, and sayd vnto him, Depart and goe hence: for Herod will kill thee.

32 Then said he vnto them, Goe yee and tell that [h] foxe, Behold, I cast out deuils & will heale still I to day, and to morrow, and the third day I shalbe [k] perfected.

33 [10]Neuertheless I must walke to day, and to morrow, & the day following: for it cannot be that a Prophet should perish out of Hierusalem.

34 * O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the henne *gatherith* her brood vnder *her* wings, and ye would not!

35 Behold, your house is left vnto you desolate: and verely I tell you, ye shall not see me vntil *the time* come that ye shall say, Blessed *is* hee that commeth in the name of the Lord.

CHAP XIIII.

2 The dropsie healed on the Sabbath. 8 The chiefe places at banquets. 12 The poore must be called to our feasts. 16 Of those that were bid to the great supper. 23 Some compelled to come in. 28 One about to build a tower.

AND [1] it came to passe that when hee was entred into the house of one of the chiefe Pharisees on the Sabbath *day*, to eate bread, they watched him.

2 And beholde, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the Lawyers and Pharises, saying, Is it lawfull to heale on the Sabbath *day?*

4 And they held their peace. Then he tooke him, and healed him, and let him goe.

5 And answered them, saying, Which of you *shall haue* an asse, or an oxe fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answere him againe to those things.

7 ¶ [2] He spake also a parable to the ghests, when he marked how they chose out the chiefe roomes, and said vnto them.

8 When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefest place, lest a more honourable man then thou bee bidden of him.

9 And he that bade both him and thee, come and say to thee, Giue this man roome, and then thou then begin with shame to take the lowest roome.

10 * But when thou art bidden, goe and sit downe in the lowest roome, that when hee that bade thee, commeth, he may say vnto thee, Friend sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

11 * For whosoeuer exalteth himselfe, shall bee brought low, and he that humbleth himselfe shall be exalted.

12 ¶ 3 Then said he also to him that had bidden him, *When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsemen, nor [i] rich neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed the lame *and* the blinde.

14 And thou shalt be blessed, because they can not recompense thee for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table heard these things, hee said vnto him, Blessed *is* he that eateth bread in the kingome of God.

16 Then said hee to him, * A certaine man made a greate supper and bad many,

17 And sent his seruants at supper time to say to them that were bidden, Come: for all things are now ready.

18 4 But they all with [b] one *minde* beganne to make excuse. The first saide vnto him, I haue bought a farme, and I must needes goe out and see it, I pray thee haue me excused.

19 And another sayd, I haue bought fiue yoke of oxen, and I goe to prouue them: I pray thee haue me excused.

20 And

f Aliuely image of hypocrisie, and reward thereof.

g One of the rulers of the Synagogue for it appeareth by Marc. 5.22. and after 13.15. that there were many rulers of the Synagogue.

**Mat. 13.31. marke 4.31.*

5 God beginneth his kingdome with small beginnings, that the vnlooked for proceeding of it may be more set forth his power. **Matt. 13.33. *Matt. 9.35. marke. 6.6.*

6 Against them which had rather erre with many, then goe right with a few, and by that occasion through their own flowtenesse, are thut out of the kingdome of God. **Matt. 7.13.*

7 He is in vaine in the Church which is not of the Church, which thing the cleannes of life sheweth. ** Mat. 7.23. and 25.41. psal. 6.8.*

8 The casting off of the Iewes & the calling of the Gentiles is foretold

g From all the quarters of the world, and those are found of the chiefest.

** Matt. 19.30. and 20.16. marke. 10. 31.*

9 Wee must goe forward in the case of our calling through the midst of errours, whether they be true or fained.

h That deceitful & treacherous man.

i That is, a small time, and Theophyl. saith it is a prouerbe, or else, by today we may vnderstand the time that now is, and by To morrow the time to come meaning thereby all the time of his ministery and office.

k To wit, when the sacrifice for sinne is ended.

10 There are no where more cruel enemies of godly, then they which are within the Sanctuary and Church itselfe: but God seeth it, and will in his time haue an account of it. ** Mat. 23.37.*

l Word for word the nest: now the broos of chickens is, the wose.

1 The Lawe of the very Sabbath ought not to hinder the offices of charitie.

a Esther one of the Elders whom they called the Sanhedrim, or one of the chiefes of the Synagogue: for all the Pharisees were not chiefe men of the Synagogue. Iohn 7.48. for the word Pharisee was the name of a sect, thought it appeare by the whole history that the Pharises were in great credite.

2 The reward of pride is ignominy: and the reward of true modestie is glory.

**Pron. 25.54.*

**Chap. 18.14. matth. 23.12.*

3 Against them which lauish out their goods either ambitiously, or for hope of recompense, where as Christian charitie respecteth onely the glorie of God, and the profit of our neighbour. **Pron 3.27. 10.4.7. *Mat. 12.1 Deuel. 19.9.*

4 The most part euen of them to whom God hath reuealed himselfe are so mad, that such helpe as they haue receiued of God, they willingly time into lets and hindrances. *b Not of set purpose, and a thing agreed vpon before, for though they allegge seuerall causes, yet all of them agree in this, that they haue their excuses that they may not come to supper.*

20 And another said, I haue married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his Master these things, Then was the goodman of the house angry, and said to his seruant, Goe out quickly into the [e] streetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the Master said to the seruant, Goe out into the high wayes, and hedges, and compell them to come in, that mine house may bee filled.

24 For I say vnto you, that none of those men which were bidden shall taste of my Supper.

25 5 Now there went great multitudes with him, and he turned and said vnto them,

26 * If any man come to me, and [d] hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he cannot be my disciple.

27 * [6] And whosoeuer beareth not his crosse, and commeth after me, cannot be my disciple.

28 For which of you minding to builde a tower, [f] sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29 Least that after he hath layed the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what king going to make war against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand to meete him that commeth against him with twenty thousand.

32 Or else while he is yet a great way off, hee sendeth an ambassage, and desireth peace.

33 So likewise, whosoeuer he be of you, that forsaketh not all that he hath, he cannot bee my disciple.

34 *7 Salt is good: but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

4 *The parable of the lost sheepe,* 8 *Of the groat,* 11 *And of the prodigall sonne.*

THen [||] resorted vnto [1] him all the Publicanes and sinners to heare him.

2 Therefore the Scribes and Pharises murmured, saying, He receiueth sinners, and eateth with them.

3 Then spake he this parable to them, saying.

4 * What man of you hauing an hundreth sheepe, if hee loose one of them, doeth not leaue ninetie and nine in the wilderness, and goe after that which is lost, vntill he finde it?

5 And when he hath found it, he layeth it on his [||] moulders with ioy.

6 And when he commeth home, hee calleth together his friends and neighbours, saying vnto them, Reioyce with mee: for I haue found my Sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth *more* then for ninetie and nine iust men, which need none amendement of life.

8 Either what woman hauing ten groats, if she loose one groate, doeth not light a candle, and sweepe the house, and seeke diligently till shee finde it?

9 And when she hath found it, she calleth her friends and neighbours, saying, Reioyce with mee: for I haue found the groat which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ [2] He said moreouer, A certaine man had two sonnes.

12 And the yonger of them said to his Father, Father, giue mee the portion of the goods that falleth to me. So hee diuided vnto them his substance.

13 So not many dayes after, when the yonger sonne had gathered all together, hee tooke his iourney into a farre country, and there he wasted his goods with riotous liuing.

14 Now when hee had spent all, there arose a great dearth throughout all that land, & he began to be in necessitie.

15 Then he went and claue to a citizen of that countrey, and he sent him to his farme, to feede Swine.

16 And he would faine haue filled his bellie with the huskes that the swine ate: but no man gaue *them* him.

17 3 Then he came to himselfe and sayd, How many hired seruants at my Fathers haue breade enough, and I die for hunger?

18 I will rise and go to my Father, and say vnto him, Father, I haue sinned against [b] heauen, and before thee,

19 And am no more worthy to bee called thy sonne: make me as one of thine hired seruants.

20 So hee arose and came to his Father, and when he was yet a great way off, his Father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 4 And the sonne sayd vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the Father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand and shooes on his feete.

23 And bring the fat calfe, and kill him, and let vs eate, and be merry:

24 For this my sonne was dead, and is aliue againe: and he was lost but he is found, And they began to be merry.

25 5 Now the elder brother was in the field: and when hee came and drew neere to the house, he heard melodie, and dancing.

26 And called one of his seruants, and asked what those things meant.

27 And he said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

28 Then hee was angry, and would not goe in: therefore came his Father out, and intreated him.

29 But he answered & said to his Father, Loe these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid, that I might make merry with my friends.

30 But

e Wide and broad quarters.

5 Euen those affections, which are of themselues worthy of praise and commendation, must be ruled and ordered, that godlinesse may haue the vpper hand and preeminence.

**Matth.10.37.*

d If the matter standeth twixt God & him, as Theophil. saith: and therefore these words are not spo ken simply but by comparison.

** Chap.9.29. Matth.16.24. Marke 8.34.*

6 The true followers of Christ must at once build and fight, and therefore be ready and prepared to suffer all kind of miseries.

e At home, and casteth all his costs before he begin the worke.

** Matth.5.13. Marke 9.15.*

7 The disciples of Christ must bee wise, both for themselues and for other: otherwise they become the foolishest of all.

[1] Or, drew neere.

1 We must not despaire of them, which haue gone out of the way, but according to the example of Christ, we must take greate paine about them.

a Some Publicans and sinners came to Christ from all quarters.

** Matth.18.12.*

2 Men by their voluntary falling from God, hauing spoiled themselues of the benefits which they receiued of him, cast themselues headlong into infinite calamities: but God of his singular goodnesse offering himselfe freely to them, when he called to repentance through the greatnesse of their misery, wherewith they were tamed, doeth not onely gently receiue them, but also enrich them with farre greater gifts, and bleseth them with the chiefest blisse.

3 The beginning of repentance is the acknowledging of the mercy of God, which stireth vs to hope well.

b Against God, because he is aye good vnto vs in heauen.

4 In true repentance there is a feeling of our sins, iointed with sorow and disame, from whence springeth a confession after which followeth forgiuenesse.

5 Such as truely feare God: desire to haue all men to be their fellowes.

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue is thine. It was meete that we should make merry, and be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

1 The parable of the steward accused to his master. 13 To serue two Masters. 16 The Law and the Prophets. 19 Of Diues and Lazarus.

AND he sayd also vnto his Disciples, [1] There was a certain rich man, which had a steward and he was accused vnto him, that he wasted his goods.

2 And he called him, and said vnto him, How is it that I heare this of thee? Giue an accounts of thy steward ship: for thou mayest bee no longer steward.

3 Then the steward saide within himselfe, What shall I doe? for my master taketh away from me the stewardship, I cannot digge, *and* to begge I am ashamed.

4 I know what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called hee vnto him euery one of his masters debtors, and said vnto the first, How much owest thou vnto my Master?

6 And he said, An hundreth measures of oile, And hee said to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? And hee said, An hundreth measures of wheate. Then he said to him, Take thy writing, and write fourescore.

8 And the Lorde commended [a] the vniust steward, because he had done wisely. Wherefore the [b] children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with the riches [c] of iniquitie, that when ye shall want, they may receiue you into euerlasting [d] habitations.

10 [2] He that is faithfull in the least, he is also faithful in much: and he that is vniust in the least, is vniust also in much.

11 If then yee haue not beene faithfull in the wicked riches, who will trust you in the [e] true treasure?

12 And if ye haue not beene faithfull in [f] another mans *goods*, who shall giue you that which is yours?

13 [*3] No seruant can serue two Masters: for either he shall hate the one, and loue the other: or els he shal [g] ke to the one, and despise the other: Ye cannot serue God and riches.

14 All the [h] things heard the Pharises also, which were couetous, and they [i] cofted at him.

15 [4] Then hee sayd vnto them, Yee are they, which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 [*5] The Law and the Prophets *endured* vntill Iohn: and since that time the Kingdome of God is preached, and euery man preasseth into it.

17 *Now it is more easie that heauen and earth should passe away, then that one tittle of the Law should fall.

18 ¶ *Whosoeuer putteth away his wife, and marieth another, committeth adultery: and whosoeuer marrieth her [g] that is put away from her husband, committeth adultery.

19 ¶ [6] There was a certaine rich man, which was clothed in purple and fine linnen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was layded at his gate full of sores,

21 And desired to bee refreshed with the crumbes that fell from the rich mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into Abrahams bosom. The rich man also died, and was buried.

23 And being in hell in torments, [i] hee lift vp his eyes, and saw Abraham a farre off, & Lazarus in his bosome.

24 Then he cryed, and said, Father Abraham, haue mercy on me, and send Lazarus that he may dip the dip of his finger in water, and coole my tongue for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betweene you as vs there is a great gulfe set, so that they which would go from hence to you, cannot: neither can they come from thence to vs.

27 Then hee sayd, I pray thee therefore Father, that thou wouldest send him to my fathers house,

28 (For I haue fiue brethren) that he may testifie vnto them, lest they also come into this place of torment.

29 Abraham said vnto him, They haue Moises and the Prophets: let them heare them.

30 And he said, Nay father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he sayde vnto him, If they heare not Moyses and the Prophets, neither wil they be perswaded, though one rose from the dead againe.

CHAP. XVII.

1 Offences. 3 We must forgiue him that trespasseth against vs. 10 We are vnprofitable seruants. 11 Of the ten lepers. 20 Of the comming of the Kingdome of heauen. 33 False Christs. 35 After what manner Christs comming shall be.

THen said he to the Disciples, [*1] It cannot be auoided, but that offences will come, but woe *be* to him by whom they come.

2 It is better for him that a great millstone were hanged about his necke, and that he were cast into the Sea, then that he should offend one of these little ones.

3 ¶ [2] Take heed to your selues: if thy brother trespasse against thee, rebuke him: and if hee repent forgiue him.

4 *And though he sinne against thee seuen times

1 Seeing that men oftentimes purchase friendship to themselues by other mens costs, it is a shame for vs if wish a free and liberall bestowing of ỳ goods which the Lord hath giuen vs to that purpose, we doe not please him, not procure the good will of our neighbours, seeing that by this onely meanes, riches, which are often times occasions of sinne are vsed to another ende and purpose.

a *This parable doeth not approue the steward: vsurie is a dealing, for is was very theft: but parables are set forth, to shew a thing obuiously, & as it were vnder a figure to represent the truth, thoughtse agree not throughly with the matter it selfe: so sha: Christ meaneth by this parable to teach vs, that worldlymen are more heedie in the affaires of this world, then the children of God are carefull for euerlasting life.*

b *Men that are giuen to the present life, contrary to whom the children of light are set. S. Paul calleth those spiritual, and the other carnall.*

c *This is not spoken of goods that are euill gotten for God will haue our consciences free to be prore: proceede and come from a good fountaine: but he calleth those riches of iniquitie which men vse vnrightfully.*

d *Tobit, the poore Christians: for they are the inheritours of these Tabernacles, Theophil.* 2 We ought to take heede, that for abusing our earthly function and duety, we be not depriued of heauenly gifts: for how can they vse spiritual gifts aright, who abuse worldly things? e *That is heauenly and true riches: which are contrary to worldly & fleshly* f *In wordly substance.* g *In wordly goods, which are called other mens, because they are committed to our credite.* [*] *Matth. 5. 24.* 3 No man can loue God and riches together. 4 Our sinnes are not hidden to God, although they be hidden to men, yea, although they be hidden to them whose sinnes they are,

* *Matth. 21. 12.*
5 The Pharies despised the excellencie of the new Couenant, in respect of the old, being ignorant of the perfect righteousnes of the Law, and how false expounders they were of the Law, Christ declareth by the seuenth Commandement.
* *Matth. 5. 18.*
* *Matth 5. 32. and 19. 9. 1. cor. 7. 11.*
2 *They that gather by this place, that a widow cannot be married against after that he hath put away his wife for adultery, which sha lueth, reason soundly: for Christ speaketh of those diuorces which the Iewes vsed, of which sort we cannot take the diuorce mentioned for adultery, for adulteresses were put to death by the Law.*
6 The end of the poueritie and misery of the godly, shalbe euerlasting ioy: as the end of the riotousnes and cruell pride of the rich shalbe euerlasting miserie, without all hope of mercy.
b *Very gorgeously and sumptuously: for purple garments were costly, and the fine linnen which was a kinde of linnen that came out of Achaia, was as deare as golde.*
i *Heauenly and spirituall things are expressed, and set forth vnder colours and resemblances fit for our sences*
7 Seeing that we haue a most sure rule to liue by, laid forth vnto vs by the word of God, faithfully and vainely doe men seeke for other reuelations.

* *Matth. 18. 7. marke 9. 42.*
1 The Church is of necessity subiect to offences, but the Lord will not suffer them vnpunished, if any of vs least be offended.
2 Our reprehensions must be mist and proceede of loue and charity.
* *Matth. 18. 21.*

times in a day, and seuen times in a day turne a-
gaine to thee, saying, It repenteth me, thou shalt
forgiue him.
5 ¶ 3 And the Apostles said vnto the Lord,
Increase our faith.
6 And the Lord said,* If ye had faith, *as much*
as *is* a a graine of mustard seed, and should say to
this mulberie tree, Plucke thy selfe vp by the
roots, and plant thy selfe in the sea, it should euen
obey you.
7 ¶ 4 Who is it also of you, that hauing a ser-
uant plowing or feeding cattell, would say vnto
him by and by, when he were come from the field,
Goe, and sit downe at table ?
8 And would not rather say to him, Dresse
wherewith I may sup, and gird thy selfe, and serue
me, till I haue eaten and drunken, and afterward
eate thou, and drinke thou ?
9 Doeth he thanke that seruant, because hee
did that which was commaunded vnto him? I
trow not.
10 5 Soe likewise ye, when ye haue done all
those things, which are commanded you, say, We
are vnprofitable seruants: wee haue done that
which was our duty to do.
11 ¶ 6 And so it was when he went to Hieru-
salem, that he passed through the middes of Sama-
ria and Galile.
12 And as hee entred into a certaine towne,
there met him ten men that were lepers, which
stood a farre off.
13 And they lift vp their voyces, and said, Ie-
sus, Master, haue mercy on vs.
14 And when he saw *them*, he said vnto them,
* Goe, shew your selues vnto the Priests. And it
came to passe, that as they went, they were clensed.
15 Then one of them, when he saw that hee
was healed, returned back, and with a loud voyce
praised God,
16 And fell downe on his face at his feet, and
gaue him thankes: and he was a Samaritan.
17 And Iesus answered, and saide, Are there
not ten clensed? but where *are* the nine?
18 There is none found that returned to giue
God praise, saue this stranger.
19 And hee said vnto him, Arise, goe thy way
thy faith hath saued thee.
20 ¶ 7 And when he was demaunded of the
Pharises, when ÿ kingdome of God should come,
he answered them and said, The kingdom of God
commeth not with b obseruation.
21 Neither shall men say, Lo here, or lo there:
for behold the kingdome of God is c within you.
22 8 And he said vnto the disciples, the daies
will come when ye shall desire to see d one of the
daies of the Sonne of man, and yee shall not
see it.
23 * 9 Then shall they say to you, Behold here,
or behold there: *but* goe not thither, neither fol-
low them.
24 For as the lightning that lightneth out of
the one *part* vnder heauen, shineth vnto the other
part vnder heauen, so shall the Sonne of man be in
his day.
25 But first must he suffer many things, and be
reprooued of this generation.

3 God will neuer be vtterly lacking to the godly (although he be not so perfitly with them, as they would) euen in those difficulties, which cannot be ouercome by mans reason.
* Matth. 17. 20.
a *If you had no more faith, but the quantitie of the graine of mustard seede.*
4 Seeing that God may challenge vnto himselfe of right, both vs and all that is ours, he can be debter vnto vs for nothing, although we labour manfully euen vnto death.
5 The most perfit keeping of the Law, which we can performe, deserueth no reward.
6 Christ doeth well euen vnto such as will be vnthankfull, but the benefit of God profit them onely to saluation, which are thankfull.
* Leuit. 14. 2.
7 The kingdome of God is not marked of many, although it be most present before their eies, because they fondly perswade themselues, that it is ioyned with outward pompe.
b *With any outward pompe and shew of maiestie, to be knowne by: for there were otherwise many plaine and euident tokens whereby men might haue understood, that Christ was the Messias, whose Kingdome was so long looked for: but he speaketh in this place of those signes which the Pharises dreamed of, which looked for an earthly kingdome of Messias.*
c *You looke about for Messias as though he were absent, but he is amongst you in the middes of you.*

26 * 10 And as it was in the daies of Noe, so
shall it be in the daies of the Sonne of man.
27 They ate, they dranke, they maried wiues,
and gaue in mariage vnto the day that Noe went
into the Arke: and the flood came, and destroyed
them all.
28 * Likewise also it was in the daies of Lot,
They ate, they drank, they bought, they sold, they
planted, they built.
29 But in the day that Lot went out of Sodom,
it rained fire and brimstone from heauen, and de-
stroyed them all.
30 After these *ensamples* shall it bee in the day
when the sonne of man is reueiled.
31 11 At that day he that is vpon the house, and
his stuffe in the house, let him not come down to
take it out: and he that is in the field likewise, let
him not turne backe to that he left behind.
32 * Remember Lots wife.
33 * Whosoeuer will seeke to saue his soule,
shall lose it: and whosoeuer shall lose it, shall e get
it life.
34 * I tell you, in that night there shall be two
in one bed: the one shall be receiued, and the o-
ther shall be left.
35 Two women shall be grinding together, the
one shall be taken, and the other shall be left.
36 Two shall bee in the field: one shall be re-
ceiued, and the other shall be left.
37 12 And they answered, and said to him,
Where, Lord? And he said vnto them, * Where-
soeuer the body *is*, thither shall also the eagles bee
gathered together.

* Gen. 7. 5. mat. 24. 38. 1. pet. 3. 20
10 The world shalbe taken vnawares with the sudden iudgement of God: and therfore the faithful ought to watch continually.
* Gen. 19. 24.
11 We must take good heed, that neither distrust, nor the inticements of this world, nor any respect of friendship hinder vs the least that may be.
‖ Gen. 19. 26.
† Chap. 9. 24. mat. 10. 39. mar. 8. 35. iohn 12. 25.
e *That is shall saue it, so Matthew expoundeth it: for the life that is here spoken of is euerlasting saluation.*
* Matth. 24. 41.
12 The onely way to continue is to cleaue to Christ.
* Math. 24. 28.

CHAP. XVIII.

1 *The parable of the vnrighteous Iudge and the widow.* 10 *Of the Pharise and the Publicane.* 15 *Children are of the kingdome of heauen.* 22 *To sell all and giue to the poore.* 28 *The Apostles forsake all.* 31 *Christ foretelleth his death.* 35 *The blinde man receiueth sight.*

AND 1 hee spake also a parable vnto them, *to
this end*, that they * ought alwaies to pray
and not to a waxe faint,
2 b Saying, there was a iudge in a certaine city,
which feared not God, neither reuerenced man.
3 And there was a widow in that city, which
came vnto him, saying, Doe mee iustice against
mine aduersary.
4 And he would not of a long time: but af-
terward he said with himselfe, Though I feare not
God, nor reuerence man,
5 Yet because this widow troubleth mee, I
will doe her right, lest at the last she come and
c make me weary.
6 And the Lord said, Heare what the vnrigh-
teous iudge saith.
7 Now shall not God auenge his elect, which
cry day and night vnto him: yea, though d he suf-
fer long for them?
8 I tell you he will auenge them quickly: but
when the sonne of man commeth, shall he finde
faith on the earth?
9 ¶ 2 He spake also this parable vnto certaine
which trusted in themselues that they were iust,
and despised other:
10 Two men went vp into the Temple to pray:

1 God will haue vs to continue in prayer, not to weary vs, but to exercise vs, therefore we must so striue with impatiency, that long delay cause vs not to breake of the course of our Prayers.
* Rom. 12. 12. 1. thes. 5. 17.
a *Yeelde to afflictions and aduersities, as they doe which are out of heart.*
b *Hee doth not compare things that are equall together, but the lesse with the greater: If a man get his right at a most vnrighteous iudges hands, much more shall the prayers of the godly preuaile before God.*
c *He or her word, beate me downe with her blowes,*

8 We oftentimes neglect those things when they be present which we afterward desire when they are gone, but in vaine. d *The time will come that you shall seek for the Son of man, with great sorrow of heart, and shall not finde him.* * Mat. 24. 23. mar. 13. 21. 9 Christ forewarneth vs that false Christs shall come, and that his glorie shall suddenly be spread farre and wide through the world, after that the ignominie of the crosse is put out and extinguished.

and is a metaphore taken of wrastlers, which beate their aduersaries with fists or clubs: so doe they that are importunate beate the iudges eares with their crying out, euen as it were with blowes. d *Though he be slow in reuenging the iniurie done to his.* 2 Two things especially make our prayers voide and of none effect: confidence of our owne righteousnesse, and the contempt of other: and an humble heart is contrary to both these.

the one a Pharise, and the other a Publican.

11 3 The Pharise stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or eueu as this Publican.

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publican standing e a farre off would not lift vp so much as his eyes to heauen but smote his brest, saying, O God, bee merciful vnto me a sinner.

14 I tell you, this man departed to his house, iustified rather then the other: * for euery man that exalteth himselfe shall be brought low, and he that humbleth himselfe shalbe exalted.

15 ¶ *1 They brought vnto him also babes that he should touch them. 4 And when his disciples saw it, they rebuked them.

16 5 But Iesus g called them vnto him, & said, Suffer the babes to come vnto mee, and forbid them not for of such is the kingdome of God.

17 6 Verily I say vnto you, Whosoeuer receiueth not the kingdome of God as a babe, he shall not enter therein.

18 * Then a certaine ruler asked him, saying, Good Master, what ought I to do, to inherit eternall life?

19 And Iesus said vnto him, Why calleste thou me good? none is good, saue one, *euen* God.

20 Thou knowest the commandements. * Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy Father and thy Mother.

21 7 And he said, All these haue I kept from my youth.

22 Now when Iesus heard that, hee said vnto him, yet lacketh thou one thing, Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow me.

23 But when he heard those things, he was very heauy: for he was marueilous rich.

24 8 And when Iesus saw him very sorowfull, he said, With what difficulty shall they that haue riches, enter into the Kingdome of God!

25 Surely it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then said they that heard it, And who then can be saued?

27 And he said, The things that are vnpossible with men, are possible with God.

28 ¶ * Then Peter said, Loe, we haue left all, and haue followed thee.

29 9 And he said vnto them, Verily I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue much more in this world, and in the world to come life euerlasting.

31 ¶ *10 Then Iesus took vnto him the twelne, and said vnto them, Behold, we goe vp to Hierusalem, and all things shal be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and shal be spitefully intreateated, and shall be spitted on.

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

34 But they vnderstood h none of these things, and this saying was hid from them, neither perceiued they the things which were spoken.

35 ¶ *11 And it came to passe, that as he was come neere vnto Iericho, a certaine blinde man sate by the way side, begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they said vnto him, that Iesus of Nazareth passed by.

38 Then he cryed, saying, Iesus the Sonne of Dauid haue mercy on me.

39 *12 And they which went before, rebuked him that he should hold his peace, but hee cryed much more, O Son of Dauid haue mercy on me.

40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly he receiued his sight, and followed him, praysing God: and all the people, when they saw *this*, gaue praise to God.

CHAP. XIX.

1 *Zaccheus the Publican.* 13 *Tenpieces of money delivered to servants to occupie withall.* 29 *Iesus entreth into Hierusalem.* 41 *He foretelleth the destruction of the citie with teares.* 45 *He casteth the sellers out of the Temple.*

NOw 1 when Iesus entred and passed through Iericho.

2 Behold, there was a man named Zaccheus which *was* the a chiefe receiuer of the tribute, and he, was rich.

3 And he sought to see Iesus, who he should be, and could not for the prease, because he was of a low stature.

4 Wherefore he ranne before, and climed vp into a wilde figge tree, that he might see him: for he should come that *way*.

5 And when Iesus came to the place, he looked vp and saw him, and said vnto him, Zaccheus come downe at once: for to day I must abide at thine house.

6 Then hee came downe hastily and receiued him ioyfully.

7 2 And when all they saw it, they murmured, saying, that he was gone in to lodge with a sinfullman.

8 3 And Zaccheus stood forth, & said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by b forged cauillation, I restore him fourefold.

9 Then Iesus said to him, This day is saluation come vnto this house, forasmuch as he is also become the c sonne of Abraham.

10 * For the sonne of man is come to seeke, and to saue that which was lost.

11 4 And while they heard these things, he continued and spake a parable, because he was neere to Ierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He said therefore, * A certaine noble man went vnto a far countrey, to receiue for himselfe a kingdome, and *so* to come againe.

3 Although wee confesse, that whatsoeuer we hane, we haue it of God, yet are we despised of God, as proude and arrogant, if we put neuer so little trust in our owne workes before God.

e *Farre from the Pharise in a lower place.*

* *Chap.* 14. 11. *Math.* 23. 12.

* *Math.* 19. 13. *marke* 10. 13.

f *The children were tender and yong, in that they were brought, which appeareth more euidently in that, that they were infants, which is to be marked against them that are enemies to the baptising of children.*

4 To iudge or think of Christ for the reason of our Reli, is the cause of infinite corruptions.

5 The children also of the faithfull are comprehended in the free couenant of God

g *Them that carried the children, whom the disciples seeme away.*

6 Childlike innocency is an ornament of Christians.

* *Math.* 19. 16. *marke* 10. 17.

* *Exod.* 20 13.

7 The enuisement of riches carieth many away from the right way.

8 To be both rich and godly, is a singular gift of God.

* *Math.* 19. 27. *marke* 10. 28.

9 They become the richest of all, which refuse not to be poore for Christs sake.

* *Math.* 20. 17. *marke* 10. 32.

10 As sure and certaine as persecutions, so sure is the glory which remaineth for the conquerours.

h *Howbeit we see how ignorant the Disciples were.*

1 Christ preseneth them with his grace, especiallie which seemed to be furthest from it.

a *The outsitter and head of the Publicans which were ther together: for the Publicanes were diuided into companies, as we may gather by many places of Cicero his orations.*

2 The world forsaketh the grace of God, and yet is vnwilling that it should be bestowed vpon other.

3 The example of true repentance, is knowne by the effect.

b *By falsely accusing any man: and this age cetb most fitly to the master of the customers person: for commonly they haue this trade among them when they rob and spoile the common weale, they haue nothing in their mansions, but the profit of the common weale and vnder that colour they play the theeues, insomuch that if men ri ponne and goe about to redresse their robberies of God one Saluation came to that houshold we circumcised.* * *Matth.* 18. 11. 4 Wee must patiently waite for the iudgement of God, which shall be reuealed in his time. *Matth.* 25 14.

13 5 And

10 The more stops and lets that Satan layeth in our way euen by them which professe Christs Name, so much the more ought we to goe forward.

13 [5] And he called his ten seruants, and deliuered them ten pieces of money, and said vnto them, Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, Wee will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come again, and had receiued his kingdome, that hee commanded the seruants to be called to him, to whom he gaue his money, that hee might know what euery man had gained.

16 Then came the first, saying, Lord, [d] thy piece hath increased ten pieces.

17 And he said vnto him, Well, good seruant: because thou hast beene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy pieces hath increased fiue pieces.

19 And to the same he said, Be thou also *ruler* ouer fiue cities.

20 [6] So the other came, and said, Lord, Behold, thy piece which I haue layd vp in a napkin:

21 For I feared thee, because thou art a straite man: thou takest vp that thou layedst not down, and reapest that thou diddest not sow.

22 Then hee sayd vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knewest that I am a strait man, taking vp that I layd not downe, and reaping that I did not sow.

23 Wherefore then gauest not thou my money into the [e] banke, that at my comming I might haue required it with vantage?

24 And hee said to them that stood by, Take from him that piece, and giue it him that hath ten pieces)

25 (And they said vnto him, Lord, he hath ten pieces.

26 * For I say vnto you, that vnto all them that haue, it shall bee giuen: and from him that hath not, euen that he hath, shall bee taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before mee.

28 ¶ And when he had thus spoken, [f] he went forth before, ascending vp to Hierusalem.

29 * 7 And it came to passe, when he was come neere to Bethphage, and Bethania, besides the mount which is called *the mount* of Oliues, hee sent two of his disciples,

30 Saying, Goe yet to the towne which is before *you*, wherein assoone as ye are come, yee shall finde a colt tied, whereon neuer man sate: loose him, and bring him *hither*.

31 And if any man aske you, why ye loose *him*, thus shall ye say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had sayd vnto them.

33 And as they were loosing the colt, the owners thereof said vnto them, Why loose yee the colt?

34 And they said, The Lord hath need of him.

35 ¶ * So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was now come neere to the going downe to the mount of Oliues, the whole multitude of the disciples began to reioyce, and to praise God with a loud voyce, for all the great works that they had seene,

38 Saying, Blessed *be* the King that commeth in the Name of the Lord: peace in heauen, and glory in the highest *places*.

39 [8] Then some of the Pharises of the company said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if these should hold their peace, the stones would cry.

41 ¶ * 9 And when he was come neere, he beheld the citie, and wept for it,

42 [g] Saying, [h] O if thou haddest euen knowen i at the least in this k thy day those things, which *belong* vnto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not [m] that season of thy visitation.

45 ¶ * 10 Hee went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theeues.

47 And hee taught dayly in the Temple. And the high Priests and the Scribes, and the chiefe of the people sought to destroy him,

48 But they could not finde what they might doe to him: for all the people hanged vpon him when they heard him.

Lord of the Prophets, now especially in this my last comming to any regard to thy seffe. k The sit and commodious time vocalled l That vs, those things wherein thine happinesse standeth. m Present wherein God visited thee. Matth 21.13. 10 Christ [illegible] *tic into Hierusalem by a visible signe, that it is his office enio* [illegible] *ned him of his Father to purge the Temple. * Marke 11.17. Isai.56.7. * Ierem.7.11.*

CHAP. XX.

4 From whence Iohns Baptisme was. 2 The wicked rulers of the Peoples is mated by the parable of the vineyard and the husbandmen. 21 To giue tribute to Cesar. 27 Hee conuinceth the Sadducees denying the resurrection. 41 How Christ is the sonne of Dauid.

AND [k] 1 it came to passe, that on one of those daies, as he taught the people in the Temple, and preached the Gospel, the high Priests and the Scribes came vpon him, with the Elders,

2 And spake vnto him, saying, Tel vs by what authoritie thou doest these things, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore,

4 The baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If we shall say, From heauen, he will say, Why then beleeued ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they bee perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it *was*.

8 Then Iesus said vnto them, Neither tell I you, by what authoritie I doe these things.

9 ¶ * a Then began he to speake to the people this parable, A certaine man planted a vineyard,

5 There are three sorts of men in the Church: the one sort fall from Christ whom they see not: the other, which according to their inuocation, bestow the gifts which they haue receiued of God, to his glory with great paines and diligence: the third liue idlely, and doe no good. As for the first, the Lord when hee commeth, will iustly punish them in his time: the other hee will bless, according to the paines which they haue taken: and as for the slouthfull and idle persons, hee will punish them as the first.

d This was a piece of money which the Greeks vsed, and was in value about an hundred pence, which is about ten crownes.

6 Against them which spend their life idlely in deliberating, and otherwise, in contemplation.

e To the bankers and changers.

f The disciples flaggered and flayed as the master, but Christ goeth on boldly though death were before his eyes.

7 Christ sheweth in his owne person, that his kingdome is not of this world.

8 When they linger which ought to be the chiefest preachers and setters foorth of the kingdome of God, hee will raise vp other extraordinarily in despite of them.

g Chap.21.6.mat. 24.1. marke 13.1.

9 Christ is not simply delighted with the destruction, no not of the wicked.

h Christ breaketh off his speech which shewed the perfit loue he was moued with compassion for the destruction of the citie that was like to come: and perfitly celebrateth for their treachery and slubbermesse against him such a death not lightly (as I heard of).

i At least wise (saith O Hierusalem) to whom the message was properly sent.

k Is after the slaying of so many Prophets, and so oft refusing mee the bee, thou hadst had the day of thy citie. That is, this very time.

l Matth.21.23. marke 11.27.

1 The Pharises being ouercome with the truth of Christes doctrine, moue a question about his outward calling, and are ouercome by the witnesse of their owne conscience.

m Matth.21.38. mar.12.1. Isai.5.1. Ierem.2.21.

2 It is no new thing to hate them the chiefest enemies of Christ and his seruants, which are constant in the very Sanctuary of Gods holy place: but at length they shall not escape vnpunished.

and let it forth vnto husbandmen, and went into a strange countrey for a great time.

10 And at the time conuenient hee sent a seruant to the husbandmen, that they should giue him of the fruit of the vineyard: but the husbandmen did beat him, and sent him away empty.

11 Againe hee sent yet another seruant: and they did beat him, and foule entreated him, and sent him away emptie.

12 Moreouer hee sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I wil send my beloued Sonne: It may bee that they will doe reuerence when they see him.

14 But when the husbandmen saw him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And hee beheld them, and said, What meaneth this then that is written, * The stone that the builders refused, that is made the head of the corner?

18 Whosoeuer shall fall vpon that stone, shall be broken: and on whomsoeuer it shall fall, it will grinde him to powder.

19 Then the high Priests, and the Scribes the same houre went about to lay hands on him (but they feared the people) for they perceiued that he had spoken this parable against them.

20 * 3 And they a watched *him* and sent foorth b spies, which should faine themselues iust men, c to take him in his talke, and to deliuer him vnto the power and d authoritie of the gouernour.

21 And they asked him, saying, Master, wee know that thou sayest and teachest right, neither doest thou accept e mans person, but teachest the way of God truely.

22 Is it lawfull for vs to giue Cesar tribute or no?

23 But he perceiued their f craftinesse, and said vnto them, Why tempt ye me?

24 Shew mee a penie: Whose image and superscription hath it? They answered, and said, Cesars.

25 Then he said vnto them, * Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reproue his saying before the people, but they marueiled at his answer, and held their peace.

27 * 4 Then came to him certaine of the Sadduces (which denie that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If any mans brother die hauing a wife, and hee die without children, that his brother should take *his* wife, and raise vp seed to his brother.

29 Now there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The g children of this world marry wiues, and are married,

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as they are equal vnto the Angels, and are the sonnes of God, since they are the h children of the resurrection.

37 And that the dead shall rise againe, euen * Moses shewed it besides the bush, when hee said, The Lord *is* the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For hee is not the God of the dead, but of them which liue: for all i liue vnto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ * 5 Then said hee vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, * The Lord said vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footstoole.

44 Seeing Dauid calleth him Lord, How is he then his sonne?

45 ¶ Then in the audience of all the people, he said vnto his disciples,

46 * 6 Beware of the Scribes, which willingly goe in long robes, and loue salutations in the markets, and the highest seates in the assemblies, and the chiefe roumes at feasts:

47 Which deuoure widowes k houses, and in shew make long prayers: These shal receiue greater damnation.

* Psal. 118. 22. isa. 28. 16. act. 4. 11. rom. 9. 33. 1. pet. 2. 8

a Matth. 12. 16. marke 12. 13.
3 The last refuge that false prophets haue to destroy the true Prophets, is to lay sedition and treason to their charge.
a As if one to take him in.
b Whom they had deceitfully hired.
c That they might take some hold on his talke, and thereby forge some false accusation against him.
d To put him to death.
e Thou art not moued by fauour of any man: and by person he meaneth outward circumstances, which if a man haue respect vnto, he will not iudge alike of them that are indeed alike.
f Craftines is a certaine diligence and wittines so do euill, gotten by much vse and great practise in matters.
* Rom. 13. 7.
* Matth. 22. 23. marke 12. 18.
4 The resurrection of the flesh is a-nouenced against the Sadduces.
* Deut. 25. 5.

g They are called here in this place, the children of this world which liue in this world: and not they that wholly are gone vnto the world, as before, chap. 16. 8 which are contrary to the children of light.
h That is, men partakers of the resurrection: for as we say vsually that they shall liue in deed, which shall enioy euerlasting blisse, so doe they rise in deed, which rise to life, though if this word resurrection, be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which is not properly life, but death.
* Exod. 3. 6.
i That is, before him: a notable saying. The godly doe not die though they die here on earth.
* Matth. 22. 24. marke 12. 19.
5 Christ is so the sonne of Dauid according to the flesh, that he is also his Lord (because he is the euerlasting Sonne of God) according to the spirit.
* Psal. 110. 1.
6 We must auoyd the example of ambitions and couetous pastours.
k Thu is spoken by the figure Metonymie, houses, for the goods and substance.

CHAP. XXI.

1 The widowes liberalitie aboue her riches. 5 Of the time of the destruction of the Temple, 19 and Hierusalem. 25 The signes going before the last iudgement.

AND * 1 as hee beheld, hee saw the rich men which cast their gifts into the treasurie.

2 And hee saw also a certaine poore widow, which cast in thither two mites:

3 And hee said, Of a trueth I say vnto you, that this poore widowe hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offerings of God: but she of her penurie hath cast in all the liuing that she had.

5 * 2 Now as some spake of the Temple, how it was garnished with goodly stones, and with a consecrate things, he said,

6 Are these the things that yee looke vpon? the dayes will come wherein a stone shall not bee left vpon a stone, that shall not bee thrown downe.

7 Then they asked him, saying, Master, but when shall these things bee? and what signe shall there *be* when these things shall come to passe?

8 * And hee said, Take heed that ye bee not deceiued: for many will come b in my Name, saying, I am *Christ*, and the time draweth neere: follow ye not them therefore.

* Marke 12. 41.
1 The poore may exceed in bountie and liberalitie euen the richest, according to Gods iudgement.

* Chap. 19. 43. mat. 24. 1. marke 13. 2. 1.
2 The destruction of the Temple is foretold, that that true spiritual building may be built vp, whose head builders must and ought to bee circumspect.
a These were things that were hanged vpon wals and pillars.
* Ephes. 5. 6. 2 thes. 2. 3.
b Vsing my Name.

3 The true Temple of God is built vp euen in the midst of incredible tumults, and most sharpe miseries through inuincible patience, so that the rende thereof cannot be but most happy.
* *Matth. 24. 7. marke 13. 8.*
c *Thu shall be the ende of your trumbles and afflictions, they shall be witnesses both before God and man, as well of the treacherous and cruell dealing of your enemies, as also of your constancie: A noble saying, that the afflictions of the godly and holy men persume to the wittnes of the truth.*
* *Coap. 12. 12. matth. 10. 19. marke 13. 11.*
* *Matth. 10. 30.*
d *Though you are compassed about on all sides with many miseries yet notwithstanding be valiant and courageous, and beare out these things manfully.*
* *Dan. 9. 27. matth. 24. 15. marke 13. 14.*
4 The final destruction of the whole citie is foretold.
e *By wrath, those things are meant, which God sendeth when he is displeased.*
f *Word for word, mouth, for the Hebrewes call the edge of a sword, the mouth, because the edge biteth.*
* *Isa. 13. 10. ezech. 32. 7. Mat. 24. 29. mar. 13. 24.*
g *When the times are expired, appointed for the salvation of the Gentiles and punishment of the Iewes: And so he passeth from the destruction of Hierusalem to the Historie of the latter iudgement.*
h *After diuers tempests, the Lord will at the length plainly appeare to deliuer his Church.*
* *Rom 8. 27.*
6 We must be sober and watchfull both day & night for the Lords comming, that we be not taken at vnawares.
* *Rom. 13. 13.*

9 3 And when ye heare of warres & seditions, be not afraid: for these things must first come, but the end followeth not by and by.
10 Then said he vnto them, Nation shall rise against nation, & kingdome against kingdome,
11 * And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shal there be from heauen.
12 But before al these, they shal lay their hands on you, and persecute *you*, deliuering you vp to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.
13 And this shall turne to you, for c a testimoniall.
14 * Lay it vp therefore in you hearts, that ye cast not before hand what ye shall answere.
15 For I will giue you a mouth and wisdome, where against all your aduersaries shall not be able to speake nor resist.
16 Yea, ye shalbe betraied also of your parents, and of your brethren, and kinsmen and friends, and *some* of you shall they put to death.
17 And yee shall be hated of all men for my Names sake.
18 * Yet there shall not one haire of your heads perish.
19 By your patience d possesse your soules.
20 ¶ * 4 And when ye see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.
21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.
22 For these be the daies of vengeance, to fulfil all things that are written.
23 But woe *be* to them that be with child, and to them that giue sucke in those daies: for there shall be great distresse in this land, and e wrath ouer this people.
24 And they shall fall on the f edge of the sword, and shalbe led captiue into all nations, and Hierusalem shalbe troden vnder foot of the Gentiles vntill the time of the Gentiles be fulfilled.
25 * 5 Then there shall be signes in the Sunne, and in the Moone, and in the Stars, and vpon the earth, trouble among the nations with perplexitie: the Sea and the waters shall roare,
26 5 And mens hearts shal faile them for feare and for looking after those things which shall come on the world: for the powers of heauen shall be shaken.
27 And then shall they see the Sonne of man come in a cloud, with power and great glory.
28 And when these things beginne to come to passe, then looke vp, and lift vp your heads: *for your redemption draweth neere.
29 6 And he spake to them a parable, Behold, the fig tree, and all trees,
30 When they now shoot foorth, yee seeing them, know of your owne selues that summer is then neere,
31 So likewise yee, when yee see these things come to passe, know yee that the Kingdome of God is neere.
32 Verely, I say vnto you, This age shall not passe, till all *these* things be done:
33 Heuen and earth shall passe away, but my words shall not passe away.
34 * Take heede to your selues, least at any time your hearts be oppressed with surfeiting, & drunkennesse, and cares of this life, and lest that day come on you at vnawares.
35 For as a snare shall it come h on all them that dwell on the face of the whole earth.
36 Watch therefore, and pray continually that yee may bee counted worthy to escape all these things that shall come to passe, and that yee may i stand before the Sonne of man.
37 ¶ Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount that is called *the mount* of Oliues.
38 And all the people came in the morning to him, to heare him in the Temple.

h *On all men whersoever they be.*
i *You may so appeare that you will abide the countenance and presence of the Iudge without feare.*

CHAP. XXII.

3 *Iudas seeketh Christ.* 7 *The Apostles prepare the Passeouer.* 24 *They striue who shall be chiefest.* 31 *Satan desireth them.* 33 *Christ foretelleth that they meaned nothing.* 42 *He prayeth in the mount.* 44 *He sweateth bloud.* 50 *Malchus eareout off is healed.* 57. 58. 60. *Peter denieth Christ thrice.* 63 *Christ is mocked and stricken.* 96 *He confesseth himselfe to bee the Sonne of God.*

NOw * the 1 feast of vnleauened bread drewe neere, which is called the Passeouer.
2 And the hie Priests & Scribes sought how they might kill him: for they feared the people.
3 * 2 Then entred Satan into Iudas who was called Iscariot, and was of the number of the twelue.
4 And he went his way, and communed with the hie Priests, and a captaines, how he might betray him to them.
5 So they were glad, and agreed to giue him money.
6 And he consented, and sought opportunity to betray him vnto them, when the people were b away.
7 ¶ * 3 Then came the day of vnleauened bread, when the Passeouer c must be sacrificed.
8 And he sent Peter and Iohn, saying, Goe and prepare vs the d Passeouer that we may eat it.
9 And they said to him, Where wilt thou, that we prepare *it*?
10 Then he said vnto them, Behold, when yee be entred into the citie, there shall a man meete you, bearing a pitcher of water: follow him into the house that he entreth in,
11 And saie vnto the good man of the house, The Master saith vnto thee, Where is the lodging where I shal eat my Passeouer with my disciples?
12 Then he shal shew you a great high chamber trimmed: there make it ready.
13 So they went and found as he had said vnto them, and made ready the Passeouer.
14 * 4 And when the e houre was come, he sate downe, and the twelue Apostles with him.
15 Then he said vnto them, I haue earnestly desired to eate this Passeouer with you, before I f suffer.
16 For I say vnto you, Henceforth I will not eat of it any more, vntill it bee fulfilled in the kingdome of God.
17 And hee tooke the cup, and gaue thankes, and said, Take this, and diuide it among you:
18 For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God bee come.

* *Matth. 26. 1. marke 14. 1.*
1 Christ is taken vpon the day of the Passeouer rather by the prouidence of his Father, then by the will of men.
* *Matth. 26. 14. marke 14. 10.*
2 God by his wonderfull prouidence causeth him to be the ministers of ourſalution, who was the author of our destruction.
a *They that had the charge of keeping the Temple which were one of the Priest and Bishops, as appeareth by the 52 verse of this Chapter.*
b *Without tumult vnwitting to the people which vsed to follow him: and therefore in deed they watched their time when they knew him alone in the garden.*
* *Matth. 26. 17. marke 14. 12.*
3 Christ teacheth his disciples by a manifest miracle, that although he bee going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.
c *By the order appointed by the Law.*
d *The lambe which was the figure of the Passeouer. And this is spoken by the figure metonymie, which is many vse all in the matter of the Sacraments.*
* *Mat. 26. 20. mar. 14. 17.* 4 *Christ hauing ended the Passeouer according to the order of the Lawe, forwarneth them that this shall be his last banquet with them, after the manner and necessitie of this life.* e *The euening and night, at what time the supper was to be kept.* f *I am put to death.*

* Matth.26.26. marke 14.21. 1.Cor.11.24.
5 Christ eſtabliſheth his new Couenant, and his communicating with vs with new ſignes.
g Here is a double Metonymie: for firſt the veſſel is taken for that which is contained in the veſſel, as the cup for the wine which is within the cup. Then the wine is called the Couenant or Teſtament, whereas indeed it is but the ſigne of the Teſtament, or rather of the bloud of Christ, whereby the Teſtament was made: neither is it a vaine ſigne, though it bee not all one with the thing that it repreſenteth
h This word that *ſheweth the excellencie of the Teſtament, and anſwereth to the place of Ieremy, Chap. 31. 31. where the new teſtament is promiſed.*
* Mat.26.21. mark 14.18. pſal 41.9.
6 Chriſt ſheweth againe that he goeth to death willingly, although he be not ignorant of Iudas treaſon.
i That is, the practiſe, ſo vſe the Hebrewe to ſpeake, 2.Kings 14.19. Is not the hand of Ioab in this matter?
7 Although the decree of Gods prouidence come neceſſarily to paſſe, yet it excuſeth not the fault of the inſtruments.
* Matth.20.25. marke 10.42.
8 The Paſtours are not called to rule, but to ſerue.
k Haue great titles, for ſo it was the cuſtome to honour Princes with ſome great titles.

19 *5 And he tooke bread, and when hee had
giuen thanks, he brake it, and gaue to them, ſaying,
This is my body, which is giuen for you: do
this in the remembrance of me.
20 Likewiſe alſo after ſupper *he tooke* the cup,
ſaying, This [g] cup *is* [h] that new Teſtament in my
blood, which is ſhed for you.
21 * 6 Yet behold, the [i] hand of him that betrayeth
me, is with me at the Table.
22 7 And truely the Sonne of man goeth as it
is appointed: but wo *be* to that man by whom he
is betraied.
23 Then they began te enquire among themſelues
which of them it ſhould be, that ſhould doe
that.
24 ¶ * 8 And there aroſe alſo a ſtrife among
them, which of them ſhould ſeeme to bee the
greateſt.
25 But he ſaid vnto them, The Kings of the
Gentiles reigne ouer them, and they that beare
rule ouer them, are called [k] bountifull.
26 But yee *ſhall* not *be* ſo: but let the greateſt
among you be as the leaſt: and the chiefeſt as he
that ſerueth.
27 For who is greater, he that ſitteth at table,
or he that ſerueth? Is not he that ſitteth at table?
And I am among you as he that ſerueth.
28 9 And yee are they which haue continued
with me in my tentations.
29 Therefore I appoint vnto you a kingdome,
as my Father hath appointed vnto me,
30 * That ye may eat and drinke at my table,
in my Kingdome, and ſit on ſeates, and iudge the
twelue tribes of Iſrael.
31 ¶ 10 And the Lord ſaid, Simon, Simon, behold,
* Satan hath deſired you, [l] to winnow you
as wheat.
32 11 But I haue praied for thee, that thy faith
faile not: therefore when thou art conuerted,
ſtrengthen thy brethren.
33 * 12 And he ſaid vnto him, Lord, I am ready
to goe with thee into priſon, and to death.
34 But he ſaid, I tell thee, Peter, the cocke ſhal
not crow this day, before thou haſt thriſe denied
that thou kneweſt me.
35 ¶ And he ſaid vnto them, * When I ſent
you without bag, and ſcrip, and ſhooes, lacked ye
any thing? And they ſaid, Nothing.
36 [m] Then he ſayd to them, But now hee that
hath a bagge, let him take it, and likewiſe a ſcrip:
and he that hath none, let him ſell his coate, and
by a ſword.
37 For I ſay vnto you, that yet the ſame which
is written, muſt be performed in me, * Euen with
the wicked was he numbred: for doubtleſſe thoſe
things, which *are written* of me haue, an end.
38 And they ſaid, Lord, behold, here are two
ſwords. And he ſaid vnto them, It is enough.
39 ¶ * And he came out, and went (as he was
wont) to the mount of Oliues: and his diſciples
alſo followed him.
40 * 13 And when he came to the place, hee
ſaid to them, Pray leſt ye enter into tentation.
41 14 And he was drawne aſide from them about
a ſtones caſt, & kneeled downe, and praied,
42 Saying, Father, if thou wilt, take away this
cuppe from mee: neuertheleſſe, not my will but
thine be done.
43 And there appeared an Angell vnto him
from heauen, comforting him.
44 But being in an [n] agony, hee praied more
earneſtly: & his ſweat was like [o] drops of bloud,
trickling downe to the ground.
45 15 And he roſe vp from praier, and came to
his diſciples, & found them ſleeping for heauineſ.
46 And he ſaid vnto them, Why ſleepe ye? riſe
and pray, leſt ye enter into tentation.
47 ¶ * 16 And while hee yet ſpake, behold, a
company, and he that was called Iudas one of the
twelue, went before them, and came neere vnto
Ieſus to kiſſe him.
48 And Ieſus ſaid vnto him, Iudas, betraieſt
thou the Sonne of man with a kiſſe?
49 17 Now when they which were about him,
ſaw what would follow, they ſaid vnto him, Lord
ſhall we ſmite with ſword?
50 And one of them ſmote a ſeruant of the hie
Prieſt, and ſtrooke off his right eare.
51 Then Ieſus anſwered, and ſaid, Suffer *them*
thus farre: & he touched his eare, & healed him.
52 18 Then Ieſus ſaid vnto the hie Prieſts, and
captaines of the Temple, and the Elders which
were come to him, Bee yee come out as vnto a
thiefe with ſwords and ſtaues?
53 When I was daily with you in the Temple,
ye ſtretched not forth the hands againſt me:
but this is your very houre, and the [p] power of
darkeneſſe.
54 ¶ * Then tooke they him, and led him, and
brought him to the hie Prieſts houſe. 19 And Peter
followed a farre off.
55 * And when they had kindled a fire in the
middes of the hall, and were ſet downe together,
Peter alſo ſate downe among them.
56 And a certaine maid beheld him as he ſate
by the fire, and hauing well looked on him, ſaid,
This man was alſo with him.
57 But he denied him, ſaying, Woman, I know
him not.
58 And after a little while, another man ſaw
him, and ſaid, Thou art alſo of them. But Peter
ſaid, Man, I am not.
59 And about the ſpace of an houre after, a
certaine other affirmed, ſaying, Verely, euen this
man was with him: for he is alſo a Galilean.
60 And Peter ſaid, Man, I know not what thou
ſaieſt. And immediatly while hee yet ſpake, the
cocke crew.
61 Then the Lord turned backe, and looked
vpon Peter: and Peter remembred the word of
the Lord, how he had ſaid to him, * Before the
cocke crow, thou ſhalt denie me thriſe.
62 And Peter went out, and wept bitterly.
63 ¶ 20 * And the men that held Ieſus, mocked
him, and ſtrooke him.

* Mat.26.41. marke 14.38.
13 Chriſt hath made death acceptable vnto vs, by ouercomming in our name, all the horrours of death, which had ioyned with them, the curſe of God.
14 Praiers are a ſure ſuccour againſt the moſt perilous aſſaults of our enemies.
n This agony ſheweth that Chriſt ſtroue much, and was in great diſtreſſe: for Chriſt ſtroue not onely with the feares of death, as other men vſe to doe, for ſo many martyrs might ſeeme more conſtant then Chriſt but with the fearefull iudgement of his angry Father, which is the fearefulleſt thing in the world: and the matter was, for that hee tooke the burden of all our ſinnes vpon himſelfe.
o Theſe doe not onely ſhew that Chriſt was true man, but other things alſo which the godly haue to conſider of, wherein the ſecret of the redemption of all mankinde is conteined in the Sonne of God his debaſing himſelfe to the ſtate of a ſeruant: ſuch things as no man can ſufficiently declare.
15 Men are vtterly ſluggiſh, euen in their greateſt dangers, vntill Chriſt ſtirre them vp.
* Mat.26.47. marke 14.43. iohn 18.3.
16 Chriſt is willingly betraied & taken, that by his obedience hee might deliuer vs, which were guilty for the betraying of Gods glory.
17 That zeale which carrieth vs out of the bonds of our vocation, pleaſeth not Chriſt.
18 Euen the very feare of them which tooke Chriſt, proueth partly their euill conſcience, and parly alſo that all theſe things were done by Gods prouidence.

9 Such as are partakers of the afflictions of Chriſt, ſhall alſo be partakers of his kingdome. * Matth 19.8. 10 Wee muſt alwaies thinke vpon the wait that Satan layeth for vs. * 1 Peter 5.8. *l To toſſe you and to ſcatter you, and alſo to caſt you out.* 11 It is through the praiers of Chriſt that the elect doe neuer vtterly fall away from the faith: and that for this cauſe, that they ſhould ſtirre vp one another. * Matth.26.34. marke 14 30. iohn 13.38. 12 Chriſt ſheweth that faith differeth much from a vaine ſecuritie, in ſetting before vs the grieuous example of Peter. * Matth 10.9. *m All this talke is by way of an allegorie, as if he ſaid, O my friends and fellow ſouldiers, you haue liued hitherto as it were in peace: but now there is a moſt ſharpe battell at hand to be fought, and therefore you muſt lay all other things aſide, and thinke vpon furniſhing your ſelues in armour. And what that armour is, he ſheweth by his owne example, when he prayed afterward in the garden, and reproued Peter for ſtriking with the ſword.* * Iſa 53.12. * Mat. 26.36. mar.14.32. iohn 18.1.

p The power that was giuen to darkeneſſe to oppreſſe the light for a ſeaſon. * Mat. 26.58. 19 Wee haue to behold in Peter an example both of the fragilitie of mans nature, and of the ſingular goodneſſe of God towards his elect. * Mat.26. 58.69. mar.14.66. iohn 18.25. * Mat.26.34. iohn 13.38. 20 Chriſt bare the ſhame that was due to our ſinnes. * Mat.26.67. mar.14.65.

64 And

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophesie who it is that smote thee,

65 And many other things blasphemously spake they against him.

66 *21 And assoone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their Councill,

67 Saying, Art thou that Christ? tell vs. And he saide vnto them, If I tell you, yee will not beleeue it.

68 And if also I aske you, you will not answere me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they al, Art thou then the Sonne of God? And he said vnto them, ye say that I am.

71 Then said they, What need we any further witnesse? for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 *He is accused before Pilate. 7 He is sent to Herod. 11 He is mocked. 24 Pilate yeeldeth him vp to the Iewes request. 27 The women bewaile him. 31 He is crucified. 39 One of the theeues reuileth him. 43 The other is saued by faith. 45 He dieth. 53 He is buried.*

THen [1] the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, wee haue found this man [2] peruerting the nations, * and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 * And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 *2 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that hee was of [b] Herods iurisdiction, hee sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because hee had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The high Priests also and Scribes stood foorth, and accused him vehemently.

11 And Herod with his [c] men of warre, despised him, and mocked him, and arayed him in white, and sent him againe to Pilate.

12 *3 And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ *4 Then Pilate called together the high Priests, and the [d] rulers, and the people,

14. * And said vnto them, Ye haue brought this man vnto me, as one that peruerted the people: and behold, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him: and loe, nothing worthy of death is done of him.

16 *5 I will therefore chastise him, and let him loose.

17 (For of necessitie hee must haue let one loose vnto them at the feast)

18 Then all the multitude cryed at once, saying, Away with him, & deliuer vnto vs Barrabas.

19 Which for a certaine insurrection made in the citie, and for murther, was cast into prison.

20 Then Pilate spake against to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie him.

22 *6 And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loude voyces, and required that he might be crucified: and the voices of them and of the high Priests preuailed.

24 So Pilate gaue sentence, that it should bee as they required.

25 And hee let loose vnto them him that for insurrection and murther was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 ¶ *7 And as they ledde him away, they caught one Simon of Cyrene, comming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 *8 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, & saide, Daughters of Hierusalem, weepe not for mee, but weepe for your selues, and for your children.

29 For beholde, the dayes will come, when men shall say, Blessed *are* the barren, and the wombs that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they begin to say to the mountaines, * Fall on vs: and to the hilles, Couer vs.

31 * For if they doe these things to a [e] greene tree, what shall be done to the drie?

32 * And there were two others, which were euill doers, led with him to be slaine.

33 *9 And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 *10 Then said Iesus, Father, forgiue them: for they know not what they doe. And they parted his garment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, Hee saued others: let him saue himselfe, if hee bee that Christ, the [f] Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 *11 And a superscription was also written ouer him in Greeke letters, and in Latine, & in Hebrew, THIS IS THAT KING OF THE IEWES.

39 ¶ *12 And one of the euill doers, which were hanged, railed on him, saying, If thou be that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Feareest thou not God, seeing thou art in the same condemnation?

41 We

* Matth. 27. 1. marke 15. 1. ioh. 18. 28.

1 Christ is wrongfully condemned of blasphemie before the high Priests tudgment seate, that we might bee quit before God from the blasphemie which we deserued.

2 Christ is now readie to suffer for the sedition, which we raised in this world, is first of all pronounced guiltes, that it might appeare that he suffereth not for his owne sins (which were none) but for ours.

a Corrupting the people, and leading them into errours.

* Matth. 22. 21. marke 12. 17.

* Matth. 27. 11. marke 15. 2. ioh. 18. 33.

3 Christ is a laughing stocke to princes, but to their great smart.

b This was Herod Antipas the Tetrarch, in the time of whose gouernance, which was almost the space of 22 yeares, Iohn the Baptist preached and was put to death, and Iesus Christ also died and rose again, and the Apostles began to preach, and diuers things were done at Hierusalem, almost foure yeares after Christes death: This Herod was sent into banishment to Vienne, about the second yere of Caius Cesar.

c Accompanied with his nobles and souldiers, which followed him from Galile.

3 The hatred of godlinesse ioyneth the wicked together.

4 Christ is quit the second time, euen of him of whom he is condemned, that it might appeare, how he being iust, redeemed vs which were vniust.

d Those whom the Iewes called the Sanhedrim.

* Matth. 27. 23. marke 15. 14. ioh. 18. 34

5 The wisedome of the flesh of two euils, chooseth the lesse, but God ordereth both counsels.

6 Christ is quit the third time, before he was condemned once, that it might appeare how that our sins were condemned in him.

* Matth. 27. 32. marke 15. 21.

7 An example of the outragiousnes and disposition of souldiers.

8 The triumph of the wicked hath a most horrible end.

* Ezek. 21. 19. hose 10. 8. reuel. 6. 16.

* 1. Peter 4. 17.

e As if he said, if they accuse us as malefactors, and alway as flowrishing, what time for euer by reason of my Godhead, what will they doe to you, that are vnfruitful and void of all liuing righteousnesse.

Matth. 27. 38. marke 15. 27. ioh. 19. 18.

9 Christ became accursed for vs vpon the Crosse, suffering the punishment which they deserued that would be Gods.

10 Christ in praying for his enemies sheweth that he is both the sacrifice and the Priest.

f Whom God loueth more then all others.

11 Pilate ouwares is made a preacher of the kingdome of Christ.

g Therefore either we must say that Iesus by Synecdoche, which Matthew saith, or that both of them mocked Christ. Thus out of thus as the length ouercome with al great patience of God, is a ioiful confession worthy a memorie.

12 Christ in the midst of the humbling of himselfe vpon the Crosse, sheweth indeed that he hath both power of life to saue the beleeuers, and of death to reuenge the rebellious.

41 Wee are in deede righteouſly *here*: for wee receiue things worthy of that we haue done: but this man hath done nothing [h] amiſſe.

42 And he ſaid vnto Ieſus, Lord, remember me, when thou commeſt into thy kingdome.

43 Then Ieſus ſaid vnto him, Verely I ſay vnto thee, to day ſhalt thou be with me in [i] Paradiſe.

44 ¶ [13] And it was about the ſixt houre: and there was a darkeneſſe ouer all the land, vntill the ninth houre.

45 [14] And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Ieſus cryed with a loud voice, & ſaid, * Father, into thine hands I commend my ſpirit. And when hee thus had ſaide, hee gaue vp the Ghoſt.

47 ¶ [15] Now when the Centurion ſaw what was done, he glorified God, ſaying, Of a ſuretie this man was iuſt.

48 And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned.

49 [16] And all his acquaintance ſtood a far off, and the women that followed him from Galile, beholding theſe things.

50 ¶ * [17] And beholde, there was a man named Ioſeph, which was a counſellour, a good man, and a iuſt.

51 He did not conſent to the counſel and deed of them, *which was* of Arimathea, a citie of the Iewes: who alſo himſelfe waited for the kingdom of God.

52 He went vnto Pilate, and asked the body of Ieſus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rocke, wherein was neuer man yet laid.

54 And that day was the preparation, and the Sabbath [k] drew on.

55 [18] And the women alſo that followed after which came with him from Galile, beheld the ſepulchre, and how his body was laid.

56 And they returned and prepared odours, and ointments, and reſted the Sabbath *day* according to the commandement.

CHAP. XXIIII.

1 The women come to the ſepulchre. 6 They report that which they heard of the Angels, vnto the Apoſtles. 13 Chriſt doeth accompani kinsmen going to Emmaus. 27 He expoundeth the Scriptures vnto them. 39 He offereth himſelfe to his Apoſtles to be handled. 49 He promiſeth the holy Ghoſt. 51 He is carried vp into heaven.

NOw the * [1] firſt *day* of the weeke [a] earely in the morning, they came vnto the ſepulchre, and brought the odours which they had prepared, and certaine *women* with them.

2 And they found the ſtone rolled away from the ſepulchre,

3 And went in, but found not the body of the Lord Ieſus.

4 And it came to paſſe, that as they were amaſed thereat, beholde two men ſuddenly ſtood by them in ſhining veſtures.

5 And as they were afraid, and bowed down their faces to the earth, they ſaid to them, Why ſeeke ye him that liueth among the dead?

6 He is not here, but is riſen: remember * how he ſpake vnto you, when he was yet in Galile,

7 Saying, that the ſonne of man muſt be deliuered into the hands of ſinfull men, and be crucified, and the third day riſe againe.

8 And they remembred his words,

9 [2] And returned from the ſepulchre, and told all theſe things vnto the eleuen, and to all the remnant.

10 Now it was Mary Magdalene, & Ioanna, & Mary the *mother* of Iames, & other women with them which told theſe things vnto the Apoſtles.

11 But their words ſeemed vnto them as a trained thing, neither beleeued they them.

12 * [3] Then aroſe Peter, and ran vnto the ſepulchre, and [b] looked in, & ſaw the linen clothes layd by themſelues, and departed wondring in himſelfe at that which was come to paſſe.

13 ¶ * [4] And beholde two of them went that ſame day to a towne which was from Hieruſalem about threeſcore furlongs, called Emmaus.

14 And they talked together of all theſe things that were done.

15 And it came to paſſe, as they communed together, and reaſoned, that Ieſus himſelfe drewe neere, and went with them.

16 [c] But their eyes were holden, that they could not know him.

17 And hee ſaid vnto them, What maner of communications are theſe that yee haue one to another, as ye walke, and are ſad?

18 And [d] the one (named Cleopas) anſwered, and ſaid vnto him, Art thou onely a ſtranger in Hieruſalem, and haſt not knowen the things which are come to paſſe therein in theſe dayes?

19 And he ſaid vnto them, What things? And they ſaid vnto him, Of Ieſus of Nazareth, which was a Prophet, mighty in deed and in word before God, and all the people,

20 And how the hie Prieſts, and our rulers deliuered him to bee condemned to death, and haue crucified him.

21 But wee truſted that it had beene he that ſhould haue deliuered Iſrael, and as touch all theſe things, to day is the third day, that they were done.

22 Yea, and certaine women among vs made vs aſtonied, which came early vnto the ſepulchre

23 And when they found not his body, they came, ſaying, that they had alſo ſeene a viſion of Angels, which ſaid, that he was aliue.

24 Therefore certaine of them which were with vs, went to the ſepulchre, and found it euen ſo as the women had ſaid, but him they ſaw not.

25 Then he ſaide vnto them, O fooles and ſlow of heart to beleeue all that the Prophets haue ſpoken!

26 Ought not Chriſt to haue ſuffered theſe things and to enter into his glory?

27 And hee began at Moſes, and at all the Prophets, and interpreted vnto them in all the Scriptures, the things which were *written* of him.

28 And they drewe neere vnto the towne which they went to, but he made as though hee would haue gone further.

29 But they conſtrained him, ſaying, Abide with vs. for it is towards night, and the daye is farre ſpent. So he went in to tary with them.

30 And it came to paſſe as hee ſate at table with them, he tooke the bread, and bleſſed, and brake.

h More then hee ought.
i God make the vniſtle paradiſe in the midſt part of the world, but that which we behold with the eyes of our mind, is the place of euer-laſting ioy and ſalnation, through the good will and mercie of God, a moſt pleaſant reſt of all ſoules of the godly, and moſt quiet and ioyfull meeting.
13 Chriſt being euen at the point of death, maketh himſelfe to ſee God Almighty, euen o the blind
14 Chriſt entreth ſtoutly into the very darkeneſſe of death, for to ouercome death euen within his moſt ſecret places.
* *Pſal. 31.6.*
15 Chriſt cauſeth his very enemies to giue honourable witneſſe on his ſide, ſo oftas it pleaſeth him.
16 Chriſt gatheretb together and defendeth his little flocke in the midſt of the tormentors.
* *Mat. 27.57 mar. 15.43. ioh. 19.38.*
17 Chriſt throught his famous burial confirmeth the truth both of his death, and reſurrection, by the plaine and euident witneſſe of Pilate.
k Word for word, dawning aſnow beginning, for the light of the former day drew toward the going downe: and that maketh in of preparation for the feaſt which was to be kept the day following.
18 Chriſt being deliuered by the deuill and all his inſtruments, and being in deaths mouth, fetteth weake women in his forewaard, minding ſtraightwayes to reuiumph ouer thoſe terrible enemies, without any great endeuour.

* *Mark 16.1*
Iohn 20.1.
1 Poore ſilly women, euen beſide their expectation are choſen to be the firſt witneſſes of the reſurrection, that there might be no ſuſpition either of deceit or violence.
a Very carely, as Marke ſaith, or as Iohn ſaith, while it was yet darke, that is, when it was yet ſcarce the dawning of the day.

* *Chap. 9.22. matth. 17.23. marke 9.31.*
2 The cowardly and daſtardly mind of the diſciples is vpbraided by the ſtout courage of women, le wrought by Gods great mercie, to thewe that the kingdome of God conſiſteth in an extraordinarie power.
* *Iohn 20.6.*
3 Chriſt feeth the incredulitie of his diſciples to the fuller, & ſing forth of the truth of his reſurrection, leſt they ſhould ſeeme to haue beleeued that too lightly, which they preached afterward to all the world.
b As it were holding downe his head, and bowing his necke, looked diligently in.
* *Marke 16.12.*
4 The reſurrection is prouued by two other witneſſes, which ſaw it, & that it was no forged thing framed of purpoſe in their owne braines, all the circumſtances doe declare.
c Were holden backe and aſtoyned, God ſo appointing it, no doubt: and therefore his body was not inuiſible, but their eyes were blinded.
d Some of the olde fathers thinke that the other diſciple was thin our Euangeliſt, but Epiphanius writing againſt the Saturnilians, ſaithit was Nathanael, but all theſe are vncertaine.
5 It happeneth by conferring of the ſure warrants of the Prophets, that all thoſe things are true & certaine, which the Euangeliſts haue put down in writing of Chriſt,

brake it, and gaue it to them.

31 Then their eyes were opened, & they knew him. and he was [e] no more seene of them.

32 And they sayd betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, & when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and found the eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen in deed, and hath appeared to Simon.

35 Then they told what things *were* done in the way, & how he was known of them in [f] breaking of bread.

36 ¶ *6 And as they spake these things Iesus himselfe stood in the mids of them, and sayd vnto them, Peace *be* vnto you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are ye troubled? & wherfore do [g] doubts arise in your hearts

39 Behold mine hands and my feet: for it is I my selfe: handle me and see: for a spirit hath not flesh and bones, as ye see me haue.

40 And when he had thus spoken, he shewed them *his* hands and feete.

41 And while they yet beleeued not for ioy, and wondered, hee said vnto them, Haue ye here any meate?

42 And they gaue him a peice of a broyled. fish, and of a hony combe,

43 And he tooke it, and did eate before them.

44 ¶ And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, that al must be fulfilled which are written of mee in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding that they might vnderstand the Scriptures,

46 And said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance & remission of sinnes should be preached in his Name among all nations, [h] beginning at Hierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I doe send the [i] promise of my Father vpon you: but tary yee in the citie of Hierusalem, [j] vntil ye be endued with power from on high.

50 [8] Afterward he led them out into Bethania, and lift vp his hands and blessed them.

51 And it came to passe, that as hee blessed them *hee departed from them, and was caryed vp into heauen.

52 And they worshipped him, and returned to Hierusalem with great ioy,

53 And were continually in the Temple praising and lauding God, Amen.

e *Suddenly taken away, and therefore we may not imagine that he was shriuen such a body as could not be seene, but beleeue in deede that he changed place.*

f *When he brake bread, with what people vsed as the Iewes vse yet as this day as the beginning of their meals, and say a prayer.*

* *Mar. 16. 14. Iohn 20. 19.*

6 The Lord himselfe sheweth by certaine and necessary signes, that he was risen againe and that in the same body which he tooke vpon him.

g *Diuers and worldlyll thoughts which fall vp into mens heads, when any strange thing falleth out, whereof there is no great likelihood.*

h *The Apostles who are the preachers of the Gospel beginning at Hierusalem.*

i *Iohn 15. 26. acts 1. 4.*

j *Vntill the holy Ghost come downe from heauen vpon you.*

8 Christ ascendeth into heauen, and departing bodily, from his disciples lifteth their hearts with the holy Ghost.

* *Marke 16. 19. acts 1. 9.*

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

1 *This Word begotten of God before all worlds, 2 and which was euer with the Father, 14 made man. 6. 7 For what end Iohn was sent from God. 16 his preaching of Christs office. 19. 20. the word that he bare giuen out vnto the Priests. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.*

IN [1] the [a] beginning [b] was [c] that Word, and that Word was [d] with God, and that [e] Word was God.

2 This same was in the beginning with God.

3 *2 All [f] things were made by it, and [g] without it [h] was made nothing that was made.

4 [i] In it [k] was life, and that life was [l] the light of men.

5 [3] And that light shineth in the darkenesse, and the darkenesse [m] comprehended it not.

6 ¶ *4 There was a man sent from God, whose name *was* Iohn.

7 *This* same came for a witnesse, to beare witnesse of that light, that all men [n] through him might beleeue.

8 Hee was not [o] that light, but *was sent* to beare witnesse of that light.

9 [5] This was [p] that true light, which lightheth every man that commeth into the world.

10 [q] He was in the world, and the world was *made by him: and the world knew him not,

11 He came [r] vnto his owne, and his owne receiued him not.

12 [6] But as many as receiued him, to them hee gaue [s] prerogatiue to be the sonnes of God, even to them that beleeue in his Name.

13 Which are borne not of blood, nor of the [t] will of the flesh, nor of [5] will of man, but of God.

1 The Sonne of God is of one, and the selfe same eternitie or euerlastingnesse, and of one and the selfe same essence or nature with the Father.

a *From the beginning as the Euangelist saith, 1 epist. 1. 1. as though he sayd that the world began not then to haue his being, when God began to make all that was made: for the word was euen then when all things that were made began to be made and therefore he was before the beginning of all things.* b *Had his being.* c *This word, That, pointeth out vnto vs a peculiar and choyce thing aboue all other, and putteth a difference betweene this Word, which is the sonne of God, and the Lawes of God, which otherwise are called the word of God.* d *This word (With) poinieth out the distinction of persons to vs.* e *This word (Word) is the first word in this sentence, & is that which the learned call (subiectum) and this word (God) is the latter in order, and the same which the learned call (Predicatum).* * *Col. 1. 16.* 2 The Sonne of God declared that same his eternallsting Godhead, both by the creating of all things, and also by the preseruing of them, and especially by the excellent gifts of reason and vnderstanding, whereewith he had beautified man aboue all other creatures. f *Paul expounded this place, Colos. 1. 15. and 16. verses.* g *That is, as the father did worke, so did the Sonne worke with him: for he was fellow worker with him.* h *Of all those things which were made, nothing was made without him.* i *That is, by him. and it spoken after the manner of the Hebrewes, meaning thereby that by his force and working power, all life commeth to the world.* k *To wit, euen him, when all things are made by him, for els he would haue said, life is in him, and not life was.* l *That force of reason and vnderstanding, which maketh in our minds to acknowledge him, that we haue so great a benefit.*

3 The light of man is turned into darkenesse, but yet so that there is cleannes enough to make them without excuse.

m *They could not perceiue nor reach vnto it, to receiue any light of it, that they do not so much as acknowledge it vp.*

* *Mat. 3. 1. marke 1. 4. luke 3. 2.*

4 There is another more full manifestation of the Sonne of God, to the consideration whereof men are in good time stirred vp, euen by Iohns voyce, who is as it were the herauld of Christ.

n *Through Iohn.* o *That light which we speak of, to wit, Christ, who onely can light in our darkenesse.*

5 When as the Sonne of God sawe that men did not acknowledge him by his workes endued with vnderstanding (which he had giuen to them all) although they were like exhibited himselfe vnto his people to bee seene of them with their corporall eyes: yet neither so did they acknowledge him nor receiue him.

p *Who onely and properly deserueth to be called the light: for he shineth of himselfe and borroweth light of none.* q *That person of the Word, was made manifest, euen at that time when the world was made.*

* *Heb. 11. 3.* r *The Word shewed himselfe again, when he came in the flesh.*

6 The Sonne being sent out of the most of his people, and acknowledged but of a fewe, doth regenerate them by his owne vertue and power, and receiueth them into that honour which is common to all the children of God, that is, to bee the sonnes of God.

s *How we by flesh, to get them this prerogatiue to take them to bee his children.*

t *Of that grosse and corrupt nature of man, which is throughout the Scriptures ioyned vnto the Spirit.*

14 *[7] And that Worde was made [u] flesh, and [x] dwelt among vs, (and wee * sawe the [y] glory thereof, [z] as the glory of the onely begotten *Sonne* of the Father) [a] full of grace and trueth.

15 ¶ [8] Iohn bare witnesse of him, and cryed saying, This was he of whom I said, He that commeth [b] after me, was [c] before me: for he was better then I.

16 *[9] And of his fulnesse haue all we receiued, and [d] grace for grace.

17 For the Law was giuen by Moses, but grace and trueth came by Iesus Christ.

18 [10]* No man hath seene God at any time: that onely begotten Sonne, which is in the [e] bosome of the Father, he hath [f] declared him.

19 ¶ [11] Then this is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem to aske him, Who art thou?

20 And he [g] confessed, and [h] denyed not, and said plainely, I * am not that Christ.

21 And they asked him, What then? Art thou Elias? And he said, [i] I am not. Art thou [k] that Prophet? And he answered No.

22 Then said they vnto him, Who art thou, that we may giue an answere vnto those that sent vs? What sayest thou of thy selfe?

23 He said, I * am the voice of him that cryeth in the wildernesse, Make straight the way of the Lord, as saith the Prophet Esaias.

24 [12] Now they which were sent, were of the Pharises.

25 And they asked him, and sayde vnto him [l] Why baptizest thou then, if thou bee not that Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one [m] among you, whom yee know not.

27 * Hee it is that commeth after me, which was before me, whose shoe latched I am not worthy to vnloose.

28 These things were done in Bethabara, beyond Iorden, where Iohn did baptize.

29 ¶ [13] The next day Iohn seeth Iesus comming vnto him, and saith, Beholde that [n] Lambe of God, which [o] taketh away the [p] sinne of the world.

30 This is he of whom I said, After mee commeth a man which was before mee: for hee was better then I.

31 And [q] I knew him not: but because hee should be declared to Israel, therefore am I come, baptizing with water.

32 [14] So Iohn bare record saying, I beheld * that Spirit come downe from heauen like a doue, and it abode vpon him,

33 And I knew him not: but he that sent mee to baptize with water, hee sayd vnto mee, Vpon whom thou shalt see the spirit come downe, and tary still on him, that is he which baptizeth with the holy Ghost.

34 And I saw and bare record that this is [r] that Sonne of God,

35 ¶ [15] The next day Iohn stood againe, and two of his disciples.

36 [16] And he beheld Iesus walking by, & said, Behold that Lambe of God.

37 [17] And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and sawe them follow, and sayd vnto them, What seeeke yee? And they sayd vnto him, Rabbi (which is to say by interpretation, Master) [s] where dwellest thou?

39 And hee sayd vnto them, Come and see. They came and sawe where he dwelt, and abode with him that day: for it was about the [t] tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The same found his brother Simon first, and said vnto him, We haue found that Messias, which is by interpretation that [u] Christ.

42 And he brought him to Iesus. And Iesus beheld him, & sayd, Thou art Simon the sonne of Iona: thou shalt bee called Cephas, which is by interpretation a stone.

43 ¶ The day following, Iesus would go into Galile, and found Philip, and said vnto him, Follow mee.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 [18] Philip found Nathanael, and sayde vnto him, Wee haue founde him of whome * Moses did write in the Lawe, and the * Prophets, Iesus that Sonne of Ioseph, that was of Nazareth.

46 [19] Then

* *Matt.1.16.*
7 That Sonne, who is God from euerlasting tooke vpon him mans nature, that one and the selfe same might be both God and man, which manifestly appeared to many witnesses, that saw him, amōgst whom he was conuersant, and vnto whom by sure and vndoubted arguments, he shewed both his natures.
u That is, man: so that the part is taken for the whole, by the figure Synecdoche: for he tooke vpon him all our whole nature, that is to say, a true body, and a true soule.
x For a season, and when that was ended he went vp into heauen: for the word which he vseth, is taken from tents: and yet notwithstanding his absence from vs in body is not such, but that he is alwayes present with vs, though not in flesh, yet by the vertue of his Spirit.
* *Mat.17.2. 2.pet.1.17.*
y The glory which he speaketh of here, is that manifestation of Christ his maiestie, which was as it were layd open before our eyes when the Sonne of God appeared in flesh. *z This word (as) doeth not in this place betoken a likenesse, but the trueth of the matter, for his meaning is this, that wee saw such a glory, as beseemed and was meete for the onely begotten Sonne of God, who is Lord and King ouer all the world.* *a Hee was not onely a partaker of grace and trueth, but was full of the very substance of grace and trueth.* 8 Iohn is a faithfull witnesse of the excellencie of Christ. *b That is, Hee before whom I am sent to prepare him the way. so that these wordes are referred to the time of his calling and not of his age, for Iohn was sixe monethes older then he.* *c This sentence hath in it a turning of the reason as wee call it, as who would say, a setting of that first which should bee last, and that last which should bee first, for in plaine speech thus it is: He that commeth after me, is better then I am, for he was before me. The like kind of turning the reason we finde in Luke 7.47. many sinnes are forgiuen her, because shee loued much, which is thus much to say, shee loued much, because many sinnes are forgiuen her.* * *Coloss.1.19 and 2.9.* 9 Christ is the most plentifull fountaine of all goodnesse, but then he powred out his gifts most bountifully, when as he exhibited and shewed himselfe to the world. *d That is, grace vpon grace, as a man would say, graces heaped one vpon another.* 10 The true knowledge of God proceedeth onely from Iesus Christ. * *1.Tim.6.16. 1.Iohn 4.12.* *e Who is neerest to his Father, not onely in respect of his loue toward him, but by the bond of nature, and for that vnion or onenesse that is betweene them, whereby the Father and the Sonne are one* *f Reuealed him and shewed him vnto vs, whereas before he was hid vnder the shadowes of the Law, so that the quickenesse of the sight of our mindes was not able to perceiue him: for whosoeuer seeth him, seeth the Father also.* 11 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herauld of Christ, who is now present. *g Hee did acknowledge him and spake of him plainely and openly.* *h This rehearsing of one and the selfe same thing though in diuers words, is vsed much of the Hebrewes, and it hath great force: for they vse to speake one thing twise, to set it out more certainly and plainely.* * *Acts 13.25.* *i The Iewes thought that Elias should come againe before the dayes of Messias, and they tooke the ground of that their opinion out of Malac.4.5. which place is to bee vnderstood of Iohn. Matth. 11.14. And yet Iohn denieth that he is Elias, answering them indeede according as they meant.* *k They enquire of some great Prophet, and not of Christ for Iohn denied before that hee is Christ, for they thought that some great Prophet should bee sent like vnto Moses, Wresting to that purpose, that place of Deu.18.15. which is to be vnderstood of al the company of the Prophets and Ministers, which haue beene and shall be to the ende, and especially of Christ, who is the head of all Prophets.* * *Isay.40.3. mat.3.3. luke 3.4.* 12 Christ is the authour of baptisme and not Iohn, and therefore the force thereof consisteth not in Iohn, who is the minister, but wholly in Christ the Lord. *l Hereby wee may proue that the Iewes knew there should bee some change in religion vnder Messias.* *m Whom all the world seeth, and is euen amongst you.*

* *Mark 3.11. marke 1.7. luke 3.16. acts 1.5. and 11.16. and 19.4.*
13 The body and trueth of all the sacrifices of the Law, to make satisfaction for the sinne of the world is in Christ.
n This word (That) which is added, hath great force in it, not onely to set foorth the worthinesse of Christ, and so to separate him from the Lambe which was a figure of him, and from all other sacrifices of the Lawe, but also to bring into our mindes the prophesies of Esay and others.
o This word of the present time signifieth a continuall act for the Lambe hath this vertue proper vnto him, and for euer, to take away the sinnes of the world.
p That is, that root of sinnes, to wit, our corruption, and so consequently, the fruites of sinne, which are commonly called in the plurall number sinnes.
q I neuer knew him by face before.
14 Christ is proued to be the Sonne of God by the comming downe of the holy Ghost, by the Fathers voyce, and by Iohns testimonie.
* *Mat.3.16. marke 1.10. luke 3.22.*
r This word (that) pointeth out vnto vs some excellent thing, and maketh a difference between Christ and other whom Moses and the Prophets commonly call the sonnes of God, or the sonnes of the most high. 15 Iohn gathered disciples, not to himselfe, but to Christ. 16 Christ is set before vs to follow, not as a vaine shadowe, but as our Mediator. 17 In this first gathering of the disciples we haue shewed vnto vs, that the beginning of saluation is from God, who calleth vs vnto his Sonne by the ministery of his seruants: whom (so preuenting vs) we must also heare, and follow him home, that being instructed by him, wee may also instruct others. *s Where is thy lodging?* *t The night grewe on.* *u That is, annointed and King after the manner of the Iewish people.* 18 The good endeauours euen of the vnlearned, God doeth so allowe, that hee maketh them masters to the learned. * *Gene.39.10. deut.18.18.* * *Isa.4.2. and 40.10. and 45.8. iere.23.5 and 33.14 ezek 34.23. and 37.24 Daniel.9.24.*

46 [19] Then Nathanael sayd vnto him, Can there any good thing come out of Nazareth? Philip said to him, Come and see.

47 [20] Iesus sawe Nathanael comming to him, and said of him, Beholde in deede an Israelite, in whom is no guile.

48 [21] Nathanael sayde vnto him, Whence knewest thou me? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder the figtree, I saw thee.

49 Nathanael answered, and sayde vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the fig-tree, beleeuest thou? thou shalt see greater things then these.

51 And he said vnto him, Verily, verily, I say vnto you, Hereafter shall ye see heauen open, and the Angels of God * x ascending, and descending vpon that Sonne of man.

19 We must especially take heede of false presumptions, which shut vp against vs the entrance to Christ.
20 Simple vprightnesse discerneth the true Israelites from the false.
21 The end of miracles is to set before vs Christ the Almighty, and also the onely authour of our saluation, that we may apprehend him by faith.
* Gene.28.12.
x *By these words the power of God is signified, which should appeare in his ministery by the Angels seruing him as the head of the Church.*

CHAP. II.

1 Christ turneth water into wine 11 which was the beginning of his miracles. 12 He goeth downe to Capernaum: 13 from thence he goeth vp to Hierusalem, 15 and casteth the merchandise out of the Temple. 19 He foretelleth that the Temple, that is, his body shall be destroyed of the Iewes. 23 Many beleeue in him, seeing the miracles which he did

AND [1] the a third day, was there a mariage in Cana *a towne* of Galile, and the Mother of Iesus was there.

2 And Iesus was called also, and his Disciples vnto the mariage.

3 [2] Now when the wine failed, the Mother of Iesus said vnto him, They haue no wine.

4 Iesus sayd vnto her, Woman, what haue I to doe with thee? mine b houre is not yet come.

5 His mother sayd vnto the seruants, Whatsoeuer he saith vnto you, doe it.

6 And there were set there, sixe c waterpots of stone, after the maner of the purifying of the Iewes, conteining two or three d firkins a piece.

7 And Iesus said vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then hee sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for hee knew not whence it was, but the seruants, which drew the water, knew) the gouernour of the feast called the bridegrome,

10 And said vnto him, All men at the beginning set foorth good wine: and when men haue e well drunke, then that which is worse: *but* thou hast kept backe the good wine vntill now.

11 This beginning of miracles did Iesus in Cana, *a towne* of Galile, and shewed foorth his glory: and his disciples beleeued on him.

12 After that, he went down into Capernaum, he and his mother, and his f brethren, & his disciples: but they continued not many dayes there.

13 [3] For the Iewes Passeouer was at hand. Therefore Iesus went vp to Hierusalem.

14 [4] And hee found in the Temple those that sold oxen, and sheepe, and doues, and changers of money sitting *there.*

15 Then hee made a scourge of small cordes, and draue them all out of the Temple with the sheepe and oxen, and powred out the changers money, and ouerthrew the tables,

16 And sayd vnto them that sold doues, Take these things hence: make not my Fathers house, an house of merchandise.

17 And his Disciples remembred, that it was written, * The g zeale of thine house hath eaten me vp.

18 [5] Then answered the Iewes, and sayd vnto him, What h signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and said vnto them, * Destroy this Temple, and in three dayes I will rayse it vp againe.

20 Then said the Iewes, Fourty and sixe yeeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But he spake of the i temple of his body.

22 As soone therefore as hee was risen from the dead, his Disciples remembred that hee thus said vnto them: and they beleeued the Scripture, and the word which Iesus had said.

23 Nowe when hee was at Hierusalem at the Passeouer in the feast, many beleeued in his Name, when they saw his miracles which he did.

24 [6] But Iesus did not commit himselfe vnto them, because he knew them all,

25 [7] And had not need that any should testifie of man, for he knew what was in man.

1 Christ declaring openly in an assembly by a notable miracle, that hee hath power ouer the nature of things, to feede mans body, leadeth the mindes of all men, to his spirituall and sauing vertue and power.
a *After the talke which he had with Nathanael, or after that he departed from Iohn, or after that he came into Galile.*
2 Christ is carefull enough of our saluation, and therefore hath no need of others to put him in mind of it.
b *Mine appointed time.*
c *These were vessels appointed for water, wherein they washed themselues.*
d *Euery firkin contained an hundred pound, at twelue ounces the pound: Whereby we gather that Christ holpe them with a thousand and eight hundred pounds of wine.*
e *Word for word, are drunken. Now this speech, to be drunken, is not alwayes taken in euill part in the Hebrew tongue, but signifieth sometime such store, and plentifull vse of wine, and doeth not passe measure, as Genes.43.34.* f *That is, his cousins.*
3 Christ being made subiect to the Law for vs, satisfieth the Law of the Passeouer.
4 Christ being ordeined to purge the Church, doeth with great zeale begin his office both of Priest and Prophet.

* Psal.69.9.
g *Zeale in this place is taken for a wrathfull indignation and displeasure of the minde, conceiued of some naughtie and euill dealing towards them whom wee loue well.*
5 Against them which so binde God to an ordinarie calling which they themselues most shamefully abuse, that they will not admit an extraordinarie, which God confirmeth from heauen, (and they although in vaine would haue it extinguished) vnlesse it be sealed with outward and bodily miracles.
h *With what miracle doest thou confirme it, that we may see that heauenly power & vertue, which giueth thee authoritie to speake and do thus?* * Mat.26.61. and 27.40. mar.14.15. and 15.29.
i *That is, of his body.* 6 It is not good crediting them, which stande onely vpon miracles. 7 Christ is the searcher of hearts, and therefore true God.

CHAP. III.

1 Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The serpent in the wildernes. 23 Iohn baptizeth, 27 and teacheth his, that he is not Christ.

THere [1] was now a man of the Pharises, named Nicodemus, a a ruler of the Iewes.

2 This *man* came to Iesus by night, and sayd vnto him, Rabbi, wee know that thou art a b teacher come from God, for no man could doe these miracles that thou doest, c except God were with him.

3 [2] Iesus answered and said vnto him, Verily, verily I say vnto thee, Except a man be borne againe, he cannot d see the e kingdome of God.

4 Nicodemus said vnto him, how f can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verily, verily I say vnto thee, except that a man be borne of water and of the Spirit, hee cannot enter into the kingdome of God.

6 That which is borne of the flesh, is g flesh: and that that is borne of the Spirit, is spirit.

7 Marueile not that I said to thee, Ye must be borne againe.

8 The wind bloweth where it h lusteth, and

1 There are none sometimes more vnlearned, then the learned: but as wel the learned as the vnlearned must desire wisedome of Christ onely.
a *A man of great estimation, and a ruler amongst the Iewes.*
b *We know that thou art sent from God to teach vs.*
c *But he in whom some part of the excellencie of God appeareth. And if Nicodemus had knowen Christ aright, he would not onely haue said that God was with him, but in him, as Paul doeth, 2 Cor.1.19.*
2 The beginning of Christianitie consisteth in this, that wee know our selues not onely to be corrupt in part, but to be wholly dead in sinne: so that our nature hath neede to bee created a new, as touching the qualities thereof: which can be done by no other vertue, but by that diuine and heauenly, whereby we were first created. d *That is, goe in, or enter, as hee expoundeth himselfe afterward, verse 5.* e *The Church: for Christ sheweth in this place, how wee come to be citizens, and to haue ought to doe in the citie of God.* f *How can I that am old, be borne againe? for he answereth as if Christ his words belonged to none but to him.* g *That is, fleshly, to wit, wholly vncleane and vnder the wrath of God: and therefore this word (Flesh) signifieth the corrupt nature of man: contrary to which, is the Spirit, that is, the man ingrafted into Christ through the grace of the holy Ghost, whose nature is euerlasting and immortall, though the strife of the flesh remaineth.* h *With free and wandring blasts, as it listeth.*

thou

thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth, so is euery man that is borne of the Spirit.

9 ¶ Thesecret mysterie of our regeneration which cannot be comprehended by mans capacitie is perceiued by faith, and that in Christ onely, because that he is both God on earth, and man in heauen, that is to say, in such sort man, that hee is God also, & therefore almighty: and in such sort God, that he is man also, and therefore his power is manifest vnto vs.

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10 Yon hand e doubtfull things, and such as you haue no certaine authour for, and yet me I eleeue you: but I teach those things that are of a verieth and well known, & you beleeue me not.

k Onely Christ can teach vs heauenly things, for no man ascendeth, &c.

l That is, hath any spirituall light and vnderstanding, or euer had, saue onely that Sonne of God which came downe to vs.

m Whereas he is said to haue come down from heauen, that must be vnderstood of his Godhead, and of the manner of his conception: for Christ his birth vpon the earth was heauenly. Ir and not earthly, for he was conceiued by the holy Ghost.

n That which is proper to the diuinitie of Christ, is here spoken of whole Christ, to giue vs to vnderstand that he is but one person wherein two natures are vnited, and this kind of speech vsed of the communicating of properties. * Numb 21.9. chap. 12.32.

* 1. Iohn 4.9. Nothing elsbut the free loue of the Father, is the beginning of our saluation, and Christ is he in whom our righteousnesse and saluation is resident: and faith is the instrument or meane whereby wee apprehend it, and life euerlasting is that which is set before vs to apprehend.

o It is not alone to beleeue in a thing and to beleeue of a thing: for we may not beleeue (in any thing) saue only in God, but we may beleeue (of any thing) whatsoeuer, who saith Nay, anyone in his oration of a Spirit. * Chap. 9.19. and 12.47. 6 Not Christ but the desposing of Christ doeth condemne. p That is, to be the cause of the condemning of the world, for wilfulnesse sinnes are the cause of death, but Christ shall iudge the quicke and dead. q Not onely the people of the Iewes, but whosoeuer shall beleeue in him.

* Chap. 1.9. Onely wickednesse is the cause, why men refuse the light that is offered them. r That is, because of condemnation, which sticketh fast in them vnlesse through God his great benefit they be deliuered from it. s That is, he that leadeth an honest life, and void of all craft and deceit. t That is, with God, God sees it were going before. * Chap. 4.1. 8 Satan is stirred the disciples of Iohn with a fond emulation of their master, to hinder the course of the Gospel: but Iohn being mindfull of his office, doeth not onely breake off their endeauours, but also taketh occasion thereby to giue testimonie of Christ, how that in him onely the Father hath set vorth life euerlasting. * Chap. 1.34.

2 ¶ Iesus being weare, asketh drinke of the woman of Samaria. 21 He teacheth in stirre worship. 26 Hee confesseth that hee is the Messias. 32 His meat. 39 The Samaritans beleeue in him. 46 He healeth the Rulers sonne.

NOw [a] when the Lord knew, how the Pharises had heard, that Iesus made * and baptized moe disciples then Iohn,

2 (Though Iesus himselfe baptized not: but his Disciples.)

3 Hee left Iudea, and departed againe into Galile.

4 And he must needs goe thorow Samaria.

5 [2] Then came he to a city of Samaria called Sychar, neere vnto the possession that * Iacob gaue to his sonne Ioseph.

6 And there was Iacobs Well. Iesus then wearied in the iourney, sate [a] thus on the Well: it was about the [b] sixt houre.

7 There came a woman of Samaria to drawe water. Ie iesus said vnto her, Giue me drinke.

8 For his Disciples were gone away into the citie, to buy meate.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Iewe, asked drinke of mee, which am a woman of Samaria? For the Iewes [c] meddle not with the Samaritanes.

10 Iesus answered and sayd vnto her, If thou knewest [d] that gift of God, and who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, & he would haue giuen thee [e] water of life.

11 The woman saide vnto him, Sir, Thou hast nothing to draw with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and hee himselfe dranke

1 This measure is to be kept in doing of our duetie, that neither by feare we be certified from going forward, neither by rashnesse procure or pluckc dangers vpon our heads.

* Chap. 3.22.

2 Christ leauing the proud Pharises, communicateth the treasures of euerlasting life with a poore sinfull woman, and stranger, refelling the crosse errours of the Samaritans, and defending the true seruice of God, which was deliuered to the Iewes, but yet so, that he calleth both of them backe to himselfe, as one whom only all the fathers, and also all the ceremonies of the Law did regard, & had a respect vnto.

* Gene. 33.19. and 48. 22. Iosh. 24.32.

a What meane you to goe about to better my state? thou is euery man: lot and portion that they cannot better themselues one iote.

* Chap 1.20.

x It nothing else but man, a piece of worke made of the slime of the earth.

y Sauoureth of nothing but corruption, ignorance, idlenesse, &c.

z Yet he knoweth fully and perfectly.

a That is, very few.

* Rom 3.4.

* Matth. 11 27.

b Committed them to his power & will.

* Acts. 2.4.

1. Iohn 5.10.

c Shall not inuy.

a Was weary.

b It was almost noone.

c There was familiarity nor friendship between the Iewes and the Samaritanes.

d By this word (That) we are giuen to vnderstand, that Christ speaketh of some excellent gift, that is to say, euen of himselfe, whom his Father offered to this women.

e Thou euerlasting water, that is to say, the exceeding loue of God, is called liuing, or of life to make a difference between it, and the water that should be drawne out of a well: and these metaphors are very much vsed of the Iewes, Ier. 2.13. Ioeth. 3.18. Luch. 13.11.

thereof,

thereof, and his sonnes and his cattell?

13 Iesus answered, and said vnto her, Whosoeuer drinketh of this water, shall thirst againe.

14 But whosoeuer drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall bee in him a well of water springing vp into euerlasting life.

15 The woman said vnto him, Sir, giue mee of that water, that I may not thirst, neither come hither to draw.

16 Iesus said vnto her, Go call thine husband, and come hither.

17 The woman answered, and said, I haue no husband. Iesus sayd vnto her, Thou hast well sayd, I haue no husband.

18 For thou hast had fiue husbands, and hee whom thou now hast, is not thine husband: that saydest thou truely.

19 The woman said vnto him, Sir, I see that thou art a Prophet.

20 [3] Our fathers worshipped in this mountaine, and ye say, that in * Ierusalem is the place where men ought to worship.

21 Ie sus said vnto her, Woman, beleeue mee, the houre commeth when yee shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship that which ye * know not: we worship that which wee know: for saluation is of the Iewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in [g] Spirit and Truth: for the father requireth euen such to worship him.

24 * God is a [h] Spirit, and they that worship him, must worship him in Spirit and Truth.

25 The woman said vnto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am hee, that speake vnto thee.

27 ¶ And vpon that, came his disciples, and marueiled that hee talked with a woman: yet no man sayd vnto him, Why asketst thou? or why talkest thou with her?

28 The woman then left her water pot, and went her way into the citie, and sayd to the men,

29 Come, see a man which hath tolde mee all things that euer I did: is not he that Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eate.

32 [4] But hee said vnto them, I haue meate to eat, that ye know not of.

33 Then said the disciples betweene themselues Hath any man brought him meat?

34 Iesus sayd vnto them, My meate is that I may doe the will of him that sent mee, and finish his worke.

35 [5] Say not ye, there are yet foure moneths, and *then* commeth harueſt? Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: * for they are white already vnto harueſt.

36 [6] And hee that reapeth, receiueth reward, and gathereth fruit vnto life eternal, that both he that soweth and hee that reapeth might reioyce together.

37 For herein is the saying true, that one sow-

[3] All the religion of superstitious people standeth for the most part vpon two pillars, but very weake, that is to say, vpon the examples of the fathers peruerted and a foolish opinion of outward things a gainst which errours we haue to see the word and nature of God.

[f] *The name of this mountaine is Garizim, whereupon Samaritan stile built a temple by Alexander of Macedonie his leaue, after the vilaine of Iiddo and Manasses his sonne in law, the Priest, Ioseph books 11. Deut. 12.6.*

* 2 King. 17. 2.

[g] *Thou wo a (Spirit) is to be taken here, as it is set against the commandement, which is called carnall, Heb. 7.16. as the commandement is considered in vs selue: and so he speaketh of (Trueth) not as we yet is against a lie, but as we take it in respect of the outward ceremonies of the Law which did onely shadow that which Christ performed indeed.* 2. Cor. 3. 27.

[h] *By the word (Spirit) he meaneth the nature of the Godhead, and not the third person in the Trinitie.*

[4] We may haue care of our bodies, but yet so that we preferre willingly and freely the occasion which is offered vs to enlarge the kingdome of God, before all necessities of this life whatsoeuer.

[5] When the spiritual corne is ripe, we must not linger: for so the children of this world would condemne vs.

* *Math. 9. 37. Luke. 10. 2.*

[6] The doctrine of the Prophets was as it were a sowing time: and the doctrine of the Gospel, as the harueſt, and there is an excellent agreement betweene them both, and the ministers of them both, 1 *Thess. 2. 19.*

eth and another reapeth.

38 I sent you to reape that, whereon yee bestowed no labour: other men laboured, and yee are entred into their labours.

39 [7] Now many of the Samaritanes of that city beleeued in him, for the saying of the woman which testified, He hath told mee all things that euer I did.

40 Then when the Samaritanes were come vnto him, they besought him, that hee would tary with them: and he abode there two dayes.

41 And many moe beleeued because of his owne word.

43 And they sayd vnto the woman, Now we beleeue, not because of thy saying: for wee haue heard him our selues, & know that this is indeed that Christ the Sauiour of the world.

43 ¶ [b] So two dayes after he departed thence, and went into [k] Galile.

44 For Iesus himselfe had * testified, that a Prophet hath none honour in his owne countrey.

45 Then when hee was come into Galilee, the Galileans receiued him, which had seene all the things that hee did at Hierusalem at the least: for they went also to the feast.

46 [9] And Iesus came againe into * Cana a *towne* of Galilee, where hee had made of water wine. And there was a certaine [l] ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galilee, hee went vnto him, and besought him that he would goe downe, and heale his sonne: for he was euen ready to die.

48 Then sayd Iesus vnto him, Except yee see signes and wonders, ye will not beleeue.

* 49 The ruler said vnto him, Sir, Go downe before my sonne die.

50 Iesus sayd vnto him, Go thy way, thy sonne liueth: and the man beleeued the word that Iesus had spoken vnto him, and went his way.

51 And as hee was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when he began to amend. And they sayd vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knew that it was the same houre in the which Ie sus had sayd vnto him, Thy sonne liueth. And he beleeued, and all his household.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

1 Vncleane at the people, 5 whom healed of Christ on the Sabbath. 10 The Iewes that vrgeth fine faults with that fin ulled, 17 he conuincetth with the authoritie of his father. 19. 20 He prooueth his diuine power by many reasons, 45 and with his seruitude.

AFter * that there was a feast of the Iewes, and Iesus went to Ierusalem.

2 [1] And there is at Hierusalem by the place of the sheepe, a [a] poole, called in Hebrew [b] Bethesda, hauing hue porches.

3 In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine season into the poole: and troubled the water: whosoeuer then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had beene

[7] The Samaritans doe most iustlyall imbrace that which the Iewes most stubbornly reiected.

[8] The despisers of Christ deprine themselues of his benefit: yet Christ prepareth a place for himselfe.

[k] *Into the townes and villages of Galile: for he would not make abode in his country of Nazareth, because they at first refused him, and when (as the other Euangelists write) the efficacie of his benefits was hindred through their mariellous stiffnecke and ge.*

* *Matth. 13. 57. marke. 6. 4. Luke. 4. 24.*

[9] Although Christ be absent in body, yet he worketh mightily in the beleeuers by his word.

* *Chap. 2. 1. 12.*

[l] *Some of Herods courtiers: for though Herod was not a king but a tetrarch yet the lo se name only except, he was a king, or at least the people called him a king.*

* *Leuit. 23. 3. deut. 16. 1.*

[1] There is no disease so old which Christ cannot heale.

[a] *Where so ever all thinges and vsed to be plunge, euen where of there could neuer be great store as Hierusalem.*

[b] *That is to say, the house of pouring out, because great store of water was powred out into that place.*

beene diseased eight and thirty yeeres.

6 When Iesus saw him lie, and knew that hee now long time had beene diseased, he sayd vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am comming, another steppeth downe before me.

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 [2] The Iewes therefore sayd to him that was made whole, It is the Sabbath *day*: * it is not lawfull for thee to cary thy bed.

11 He answered them, He that made me whole he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knew not who it was: for Iesus had conueyed himselfe away from the mulitude that was in that place.

14 And after that, Iesus found him in the Temple, and sayd vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Iesus which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because hee had done these things on the Sabbath *day*.

17 [3] But Iesus answered them, My father worketh hitherto, and I worke:

18 * Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath: but sayd also that God was [c] his Father and made himselfe equall with God.

19 Then answered Iesus, and sayd vnto them, Verily, verily I say vnto you. The Sonne can do nothing [d] of himselfe, saue that hee [e] seeth the Father doe: for whatsoeuer things he doth, the same things doth the Sonne [f] in like manner.

20 For the Father loueth the Sonne, and sheweth him all things, whatsoeuer he himselfe doeth, and hee will shew him greater workes then these that ye should maruell.

21 [4] For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father [g] iudgeth [h] no man, but hath committed all iudgement vnto the Sonne.

23 Because that all men should honour the Sonne, as they honour the Father: hee that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 [5] Verely, verely I say vnto you, he that heareth my word, and beleeueth him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 [6] Verely, verely I say vnto you, the houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it shall liue.

26 For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,

27 And hath giuen him [i] power also to execute iudgement, in that he is the [k] Sonne of man.

28 [7] Maruell not at this: for the houre shall come, in the which all that are in the graues, shall heare his voyce.

29 [8] And they shall come [l] foorth * that haue done good, vnto the [m] resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 [9] I can [n] doe nothing of mine owne selfe: [o] as I heare, I iudge: and my iudgment is iust, because I seeke not mine owne will, but the will of the Father, who hath sent me.

31 If I * should beare witnesse of my selfe, my witnesse were not [p] true.

32 * There is another that beareth witnesse of me, and I know that the witnesse, which hee beareth of me is true.

33 * [10] Yee sent vnto Iohn, and he bare witnes vnto the trueth.

34 But I receiue not the record of man: neuertheless, these things I say, that ye might be saued.

35 He was a burning and a shining candle: and yee would for a [q] season haue reioyced in his light.

36 But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen me to finish the same works that I do, beare witnes of me, that the Father sent me.

37 And the * Father himselfe, which hath sent me, beareth witnesse of me. Ye haue not heard his voyce at any time: * neither haue yee seene his shape.

38 And his word haue you not abiding in you: for whom he hath sent, him ye beleeue not.

39 * Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

40 But ye will not come to me, that ye might haue life.

41 I receiue not the praise of men.

42 But I knowe you, that ye haue not the [r] loue of God in you.

43 I am come in my Fathers name, and ye receiue mee not: if another shall come in his owne name, him will ye receiue.

44 How can ye beleeue, which receiue * honour one of another, and seeke not the honour that commeth of God alone?

45 [s] Doe not thinke that I will accuse you to my Father: there is one that accuseth you, *euen* Moses in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued me: * for he wrote of me.

47 But if ye beleeue not his writings, how shall ye beleeue my words?

1 True religion is not more cruelly assaulted by any meanes then by the pretence of religion it selfe. * *Iere.17.22.*

2 The worke of God was neuer the breach of the Sabbath: but the workes of Christ are the workes of the Father, both because they are one God, and also because the Father doeth not worke but in the Sonne. * *Chap.7.19.*

c *That is his owne self and no man else, which they gather by that, that he sayth, (And I worke) applying this word (worke) to himselfe, which is proper to God, and therefore maketh himselfe equall to God.*

d *Not onely without his Fathers authoritie, but also without his mighty working & power.*

e *This must be vnderstood of Christ his person, which consisteth of two natures: and not simply of his Godhead, so then he saith that his Father moueth and gouerneth him in all things, but yet notwithstanding, when he sayth he worketh with his Father he vnioyneth his Godhead.*

f *In like sort, soundly and together. Not for that the Father doeth some things, and then the Sonne worketh after him and doeth the like, but because the might and power of the Father and the Sonne do worke equally and vnmyly together.*

4 The Father maketh no man partaker truely worshipped. *gouernment.* h *God gouerneth the world, but as the Iewes imagined it, which separate the Father from the Sonne, whereas indeed, the Father doeth not gouerne the world but onely in the person of his Sonne, being made manifest in the flesh, so saith he afterward verse 30. that he came not to doe his own will: that his doctrine is not his owne, Chap.7.16. that the blind man and his parents stood not, &c Chap.9.3.* 5 The Father is not worshipped but by his Sonne

g *This word (iudgeth) is taken by the figure Synecdoche, for all. These words are not so to be taken, as though they simply denied that* 6 We are all dead in sinne and cannot be quickened by any other meanes, then by the word of Christ apprehended by faith.

i *That is, high and soueraigne power to rule and gouerne all things, insomuch that he hath power of life and death.*

k *That is, he shall not onely iudge the world as he is God, but also as he is man he receiueth this of his Father to be iudge of the world.*

7 All shal appeare before the iudgement seat of Christ at length to be iudged.

8 Faith and infidelitie shalbe iudged by their fruits.

l *Of their graues.*

* *Matth.25.45.*

m *To that resurrection which hath life euerlasting following: again, which is, to the resurrection of condemnation: that is, which condemnation followeth.*

9 The father is the authour and approuer of all things which Christ doeth.

n *Looke verse 22.*

o *As my Father directeth me, who dwelleth in me.*

* *Chap 8.14.*

p *Faithfull, that is, worthy to be credited, looke Chap.8.14*

* *Matth.3.17.*

* *Chap.1.27.*

10 Christ is declared to be the only Saiour by Iohns voyce, and infinite miracles, and by the testimonies of all the Prophets. But y world notwithstanding being addicted to false prophets and desirous to seeme religious, seeth none of all these things.

q *A little while*

* *Matth.3.17. and 17.5.*

r *Deut.4.1.2.*

* *Acts.17.11.*

r *Loue towards God.*

* *Gen.3.15. and*

CHAP. VI.

5 *Fiue thousand are fed with fiue loues, and two fishes.* 15 *Christ goeth apart from the people.* 17 *As his disciples were rowing,* 19 *he commeth to them walking on the water.* 26 *Hee reasoneth of the true,* 27 *Eternall liuing.* 35 *bread of life.* 41. 52 *The Iewes murmure,* 60 *and many of the disciples,* 66 *depart from him.* 69 *The Apostles confesse him to be the Sonne of God.*

AFter these things, Iesus went his way a ouer the Sea of Galile, which is Tiberias.
2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.
3 Then Iesus went vp into a mountaine, and there he sate with his Disciples.
4 Now the Passeouer a * feast of the Iewes, was neere.
5 [1] Then Iesus lift vp *his* eyes, and seeing that a great multitude came vnto him, he said vnto Philip, Whence shall we buy bread, that these may eate?
6 (And this hee sayd to prooue him: for he himselfe knew what he would doe.)
7 Philip answered him, Two hundreth penie worth of bread is not sufficient for them, that euery one of them may take a little.
8 Then sayd vnto him one of his Disciples, Andrew, Simon Peters brother,
9 There is a little boy here which hath fiue barley loaues, and two fishes: but what are they among so many?
10 And Iesus said, Make the people sit downe. (Now there was much grasse in that place) Then the men sate downe, in number about fiue thousand.
11 And Iesus tooke the bread, & gaue thanks, and gaue to the disciples, and the Disciples to them that were set downe: and likewise of the fishes as much as they would.
12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost.
13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which remained vnto them that had eaten.
14 Then the men, when they had seene the miracle that Iesus did, said, This is of a trueth that Prophet that should come into the world.
15 [2] When Iesus therefore perceiued that they would come, and take him to make him a king, hee departed againe into a mountaine himselfe alone.
16 ¶ [3] When euen was now come, his Disciples went downe vnto the Sea,
17 *And entred into a ship, and went ouer the sea, [b] towards Capernaum: and now it was darke, and Iesus was not come to them.
18 And the Sea arose with a great winde that blew.
19 And when they had rowed about fiue and twentie, or thirtie furlongs, they saw Iesus walking on the sea, and drawing neere vnto the ship: so they were afraid.
20 But he said vnto them, It is I be not afraid.
21 Then [c] willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.
22 ¶ The day following, the people which stood on the other side of the Sea, saw that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,
23 And that there came other ships from Tiberias neere vnto the place where they ate the bread, after the Lord had giuen thankes.
24 Now when the people saw that Iesus was not there, neither his Disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.
25 And when they had found him on the other side of the sea, they saide vnto him, Rabbi, when camest thou hither?
26 [4] Iesus answered them and said, Verely, verely, I say vnto you, Yee seeke me not, because yee saw the miracles, but because ye ate of the loaues, and were filled.
27 [d] Labour not for the meate which perisheth, but for the meate, that endureth vnto euerlasting life, which the Sonne of man shal giue vnto you: for him hath * God the Father [e] sealed.
28 Then said they vnto him, What shall wee doe, that we might work the[f] works of God?
29 [5] Iesus answered, and saide vnto them, * [g] This is the worke of God, that ye beleeue in him, whom he hath sent.
30 [6] They said therefore vnto him, What signe sheweest thou then, that we may see it, and beleeue thee? what doest thou worke?
31 Our fathers did eate Manna in the desert, as it is * written, He gaue them bread from heauen to eate.
32 [7] Then Iesus said vnto them, Verely, verely I say vnto you, Moses gaue you not [h] that bread from heauen, but my Father giueth you that true bread from heauen.
33 For the bread of God is hee which commeth downe from heauen, and giueth life vnto the world.
34 Then they said vnto him, Lord euermore giue vs this bread.
35 And Iesus said vnto them, I am that bread [i] of life: he that commeth to me, shall not hunger, and he that beleeueth in me, shall neuer thirst.
36 But I said vnto you, that ye also haue seene me, and beleeue not.
37 [8] All that the Father giueth me, shall come to me: and him that commeth to mee, I cast not away.
38 For I came downe from heauen, not to do mine [k] owne will, but his will which hath sent mee.
39 And this is the fathers will which hath sent me, that of all which hee hath giuen mee, I should lose nothing, but should raise it vp againe, at the last day.
40 And this is the wil of him that sent me, that euery man which [l] seeth the Sonne, and beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day.
41 [6] The Iewes then murmured at him because he saide, I am that bread, which is come downe from heauen.
42 And they said, * Is not this Iesus that Sonne of Ioseph, whose father and mother wee know? how then saith hee, I came downe from heauen?

a *Not that beeing ouer the lake of Tiberias, but by reason of the large creeke, his sailing made his iourney the shorter, therefore it is said to haue gone ouer the Sea, when a be passed ouer from one side of a creeke to the other.*
* *Leuit.23.37.*
deut 16.1.
* *Matth.14.16.*
mar.6.30.
luk 9 13.
1 They that follow Christ doe sometime hunger, but they are neuer destitute of helpe.

2 Christ is not only not delighted but also greatly offended with a propostorous worship.
3 The godly are often in perill and danger, but Christ commeth to them in time, euen in the middest of the tempests and bringeth them to the hauen.
* *Mat.14.25.*
mark 6.47.
b Iu Mar.6.45. they are willed to goe before to Beth-saida, for Beth-saida was in the way to Capernaum.
c They were afraid at the first, but when they knew his voyce, they became new men, and tooke him willingly into the ship, whom they supposed and feared before.

4 They that seeke the kingdome of heauen lacke nothing notwithstanding the Gospel is not the food of the belly, but of the mind.
d Beeson your labour on anyone.
* *Chap.2.23.*
matt.3.17. & 17.5.
e That in whom God the Father hath distinguished from all others, as appointed by his owne Ordinance, though he had sealed him with his seale, that he might be a liuely patterne and representer of him, and so more inestimable, to be his office, to receiue commission from God, and to bring vnto mortalitie life, vnto sinne grace, vnto power to Christ.
Which please Cauilers, they think that euerlasting life hangeth vpon the condition of fulfilling the law: therefore Christ addeth, shewes lacke of faith.
5 Men torment themselues in vaine, when they go about to please God without faith
1. Iohn 3.23.
f That is, this is the worke that God requireth, that you beleeue in me, and therefore he raiseth them back to faith.
6 The spirituall vertue of Christ is contemned of them which are desirous of earthly miracles
* *Exo.16.14. num. 11.7. psal.78.25.*
7 Christ, who is the true and onely author and giuer of eternall life, was signified vnto the fathers in Manna.
h He denieth that Manna was that true heauenly bread, and saith that he himself is that true bread, wherewith he feedeth vnto the life: with Manna spiritually signified, which the Iewes after their corrupt opinion and conceit of the matter, and vse hereof further considered not of the Manna, but in that it fed the belly.
i Which gaue life and quickeneth.
8 The gift of God proceedeth from the free election of the Father in Christ, after which follow vnto necessarily euerlasting life. Therefore faith in Christ is a sure witnesse of our election and therefore of our glorification, which is to come.
k Loose and of Chap. 5.2. verse 22.
l Seeing and beleeuing are ioined together, for there is another sense of seeing, which is carnall, wherewith we see, for they that beleeue are spiritual, and proper to the Christ.
9 Flesh cannot perceiue spiritual things, and therefore the beginning of our saluation cannot be of the flesh, or of our nature, so that we being inspired of him, may be guided to be iustified and saued by Christ.
* *Matth.13.55.*

43 Iesus then answered, and sayd vnto them, Murmure not among your selues.

44 No man can come to mee, except the Father, which hath sent me, draw him, and I will raise him vp at the last day.

45 It is written in the * [m] Prophets, And they shalbe all [n] taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me:

46 * Not that any man hath seene the Father, [o] saue he which is of God, he hath seene [q] Father.

47 Verely, verely I say vnto you, Hee that beleeueth in me, hath euerlasting life.

48 [10] I am that bread of life.

49 * Your fathers did eate Manna in the wilderness, and are dead.

50 [p] This is that bread, which cõmeth downe from heauen, that he which eateth of it, should not die.

51 [11] I am that [q] liuing bread, which came downe from heauen: if any man [r] eate of this bread, he shall liue for euer: and the bread that I will giue is my flesh, which I will giue for the life of the world.

52 [12] Then the Iewes strouе among themselues, saying, How can this man giue vs [s] flesh to eate?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Son of man, and drinke his blood, ye haue [t] no life in you.

54 Whosoeuer * eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meate indeede, & my blood is drinke indeede.

56 Hee that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As * that liuing Father hath sent me, so liue I by the [u] Father, and he that eateth me, euen hee shall liue by me.

58 This is that bread which came down from heauen, not as your Fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake hee in the Synagogue, as he taught in Cappernaum.

60 [13] Many therefore of his Disciples (when they heard this) said, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 *What* then if yee should see that Sonne of man ascend vp * where he was before?

63 [14] It is the [x] spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake vnto you, are spirit and life.

64 But there are some of you that beleeue not: for Iesus knew from the beginning, which they were that beleeued not, and who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 [15] From that time, many of his disciples went backe and walked no more with him.

67 Then said Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the wordes of eternall life:

69 And wee beleeue and know that thou art that Christ that Sonne of the liuing God.

70 [16] Iesus answered them, Haue not I * chosen you twelue, and one of you is a deuill?

71 Now he spake it of Iudas Iscariot the *sonne* of Simon: for hee it was that should betray him, though he was one of the twelue.

CHAP. VII.

2 Christ, after his cousins were gone vpto the feast of Tabernacles, 10 goeth thither priuily. 12 The peoples iuridiy opinions of him. 14 He teacheth in the Temple. 32 The Priests commaud to take him. 41 Strife among the multitude about him. 47 and between the Pharises and the officers that were sent to take him, 50 and Nicodemus.

AFter these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes * [a] feast of the Tabernacles was at hand.

3 [1] His brethren therefore said vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth any thing secretly, and he himselfe seeketh to be famous. If thou doest these things, shew thy selfe to [y] world.

5 For as yet his [b] brethren beleeued not in him.

6 [2] Then Iesus said vnto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but me it hateth, because I testifie of it, that the works thereof are euill.

8 Go ye vp vnto this feast: I wil not go vp yet vnto this feast: * for my time is not yet fulfilled.

9 ¶ These things hee said vnto them, and abode still in Galile.

10 [3] But assoone as his brethren were gone vp, then went hee also vnto the feast, not openly, but as *it were* priuily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some said, He is a good man: other sayd, Nay: but he deceiueth the people.

13 Howbeit no man spake [c] openly of him for feare of the Iewes.

14 [4] Now when [d] halfe the feast was done, Iesus went vp into the Temple, and taught,

15 And the Iewes marueiled, saying, How knoweth this man the Scriptures, seeing that he neuer learned?

15 Such is the malice of men, that they take occasion of their owne destruction, euen of the very doctrine of saluation (vnlesse it be a sew, which beleeue through the singular gift of God.)

16 The number of the professours of Christ is very small, and among them also there be some hypocrites, and worse then all other.

* *Mat.26.26.16.*

* *Isa.54.13. here 31.33.*
m In the booke of the Prophets for the old Testament was diuided by them into three seuerall parts: vnto the Law, the Prophets, and the Holy writ.
n To wit, they shall be children of the Church, for so the Prophet Esay expounderh this, chap. 54.13. that is to say, ordained to life.
Acts 13.48 and therefore be bound to the heauenly teacher, is the gift and worke of God, and flaueth not in any power of man.
* *Matth.11.27.*
o If the Sonne onely hath seene the Father then it is he onely that can teach and instruct vs truely.
to The true vse of Sacraments, is to ascend from them to the thing it self, that is, to Christ: by [y] partaking of whom only, we get euerlasting life.
* *Exod 16.15.*
p He poinded out himselfe when he spake these words.
11 Christ being sent from the Father, is the selfe same vnto vs for the getting and keeping of euerlasting life, that bread & flesh, yea meate and drinke are to the vse of this transitory life.
q Which giueth life to the world.
r That is to say, whosoeuer is partaker of Christ indeed, who is our foode.
12 Flesh cannot put a difference between fleshly eating, which is done by the helpe of the teeth, and spiritual eating which consisteth in faith and therefore it condemneth that which it vnderstandeth not: yet notwithstanding the teeth must be preached and taught.
s If Christ bee present, life is present, but when Christ is absent, then is death present.
* *1.Cor.11.27.*
t In that that Christ is man, hee receiueth that power which quickeneth and giueth life to them that receiue, of his Father: and he addeth this word (Thus) to make a difference between him and all other fathers.
u Christ his meaning is, that though he bee man, yet his flesh can giue life not of his own nature, but because that flesh of his liueth by the Father, that is to say, doeth sucke and draw out of the Father, that power which hee hath to giue life. 13 The reason of man cannot comprehend the vniting of Christ and his members: therefore let it worship and reuerence that which is better then it selfe.
* *Chap.3.13.* 14 The flesh of Christ doeth therefore quickenes, because that hee that is man, is God, which mystery is onely comprehended by faith, which is the gift of God, proper onely to the elect.
x Spirit, that is, that power which floweth from the Godhead, causeth the flesh of Christ, which other wise were nothing but flesh, both to giue life in it selfe, and to giue life to vs.

y Ioh.1.10.
a Thu feast was so called, because of the booths and tents which they pight of diuers kindes of boughes, and sate vnder them seuen dayes together, all which time the feast lasted.
1 The grace of God commeth not by inheritance, but it is a gift that commeth otherways, whereby it commeth to passe, that oftentimes the children of God suffer more affliction by their owne kinsefolkes, then by strangers
b His kinsefolkes: for so vse the Hebrewes to speake.
2 We must not follow the foolish desires of our friends.
* *Chap.8.20.*
3 An example of horrible confusion in the very bosome of the Church. The Pastours oppresse the people with terrour and feare: the people seeke Christ, when he appeareth not: when he offereth himself, [z] easily: a very sewe *for the chiefe of the* Christ shrineth with season the most part they ought to haue
c For feare of the Iewes.
d About the fourth day of the feast.

15 5 Iesus

5 Therefore are there few to whom the Gospell fauoureth well, because the study of godlinesse is very rare.
e *Looke about, chap. 5. verse. 22. and beleeueth thou after the opinion of the Iewes, as if he said, My doctrine is not mine, but it is not he whom you take to be a man mothers are, and therefore yee light by him, but is his that sent me*
6 The true doctrine of saluation differeth from the false in this, that the same setteth forth the glorie of God, and this by putting vp of men darkeneth the glorie of God.
* Exod. 24. 3.
7 None doe more confidently boast themselues to be the defenders of the Law of God, then they that doe most impudently breake it.
f *Chap. 5. 12.*
8 The Sabbath day (which is here set before vs for a rule of all ceremonies) was not appointed to hinder, but to further and practise Gods works: amongst which the loue of our neighbour is the chiefest.
g *Luke. 13 3.*
h *Genes. 17. 10.*
i *That is to say, if the law of circumcision which Moses gaue be so great a meaure wrought euenyet, that you doubt not to circumcise vpon the Sabbath doyon rightly reprouemee for healing a man throughly?*
* *Deut. 1. 16.*
9 We must iudge according to the truth of things, least the persons of men do turne vs and carry vs away.
By the fruit, I meane to be but an idiot, and vnlearned Galile, and a Carpenters sonne, whom no man maketh account of: but marke the matter itselfe well, and iudge the tree by the fruite.
10 Many doe marueile that the endeuours of the enemies of God haue no successe: yet in the meane season they doe not acknowledge the vertue and power of God.
11 Men are very wilie to procure stops and slayes to themselues.
12 The vnbelieuing Christ doeth not hang vpon the iudgement of man. 13 The wicked cannot doe what they list, but what God hath appointed. 14 As the Kingdome of God increaseth, so increaseth the rage of his enemies, till at length they in vaine seeke for those blessings absent, which they despised when they were present. * *Chap 12. 33.* h *Word for word (to the dispersion of the Gentiles or Greeks) and vnder the name of Greeciens be vnderstanded the Iewes which were dispersed among the Gentiles* 1. *Pet. 1. 1.*

16 5 Iesus answered them, and said, e My doctrine is not mine, but his that sent me.
17 If any man will doe his will, he shal know of the doctrine, whether it be of God, or whether I speake of my selfe.
18 6 He that speaketh of him selfe, seeketh his owne glorie: but hee that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.
19 * 7 Did not Moses giue you a Law, and *yet* none of you keepeth the Law? * Why doe ye about to kill me?
20 The people answered, and said, Thou hast a deuill: who goeth about to kill thee?
21 8 Iesus answered, and said vnto them, I haue done one worke, and ye all marueile.
22 * Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the * Fathers) and yee on the Sabbath *day* circumcise a man.
23 If a man on the Sabbath receiue circumcision, that the i Law of Moses should not be broken, be ye angry with mee, because I haue made a man euery whit whole on the Sabbath *day?*
24 * 9 Iudge not g according to the appearance, but iudge righteous iudgement.
25 ¶ 10 Then said some of them of Hierusalem, Is not this he whom they go about to kill?
26 And behold, he speaketh openly, and they say nothing to him: do the rulers know in deede that this is indeed that Christ?
27 11 Howbeit we know this man whence he is: but when that Christ commeth, no man shall know whence he is.
28 ¶ 12 Then cryed Iesus in the Temple as he taught, saying, Ye both know mee, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.
29 But I know him: for I am of him, and he hath sent me.
30 13 Then they sought to take him, but no man laid hands on him, because his houre was not yet come.
31 Now many of the people beleeued in him, and said, When that Christ commeth, will he do moe miracles then this man hath done?
32 14 The Pharises heard that the people murmured these things of him, and the Pharises and the high Priests sent officers to take him.
33 Then said Iesus vnto them, Yet am I a little while with you, and then I goe vnto him that sent me.
34 * Ye shall seeke me, and shall not finde *me*, and where I am can ye not come.
35 Then said the Iewes among themselues, Whither will he goe that we shall not finde him? Will he go vnto them that are h dispersed among the Grecians, and teach the Grecians?
36 What saying is this that he said, Yee shall seeke me, and shall not finde *mee?* and, Where I am, can ye not come?

37 15 Now in the i last *and* * great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drink.
38 Hee that beleeueth in mee, * as sayeth the k Scripture, out of his belly shall flow riuers of water of life.
39 (* This spake hee of the Spirit which they that beleeued in him, should receiue: for the l holy Ghost was not yet *giuen*, because that Iesus was not yet m glorified.)
40 16 So many of the people when they heard this saying, said, * Of a truth this is that Prophet.
41 Other said, This is that Christ: and some said, But shall that Christ come out of Galile?
42 * Saith not the Scripture that that Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?
43 So was there dissention among the people for him,
44 And some of them would haue taken him, but no man laid hands on him.
45 17 Then came the officers to the hie Priests and Pharises, and they said vnto them, Why haue ye not brought him?
46 The officers answered, Neuer man spake like this man.
47 Then answered them the Pharises, Are ye also deceiued?
48 18 Doth any of the rulers, or of the Pharises beleeue in him?
49 But this people, which know not the Law, are cursed.
50 Nicodemus said vnto them, (* hee that came to Iesus by night, and was one of them)
51 Doth our Law iudge a man before it heare him, * and know n what he hath done?
52 They answered, and said vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.
53 19 And euery man went vnto his own house.

glory of the only begotten. 16 There is contention euen in this point of the chiefe point of religion: neither hath Christians more contentious then those, which teach truth: yet can they not doe a thing. 18. 15 *Mich 5. 2. math 2. 5.* 17 God from heauen commeth, but his enemies. 18 False Pastours are so blind and foolish, that they esteeme the Church of God according to the multitude and outward view. * *Chap 3. 2.* * *Deuter. 8 and 19. 15.* n *What he hath committed, who is accused* 19 There is no counsel against the Lord

CHAP. VIII.

3 The woman taken in adultery. 12 Christ hath light, forgiueness, and life. 20 Christ hatred, he worke. 29 The Father with him, and he with his Father. 31. 39 The sonnes of Abraham. 42 The sonnes of God. 44 The deuill the father of lyes. 58 Abraham saw Christ's day.

AND Iesus went vnto the mount of Oliues,
2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe and taught them.
3 1 Then the Scribes and the Pharises brought vnto him a woman taken in adultery, and set her in the middes,
4 And said vnto him, Master, we found this woman committing adultery, even in the very act.
5 * Now Moses in our Law commanded that such should be stoned: what saist thou therefore?
6 And this they said to tempt him, that they might haue, whereof to accuse him. But Iesus stooped downe, and with his finger wrote on the ground.
7 2 And while they continued asking him, he lift himself vp, and said vnto them, * Let him that is among you without sinne, cast the first stone at her.

15 There are some principles of our religion, which are so far contrary to the world, that they seeme to be very ridiculous, as that the Lord of all good, &c. *Luke 2. 7.*
16 *Luke. 24. 36.* * *Deut. 18. 15.*
k *This is not read word for word in any place, but it is written in many places whose mention is made of the spirit of God, as in Isai. 2. Ezek. 2. 2. but especially in Ezek. 36. 25.* * *Isai. 2. 2. and 11. 2. 3.*
l *What is meant by the holy Ghost he expresseth it before speaking of the Spirit, when that he beleeued in him should receiue, so that by the name of holy Ghost, are meant the vertue and massie workes of the holy Ghost.*
m *That is, those things were not yet seene and perceiued, which were to shew and set forth the Christ: as before Christ suffered, and entered into his glorie.* 17 *Deut. 19. 15.* n *Such as are his sons of God according to the spirit.* 18 *Deuter. 8*
1 While the wicked goe about to make a shew of good men, they make vnsauorie for themselues.
* *Leuit. 20. 10.*
2 Against hypocrites which are very seuere iudges against other men, and flatter themselues in their owne sinnes.
* *Deut. 17. 7.*

3 Christ would not take vpon him the ciuill Magistrates office: he contented himselfe to bring sinners to faith and repentance.
4 The world which is blinde in it selfe cannot come to haue any light out in Christ onely.
* Chap. 1.5. & 9.5.
5 Christ is without all exception the best witnesse of the truth, or he was tent by his father for that purpose, and was by him approued to the world by infinite miracles.
a Thou beareſt witneſſe of thy ſelfe, which thing by all mens opinion, is naughts: and for a man to commend himſelfe is very diſcommendable.
* Chap. 5.31.
b That which he deuiſed alone, Chap. 5.31. muſt be taken by a manner of speaking, for in this place he framed himſelfe ſomewhat to the humour of his hearers, which acknowledged nothing in Chriſt but his humanitie, and therefore he were conuiced ſtrongly ſo to bee witneſſe, vnleſſe it were other wiſe confirmed. But in this place, he ſtandeth for the maintenance of his Godhead, and proteſteth his Father who is his witneſſe, and agreeth with him.
c I do know only teach you, I condemne no man: but not if I muſt do ſo, I might lawfully do it, for I am not alone but my Father is with me.
* Deut 17. 6. and 19. 15. mat. 18.16. 2.Cor.13.1. hebr. 10.28.
d The Godhead is plainly diſtinguiſhed from the manhood, elſe there were not two witneſſes: for the party accuſed is not taken for a witneſſe.
6 No man can know God but in Chriſt onely. e This was ſome place appointed for the gathering of the offrings.
7 Wee liue and dye at the pleaſure of God, and not of men: therefore this one thing remaineth, that we goe forward conſtantly in our vocation.
8 Becauſe that men doe naturally abhorre heauenly things, no man can be a fit diſciple of Chriſt, vnleſſe the ſpirit of God frame him: in the meane ſeaſon notwithſtanding, the world muſt of neceſſity periſh, becauſe it refuſeth the life that is offered vnto it.
9 Hee ſhall at length know who Chriſt is, which will diligently heare what hee faith. f That is, I am Chriſt, and the Sauiour, for ſo I told you ſo in the beginning that I was.
10 God is the reuenger of Chriſts doctrine deſpiſed
11 Euen the contempt of Chriſt maketh for his glory: which thing his enemies ſhall feele at length to their great smart.

8 And againe he ſtouped downe, and wrote on the ground.
9 And when they heard it, being accuſed by their owne conſcience, they went out, one by one, beginning at the eldeſt euen to ſ laſt: ſo Ieſus was left alone, and the woman ſtanding in the mids.
10 3 When Ieſus had liſt vp himſelfe againe, and ſaw no man, but the woman, hee ſaid vnto her, Woman where are thoſe thine accuſers? hath no man condemned thee?
11 She ſaid, No man Lord. And Ieſus ſaid, Neither do I condemne thee: goe and ſinne no more.
12 4 Then ſpake Ieſus againe vnto them, ſaying, * I am that light of the world: hee that followeth me, ſhall not walke in darknes, but ſhall haue that light of life.
13 5 The Phariſes therefore ſaid vnto him, a thou beareſt record of thy ſelfe: thy record is not true.
14 * Ieſus anſwered, & ſaid vnto thē, b Though I beare record of my ſelfe, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go.
15 Ye iudge after the fleſh: I iudge no man.
16 And if I alſo iudge, my iudgement is true, for I am not alone, but I, and the Father, that ſent me.
17 And it is alſo written in your Law, * that the teſtimonie of two men is true.
18 d I am one that beare witneſſe of my ſelfe, & the Father that ſent me beareth witnes of me.
19 6 Then ſaid they vnto him, Where is that Father of thine? Ieſus anſwered, Ye neither know me, nor that Father of mine. If yee had knowne me, ye ſhould haue knowne that Father of mine alſo.
20 Theſe words ſpake Ieſus in the e treaſurie, as he taught in the Temple, & no man laid hands on him: for his houre was not yet come.
21 8 Then ſaid Ieſus againe vnto them: I go my way, and ye ſhall ſeek me, and ſhall die in your ſinnes, whither I go, can ye not come.
22 Then ſaid the Iewes, will he kill himſelfe, becauſe he ſaith, Whither I go, can ye not come?
23 And he ſaid vnto them, Yee are from beneath, I am from aboue: yee are of this world, I am not of this world.
24 I ſaid therefore vnto you, That ye ſhall die in your ſinnes: for except yee beleeue that I am he, ye ſhall die in your ſinnes.
25 9 Then ſaid they vnto him, Who art thou? And Ieſus ſaid vnto them, Euen f the ſame thing that I ſaid vnto you from the beginning.
26 10 I haue many things to ſay, and to iudge of you: but he that ſent me, is true, and the things that I haue heard of him, thoſe ſpeake I to the world.
27 11 They vnderſtood not that hee ſpake to them of the Father.
28 Then ſaid Ieſus vnto them, When yee haue liſt vp the Sonne of man, then ſhall ye know that I am hee, and that I doe nothing of my ſelfe,

but as the Father hath taught mee, ſo I ſpeake theſe things.
29 For he that ſent me is with me: the Father hath not left me alone, becauſe I do alwaies thoſe things that pleaſe him.
30 ¶ As he ſpake theſe things, many beleeued in him.
31 12 Then ſaid Ieſus to the Iewes which beleeued in him, If yee continue in my word, ye are verily my diſciples,
32 And ſhall know the truth, and the trueth ſhall g make you free.
33 h They anſwered him, We be i Abrahams ſeed, and were neuer bond to any man: why ſayeſt thou then, Ye ſhalbe made free?
34 Ieſus anſwered them, Verily, verily I ſay vnto you, that whoſoeuer committeth ſinne, is the * ſeruant of ſinne.
35 And the ſeruant abideth not in the houſe for euer: but the Sonne abideth for euer.
36 If that Sonne therfore ſhall make you free, ye ſhall be free indeed.
37 13 I know that ye are Abrahams ſeed, but yee ſeeke to kill me, becauſe my word hath no place in you.
38 I ſpeake that which I haue ſeene with my Father: and ye doe that which ye haue ſeene with your Father.
39 They anſwered and ſaid vnto him, Abraham is our father. Ieſus ſaid vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.
40 But now ye goe about to kill mee, a man that haue told you the truth, which I haue heard of God: this did not Abraham.
41 Ye doe the workes of your father. Then ſaid they to him, Wee are not borne of fornication: we haue one Father, which is God.
42 Therefore Ieſus ſaid vnto them, If God were your father, then would ye loue me: for I proceeded foorth, and came from God, neither came I of my ſelfe, but he ſent me.
43 Why doe ye not vnderſtand my k talke? becauſe ye cannot heare my word.
44 * Ye are of your father the deuill, and the luſtes of your father ye will doe: he hath beene a murtherer from the l beginning, and m abode not in the n truth, becauſe there is no trueth in him. When he ſpeaketh a lie, then ſpeaketh hee of his o owne: for he is a liar, and the p father thereof.
45 And becauſe I tell you the truth, yee beleeue me not.
46 14 Which of you can rebuke me of ſinne? and if I ſay the truth, why do ye not beleeue me?
47 * He that is of God heareth Gods words: ye therefore heare them not, becauſe ye are not o of God.
48 15 Then anſwered the Iewes, and ſaid vnto him, Say we not well that thou art a Samaritaine, and haſt a deuill?
49 Ieſus anſwered, I haue not a deuill, but I honour my Father, and ye haue diſhonoured me.
50 And I ſeeke not mine own praiſe: but there is one that q ſeeketh it, and iudgeth.
51 16 Verily, verily I ſay vnto you, If a man keepe my word, he ſhall neuer r ſee death.

12 The true diſciples of Chriſt continue in his doctrine, that proficiting more & more in the knowledge of the truth, they may be deliuered from the moſt grieuous burden of ſinne, into the true liberte of righteouneſſe and life.
g From the ſlauery of ſinne.
h Some of the multitude, not they that beleeued: for this is not the ſpeech of men that conſent vnto him, but of men that are againſt him.
i Borne and begotten of Abraham.
* Rom 6.20.
2.pet. 2.19.
13 Out wicked manners declare, that we are plainly borne of a deuiliſh nature: but we are changed, and made of the houſhold of God, according to the couenant which he made with Abraham by Chriſt onely apprehended and laid hold on by faith: which faith is knowne by a godly and honeſt life.
k Or, language, as though he ſaid, you doe no more vnderſtand what I ſay, then if I ſpake in a ſtrange and vnknowne language to you.
* 1 ioh 3.8.
l From the beginning of the world: for as ſoone as man was made, the deuill caſt him headlong into death.
m That is, continued not conſtantly, or remained not.
n That is, in faithfulnes, & vprightneſſe, that is, he keept not his creation.
o Euen of his owne braine or diſpoſition.
p The author thereof.
14 Chriſt did not appeare at Ieſus, 6.6 15 The world will appeare at his Sonne.
16 The onely gift of life againſt death. r That is, he ſhal not feele it: for euen in the midſt of death, the faithfull feele life.

throughly execute the office that his Father enioyned him. * The enemies of Chriſt make their bravery for a while, but the Father will appeare at his time to reuenge the reproch that is done vnto him in the perſon of his Sonne.
q That is, that will reuenge hath your deſpiſing of me, and of him.
r That is, he ſhal neuer feele it: for euen in the midſt of death, the faithfull feele life.

52 17 Then

17 Against them which abuse the glory of the Saints, to darken Christes glory.
18 There is nothing further off from a lamb tition then Christ, but his Father hath set him aboue all things.
f This is spoken by manner of a grant: as if hee had said, Be it so, let the report which I giue of my selfe, bee of no force: yet there is another that glorifieth me, that is, that honoureth my Name.
19 There is no right knowledge of God without Christ, neither any right knowledge of Christ without his word.
20 The vertue of Christ shewed it selfe through all former ages in the Fathers, for they saw in the promises, that hee should come, and did very ioyfully lay hold on him with a liuely faith.
t Was very desirous. u A day is a space that a man hueth in, or doeth any notable acte, or suffereth any great thing. x With the eyes of faith, Hebr. 11. 13. y Christ as he was God, was before Abraham: and he was the Lambe slaine from the beginning of the world.
21 Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.

52 [17] Then said the Iewes to him, Now know we that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my word, he shall neuer taste of death.
53 Art thou greater then our father Abraham which is dead? and the Prophets are dead: whom makest thou thy selfe?
54 [18] Iesus answered, If I honour my selfe, mine honour is [f] nothing worth: it is my Father that honoureth mee, whom ye say that he is your God.
55 [19] Yet yee haue not known him: but I know him, and if I should say I know him not, I should bee a liar like vnto you: but I know him, and keepe his word.
56 [20] Your father Abraham [t] reioyced to see my [u] day, and he [x] saw it, and was glad.
57 Then said the Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?
58 Iesus said vnto them, Verely, verely I say vnto you, Before Abraham was, I [y] am.
59 [21] Then tooke they vp stones to cast at him, but Iesus hid him selfe, and went out of the Temple: and hee passed through the middes of them, and so went his way.

CHAP. IX.

1 Christ giueth sight to the Sabbath day, to him that was borne blinde. 13 Whom after hee had long reasoned against the Pharises, 22. 23 and was cast out of the Synagogue, 56 Christ endueth with the knowledge of euer lasting life.

AND [1] as Iesus passed by, he saw a man which was blinde from his birth.
2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?
3 Iesus answered, [a] Neither hath this man sinned, nor his parents, but that the works of God should be shewed on him.
4 [2] I must worke the workes of him that sent mee, while it is [b] day, the night commeth when no man can worke.
5 As long as I am in the world, * I am the light of the world.
6 [3] Assoone as hee had thus spoken, hee spat on the ground, and made clay of the spettle, and anointed the eyes of the blind with the clay,
7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore and washed, and came againe seeing.
8 [4] Now the neighbours and they that had seene him before, when he was blinde, said, Is not this he that sate and begged?
9 Some said, This is he: and other said, He is like him: but he himselfe said, I am he.
10 Therefore they said vnto him, How were thine eyes [c] opened?
11 Hee answered, and said, The man that is called Iesus, made clay, and anointed mine eyes, and said vnto mee, Goe to the poole of Siloam, and wash. So I went and washed, and receiued sight.
12 Then said they vnto him, Where is he? He said, I cannot tell.
13 ¶ They brought to the Pharises him that was once blinde.
14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.
15 Then againe the Pharises also asked him, how hee had receiued sight. And hee said vnto them, He laid clay vpon mine eyes, and I washed, and doe see.
16 Then said some of the Pharises, This man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles? and there was a dissention among them.
17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.
18 Then the Iewes did not beleeue him (that he had beene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.
19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doth he now see then?
20 His parents answered them, and said, Wee know that this is our sonne, and that he was borne blinde:
21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is old enough: aske him: he shall answere for himselfe.
22 These words spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that he was Christ, hee should bee excommunicate out of the Synagogue.
23 Therefore said his parents, Hee is old enough: aske him.
24 Then againe called they the man that had beene blinde, and said vnto him, [d] Giue glory vnto God: wee know that this man is a [e] sinner.
25 Then he answered, and said, Whether he be a sinner or no, I cannot tell: one thing I know, that I was blind, and now I see.
26 Then said they to him againe, What did he to thee? how opened he thine eyes?
27 Hee answered them, I haue told you already, and ye haue not heard it: wherefore would ye heare it again? will ye also be his disciples?
28 [6] Then reuiled they him, and said, Be thou his disciple: we be Moses disciples.
29 We know that God spake with Moses: but this man we know not from whence he is.
30 The man answered, and said vnto them, Doubtlesse, this is a marueilous thing, that yee know not whence he is, and yet he hath opened mine eyes.
31 Now wee know that God heareth not sinners: but if any bee a worshipper of God, and doeth his will, him heareth hee.
32 Since the world began, was it not heard, that any man opened the eyes of one that was borne blind.

1 Sinne is the beginning euen of all bodily diseases, and yet doth it not follow, that God alway respecteth their sinnes whom he most sharpely punisheth.
a Christ reasoneth here, as his disciples thought, which presupposed, that there cause no diseases but for sinnes onely: whereupon he answereth that there was another cause of his man blindnesse and that was, that God his worke might bee seene.
2 The works of Christ are as it were a light, which lighten the darknesse of the world.
b By (day) is meant the light, that is, the light of Gods doctrine or the heauenly treuth: and by (night) is meant the darknesse, which commeth by the obscuritie of the same doctrine.
* Chap. 1. 9. and 8. 12. and 12. 35.
3 Christ healing the man borne blinde, by taking the spittle of the fountaine of Siloam (which signifieth Sent) clay, and afterward the signe of the fountaine of Siloam (which signifieth Sent) sheweth that as he at the beginning made man, so doeth he again restore both his body and soule: and yet so, that he himselfe commeth first of his owne accord to healeve. 4 At the image of all men, who as they are of nature blinde, doe neither themselues regeine the light that is offered vnto them, nor suffer it in other, and yet make great adoe among themselues.
c This is an Hebrew phrase, wee say call a man vnrestful, when they cannot receiue any light: And therefore they are said to haue their eyes opened, who of blinde men are made to see.
5 Religion is not assaulted by any meanes more then by pretence of religion: but the more it is pressed downe, the more it riseth vp.
d A solemne order whereby men were constrained in old time to acknowledge their sin before God, as if they did say, Confession is before God, who knoweth the whole matter and therefore see in a reuerence him selfe, and see how this honour rather in confesse the whole matter openly, lest he tele it to him.
1. Sam. 6. 5.
e Here is called a sinner in the Hebrew tongue, which is a wicked man, vnrighteous: but is more vnciuile of sinning.
6 Do wicked, nesse not needes at length breake forth, which in vaine lieth hid vnder a vesse of godlinesse.

33 If this man were not of God, he could haue done nothing.

34 They answered and said vnto him, f Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.

35 7 Iesus heard that they had cast him out: and when hee had found him, hee said vnto him, Doest thou beleeue in the Sonne of God?

36 He answered, and said, Who is hee, Lord? that I might beleeue in him?

37 And Iesus said vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he said, Lord, I beleeue, and worshipped him.

39 8 And Ie us said, I am come vnto g iudgement into this world, that they h which see not, might see: and that they * which see might bee made blinde.

40 And some of the Pharises which were with him, heard these things, and said vnto him, Are we blinde also?

41 Iesus said vnto them, If ye were blind, yee should not haue sinne: but now yee say, We see: therefore your sinne remaineth.

f *Thou art nought even from thy cradle, and as we vse to say, there is nothing in thee but sinne*

7 Most happie is their state, which are cast forth out of the Church of the wicked (which proudly boast themselves of the name of the Church) that Christ may come neerer to them.

8 Christ doth lighten all them by the preaching of the Gospel, which acknowledge their owne darknesse, but such as seeme to themselues to see clearely enough, thos: he tog ether blindeth: of which sort are they oftentimes, which haue highest place in the Church.

g *With great power and authoritie to doe what is righteous and iust as he said, I beseeme take vpon them to gouerne the people of God after their owne lust, as though they saw all things, and was not so: but I will vse sharp chastisement on those men, doe for whom they account for blind men, then will I lighten and such as take themselues to see wisest, them will I drowne in most grosse and carnelesse of ignorance.*

h *In these words (of seeing and not seeing) there is a secret mutiny and checke to the Pharises: for they iudged all such blinde as they selues.*

* Chap. 3. 17. and 12. 47.

CHAP. X.

1 Christ prouneth that the Pharises are one euill shepherds, 8 and Lymans reasons that him selfe. 1. 14 is the good shepherd: 19 And there fauiliers in ariseth. 31 They take vp stones, 36 and go about to take him: he escape b.

1 Verely, I verely I say vnto you, Hee that entreeth not in by the doore into the sheepfold, but climbeth vp another way, hee is a thiefe and a robber.

2 But he that goeth in by the doore, is the shepheard of the sheepe.

3 To him the a porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.

4 And when hee hath sent foorth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce.

5 And they will not follow a stranger, but they flee from him: for they know not the voyce of strangers.

6 This b parable spake Iesus vnto them: but they vnderstoode not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe.

8 2 All that c euer came before me are theeues and robbers: but the sheepe did not heare them.

9 3 I am the doore: by mee if any man enter in, he shall bee saued, and shall d goe in, and goe out, and finde pasture.

a *In ouer days they vse to haue a seruant alwayes sitting at the dore, and therefore he speaketh after the manner of the eastes.*

b *This word parable (which the Euangelist vseth here) signifieth a darke speech, or speach, wherein words are taken from their naturall meaning, to signifie another thing to vse.*

10 The thiefe commeth not but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 * I am that good shepheard: that good shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and hee leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am that good shepheard, and know mine, and am knowen of mine.

15 As the Father e knoweth mee, so know I the Father: and I lay downe my life for my sheepe.

16 4 Other sheepe I haue al so, which are not of this fold, them also must I bring, and they shall heare my voyce: and * there shall be e one sheepfold, and one shepheard.

17 5 Therefore doeth my Father loue mee, because * g I lay downe my life that I might take it againe.

18 No man taketh it from mee, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this * commandement haue I receiued of my Father.

19 ¶ 6 Then there was a dissention againe among the Iewes for these sayings,

20 And many of them said, Hee hath a deuill, and is mad: why heare ye him?

21 Others said, These are not the wordes of him that hath a deuill: can the deuill open the eyes of the blind?

22 And it was at Hierusalem the *feast of the* h Dedication, and it was winter.

23 7 And Iesus walked in the Temple, in Solomons porch.

24 Then came the Iewes round about him, and said vnto him, How long doest thou make vs to doubt? If thou be that Christ, tell vs plainely.

25 8 Iesus answered them, I told you, and yee beleeue not: the works that I doe in my Fathers Name, they beare witnesse of mee.

26 9 But ye beleeue not: i for ye are not of my sheepe as I said vnto you.

27 My sheepe heare my voyce, and I know them, and they follow me.

28 And I giue vnto them eternal life, and they shall neuer perish, neither shall any pluck them out of mine hand.

29 My Father which gaue *them* mee, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 * 10 Then againe the Iewes tooke vp stones to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my k Father: for which of these works doe ye stone mee?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, I * said, Ye are gods?

35 If hee called them gods, vnto whom the

* *Isa 40. 11. & 56. 34. 23.*

e *Loueth me, alloweth mee.*

4 The calling of the Gentiles.

* *Ezek. 37. 22.*

f *The certaine marke of true and false Church throughout all the world, which hath one head, that is, Christ: the onely keeper, and only shepheard of it.*

5 Christ is by the decree of the Father the onely true shepheard of the true Church, for he willingly gaue his life for his sheepe, and by his owne power rose againe to life.

* *Isa. 53. 7.*

g *He speaketh in the time that now is, because Christ is whole life in as much as he was a perpetuall sacrifice.*

* *Acts 2. 24.*

6 The Gospel discouereth hypocrisie, and therefore the world most needs rage when it commeth forth.

h *The Feast of the Dedication was instituted by Iudas Maccabeus and his brethren, after the reforming of Gods true religion, and the casting out of Antiochus his garrison, 1. Macc. 4. 59.*

7 The vnbelieuers & proud men accuse the Gospel of darknesse which darknesse indeed is within themselues.

8 The doctrine of the Gospel is proued from heauen by two witnesses: both by the puritie of the doctrine, and by miracles.

9 It is no marueill that there doe but a few beleeue, seeing that all men are by nature vntamed beasties: yet notwithstanding God hath his sheep, and turneth into sheep, and committeth them vnto his Sonne, and preserueth them against the cruelties of all the wild beasts.

i *Hegiueth a reason why they beleeuen not, to wit, because they are none of his sheep.*

10 Christ proueth his dignitie by diuine workes.

* *Chap. 8. 9.*

k *Through my Father authoritie and power.*

* *Psa. 82. 6.*

matter, how many neither how old the false teachers haue bene.

e *These large words are applied to the meer or sheepe death of. And therefore when he called himselfe the doore, he called all them sheepes and robbers which take vpon them the name of Doore, which name of the Prophets can for they shewed the sheepe, that Christ was the doore.*

3 Only Christ is the true Pastor, and that onely is the true Church, which acknowledgeth him to be properly their only Pastor: To him are opposite theeues, which feed not the sheepe, but kill them: and hirelings also, which for take the sheepe in time of danger, because they feed it onely for their own profit and gaines.

d *That is, shall liue safely. So we the Iewes to speake, in Deut. 28. 6. And yet there is a peculiar alluding to the sirpherd and offist.*

word of God was *given*, and the Scripture cannot be[1] broken,

36 Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest because I said, I am the Sonne of God?

37 If I doe not the workes of my Father, beleeue me not.

38 But if I doe, then though yee beleeue not me, *yet* beleeue the works, that ye may know and beleeue that the Father *is* in me, and I in him.

39 [11] Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan into the place where Iohn first baptized, and there abode,

41 and many resorted vnto him and said, Iohn did no miracle: but all things that Iohn spake of this man were true.

42 And many beleeued in him there.

CHAP. XI.

1 Christ, to shew that he is 25 the life and the resurrection, 14 commeth to Lazarus being dead. 17. 34. and weeped. 43 and raiseth him vp. 47 As the Priestes were consulting in geither, 49. Caiaphas 50 prophesieth that one must die for the people. 56 57. They commend to seeke Christ out, and to take him.

AND [1] a certaine man was sicke *named* Lazarus of Bethania, the [2] towne of Marie, and her sister Martha.

2 (And it was that * Marie which annointed the Lord with ointment, and wiped his feet with her haire, whose brother Lazarus was sicke.)

3 Therefore *his* sisters sent vnto him, saying, Lord, behold, he whom thou loueſt is sicke.

4 When Iesus heard it, he said, This sickenesse is not vnto [b] death, but for the glory of God that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister, and Lazarus.

6 [2] And after he had heard that he was sicke yet abode hee two daies still in the same place where he was.

7 Then after that, said he to his Disciples, Let vs goe into Iudea againe.

8 [3] The disciples said vnto him, Master, the Iewes lately sought to * stone thee, and doest thou goe thither againe?

9 Iesus answered, Are there not [c] twelue houres in the day? If a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake hee, and after, hee said, vnto them, Our friend Lazarus [d] sleepeth: but I goe to wake him vp.

12 Then said the Disciples, Lord, if he sleepe, hee shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs goe vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure daies already.

18 (Now Bethania was neere vnto Hierusalem, about fifteene furlongs off.)

19 [4] And many of the Iewes were come to Martha and Mary to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was comming, went to meet him: but Mary sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst beene here, my brother had not beene dead.

22 But now I know also, that whatsoeuer thou asksest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shall [e] rise againe.

24 Martha said vnto him, I know that he shal rise againe * in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: * he that beleeueth in mee, though he were dead *yet* shall he liue.

26 And whosoeuer liueth, and beleeueth in me shall neuer die: beleeuest thou this?

27 She said vnto him, yea, Lord, I beleeue that thou art that Christ that sonne of God, which should come into the world.

28 ¶ And when she had so said, shee went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the town, but was in the place where Martha met him.

31 The Iewes then which were with her in the house and comforted her, when they saw Marie, that she rose vp hastilie, and went out, followed her, saying, Shee goeth vnto the graue to weepe there.

32 Then when Mary was come where Iesus was, and saw him, shee fell downe at his feet, saying vnto him, Lord if thou haddest beene here, my brother had not beene dead.

33 [5] When Iesus therefore saw her weepe, and the Iewes *also* weepe which came with her, hee [f] groned in the spirit, & was troubled in himselfe,

34 And said, Where haue ye laid him? They said vnto him, Lord, come and see.

35 *And* Iesus wept.

36 Then said the Iewes, Behold, how he loued him.

37 And some of them said, * Could not hee which opened the eyes of the blinde, haue made also that this man should not haue died?

38 Iesus therefore againe groned in himselfe and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus said, take yee away the stone. Martha the sister of him that was dead, said vnto him, Lord he stinketh already: for he hath beene *dead* foure daies.

40 Iesus said vnto her, said I not vnto thee, that if thou diddest beleeue, thou shouldest see the glory of God?

41 Then they tooke away the stone *from the place* where the dead was laid. And Iesus lift vp his eies, and said, Father, I thanke thee, because thou hast heard me.

42 I know that thou heaest me alwaies, but because of the people that stand by, I said it, that they may beleeue, that thou hast sent me.

43 As he had spoken these things, hee cryed with a loud voice, Lazarus, come forth.

44 Then he that was dead came forth bound hand and foot with bands, & his face was bound with a napkin. Iesus said vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes, which came to

1 Voide and of none effect.

11 Christ sheeth danger not of mistrust, nor for feare of death, nor that he would bee idle, but to gather a Church in another place.

1 Christ is restoring the stinking carkase of his friend to life, sheweth an example both of his mighty power, and also of his singular good will toward men, which is also an image of the resurrection to come.

a Where his sisters dwelt.

** Chap 12.3. matth.26.7.*

b That is to say, sent for the purpose to kill him.

2 In that, that God seemeth sometimes to linger in helping of vs, he doth it both for his glory, and for our saluation, as the fall ing out of the matter in the end, plainly prouoeth.

3 This onely is the sure and right way to life, to follow God boldly without feare, who calleth vs and shineth before vs in the darknesse of this world.

** Chap.9.30 and 8.59. and 10.33.*

c All things are fitly wrought and brought to passe in their season.

d The Iewes vsed a milder kind of speech and called death a sleepe, whe euppon in other lan guages the place of burial where the dead are laid, waiting for the resurrection, is called a sleeping place.

4 God who is the maker of nature, doth not condemne naturall affections, but sheweth that they ought to be examined by the rule of faith.

e That is, shall recouer life again.

** Chap 5.29. Iohn 14.14.*

** Chap. 6.35.*

5 Christ tooke vpon him together with our flesh all affections of man (sinne onely excepted) & among the rest especially mercy and compassion.

f Those are tokens that he was greatly mooued, but yet they were without sinne: and these affections are proper to mans nature.

** Chap.9 6.*

Mary, and had seene the things, which Iesus did, beleeued in him.

46 [6] But some of them went their way to the Phariſes, and told them what things, Iesus had done.

47 Then gathered the hie Prieſts and the Phariſes a [8] counſill, and ſaid, What ſhall wee doe? For this man doth many miracles.

48 If we let him thus alone, all men will beeleeue in him, and the Romans will come and [b] take away both our place and the nation.

49 Then one of them *named* Caiaphas, which was the hie Prieſt that ſame yeere, ſaid vnto them, Ye perceiue nothing at all,

50 * Nor yet doe you conſider that it is expedient for vs, that one man die for the people, and that the whole nation periſh not.

51 [8] This ſpake he not of himſelfe: but being hie Prieſt that ſame yeere, he propheſied that Ieſus ſhould die for that nation:

52 And not for that nation onely, but that he ſhould gather together in one the children of God, which were ſcattered.

53 Then from that day foorth they conſulted together, to put him to death.

54 9 Ieſus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wilderneſſe, into a city called Ephraim, and there continued with his diſciples.

55 ¶ And the Iewes Paſſeouer was at hand, and many went out of the countrey vp to Hieruſalem before the Paſſeouer, to purifie themſelues.

56 Then ſought they for Ieſus, & ſpake among themſelues, as they ſtood in the Temple, What thinke ye, that he commeth not to the feaſt?

57 Now both the high Prieſts and the Phariſes had giuen a commandement, that if any man knew where he were, he ſhould ſhew it, that they might take him.

6 The laſt point of hard and yron like ſtubbornneſſe is this, to proclaime open warre againſt God, and yet ceaſeth not to make a pretence both of godlineſſe and of the profit of the common wealth.

8 The Iewes called this counſell Sanhedrim: and the word that Iohn vſeth is Synedri

b That is, take a way from vs by force: for at that time, though the hie Prieſts notoriouſlie was greatly le ened and decaied, yet ſtill he was ſomething of a gouernment ſet among the Iewes.

7 The raging and mad company of the ſtate Church, perſwade themſelues that they cannot be in ſafety valeſſe he bee taken away: who onely vp holdeth the Church: And ſolikewiſe iudgeth the wildome of the fleſh in worldlie affaires, which is gouerned by the ſpirit of giddineſſe or madneſſe.

* chap. 18. 14.

8 Chriſt doth ſometime ſo turne the tongues, euen of the wicked, that euen in curſing, they bleſſe.

9 For they were not gathered together in one countrey, as the Iewes were, but to be gathered from all quarters, from the Eaſt to Weſt.

9 Wee may giue place to the rage of the wicked, when it is expedient ſo to doe, but yet in ſuch ſort, that wee warne not from Gods vocation.

CHAP. XII.

2 *At Chriſt is at ſupper with Lazarus,* 3 *Mary anointeth his feete.* 5 *Iudas findeth fault with her.* 7 *Chriſt defendeth her.* 10 *The Prieſts would put Lazarus to death.* 12 *At Chriſt commeth to Hieruſalem,* 18 *The people meet him.* 20 *The Grecians deſire to ſee him.* 41 *The chiefe rulers that beleeue in him, but for feare doe not confeſſe him,* 44 *hee exhorteth to faith.*

THen * Ieſus, ſixe daies before the Paſſeouer, came to Bethania, where Lazarus was, who died, whom he had raiſed from the dead.

2 There they made him a ſupper, and Martha ſerued: but Lazarus was one of them that ſate at the table with him.

3 Then tooke Maria a pound of ointment of Spikenard very coaſtly, and annointed Ieſus feet, and wiped his feet with her haire, and the houſe was fulled with the ſauour of the ointment.

4 Then ſaid one of his Diſciples, *euen* Iudas Iſcariot Simons *ſonne*, who ſhould betray him:

5 [1] Why was not this ointment ſold for three hundreth pence, and giuen to the poore?

6 Now hee ſaid this, not that hee cared for the poore, but becauſe he was a thieſe, and * had the bagge, and bare that which was giuen.

7 [2] Then ſaid Ieſus, Let her alone: againſt the day of my burning ſhee kept it.

8 For the poore yee haue alwaies with you, but me ye ſhall not haue alwaies.

9 [3] Then much people of the Iewes knew that he was there: and they came, not for Ieſus ſake onely but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10 The high Prieſts therefore conſulted, that they might put Lazarus to death alſo,

11 Becauſe that for his ſake many of the Iewes went away, and beleeued in Ieſus.

12 ¶ On the morrow a great multitude that were come to the feaſt, when they heard that Ieſus ſhould come to Ieruſalem,

13 Tooke branches of palme trees, and went foorth to meet him, and cryed, Hoſanna, Bleſſed *is* the king of Iſrael that commeth in the Name of the Lord.

14 And Ieſus found a yong aſſe, and ſate thereon, as it is written,

15 * Feare not, daughter of Sion: behold, thy King commeth ſitting on an aſſes colt.

16 But his diſciples vnderſtood not theſe things at the firſt: but when Ieſus was glorified, the remembred they that theſe things were written of him, and that they had done theſe things vnto him.

17 The people therefore that was with him, bare witneſſe that he called Lazarus out of the graue, and raiſed him from the dead.

18 Therefore met him the people alſo becauſe they heard that he had done this miracle.

19 4 And the Phariſes ſaid among themſelues, Perceiue ye how ye preuaile nothing? Behold the world goeth after him.

20 ¶ Now there were certaine Greeks among them that [a] came vp to worſhip at the feaſt.

21 And they came to Philip, which was of Bethſaida in Galile, and deſired him, ſaying, Sir, wee would ſee that Ieſus.

22 Philip came and told Andrew: and againe Andrew and Philip told Ieſus.

23 And Ieſus anſwered them, ſaying, The houre is come, that the Sonne of man muſt bee glorified.

24 5 Verily, verily I ſay vnto you, Except the wheat corne fall into the ground and [b] die, it abideth alone: but if it die, it bringeth foorth much fruit.

25 * Hee that loueth his life ſhall loſe it, and he that hateth his life in this world ſhall keepe it vnto life eternall.

26 * If any man ſerue mee, let him follow me: for where I am, there ſhal alſo my ſeruant be: and if any man ſerue me, him will my Father honour.

27 [6] Now is my ſoule troubled: and what ſhal I ſay? Father, ſaue mee from this [c] houre: but therefore came I vnto this houre.

28 Father, [d] glorifie thy Name. Then came there a voice from heauen, *ſaying*, I haue both glorified it, and will glorifie it againe.

29 Then ſaid the people that ſtood by, and heard, that it was a thunder: other ſaid, An Angel ſpake to him.

30 7 Ieſus anſwered and ſaid, This voice came not becauſe of me, but for your ſakes.

31 Now is the iudgement of this world: now ſhall the prince of this world be caſt out.

* Chap. 26. 7. Mark. 14. 3.

1 An horrible example in Iudas of a minde blinded with coueteuſnes, & yet pretending godlineſſe.

* Chap. 13. 29.

2 This extraordinarie anointing which was for a ſigne, is ſo allowed of God that here witneſſeth how hee will not bee worſhipped with outward pompe, or coſtly ſeruice, but with almes.

3 When the light of the Gospell ſheweth it ſelfe, ſome are found to be carious, and others (which leaſt ought) to be open enemies: others in a rage honour him, whom they will ſtraightway fall from and very few doe ſo reuerently receiue him as they ought: Notwithſtanding, Chriſt beginneth his ſpiritual kingdome in the midſt of his enemies.

* Matth. 11. 8. Marke 11. 8. Luke 19. 35.

* Zach. 9. 9.

4 Euen they which goe about to oppreſſe Chriſt, are made inſtruments of his glory.

a After the ſolemne cuſtome: the Grecians were ſtrift ſo called by the name of the country of Greece, where they dwelt: but afterward all that were not of the Iewes religion, but worſhipped falſe goods, and were alſo called Heathens, were called by this name.

5 The death of Chriſt is as it were a ſowing, which ſeemeth to be a dying to the corne, but indeed in the cauſe of a far greater harueſt: and ſuch as is the condition of the head, ſo ſhall it bee of the members.

b A wheat corne dieth when it is changed by vertue of the ground, and becommeth a roote of a fruitfull blade.

* Mat. 10. 39. and 16. 25. Mark. 8. 35. Luke 9. 24. and 17. 33

* Chap. 17. 24.

6 While Chriſt went about to ſuffer all the puniſhment which is due to our ſinnes, and whileſt his diuinitie did not yee ſhew his might and power ſo farre as his ſatisfaction might be thoroughly wrought, now when he is ſtriken with the great feare of the curſe of God, he crieth out and praieth, and deſireth to be released: yet notwithſtanding hee preferreth the will and glory of his Father before all things, whoſe obedience the Father alloweth euen from heauen. c To wit, of death, that is now at hand. d So then the Fathers glory is Chriſt his glory, the ouercomming of the diuell and the world, and in concluſion his triumph.

32 * And I, if I were e lift vp from the earth, will draw[1] all men vnto mee.

33 Now thus sayd he, signifying what death he should die.

34 The people answered him, Wee haue heard out of the[a] Law, that that Christ bideth for euer: and how saiest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?

35 [8] Then Iesus said vnto them, Yet a little while is * the light with you: walke while yee haue that light, lest the darknesse come vpon you: for hee that walketh in the darke, knoweth not whither he goeth.

36 While yee haue that light, beleeue in that light, that ye may bee the [8] children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ [9] And though hee had done so many miracles before them, *yet* beleeued they not on him.

38 That the saying of Esaias the Prophet might be fulfilled, that he said, * Lord, who beleeued our report? and to whom is the [b] arme of the Lord reuealed?

39 Therefore could they not beleeue, because that Esaias saith againe,

40 * He hath blinded their eies, and hardened their heart, that they should not see with *their* eyes, nor vnderstand with *their* heart, and should be conuerted, and I should heale them.

41 These things said Esaias when hee saw his glory, and spake of him.

42 [10] Neuertheless, euen among the chiefe rulers, many beleeued in him: but because of the Pharises they did not confesse him, least they should be *cast* out of the Synagogue.

34 * For they loued the praise of men, more then the praise of God.

44 [11] And Iesus cried, and said, He that beleeueth in me, beleeueth[i] not in me, but in him that sent me.

45 And he that seeth mee, seeth him that sent mee.

46 I * am come a light into the world, that whosoeuer beleeueth in mee, should not abide in darknesse.

47 * And if any man heare my wordes, and beleeue not, I iudge him not: for I came not to iudge the world, but to saue the world.

48 He that refuseth me, and receiueth not my words, hath one that iudgeth him: * the word that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father which sent mee, hee gaue mee a commandement what I should say, and what I should speake.

50 And I knowe that this commaundement is life euerlasting: the things therefore that I speake, I speake *them* so as the Father said vnto mee.

CHAP. XIII.

4 *Christ rising from supper,* 15 *to commend humility to his Apostles, washeth their feet.* 21 *He noteth the traitor Iudas* 26 *with an endent token.* 34 *He commendeth charity.* 37. 38. *He telleth Peter of his denial.*

NOw * [1] before the feast of the Passeouer, when Iesus knew that his howre was come, that hee should depart out of this world vnto the Father, forasmuch as he loued his [a] owne which were in the world, vnto the end he loued them.

2 And when supper was done, (and that the deuill had now put in the heart of Iudas Iscariot, Simons *sonne* to betray him)

3 Iesus knowing that the Father had giuen al things into his [b] hands, and that hee was come foorth from God, and went to God,

4 Hee riseth from Supper, and laieth aside *his upper* garments, and tooke [c] a towell, and girded himselfe.

5 After that, hee powred water into a basen, and beganne to wash the Disciples feet, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feet?

7 Iesus answered, and sayd vnto him, What I doe thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feet. Iesus answered him, If I wash thee not, thou shalt haue [d] no part with me.

9 Simon Peter said vnto him, Lord, not my feet only, but also the hands and the head.

10 Iesus said to him, Hee that is washed, needeth not saue to wash *his* feete, but is cleane euery whit: and ye are * cleane, but not all.

11 For hee knew who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after hee had washed their feete, and had taken his garments, & was set downe againe, he said vnto them, Know ye what I haue done to you?

13 Ye call mee Master, and Lord, and yee say well: for *so* am I.

14 If I then your Lord and Master, haue washed your feete, yee also ought to wash one another feet.

15 For I haue giuen you an example, that yee should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, * The seruant is not greater then his Master, neither the || ambassador greater then he that sent him.

17 If yee know these things, blessed are yee if ye doe them.

18 ¶ [2] I speake not of you all: I know whom I haue chosen: but *it is* that the Scripture might be fulfilled, * He that eateth bread with me, hath lift vp his heele against mee.

19 From henceforth tell I you before it come, that when it is come to passe, yee might beleeue that I am he.

20 * Verely, verely I say vnto you, If I send any, he that receiueth him, receiueth mee, and he that receiueth me, receiueth him that sent me.

21 When Iesus had said these things, hee was troubled in the Spirit and [e] testified, and said, Verily, verily I say vnto you, that one of you shall betray mee.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his Disciples, which [f] leaned on Iesus bosome, whom Iesus loued.

* *Chap. 3. 14.*
e *Christ vsed a word, which hath a double meaning: for it signifieth raiser to lift vp, or to reuiue or shew way, for his meaning was to put them in minde of his death, but the Iewes fetch to take it another way.*
f *Chrysost. and Theophil. reiecte this word All, to allusions: that is, not to the Iewes onely.*
* *Psal. 89. 36. & 110.4 & 117.2 Isai 40. 8. Ezeck. 37. 25.*
8 Vnmeasurable is the mercy of God, but an horrible iudgement followeth if it be contemned.
* *Chap 5.9.*
g *That is, partakers of light.*
9 Faith is not of nature, but of grace.
* *Isa. 53. 1. rom 10. 16.*
b *The arme of the Lord, is the Gospel, which is the power of God to salvation to all that beleeue: And therefore the arme of the Lord is not reuealed to them who iudgeate the Lord hath not opened.*
* *Isa. 6. 9. matth. 13. 14. mar. 4. 12 luke 8. 10 act. 28. 26. rom. 11. 8.*
10 Such as beleeue are not only few in number, if they be compared with the vnbeleeuers, but also the most of those few (yea and that especially the chiefest) doe feare men more then God.
* *Chap 5. 44.*
11 The summe of the Gospell, and therefore of saluation, which Christ witnessed in the middest of Hierusalem, by his crying out, is this to rest vpon Christ through faith, as the only Sauiour appointed and giuen vs of the Father.
i *This word Not, doth not take away what of this from Christ which is here spoken of, but is in way of correction rather, as if he said, Hee that beleeueth in me, doth not so much beleeue in me, as in him that sent mee. So iust in marke 9. 37.*
* *Chap. 3. 19. and 9. 39.* * *Chap. 3. 17.* * *Marke 16. 16.*

* *Matth. 26. 2. marke 14. 1. luke 22. 1.*
1 Christ no lesse certaine of the victorie then of the combat which was at hand vsing the signe of washing the feet, doth partly thereby giue an example of singular modestie, and his great loue toward his Apostles in this notable act, being like very shortly to depart from them: and partly witnesseth vnto them, that it is hee onely which washeth away the filth of his people, and that by little and little, in their time and season.
a *Them of his household, that is, his Saints.*
b *Into his power.*
c *In that he is said to rise, it argueth that there was a place between the ceremonie of the Passeouer and this washing of feet, all what time it seemeth that the supper was instituted.*
d *Vnlesse thou suffer me to wash thee, thou shalt haue no part in the kingdome of heauen.*
* *Chap. 15. 3.*

* *Chap. 15. 20. matth. 10. 24. luke 6. 40.*
|| *The word signifieth an Apostle, which is any one that is sent from another.*
2 The betraying of Christ was not casuall, or a thing that happened by chance, but the Father so ordeined the cause of our saluation, to reconcile vs vnto himselfe in his Sonne, and the Sonne did willingly and voluntarily obey the Father.
* *Psal 41. 9.*
* *Matth 10. 40. luke 10. 16.*
e *Hee affirmed it openly, and so shewed it.*
* *Matth. 26. 21. marke 14. 18 luke 22. 21.*
f *John his leaning was such, that sitting downe in his bed his head was toward Iesus his heads: so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in olde time men vsed not to sit at the table, but to lie downe on the one side.*

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.
25 Heethen as he leaned on Iesus breast, sayd vnto him, Lord who is it?
26 Iesus answered, Hee it is, to whom I shall giue a sop, when I haue dipt it: and he wet a sop, and gaue it to Iudas Iscariot, Simons *sonne*.
27 And after the sop, Satan entred into him, Then said Iesus vnto him, That thou doest, doe quickly.
28 But none of them that were at table, knew, for what cause he spake it vnto him.
20 For some of them thought because Iudas had the bagge, that Iesus had sayd vnto him, Buy those things that wee haue neede of against the feast, or that hee should giue some thing to the poore.
30 Assoone then as hee had receiued the sop, he went immediately out, and it was night,
31 ¶ 3 When hee was gone out, Iesus sayde, gNow is the Sonne of man glorified, and God is glorified in him.
32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.
33 4Little children, yet a little while am I with you: yee shall seeke mee, but as I said vnto the *Iewes, Whither I goe, can yee not come: also to you say I now,
34 * A new commandement giue I vnto you, that yee loue one another: as I haue loued you, that ye also loue one another.
35 By this shall all men know, that ye are my disciples, if ye haue loue one to another.
26 5 Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterward.
37 Peter said vnto him, Lord, why can I not follow thee now? * I will lay downe my life for thy sake.
31 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crow, till thou haue denied me thrise.

CHAP. XIIII.

1 *Hee comforteth his disciples,* 2 7 *declaring his diuinitie and the fruit of his death.* 16 *promising the comforter,* 17 *euen the holy Spirit.* 26 *whose office hee setteth out.* 27 *Hee promiseth his peace.*

LEt [1] not your heart be troubled: ye beleeue in God, beleeue also in me.
2 In my fathers house are many dwelling places: if it were not so, [a] I would haue told you: I goe to [b] prepare a place for you.
3 3 And if I goe to prepare a place for you, I will [c] come againe, and receiue you vnto my selfe, that where I am, there may ye be also.
4 And whither I goe, yee know, and the way ye know.
5 Thomas said vnto him, Lord, we know not whither thou goest: how can wee then know the way?
6 Iesus said vnto him, I am [d] that Way, and that Trueth, and that life. No man commeth vnto the Father, but by me.
7 [e] If yee had knowen me, yee should haue knowen my Father also: and from henceforth ye know him, and haue seene him.
8 Philip sayd vnto him, Lord, shew vs *thy* Father, and it is sufficeth vs.
9 Iesus sayd vnto him, I haue beene so long time with you, and hast thou not knowen mee, Philip? hee that hath seene mee, hath seene my Father: how then sayest thou, Shew vs *thy* Father?
10 ‡Beleeuest thou not, that I am in the Father, and the Father is in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doth the workes.
11 Beleeue me, that I *am* in the Father, and the Father *is* in me: at the least, beleeue mee for the very workes sake.
12 5 Verely, verely, I say vnto you, he that beleeueth in mee, the workes that I doe, he shall do also, and [f] greater then these shall hee doe: for I goe vnto my Father.
13 * And whatsoeuer yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.
14 If yee shall aske any thing in my Name, I will doe it.
15 [6] If ye loue me, keepe my commandements.
16 And I will pray the Father, and hee shall giue you another Comforter, that hee may abide with you for euer.
17 *Euen* the [g] Spirit of trueth, whom the [h] world cannot receiue, because it seeth him not, neither knoweth him: but ye know him: for hee dwelleth in you, and shall be in you.
18 I will not leaue you fatherlesse, *but* I will come to you.
19 Yet a little while, and the world shall see mee no more, but yee shall see me, because I liue, ye shall liue also.
20. At that day shall yee know that I am [i] in my Father, and you in me, and I in you.
21 Hee that hath my commandements, & keepeth them, is he that loueth me: and hee that loueth me, shall be loued of my Father: and I will loue him, and will [k] shew mine owne selfe to him.
22 7 Iudas sayd vnto him (not Iscariot) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the world?
23 Iesus answered, and sayd vnto him, If any man loue mee, hee will keepe my word, and my Father will loue him, and wee will come vnto him, and will dwell with him.
24 Hee that loueth mee not, keepeth not my words, and the word which ye heare, is not mine, but the Fathers which sent me.
25 [8] These things haue I spoken vnto you, being present with you.
26 * But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I haue told you.

3 Wee haue 10 consider the glorifying of Christ in his ignominy.
4 *This verse and the next following are a most plaine and eminent testimony of the diuinity of Christ.*
4 The eternall glory shall flow by little and little from the head into the members. But in the meane time, we must take good heed that we passe ouer the race of this life in brotherly loue.
‡ *Leuit.* 19. 18. *Matth.* 22. 39. *chap.* 15. 12. 1. *Ioh.* 4. 21.
5 An heauy example of rash trust and conndence.
* *Matth* 26. 33. *Marke* 14. 29. *Luke* 22. 33.

1 Hee beleeueth in God that beleeueth in Christ, and there is no other way to confirme our minds in greatest distresses.
a *But, if it were not so as I tell you, to wit, vnlesse there were place enough not only for mee, but for you also in my Fathers house, I would not thus deceiue you with a vaine hope: but I would haue told you so plainely.* b *All this speach is by way of an allegory, wherin the Lord confirmeth his owne, declaring vnto them his departure into heauen which is not to reigne here alone, but to go before, as a prepare a place for them.* 2 Christ went not away from vs, to the end to forsake vs, but rather that he might at length take vs vp with him into heauen. c *The words are to be referred to the whole Church, and therefore the Angels said to the Disciples when they were astonished, Why stand you gazing vp into heauen? This Iesus shall so come as you saw him goe vp, Acts* 1. 21. *and in a place of the Scripture, the full comfort of the Church is referred to that day, when God shall be all in all, and is therefore called the day of redemption.* 3 Christ onely is the way to true and euerlasting life, for he is in whom the Father hath reuealed himselfe.

d *This saying shewed vnto vs both the nature, the will and office of Christ.* e *It is plaine by this place, that to know God, & to see God, is all one: Now whereas he said before, that no man saw God at any time, that is to be vnderstood thus without Christ: or were it not through Christ, no man could euer see, nor saw God at any time: for as Christ, so Iesus saith, the Sonne is a very short and easie setting foorth of the Fathers nature vnto vs.*
4 The maiestie of God sheweth it selfe most euidently, both in Christs doctrine and deeds.
5 The approuing of the vertue of Christ is not included within his owne person, but it is spred through the body of his whole Church.
f *That is, not I only doe them, but I can also giue other men power to do greater.*
* *Chap.* 16. 23. *mat.* 7. 7. *mar.* 11. 24. *Iames* 1. 5.
6 He loueth Christ aright, which obeyeth his commandements: and because the same is accompanied with an infinite sort of miseries, although he be absent in body, yet doth he comfort his with the present vertue of the holy Ghost, whom the world despiseth, because it knoweth him not.
g *The holy Ghost is called the spirit of trueth, of the effect which he worketh because he inspireth the trueth into vs, wherein otherwise he hath trueth in himselfe.*
h *Worldly men.*
i *The Sonne is in the Father after such sort, that he is of one selfe same substance with the Father, but he is in his disciples*
in a certaine respect as an aider and helper of them. k *I will shew my selfe to him and be known of him, as if he saw me with his eies: but this shewing of him selfe is not bodily, but spiritually, yet so plaine, as none can be more.* 7 Wee must not aske why the Gospell is reuealed to some rather then to other, but we must rather take heede, that we embrace Christ who is offered vnto vs, and that we truely loue him, that is to say, that we giue our selues wholly to his obedience. 8 It is the office of the holy Ghost to imprint in the minds of the elect in their times and seasons, that which Christ once spake. *Chap.* 15. 26.

27 9 Peace I leaue with you: my peace I giue
vnto you: not as the world giueth, giue I vnto
you, Let not your heart be troubled, nor feare.
28 10 Yee haue heard how I sayd vnto you,
I goe away, and will come vnto you. If yee loued me, ye would verely reioyce, because I said, I goe vnto the Father: for the Father is greater then I.
29 And now haue I spoken vnto you, before it come, that when it is come to passe, yee might beleeue.
30 11 Hereafter will I not speake many things vnto you: for the Prince of this world commeth, and hath nought in me.
31 But that the world may know that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

9 All true felicity commeth to vs by Christ alone.

10 So farre is it, that we should be sory for the departing of Christ from vs according to the flesh, that we should rather reioyce for it, seeing that all the blessing of the members dependeth vpon the glorifying of the head.

11 *Thou is spoken in that, that he is Mediatour, for so the Father is greater then he in a much rather respect to whom request is made, is greater then hee that maketh the request.*

21 Christ goeth to death not vnwillingly, but willingly, not as yeelding to the deuill but obeying his Fathers decree. *10 As who would say, Satan will by and by set vpon me with all the might he can, but he hath no power ouer me, neither shall hee finde any such thing in me as he thinketh he shall.*

CHAP. XV.

1 By the parable of the vine, 2 and the branches, 5. 6 Iee declareth how the disciples must leaue sins. 12, 17. Hee commandeth mutuall loue. 18 Hee exhorteth them to beare afflictions patiently, 20 by his owne example.

I Am that true vine, and my Father is that husbandman.
2 *Euery branch that beareth not fruite in mee, hee taketh away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruite.
3 * Now yee are cleane through the worde which I haue spoken vnto you.
4 Abide in me, and I in you: as the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.
5 I am that vine: ye *are* the branches: he that abideth in mee, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing.
6 * If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast *them* into the fire, and they burne.
7 * 2 If ye abide in me, and my words abide in you, ask what ye wil, and it shalbe done to you.
8 a Herein is my Father glorified, that yee beare much fruit, and be made my disciples.
9 3 As the Father hath loued me so haue I loued you: b continue in that my loue.
10 If ye shall keepe my commandements, yee shall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.
11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.
12 * This is my commandement, that ye loue one another, as I haue loued you.
13 Greater loue then this hath no man, when any man bestoweth his life for his friends.
14 Yee are my friends, if yee doe whatsoeuer I command you.
15 4 Henceforth call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made known to you.
16 5 Yee c haue not chosen me, but I haue chosen you, and ordained you, * that yee goe and bring foorth fruite, and that your fruite remaine, that whatsoeuer ye shall aske of the Father in my Name, he may giue it you.
17 These things command I you, that ye loue one another.
18 6 If the world hate you, yee know that it hated me before you.
19 If ye were of the world the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hated you.
20 Remember the word that I sayd vnto you, * The seruant is not greater then his master. * If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe yours.
21 7 But * all these things will they doe vnto you for my Names sake, because they haue not known him, that sent me.
22 d If I had not come and spoken vnto them, they should not haue had sinne: but nowe haue they no cloke for their sinne.
23 He that hateth me, hateth my Father also.
24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.
25 But *it is* that the word might bee fulfilled, that is written in their e Law, * They hated mee without a cause.
26 8 But when that Comforter shall come, * whom I will send vnto you from the Father, even the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.
27 And ye shall witnesse also, because ye haue bene with me from the beginning.

2 We are of nature dead and fit for nothing but the fire: Therefore that we may liue and be fruitfull, we must first be graffed into Christ as it were into a vine by the Fathers hand: & then be daily shred with continuall meditation of the word and the crosse: otherwise it shall not auaile any man at all to haue been graffed, vnlesse he cleaue fast vnto the vine, and so drawe iuice out of it.

a *Mat. 15.13.*
b *Chap. 13.10.*
c *Col. 3.1.23.*
* *1. John 3.12.*

3 He abideth in Christ, which reiseth in his doctrine, and therefore bringeth forth good fruit: And the Father will deny such an one nothing.

a *As who would say, Herein shall my Father be glorified: and herein also shall you be my disciples, if you bring forth much fruit.*

3 The loue of the Father towards the Sonne and of the Sonne toward vs, and our towardes God and our neighbour, are ioyned together with an vnseparable knot: and there is nothing more sweet and pleasant then it is. Now this loue shewe the selfe by the effects: 2 a most perfect example whereof, Christ himselfe exhibiteth vnto vs. 6 *That is in that loue, wherewith I loue you which loue is on both parts.* * *Chap. 13.34. 1. Thes. 4.9. 1. John 3.11. and 4.21.*

4 The doctrine of the Gospel (as it is vttered by Christs owne mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our saluation and is committed vnto the Apostles.

5 Christ is the saw, the vnfeiner of the ministerie of the Gospel, euen to the worlds end. But the ministers haue alone all things vnto vs: prayer and brotherly loue.

c *This verse teacheth vs plainly, that our saluation commeth from the onely Iehouah and gracious goodnesse of the eterlasting God towards vs, & of nothing that was done or can be done.*

Mat. 28.19.

6 It ought not onely not to feare but rather confirme the faithfull ministers of Christ when they shall be hated of the world as their Maister was.

* *Chap. 13.16. Mat. 10.24.*
* *Mat. 24.9.*

7 The hatred that the world beareth against Christ, proceedeth of the brockishnesse of the minde, which notwithstanding is voluntary blind so that the world can pretend no excuse to couer their faule.

a *Chap. 16.4.*
d *As who would say, If I had not come the seuen would not haue sinne to haue been first before God.*
e *Sometimes by Law, the whole Scripture: for the place alledged is in the Psalmes. Psal. 35.19.*

8 Against the rage of the holy Ghost the mouth of the Apostles.

CHAP. XVI.

1 He foretelleth the disciples of persecution. 7 Hee promiseth the Comforter and declareth his office. 21 He compareth the afflictions of his, to a woman that troubleth with child.

THese things haue I sayd vnto you, that yee should not be offended.
2 They shall excommunicate you: yea the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice.
3 And these things will they do vnto you, because they haue not knowen the Father, nor me.
4 * But these things haue I told you, that when the houre shall come yee might remember, that I told you them. And these things said I not vnto you from the beginning because I was with you.
5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?
6 But because I haue sayde these things vnto you, your hearts are full of sorrow.
7 2 Yet I tell you the trueth, It is expedient for you, that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you.
8 3 And

1 The ministers of the Gospel must looke for all manner of iniuries, not onely of them which are open enemies, but even of them also which seeme to be of the same houshold, and the very pillers of the Church.

a *Chap. 15.21.*

2 The absence of Christ according to the flesh is profitable to the Church, that we may wholly depend vpon his spiritall power.

3 The spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, nill it, to confesse it owne enuie, righteousnesse and Christes righteousnes and almightines.
a He will reproue the world, that the wordings shall bee able to pretend no excuse.
b He respeteth the time: that followed his ascension, when as all gainesayers were mauifestly reproued, through the powring out of the holy Ghost vpon the Church: So that the very enemies of Christ were deproued of sinne in that they were constrained to confesse that they were errenous; that they beleeued not: and therefore they said to Peter, Acts 4.
Men and brethren, what shall we doe?
c Of Christ himselfe: For when the world shall see, that I haue powred out the holy Ghost they shall be constrained to confesse that I was iust, and was not condemned of my Father, when I went out of this world.
d O! what authority and power, which I haue both in heauen and earth.
e That is, because they shall sh n vnderstand and know indeed, that I haue ouercome the deuill, and do gouerne the worl d when all men shal see, yea they shall ee themselues against you in vaine, for I will ouercome with that heauenly power, whereby you may destroy every high thing which is lifted vp against the knowledge of God, 2. Cor. 10. 12.
4 The doctrine of the Apostles proceeded from the holy Ghost, and is most perfit. 5 The holy Ghost bringeth no new doctrine, but teacheth that which was vttered by Christes owne mouth, and imprinteth it in our minides. 6 The grace of the holy Ghost is a most liuely glasse, wherein Christ is truely beholden with the most sharpe sighted eyes of faith, and not with the bleared eyes of the flesh: whereby we feele a continuall ioy, euen in the middles of sorrow. *f When a little time is once past.* *g For I passe to eternall glory, so that I shall be much more present with you, then I was before: for then you shall feele indeede what I am, and what I am able to doe.* *Chap. 14. 13. matth. 7. 7. and 21. 22. marke 11. 24. luke 11. 9. iames 1. 5.* 7 The holy Ghost which was powred vpon the Apostles after the ascension of Christ, instructed both them in all the chiefest misteries and secrets of our saluation, & also by them the Church, and will also instruct it to the ende of the world 8 The summe of the worship of God, is the inuocation of the Father, in the Name of the Sonne the Mediatour, who is already heard for vs, for whom hee hath abased himselfe, and is now also glorified.

8 3 And when he is come, he will a reproue the b world of sinne, and of righteousnesse, and of iudgement.
9 Of sinne, because they beleeued not in me:
10 Of c righteousnesse, because I goe to my Father, and ye shall see me no more.
11 Of d iudgement, e because the prince of this world is iudged.
12 4 I haue yet many things to say vnto you, but ye cannot beare them now.
13 Howbeit, when he is come which is the spirit of trueth, he will leade you into all trueth: for he shall not speake of himselfe, but whatsoeuer he shall heare shall he speake, and he will shew you the things to come.
14 5 Hee shall glorifie me: for hee shall receiue of mine, and shall shew it vnto you.
15 All things that the Father hath, are mine: therefore said I, that hee shall take of mine, and shew it vnto you.
16 6 A f little *while*, and yee shall not see mee: and againe a little *while*, and ye shall see mee: g for I goe to the Father.
17 Then said *some* of his disciples among themselues, What is this that he saith vnto vs, A little *while*, and ye shall not see me, and againe, a little *while*, and ye shall see me, and, For, I goe to the Father.
18 They said therefore, What is this that hee saith, A little *while?* we know not what he saith.
19 Now Iesus knew that they would aske him, and said vnto them, Doe ye enquire among your selues, of that I said, A little *while*, and yee shall not see me: and againe, a little *while*, and yee shall see mee?
20 Verely, verely I say vnto you, that yee shall weepe and lament, and the world shall reioyce, and ye shall sorrow, but your sorrow shall be turned to ioy.
21 A woman when she trauaileth hath sorrow because her houre is come: but as soone as she is deliuered of the child, she remembreth noe more the anguish, for ioy that a man is borne into the world.
22 And ye now therefore are in sorrow: but I will see you againe, and your hearts shal reioyce, and your ioy shall no man take from you.
23 And in that day shall ye aske mee nothing, * Verely, verely I say vnto you, whatsoeuer yee shall aske the Father in my Name, he will giue it you.
24 Hitherto haue yee asked nothing in my Name: aske, and yee shall receiue, that your ioy may be full.
25 7 These things haue I spoken vnto you in parables: but the time wil come, when I shall no more speake to you in parables: but I shall shew you plainely of the Father.
26 8 At that day shall yee aske in my Name, and I say not vnto you, that I will pray vnto the Father for you:
27 For the Father himselfe loueth you, because ye haue loued me, * and haue beleeued that I came out from God.
28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.
29 9 His disciples said vnto him, Loe, now speaketst thou plainely, and thou speaketst no parable.
30 Now know wee that thou knowest all things, and needest not that any man should ake thee. By this wee beleeue that thou art come out from God.
31 Iesus answered them, Do you beleeue now?
32 * 10 Behold, the houre commeth, and is already come, that ye shall be scattered euery man into his owne, and shall leaue me alone: But I am not alone: for the Father is with me.
33 11 These things haue I spoken vnto you that h in me ye might haue peace: in the world yee shall haue affliction, but bee of good comfort: I haue ouercome the world.

CHAP. XVII.

1 Christ praieth that his glory together with his Fathers may be made manifest. 9 He praieth for his Apostles, 20 and for all beleeuers.

THese 1 things spake Iesus, and lift vp his eyes to heauen, and said, 2 Father, that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.
2 * As thou hast giuen him power *ouer* 2 all flesh, that he should giue eternall life to all them that thou hast giuen him.
3 And this is life eternal, that they know thee *to be* the b onely very God, and whom thou hast sent, Iesus Christ.
4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.
5 And now glorifie mee, thou Father, with thine own selfe, with the glory which I had with thee before the world was.
6 3 I haue declared thy Name vnto the men which thou gauest mee out of the world: c thine they were, and thou d gauest them mee, and they haue kept thy word.
7 * Now they know that all things whatsoeuer thou hast giuen me, are of thee.
8 For I haue giuen vnto them the wordes which thou gauest mee, and they haue receiued *them* & haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.
9 I pray for them: I pray not for the world, but for them which thou hast giuen me: for they are thine.

*Chap. 17. 8.
9 Faith and foolish securitie differ very much.
*Matt. 26. 31. marke 14. 27.
10 Neither the wickednesse of the world, neither the weakenesse of his owne can diminish any thing of the vertue of Christ.
11 The furetie & stay of the Church dependeth onely vpon the victorie of Christ.
h That in me you might be throughly quieted. For ty (peace) is meant in this place that quiet state of mind, which is cleane contrary to disquietnes and beauinesse.

1 Iesus Christ the euerlasting high Priest being ready straightways to offer vp himselfe doth by solemne prayers consecrate himselfe to God the Father as a sacrificer and vs together with himselfe. Therefore this prayer was from the beginning, is, and shalbe to the end of the world, the foundation and ground of the Church of God.
2 He first declareth, that as hee came into the world to the end that the Father might shew in him being apprehended by faith, his glory in saiuing his elect: so he applyed himselfe to that onely: and therefore desireth of the Father, that he would bless the worke which he had finished.

*Matth. 28. 18. *a Over all men.* *b Hee calleth the Father, the onely very God, to set him against all false gods, and not to put one himselfe & the holy Ghost. For straightways he ioyneth the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the Father: So is the Father alone said to be King, immortall, wise and dwelling in light which no man can attaine vnto, invisible, Rom. 16. 27. 1. tim. 1. 17.* 3 First of all he prayeth for those his disciples, by whom hee would haue the rest to be gathered together, and commendeth them vnto the Father (hauing once reiected the whole companie of the reprobate) because he receiued them of him into his custodie, and for that they imbracing his doctrine, shall haue so many and so mightie enemies, that there is no way for them to be in safetie, but by his help onely. *c He sheweth hereby, that euerlasting election and choise, which was hidden in the good will and pleasure of God, which is the ground-worke of our saluation.* *d He sheweth how that euerlasting and hidden purpose of God is declared in Christ, in whom wee are iustified and sanctified, if wee lay hold of him by faith, that as tenight wee may come to the glory of the election.* *Chap. 16. 27.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, *euen* them whom thou hast giuen me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest mee, haue I kept, and none of them is lost, but the childe of perdition, that the * Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them my word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 4 I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 [1] Sanctifie them with thy trueth, thy word is trueth.

18 5 As thou diddest send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the g trueth.

20 [6] I pray not for these alone, but for the also which shall beleeue in me, through their word,

21 That they all may be one, as thou O Father, *art* in me, and I in thee: *euen* that they may be also one in vs, that the world may beleeue that thou hast sent me.

22 And the glory that thou gauest me, I haue giuen them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, & hast loued them as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, be with me euen where I am, that they may behold that my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 7 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may be in them, and I in them.

a He prayeth that his people may peacably agree and be inuinced together in one, that as the Godhead is one so they may be of one mind and one consent to euer.

* *Psal.10.9.*

4 Hee sheweth what maner of deliuerance he meaneth, not that they should be in no danger, but that they being preserued from all, might proouе by experience that the doctrine of saluation is true, which they receiued at his mouth to deliuer vs together.

f He hath made vs holy: and that is, say do be holy, which is dedicated and made proper to Godonely.

5 Hee addeth moreouer, that the Apostles haue a vocation common with him, & therefore that they must be holden vp by the selfe same vertue to giue vp themselues wholly to God, whereby he being first, did consecrate himselfe to the Father.

g The true and substantiall sanctification of Christ, is set against the outward purifyings.

6 Secondarily he offereth to God the Father all his, that is how many soeuer shall beleeue in him by the doctrine of the Apostles: that as he cleaueth vnto the Father receiuing from him all fulnesse, so they being ioyned with him, may receiue life from him, and at length being together beloued in him may also with him enioy euerlasting glory. * *Chap.12.26.*

7 Hee communicateth with his by little and little the knowledge of the Father, which is most full in Christ the Mediator, that they may in him be beloued of the Father, with the selfe same loue wherewith he loueth the Sonne.

CHAP. XVIII.

1 By Christs power, whom Iudas betrayeth, 6 the souldiers are cast downe to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22. 23 His answere to the officer that smote him with a rod. 28 Being delivered to Pilate, 36 he declareth his Kingdome.

WHen [1] Iesus had spoken these things, hee went foorth with his disciples ouer the brooke * Cedron, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him, knew also the place: for Iesus oft times resorted thither with his Disciples.

3 * [2] Iudas then, after he had receiued a band of men and officers of the high Priests, and of the Pharisees, came thither with lanterns & torches, and weapons.

4 3 Then Iesus, knowing al things that should come vnto him, went foorth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Now Iudas also which betrayed him, stood with them.

6 Assoone then as he had said vnto them, I am hee, they went away backewards, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they said, Iesus of Nazareth.

8 4 Iesus answered, I said vnto you, that I am hee: therefore if yee seeke me, let these goe their way.

9 *This was* that the word might bee fulfilled which hee spake, * O them which thou gauest me, haue I lost none.

10 5 Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then sayde Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which *my* Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus and bound him,

13 [6] And led him away to * Annas first (for he was father in law to Caiaphas, which was the hie Priest that same yeere.)

14 * And Caiaphas was he, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ [7] * Now Simon Peter followed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest:

16 But Peter stood at the doore without. Then went out the other disciple, which was knowen vnto the high Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselues. And Peter also stood among them, and warmed himself.

19 ¶ [8] The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world, I euer taught in the Synagogue, and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why asketh thou mee? aske them which heard mee what I said vnto them: behold, they know what I said.

22 When hee had spoken these things, one of the officers which stood by, smote Iesus with *his* rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ * Now Annas had sent him bound vnto Caiaphas the hie Priest.)

25 * [9] And Simon Peter stood and warmed himselfe, and they sayd vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

26 One

[1] Christ goeth of his own accord into a garden, which his betrayer knew, to be take, that by his obedience hee might take away the sin that entred into the world by mae mans rebellion, and that in a garden. * *Matth.26.36.mar.14.32.luke.22.39.*

[2] *Mat.26.47. marke 14.43. luke 22.47.*

a Christ, who was innocent, was taken as a wicked person, that wee which are wicked, might be let goe as innocent.

b Christs person (out not his vertue) was bound of the aduersaries, when and how he would.

4 Christ doth not neglect the office of a good pastour for not in his great test danger.

* *Chap.17.12.*

5 Wee ought to committe the tasle we beare to God, within the bounds of our vocation.

6 Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be quitted of the euerlasting high Priest himselfe.

* *Luke 3.2.*

* *Chap.11.50.*

7 A liuely example of the fragility of man euen in the best, when they be once left to themselues.

* *Matth.26.58. marke 14.54. luke 22.54.*

8 Christ defendeth his cause not slanderly, not that he would withdraw himselfe from death, but to shew that he was condemned as an innocent.

* *Matth.26.57. luke 22.54.*

* *Matth.26.69. marke 14.59. luke 22.55.*

9 After that men haue once fallen, they cannot onely not lift vp themselues by their owne strength, but also they fall more and more into worse, vntill they be raised vp ganne by a new vertue of God.

26 One of the seruants of the high Priest, his cousin whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crew.

28 ¶ *10 Then led they Iesus from [a] Caiaphas into the common hall. Now it was morning, and they themselues went not into the common hall, lest they should be * defiled, but that they might eate the Passeouer.

29 Pilate then went out vnto them, and sayd, What accusation bring you against this man?

30 They answered & said vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee.

31 Then sayd Pilate vnto them, Take yee him, and iudge him after your owne Law. Then the Iewes sayd vnto him, [b] It is not lawfull for vs to put any man to death.

32 *It was* that the word of Iesus * might bee fulfilled which he spake, [c] signifying, what death he should die.

33 * So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sayest thou that of thy selie, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation, and the hie Priests haue deliuered thee vnto me, What hast thou done?

36 *11 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not bee deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Thou art a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witnes vnto the trueth: euery one that is of the trueth, heareth my voyce.

38 *12 Pilate said vnto him, [d] What is trueth? And when he had sayd that, he went out againe vnto the Iewes, and sayd vnto them, I find in him no cause at all.

39 * But you haue a custome that I should deliuer you one loose at the Passeouer: will yee then that I loose vnto you the King of the Iewes?

40 * Then * cryed they all againe, saying, Not him but Barabbas: now this Barabbas was a murtherer.

* *Mat.27.2. mar. 15.1. luke 23.1.*
10 The Sonne of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much lesse wickednesse, then in the princes of the people of God: A liuely image of ỹ wrath of God against sinne, and therewithall of his great mercie, and last of all, of his most secure iudgement against the stubburne contemners of his grace when it is offered vnto them.
a From Caiaphas house.
* *Acts 10.28. and 11.3.*
b For iudgements of life and death were taken from them fourtie yeares before the destruction of the Temple.
* *Matth.20.19.*
c For Christ had foretold that hee should be crucified.
* *Mat.27.11. mar 15.2. luke 23.3.*
11 Christ auoucheth his spirituall kingdome, but reiecteth a worldly.
12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that hee tooke vpon him our person) was to be condemned as a most wicked man.
d He speaketh this disdainefully and scoffingly, and not by way of asking a question. * *Mat.27.15. mar.15.6. luke 23.17.*
* *Acts 3.14.* *e Word for word: made a great and soule voyce.*

CHAP. XIX.

1 Pilate, when Christ was scourged, 2 and crowned with thorne, 4 wu desirous to let him loose 8 but being ouercome with the courage of the Iewes. 16 hee deliuereth him to bee crucified 26 Iesus committeth his Mother to bee Disciple. 30 Hauing tasted vineger, he dieth: 34 and being dead, his side wpierced with a speare. 40 He is buried.

THen * Pilate tooke Iesus, and [1] scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment.

3 And said, Haile King of the Iewes. And they smote him with *their* rods.

4 [2] Then Pilate went foorth againe, and said vnto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

5 Then came Iesus foorth wearing a crowne of thornes, and a purple garment. And *Pilate* said vnto them, Behold the man.

6 Then when the hie Priests and officers saw him, they cried, saying, [a] Crucifie, crucifie *him*. Pilate sayd vnto them, Take ye him, and crucifie *him*: for I finde no fault in him.

7 The Iewes answered him, We haue a Law, and by our law he ought to die, because he made himselfe the Sonne of God.

8 ¶ 3 When Pilate then heard that word, he was the more afraid.

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then said Pilate vnto him, Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou could st haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thencefoorth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cesars friend: *for* whosoeuer maketh himselfe a King, speaketh against Cesar.

13 ¶ 4 When Pilate heard this worde, hee brought Iesus forth, and sate downe in the iudgement seate in a place called the pauement, and in Hebrew, [b] Gabbatha.

14 And it was the Preparation of the Passeouer, and about the sixt houre: and hee sayd vnto the Iewes, Behold your King.

15 But they cryed, Away with him, away with him, crucifie him, Pilate sayd vnto them, Shall I crucifie your King? The hie Priest answered, We haue no King but Cesar.

16 5 Then deliuered he him vnto them, to bee crucified. * And they tooke Iesus, and led him away.

17 And he bare his owne crosse, and came into a place named *of dead mens* skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the mids.

19 ¶ [c] And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEVVES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in Hebrew, Greeke, and Latine.

21 Then said the hie Priests of the Iewes to Pilate, Write not the King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ 7 Then the * souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a part) and *his* coat: and the coate was without seame woven from the top thorowout.

24 ¶ Therefore they sayd one to another, Let vs not diuide it, but cast lots for it, whose it shall be. *This was* that the Scripture might be fulfilled, which saith, * They parted my garments among them, and on my coate did cast lots. So the Souldiers did these things indeede.

25 ¶ 8 Then stood by the crosse of Iesus, his mother,

* *M.tth.27.27. marke 15.16.*
1 The wisdome of the flesh chuseth seruile cuttes the least, but God curseth that same wisedome.
2 Christ is again quitted by that same mouth wherwith he is afterward condemned.
a They will haue him crucified, whom by old custome of theirs, they should haue stoned and hanged vp accouncil of blasphemie: but they desire to haue him crucified after the manner of the Romanes.
3 Pilates conscience fighteth for Christ, but straight way it yeeldeth, because it is not vpholden with the singular vertue of God.
4 Pilate condemneth himselfe first, with the same mouth wherewith he afterward condemneth Christ.
b Gabbatha signifieth an high place, as iudgement seates are.
5 Christ fasteneth Satan, sin & death to the crosse.
* *Mat.27.31. mar. 15.25. luke 23.26.*
6 Christ sitting vpon the throne of the crosse, is openly written euerlasting King of all people, with his owne hand, whose mouth condemned him for vsurping a kingdome.
7 Christ signifieth by the diuision of his garments amongst the bloodie butchers (his coate except that had no seame) that it shall come to passe, that he will shortly diuide his benefits, and enrich his very enemies throughout the world: but so notwithstanding that the treasure of the Church shal remaine whole.
* *Matth.27.35. mar.15.24.*
/ *Psal.22.18.*
8 Christ is a perfect example of all righteousnes, not onely in the keeping of the first, but also of the second table.

mother, and his mothers sister, Mary, *the wife of* Cleophas, and Mary Magdalene.

26 And when Iesus sawh his mother, and the disciple standing by, whom he loued, he said vnto his mother, Woman, behold thy sonne.

27 Then saidhee to the Disciple, Behold thy mother: and from that houre, the disciple tooke her home vnto him.

28 ¶ 9 After, when Iesus knew that all things were performed, that the * Scripture might bee fulfilled, he said, I thirst.

29 And there was set a [c] vessell full of vinegar, and they filled a sponge with vinegar, and put it about an Hyssope *staffe*, and put it to his mouth.

30 Now when Iesus had receiued [o] the vinegar, he said, It is finished, and bowed his head, and gaue vp the ghost.

31 10 The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath *day*: for that Sabbath was an high day) beseught Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with [p] him.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs,

34 11 But one of the souldiers with a speare [d] pearced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that yee might beleeue it.

36 For these things were done, that the Scripture should be fulfilled, * Not a bone of him shall be broken.

37 And againe another Scripture saith, * They shall see him whom they haue thrust thorow.

38 * 12 And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) beseught Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. He came then and tooke Iesus body.

39 And there came * also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundreth pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the manner of the Iewes is to bury.

41 And in the place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was e neuer man yet laid.

42 There then layd they Iesus, because of the Iewes Preparation *day*, for the sepulchre was neere.

9 Christ when hee hath taken the vinegar, yeldeth vp the Ghost, drinking vp indeed that most bitter and sharpe cup of his Fathers wrath in our name.

h *Matth. 6. 9. Luke 23. 49.*

i *Galatinus witnesseth one of the bodies called Sauanarola, that the Iewes were wont to gouernment, that yeere executed, to hinder the Iewes from their bruise: some what troubled, to chastise the Iewes prouided for the poore men condiciones which were executed.*

10 The body of Christ which was dead for a season (because it is to plead him) is wounded, but the least bone of it is not broken: and such is the state of his mystical body.

11 Christ being dead vpon the crosse witnesseth by a double signe, that he onelyis the true satisfaction, and the true washing for the beleeuers.

a This wound was a most manifest witnesse of the death of Christ for the water that issued out by this wound, gaue vs iudge, to vnderstand, that the weapon pearced the very skinne, that compasseth the heart which is the vessell that conteineth that water and that beyng once wounded, that creature which is so pearced and stricken cannot choose but die.

* *Exodus 12. 46. numbers 9. 12* * *Zech. 12. 10.* * *Mat. 27. 57. marke 15. 43. Luke 23. 50.* 12 Christ is openly buried, and in a famous place. Pilate is strange and by men which did fauour Christ, to teach vs that yee, neuer openly follow vs him, so that by his buriall, we may conclude of his death, or resurrection. * *Chap. 3. 2.* *c That we shall be resurrection, although some other be had been buried there before.*

CHAP. XX.

1 *Mary bringeth word that Christ is risen: 3 Peter and Iohn come to see it: 11 Iesus appeareth to Mary, 19 and to his disciples, to whom he gaue power to remit sins: 25 Thomas, for his faithlesse, 29 is rebuked.*

NOw [a] 1 the first *day* of the weeke came Mary Magdalene, early when it was yet darke vnto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and sayd vnto them, They haue taken away the Lord, out of the sepulchre, and wee know not where they haue layd him.

3 Peter therefore went foorth, and the other disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And he stooped downe and saw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie.

7 And the kirchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by itselfe.

8 Then went in also the other disciple which came first to the sepulchre, and he saw it, and beleeued.

9 For as yet they knew not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ * But Mary stood [a] without at the sepulchre weeping: and as shee wept she bowed herselfe into the sepulchre,

12 2 And saw two Angels in [b] white, sitting the one at the head, and the other at the feete, where the body of Iesus had layen.

13 And they said vnto her, Woman, why weepest thou? She sayd vnto them, They haue taken away [c] my Lord, and I know not where they haue layd him.

14 3 When shee had thus sayd, shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus sayeth vnto her, Woman, why weepest thou? whom seeknest thou? Shee supposing that he had beene the gardener, sayd vnto him, Sir, If thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Iesus saith vnto her, Mary. She turned her selfe, and sayd vnto him, Rabboni, which is to say Master.

17 4 Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but goe to my [d] brethren, and say vnto them, I ascend vnto [e] my Father, and to your father, and to my God and your God.

18 Mary Magdalene came & told the disciples that she had seene the Lord, and that hee had spoken these things vnto her.

19 ¶ * 5 The same day then at night, which was the first *day* of the weeke, and when the [illegible] were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the mids, and said to them, Peace *be* vnto you.

20 And when he had so said, he shewed vnto them *his* hands, and his side. Then were the disciples glad when they had seene the Lord.

* *Mark 16. 1. Luke 24. 1*

1 Mary Magdalene, Peter and Iohn are the first witnesses of the resurrection, and such as cannot easily be suspected, for that they themselues could scarcely be perswaded of it, so fast asleep they were, notwithstanding it let purpose.

* *Matth. 28. 1. marke 16. 5.*

a Those in, about the tomb, which shee saw, were certaine men of.

2 Two Angels are made witnesses of the Lords resurrection.

b In white clothing.

c Mary spake as [illegible] Iesus witnesseth by his presence, that he is truely risen.

4 Christ which is [illegible] this world according [illegible] in heauen by faith, whither he is gone [illegible]

d Hee calleth Christ his Father, [illegible] he is his Father naturally without head, [illegible] Iesus [illegible] his our Father [illegible] his free grace to be his sonnes, Ephesians [illegible]

5 Christ in that [illegible] their Apostles his inforting them with the holy Ghost, who [illegible] the Gospel [illegible] the very ministers, that were a offaye to him.

21 * The

*Matth.28.18.

21 * Then said Iesus to them againe, Peace *be* vnto you: as my Father sent me, so send I you.

22 And when hee had said that, hee breathed on them, and said vnto them, Receiue the holy Ghost.

23 [6] Whosoeuers sinnes yee remit, they are remitted vnto them: *and* whosoeuers sinnes yee reteine, they are retained.

24 ¶ 7 But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore sayd vnto him, We haue seene the Lord: but hee said vnto them, Except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I wil not beleeue it.

26 ¶ And eight dayes after, againe his Disciples were within, and Thomas with them. *Then* came Iesus, when the doores were shut, and stood in the mids, and said, Peace *be* vnto you.

27 After said hee to Thomas, Put thy finger here, and see mine hands, & put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and said vnto him, *Thou art* my Lord, and my God.

29 [8] Iesus said vnto him, Thomas, because thou hast seene me, thou beleeuest, blessed *are* they that haue not seene, and haue beleeued.

30 ¶ *9 And many other signes also did, Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written that yee might beleeue, that Iesus is that Christ that Sonne of God, and that in beleeuing yee might haue life through his Name.

CHAP. XXI.

1 Iesus appeareth to his disciples as they were a fishing, 6. whom they know by a miraculous draught of fishes. 15 Hee commueteth the charge of the sheepe to Peter, 18 and foretelleth him of the manner of his death.

AFter these things, [1] Iesus shewed him selfe again to his Disciples at the sea of Tiberias: and thus shewed he *himselfe*:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the *sonnes* of Zebedeus, and two other of his Disciples.

3 Simon Peter said vnto them, I goe a fishing. They said vnto him, Wee also will goe with thee. They went their way and entred into a ship straightway, & that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheless the disciples knew not that it was Iesus.

5 Iesus then said vnto them, Sirs, haue ye any meate? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shal find. So they cast out, and they were not able at all to draw it, for the multitude of fishes.

7 Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his [a] coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by ship, (for they were not farre from land, but about two hundreth cubites) and they drew the net with fishes.

9 As soone then as they were come to land, they saw hote coales, and fish layd thereon, and bread.

10 Iesus sayd vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped foorth and drewe the net to land, full of great fishes, an hundreth, fifty and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayd vnto them, Come, *and* dine. And none of the disciples durst aske him, Who art thou, seeing they knewe that hee was the Lord.

13 Iesus then came and toke bread and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ [2] So when they had dined, Iesus sayd to Simon Peter, Simon *the sonne* of Iona, louest thou me more then these? He sayd vnto him, Yea, Lord thou knowest that I loue thee. He sayd vnto him Feede my lambes.

16 He said to him againe the second time, Simon *the sonne* of Iona, louest thou mee? Hee said vnto him, Yea, Lord, thou knowest that I loue thee. He sayd vnto him, Feede my sheepe.

17 He sayd vnto him [b] the third time, Simon *the sonne* of Iona, louest thou me? Peter was sorrie because he said to him the third time, Louest thou me? and he sayd vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feede my sheepe.

18 [3] Verely, verily I say vnto thee, When thou wast yong, thou girdedest thy selfe, and walkedst whither thou wouldest: but when thou shalt bee olde, thou shalt stretch forth thine hands, and another shall [d] gird thee and leade thee whither thou wouldest [e] not.

19 And this spake hee signifiing by what [f] death he should glorifie God. And when he had say d this, he said to him, Follow me.

20 [4] Then Peter turned about, and saw the disciple whom I E S V S loued, following, which had also * leaned on his brest, at supper, and had sayd, Lord, which is hee that betrayeth thee?

21 When Peter therefore saw him, he sayd to Iesus, Lord, what shall this man *doe*?

22 Iesus said vnto him, If I will that hee tarrie till I come, what is it to thee? follow thou mee.

23 Then went this word abroade among the brethren, that this Disciple should not die. Yet Iesus sayd not to him, Hee shall not die: but If I will that hee tarie till I come, what is it to thee?

24 [5] This is that disciple, which testifieth of these things, and wrote these thinges, and wee know that his testimony is true.

25 * Now there are also many other thinges which Iesus did, the which if they should bee written euery one, I suppose the world could not conteine the bookes that should bee written. Amen.

[1] In that, that Christ here is not onely present but also careth with his disciples, he giueth a most full assurance of his resurrection.

[a] It was a linnen garment which could not let his swimming.

[2] Peter by his triple confession is restored into his former degree from whence hee fell by his triple denail: and thereewithall is adnertised, that he is indeed a Pastour which sheweth his loue to Christ in feeding his sheepe

b It was meete that he that had denied him thrise should confesse him thrise: that Peter might neither doubt of the forgiuenesse of his so grieuous a sinne nor of his restoring to the office of the Apostleship.

[3] The violent death of Peter is foretold.

c They that tooke sore tormentes, especially in the East countrey, and in those places where the people vsed long garmentes, had need to be girded and trussed vp.

d He meaneth that kind of girding which is vsed toward captiues, when they are bound fast with cordes and chaines, as who would say, Now thou girdest thy selfe as thou thinkest best to goe whither thou listest but the time will be when thou shalt not gird thee with a girdle, but another shall bind thee with chaines and carry thee whither thou wouldest not.

e Not that Peter suffered ought for the truth of God against his will: for we reade that hee came with ioy and gladnesse when he returned from the Councill where he was whipped, because this will commeth not from

the flesh, but from the gift of the Spirit which is giuen vs from aboue, therefore hee shewed there should bee a certaine flexing and conflict or repugnancie which also is in vs, in all our sufferances, as touching the flesh. *f This is, that Peter should die by a violent death.* 4 Wee must take heede, that whiles wee cast our eyes vpon other wee neglect not that which is inioyned vs. * *Chap.13.23.* 5 The historie of Christ is true and warily written: not for the curiositie of men, but for the saluation of the godly. *Chap.20.30.*

¶ THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LVKE THE EVANGELIST.

CHAP. I.

1 *Luke tieth this historie to his Gospel.* 9 *Christ being taken into heaven,* 10 *the Apostles.* 11 *being warned by the Angels,* 12 *returne,* 14 *and give themselves to prayer,* 15 *By Peters motion,* 18 *into Iudas the traitors place,* 26 *Matthias is chosen.*

1 THE former treatise, O Theophilus, of all that Iesus began to doe and teach,

2 Vntill the day that he was taken vp, after that he through the holy Ghost had giuen commaundements vnto the Apostles, whome hee had chosen:

3 2 To whom also he presented himselfe aliue after that he had suffered, by many [a] infallible tokens, being seene of them by the *space* of fourtie dayes, and speaking of those things which *appertayne* to the Kingdome of God.

4 [c] And when he had [d] gathered *them* together, hee commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, [e] which *said he*, ye haue heard of me.

5 [f] For Iohn in deede baptized with water, but yee shall bee baptized [g] with the holy Ghost within these few dayes.

6 3 When they therfore were come together, they asked of him, saying, Lord, wilt thou at this time [h] restore the Kingdome to Israel?

7 And he said vnto them, It is not for you to know the times, or the [i] seasons, which the Father hath put in his owne power.

8 [k] But yee shall receiue power of the holy Ghost, when he shall come on you, and yee shall be witnesses vnto me both in Hierusalem, and in all Iudea, and in Samaria, and vnto the vttermost part of the earth.

9 [l] 4 And when he had spoken these things, while they beheld, he was taken vp: for a cloude tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as hee went, behold, two men stood by them in white apparell,

11 Which also sayd, Yee men of Galile, why stand ye gazing into heauen? This Iesus which is taken vp from you [m] into heauen, shall so come, as ye haue seene him goe into heauen.

12 ¶ Then returned they vnto Hierusalem, from the mount that is called *the mount* of Oliues which is neere to Hierusalem, being from it a Sabbath [n] *dayes* iourney.

13 5 And when they were [o] come in, they went vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Matthew, Iames the *sonne* of Alpheus, and Simon Zelotes, and Iudas Iames *brother*.

14 These all [k] continued with [l] one accord in [m] prayer and supplication with the [n] women, and Marie the mother of Iesus, and with his [o] brethren.

15 ¶ [o] 6 And in those dayes Peter stood vp in the midst of the Disciples, and said (now the number of [p] names that were in one place, were about an hundreth and twentie)

16 7 Ye men *and* brethren, this Scripture must needes haue beene fulfilled, which the [q] holy Ghost by the mouth of Dauid spake before of Iudas, which was [r] guid to them that tooke Iesus.

17 For he was numbred with vs, and had obteined fellowship in this ministration.

18 He therefore hath [q] purchased a field with the reward of iniquity: and when [s] he had [t] throwen downe himselfe headlong, hee brast asunder in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Hierusalem, in so much that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes [u] Let his habitation be voyd & let no man dwell therein: [x] also, Let another take his [y] charge.

21 8 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was conuersant among vs,

22 Beginning from the baptisme of Iohn vnto the day that he was taken vp [z] from vs, must one of these bee made a witnesse with vs of his resurrection.

23 9 And they [a] presented two, Ioseph called Barsabas, whose surname was Iustus, & Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take the roome of this ministration and Apostleship, from which Iudas hath [b] gone astray, to goe to his owne place.

26 Then they gaue foorth their lots: and the lot fell on Matthias, and hee was by a common consent counted with the eleuen Apostles.

1 A passing ouer from the history of the Gospel, that is, from the historie of the sayings and doings of Christ vnto the Actes of the Apostles.

a *The Acts of Iesus are his miracles and doings which shewed his Godhead, and his most perfect holines and examples of his doctrine.*

2 Christ did not straight waies ascend into heauen after his resurrection: because he would throughly prouehis resurrection, and with his presence confirme his Apostles in the doctrine, which they had heard.

b *He called those infallible tokens, which are otherwise termed necessary: wherin stood that Christ spake, and walked, & eat, and was felt of men, these are sure signes and tokens that he truely rose againe.*

c *Luke 24.49.*

d *They were assembled aboue there, that he gathereth them together, that they might altogether be witnesses of his resurrection.*

e *John 14.25.*

f *Matth.3.11. marke 1.1. luke 3.16. chap.2.2. and 11.16.*

g *Luke 19.4.*

h *Either of the Father, or of me: so that either the Father or Christ is set here against Iohn, as the holy Ghost is against water, as things answerable one to the other.*

3 We must fight before we triumphe and we ought not curiously to search after those things which God hath not reuealed.

i *To the old and ancient state.*

k *That is, the fit occasion that serue to doing of matters which the Lord hath appointed to bring things to passe in.*

4 After that Christ had promised the full vertue of the holy Ghost, wherewith he would gouerne his Church, although he should be absent in body, he toole vp his body from vs into the heauenly Tabernacles, there to continue vntill the latter day of iudgement, as the Angels witnesse.

l *Christ went out of our sight.*

m *Alone two miles.*

5 Ecclesiastical assemblies to heare the worde, and to make common prayer, were first instituted and kept in priuate houses by the Apostles.

n *They went into the house, which the Church had chosen by that time to be a receipt for the whole assemblie.*

o *Psalme 41.9.*

p *John 13.27.*

q *Luke considered not his purpose, but that, that followed of it, and, yet we do say, that a man takes pleasure in, he meane, not if a man put pipe in his, but in respect of that were followed.*

r *The Greeke words signifie very much, that Iudas fell down flat, and was rent in sunder in the middes, with a mirauilous huge noise.*

s *Psalme 109.7.*

t *He flew in a mutiny, Lorum where these words agree, Being the Kings liueryman: And these words, Shepherd sheep: as Fere ad vitia in the Chinese offis and mistiles: lay at the Chinesian, the first street are called by their names.*

8 The Apostles deliberate vpon nothing, but rest they consider and take aduisement by Gods word: and against they doe nothing that concerneth and is behouefull for the whole body of the Congregation, without making the Congregation priuie vnto it.

u *Word for word, let his habitation, which bewray of peace, be left vnto him in the Hebrew, [illegible] a [illegible] and painefull office when they speake of such as are in any publique office. Deuter. 21.2. 1. Chronicles 27.1.*

x *From our company.*

9 Apostles must bee chosen immediatly from GOD, and therefore after prayers, Matthias is chosen by lotte, which is as it were GODS owne voyce.

y *Openly, and by the voyce of all the whole company.*

z *That he may be fellow and partaker of the ministerie.*

a *Departed from, or fallen from. And it is a metaphore taken from the way: for callings are signified by two manner of ways, with the Hebrewes.*

b *The Greeke word signifieth an vnmeasurable confusion and disordrinesse.*

c *Vnto the good purpose, that is, to concord and mutuall [illegible]: for those prayers are most acceptable to God, which are made with great vnanimitie and [illegible].*

m *The disciples prayed for vtter [illegible] of the holy Ghost, and also to be drinned from presumption, wherewith they were [illegible].*

n *For it made [illegible] to haue the women [illegible] mentioned, were after [illegible] to be partakers of the [illegible] with their husbands.*

o *With his kinsfolkes.*

6 Peter is made the mouth and interpreter of the whole company of the Apostles either by secret reuelation of the holy Ghost, or by expresse iudgment of the congregation.

p *Because men are [illegible] mainemchrony [illegible] names.*

7 Peter preuenteth the offence that might be taken of the falling away of Iudas the betrayer, shewing that all things which came vnto him, were foretold by God.

CHAP. II.

The Apostles 4 filled with the holy Ghost, 8 speake with diuerse tongues: 12 They are thought to be drunke, 15 but Peter approueth that. 34 He teacheth that Christ is the Messias: 37 And seeing the hearers astonied, 38 he exhorteth them to repentance.

AND [1] when the day of Pentecost was [a] come, they were all with one accord in one place.
2 And suddenly there came a sound from heauen, as of a rushing [b] and mighty winde, and it filled all the house where they sate.
3 And there appeared vnto them clouen tongues like fire, and it sate vpon each of them,
4 And they were all filled with the holy Ghost, and began to speake with [c] other tongues as the [d] Spirit gaue them vtterance.
5 And there were dwelling at Hierusalem Iewes, men that feared God, of euery nation vnder heauen.
6 Now when this was noised, the multitude came together and were astonied, because that euery man heard them speake his owne language.
7 And they wondered all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galile?
8 [e] How then heare we euery man our owne language, wherein we were borne?
9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,
10 And of Phrygia and Pamphylia, of Egypt, and of the parts of Lybia, which is beside Cyrene, and strangers of Rome, & [f] Iewes, and Proselites,
11 Creetes, & Arabians: we heard them speake in our owne tongues the wonderful *works* of God.
12 [2] They were all then amased, and doubted, saying one to another, What may this be?
13 And other [g] mocked, and said, They are full of new wine.
14 ¶ But Peter standing with the eleuen, [h] lift vp his voice, and said vnto them, Yee men of Iudea, and yee all that inhabite Hierusalem, be this knowen vnto you, and hearken vnto my words.
15 For these are not drunken, as yee suppose, since it is but the [i] third houre of the day:
16 But this is that, which was spoken by the Prophet * Ioel,
17 [3] And it shalbe in the last dayes, saith God, I will powre out of my Spirit vpon [l] all [m] flesh, and your sonnes, and your daughters shall prophesie, and your young men shall see visions, and your old men shall dreame dreames.
18 And on my seruants, and on mine handmaides I will powre out of my Spirit in those dayes, and they shall prophecie.
19 And I will shew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.
20 The Sunne shall be triurned into darknesse, and the moone into blood, before that great and notable day of the Lord come.
21 [4] And it shall be, that whosoeuer shal [n] call on the Name of the Lord, shall be saued.
22 [5] Yee men of Israel, heare these wordes, IESVS of Nazareth, a man [o] approued of God among you with great workes, & wonders, and signes, which God did by him in the midst of you, as ye your selues also know:
23 Him, *I say*, being deliuered by the determinate counsell and [p] foreknowledge of God, after you had taken, with wicked [q] hands, you haue crucified and [r] slaine.
24 [6] Whom God hath raised vp, and loosed the [s] sorowes of death, because it was vnpossible that he should be holden of it.
25 For Dauid sayth concerning him, * I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.
26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shal rest in hope,
27 Because thou wilt not [t] leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.
28 Thou hast [u] shewed mee the wayes of life, and shalt make mee full of ioy with thy countenance.
29 Men *and* brethren, I may boldely speake vnto you of the Patriarche Dauid, * that he is both dead and buried, and his sepulchre remaineth with vs vnto this day.
30 Therefore, seeing hee was a Prophet, and knew that God had * [x] sworne with an othe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,
31 He knowing this before, spake of the resurrection of Christ, that * his soule should not bee left in graue, neither his flesh should see corruption.
32 7 This Iesus hath God raised vp, whereof we all are witnesses.
33 Since then that hee by the [y] right hand of God hath been exalted, and hath receiued of his Father the promise of the holy Ghost, hee hath shed forth this which ye now see and heare.
34 For Dauid is not ascended into heauen, but he saith, * The Lord said to my Lord, Sit at my right hand,
35 Vntill I make thine enemies thy footestoole.
36 Therefore, let all the house of Israel knowe for a surety, that God hath [z] made him both Lord and Christ, this Iesus, *I say*, whom yee haue crucified.

1 The Apostles being gathered together on a most solemne feast day in one place, that it might suddenly appeare to all the world, that they had all one voice, one Spirit, one faith, are by a double tongue from heaven authorised, & anointed with all the most excellent gifts of the holy Ghost, and especially with an extraordinary and necessarie gift of tongues.

a *Word for word, was fulfilled: that is, was begunne, as Luke 1.21. For the Hebrewe say, that a day, or a yeere is fulfilled, or ended, when two former dayes or yeeres are ended and the other begun, 1 o. ch. 25.12. Again that come to passe that when seuen yeeres are fulfilled, I will visite you. For the Lord did not bring home his people after the seuentieth yeere was ended, but in the seuentieth yeere. Now the day of Pentecost was the fiftieth day after the feast of the Passouer.*

b *The twelue Apostles, which were to be the Patriarches as it were of the Church.*

c *He calleth them other tongues, which were not the same wherewith the Apostles vsed commonly, and Marke calleth them a new tongue, and then another by haphazard and at all aduentures, and as fantastical men vse to doe, but with good consideration of their hearers: and to be short, that they spake nothing, but as the holy Ghost conuined, of tongues.*

d *Not that they spake with one tongue, and many languages were heard, but that the Apostles spake with strange tongues: For yet the wise will heare rather heere in the heauen, whereas now it is in the Sp. ch. Nay, in this oration of Whitsunday.*

e *Iewes, for nearest of them that were both Iewes by their birth and Iewes by profession of religion, though they were borne in other places: and they were Proselites which were Gentiles borne, and embraced the Iewish religion.*

f *Gods word peareeth some so, that it drueth them to seeke out the truetb, and it doeth so choke other, that it forceth them to bee witnesses of their owne impudencie.*

g *The word which he vseth here, signifieth such a kinde of mocking, which is reprochfull and contumelious: And by this reprochfull mocking we see, that there is no miracle so great and excellent, which the wicked deuise of sowl deuetth not speake euil of.*

h *Peter his behauiour is to be marked, wherein the Apostles are both Godly, & sobre, and afterwards after the beginning.*

i *After the Sunne rising, which mee bee shewe foueno cloudes of the clouds with vs.*

k *There is nothing that can difficult questions and doubts, but is from mere ignorance out of the Prophets: for neuer reasons may be conuinced, but Gods word cannot bee conuinced.*

* *Ioel 2.28 ch 3 4 3*

1 Of men, whereby it is manifest that he speake before concerning grace also is offered to destruction, which Iewes and Gentiles.

m *That is, men.*

n *Thou hast opened mee the way to the true life.*

* *Psalm 132.11.*

x *Hath sworne vnto mee.*

* *Psal 16.10. chap. 13.35.*

y *Mighty and power of God.*

* *Psal 110.1.*

z *Christ is made to be made, because he is made aduance to that dignitie, and therefore it is not spoken of his state and high dignitie.*

4 The chiefest vse of all the gifts of the holy Ghost, is to bring men to saluation by faith.

a *This word Call on signifieth in holy scripture, an earnestnesse praying and crauing for help at Gods hands.*

5 Christ being innocent, was by Gods prouidence crucified of wicked men:

o *Who by those workes which God wrought by him so manifestly approued and allowed of: that no man can gainesay him.*

p *Gods eueriastiug knowledge going before, which can neither be separated from his determinate counsell, as the Epicures say, neither yet be the cause of euill: for Gods his eueriastiug & vnchangeable counsell, appointed the wicked acte of Iudas to an excellent end: and God doesth that well which the instruments doe ill.*

q *Gods counsell doeth not excuse the Iewes, whose hands were wicked.*

r *The fact is said to be theirs, by whose counsell and egging forward it is done.*

6 Christ (as Dauid foretold) did not onely rise again, but also was in the graue void of all corruption.

s *That death shut was fell of sorow both of body and minde: therefore when death appeared conquered, and willeth ouer those sorowes, Christ is rightly said to have put ouer those sorowes of death when a sleeping, death becomes death, to loue for euer with his Father.*

* *Psal. 16 9.*

t *Thou wilt not suffer me to remaine in graue.*

u *Kings 2. 10. chap 13. 36.*

x *Psalm 132. 11.*

y *Dauid King, which hee mentioneth of Dauid.*

z *Christ is said to be made, because he is made, but of his nature, but of his state.*

37 Now when they heard it, they were pricked in their hearts and said vnto Peter and the other Apostles, Men *and* brethren, what shall we doe?

38 [8] Then Peter said vnto them, Amend your liues, and bee baptised euery one of you in the Name of Iesus Christ for the remission of sinnes: and ye shall receiue the gift of the holy Ghost.

39 For the [a] promise *is made* vnto you, and to your children, and to all that are afarre off, *euen* as many as the Lord our God shall call.

40 [9] And with many other words he besought and exhorted *them*, saying, Saue your selues from this froward generation.

41 [10] Then they that gladly receiued his word, were baptized: and the same day there were added *to the Church* about three thousand soules.

42 [11] And they continued in the Apostles doctrine, and [b] fellowship, and [c] breaking of bread, and prayers.

43 ¶ [12] And feare came vpon euery soule: and many wonders and signes were done by the Apostles.

44 [13] And all that beleeued, were in one place, and had all things common.

45 And they sold their possessions, and goods, and parted them to al men, as euery on had need.

46 [14] And they continued daily with one accord in the Temple, and breaking bread at home, did eate their meat together with gladnesse and singlenesse of heart,

47 Praysing God, and had fauour with all the people: and the Lord added to the Church from day to day, such as should be saued.

8 Repentance and remission of sins *in* Christ, are two principles of the Gospel, and therefore of our saluation: and they are obtained by the promise apprehended by faith, and are ratified in vs by baptisme, wherewith is ioyned the vertue of the holy Ghost.

a The word that is vsed here, giueth vs to vnderstand that it was a free gift.

9 Hee is truly ioyned to the Church which separateth himselfe from the wicked.

10 A notable example of the vertue of the holy Ghost: but such as are of age, are not baptized before they make confession of their faith.

11 The markes of the true Church are the doctrine of the Apostles, the duties of charitie, the pure & simple administration of the Sacraments, and true inuocation vsed of all the faithfull. *b Communicating of goods, and all other duties of charitie, as is shewed afterward. c The Iewes vsed this louee, and therefore they did rather breake them then cut them. So by breaking of bread, they vnderstood that liuing together, and the banquets which they vsed to keep. As when they kept their loue feasts, they vsed to celebrate the Lords Supper, which euen in those dayes began to be corrupted, & Paul amendeth it, 1 Cor. 11. 21.* 12 So feare the Lord think it to be expedient he ordereth the rage of strangers that the Church may be planted, and haue some reteiking. 13 Charitie maketh all things common concerning the vse, according as necessitie requireth. 14 The faithfull came together at the beginning with great fruit, not onely to the hearing of the word, but also to meat

CHAP. III.

1 Peter going into the Temple with Iohn, 2 heaileth the cresple 9 To the people gathered together to see the miracle 2 he expoundeth the mysterie of your saluation through Christ, 14 accusing their vngratitude, 19 and requiring their repentance.

NOw [1] Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

2 And a certaine man which was a cresple from his mothers wombe was caried, whom they laid daily at the gate of the Temple called Beautiful, to aske almes of them that entred into the Temple.

3 Who seeing Peter and Iohn, that they would enter into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Looke on vs.

5 And he [2] gaue heed vnto them, trusting to receiue something of them.

6 Then said Peter, siluer & gold haue I none, but such as I haue, that giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke.

7 And he tooke him by the right hand, & lift him vp, and immediatly his feete and ankle bones receiued strength.

8 And he leaped vp, stood, and walked, and entred with them into the Temple, walking and leaping, and praising God.

9 And all the people saw him walke, and praising God.

10 And they knew him, that it was he which sate for the almes at the Beautifull gate of the Temple: and they were amased, and sore astonied at that, which was come vnto him.

11 ¶ And as the cresple which was healed, [b] held Peter and Iohn, all the people ran amased vnto them in the porch, which is called Salomons.

12 So when Peter saw it, he answered to the people, Ye men of Israel, why marualle you at this? or why looke yee so steadfastly on vs, as though by our owne power or godlinesse, we had made this man goe?

13 The God of Abraham, and Isaac, & Iacob, the * God of our fathers hath glorified his Sonne Iesus, whom ye betrayed, & denied in the presence of Pilate, whe he had iudged him to be deliuered.

14 But ye denied the Holy one, and the Iust, and desired a murtherer to be giuen you,

15 And killed the Lord [c] of life, whom God hath raised fro the dead, whereof we are witnesses.

16 And his Name hath made this man sound, whom yee see and know, through faith in his Name: [d] and the faith which is by him, hath giuen to him this perfect health of his whole bodie in the presence of you all.

17 [3] And now brethren, I know that through ignorance ye did it, as *did* also your gouernours.

18 But those things which God before had shewed [e] by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

18 Amend your liues therefore and turne, that your sins may be put away, when the time of refreshing shal come from the presence of the Lord.

20 And he shall send Iesus Christ, which before was preached vnto you,

21 [f] Whom the heauen must containe vntill the time that all things bee restored, which God hath spoken by the mouth of his holy Prophets since the world began.

22 * For Moses said vnto the Fathers, The Lord your God shal raise vp vnto you [g] a Prophet, *euen* of your brethren, like vnto me: ye shal heare him in all things whatsoeuer he shall say vnto you.

23 For it shall bee that euery Person which shall not heare that Prophet, shall bee destroyed out of the people.

24 Also all the Prophets [h] from Samuel, and thenceforth as many as haue spoken, haue likewise foretold of these daies.

25 ¶ Ye are [i] children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, * Euen in thy seede shall all the kinreds of the earth be blessed.

26 First vnto you hath God [k] raised vp his Sonne Iesus and him hee hath sent to bless you, in turning euery one of you from your iniquities.

1 Christ in healing a man that was borne lame, and well knowne to all men, both in place and time very famous, by the hands of his Apostles, doth partly confirme them which beleeued, and partly also calle do other to beleeue.

a Both with hears and eyes.

b Either in case he knew them, who had heard him: or because he feared that the people let them go out of his sight, & should come againe.

2 Miracles are appointed to conuince the vnbeleeuers, and therefore they doe wickedly abuse them, who standing amazed either at the miracles themselues, or at the instruments and meanes which it pleaseth God to vse, take occasion to establish idolatry and superstition by that which God hath prouided for the knowledge of his true worship, that is, Christ Iesus.

c Chap. 5. 30.

e Who hath life in himselfe, & giueth life to other.

d Because he deemed on him being raised from the dead, whose Name he tearm of life.

3 It is best of all to receiue Christ: so soone as he is offered vnto vs: but such as haue neglected this great benefit through mans weakenesse, haue yet repentance for a meane: As for the ignorancie of the cresple, we haue to set against that, the decree & purpose of God, foretold by the Prophets of Christ, how that first of all he should be crucified here vpon earth & then he shl. ould appeare from heauen the iudge and reserer of all things that all beleeuers might be saued, and all vnbeleeuers vtterly perish.

e Though there were many Prophets, yet he speaketh but of one mouth to shew vnto vs the consent and agreement of the Prophets.

f Or, He taken vp into heauen. * *Deut. 18. 15 chap. 7. 37.* *g This promise was of an excellent and singular Prophet.* *h As what times it is ignorant of: but it was of shal shew.* 3 The Iewes that beleeue are the first begotten in the kingdome of God. *i For whom the Prophets were specially appointed.* * *Gen. 12. 3. Gal. 3. 8.* *k Given to the world or raised from the dead, and also need of a time here.*

CHAP. III.

1 Peter and Iohn. 3 are taken and brought before the counsell, 7 and 19 they speake boldly in Christ's name 24 The Prophets pray vnto God. 32 Many miracles of Christ. 36 Christ is Gods Sonne.

AND [1] as they spake vnto the people, the Priests and the [2] Captaine of the Temple, enemies of the Church, then such as professe themselues to be [a] builders: But the more they rage, the more constantly the faithfull seruants of God do continue.

a The Iewes had ordained a priest for the regard and safetie of the Temple and the Temple, Heb. 26. 65. They of priests had a certaine lack of reason. Ananias the chief priest was in the mayne of a man in Iudea, being a Sadducee and proud young man, Ioseph. lib 2. of the taking of Iudea.

1 None are commonly more diligent or bolder

and the Sadduces came vpon them,

2 Taking it grieuously that they taught the people and preached in Iesus *Name* the resurrection from the dead.

3 And they laid hands on them, & put them in hold vntill the next day: for it was now euentide.

4 Howbeit many of them which heard the word, beleeued, and the [b] number of the men was about fiue thousand.

5 ¶ And it came to passe on the morrow, that their [c] rulers, and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn and Alexander, and as many as were of the [d] kinred of the hie Priest.

7 [2] And when they had set them before them, they asked, By what power, or in what [e] Name haue ye done this?

8 Then Peter full of the holy Ghost, said vnto them, Ye rulers of the people, & Elders of Israel,

9 [3] For as much as we this day are examined of the good deede *done* to the impotent man, *to wit*, by what meanes he is made whole,

10 [4] Be it knowne vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye haue crucified, whom God raised againe from the dead, *euen* by him doth this man stand here before you, whole.

11 * This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is [f] giuen none other [g] Name [h] vnder heauen, whereby we must be saued.

13 [5] Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men and without [i] knowledge, they marueiled and knew them, that they had beene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it,

15 Then they commaunded them to goe aside out of the Councill, and [k] conferred among themselues,

16 [6] Saying, What shall we doe to these men? for surely a manifest signe is done by them, *and it* [l] openly knowne to all them that dwel in Hierusalem: and we cannot deny it.

17 But that it be noised no farther among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commanded them that in no wise they should speake or teach in the Name of Iesus.

19 [7] But Peter and Iohn answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 [8] So they threatned them, and let them go, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboue forty yeeres old, on whom this miracle of healing was shewed.

23 [9] Then assoone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had said vnto them.

24 [10] And when they heard it, they lift vp their voices to God with one accord, and said, O Lord, thou art the God which hast made the heauen, & the earth, the sea, and all things that are in them.

25 Which by the mouth of thy seruant Dauid hast said, * Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubtlesse, against thine holy Sonne Iesus, whom thou haddest anointed, both Herod and Pontius Pilate with the Gentiles & the [l] people of Israel gathered themselues together,

28 To [m] do whatsoeuer [n] thine hand, and thy counsell had determined before to be done.

29 And now, O Lord, behold their threatnings, and grant vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 [11] And when as they had prayed, the place [o] shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 [12] And the multitude of them that beleeued, were of [o] one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things [p] common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus, and great grace was vpon them all.

34 [13] Neither was there any among them, that lacked: for as many as were possessors of lands or houses, sold them, and brought the price of the things that were sold,

35 And laid it downe at the Apostles feet, and it was distributed vnto euery man, according as he had need.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation, the son of consolation) being a Leuit, *and* of the country of Cyprus,

37 Where as he had land, sold it, and brought the money, and laid it downe at the Apostles feete.

b While they thought to eximise them, they increased them.
c They were they which made the Sanhedrim, which were all of the tribe of Iuda, vnlike Israel, that contrarily against Dauid fought.
d Of whom the high Priests were wont to be often and made, the execution of they exercised office being now changed.
2 Against such as bragge of a succession of priestes without a succession of doctrine, and by that meanes beat downe the true ministers of the word to farre forth as they are able.
e By what authoritie.
3 Wolues which succeed true Pastours plead their own cause, and not Godes neither the Churches.
4 He is indeed a true Shepheard, that teacheth his sheepe to ming vpon Christ onely, as vpon one that is not dead, but hath conquered death, and hath all rule in his owne hand.
* *Psal. 118. 12. Isa 28. 16. mat. 21. 4. mar. 12. 10. luke 20 17 rom. 9. 33 1. pet. 2. 7.*
f Of God.
g There is no other name, or no other power & authority whereby we ought kind of peoples being vsed among vs, rose vp on thin, that when we are in danger, we call vpon them as whose hands we look for help.
h Any where and vnder earth forsoth vnto vs the largeness of Christes Kingdome. 5 The good libertie and boldnesse of the seruants of God doth yet thus much good that such as lay hid vnder a visard of zeale, doe at length bewraye themselues to bee indeede wicked men. 1 *The word used here is idiot, which being spoken in comparison had to a magistrate, he oftentimes a private man: that when we speake of sciences and studies, it signifieth one that is vnlearned: and in accompt of honour and estimation is importeth one of base degree, and no estimation.* k *Laid their heads together.* 5 He that flattereth himselfe in ignorance, commeth at length to do open wickednesse and that against his owne conscience. 7 We must so obey men to whom we are subiect, that especially and before all things we obey God. 8 So farre off are the wicked from doing whatsoeuer list, that contrariwise God vseth euen that to the setting forth of his glory, which hee giueth them leaue to do.

9 The Apostles communicate their troubles with the Congregation.
10 We ought neither to be afraid of the threatnings of our enemies neither yet foolishly contemne their rage and madnesse against vs: but we haue to set against their force and malice, an earnest thinking vpon the power and good will of God (both which we doe manifestly behold in Christ) and so flee to the aydand succour of our fathers.
* *Psal. 2. 1.*
l *Although the people of Israel was but one people, yet the plurall number is here vsed, not so much for the twelue tribes, every one of which made a people: for the great multitude of them as though many nations had assembled themselues together, as Iudg. 5. 14.*
m *The wicked rageth against Gods counsell, though they thinke nothing of it but they are not therefore without fault. n Thou haddest determined of thine absolute authority and power.*
11 God witnesseth to his Church by a visible signe, that it is he that will establish it by thaking the powers both of heaven and earth.
12 An example of the true Church, wherein there is consent as well in doctrine as in charitie one towards another: And the Pastours deliuer true doctrine both sincerely and constantly. o *They agreed both in counsell, will, and all purposes.* * *Chap. 2 44.* 13 True charitie helpeth the necessitie of the poore with his owne losse; but it doth all things be doue well and orderly.

CHAP. V.

1 Ananias for his deceit in keeping back part of the price 5 falleth downe dead, 10 and likewise Sapphira his wife. 12 Through diuers the Apostles miracles, 14 The faith is increased. 18 The Apostles that were imprisoned, 19 are deliuered by an Angel, 26 and being before the Synode of the Priestes, 36 through Gamaliel is counsell they are kept alive, 40 and beaten: 41 They glorifie God.

1 BVt a certaine man named Ananias, with Sapphira his wife, sold a possession,

2 And [a] kept away *part* of the price, his wife also being of counsel, & brought a certaine part, and laid it downe at the Apostles feet.

3 Then said Peter, Ananias, why hath Satan would seeme to shine and be chiefe in the Church. a *Crafftily took an ey.*

1 Lake sheweth by contrary examples how great a sinne hypocrisie, is, especially in them which vnder a false pretence and cloke of zeale.

b filled

b filled thine heart, that thou ſhouldeſt c lie vnto the holy Ghoſt, and keepe away *part* of the price of this poſſeſſion?

4 Whiles it remained, apperteined it not vnto thee, and after it was ſold, was it not thine own power? how is it that thou haſt d conceiued this thing in thine heart? thou haſt not lied vnto men, but vnto God.

5 Now when Ananias heard theſe words, he fell downe, and gaue vp the ghoſt. Then great feare came on all them that heard theſe things.

6 And the yong men roſe vp, and tooke him vp, and caried *him* out, and buried *him*.

7 And it came to paſſe about the ſpace of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter ſaid vnto her, Tell mee, ſold ye the land for ſo much? And ſhee ſaid, Yea, for ſo much.

9 Then Peter ſaid vnto her, Why haue ye agreed together, to e tempt the Spirit of the Lord? behold, the feet of them which haue buried thine husband, *are* at the f doore, and ſhall carie thee out.

10 Then ſhe fel downe ſtraightway at his feet, and yeelded vp the ghoſt: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 2 And great feare came on all the Church, and on as many as heard theſe things.

12 Thus by the hands of the Apoſtles were many ſignes and wonders ſhewed among the people (and they were all with one accord in Solomons porch.

13 And of the other durſt no man ioyne himſelfe to them: neuertheleſſe the people g magnified them.

14 Alſo the number of them that beleeued in the Lord, both of men and women, grewe more and more)

15 Inſomuch that they brought the ſicke into the ſtreetes, and layd them on beds and couches, that at the leaſt way the ſhadow of Peter, when he came by, might ſhadow ſome of them.

16 There came alſo a multitude out of the cities round about vnto Hieruſalem, bringing ſicke folks, and them which were vexed with vncleane ſpirits, who were all healed.

17 ¶ 3 Then the chiefe Prieſt roſe vp, and all they that were with him (which was the h ſect of the Sadduces) and were full of indignation,

18 And layd hands on the Apoſtles, and put them in the common priſon.

19 4 But the Angel of the Lord by-night opened the priſon doores, and brought them foorth and ſaid,

20 5 Goe your way, and ſtand in the Temple, and ſpeake to the people all the i wordes of this life.

21 6 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Prieſt came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and ſent to the priſon, to cauſe them to be brought.

22 But when the officers came, and found them not in the priſon, they returned and told it,

23 Saying, Certainly we found the priſon ſhut 2, ſure as was poſſible, and the keepers ſtanding without, before the doores: but when wee had opened, we found no man within.

24 Then when the *chiefe* Prieſt and the captaine of the Temple, and the high Prieſtes heard theſe things, they doubted of them, whereunto this would grow.

25 7 Then came one and ſhewed them, ſaying, Behold, the men that yee put in priſon, are ſtanding in the Temple, and teach the people.

26 8 Then went the captaine with the officers, and brought them without violence (for they feared the people, leſt they ſhould haue bene ſtoned)

27 And when they had brought them, they ſet them before the Councill, and the chiefe Prieſt asked them,

28 9 Saying, Did not we ſtraightly command you, that you ſhould not teach in this Name? and behold, yee haue filled Hieruſalem with your doctrine, and ye would k bring this mans blood vpon vs.

29 10 Then Peter and the Apoſtles anſwered, and ſaid, We ought rather to obey God then men.

30 11 The l God of our fathers hath raiſed vp Ieſus, whom ye ſlew, and hanged on a tree.

31 Him hath God lift vp with his right hand, *to bee* a Prince and a Sauiour, to giue repentance to Israel, and forgiueneſſe of ſinnes.

32 12 And we are his witneſſes concerning theſe things which wee ſay: yea, and the holy Ghoſt, whom God hath giuen to them that obey him.

33 Now when they heard it, they l braſt for anger, and conſulted to ſlay them.

34 13 Then ſtood there vp in the Council a certaine Phariſe named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apoſtles forth a little ſpace,

35 And ſayd vnto them, Men of Israel, take heed to your ſelues, what yee intend to doe touching theſe men.

36 14 For before theſe times, roſe vp Theudas m boaſting himſelfe, to whom reſorted a number of men, about a foure hundreth, who was ſlaine: and they all which obeyed him were ſcattered, and brought to nought.

37 After this man, arole vp Iudas of Galile, in the daies of the tribute, and drew away much people after him: he alſo periſhed, and all that obeyed him, were ſcattered abroad.

38 And now I ſay vnto you, n Refraine your ſelues from theſe men, and let them alone: for if this counſell, or this worke be of o men, it will come to nought:

39 But if it be of God, ye cannot deſtroy it leſt ye be found euen fighters againſt God.

40 And to him they agreed, and called the Apoſtles: and when they had beaten them, they commanded that they ſhould not ſpeake in the Name of Ieſus, and let them goe.

41 15 So they departed from the Council, reioycing, that they were counted worthy to ſuffer rebuke for his Name.

42 And daily in the p Temple, and from houſe to houſe they ceaſed not to teach, and preach Ieſus Chriſt.

b filled. 3 Hee diſguiſeth his fellowes. from murdering the Apoſtles, neither doeth hee diſmiſſe them, to returne into the Temple in the Roman Magiſtrate, for his feare could abide nothing more, then in ſpite of the Romans confiſcated. 4 Angels are made ſeruants of the ſeruants of God. *c* Tempt. 5 God doeth therefore deliuer his. 6 Not ſo much as the Iewes. 7 The more openly that Chriſtes vertue the weeſt ſelfe, the more increaſeth the ſauage rot of the enemies which conſpire againſt him. 8 Tyrants which feare not God, are conſtrained to feare his ſeruants. 9 It is the propertie of tyrants to let out their owne commandements as right and reaſon, but to ſeeke to wicked. *k* Make vs guilty of murdering that man, whom yee they will not conſeſſe to name. 10 We ought to obey no man, but ſo farre forth as obeying him, we may obey God. 11 Chriſt is appointed and indeed declared Prince and preſerue of his Church in deſpite of his enemies. *l* Chap. 13. 12 Iet not ſufficient ſee vs that there is a right end, but we muſt alſo according to our vocation goe on forward till we come vnto it. 13 The be. ieuerals that ſtoy were in a muſt vehement rage and mauerlouſly diſquieted in minde or in a borrowed kind of ſpeach taken from ſtem which are hard ſtiff and ſo ſmoder with a feare. 13 Chriſt findeth defenders of his cauſe, euen in the very rout of his enemies, ſo oft as hee thinketh it needfull. 14 In matters of religion wee muſt take good heed that we attempt nothing vnder a colour of zeale, beſide our vocation. *m* To be of ſome

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CHAP. VI.

1 The Apostles 3 appoint the office of Deaconship 5 to seuen chosen men. 8 Of whom Steuen full of faith, is one: 12 Hee is taken, 13 and accused as a transgressour of Moses Law.

AND 1 in those dayes, as the number of the disciples grew, there arose a murmuring of the a Grecians towards the Hebrewes, because their widowes were neglected in the b daily ministring.
2 2 Then the twelue called the multitude of the disciples together, and said, It is not c meete that wee should leaue the word of God, to serue the d tables.
3 3 Wherefore brethren, looke you out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which we may appoint to this businesse.
4 And we will giue our selues continually to prayer, and to the ministration of the word.
5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and * Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia,
6 4 Which they set before the Apostles: and they prayed, and e layd their hands on them.
7 5 And the word of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the f faith.
8 ¶ 6 Now Steuen ful of faith & g power, did great wonders and miracles among the people.
9 7 Then there arose certaine of the h Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.
10 8 But they were not able to resist the wisedome, and the Spirit by the which he spake.
11 Then they suborned men, which said, Wee haue heard him speake blasphemous wordes against Moses, and God.
12 9 Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council,
13 10 And set forth false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law.
14 For wee haue heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances which Moses gaue vs.
15 And as all that sate in the Council looked stedfastly on him, they i saw his face, as *it had beene* the face of an Angel.

1 When Satan hath assailed the Church without, and that to small purpose and in vaine, he assaileth it within, with ciuil dissention and strife betwixt themselues: But the Apostles take occasion thereby to set order in the Church.
a Of their parts which of Grecians became religious Iewes.
b In the bestowing of almes according to their necessitie.
2 The office of preaching the word, and dispensing the goods of the Church, are different one from another, and not rashly to be ioyned together, as the Apostles doe here institute: And the Apostles doe not chuse so much as ye Deacons without the consent of the Church.
c It is such a matter, as we may in no wise accept of it.
d Banquets: though by the name of tables, other offices are also meant, which are annexed to it, such as pertaine to the care of the poore.
3 In chusing of Deacons (and much more of Ministers) there must be examination both of their learning and maners of life.
* *Chap* 21 8.
4 The ancient Church did with laying on of hands, as it were consecrate to the Lord, such as were lawfully elected.
e This ceremonie of laying on of hands, came from the Iewes, who vsed this order both in publike affaires, and offering of sacrifices, and also in priuate prayers and blessings as appeareth, Gene. 48 and the Church obserued this ceremonie, 1. Timoth. 5. 22. actes 8. 17. but heere is no mention made either of creame, or shauing, or rasing, or crossing, &c.
5 An happie end of temptation.
f This is the figure Metonymia, meaning by faith, the doctrine of the Gospel, which engendreth faith.
6 God exerciseth his Church first with euill wordes and slanders, then with imprisonment, afterward with scourgings, and by these meanes prepareth it in such sort, that at length hee causeth it to encounter with Satan and the world, euen to bloodshead and death, and that with good successe.
g Excellent and singular giftes.
7 Schooles and Vniuersities were of old time addicted to false pastors, and were the instruments of Satan to blowe abroad and defend false doctrines.
h Of the company and Colledge as it were.
8 False teachers, because they will not bee ouercome, flee from disputations to manifest and open slandering and false accusations.
9 The first bloodie persecution of the Church of Christ begunne and sprung from a Council of Priestes by the suggestion of the Vniuersitie Doctours.
10 An example of cauillers or false accusers, which gather false conclusions of things that are well vttered and spoken.
i Hereby it appeared that Steuen had an excellent and goodly countenance, hauing a quiet and setled minde, a good conscience, and sure perswasion that his cause was iust: for seeing hee was to speake before the people, God beautified his countenance, to the end that with the very beholding of him, the Iewes mindes might be pearced and amased.

CHAP. VII.

1 Steuen pleading his cause, sheweth that God chose the Fathers, 20 before Moses was borne, 47 and before the Temple was built: 44 And that all outward ceremonies were ordeined according to the heauenly Paterne. 54 The Iewes gnashing their teeth, 59 stone him.

THen 1 said the chiefe Priest, Are these things so?
2 2 And he said, Ye men, brethren, and fathers, hearken. * That God of a glory appeared vnto our father Abraham, while hee was in b Mesopotamia, before he dwelt in Charran.
3 And said vnto him, Come out of thy countrey, and from thy kinred, and come into the land which I shall shew thee.
4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, *God* brought him from thence into this land, wherein ye now dwell,
5 And he gaue him none inheritance in it, no not the c bredth of a foot: yet he d promised that hee would giue it to him for a possession, and to his seed after him, when as yet he had no child.
6 But God spake thus, that his * seed should bee a soiourner in a strange land: and that they should keepe it in bondage, and entreat it euill e foure hundreth yeeres.
7 But the nation to whom they shalbe in bondage, will I iudge, saith God: and after that, they shall come forth, and serue me in this place.
8 *He gaue him also the couenant of circumcision: and so *Abraham* begate * Isaac, and circumcised him the eight day: and Isaac *begate* * Iacob, and Iacob the twelue * Patriarkes.
9 3 And the Patriarks moued with enuie, sold * Ioseph into Egypt: but God was f with him,
10 And deliuered him out of all his afflictions, and * gaue him g fauour and wisedome in the sight of Pharao king of Egypt, who made him gouernour ouer Egypt, and *ouer* his whole house.
11 ¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.
12 But * when Iacob heard that there was corne in Egypt, he sent our fathers first:
13 * And at the second time Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao.
14 Then sent Ioseph and caused his father to bee brought, and all his kinred, euen threescore and fifteene soules.
15 So * Iacob went downe into Egypt, and he * died, and our fathers,
16 And were h remooued into Sychem, and were put in the sepulchre, that Abraham had bought * for money of the sonnes of Emor, *sonne* of Sychem.
17 But when the time of the promise drewe neere, which God had sworne to Abraham, the people * grew and multiplied in Egypt.

1 Steuen is admitted to pleade his cause, but to this end and purpose, that vnder a cloke and colour of law hee might bee condemned.
2 Steuen witnesseth vnto the Iewes, that hee acknowledgeth the true Fathers, and the onely true God: and sheweth moreouer, that they are more ancient then the Temple, with all that seruice appointed by the Law, and therefore they ought to lay another foundation of true religion, that is to say, the free couenant that God made with the Fathers.
* *Gene. 12. 4.*
a That mightie God full of glory and maiestie.
b When hee saith afterward, vers. 4. that Abraham came out of Chaldea, it is euident that Mesopotamia conteined Chaldea which was neere vnto it, and bordering vpon it and so writeth Plinius, booke 6. chap. 27.
c Not so much ground as to set his foot vpon.
d The promise of the possession was certaine, and belonged to Abraham, though his posteritie enioyed it a great while after his death and this is the figure Synecdoche.
* *Gen. 15. 13.*
e There are reckoned foure hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac: and foure hundred and thirtie yeeres which are spoken of by Paul, Galat. 3. 17. from the time that Abraham and his fathers departed together out of Vr of the Chaldeans. * *Genesis 17. 9.* * *Genes. 21. 2.* * *Genesis 25. 24.* * *Genesis 29. 33. and 30. 5. and 35. 23.*
3 Steuen reckoneth vp diligently the horrible mischiefes of some of the Fathers, to teach the Iewes, that they ought not rashly to rest in the authoritie or examples of the Fathers.
* *Genesis 37. 28.*
f By this kinde of speach, is meant the peculiar fauour that God sheweth men: for hee seemeth to bee away from them whom hee helpeth not, and on the other side, hee is with them whose hee deliuereth out of whatsoeuer great troubles. * *Genes. 41. 37.*
g Gaue him fauour in Pharaohs sight for his wisedome. * *Genes. 42. 1.* * *Genes. 45. 4.* * *Genes. 46. 5.* * *Genes. 49. 33.*
h The Patriarkes the sonnes of Iaakob, though there bee mention made of no moe then Ioseph, Iosh. 24. 32. * *Gen. 23. 16.* * *Exod. 1. 7.*

18 Till another King arose, which knew not Ioseph.

19 The same [i] dealt subtilly with our kindred, and euil entreated our Fathers, and made them to cast out their yong children, that they should not remaine aliue.

20 * The same time was Moses borne, and was [k] acceptable to God, which was nourished vp in his Fathers house three moneths.

21 And when hee was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisdome of the Egyptians, and was mighty in words and in deeds.

23 Now when hee was full fortie yeere old, it came into his heart to visit his brethren, the children of Israel.

24 * And when he saw one *of them* suffer wrong, he defended him, & auenged his quarrel that had the harme done to him, and smote the Egyptian.

25 For he supposed his brethren would haue vnderstood, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 * And the next day, he shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethren: why doe ye wrong one another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a Prince, and a Iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when forty yeeres were expired, there appeared to him in the *wildernes of mount Sina, an [l] Angel of the Lord in a flame of fire in a bush.

31 And when Moses saw it, he wondred at the sight: and as hee drewe neere to consider it, the voice of the Lord came vnto him, *saying*,

32 I am the God of thy Fathers, the God of Abraham, and the God Isaac, and the God of Iacob. Then Moses trembled, & durst not behold it.

33 Then the Lord said vnto him, Put off thy shooes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a Prince and a Iudge? the same God sent for a prince, & a deliuerer by the [m] hand of the Angell which appeared to him in the bush.

36 Hee * brought them out, doing wonders and miracles in the Land of Egypt, and in the red sea, and in the wildernesse * forty yeeres.

37 4 This is that Moses, which said vnto the children of Israel, * A Prophet shall the Lord your God raise vp vnto you, *euen* of your brethren, like vnto me: him shall ye heare.

38 * This is he that was in the Congregation in the wildernesse with the Angell, which spake to him in mount Sina, and with our Fathers, who receiued the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt:

40 Saying vnto Aaron, * Make vs gods that may goe before vs: for we know not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a [n] calfe in those daies, and offered sacrifice vnto the Idole, and reioyced in the workes of their owne hands.

42 Then God turned himselfe away, & o gaue them vp to seruе the [p] host of heauen, as it is written in the booke of the Prophets, * O house of Israel, haue yee offered to mee slaine beasts and sacrifices by the space of fortie yeeres in the wildernesse?

43 And ye [q] tooke vp the Tabernacle of Moloch, and the star of your god Remphan, figures, which ye made to worship them: therefore I will cary you away beyond Babylon.

44 5 Our fathers had the tabernacle of [r] witnesse in the wildernesse, as he had appointed, speaking vnto * Moses, that he should make it according to the fashion that he had seene.

45 * Which *tabernacle* also our fathers [s] receiued, and brought in with Iesus into the [t] possession of the Gentiles, which God draue out [u] before our fathers, vnto the daies of Dauid:

46 * Who found fauour before God, and desired that he might finde a tabernacle for the God of Iaacob.

47 * [6] But Salomon built him an house.

48 Howbeit the most High * dwelleth not in temples made with hands, as saith the Prophet,

49 * Heauen *is* my throne, & earth *is* my footstoole: what house will ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not my hand made all these things?

51 * [7] Ye stiffenecked and of x vncircumcised hearts and eares, ye haue alwaies resisted the holy Ghost: as your Fathers *did* so *doe* you.

52 Which of the Prophets haue not your fathers persecuted? & they haue slaine them, which shewed before of the comming of that Iust, of whom ye are now the betrayers and murtherers,

53 * Which haue received the law by the y ordinance of Angels, and haue not kept it.

54 8 But when they heard these things, their hearts brast for anger and they gnashed at him with *their* teeth.

55 9 But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glorie of God, and Iesus z standing at the right hand of God,

56 And said, Behold, I see the heauens open, and the sonne of man standing at the right hand of God.

57 10 Then they gaue a shout with a loude voice, and stopped their eares, and a ranne vpon him violently all at once,

58 And cast him out of the citie, and stoned him: and the b witnesses laid down their clothes at a yong mans feet, named Saul.

59 And they stoned Steuen, who called on

[i] He denised a subtill inuention against our flocke, in that he commanded all the males to bee cast out.
* Exod. 2.2.
[k] This child was borne through Gods mercifull goodnesse and fauour, to be of a goodly and faire countenance.

* Exod. 2.11.

* Exod. 2.13.

* Exod. 3.2
[l] Now he calleth the Sonne of God an Angel, for he is the Angel of great counsell, and therefore straight waies after hee sheweth him, saying to Moses, I am that God of thy Fathers, &c.

[m] By the power.
* Exod. 7.8, 9. 10. 21. 14. chapters.
* Exod. 16. 2.
4 He acknowledgeth Moses for the Law giuer, but so that he proueth by his owne witnesse, that the Law had respect to a more perfect thing, that is to say to the prophetical office which tended to Christ the head of all Prophets.
* Deut. 18. 15. chap. 3. 22.
* Exod. 19. 2.

* Exod. 32. 1.
[n] Then was the superstition of the Egyptians bulbarities for they worshipped Apis a strange and monstrous creature, and made goodly images of Kine, Herod. lib. 2.
o Being destitute and void of his Spirit, he gaue them up to Satan and wicked lusts to worship starres.
p By the host of heauen, here we vnderstand not the Angels, but the moone and sunne and other starres, Deut. 17. 3.
* Amos 5. 2.
q You tooke it vpon your shoulders and carried it.
5 Moses indeed erected a tabernacle, but that was to call them backe to that forme which he had seene in the mountaine.
r That is of the couenant.
* Exod. 25. 40. Hebr. 8. 5.
* Iosh. 3. 14.
[t] Deliuered from hand to hand.
[u] By the figure Metonymie, for the countries which the Gentiles possessed.
[u] God drue them out, that they should yeelde vp the possession of those countries, vnto vs, when they entered into the land.
* 2 Sam 7. 2. Psal. 132. 5.
* 1. Chron. 17. 3
1 King 6. 1.
6 Salomon built a temple according to Gods commandement, but not with any such condition, that the majesty of God should bee inclosed therein.
* Chap. 17. 24.
* Esai 66. 1.
* Ier 9. 26. 25. 24. 9.
7 Steuen moued with the zeale of God, at length iudgeth his owne iudges.
x They are of vncircumcised hearts, which he crowned sitting in the sinnes of nature, and strike against them: for otherwise all the Iewes were circumcised in touching the flesh, and therefore there were two kinds of circumcision. Rom. 2. 28. * Exod 19. 16. Galat. 19. y By the ministerie of Angels. 8 The more Satan inspirelled, the more he brasteth out into an open rage. 9 The neeter that the Martyrs approach to death, the neerer they beholding Christ, doe rise vp euen into heauen, z Ready to confirme him in the confession of the truth, and to receiue him to him. 10 The zeale of hypocrites and superstious people, breaketh out at length into most open madnesse. a Thus was done in a rage and furie, for at that time the Iewes could put no man to death by law, as they confesse before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it is reported by Ioseph, lib. 20. that Ananus a Sadducee slew Iames the brother of the Lord, and for so doing, was accused before Albinus the President of the countrey. b Iewes appointed by the Law, that the witnesses should cast the first stones, Deut 17. 7.

God, and said, Lord Iesus receiue my spirit.

60 [11] And he kneeled downe, and cried with a loud voice, Lord [c] lay not this sinne to their charge. And when he had thus spoken, he [d] slept.

11 Faith and charity neuer forsake the true seruants of God, euen to the last breath.

c The word which he vseth heere noteth out such a kind of imputing or laying to ones charge, as remaineth firme, and steady for euer, neuer to bee remitted.
d Looke 1.Thess.4.13.

CHAP. VIII.

1 The godly make lamentation for Steuen. 3 Saul maketh hauocke of the Church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus 18 his couetousnesse reproued. 26 Philip commeth to the Ethiopian Eunuch, 38 and baptiseth him.

AND [1] Saul consented to his death. And at that time, there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad thorow the regions of Iudea and of Samaria, except the Apostles.

2 [2] Then *certaine* men fearing God, [a] caried Steuen among them, *to be buried*, and made great lamentation for him.

3 [3] But Saul made hauocke of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ [4] Then came Philip into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heed vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed *of them*: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 [5] And there was before in the city a certaine man called Simon which vsed [b] witchcraft and [c] bewitched the people of Samaria, saying, that he himselfe was some great man.

10 To whom they gaue heed from the least to the greatest, saying, This man is that great power of God.

11 And they gaue heede vnto him, because that of long time he had bewitched them with sorceceries.

12 But assoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the name of Iesus Christ, they were baptized both men and women.

13 [6] Then Simon himselfe beleeued also, and was baptized, and continued with Philip, and wondred, when hee saw the signes and great miracles which were done.

14 ¶ [7] Now when the Apostles, which were at Ierusalē heard say that Samaria had receiued the word of God, they sent vnto them Peter & Iohn.

15 Which when they were come down praied for thē that they might receiue the [d] holy Ghost.

16 (For as yet he was fallen downe on none of them, but they were baptised only in the Name of the Lord Iesus)

17 Then laid they their hands on them, and they receiued the holy Ghost.

18 [8] And when Simon saw, that through laying on of the Apostles hands the holy Ghost was giuen, he offered them money.

1 Christ vseth the rage of his enemies to the spreading foorth and enlarging of his kingdome.
2 The godly mourne for Steuen after his death, and burie him, shewing therein an example of singular faith and charitie: but no man prayeth to him.
a Amongst all the duties of charitie which the godly vse, there is no mention made of shrining vp of relikes.
3 The dispersion or scattering abrod of the faithfull, is the ioyning together of Churches.
4 Philip, who was before a Deacon in Hierusalem, is made of God extraordinarily an Euangelist.
5 Christ ouercommeth Satan so oft as he lusteth, and carrieth him about as it were in a triumph, in the sight of them, whom he deceiued and bewitched.
b The word which is vsed in this place was at the first taken in good part, and is borrowed out of the Persians language, who call their wise men by that name, but afterward is was taken in euill part.
c He had so allured the Samaritans with his witchcraft, that as blind and mad creatures they were wholly addicted to him.
6 The wicked and the very reprobate are constrained oftentimes to taste of the good gift of God, but they cast it vp againe foorthwith.
7 Peter not chiefe, but as an ambassador sent from the whole company of the Apostles, and Iohn his companion, according to the authoritie which was committed vnto them, confirme and build vp the Churches of Samaria, whose foundation had beene laid afore by Philip. *d Those excellent gifts, which are necessarie, especially for them that were to bee appointed rulers and Gouernours of the Church.* 8 Ambition and couetousnesse do at length plucke the hypocrites out of their dennes.

19 Saying, Giue mee also this power, that on whomsoeuer I lay the hands, he may receiue the holy Ghost.

20 [9] Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this [e] businesse: for thine heart is not [f] right in the sight of God.

22 [10] Repent therefore of this thy wickednesse, and pray God, that if it be possible, the thought of thy heart may be forgiuen thee.

23 For I see that thou art in the [g] gall of bitternesse: and in the [h] bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which yee haue spoken come vpon me.

25 ¶ So they, when they had testified & preached the word of the Lord, returned to Hierusalem, and preached the Gospell in many townes of the Samaritans.

26 [11] Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way that goeth downe from Hierusalem vnto Gaza which is waste.

27 And he arose and went on: and behold, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians [i] chiefe Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship:

28 And as he returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Go neere and ioyne thy selfe to yonder charet.

30 And Philip ranne thither, and heard him read the Prophet Esaias, and said, but vnderstandest thou what thou readest?

31 And he said, How can I except I had [k] a guide? And he desired Philip, that he would come vp and sit with him.

32 [12] Now the place of the Scripture which he read, was this, * He was led as a sheepe to the slaughter: and like a lambe dumme before his shearer so opened he not his mouth.

33 In this [l] humility his iudgement hath been exalted: but who shall declare his [m] generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, & said, I pray thee, of whom speaketh the Prophet this? of himselfe, or some other man?

35 Then Philip opened his mouth, and began at the same Scripture, & preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch said, See, heere is water: what doth let me to be baptized?

37 [13] And Philip said vnto him, If thou beleeuest with all thine heart, thou maiest, Then he answered, and said, [n] I beleeue that that Iesus Christ is that Sonne of God.

38 Then hee commanded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, & he baptized him:

39 And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more, so hee went on his way reioycing.

9 They are the successors of Simon Magus, and not of Simon Peter, which either buy or sell holy things.
e In this doctrine which I preach.
f Is not vpright indeed, and without dissembling.
10 We must hope well euen of the vilest sinners, so long and so farre foorth as we may.
g He calleth the inward malice of the heart, and that venemous and diuelish wickednesse wherewith this Magician was wholly replenished, the gall of bitternesse: and he is said to be in the gall, as though he were wholly ouerwhelmed with gall, and buried in it.
h Intangled in the bonds of iniquity.
11 Christ who calleth freely whom he lusteth, doth now vse Philip who thought on no such matter to instruct and babtize the Eunuch at vnawares, and by this meanes extendeth the limits of his kingdom euen into Ethiopia.
i A man of great wealth and authority with Candaces: Now this word Candaces is a common name to all the Queenes of Ethiopia.
k To shew me the way how to vnderstand it.
12 Those things which seeme most to come by chance or fortune (as men terme it) are gouerned by the secret prouidence of God.
* Isai. 53. 7.
l The Hebrew text readeth it thus, Out of a narrow strait, and out of iudgement was he taken: whereby the narrow strait, he meaneth the graue, and the very bandes of death, and by iudgement the punishment which was laid vp on him, and that miserable state which Christ tooke vpon him for our sakes, in bearing his Fathers wrath. *m How long this age shall last: for Christ hauing once risen from the dead dieth no more.* Rom 6. 9. 13 Profession of faith is requisite in babtizing of them, which are of yeeres, and therefore it is euident that we are not then first ingraffed into Christ, when we are baptized, but beeing already ingraffed, are then confirmed. *n The summe of the confession which is necessarie for baptisme.*

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the Cities, till he came to Cesarea.

CHAP. IX.

8 Saul going toward Damascus, 4 is stroken downe to the ground of the Lord: 10 Ananias is sent 18 to cure him. 23 The laying wait of the Iewes 25 he escapeth, being let down through the wall. 33 Peter cureth Aeneas of the palsie, 36 and by him Tabitha being dead, is restored to life.

AND 1 * Saul yet a breathing out threatnings and slaughter against the disciples of the Lord, went vnto the high Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that b way, (either men or women) hee might bring them bound vnto Hierusalem.

3 Now as hee iourneyed, it came to passe that as hee was come neere to Damascus, * suddenly there shined round about him c a light from heauen.

4 And he fell to the earth, and heard a voice saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou Lord? And the Lord said, I am Iesus whom thou persecutest: it is c hard for thee to kicke against pricks.

6 He then both trembling and astonied, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the city, and it shall be told thee what thou shalt doe.

7 The men also which iourneyed with him, d stood amased, hearing the e voice, but seeing no man.

8 And Saul arose from the ground, and opened his eies, *but* saw no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee sayd, Behold, I am *here* Lord.

11 Then the Lord sayd vnto him, Arise, and goe into the street which is called f straight, and seeke in the house of Iudas after one called Saul of f Tarsus: for behold, hee praieth,

12 (And hee saw in a vision a man named Ananias comming in to *him*, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy saints at Hierusalem.

14 Moreouer hee c hee hath authority of the high Priests, to binde all that call on thy Name.

15 Then the Lord sayd vnto him, Goe thy way: for heis a g chosen vessell vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will h shew him how many things he must suffer for my Name sake.

17 Then Ananias went his way, and entred into i that house, and put his hands on him, and said, Brother Saul, the Lord hath sent mee *even* Iesus that appeared vnto thee in the way as thou cameest) that thou mightest receiue thy sight, and be filled with the k holy Ghost.

18 And immediately there fell from his eies as *it had beene* scales, and suddenly he receiued sight, and arose, and was baptized.

19 And receiued meat, and was strengthened. So was Saul certaine dayes with the Disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he was that Sonne of God,

21 So that all that heard him were amaled, and said, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, and came hither for that intent, that he might bring them bound vnto the l high Priests?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, m confirming that that was Christ.

23 4 And after that many dayes were fulfilled, the Iewes tooke counsell together to kill him.

24 But their laying awaite was knowne of Saul: now they n watched the gates day and night that they might kill him.

25 5 Then the Disciples tooke him by night, and put him through the wal, and let him downe by a rope in a basket.

26 6 And when Saul was come to Hierusalem, hee assayed to ioyne himselfe with the Disciples: but they were all afraid of him, and beleeued not that he was a Disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 7 And hee was conuersant o with them at Hierusalem.

29 And spake boldly, in the Name of the Lord Iesus, and spake and disputed against the p Grecians: but they went about to slay him.

30 8 But when the brethren knew it, they brought him to Cesarea, and sent him foorth to Tarsus.

31 9 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were q edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 10 And it came to passe, as Peter walked throughout all *quarters*, he came also to the saints that dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediately.

35 And all that dwelt at r Lydda and Saron saw him and turned to the Lord.

36 11 There was also at Ioppa a certaine *woman*, a Disciple named Tabitha (which by interpretation is called Dorcas) she was full of good workes and almes which she did.

37 And it came to passe in those daies, that shee was sicke and died: and when they had washed her, they laid her in an vpper chamber.

38 Now for smuch as Lydda was neere to Ioppa, and the Disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

1 Saul (who is also Paul) persecuting Christ most cruelly, who did, as it were fire before him, fall to him his hands, and is overcome: and with a singular example of true goodnesse of God, instead of punishment which hee iustly deserued for his cruelty, is not only receiued to fauour, but is also euen by the mouth of God appointed an Apostle and is confirmed by the ministery and witnesse of Ananias.

* *Rom. 9. 3. Cor. 1. 13.*

a *This is a token that Saul shouldeth loyne and cast out great threatnings to murder the disciples.*

b *Any trade of life which a man taketh himselfe vnto the Iew call away.*

c *Chap. 22. 6.*

1. *Cor. 15. 8.*

c *This is a prouerbe which is spoken of them that through their owne stubbornesse hurt themselues.*

d *Stood still and could not goe one step forward, but abode amaled as if they had beene very stones.*

e *They heard Pauls voice: for afterward it was said in Hebrewes, that they heard not his voice that spake: as beneath, Chap. 22. 9. But other goe about to set those places at one which seeme to bee at a iarre, after this sort, to wit, that they heard the sound of a voice, but no perfect voice.*

f *Tarsus was a city of Cilicia neere vnto Anchiala, which two cities Sardanapalus is said to haue built in one day.*

g *To beare my name.*

h *I will shew him plainely.*

i *Into Iudas his house.*

2 Saul beginneth straightwaies to execute the office which was inioyned him, neuer consulting with flesh and blood.

3 Paul teacheth not with his owne authority alone, but with the testimonie of the Prophets.

k *Concerning places in the scripture which are [illegible] make vp and [illegible] the inquirer all parts [illegible] to [illegible] agree [illegible] one with another.*

4 Paul whom as before a persecutor, hath now persecutes: he said before where himselfe, but yet a farre off.

* 2. *Corinthian. 11. 32.*

5 We are not forbidden to auoid and eschew the dangers and conspiracies that the enemies of God lay for vs, so that we be vacate not from our vocation.

6 In ancient time no man was rashly or rightly receiued into the number of and amongst the sheepe of Christ, much lesse to bee a Pastour.

7 The constant seruants of God must looke for danger after danger: yet God watcheth for them.

l *Wh. Peter and Iohn, for he saith that he saw none of the Apostles but Iames, Gal. 1. 18. 19. as Luke [illegible] 6. 13.*

8 The ministers of the word may change their place by our aduisement and counsell of the Congregation and Church.

9 The end of persecution is the [illegible] of the Church, that we [illegible] the Lord.

10 Peter is commanded to visit Saints, which [illegible] of [illegible] and [illegible].

10 Peters Apostleship is confirmed by healing the man that was sicke of the palsie. 11 Dorcas was a city of Palestine, and Saron a champion country, a [illegible] of good pasturage [illegible] of Pale [illegible] the mouth of [illegible] Gentiles, which extendeth itself in [illegible] Ioppa. 11 Peter cureth [illegible] by raising vp a dead body through the Name of Christ, that he preacheth the glad tidings of life.

39 Then Peter arose and came with them and when hee was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, and shewing the coates and garments, which Dorcas made, while shee was with them.

40 But Peter put them all foorth and kneeled downe, and prayed, and turned him to the body, and said, Tabitha, Arise. And she opened her eyes, and when she saw Peter, sate vp.

41 Then he gaue her the hand, and lift her vp, and called the Saints and widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe, that hee taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius, 4 at the Angels commandement, 5 sendeth for Peter: 11 Who also by a vision, 15. 20 is taught not to despise the Gentiles: 34 Hee preacheth the Gospel to Cornelius and his houshold: 45 Who hauing receiued the holy Ghost 47 are baptized.

FVrthermore [1] there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian *band*.

2 A [a] deuout man, and one that feared God with [b] all his houshold, which gaue much almes to the people and prayed God continually.

3 Hee sawe in a vision euidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, [c] What is it, Lord? And hee said vnto him, Thy prayers and thine almes are [d] come vp into [e] remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 Hee lodgeth with one Simon a Tanner, whose house is by the Sea side: hee shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morrow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the sixt houre.

10 Then waxed hee an hungred, and would haue eaten: but while they made *some thing* ready, he fell into a [f] trance.

11 And hee saw heauen opened, and a certaine vessell come downe vnto him, as *it had beene* a great sheete, knit at the [g] foure corners, and was let downe to the earth.

12 Wherein were all [h] maner of [i] foure footed beastes of the earth, and wilde beastes and [k] creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill and eate.

14 [2] But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce *spake* vnto him againe the second time, The things that God hath purified, [l] pollute thou not.

16 This was done thrise, and the vessell was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which he had seene, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stoode at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit sayde vnto him, Beholde, three men seeke thee.

20 Arise therefore, and get thee downe, and gone with them, and doubt nothing: for, I haue sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and sayd, Behold, I am hee whom yee seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to send for thee into his house, and to heare thy words.

23 Then called he them in, and lodged them: and the next day, Peter went foorth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsmen, and especiall friends.

25 [3] And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feet, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he sayd vnto them, Ye know that it is an vnlawfull thing for a man that is a Iewe, to company, or come vnto one of another nation: but God hath shewed me that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for: I aske therefore, for what intent haue ye sent for me?

30 Then Cornelius said, Foure dayes agoe, about [m] this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

31 [4] And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 [5] Send therefore to Ioppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tanner by the Sea side) who when hee commeth, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Now therefore are wee all here present before God to heare all things that are commanded thee of God.

34 [6] Then Peter opened *his* mouth, and sayd, Of a trueth I perceiue, that [n] * God is no accepter of persons.

35 But

1 Peter consecrateth the first fruits of the Gentiles to God by the meane of two miracles.

a *So that he worshipped one God, and was no idolater, neither could he: wider of faith in Christ. because he was a deuout man but as yet he knew not that he was come.*

b *This is a great commendation to this man, that hee laboured to saue all his houshold and familiar friends and acquaintance to be religious and godly.*

c *What wilt thou with me, Lord? for he talketh him selfe to heaue.*

d *This is a borowed kinde of speech, which the Hebrews vse very much, taken from sacrifices, and applyed to prayers: for it is sa. de, whole burnt sacrifices, that the smoke and sauour of them goeth vp into Gods nostrils: so doe our prayers as sweet smelling sacrifices which the Lord taketh great pleasure in.*

e *That is, in so much that they will not suffer God as it were to forget thee: for so doeth the Scripture vse oft times to speake with vs as nurses doe with litte children, when they frame their tongues to speake.*

f *For though Peter sand not amazed as one that is tongue tyed, but talketh with God, and is satisfied in his mysteries, yet his mind was farre otherwise then it was wont to be, but shortly returned to the olde bent.*

g *So that is seemed to be a foure square sheete.*

h *Heere is this word (All) which is generall, plainely put for an indefinite and vncertaine, that is to say, for some of all sorts, not for all of euery sort.*

i *That is, such as were meete for mans vse.*

k *What is meant by the creeping things, Looke Leuiticus 11.*

2 Peter profiteth dayly in the knowledge of the benefit of Christ, yea, after that he had receiued the holy Ghost.

l *Doe not thou hold them as vncleane.*

3 Religious adoration or worship agreeth onely to God: but ciuill worship is giuen to the Ministers of the world, although not without danger.

m *He meaneth not the selfe same houre but the like, that is, about nine of the cloke of the other day, as it was then nine when hee spake to Peter.*

4 Cornelius faith shewed fourth it selfe by prayer and fasting.

5 As faith commeth by hearing, so is it nourished and groweth vp by the same.

6 Distinction of nations is taken away by the comming of Christ: and it is euidently seene by faith and righteousnes, who is agreable to him, or whom he accepteth.

n *That God iudgeth not after the outward appearance.*

* *Deut. 10. 17. 2. chron. 19. 7 Iob 34. 19. 2. eze. 2. 11. pal. 3. 6. epist. 6. 9. colos. 3. 25. 1 pet. 1. 17.*

35 But in euery nation hee that o feareth him, and worketh righteousnes, is accepted with him.

36 Ye p know the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 7 Euen the worde which came through all Iudea,* beginning in Galile, after the Baptisme which Iohn preached:

38 To wit, how God q anointed Iesus of Nazareth with the holy Ghost, & with power: who went about doing good, & healing all that were oppressed of the deuill: for God was with him.

39 And wee are witnesses of all things which he did both in the land of the Iewes, and in Hierusalem, whom they slew, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, euen to vs which did eat & drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, & to testifie, that it is hee that is ordained of God a iudge of quicke and dead.

43 To him also giue all the * Prophets witnesse, that through his Name all that beleeue in him, shall receiue remission of sinnes.

44 8 While Peter yet spake these wordes, the holy Ghost fel on al them which heard the word.

45 So they of the circumcision, which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and manifie God. Then answered Peter,

47 9 Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary certaine dayes.

6 By the feare of God, the Hebrewes vnderstand the whole seruice of God: wherefore we perceiue that Cornelius was not void of faith, no more then they were which liued before Christ's time: and therefore they deale foolishly, which build preparatiue workes and free will vpon this place.

7 God gaue the Israelites to vnderstand, that whosoeuer liueth godly, is acceptable to God, of what nation soeuer he be: for he preacheth peace to men through Iesus Christ, not our Lord not of one nation onely, that is, of the Iewes, but of all.

9 The summe of the Gospel (which shall be made manifest at the latter day when Christ himselfe shall sit as iudge both of the quicke and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mighty power of God, (which was by all meanes shewed) and at length crucified to reconcile vs to God did rise againe the third day, that whosoeuer beleeueth in him should be saued through the remission of sinnes. * Luke 4. 14. q This stile is taken from the old vnctions, wherewith is geuen to Kings and Priests, vnto whom God bestoweth gifts and vertues. r This choising of the Apostles is properly giuen to God, for though God beprofitable in the lawfull choosing and setting of Gods children, yet there is in vnto place secret opposition and euuiteiately appointed of God, and the Church ministers by meanes. * Ieie. 31. 34. mic. 7. 18. chap. 59. 8 which the minister preareth by the effects. 9 Baptisme doth not sanctifie or maketh them holy which receiue it, but sealeth vp and confirmeth their sanctification.

* Chap. 3. 4.

* Chap. 1. 5. and 19. 4. matt. 3. 11. marke 1. 8. luke 3. 16. iohn 1. 26.

2 Such as aske a question of the truth which they know not ought to be quietly heard and must also quietly yeeld to the declaration thereof.

3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.

* Chap. 8. 1.

4 He speaketh of Antio hawbeh we in Syria and Cilicia vpon Cilicia.

4 The Church of Antioch, the new Hierusalem of the Gentiles was extraordinarily called.

5 The Apostles dee not rashly condemne an extraordinary vocation, but yet they iudge it by the effects.

6 There was no contention amongst the Apostles either of vsurping or of holding place and degrees.

CHAP. XI.

2 Peter being accused for going to the Gentiles, 5 defendeth himselfe. 22 Barnabas is sent to Antiochia, 26 where the disciples are called Christians: 28 and there Agabus foretelleth a famine to come.

NOw 1 the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded *the thing* in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I saw *the* vision. A certaine vessell comming downe as *it had beene* a great sheete, let downe from heauen by the foure corners, and it came to me,

6 Toward the which when I had fastened mine eyes, I considered, & saw foure footed beasts of the earth, and wild beasts, and creeping things, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voice answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and al were taken vp againe into heauen.

11 Then behold, immediately there were three men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit sayd vnto me, that I should go with them, without doubting: moreouer, these sixe brethren came with me, and wee entred into the mans house.

13 And he shewed vs, how he had seen an Angel in his house, which stood & said to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 Hee shall speake words vnto thee, whereby both thou and all thine house shallbe saued.

15 And as I beganne to speake, the holy Ghost fell on them,* euen as vpon vs at the beginning.

16 Then I remembred the word of the Lord, how he said,* Iohn baptized with water, but yee shalbe baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as *he did* vnto vs, when wee beleeued in the Lord Iesus Christ, who was I, that I could let God?

18 2 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

19 ¶ 3 And they which were 3 scattered abroad because of the affliction that arose about Steuen, went throughout til they came vnto Phenice, and Cyprus, and 4 Antiochia preaching the word to no man, but vnto the Iewes onely.

20 4 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

22 5 Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, & they sent foorth Barnabas, that hee should goe vnto Antiochia.

23 Who when he was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, & much people ioyned themselues vnto the Lord.

25 ¶ 6 Then departed Barnabas to Tarsus to seeke Saul:

26 And when he had found him, he brought him vnto Antiochia and it came to passe that a whole yere they were cõuersant with the Church, and taught much people, in so much that the disciples were first called Christians in Antiochia.

27 7 In

1 Peter being without cause reprehended of the vnskillfull and ignorant doeth not object that he ought not to be iudged of any, but openly giueth an account of his doing.

7 God doth so wrap vp his Church with the wicked, in his iudgements and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conuenently.
8 All Congregations or Churches make one body.
b These that throw the Deacons might succour the poore: for it behooued to heare all these things aboue, and deciuilly, and therefore it is said, that they sent these things to the Elders.

27 7 In those dayes also came Prophets from Hierusalem vnto Antiochia.
28 And there stood vp one of them named Agabus, & signified by the Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cæsar.
29 8 Then the disciples euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iudea.
30 Which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

CHAP. XII.

2 Herod killeth Iames with the sword 4 and imprisoneth Peter 8 whom the Angel deliuereth. 20 Herod being offended with them of Tyre, 21 is pierced: 22 And taking the honour due to God, to himselfe, 23 he is eaten with wormes, and so dieth.

NOw 1 about that time, 2 Herode the King stretched foorth *his* hands to vexe certaine of the Church,
2 And he b killed Iames the brother of Iohn with the sword.
3 2 And when hee saw that it pleased the Iewes he proceeded further, to take Peter also (then were the dayes of vnleauened bread)
4 3 And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.
5 4 So Peter was kept in prison, but earnest prayer was made of ȳ Church vnto God for him.
6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chains, and the keepers before the doore, kept the prison.
7 * And behold, the Angel of the Lord came vpon them, and a light shined in the c house, and hee smote Peter on the side, and raysed him vp saying, Arise quickly. And his chaines fell off from *his* hands.
8 And the Angel sayd vnto him, Girde thy selfe, and binde on thy sandales. And so hee did. Then he said vnto him, Cast thy garment about thee and follow me.
9 So *Peter* came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had seene a vision.
10 Now when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened vnto them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.
11 ¶ And when Peter was come to himselfe, he said, Now I knowe for a trueth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.
12 5 And as hee considered *the thing*, hee came to the house of Mary, the mother of Iohn, whose surname was Marke, where many were gathered together and prayed.
13 6 And when Peter knocked at the entrie doore, a maide d came foorth to hearken, named Rhode.
14 But when she knew Peters voice she opened not the entry *doore* for gladnesse, but ranne in, and told how Peter stood before the entrie.

1 God giueth his Church a tiree but to a little time.
a Iosephus Herod was conuersant to and then that came of the Pharisees of Herod Agrippa whose surname was Kings. And he that is spoken of here, was inferior to Herod the great, father of Aristobulus, and father to Agrippa now spoken of afterward.
b Violently his cast, obtaining not onely beat.
2 It is an old fashion of tyrants to procure the fauour of the wicked, with the blood of the godly.
3 Hereby tants and wicked make a galous to them selues euen then when they due most according to their owne will and fantasie.
4 The prayers of the godly ouercome the counsell of tyrants, obtaine Angels to God, release the prison, vnloose chaines, put Satan to flight, and preserue the Church.
** Chap. 5. 19.*
c In the prison.
5 Holy meetings in the nights well of men as women (when they can not day time) not be suffered in the day time, are allowable by the example of the Apostles.
6 We obtaine more of God, when we dare well hope for.
d Out of the palace for there they were assembled, but not out of the house.

7 We may sometimes giue place to the rage of the wicked, but yet so, that our diligence which ought to be vsed in Gods business be not a whit slackened.
8 Euill counsell falleth out in the end to the hurt of the deuisers of it.

9 A miserable and shamefull example of the end of the enemies of the Church.
10 The flattery of the people, maketh fooles faine.
11 God resisteth the prond.
e Iosephus recorderh that this king in not represse the flatterers tongues, and therefore at his death he complained and cried out of their vanitie.
12 Tyrants build vp the Church, by plucking it down.
f They that heard the word of God.

15 But they sayd vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.
16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.
17 7 And he beckned vnto them with the hand to hold their peace, and told them how the Lord had brought him out of the prison. And he sayd, Goe shew these things vnto Iames and to the brethren: and hee departed and went into another place.
18 ¶ 8 Now assoone as it was day, there was no small trouble among the souldiers, what was become of Peter.
19 And when Herod had sought for him, and found him not, he examined the keepers, & commanded them to be led to bee punished. And he went downe from Iudea to Cesarea, and *there* abode.
20 9 Then Herode was angry with them Tyrus and Sidon, but they came all with one accord vnto him, & perswaded Blastus the kings Chamberlaine, and they desired peace, because their countrey was nourished by the kings *land*.
21 And vpon a day appointed, Herod arayed himself e in royall apparell, and sate on the iudgement seate, and made an oration vnto them.
22 10 And the people gaue a shoute, *saying*, The voyce of God, and not of man.
23 11 But immediately the Angel of the Lord smote him because hee c gaue not glory vnto God, so that he was eaten of wormes, and gaue vp the ghost.
24 12 And the f word of God grew and multiplied.
25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, and tooke with them Iohn, whose surname was Marke.

CHAP. XIII.

2 The holy Ghost commandeth that Paul and Barnabas be separated vnto him. 6 At Paphus, 8 Elimas the sorcerer, 11 is stroken blind: 14 From whence being come to Antiochia, 17 they preach the Gospel, 45 the Iewes vehemently withstanding them.

THere 1 were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, & Manahen (which had beene brought vp with a Herod the Tetrach) and Saul.
2 Now, as they b ministred to the Lord, and fasted, the holy Ghost sayd, Separate mee Barnabas and Saul, for the worke whereunto I haue c called them.
3 2 Then fasted they and prayed, & laid their hands on them, and let them goe.
4 3 And they after they were sent forth of the holy Ghost, came downe vnto d Seleucia, and from thence they sailed to Cyprus.
5 And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had also Iohn to *their* min ster.
6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a

1 Paul with Barnabas is against the second time appointed Apostle of the Gentiles not of man neither by man, but by an extraordinarie commandement of the holy Ghost.
a The same was Antipas, which put to death Baptist to death.
b While they were fasting their ofice, that is, at Christ some expounded it, while they were preaching.
c The Lord is said to call whereof this word (calling) cometh which is vsual in the Church: when he ceaseth that to be, which was not, which hope for.
d Seleucia was a citie of Cilicia so called of Seleucus one of Alexanders successours.

commeth which is vsual in the Church: when he ceaseth that to be, which was not, which hope for.
d Seleucia was a citie of Cilicia so called of Seleucus one of Alexanders successours.

about the matters: and things were done without any one of hands, the subiection and

false Prophet, being a Iew, named Bariesus.
7 Which was with the Deputie Sergius Pau-
lus a prudent man. He called vnto him Barnabas
and Saul, and desired to heare the word of God.
8 4 But Elymas the sorcerer, (for so is his name
by interpretation) withstood them and sought to
turne away the Deputie from the faith.
9 Then Saul (which also *is called* Paul) being
full of the holy Ghost, *set* his eyes on him,
10 5 And sayd, O full of all subtiltie and all
e mischiefe, the childe of the deuill, *and* enemie of
all righteousnesse, wilt thou not cease to peruert
the straight wayes of the Lord?
11 Now therefore beholde, the f hand of the
Lord *is* vpon thee, and thou shalt be blinde, and
not see the Sunne for a season. And immediatly
there fell on him a myst & darkenes, & he went
about, seeking some to lead him by the hand.
12 Then the Deputie when hee saw what was
done, beleeued, and was astonied at the doctrine
of the Lord.
13 6 Now when Paul and they that were with
him were departed by shippe from Paphus, they
came to Perga *a citie* of Pamphylia: then Iohn
departed from them, and turned to Hierusalem.
14 But when they departed from Perga, they
came to Antiochia *a city* o[f] g Pisidia & went into
the Synagogue on the Sabbath day, & sate down.
15 7 And after the lecture of the Law and Pro-
phets, the rulers of the Synagogue sent vnto them
saying, Ye men & brethren, if ye h haue any word
of exhortation for the people, say on.
16 8 Then Paul stood vp and beckened with
the hand, and said, Men of Israel, and yee that
feare God, hearken.
17 The God of this people of Israel chose our
fathers: and i exalted the people when they dwelt
in the land of * Egypt, and with an * k high arme
brought them out thereof.
18 And about the time * of fortie yeeres, suf-
fered he their maners in the wildernesse.
19 And he destroyed seuen nations in the land
of Canaan, & * diuided their land to them by lot.
20 Then afterward he gaue vnto them * Iud-
ges about l foure hundreth and fiftie yeeres, vnto
the time of Samuel the Prophet.
21 So after that, they desire a * King, and God
gaue vnto them * Saul the sonne of Cis, a man of
the tribe of Beniamin *by the space of* m fourtie
yeeres.
22 And after he had taken him away, he raised
vp * Dauid to be their King, of whom hee wit-
nessed, saying, I haue found Dauid *the sonne of*
Iesse, a man after mine owne heart, which will do
all things that I will.
23 9 Of this mans seede hath God * according
to *his* promise, raised vp to Israel, ÿ Sauiour Iesus:
24 When * Iohn had first preached n before
his comming, the baptisme of repentance to all
the people of Israel.
25 And when Iohn had fulfilled *his* course, he
said, * Whom ye thinke that I am, I am not he:
but behold, there commeth one after mee, whose
shooe of *his* feete I am not worthy to loose.
26 10 Ye men and brethren, children of the ge-
neration of Abraham, and whosoeuer among you
feareth God, to you is the word of this saluation
sent.
27 11 For the inhabitants of Hierusalem, and
their rulers, because they knew him not, nor yet
the wordes of the Prophets, which are read euery
Sabbath *day*, they haue fulfilled them in condem-
ning him.
28 And though they found no cause of death
in him, * *yet* desired they Pilate to kill him.
29 And when they had fulfilled all things that
were written of him, they tooke him downe from
the tree, and put him in a sepulchre.
30 12 But God * raised him vp from the dead,
31 And he was seene many dayes of them, which
came vp with him from Galile to Hierusalem,
which are his witnesses vnto the people.
32 And we declare vnto you, that touching
the promise made vnto the fathers,
33 God hath fulfilled it vnto vs their children,
in that he o raised vp Iesus 13 euen as it is written
in the second Psalme, * Thou art my Sonne: this
day haue I begotten thee.
34 Now as concerning that he raised him vp
from the dead, no more to returne to corruption,
hee hath sayde thus, * I will giue you the holy
things of Dauid, p which are faithfull.
35 14 Wherefore hee sayeth also in another
place, * Thou wilt not suffer thine holy one to see
corruption.
36 Howbeit, Dauid after hee had serued his
time by the counsell of God, hee * slept, and was
laid with his Fathers, and saw corruption.
37 But he whom God raised vp, sawe no cor-
ruption.
38 15 Be it knowen vnto you therefore, men
and brethren, that through this man is preached
vnto you the forgiuenesse of sinnes.
39 And from q all things from which ye could
not be iustified by the Law of Moses, by him eue-
ry one that beleeueth, is iustified.
40 16 Beware therefore least that come vpon
you, which is spoken of in the Prophets.
41 * Beholde yee despisers, and wonder, and
vanish away: for I worke a worke in your dayes, a
worke which ye shall not beleeue, if a man would
declare it you.
42 ¶ 17 And when they were come out of the
Synagogue of the Iewes, the Gentiles besought
that they would preach these words to them the
next Sabbath *day*.
43 Now when the congregation was dissolued,
many of the Iewes and r Proselites that feared
God, followed Paul and Barnabas, which spake
vnto them, and exhorted them to continue in the
grace of God.

4 The deuill maketh the conquest of Christ more glorious, in that that he setteth him selfe against him.
5 The sorcerer which was striken of Paul with a corporall punishment (although extraordinarily) is he with an example to lawfull magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the Gospel.
e He noteth out such a fault, as who so hath it runneth headlong and with great desire to all kind of wickednesse with the least motion in the world.
f His power which he sheweth in striking and beating downe his enemies.
6 An example in one and the selfesame companie both of singular constancie, and also of great weakenesse.
g Thus putteth a difference betwixt it, and Antiochia which was in Syria.
7 In the Synagogue of the Iewes (according to the patterne whereof Christian Congregation were instituted) first the Scriptures were read, then such as were learned were licenced by the rulers of the Synagogue to speake and expound.
h Word for word If there be any word in you: and this is a kind of speech taken from the Hebrewes, whereby is meant, that the gifts of Gods grace are in vs, as it were in treasure houses, and that they are not ours, but Gods: in like sort saith Dauid, Thou hast put a new song in my mouth. Psalme. 40.3.
8 God bestowed many peculiar benefits vpon his chosen Israel, but this especially, that hee promised them the euerlasting redeemer.
i Aduanced and brought to honour. * Exod.1.9. * Exod.13.14.
k Openly and with maine force, breaking in pieces the enemies of his people. * Exod.16.1. * Iosh.14.1. * Iudg.3.9.
l There were from the birth of Isaac vnto the destruction of the Canaanites vnder the gouernment of Iosua foure hundreth and seuen and fourtie yeeres, and the text he addeth in this place this word, About, for there want three yeeres, but the Apostle vseth the whole greater number. * 1.Sam.8.5. * 1.Sam.9.15 and 10.1.
m In this space of fourtie yeeres must the time of Samuel be reckoned with the reigne of Saul, for the kingdome did as it were swallow vp his gouernment. * 1.Sam.16.13.
9 Hee prooueth out of the witnesse of Iohn, that Iesus is that Sauiour which should come of Dauid. * Psal.132.11. Isai.11.1. * Mala.3.1. matt.3.1. mar.1.2. luk.3.3.
n Iohn as an Herauld, did not shew Christs comming a farre off as the other Prophets did, but hard at hand, and entred on his iourney.

* Matt.3.11. mark 1.7. luke 3.16. iohn 1.27.
10 Christ was promised & sent properly to the Iewes.
11 Although the Iewes refused Christ, which the Prophets foretold, yet it was done by Gods appointment that he should be receiued of vs: and the Iewes did vnwittingly receiue him, but also persecute him most cruelly, although hee was innocent.
* Matth.27.22. mar.15.13. luk.23.21. iohn 19.6.
12 We must see the glory of the resurrection against the shame of the crosse and graue. And the resurrection is prooued aswell by witnesses which saw it, as by the testimonies of the Prophets.
* Matth.28.2. mar.16.6. luke 24.6. iohn 20.19.
o For euen he appeared plainely and manifestly as it as in his Sonne of God, when as he left off his weakenesse and came out of the graue, hauing conquered death.
13 If Christ had tarried in death, he had not bene the true sonne of God, neither had the couenant which was made with Dauid been true.
* Esa.55.3. heb.1.5. Isai.55.3.
p Word for word holy things, which were made faithfull: and they are called Dauids holy things, because they were promised with him in his seede: and in this, that they are sure and faithfull, he noteth the nature of Gods promises, which are not of variable and subiect to change.
14 The Lord was so in graue, that he neuer saw corruption.
* Psal.16.11. chap.2.31. * 1.King.2.10. chap.2.29.
15 Christ was buried to giue them the full remission of sinnes, which were condemned by the Law.
q Euen those sinnes which the Law could not absolue you from, your sinnes shall be forgiuen to all that beleeue on him by faith.
16 The benefits of God when they are contemned them.
* Habak.1.5.
17 ... before the Iewes into the kingdome of heauen.
r Which had forsaken their religion, and imbrace the religion set forth by Moses.

44 And

44 And the next Sabbath *day* came almost the whole citie together to heare the word of God.

45 [18] But when the Iewes saw the people, they were full of enuy, and spake against those things, which were spoken of Paul, contrarying *them* and rayling on *them*.

46 [19] Then Paul and Barnabas spake boldly, and said, It was necessary that the word of God should first haue beene spoken vnto you: but seeing yee put it from you, and [f] iudge your selues vnworthy of euerlasting life, loe we turne to the Gentiles.

47 For so hath the Lord commanded vs, *saying*, * I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were [t] ordained vnto eternall life, beleeued.

49 Thus the word of the Lord was published throughout the whole countrey.

50 [20] But the Iewes stirred *certaine* [u] deuout and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 [21] But they * shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

18 The saueur of one self same Gospel is vnto the reprobate and vnbeleeuers, death, and to the elect and such as beleeue, life.

19 The Gospel is published to the Gentiles by the expresse commandement of God.

f By this your doing you doe as if we were pronounce sentence against your selues, and iudge your selues.

* Esa 49. 6.

t There foreseither all were not appointed to euerlasting life, or else all should haue beleeued: but because that is not so, it followes that some certaine were ordeined, and therefore God did not onely foreknow, but also foreordeine that neither faith nor the effects of faith should be the cause of his ordeining or appointment, but his ordeining the cause of faith.

20 Such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether euill men, to execute their cruelty.

u Such as imbraced Moses his Law.

21 The wicked deuiles of the world cannot let God to gather his Church together, and to foster, and cherish, when it is gathered together. * *Matth.10.14, marke 6.11, luke 9.5. chap.18.6.*

CHAP. XIIII.

1 Paul and Barnabas 5 are perseculed from Iconium: 6 At Lystra Paul 10 healeth a creeple: 13 They are about to doe sacrifice vnto them, 15 but they forbid it: 19 Paul by the perswasion of certaine Iewes, is stoned: 23 From thence passing thorow diuers Churches, 26 they returne to Antiochia.

AND [1] it came to passe in [a] Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 And the [b] vnbeeling Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 [2] So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimony vnto the word of his grace, & caused signes and wonders to be done by their hands.

4 But the multitude of the city was diuided: and some were with the Iewes, and some with the Apostles.

5 And when their was an assault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to stone them,

6 They were ware of it, and [c] fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Gospel.

8 ¶ [3] Now there sate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him and perceiuing that he had faith to be healed,

10 Said with a loude voyce, Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lift vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter: & Paul Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their citie, brought buls with garlands vnto the [d] gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, & ran in among the people, crying,

15 [4] And saying, O men, why doe yee the[e] things? We are euen men subiect to the [e] like passions that yee bee, and preach vnto you, that yee should turne from these [f] vaine things vnto the liuing God * which made heauen and earth, and the sea, and all things that in them are:

16 [5] Who in times past * [g] suffered all the Gentiles to walke in their owne wayes.

17 Neuertheleſſe, he left not himselfe without witnes, in that he did good *and* gaue vs rain from heauen, & fruitfull seasons, filling our hearts with food, and gladnesse.

18 And speaking these things, scarse appeased they the multitude, that they had not sacrificed vnto them.

19 [6] Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, * stoned Paul, and drew him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, he aro[e] vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 7 And after they had preached the glad tidings of the Gospel to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia.

22 [8] Confirming the disciples hearts, and exhorting them to continue in the faith, *affirming* that we must through many afflictions enter into the kingdome of God.

23 [9] And whe[n] they had ordained them Elders by election in euery Church, and prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 [10] Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to [h] Attalia.

26 And thence sailed to [i] Antiochia, * from whence they had bin commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how he had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the Disciples.

1 We ought to be no lesse constant in preaching of the Gospel, then the peruerseness of the wicked is obstinate in persecuting of it.

a Iconium was a citie of Lycaonia.

b Which obeyed not the doctrine.

2 We ought not to leaue our places and giue place to threatnings, neither to open rage, but when there is no other remedie, and that not for our own quietnes sake, but that the Gospel of Christ may be spred further abroad.

c It is lawfull sometime to flee danger, in vrse conuenient.

3 It is an old subtiltie of the deuill, either to cause the faithfull seruants of God to bee banished at once, or to be worshipped for Idoles: and that chiefly taking occasion by myracles wrought by them.

d Of the house where Paul and Barnabas were.

4 That is also called idolatry, which giueth to creatures, be they neuer so holy & excellent that which is proper to the onely one God, that is, inuocation or calling vpon.

e Men as yee are, and partakers of the self same nature of man as you.

f He called false idoles, vaine things, after the maner of the Hebrewes.

* *Gen.1.1. psal.146.5. reuel.14.7.*

5 Custome be it neuer so old, doth not excuse the idolaters.

* *Psal.81.13. rom.1.24.*

g Suffered them to liue as they listed, prescribing and appointing them no kind of religion.

6 The deuil when hee is brought to the last cast, at length rageth openly, but in vaine, euen then when he seemeth to haue the vpper hand.

* *2.Cor.11.25.*

7 We must goe forward in our vocation through a thousand deaths.

8 It is the office of the ministers, not onely to teach, but also to confirme them that are taught, and prepare them to the crosse.

9 The Apostles committed the Churches which they had planted, to proper and peculiar Pastours, which they made not rashly, but with prayers and fastings going before: neither did they thrust them vpon Churches through briberie or lordly superioritie, but chose and placed them by the voyce of the congregation.

10 Paul and Barnabas hauing made an end of their

peregrination, and being returned to Antiochia, do render an account of their iourney to the Congregation or Church.

h Attalia was a sea city of Pamphylia, neere to Lycia.

i Antiochia of Syria.

* *Chap.13.3.*

CHAP. XV.

1 Certaine goe about to bring in circumcision at Antiochia: 6 About which matter the Apostles consult: 19 and what must be done, 23 they declare by letters, 36 Paul and Barnabas, 39 are at great variance.

Then

THen [1] came downe [a] certaine from Iudea,and
taught the brethren,*saying*.Except ye be cir-
cumcised after the maner of Moses, ye cannot bee
saued.
2 [2] And when there was great dissention,& dis-
putation by Paul & Barnabas against them, they
ordained that Paul and Barnabas, and certaine
other of them,should goe vp to Hierusalem vnto
the Apostles and Elders about this question.
3 Thus [b] being brought forth by the Church,
they passed through Phenice and Samaria, decla-
ring the conuersion of the Gentiles, and they
brought great ioy vnto all the brethren.
4 And when they were come to Ierusalem,
they were receiued of the Church and of the A-
postles and Elders,and they declared what things
God had done by them.
5 But *said they*,certaine of the sect of the Pha-
risees, which did beleeue, rose vp, saying that it
was needfull to circumcise them, and to com-
mand *them* to keepe the Law of Moses.
6 [3] Then the Apostles and Elders came toge-
ther to looke to this matter.
7 And when there had beene great disputati-
on, Peter rose vp, and sayd vnto them, * [4] Yee
men *and* brethren, ye know that [c] a good while a-
goe, among vs God chose out *me*, that the Gen-
tiles by my mouth should heare the word of the
Gospel,and beleeue.
8 And God which knoweth the hearts, bare
them witnes, in giuing vnto them the holy
Ghost,euen as *he did* vnto vs.
9 And [d] he put no difference betweene vs,and
them, after that * [e] by faith he had purified their
hearts.
10 [5] Now therefore,why [f] tempt ye God, to
* lay a yoke on the disciples neckes, which nei-
ther our fathers,nor we were able to beare?
11 But we beleeue through the grace of the
Lord Iesus Christ to be saued,euen as they *doe*.
12 [6] Then all the multitude kept silence, and
heard Barnabas and Paul,which told what signes
and wonders God had done among the Gentiles
by them.
13 And when they helde their peace, [g] Iames
answered,saying,Men *and* brethren,hearken vnto
mee.
14 [7] Simeon hath declared,how God first did
visite the Gentiles, to take *of them* a people vnto
his Name.
15 And to this agree the wordes of the Pro-
phet,as it is written,
16 *After this I will returne, and will build a-
gaine the Tabernacle of Dauid, which is fallen
downe,and the ruines thereof will I build againe,
and I will set it vp,
17 That the residue of men might seeke after
the Lord, and all the Gentiles vpon whom my
Name is called, sayeth the Lord which doeth all
these things.
18 From the beginning of the worlde, God
[h] knoweth all his workes.
19 [8] Wherefore my sentence is, that we trou-
ble not them of the Gentiles that are turned to
God,
20 But that we send vnto them, that they ab-
steine themselues from [i] filthinesse of idoles, and
fornication,and that that is strangled, and from
blood.
21 For Moses of olde time hath in euery city
them that preach him, seeing he is read in the Sy-
nagogues euery Sabbath *day*.
22 [9] Then it seemed good to the Apostles and
Elders with the whole Church to send chosen
men of their owne company to Antiochia with
Paul and Barnabas: *to wit*, Iudas whose surname
was Barsabas, and Silas, which were chiefe men
among the brethren.
23 And wrote letters by them after this man-
ner, THE APOSTLES,and the Elders,and the
brethren, vnto the brethren which are of the
Gentiles in Antiochia, and in Syria, and in Cili-
cia,send greeting.
24 [10] Forasmuch as wee haue heard, that cer-
taine which [k] went out from vs, haue troubled
you with words,and [l] combred your mindes,say-
ing,Yee must be circumcised and keepe the Lawe:
to whom we gaue no such commandement,
25 It seemed therefore good to vs, when wee
were come together with one accord, to send
chosen men vnto you,with our beloued Barnabas
and Paul.
26 Men that haue [m] giuen vp their liues for the
Name of our Lord Iesus Christ.
27 Wee haue therefore sent Iudas and Silas,
which shall also tel you ye same things by mouth.
28 [11] For it seemed good to the [n] holy Ghost,
and [o] to vs,to lay no more burden vpon you then
these [p] necessary things.
29 [12] *That is*, that ye abstaine from things of-
fered to idoles,and blood,and that that is strang-
led,and from fornication from which if yee keepe
your selues,ye shall doe well,Fare ye well.
30 [13] Now when they were departed, they
came to Antiochia, & after that they had assem-
bled the multitude,they deliuered the Epistle.
31 And when they had read it, they reioyced
for the consolation.
32 And Iudas and Silas being Prophets, ex-
horted the brethren with many wordes, and
strengthened them.
33 And after they had tarried there a space,they
were let goe in [q] peace of the brethren vnto the
Apostles.
34 Notwithstanding Silas thought good to
abide there still.
35 Paul also and Barnabas continued in Anti-
ochia, teaching and preaching with many other
the word of the Lord.
36 ¶ [14] But after certaine dayes,Paul sayd vnto
Barnabas,Let vs returne and visit our brethren in
euery citie, where we haue preached the word of
the Lord,*and see* how they doe.

1 The Church is at length troubled with dissention within it selfe, and the trouble riseth of the proud and stubburne wittes, of certaine euill men: the first strife was concerning the office of Christ,whether we bee saued by his onely righteousnesse apprehended by faith, or we haue neede also to obserue the Law.
a *Epiphanius is of opinion that this was Cerinthus.*
2 Meetings of Congregations were instituted to suppresse heresies, whereunto certaine were sent by common consent in the name of all.
b *Courteously and louingly brought on their way by the Church,that is,by certaine appointed by the Church*
3 The matter is first handled, both parts being heard in the assembly of the Apostles and ancients,and after is communicated with the people.
* *Chap.10.20. and 11.13.*
4 God himselfe in calling of the Gentiles which are vncircumcised did teach that our saluation doth consist in faith without the worship appointed by the Law.
c *Word for word, of old time,that is, euen from the first time that we were commanded to preach the Gospel and straightwayes after that the holy Ghost came downe vpon vs.*
d *He put no difference betweene vs and them, as touching the benefite of his free fauour.*
* *Chap.10.43. 1.cor.1.2.*
e *Christ pronounceth them Blessed which are pure of heart: and here we are plainely taught that men are made such by faith.*
5 Peter passing from the Cermonies to the Law it selfe in generall, sheweth that none could bee saued, if saluation were to be sought for by the Lawe, and not by grace onely in Iesus Christ, because that no man could euer fulfill the Lawe, neither Patriarch, nor Apostle.
f *Why tempt yee God, as though hee could not saue by faith?*
* *Matth.23.4.*
6 A true patterne of a lawfull Councill, where Gods trueth onely reigneth.
g *The sonne of Alpheus, who is also called the Lords brother.*
7 Iames confirmeth the calling of the Gentiles, out of the word of God, therein agreeing to Peter.
* *Amos 9.11.*
h *And therefore nothing commeth to passe by fortune, but by Gods appointment.*

8 In matters indifferent we may so farre beare with the weakenesses of our brethren as they may haue time to be instructed.
i *From sacrifices or from feasties which were kept in idoles Temples.*
9 In a lawfull Synode neither they which are appointed and chosen Iudges appoint and determine any thing tyrannously or vpon a headinesse neither doeth the common multitude let them selues tumultuously against them which sit as Iudges by the word of God: as the like order also is holden in publishing and ratifying those things which haue bene so determined and agreed vpon
10 The councill of Hierusalem concludeth, that they trouble mens consciences which teach vs to seeke saluation in any other meanes then in Christ onely, apprehended by faith,from whence soeuer they come and whatsoeuer they pretende [illegible] authour of their vocation.
k *From [illegible] congregation.*
l *A borrowed kind of speach taken of them [illegible] which pull downe that that was built vp: and it is a very [illegible] well [illegible] in the Scriptures to say The Church [illegible] for, the Church is planted and stablished.*
m *Haue greatly hazzarded their liues.*
11 That is,a lawfull Councill, which the holy Ghost ruleth.
n *First they make mention of the holy Ghost,that it may not seeme to be any mans worke.*
o *Not that men haue any authoritie of themselues, but to shew the faithfulnesse that they vsed in their ministery and labour.*
p *This was no precise necessitie,but in respect of the state of that time,that the Gentiles and the Iewes might more peaceably liue together with lesse occasion of quarrell.*
12 Charitie is requisite euen in things indifferent.
13 It is requisite for all people to know certainely what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing should depend vpon the pleasure of a few.
q *This is an Hebrew kinde of speach which is as much to say, as the brethren wished them all prosperous successe, and the Church dismissed them with good leaue.*
14 Congregations of Churches doe easily degenerate, vnlesse they be diligently seene vnto, and therefore went these Apostles to ouersee such as they had planted, and for this cause also Synodes were instituted and appointed.

15 A lamentable example of discord between excellent men and very great friends, yet not for prophane or their priuate affaires, neither yet for doctrine.
16 God vseth the faults of his seruants to the profite and building of his Church, yet we haue to take heed euen in the best matters, that we passe not measure in our heate. *r They were in great heate: but herein we haue to consider the force of Gods counsel. For by this meane it came to passe, that the doctrine of the Gospel was excersisd in many places.*

37 [15] And Barnabas counselled to take with them Iohn, called Marke.
38 But Paul thought it not meete to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.
39 [16] Then were they so ᵍ stirred, that they departed asunder one from the other, so that Barnabas tooke Marke and sayled vnto Cyprus.
40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.
41 And hee went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 Paul hauing circumcised Timotheus, 12 being at Philippi, 14 instructeth Lydia in the faith. 16 The spirit of diuination. 18 is by him cast out: 20 and for that cause, 22 they are whipped 24 and imprisoned. 26 Through an earthquake, 27 the prison doores are opened. 31.32 The Gaoler receiueth the faith.

THen [1] came hee to Derbe and to Lystra: and beholde, a certaine disciple was there, named ᵃ Timotheus, a womans son, which was a ᵇ Iewesse, and beleeued, but his father was a Grecian,
2 Of whom the brethren which were at Lystra and Iconium, ᵇ reported well.
3 [2] Therefore Paul would that he should goe foorth with him, and tooke and circumcised him, because of the Iewes, which were in those quarters: for they all knew ʸ his father was a Grecian.
4 [3] And as they went through the cities, they deliuered them ᶜ the decree to keepe, ordeined of the Apostles and Elders which were at Ierusalem.
5 And so were the Churches stablished in the faith, and increased in number dayly.
6 ¶ [4] Now when they had gone throughout Phrygia, and the region of Galatia, they were ᵈ forbidden of the holy Ghost, to preach the word in Asia.
7 Then came they to Mysia and sought to go into Bithinia: but the spirit suffered them not.
8 Therefore they passed through Mysia, and came to Troas.
9 [5] Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.
10 [6] And after hee had seene the vision, immediatly we prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.
11 Then went we foorth from Troas, and with a streight course came to Samothracia, and the next day to Neapolis,
12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came frō Rome to dwel there: and we were in that citie abiding certaine dayes.
13 [7] And on the Sabbath day we went out of the citie, besides a riuer where they were wont to pray: and wee sate downe, and spake vnto the women, which were come together.
14 [8] And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things, which Paul spake.
15 [9] And when shee was baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house, and abide *there*: and shee constrained vs.
16 [10] And it came to passe that as wee went to prayer, a certaine maid hauing a spirit ʰ of diuination, met vs, which gate her masters much vantage with diuining.
17 She followed Paul and vs, & cryed, saying, The ᵉ men are the seruants of the most high, God which shew vnto you the way of saluation.
18 And this did shee ᶠ many dayes: but Paul being grieued, turned about, and said to the spirit, I command thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.
19 [11] Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas and drew them into the market place vnto the Magistrates.
20 [12] And brought them to the gouernours, saying, These men which are Iewes trouble our citie,
21 [13] And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.
22 [14] The people also rose vp together against them, and the gouernours rent their clothes, and commanded *them* to be beaten with rods.
23 And when they had beaten them sore, they cast *them* into prison, commanding the Gaoler to keepe them surely.
24 Who hauing receiued such commaundement, cast them into the inner prison, and made their feete ʰ fast in the stocks.
25 [15] Now at midnight Paul and Silas prayed and sung Psalmes vnto God: and the prisoners heard them.
26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by al the doores opened, and euery mans bands were loosed.
27 [16] Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, he drew out his sword and would haue killed him selfe, supposing the prisoners had bin fled.
28 [17] But Paul cryed with a lowd voyce, saying, Doe thy selfe no harme: for we are all here.
29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.
30 And brought them out, and sayd, Syrs, what must I doe to be saued?
31 And they sayd, Beleeue in the Lord Iesus Christ & thou shalt be saued, and thine houshold.
32 And they preached vnto him the word of the Lord, and to all that were in his house.
33 [18] Afterward hee tooke them the same houre of the night, and washed *their* stripes, and was baptized with all that belonged vnto him straightway.
34 And when hee had brought them into his house, he set meate before them, and reioyced that he with all his houshold beleeued in God.
35 [19] And when it was day, the gouernours sent the sergeans, saying, Let those men goe.
36 Then

1 Paul himselfe doeth not receiue Timothie into the ministrie without sufficient testimonie, and allowance of the brethren.
ᵃ *Rom 16.21. phil. 2.19.*
ᵇ *1 thes 3.2.*
ᶜ *Paul in his latter Epistles to Timothie, commaundeth the godlinesse of Timothies mother and grandmother*
ᵈ *Both for his godlinesse and houselie.*
2 Timothie is circumcised, not simply for any necessitie, but in respect of the time onely to winne the Iewes.
3 Charitie is to be obserued in things indifferent that is to regard be had both of the weake, and the quietnesse of the Church.
ᶜ *These decrees which he spake of in the former chapter.*
4 God appointeth certaine and determinate times to open and set foorth, his truth, that both the election and the calling may proceed of grace.
ᵈ *He shewth not why they were forbidden but onely that they were forbidden, teaching vs to obey, and not to inquire.*
5 They are the ministers of the Gospel, by whom easily beleeue euery the conuersion of a woman, and so sheweth, that there is no acception of person in the Gospel.
ᵉ *Where they were wont to assemble themselues.*
6 The Lord onely openth the heart to heare the word which is preached.
7 God begineth his kingdome in Macedonia by vision.
8 God wil vse the seruice of poore in the Gospel.
9 An example of a godly housewife.
10 Satan transformeth himselfe into an Angel of light, and coueteth to enter by vsurpe, but God openly letteth him, and casteth him out.
ᶠ *This is a proper vse of Apollo, which was wont to giue answeres to them that asked him.*
ᵍ *Paul leadeth battle to his mindes for he did all things as he was led by the spirit.*
11 Coueteousnesse of lucre and gaine is an occasion of persecuting the truth. In the meane season God sparing Timothie, called Paul and Silas at the strongest to battaile.
12 Coueteousnesse pretendeth a desire of common peace and godlinesse.
13 It is an argument of the deuill, to vrge the authority of ancestors without any distinction.
14 An example of euill Magistrates to obey the furie and rage of the people.
ʰ *Because he would be more sure of them he set them fast in the stocks.*
15 The prayers of the godly do shake both heauen and earth.
16 The merciful Lord, so soft as he listeth, draweth men to life, euen through the midst of death, and whereas iustly they deserued great punishment, he sheweth them great mercie.
17 In meanes which are especially extraordinarie we ought not to moue our foote forward, vnlesse that God goe before vs.
18 God with one selfe same hand woundeth and healeth, when it pleaseth him.
19 Shame and confusion is in princes of crime, the reward of wicked and vaiust Magistrates.

20 We must not render iniurie for iniurie, and yet notwithstanding it is lawfull for vs to vse such helpes as God giueth vs, to hinder the outrageous rage of the wicked, that they hurt not other vnlike sort.

21 The wicked are not moued with the feare of God, but with the feare of men: and by that meanes all so God prouideth for his, where it is needefull.

22 Wee may eschew dangers, so that we neuer neglect our duetie.

36 Then the keeper of the prison tolde these wordes vnto Paul, *saying*, The Gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 [20] Then sayd Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

38 [21] And the sergeants told these words vnto the Gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 [22] And they went out of the prison, and entred into *the house of* Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul at Thessalonica, 5 preaching Christ, 6. 7. is intertained of Iason: 10 He is sent to Berea: 15 from whence conuaied to Athens, 19 to Mars streete 23 he preacheth the liuing God to them vnknowen, 34 and so many are conuerted vnto Christ.

NOW [1] as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul as his maner was, went in vnto them, and three Sabbath *dayes* disputed with them by the Scriptures,

3 [2] Opening and alledging that Christ must haue suffered, and risen againe from the dead, and this is Iesus Christ, whom *said he*, I preach to you.

4 And some of them beleeued, and ioyned in company with Paul and Silas: also of the Grecians that feard God a great multitude, and of the chiefe women not a few.

5 [3] But the Iewes which beleeued not, mooued with enuie, tooke vnto them certaine [a] vagabonds *and* wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the [b] world, and here they are,

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying, that there is another King, one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued sufficient [c] assurance of Iason and of the other, they let them goe.

10 [4] And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 [5] These were also more [d] noble men then they which were at Thessalonica, which receiued the worde with all readinesse, and searched the Scriptures dayly, whether those things were so.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a few,

13 ¶ [6] But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and mooued the people.

14 [7] But by and by the brethren sent away Paul to goe as *it were* to the sea: but Silas and Timotheus abode there still.

15 [8] And they that did [e] conduct Paul, [f] brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus, that they should come to him at once, they departed.

16 ¶ [9] Now while Paul waited for them at Athens, his spirit was [1] stirred in him, when he saw the citie subiect to idolatry.

17 Therefore here disputed in the Synagogue with the Iewes, and with them that were religious, and in the market dayly with [m] whomsoeuer he met.

18 [10] Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some said, What will this [2] babbler say? Others *said*, Here seemeth to be a teacer fourth of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into [h] Mars street, saying, May we not know, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would know therefore what these things meane.

21 [11] For all the Athenians & strangers which dwelt there, gaue themselues to nothing els, but either to tell, or to heare some newes.

22 [12] Then Paul stood in the middes of Mars streete, and said, Ye men of Athens, I perceiue that in all things ye are too superstitious.

23 For as I passed by, and beheld your meditations, I found an Altar wherein was written, VNTO THE [n] VNKNOWNE GOD. Whom yee then ignorantly worship, him shew I vnto you.

24 [13] God that made the world, and all things that are therein, seeing that he is Lord of heauen and earth, * dwelleth not in temples made with hands,

25 * Neither is worshipped with mens hands, as though hee needed any thing, see ng he giueth to all life and breath and all things,

26 [14] And hath made of [o] one blood all mankind, to dwel on all the face of the earth and hath assigned the seasons which were ordeined before, and the bounds of their habitation,

1 The casting out of Silas and Paul, was the saueing of many other.

2 Christ is therefore the Mediatour, because he was crucified and rose againe: much lesse is here to bee reiected, because the crosse is ignominious.

3 Although the zeale of the vnfaithfull seeme neuer so goodly, yet at length it is found to haue neither true honor or equitie: But yet the wicked cannot doe what they list, for euen among them selues God stireth vp some, whose helpe he vseth to the deliuerance of his.

a Certaine companions which doe nothing but wake the streets, wicked men, to be hired for euery mans money, to doe any mischiefe, such as we common-ly call bera-dos and very sonnes and daughters of all sortes and vanities.

b Into what country and place soeuer they come, they raise sedition and tumults.

c When Iason had put them in good assurance that they should appeare.

4 That is indeede the wiledome of the Spirit, which always fetcheth the glory of God, before it selfe and ma ke where-unto it directeth it selfe, and neuer swarueth from it. 5 The Lord fetcheth out in one moment, and in one people, diuers examples of his vnsearchable wisedome, to cause them to leaue him. 6 *He compareth the Iewes with the Iewes,*

6 Satan hath his, who are zealous for him, and that euen both as least of all or right.

7 There is neither counsel, nor future, nor madnesse against the Lord.

8 The ministerie of Christ doe alwaies watch for their pastors health and safetie, but yet in the Lord.

9 *He is not for naught that the Iewes of Berea were so commended for they brought Paul into from Macedonia to Athens, and there wire assembled vnto all Thessalonica, and Beotia, and Africa.*

10 In comparing the wiedome of God with mans wisedome, men seeke and make at that wisedom they vnderstand not. And God vseth the curiositie of fooles to gather together his elect.

f Here end our forbeare.

g Stauisly given to idolatry. Pausanias writeth that there were twaine idoles in Athens, then in all Greece, yea they had altars dedicated to Pharnac, and fame, & Iuk, whom they made goddesses.

h Whom euery Poetimes wisdom, that would suffer a man to talke with him, hee reasoned with him, so thoroughly a whe turne vs to the feare of God, glory.

10 Twelue sies especially of the Philosophers doe set themselues against Christ: the Epicures, which make a mocke and scoffe at all religion: and the Stoicks: their owne business,

which determine vpon matters of religion according to th

i Worse for words, seeds gatherers: abusers, cabinder of speach taken of birds which feed corne, and in applied to them which will out ascribe bigger out such knowledge as they haue gotten by hearing the man and that a man. k This was a place called as you would say, Marshie, where the judges of state which were called Areopagites, vpon weight in affaires, which in olde time arraigned Socrates, and afterward condemned him of impietie. 11 The wiedome of mans vanitie. 12 The idolaters themselues minister most strong and forcible arguments against their owne superstition.

l To speake in open speech and feruent feare of your gods. m Whatsoever is to worship for religious sake that we call deuotion. n Pausanias when Attica walketh mention of the Altar which the Athenians had ordained to vnknown gods: and Laertius when Epimenides maketh mention of an Altar that had no name intituled.

13 It is a most foolishness and vaine thing to compare the Creator with the creature, to limit him within a place, which can be comprehended in no place, and to think to allure him with gifts, of whom all men haue receiued all they haue: And these are the fountaines of all idolatrie.

o Deut. 32. 8. 14 God is wonderfull in all his workes, but especially in the worke of man: not that we should stand amazed at his workes, but that we should lift vp our eyes to the workeman. p Of one stocke and one beginning.

27 That

p For as blinde men were could not feele out God, but onely by groping wise before the true light came and lighted the world.

q Esai.40.19.

r Wisdo.13.10. Golde, siluer, & stones are ordinarily graue in vsing wit and deuise, for men will not worship that grosse stuffe as vsed, vnlesse by some art it be made goddes, or shape vpon it.

15 Thou addest of the errour doth not excuse them that erre but it commendeth and setteth forth the patience of God: who not withstanding will be a iust Iudge to such as contemne him.

s By declaring Christ to be iudge of the world through the resurrection from the dead.

16 Men to shew themselues saue God pel-

27 That they should seeke the Lord, if so be they might haue p groped after him, and found him, though doubtelesse he be not farre from euery one of vs.

28 For in him we liue, and mooue, and haue our being, as also certaine of your owne Poets haue said: For we are also his generation.

29 ¶ Forasmuch then, as wee are the generation of God, we ought not to thinke that the Godhead is like vnto gold, or siluer, or stone q graued by arte and the inuention of man.

30 r And the time of this ignorance God regarded not: but now hee admonisheth all men euery where to repent,

31 Because hee hath appointed, a day in the which he will iudge the world in righteousnesse, by that man whom he hath appointed, whereof he hath giuen an s assurance to all men, in that hee hath raised him from the dead.

32 t Now when they heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denys Areopagita, and a woman named Damaris, and other with them.

orth their vnrulie, are diuersly affected and moued with one which not withstanding ceaseth not to be effectuall in his elect.

CHAP. XVIII.

1 As Paul at Corinth, 6 taught the Gentiles, 9 the Lord comforteth him 12 Hee accused before Gallio, 16 but in vaine: 18 From thence he saileth to Syria, 19 and so to Ephesus, 23 At Galatia and Phrygia hee strengthneth the Disciples. 24 Apollos being more perfectly instructed by Aquila 28 preacheth forcibly with great efficacie.

1 The true ministers are so farre from seeking their owne profit, that they doe willingly depart from their right rather then the course of the Gospel should be hindered in the least wise that might be.

a Rom.16.3.

b Suetonius recordeth that Rome be vnsettled the Iewes, because they were alwayes at diuers sets, and that by Christes meanes.

2 The truth ought alwayes to be freely vttered, yet notwithstanding the doctrine may be so moderated, vpon occasion of the profit that the people take thereby, shall require.

c Exhorted so that he persuaded, or so the word signifieth.

d He was very much greeued in minde: whereby is signified the great earnestnesse of his minde, which was easily moued: for Paul was so zealous that he cleaue forgat himselfe, and with a wonderfull courage gaue himself to preach Christ.

3 Although wee haue allayd all meanes possible and yet in vaine, wee must not leaue off from our worke, but forsake the rebellious, and goe to them that bee more obedient.

e Chap.12.51 matth.10.14.

f Thus a kind of speech taken from the Hebrewes, whereby hee meaneth, that the Iewes are cause of their owne destruction: and so for him, that hee is without sinne in forsaking them and going to other nations. * 1. Corinth.1.14.

29 ¶ Then saith the Lord to Paul in the night by a vision, Feare not, but speake, and hold not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this citie.

11 So hee e continued there a yeere and six moneths, and taught the word of God among them.

12 ¶ Now when Gallio was deputie of f Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seat,

13 Saying, This fellow persuadeth men to worship God otherwise then the law appointeth.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euil deede, O ye Iewes, I would according to greason maintaine you.

15 But if it bee a question of g words and names, and of your Law, looke yee to it your selues: for I will bee no iudge of those things.

16 And hee draue them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beate him before the iudgement seate: but Gallio cared nothing for those things.

18 h But when Paul had taried there yet a good while, hee tooke leaue of the brethren, and sailed into Syria, (and with him Priscilla and Aquila) after that k he had shorne his head in i Cenchrea: for he had made a * vow.

19 Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

20 l When desired him to tarry a longer time with them: but would not consent,

21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Hierusalem: but I will returne againe vnto you, m if God will. So he sailed from Ephesus.

22 ¶ And when he came downe to Cesarea, he went vp to Hierusalem: and when he had saluted the Church, he went downe vnto Antiochia.

23 Now when he had taryed there a while, he departed, and went thorow the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 n And a certaine Iewe named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man and o mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and he spake feruently in the Spirit, and taught diligently the things of the Lord, & knew but the baptisme of Iohn onely.

26 And he began to speake boldly in the Synagogue. Whom when * Aquila & Priscilla had heard, they tooke him vnto them, and expounded vnto him the p way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, he holpe them much which had beleeued through q grace.

28 For mightily hee consuted publikely the Iewes, with great vehemency, shewing by the Scriptures, that Iesus was that Christ.

4 God doeth vnuisch and naturall the constancie of his seruants.

6 Vnbord for word, sate, were vpon them in former time, tooke the name of vsurers & shopkeepers: but Paul sate, that is continued teaching the word of God: and this kinde of sitte: elongeth nothing to them, which neuer saw their seates with a mitre to teach in them.

5 The wicked are neuer wearie of euil doing, but the Lord mocketh their endeuours maruellously.

f That is, of Greeciae: the Romans did not call him Deputie of Greece, but of Achaia, because the Romans brought the Grecians into subiection by the Achaians, which in those dayes were Princes of Greece, as Pausanias recordeth.

g As much as in right I could

h As if a man bee not spoken well, at the case of your religion standeth.

i For this prohibiteth a man thinketh that the controuersie of religion, is but a brauie about words, and so no matter of substance.

6 Paul is made all to all, to winne all to Christ.

k That is, Paul.

l Cenchrea was an hauen of the Corinthians.

* Num 16.8. chap 21.24.

m The Apostles were carried about not by the will of man, but by the leading of the holy Ghost.

* 1 Cor.4.19. Iames 4.15

n So we should promise nothing without this clause, for we know not what shall ensue following vnbroing forth.

8 Apollos a godly & learned man, refused not to profit in the schoole of a base and abiect handicrafts man and also of a woman: and so becommeth an excellent Minister of the Church.

* 1 Cor.1.12. n Very well instructed in the knowledge of the Scriptures. * Rom. 16.3. o The way that leadeth to God. p Through Gods gracious fauour, verify those excellent gifts which God had bestowed vpon him.

q Bestowed vpon him.

CHAP.

CHAP. XIX.

1 Certaine disciples at Ephesus. 3 Having onely received Iohns baptisme. 2 and neuer not the visible gifts of the holy Ghost, whe-wnsith God hath beautified his Sonnes kingdome, 5 are baptized in the Name of Iesus. 13 The Iewish exorcists, 16 are beaten of the euill. 19 Conuerting bookes are burnt. 24 Demetrius. 29 raiseth, exclaimes against Paul.

AND it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the vpper coasts, came to Ephesus, and found certaine disciples,

2 And said vnto them, Haue ye receiued the [a] holy Ghost since yee beleeued? And they said vnto him, We haue not so much as heard whether there be an holy Ghost.

3 [2] And he said vnto them, Vnto [b] what were ye then baptised? And they said, Vnto [c] Iohns baptisme.

4 Then said Paul, [*] Iohn verily baptized with the baptisme of repentance, saying vnto the people, that they should beleeue in him, which should come after him, that is, in Christ Iesus:

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul laid his hands vpon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelue.

8 ¶ Moreouer hee went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that *appertaine* to the kingdome of God.

9 [3] But when certaine were hardned, and disobeyed speaking euill of the [d] way of God before the multitude, he departed from them, and separated the Disciples, and disputed daily in the schoole of one [e] Tyrannus.

10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes & Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, kerchefs, or handkerchefs, and the diseases departed from them, and the euill spirits went out of them.

13 ¶ Then certaine of the vagabond Iewes, [f] exorcists, tooke in hand to name ouer them which had euill spirits, the name of [g] Lord Iesus, saying, We adiure you by Iesus, whom Paul preacheth.

14. (And there were certaine Sonnes of Sceua a Iew, the Priest, *about* seuen which did this.)

15 And the euill spirit answered, and said, Iesus I acknowledge, & Paul I know: but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and [g] preuailed against them, so that they fledde out of that house, naked and wounded.

17 And this was knowne to all the Iewes and Grecians, also which dwelt at Ephesus, and feare came on them all, and the name of the Lord Iesus was magnified,

18 [5] And many that beleeued came and [h] confessed, and shewed their workes.

19 Many also of them which vsed curious arts, brought their bookes, and burned them before all men, and they counted the price of them, and found it [i] fifte thousand *pieces* of siluer.

20 So the word of God grew mightily, and prouailed.

21 ¶ [6] Now when these things were accomplished, Paul purposed by the [k] Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue beene there I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus, and Erastus, *but* he remained in Asia for a season.

23 [7] And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a siluersmith, which made siluer [l] temples of Diana, brought great gaines vnto the craftsmen,

25 Whom he called together, with the workmen of like things, and said, Sirs, yee know that by this craft we haue our goods:

26 Moreouer yee see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, & turned away much people, saying, That they bee not Gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our [m] portion shall be reproued, but also that the temple of the great goddesse Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshipeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught [*] Gaius, and [*] Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 [8] Certaine also of the chiefe of Asia, which were his friends, sent vnto him, desiring him that hee would not present himselfe in the Common place.

32 Some therefore cryed one thing, and some another: for the assembly was out of order, and the more part knewe not wherefore they were come together.

33 And *some* of the company drew forth Alexander, the Iewes thrusting him forwards. Alexander then beckned with the hand, and would haue excused the matter to the people.

34 [9] But when they knew that hee was a Iew, there arose a shoute almost for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 [10] Then the towne clearke, when hee had stayed the people, said, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great Goddesse Diana, & of the *image*, which [n] came downe from Iupiter?

36 Seeing then that no man can speake against these things ye ought to be appeased, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacrilege, neither doe blasphemie your goddesse.

38 Wherefore, if Demetrius and the craftsmen which are with him, haue a [o] matter against any man, the [p] law is open, and there are [q] Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other

1 Paul being nothing offended at the rudenesse of the Ephesians, plantedh a Church among them.
a Those excellent gifts of the holy Ghost, which were in those dayes in the Church.
2 Iohn did only begin to instruct the disciples whom Christ should make perfite.
b In what doctrine then are ye taught and instructed?
c To be baptised into Iohns baptisme, is to professe the doctrine which Iohn preached and sealed with his baptisme.
* *Chap. 1. 5. and 2. 2. and 11. 16. mat. 3. 1. mar. 1. 8. luke 3. 16. iohn 1. 26.*
3 For a man to separate himselfe and others from infidels which are vtterly desperate it is not to diuide the Church, but rather to vnite it and make it one.
d By this word Way, the Hebrews vnderstand any kind of life, and here it is taken for Christianisme.
e This was a men proper name.
4 Satan is constrained to giue witnesse against himselfe.
f So were they called which cast out deuils, by conniuing them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and laid their hands on them, which were possessed with deuils, were also called.
g He preuailed against them, enough: then some neuer so much.
5 Conniuring and sorcerie is condemned by the testimonie and by the authority of the Apostle.
h Confessed their errors, and detested them: euen being terrified with the fire of vtter damnation.
i God and what is the worth of.
6 Paul is neuer idle.
k By the motion of God spirit, and not of himselfe.
7 Gaine cloked with a shew of religion, is the very cause of most mischiefe in poetry, and sophistrie, defended.
l The seruers of false counterfeit temples of Diana, or idols of Diana, which they boasted that was slipped her.
m As if he said, If Paul go on in his doctrine, we must conuince our opinion which hath made of Diana in great reuerence, and so we shall come to nought.
* *Rom. 16. 23. 2. Cor. 1. 14.*
* *Colos. 4. 10.*
8 There ought to be in all Christians and especially in the Ministers, an inuincible constancie, which may not by any stormes or assaults be ouercome, which notwithstanding must suffer it selfe moderately to be gouerned by wisedome.
9 Instead of reason, the idolaters are sufficiently contented with their owne madnesse and outcries, and those are the greatest defences that they haue.
10 An example of a politike man who redeemeth peace & quietnes with lies, which Paul would neuer haue done.
n The Ephesians believe people [illegible] the image of Diana came downe from heaven to them.
o How ought to reuile any man of.
p The Iewes are commanded to be conuinced for cuil and [illegible] by ordinary means, and the law [illegible].
q In the Deputies Deputies substitutes [illegible] iudgesse, or iudges.

7 He speaketh of a lawfull assembly, not onely to accept against the disorder of hurly burly of the people, but also against all meeting and comming together which was not by order: for there were certaine daies appointed to call the people together in.

matters, it may be determined in a r lawfull assebly.

40 For we are euen in ieopardy to be accused of this daies sedition, for as much as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, hee let the assembly depart.

CHAP. XX.

1 Paul appointeth to go to Macedonie. 7 In Troas preaching until midnight, 9 Eutichus fell downe dead out of a window, 10 he raiseth him vp alife: 15 As Miletum, 17 hauing called the Elders of Ephesus together, 23 he declareth what things shall come vpon him selfe, 28 and others.

NOW 1 after the tumult was appeased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone through those parts, and had exhorted them with a many words, hee came into Grecia.

3 And hauing taryed *there* three moneths, because the Iewes laid wait for him, as he was about to saile into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from Philippi, after the daies of vnleauened bread, and came vnto them to Troas in fiue dayes, where wee abode seuen dayes.

7 3 And the b first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, & continued the preaching vnto midnight.

8 4 And there were many lights in an vpper chamber, where they were gathered together.

9 And there sate in a window a certaine yong man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and laide himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 Then when *P. ul* was come vp againe, and had broken bread, and eaten hauing spoken a long while till the dawning of the day hee so departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then we went before to shippe, and sayled vnto *the citie* Assos, that wee might receiue Paul there: for so he had appointed, and would himselfe goe afoote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mytelenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 5 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he hasted to be, if he could possibly, at Hierusalem, at the day of Pentecost.

17 ¶ Wherefore from c Miletum, hee sent to Ephesus, and called the Elders of the Church.

18 6 Who when they were come to him, hee said vnto them, Ye know from the first day that I came into Asia, after what manner I haue bene with you at all seasons,

19 Seruing the Lord with all modesty, and with many teares, and tentations, which came vnto me by the layings awaite of the Iewes,

20 And how I kept d backe nothing that was profitable, but haue shewed you, and taught you openly and throughout euery house,

21 Witnessing both to the Iewes, and to the Grecians, the repentance toward God, and faith toward our Lord Iesus Christ.

22 7 And now behold, I goe e bound in the Spirit, vnto Hierusalem, & know not what things shall come vnto me there:

23 Saue that the holy Ghost witnesseth in euery citie, saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my self, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am f pure from the blood of all men.

27 8 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Ouersees, to g feed the Church of God which h hee hath purchased with i that his owne blood.

29 9 For I know this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.

30 Moreouer of your owne selues shall men arise speaking peruerse things, to k draw disciples after them.

31 Therefore watch, and remember that by *the space* of three yeares I ceased not to warne euery one, both night and day with teares.

32 10 And now brethren, I commend you to God, & to the word of his grace, which is able to build further, and to giue you an l inheritance among all them which are sanctified.

33 11 I haue coueted no mans siluer, nor gold, nor apparell.

34 Yea, ye know, that these hands haue ministred vnto my * necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought to m support the weake, and to remember the words of the Lord Iesus, how that he said, It is a blessed thing to giue, rather then to receiue.

36 And when he had thus spoken, he kneeled downe, and prayed with them all.

37 12 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sory for the words which he spake, That they should see his face no more. And they accompanied him vnto the shippe.

1 Paul departed from Bolissus, by the consent of the Church, not to be idle, or at rest, but to take paines in another place.

a *For after so great trouble there was neede of a long exhortation.*

2 A froward zeale is the guider and instructor to murders: and we are not debarred by the wisedome of God to preuent the endeuours of wicked men.

3 Assemblies in the night time cannot be iustly condemned, neither ought, when the cause is good.

b *Work for word, the first day of the Sabbath, that is, vpon the Lords day so that by this place, and by 1. Cor. 16. 2. it is not auoide, gathered that in those daies the Christians were wont to assemble themselues solemnely together vpon that day.*

4 The deuill minding to trouble the Church with a great offence, giueth Paul a singular occasion to confirme the Gospell.

5 Paul an earnest and diligent follower of Christ, making hast to his bonds without any ceasing or stopping in his race, doeth first of all as it were make his testament, wherein he giueth an account of his former life, declareth the doctrine which he taught, and exhorteth the Pastours of the Church to perseuere and goe forward with continuance in their office.

c *According as the situation of these places is set forth, that distance between Ephesus and Miletum was about foure hundred fur longs, which maketh almost fifty Dutch miles.*

d *A liuely image of a true Pastour.*

e *I restrained not to speake, neither dissembled in any respect what soeuer, either for feare or lucres sake.*

7 He testifieth, that he goeth to his bonds by the commandement of God.

e *He calleth that motion of the holy Ghost, which inforced him to take his iourney to Hierusalem, the bond of the Spirit whom he followed with all his heart.*

f *If you do perish, yet there shall be no fault in me. Look chap. 18. 6.*

8 The doctrine of the Apostle is most perfect and absolute.

g *To keepe it, to feede it, and governe it.*

h *A notable sentence for Christs diuinitie, wherein he vseth plainly in his person, how that by reason of the ioyning together of the two natures in his owne person, that which is proper to one is spoken of the other, being taken in the derriuatiue, and not in the proprietiue: which in old time the godly fathers termed a communicating or fellowship of properties, that is to say, a making common of that to two, which belongeth but to one.*

i *This word That, sheweth the excellencie of this blood.*

9 A prophecy of Pastors that should straightway degenerate into wolues against such as boast and bragge onely of a succession of persons.

k *This is great misrie, to want the presence of such a shepherd, but great ieopardie to haue wolues entering.*

10 The power of God, and his free promises reuealed in his word, are the props and vpholders of the ministery of the Gospell.

l *As children, and therefore of free loue and good will.*

1. Cor. 4. 12. 1. thes. 2. which otherwise we doth not take away

11 Pastours must before all things beware of couetousnesse. 9 2. thes. 3. 8. m *As it were by reaching out the hand to them, about to slip and fall away, and so to slay them.* 12 The Gospell natural affections, but ruleth and bridleth them in good order.

CHAP. XXI.

1 Paul goeth toward Hierusalem. 8 At Cesarea he tarieth with Philip the Euangelist: 10 Agabus far retteth him of his bonds. 17 After he came to Hierusalem, 26 and into the Temple 27 The Iewes layd hands on him: 32 Lysias the captaine taketh him from them.

AND 1 as we launched forth, and were departed from them, wee came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And we found a ship that went ouer vnto Phenice, and went aboard, and set forth.

3 And when we had discouered Cyprus, wee left it on the left hand, & sailed toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had found disciples, we tarried there seuen dayes. And they told Paul through the a Spirit, that hee should not goe vp to Hierusalem.

5 But when the dayes were ended, we departed and went our way, and they all accompanied vs with their wiues and children, euen out of the city: and we kneeling down on the shore, prayed.

6 Then when we had embraced one another, we tooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, wee arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and wee that were with him, departed, and came vnto Cesarea: and wee entred into the house of * Philip the Euangelist, which was one of the b seuen Deacons, and abode with him.

9 Now he had foure daughters virgins, which did c prophesie.

10 And as we tarried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdle, and bound his owne hands and feet, and said, Thus saith the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.

12 And when we had heard these things, both we and other of the same place besought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 2 So when he would not be perswaded, we ceased, saying, The will of the Lord be done.

15 And after those dayes wee trussed vp our fardels, and went vp to Hierusalem.

16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when wee were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 3 And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

20 4 So when they heard it, they glorified God, and said vnto him, Thou seest brother, how many thousand Iewes there are which beleeue, and they are all zealous of the Law:

21 Now they are enformed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to liue after the customes.

22 What is then *to be done?* the multitude must needes come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee. We haue foure men which haue made a vow,

24 Them take, and d purifie thy selfe with them, and e contribute with them, that they may * shaue their heads: and all shall know that those things, whereof they haue beene enformed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles which beleeue, we haue written & determined, that they obserue no such thing, but that they keep themselues from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, f declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 5 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) moued all the people, and layd hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreouer, hee hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the city, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 6 But as they went about to kill him, tidings came vnto the chiefe captaine of the band, that all Hierusalem was on an vproare.

32 Who immediatly tooke souldiers and Centurions, and ranne downe vnto them: and when they saw the chief captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to bee bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when he could not know the certainetie for the tumult, he commanded him to bee led into the castle.

35 And when he came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, hee said vnto the chiefe Captaine, May I speake vnto thee? Who said, Canst thou *speake* Greeke?

38 Art not thou the g Egyptian who before these dayes raised a sedition, and led out into the wilderneste foure thousand men that were murtherers?

39 Then Paul said, Doubtlesse, I am a man which am a Iew, and citizen of Tarsus, a famous citie

1 Not onely men simply, but euen our friends, and such as are endued with the Spirit of God, doe sometime goe about to hinder the course of our vocation: but it is our part to goe forward without all stopping or staggering, after that we are sure of our calling from God.

2 They foretold through the Spirit what dangers hangedouer Paul: head, and that they did as Prophets: but of a godly affection they prayed him from going to Hierusalem.

* Chap 6. 5.
b He speaketh of the seuen Deacons which he mentioned before, Chap. 6.
c They had a peculiar gift of foretelling things to come.

2 The will of God bridleth all affections in them which earnestly seeke the glory of God.

3 God is to bee praised, who is the Author of all good sayings and deedes

4 In things indifferent (of which sort were not the traditions of the Pharises, but the ceremonies of the Law, vntill such time as Christian liberty was more fully reuealed to the Iewes) charitie willeth vs to conforme or apply our selues willingly so farre as we may to our brethre, which doe not stubbornly and maliciously resist the truth, but are not throughly instructed especially if the question be of a whole multitude.

4 That is, conuerted vs for so far as greatest not here vnder-stand, but of such as were subiects to the vse of the Nazarites.

e That it may bee known that thou art not onely a keeper of the vow, but also a chereshmen in it: and to reference said afterwards that Paul declared the dayes of purification: for although the charges for the Nazarites offering were appointed, yet they might aduentureth longer time, Num. 6. 21.

* Chap. 18. 18.
Numb. 6. 18.

f The Priests were to be aduertised of the accomplishments of the dayes of the purification, because there were sacrifice to be offered the same day that their vow ended.

5 A preposterous zeale is the cause of great confusion, and great mischeiefs.

6 God findeth some euen among the wicked and prophane themselues, to hinder the enterprises of the rest.

g Touching the Egyptian mentioned here, see the 21. Chap. and read Iosephus books 2. chap. 12.

citie of Cilicia, and I beseech thee, suffer mee to speake vnto the people.

40 And when he had giuen him licence, Paul stood on the grieces, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

1 *Paul yeeldeth a reason of his faith.* 22 *and the Iewes heare him a while:* 23 *but is sonne as they cryeduous.* 24 *he is commanded to be scourged and examined,* 27 *and so declareth that he is a citizen of Rome.*

YEe men, brethren, and fathers, heare my defence now towards you.

2 (And when they heard that he spake in the Hebrewe tongue to them, they kept the more silence, and he said)

3 [1] I am verely a man, *which am* a Iew, borne in Tarsus in Cilicia, but brought vp in this city at the [2] feete of Gamaliel, and instructed according to the perfit maner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witnesse, and all the company of the Elders: of whom also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Hierusalem, that they might bee punished.

6 ¶ And so it was, as I iourneyed, and was come neere vnto Damascus about noone, that suddenly there shone from heaven a great light round about mee.

7 So I fel vnto the earth, & heard a voice saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazareth, whom thou persecutest.

9 Moreouer they that were with mee, saw indeed a light, and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shall I doe, Lord? And the Lord said vnto me, Arise, and goe into Damascus: and there it shall bee told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as perteining to the Law, hauing good report of all the Iewes which dwelt there,

13 Came vnto mee, and stood, and said vnto me, Brother Saul receiue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his wil, and shouldest see that Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tarieest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

18 And saw him saying vnto me, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy witnesse concerning me.

19 Then I said, Lord, they know that I prisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy Martyr Steuen was shed, I also stood by, and consented vnto his death, & kept the clothes of them that [b] slew him.

21 Then he said vnto mee, Depart: for I will send thee fare hence vnto the Gentiles.

22 ¶ [3] And they heard him vnto this word, *but* then they lift vp their voices, and said, Away with such a fellow from the earth. for it is not meete that he should liue.

23 And as they [c] cried and cast off their clothes, and threw dust into the aye,

24 [3] The chiefe captaine commanded him to be led into the castle, and bade that he should be scourged, and examined, that hee might know wherefore they cried so on him.

25 [4] And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, hee went and told the chiefe Captaine, saying, Take heed what thou doest: for this man is a Romane.

27 Then the chiefe Captaine came, and said to him, Tell mee, art thou a Romane? And he said, Yea.

28 And the chiefe Captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was [d] borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe Captaine also was afraid, after he knew that hee was a [d] Romane, and that he had bound him.

30 On the next day, because he would haute known the certainticie wherefore he was accused of the Iewes, he loo'ed him from *his* bonds, and commanded the high Priests and all their council to come *together*: and he brought Paul, and set him before them.

1 Paul making a short declaration of his former life, proueth both his vocation and doctrine to bee of God.

a That is, his daily beauer, whereon of the death is this, for that they which teach, sit commonly in the higher place speaking to their scholers which sit vpon fourmes beneath: and there are bee saith, at the feet of Gamaliel.

b This is properly stolen: for Steuen was no theeuing of a mans or cloths, but by order of Iustice, but by open force: for at that time the Iewes could not put any man to death by law.

2 Stout and stubborne pride will neither it selfe embrace the truth, neither suffer other to receiue it.

c The description of a seditious barbarly barki, and of an hare brained and mad multitude.

3 The wisedome of the flesh doeth not consider what is iust, but what is profitable, and therewithall measure the profit according as it appeareth presently.

4 There is no cause why we may not vse those lawfull means which God giueth vs, to repell or put away an iniurie.

d Not by nation, but by the law of the citie.

CHAP. XXIII.

1 *As Paul pleadeth his cause,* 2 *Ananias commandeth them to smite him.* 17 *Dissention among his accusers.* 11 *God encourageth him.* 14 *The Iewes laying wait for Paul,* 20 *is declared vnto the chiefe captaine:* 27 *He sendeth him to Felix the Governour.*

AND [1] Paul beheld earnestly the Councel, and said, Men *and* brethren, I haue in all good conscience serued God vntill this day.

2 [2] Then the high Priest Ananias commanded them that stood by to smite him on the mouth.

3 Then said Paul to him, God [a] will smite thee, thou [b] whited wall: for thou sittest to iudge me according to the Law, and [c] transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, said, Reuilest thou Gods hic Priest?

5 [4] Then said Paul, I knew not brethren, that he was the high Priest: for it is written, * Thou shalt not speake euill of the ruler of thy people.

6 [5] But when Paul perceiued that the one part were of the Sadduces, and the other of the

1 Paul against the false accusations of his enemies, setteth a good conscience, for proofe whereof, he repeateth the whole course of his life.

2 Hypocrites are constrained at length to bewray themselues by their intemperancie.

3 It is lawfull for vs to complaine of iniuries, & to summon the wicked to the iudgement seat of God to that wee doe it without hatred and

with a quiet and peaceable minde. *a It appeareth plainely by the Greeke phrase, that Paul did not curse the high Priest but only pronounce the punishment of God against him. b This is a vehement and sharp speech, but yet not reprehensible. For the godly may speake roundly, and yet be void of the bitterness of affection, sharpe and angry minde. c For the Law commanded the Iudge to heare the petition that is accused patiently, and to pronounce the sentence adiusted.* 4 We must willingly and from the heart giue honour to magistrates, although they be tyrants. * *Exod.* 22. 27. 5 We may lawfully sometimes set the wicked together by the eares, that they may leane off to assault vs, so that it be done with no hinderance of the truth.

Pharises,

Pharises, yee cried in the Councill, Men *and* brethren, * I am a Pharese, the sonne of a Pharese: I am accused of the hope and resurrection of the dead.

7 [6] And when hee had said this, there was a dissension betweene the Pharises and Sadduces, so that the multitude was diuided.

8 [7] * For the Sadduces say that there is no resurrection, neither [d] Angel, nor spirit: but the Phareses confesse both.

9 [8] Then there was a great crie: and the [e] scribes of the Pharises part rose vp, and strouе, saying, We finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 [9] And when there was a great dissension, the chiefe captaine, fearing least Paul should haue beene pulled in peeces of them, commanded the souldiers to goe downe, and to take him from among them, and to bring him into the castle.

11 Now the night following, the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome.

12 [10] And when the day was come, certaine of the Iewes made an assembly, and bound themselues [f] with a curse, saying that they would neither eate nor drinke till they had killed Paul.

13 And they were more then fourtie, which had made this conspiracy.

14 And they came to the chiefe Priests and Elders, and said, We haue bound our selues with a solemne curse, that we will eat nothing, vntill we haue slaine Paul.

15 Now therefore, ye and the [g] Council, signifie vnto the chiefe Captaine, that hee bring him foorth vnto you to morow, as though you would know something more perfectly of him, and wee, or ere come neere, will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying awaite, he went, and entred into the Castle, and told Paul.

17 [11] And Paul called one of the Centurions vnto him, and said, Take this yong man hence vnto the chiefe Captaine: for hee hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe Captaine, and said, Paul the Prisoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath something to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring foorth Paul to morrow into the Councill, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in waite for him of them, more then fourty men, which haue bound themselues with a curse, that they will neither eate nor drinke, till they haue killed him: and now they are ready and wait for thy promise.

22 [12] The chiefe Captaine then let the young man depart, after hee had charged him to vtter it to no man, that hee had ‖ shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundreth souldiers, that they may go to Cesaria, and horsemen threescore and ten, and two hundreth with darts, at the third houre of the night:

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the gouernour.

25 And he wrote an Epistle in this manner.

26 [13] Claudius Lysias vnto the most noble gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue beene killed of them, I came vpon them with the garrison, and rescued him perceiuing that he was a Romane.

28 And when I would haue knowne the cause wherefore they accused him, I brought him forth into their Councill.

29 *There* I perceiued that hee was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And, when it was shewed me, how that the Iewes laid wait for the man, I sent *him* straight way to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned vnto the Castle.

33 Now when they came to Cesarea, they deliuered the Epistle to the gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, hee asked of what prouince hee was: and when hee vnderstood that he was of Cilicia,

35 I will heare thee, said he, when thine accusers also are come, and commanded him to bee kept in Herods iudgement hall.

CHAP. XXIIII.

2 Tertullus accuseth Paul: 10 Hee answereth for himselfe: 22 Hee preacheth Christ to the gouernour and his wife: 27 Felix hopeth bum in vaine, to receiue a bribe, 28 who going from his office leaueth Paul in prison.

NOw [1] after fiue daies, Ananias the hie Priest came downe with the Elders, and *with* Tertullus a certaine oratour which appeared before the gouernour against Paul.

2 And when he was called foorth, Tertullus began to accuse *him*, saying, Seeing that we haue obtained great quietnesse [a] through thee, and that many [b] worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most noble Felix with all thankes.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a few words.

5 Certainely we haue found this man a [c] pestilent fellow, and a mouuer of sedition among all the Iewes throughout the world, and a [d] chiefe maintainer of the sect of the [e] Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our law:

7 But the chiefe Captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou maiest (if thou wilt inquire) know all these things whereof we accuse him.

9 And

6 The concord of the wicked is weake although they conspire together to oppresse the truth.
7 It is an old heresie of the Sadducees to denie the substance of Angels and soules, and there withall the resurrection of the dead.
* *Matth. 22. 23.*
d *Nazarets that were bodies.*
8 The Lord when it pleaseth him, findeth defenders of his cause, euen amongst his enemies.
e *The Scribes office was a publike office and the name of the Pharises was the name of a sect.*
9 God will not forsake his to the ende.
10 Such as are caried away with a foolish zeale thinke that they may lie, and murther and do whatsoeuer mischiefe they list.
f *They cursing and banning themselues promised.*
g *Yee and the Senate requiring the same to be done, left that the Tribune should thinke that it was demanded of him at some priuate mans suite.*
11 The wisdome of the Spirit must be ioined with simplicity.
12 There is no counsell against the Lord and his seruants.
‖ *Greeke, that thou hast shewed these things to me.*

13 Lysias is suddenly made by the Lord Paul's patron.

1 Hipocrites when they cannot doe what they would doe by force and deceit at length they goe about to compasse it by a shew of Law.
a *Felix rules it prouince with great cruelte and couetousnesse, and yet Iosephus recoueth that he did many worthy things, as that he tooke Eleazar the captaine of certaine theiues out of Antioch that deceiuing wretch the Egyptian to fight, which caused great troubles in Iudea.*
b *He vseth a word which the Stoicks defined to be a perfite duties and behauiour.*
c *Word for word, a plague.*
d *As you would say, a ringleader, or enseignebearer.*
e *So they called the Christians (coffing of the towne name where they thought that Christ was borne, whereupon it came that Iulian the Apostata called him Galilean.*

f Confirmed Tertullus his saying.
a Tertullus both diuelish rhetoricke beginning with flatterie maketh an end with lies: but Paul vsing heauenly eloquence, and but a simple beginning, casteth off from himselfe the crime of sedition, wherewith he was burdened, with a simple denial.
g Paul pleadeth his cause, eleuen yeeres before Felix departed out of the prouince (Chap. 27. but he had gouerned Trachonite, & Batanea, & Galaunite, before that Claudius made him Gouernour of Iudea: Ioseph. in his history of the Iewes warres lib. 2. chap. 11.
h They cannot lay foorth before thee and proue by good reasons.
3 Paul goeth in the case of religion, from a state coniecturall to a state of quality, not onely not denying that religion which was obiected against him, but also prooving it to be true, to be heauenly and from God, and to be the oldest of all religions.
i Herod the third, Herodes, or Agrippa, sitteth in good part.
4 Paul in conclusion telleth the thing which was done timely, which Tertullus had before diuers waies corrupted.
k And while I was in sicke about these things.
l Herebyit appeareth that these of Asia were Paul his enemies, and those that serued vp the people against him.
m Whither the tribune brought me.
5 The iudge suspendeth his sentence because the matter is doubtfull.
n Felix could not iudge whether hee had done wickedly in the matters of his religion or no, yet hee had better vnderstanding of that way which Paul professed: and as for other matters touching the sedition, he thinkes it good to deferre it till he heare Lysias, and therefore he gaue Paul somewhat more libertie. 6 God is a most faithfull keeper of his seruants, and the force of the truth is wonderfull, euen amongst men which are otherwise prophane.
o This Drusilla was Agrippa his sister, of whom Luke speaketh afterward, a very harlot and lascciuious woman, and being the wife of Azizus King of the Emezens, who was circumcised departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.
p In a naughty minde that is guilty to it selfe although sometime there be some shew of equitie, yet by and by it will be extinguished: but in the meane season we haue neede of patience, and that continuall.

9 And the Iewes likewise [f] affirmed, saying that it was so.
10 [a] Then Paul, after that the gouernour had beckoned vnto him that hee should speake, answered, I doe the more gladly answere for my selfe, forasmuch as I know that thou hast beene [g] many yeeres a iudge vnto this nation,
11 Seeing that thou maiest know, that there are but twelue daies since I came vp to worship in Hierusalem.
12 And they neither found me in the Temple, disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the Cite.
13 Neither can they [h] proue the things whereof they now accuse me.
14 [3] But this I confesse vnto thee, that after the way (which they call [1] heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,
15 And haue hope towards God, that the resurrection of the dead, which they themselues looke for also, shalbe both of iust the and vniust.
16 And heerein I endeauour my selfe to haue alway a cleare conscience toward God, and toward men.
17 [4] Now after many yeres, I came & brought almes to my nation, and offerings.
18 At [k] what time, certaine Iewes of [l] Asia found me purified in the Temple, neither with multitude, nor with tumult.
19 Who ought to haue beene present before thee, and accuse *me*, if they had ought against me.
20 Or let these themselues say, if they haue found any vniust thing in moe, while I stood in the [m] Councill,
21 Except *it be* for this one voice, that I cried standing among them, of the resurrection of the dead am I accused of you this day.
22 [5] Now when Felix heard these things, hee deferred them, and said, When I shall more [n] perfectly know the things which concerne this way by the comming of Lysias the chiefe captaine, I will decise your matter.
23 [6] Then hee commanded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.
24 ¶ And after certaine daies, came Felix with his wife [o] Drusilla, which was a Iewesse, *and* hee called forth Paul, and heard him of the faith in Christ.
25 And as hee disputed of righteousnesse and temperance, and of the iudgement to come, Felix trembled, and answered, Goe thy way for this time and when I haue conuenient time, I will call for thee.
26 Hee hoped also that money should haue beene giuen him of Paul, that hee might loose him: wherefore hee sent for him the oftner, and communed with him.
27 [7] When two yeeres were expired, Porcius Festus came into Felix roome: and Felix willing to [p] get fauour of the Iewes, left Paul bound.

p For whereas he had behaued himselfe very wickedly in the province he did not beene for fauour of his brother Pallas, he should haue dealt so it: so that we may gather hereby why he would haue pleasured the Iewes.

CHAP. XXV.

1 Festus succeeding Felix, 6 commandeth Paul to bee brought foorth. 11 Paul appealeth vnto Cesar. 14 Festus openeth Pauls matter to King Agrippa, 23 and bringeth him before him, 27 that he may vnderstand his cause.

WHen [1] Festus was then come into the prouince, after three daies hee went vp from Cesarea vnto Hierusalem.
2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,
3 And desired fauour against him, that hee would send for him to Hierusalem: and they laid wait to kill him by the way.
4 But Festus answered, that Paul should bee kept at Cesarea, and that hee himselfe would shortly depart *thither*.
5 Let them therefore said hee, which among you are able, come downe with vs: and if there be any wickednes in the man, let them accuse him.
6 ¶ [2] Now when he had tarried among them no more then ten daies, he went downe to Cesarea, and the next day sate in the iudgement seate, and commanded Paul to be brought.
7 And when he was come, the Iewes which were come from Hierusalem, stood about him, and laid many and grieuous complaints against Paul, wherof [a] they could make no plaine proofe,
8 Forasmuch as he answered that he had neither offended any thing against the lawe of the Iewes, neither against the Temple, nor against Cesar.
9 [3] Yet Festus willing to get fauour of the Iewes, answered Paul and said, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?
10 Then said Paul, I stand at Cesars iudgement seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest:
11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man to pleasure them, can deliuer me to them: I appeale vnto Cesar.
12 Then when Festus had spoken with the Councill, he answered, Hast thou appealed vnto Cesar, ? vnto Cesar shalt thou goe.
13 ¶ [4] And after certaine daies, king [b] Agrippa and Bernice came downe to Cesarea to salute Festus.
14 And when they had remained there many dayes, Festus declared Pauls cause vnto the king, saying, there is a certaine man left in prison by Felix,
15 Of whom when I came to Hierusalem, the high Priests and Elders of the Iewes enformed me, and desired to haue iudgement against him.
16 To whom I answered, that it is not the manner of the Romans for fauour to [c] deliuer any man to the death, before that hee which is accused, haue the accusers before him, and haue place to defend himselfe concerning the crime.
17 Therefore when they were come hither, without delay the day following I sate on the iudgement seate, and commanded the man to bee brought foorth,
18 Against whom when the accusers stood vp, they

1 Satans Ministers are subtill and diligent in seeking all occasions: but God who watcheth for his, hinderth all their counsels easily.

2 We may repell an iniurie iustly but not with iniustice.

a They could not proue them certainly and with vndoubted reasons.

3 God doth not onely turne away the counsell of the wicked, but also turneth it vpon their owne heads

4 Festus thinking no such thing, euen before kings bringing to light the wickednesse of the Iewes: and Pauls innocence doth marueilously confirme the Church of God.
b This Agrippa was Agrippa his sonne, whose death Luke spake of before, and Bernice was his sister.
c The Romanes vse not to deliuer any man to be punished before, &c.

they brought no crime of such things as I supposed:

19 5 But had certaine questions against him of their owne [d] superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because hee appealed to be reserued to the examinat on of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 [6] Then Agrippa said vnto Festus, I would also heare the man my selfe. To morrow sayd he, thou shalt heare him.

23 And on the morrow when Agrippa was come, and Bernice with great [e] pompe, and were entred into the Common hall with the chiefe captaines and chiefe men of the citie, at Festus commandement Paul was brought foorth.

24 And Festus sayd, King Agrippa, and all men which are present with vs, yee see this man, about whom all the multitude of the Iewes haue called vpon me both at Hierusalem, & here, crying that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death that he hath committed: neuertheles, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my [f] Lord: wherefore I haue brought him foorth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable to send a prisoner, and not to shew the causes which are laid against him.

CHAP. XXVI.

2 Paul in the presence of Agrippa, 4 declareth his life from his childhood, 16 and his calling, 22 with such efficacie of words, 28 that almost he perswadeth him to Christianitie: 30 But he and his company depart, doing nothing in Pauls matter.

THen Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 [1] I thinke my selfe happy, King Agrippa, because I shall answere this day before thee, of all the things whereof I am accused of the Iewes:

3 Chiefly because thou hast knowledge of all customes and questions which are among the Iewes: wherefore I beseech thee to heare mee patiently.

4 [2] As touching my life from *my* childhood, and what it was from the beginning among mine owne nation at Hierusalem, know all the Iewes.

5 Which [2] knew mee heretofore, euen from my [b] Elders (if they would testifie) that after the [c] most straite sect of our religion I liued a Pharise.

6 [3] And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly serving *God* day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

8 [4] Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazareth.

10 *Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authority of the high Priests, and when they were put to death, I gaue my [d] sentence.

11 And I punished them throughout all the Synagogue, and [e] compelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to *Damascus, with authoritie, and commission from the high Priests,

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine round about mee, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrewe tongue, Saul, Saul, why persecutest thou mee? It is hard for thee to kicke against pricks.

15 Then I sayd, Who art thou, Lord? And he sayd, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, and from the Gentiles, vnto whom now I send thee,

18 5 To open their eyes, that they may turne from darknesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them, which are sanctified by faith in me.

19 [6] Wherefore, king Agrippa, I was not disobedient vnto the heauenly vision,

20 *But shewed first vnto them of Damascus, and at Hierusalem, and throughout all the coasts of Iudea, and *then* to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.

21 For this cause the Iewes caught mee in the *Temple, and went about to kill me.

22 [7] Neuertheless, I obtained helpe of God and continue vnto this day, witnessing both to [f] small and to great, saying none other things then those which the Prophets and Moses did say should come,

23 *To wit*, that Christ should [g] suffer, and that hee should bee the [h] first that should rise from the dead, and should shew [i] light vnto this people, and to the Gentiles.

24 [8] And as he thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art beside thy selfe, much learning doeth make thee mad.

25 But he sayd, I am not mad, O noble Festus, but I speake the words of truth and sobernesse.

26 For the King knoweth of these things before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a [k] corner.

27 [9] O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, [1] I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 [10] And when he had thus spoken, the King

1 To haue a skillfull iudge, is a great and singular gift of God.
2 Paul doubteth of hisforie of his life interwouen with the first he calleth his aduersaries witnesses: for the latter, the fathers and prophets.
a *What I was, and where, and how I liued.*
b *That my parents were Pharises.*
c *The best of the Pharises was the most exquisite amongst all the sects of the Iewes: for it was better then all the rest.*
3 Where are three chiefe and principall witnesses of true doctrine, God, the true Fathers, and the consent of the Church.
4 He proueth the resurrection of the dead, first by the power of God the by the resurrection of Christ, whereof hee is a sufficient witnesse.

5 The end of the Gospel is to saue them which are brought to the knowledge of Christ, and are iustified and sanctified in him being laid hold on by faith.
6 Paul alledgeth God to be author of the office of his Apostleship, and his grace as a witnesse.

* Chap. 9. 22, 26, and 13. 4.
* Chap. 21. 30
7 Christ is the end of the law and the Prophets.
f *To euery one.*
g *That Christ should not be such a King as the Iewes assumed of, but one appointed to saue our miseries, and the punishment of our sinnes.*
h *The first of them who rose vp from the dead.*
i *Life, yea, & that a most blessed life which shall be endlesse: one thing is against darknesse, which also is in all tongues signified sometime death & sometime miserie and calamitie.*
8 The wisedome of God is madnes to fooles, yet notwithstanding we must boldly & touch the truth.
k *Secretly and priuily.*
9 Paul as it were forgetting himself that he stood a prisoner to defend himselfe forgetteth not the office of his Apostleship.
l *I would to God that not onely aduersaries, but thou only and altogether, both you and all that heare me this day, might be made as I am, my bonds only excepted.*
10 Paul is solemnly quit and yet not conuicted.

rose vp, and the gouernours and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues, saying, This man doth nothing worthy of death, nor of bonds.

32 Then sayd Agrippa vnto Festus, This man might haue been ⁱloosed, if hee had not appealed to Cesar.

CHAP. XXVII.

1 Paul 7 9. foretelleth the perill of the voyage, 11 but he is not beleeued. 14 They are tossed to and fro with the tempest, 21, 41. and suffer ship wracke: 34 Yet all safe and sound, 44. escape to land.

NOw [1] when it was concluded, that we should saile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the band of Augustus.

2 And [a] wee entred into a ship of Adramyttium, purposing to saile by the coasts of Asia, and launched foorth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence wee lanched, and sayled hard by Cyprus, because the windes were contrary.

5 Then sailed wee ouer the sea by Cilicia, and Pamphylia, and came to Myra, *a citie* in Lycia.

6 And there the Centurion found a ship of Alexandria, sayling into Italy, and put vs therein.

7 And when we had sailed slowly many daies, and scarce were come against Gnidum, because the winde suffered vs not, we sayled hard by Candie, neere to [a] Salmone,

8 And with much adoe sayled beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the city Lasea.

9 [2] So when much time was spent, and sailing was now ieopardous, because also the [b] Fast was now passed, Paul exhorted *them*,

10 And said vnto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship onely, but also of our liues.

11 [3] Neuertheleſse the Centurion beleeued rather the gouernour and the master of the shippe, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence if by any meanes they might attaine to Phenice, *there* to winter, which is an hauen of Candie, and lyeth toward the South-west and by West, and North-west and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and sayled by Candie.

14 But anone after there arose by [c] it, a stormy winde called [d] Euroclydon.

15 And when the ship was caught, and could not resist the winde, wee let her goe, and were carried away.

16 And we ran vnder a little Ile named Clauda, and had much adoe to get the boat.

17 Which they tooke vp and vsed all helpe, vndergirding the ship, fearing lest they should haue fallen into Syrtes, and they strake saile, and so were carried.

18 [4] The next day when wee were tossed with an exceeding tempest they lightened the ship.

19 And the third day wee cast out with our owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 [5] But after long abstinence, Paul stood foorth in the mids of them, and sayd Sirs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to bee of good courage: for there shall bee no losse of any mans life among you, saue of the ship onely.

23 For there stood by me this night the Angell of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely, all that saile with thee.

25 [6] Wherefore, Sirs, be of good courage: for I beleeue God, that it shall be so as it hath beene tolde me.

26 Howbeit, wee must be cast into a certaine Iland.

27 [7] And when the fourteenth night was come, as we were carried to and fro in thee Adriaticall *sea* about midnight, the shipmen deemed that some countrey [f] approched vnto them,

28 And sounded, & found it twenty fathomes: and when they had gone a little further, they sounded again, and found fifteene fathoms.

29 Then fearing lest they should haue fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 [8] Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast ankers out of the foreship,

31 [9] Paul sayd vnto the Centurion and the souldiers, Except these abide in the ship, yee can not be safe.

32 Then the souldiers cut off the ropes of the boat, and let it fall away.

33 [10] And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue tarried, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not an [g] haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thanks to God in the presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now wee were in the ship in all two hundred threescore and sixteene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 [11] And when it was day, they knew not the countrey, but they spied a certaine [h] creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ankers, they committed *the ship* vnto the Sea, and loosed the rudder bands, and hoysed vp the maine saile to the wind, and drew to the shore.

41 And when they fell into a place where two seas mette, they thrust in the ship: and the forepart stucke fast, and could not be mooued, but the hinder part was broken with the violence of the waues.

42 [12] Then

1 Paul with many other prisoners, & through the midst of many deaths, is broughtto Rome, but yet by Gods owne hand as it were, and set forth and commended vnto the world with many singular testimonies.

*a 2 Cor. 11. 25.

*b Which was an high hill of Candie.

2 Gods prouidence taketh not away the causes which God vseth as meanes, but rather ordereth and disposeth their sight vse enëthem when he openeth an extraordinary issue.

b This is meant of the Iews first, which they kept in the feast of expiation, as we reade, Leuit. 23. 29. which fell in the seuenth moneth which we call October, and is not good for nauigation, or sailing.

3 Men cast themselues willingly into an infinite sort of dangers, when they chuse to follow their owne wisedome, rather then God speaking by the mouth of his seruants.

c By candie from whose shore our ship was driuen by that meanes.

d North east wind.

4 The cad proueth that none prouide wot for themselues, then they which commit themselues to be gouerned only by their owne wisedome.

5 God spareth the wicked for a time, for his elect and chosens sake.

6 The promise is made effectuall through faith.

7 We attaine and come to the promised and sure saluation through the midst of tempests and death it selfe.

e For Ptolome writeth that the Adriaticall sea beateth vpon the East shore of Sicile.

f Thus they drew neere to some countrey.

8 There is none so foule an acte, wherewnto distrust and euill conscience doe not enforce men.

9 Although the performing of Gods promises doeth not simply depend vpon second causes, yet they make themselues vnworthy of Gods bountifulnesse, which doe not embrace those meanes which God ostreth them, either vpon rashnesse or distrust.

10 When the world trembleth, the faithfull alone be not onely quiet, but confirme others by their example.

g This is a prouerbe which the Hebrewes vse, whereby is meant, that they shall be safe, and not one of them perish.

11 Then the tempest is most of all to be feared and looked for, when the port or hauen is neeresst.

h A creeke is a sea within land, as the Adriaticall sea, and the Persian sea.

i So is Isthmus called, because the sea touchth it on both sides.

12 There is no where more vnfaithfulnesse & vnthankfulnesse then in vnbelieuers.
13 God hndeth men amongst his enemies, them whose helpe hee vseth to preserue his.
14 The goodnesse of God ouercometh mans malice

42 [12] Then the souldiers counsel was to kil the prisoners lest any of them, when he had swomme out, should flee away.
43 [13] But the Centurion willing to saue Paul stayed them from *this* counsell, and commanded that they that could swimme, should cast themselues first into the sea, and goe out to land:
44 [14] And the other, some on boards, and some on certaine *pieces* of the shippe: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

2 *The Barbarians courtesie towards Paul and his companie.* 3 *A viper on Pauls hand:* 6 *Hee shaketh off without harme:* 8 *Publius* 9 *and other are by him healed* 11 *They departs from Melita,* 16 *and come to Rome.* 17 *Paul preacheth to the Iewes,* 20 *the cause of his conueying:* 22 *Hee preacheth Iesus* 30 *two yeares.*

AND when they were come safe, then they knew that the Isle was called [a] Melita.
2 And the Barbarians shewed vs no little kindnesse, for they kindled a fire and receiued vs euery one, because of the present showre, and because of the cold.
3 [1] And when Paul had gathered a number of stickes, and layed them on the fire, there came a viper out of the heate, and leapt on his hand.
4 [2] Now when the Barbarians saw the worme hang on his hand, they said among themselues, This man surely is a murtherer, whom, though he hath escaped the sea, yet [b] Vengeance hath not suffered to liue.
5 But he shooke off the worme into the fire, and felt no harme.
6 Howbeit they waited when he should haue [c] swolne, or fallen down dead suddenly: [3] but after they had looked a great while, and saw no inconuenience come to him, they changed their mindes, and said, That he was a God.
7 [4] In the same quarters, the chief man of the Isle (whose name was Publius) had possessions: the same receiued vs, and loged vs three dayes courteously.
8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloody flxe: to whom Paul entred in, and when he prayed, hee layed *his* hands on him, and healed him.
9 [5] When this then was done, other also in the Isle, which had diseases, came to him, and were healed,
10 [6] Which also did vs great honoure: and when wee departed, they laded vs with things necessarie.
11 [7] Now after three moneths we departed in a ship of Alexandria, which had wintred in the Isle, whose [d] badge was Castor, and Pollux.
12 And when we arriued at Syracuse, wee tarried *there* three dayes.
13 And from thence wee fet a compasse, and came to Rhegium, and after one day, the South wind blew, and wee came the second day to Putioli:
14 [8] Where we found brethren, and were desired to tary with them seuen dayes, and so wee went toward Rome.
15 [9] And from thence when the brethren heard of vs, they came to meete vs at the [e] Market of Appius, and at the three tauernes, whom when Paul sawe, hee thanked God, and waxed bolde.
16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by [f] himselfe, with a souldier that kept him.
17 [10] And the third day after, Paul called the chiefe of the Iewes together, and when they were come, hee said vnto them, Men *and* brethren, though I haue committed nothing against the people, or Lawes of the fathers, *yet* was I deliuered prisoner from Hierusalem into the handes of the Romanes.
18 Who when they had examined me, would haue let mee goe, because there was no cause of death in me.
19 [11] But when the Iewes spake contary, I was constrained to appeale to Cesar, not because I had ought to accuse my Nation of.
20 For this cause therefore haue I called for you to see *you*, and to speake with *you*: for that hope of Israels sake, I am bound with this chaine.
21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.
22 But wee will heare of thee what thou thinkest: for as concerning this sect, wee know that euery where it is spoken against.
23 [12] And when they had appointed him a day there came many vnto him into *his* lodging, to whom hee expounded, [g] testifying the Kingdome of God, and perswading them those things that concerne Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.
24 [13] And some were perswaded with the things which were spoken, & some beleeued not.
25 Therefore when they agreed not among themselues, they departed, after that Paul had spoken one word, *to wit*, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,
26 [14] Saying, *Goe vnto this people, and say, By hearing yee, shall heare, and shall not vnderstand, and seeing, ye shall see, and not perceiue.*
27 For the heart of this people is waxed fat, and their eares are dull of hearing, & with their eyes haue they [h] winked, lest they should see with *their* eyes, and heare with *their* eares, and vnderstand with *their* hearts, and should returne that I might heale them.
28 [15] Bee it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.
29 [16] And when hee had sayd these things, the Iewes departed, and had great reasoning among themselues.
30 [17] And Paul remained two yeres full in an house hired for himselfe, and receiued all that came in vnto him,
31 Preaching the kingdom of God, & teaching those things which concerne the Lord Iesus Christ with all boldnesse of speech, without let.

THE

a *That, is which as the day we call Malta.*
1 The godly are sure to haue danger vpon danger, but they haue always a glorious issue.
2 Although aduersitie be the punishment of sinne, yet seeing that God in punishing of men doeth not alwayes respect sinne, they iudge rashly which either doe not waite for the ende, or do iudge and esteeme of men according to prosperitie or aduersitie.
b *Right and reason.*
c *The Greeke word signifieth, to go be inflamed, or to swell: mor couer Dioscorides in his 6. booke chap. 38. mentioneth that the biting of a viper causeth a swelling of the body, and so saith Nicander in his remedies against poysons.*
3 There is nothing more vnconstant euery way, then they which are ignorant of true religion.
4 It neuer yet repented any man, that receiued the seruant of God, were he neuer so miserable and poore.
5 Although Paul were a captiue, yet the vertue of God was not captiue.
6 God doeth well to strangers for his childrens sake.
7 Idoles doe not defile the Saints, which doe in no wise consent vnto them.
d *So they vsed to decke the sore parts of their ships, wherunto the shippes were called by such names.*
8 God boweth and bendeth the hearts euen of prolane men, as it pleaseth him to fauour him.
9 God neuer suffereth his to be attainted aboue their strength.
e *Appius way, was a pauement made by Appius the Censor with the cost of his seruants long and round, and twentie miles in length.*
f *Not in a common prison, but in a house which he hired for himselfe.*
10 Paul in euery place remembreth himselfe to be an Apostle.
11 Wee may vse the meanes which God giueth vs, but so that we seeke the glory of God, and not our selues.
12 The law and the Gospel agree well together.
g *By gouernment, and prouued that the kingdome of God foretold them by the Prophets was come.*
13 The Gospel is a sauour of life to them that beleeue and a sauour of death to them that be vnbeleeuers.
14 The vnbeleeuers doe willingly refuse the truth, and yet not by change.
Esai. 6. 9. matt. 13. 14. marke 4. 12. luke 8. 10. iohn 12. 40. rom. 11. 8.
h *They made as though they saw not that which they saw, against their will: yea, they disorder, but they wou not see.*
15 The vnbelieefe of the reprobate and cast aways cannot cause the truth of God to be of none effect.
16 Not the Gospel, but the contempt of the Gospel is the cause of strife and debate.
17 The word of God cannot be bound.

THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

CHAP. I.

1 Hee first sheweth on what authoritie his Apostleship standeth 15 Then he commendeth the Gospel, 16 By which God setteth out his power to those that are saued 17 by faith, 21 but were guiltie of wicked vnthankefulnesse to God: 26 For which his wrath was worthily powred on them, 29 so that they runne headlong into all kinds of sinne.

1 The first part of the Epistle conteining a most profitable preface vnto vers. 16
2 He mooueth the Romanes to giue diligent eare vnto him in that he sheweth that he commeth not in his owne name, but as Gods messenger vnto the Gentiles, entreateth with them of the weightiest matter, that is promised long since of God, by many fit witnesses and now at the length performed indeede.
a *A minister, for this word seruant, is not taken in this place, as set against this word, Freeman but declareth his ministerie and office.*
b *Whereas hee said before in a generall tearme that he was a minister, now he commeth to a more speciall name and saith he is an Apostle, and that he tooke not vpon him this office of his owne head, but being called of God, and therefore in this his writing to the Romanes, doeth nothing but his duetie.*
* *Acts 13.1.*
c *Appointed of God to preach the Gospel.*

PAVL [1] a [2] a seruant of IESVS
Christ called *to bee* an b Apostle,
* c put apart *to preach* the Gospel of God,
2 (Which he had promised
afore by his Prophets in the holy Scriptures)
3 [3] Concerning his d Sonne Iesus Christ our
Lord (which was e made of the seed of Dauid f according to the flesh,
4 And g declared h mightily *to bee* the sonne
of God, touching the Spirit of Sanctification by
the resurrection from the dead.)
5 i By whom wee haue receiued k grace and
Apostleship (that l obedience might bee giuen vnto the faith) for his m name among all the Gentiles,
6 Among whom ye be also the n called of Iesus Christ:
7 To all *you* that be at Rome beloued of God,
called *to be* Saints: o Grace *be* with you, and peace
from God our Father, and *from* the Lorde Iesus
Christ:
8 [4] First I thanke my God through Iesus
Christ for you all, because your faith is p published throughout the q whole world.
9 For God is my witnesse (whom I serue in
my r spirit in the s Gospel of his Sonne) that without ceasing I make mention of you,
10 Alwayes in my prayers, beseeching that by
some meanes, one time or other I might haue a
prosperous iourney by the will of God, to come
vnto you.
11 For I long to see you, that I might bestow
among you some spirituall gift, that you might
be strengthened:
12 That is, that t I might be comforted together with you, through *our* mutuall faith, both
yours and mine.
13 Now my brethren, I would that ye should
not be ignorant, how that I haue oftentimes purposed to come vnto you (but haue bin let hitherto) that I might haue some fruit also among you,
as *I haue* among the other Gentiles.
14 I am detter both to the Grecians, and to
the Barbarians, both to the wise men and to the
vnwise.
15 Therefore, as much as in me is, I am ready
to preach þ Gospel to you also that are at u Rome
16 For I am not ashamed of the Gospel of
Christ: [5] for it is the x power of God vnto saluation to euery one that beleeueth, to the Iew first,
and *also* to the y Grecian.
17 [6] For by it the righteousnesse of God is reueiled from z faith to faith: [7] as it is written,
* The iust shall liue by faith.
18 [8] For the wrath of God is reueiled from
heauen against a all vngodlinesse, and vnrighteousnesse of men, which withhold the b trueth in
vnrighteousnesse.
19 [9] Forasmuch as that, which may bee knowen of God, is manifest in c them: for God hath
shewed it vnto them.
20 For the inuisible things of him, that is, his
eternal power & Godhead, are seene by the creation of the world, being d considered in *his* works,
to the intent that they should be without excuse:
21 Because that when they knew God, they
e glorified him not as God, neither were thankefull, but became f vaine in their thoughts, & their
foolish heart was full of darkenesse.
22 When they g professed themselues to bee
wise, they became fooles.
23 For they turned the glory of the h incorruptible God to the similitude of the image of a
corruptible man, and of birdes, and fourefooted
beasts, and of creeping things.
24 [10] Wherefore i also God k gaue them vp to
their hearts lustes, vnto vncleanenesse, to defile
their owne bodies betweene themselues:
25 Which turned the truth of God vnto a lie,
and worshipped and serued the creature, forsaking the Creator, which is blessed for euer. Amen.
26 For this cause God gaue them vp vnto vile
affections: for euen their women did change the
naturall vse into that which is against nature.
27 And likewise also the men left the naturall
vse of the women, and burned in their lusts one
tewared another, and man with man wrought filthinesse, and receiued in themselues such l recompence of their errour, as was meete.

u *He meaneth all them that dwelt in Rome, though some of them were not Romanes, Looke the end of the Epistle.*
5 The second part of the Epistle vnto the beginning of the 9. chapter. Now the whole ende and purpose of the disputation is, this: that is to say, to shew that there is but one way to attaine vnto saluatiō (which is set forth vnto vs of God in the Gospel, without any difference of nations) & that is Iesus Christ apprehended by faith.
x *Gods mighty and effectuall instrument to saue men by.*
y *When this word Grecian, is set against this word Iewe, then doth it signifie a Gentile.*
6 The confirmation of the former proposition: we are taught in the Gospel that we are iustified before God by faith which increaseth daily: and therefore also saued.
z *From faith, which increaseth dayly.*
7 The proofe as well of the first as the second proposition out of Abakuk, who attributeth and giueth vnto faith both iustice and life before God.
* *Abak. 2.4.*
8 Another confirmation of that principall question. All men being considered in themselues are without Christ, or guilty both of vngodlinesse, and also vnrighteousnes, and therefore are subiect to condemnation: Therefore must they needes seeke righteousnesse in some other. a *Against all kinde of vngodlinesse.* b *By trueth, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into fauor with God but that their owne reason might condemne them of wickednesse both, against God and man.* 9 Their vngodlinesse hee prooueth hereby that although all men haue a most cleare and euident glasse wherein to behold the euerlasting and almightie nature of God euen in his creatures, yet haue they fallen away from those principles to most foolish and fond deuices of their owne braines in constituting and appointing the seruice of God. c *In their hearts.* d *Thou seest not God, and yet thou acknowledgest him as God by his workes, Cicero.* e *They did not honour him with that honour and seruice which was meete for his euerlasting power and Godhead.* f *As if he sayd, began to mad of themselues.* g *Or, thought themselues.* h *For the true God they tooke another.* 10 The vnrighteousnesse of men hee setteth foorth first in this, that euen against nature following their lustes they defiled themselues one with another by the iust iudgement of God. i *The contempt of religion is the fountaine of all mischiefe.* k *As a iust iudge.* l *A meete reward for their deserts.*

3 By declaring the summe of the doctrine of the Gospel, hee stirreth vp the Romanes, to good consideration of the matter whereof hee entreateth: So then he sheweth that Christ (who is the very substance and summe of the Gospel) is the onely Sonne of God the Father, who touching his humanitie, is made of the seede of Dauid, but touching his diuine and spiritual nature, whereby he sanctified himselfe, is begotten of the Father from euerlasting, as by his mightie resurrection manifestly appeareth. d *This is a plaine testimonie of the person of Christ, that he is but one, & of his two natures and their properties.* e *Which tooke flesh of the Virgin, Dauids daughter.* f *As he is man, for this word Flesh, by the figure Synedoche, is taken for man.* g *Shewed and made manifest.* h *The diuine and mighty power is set against the weakenesse of the flesh, for that ouercame death.* i *Of whome.* k *This maruelous liberall and gracious gift, which is giuen me, the least of all the Saints, to preach &c. Ephes. 3.8.* l *That men through faith might obey God* m *For his Names sake.* n *Which through Gods goodnesse, are Christes.* o *Gods free good will, by peace, the Hebrewes meane a prosperous successe in all things.* 4 He procureth their fauourable patience, in that he reckoneth vp their true commendation, and his true Apostolike good will toward them confirmed by taking God himselfe to witnesse. p *Because your faith is such, that it is commended in all Churches.* q *In all Churches.* r *Very willingly and with all my heart.* s *In preaching his Sonne.* t *Though Paul were neuer so excellent, yet by teaching the Church, he might be instructed by it.*

11 He prooueth the vnrighteousnesse of man by a large rehearsall, of many kindes of wickednesse, from which (if not from all, yet at the least from many of them) no man is altogether free.
m *Into a mad and froward minde, whereby it commeth to passe that the conscience being once put out, and hauing almost no remorse of sinne men runne headlong into all kinde of mischiefe.*

28 [11] For as they regarded not to acknowledge
God, *euen so* God deliuered them vp vnto a [m] re-
probate minde, to do those things which are not
conuenient,
29 Being full of all vnrighteousnesse, fornica-
tion, wickednesse, couetousnesse, maliciousnesse,
full of enuy, of murther, of debate, of deceite, ta-
king all things in the euill part, whisperers,
30 Backbiters, haters of God, doers of wrong,
proud, boasters, inuenters of euill things, disobe-
dient to parents, without vnderstanding, [n] co-
uenant breakers, without naturall affection, such
as can neuer be appeased, mercilesse.
31 Which men, though they knew the [o] Law
of God, how that they which commit such things
are worthy of death, *yet* not onely doe the same,
but also [p] fauour them that doe them.

n *Vnmindfull of their couenants and bargaines.* o *By the Law of God hee meaneth that which the Philosophers called the Law of nature and the Lawyers themselues termed the Law of nations.* p *Are fellowes and partakers with them in their wickednesse, and besides that commend them which doe amisse.*

CHAP. II.

1 Hee bringeth all before the Iudgment seate of God. 12 The excuse that the Gentiles might pretend, 14 of ignorance, hee taketh quite away. 17 Hee vrgeth the Iewes with the written law. 23 in which they boasted: 27 And so maketh both Iewes and Gentiles alike.

1 He conuinceth them which would seeme to be exempt out of the number of other men because they reprehend other mens faults, and saith that they are least of all to be excused, for if they were well and narrowly searched (as God surely doth) they themselues would be found guiltie in those things which they reprehend and punish in other: so that in cōdemning other, they pronounce sentence against themselues.
a *Paul alledgeth no places of Scripture, for he reasoneth generally against all men: but he bringeth such reasons as euery man is perswaded of in his minde so that the deuill himselfe is not able to plucke them cleane out.*
b *Considering and iudging things aright and not by any outward shew.*
2 A vehement and grieuous crying out against them that please themselues, because they see more then others doe and yet are no whit better then others are.

THerefore [1] thou art inexcusable, O man who-
soeuer thou art that condemnest: for in that
that thou condemnest another, thou condemnest
thy selfe: for thou that condemnest doest the same
things.
2 But we [a] know that the iudgement of God
is according to [b] trueth, against them which
commit such things.
3 And thinkest thou this, O thou man that
condemnest them which doe such things, and
doest the same, that thou shalt escape the iudge-
ment of God?
4 [2] Or despisest thou the riches of his boun-
tifulnesse, and patience, and long sufferance, not
knowing that the bountifulnesse of God leadeth
thee to repentance?
5 But thou, after thine hardnesse, and heart
that cannot repent, * [c] heapest vp as a treasure vn-
to thy selfe wrath against the day of wrath, and
of the declaration of the iust iudgement of God,
6 [3] * Who will reward euery man according
to his workes:
7 *That is*, to them which through patience in
wel doing, seeke [d] glory, and honour and immor-
tality, euerlasting life:
8 But vnto them that are contentious and dis-
obey the [e] trueth, and obey vnrighteousnesse, *shall
be* [f] indignation and wrath.
9 Tribulation and anguish *shall be* vpon the
soule of euery man that doeth euill: of the Iewe
first, and *also* of the Grecian.
10 But to euery man that doeth good, *shall be*
glory, and honour, and peace to the Iew first and
also to the Grecian.
11 For there is [g] no respect of persons with
God.

12 [4] For as many as haue sinned without the
Law, shall perish also without the Lawe: and as
many as haue sinned in the Lawe, shall bee iudged
by the Law.
13 [5] (For the hearers of the Law are not righ-
teous before God: but the doers of the Law shall
be [h] iustified.
14 [6] For when the Gentiles which haue [i] not
the Lawe, doe by [k] nature the things *conteined* in
the Law, they hauing not the Law, are a Law vn-
to them selues,
15 Which shew the effect of the Law [l] written
in their hearts, their conscience also bearing wit-
nesse, and their thoughts accusing one another, or
excusing)
16 [7] At the day when God shall iudge the se-
crets of men by Iesus Christ, according to [m] my
Gospel.
17 ¶ [8] Behold thou art called a Iew, and rest-
est in the Law, and gloriest in God,
18 And knowest *his* will, and [n] ‖ tryest the
things that dissent from it, in that thou art in-
structed by the Law:
19 And perswadest thy selfe that thou art a
guide of the blinde, a light of them which *are* in
darkenesse,
20 An instructer of them which lack discretiō,
a teacher of the vnlearned, which hast the [o] forme
of knowledge, and of the trueth in the [p] Law.
21 Thou therefore which teachest another, tea-
chest thou not thy selfe? thou that preachest, A
man should not steale, doest thou steale?
22 Thou that sayest, A man should not com-
mit adulterie, doest thou commit adultery? thou
that abhorrest idoles committest thou sacriledge?
23 Thou that gloriest in the Law, through
breaking the Law dishonourest thou God?
24 For the Name of God is blasphemed among
the Gentiles through you, * as it is written.
25 [9] For circumcision verely is profitable, if
thou do the Law: but if thou be a transgressour of
the Law, thy circumcision is made vncircūcision.
26 Therefore [q] if the vncircumcision keepe
the ordinances of the Law, shall not his [r] vncir-
cumcision be counted for circumcision?
27 And shal not [s] vncircumcision which is by
nature (if it keepe the Law) condemne thee which
by the [t] letter and circumcision *art* a transgressour
of the Law?
28 For hee is not a Iewe, which is one [u] out-

4 He applieth that generall accusation of mankinde particularly both to the Gentiles, and to the Iewes.
5 Hee preuenteth an obiection which might be made by the Iewes, whom the Lawe doeth not excuse, but condemne, because that not the hearing of the Law, but the keeping of the Law doeth iustifie.
h *Shall be pronounced iust before Gods iudgement seate: which is true indeed, if any such could be found that had fulfilled the Law: but seeing Abraham was not iustified by the Law, but by faith it followeth that no man can be iustified by workes.*
6 He preuenteth an obiection which might be made by the Gentiles, who although they haue not the Law of Moses, yet they haue no reason whereby they may excuse their wickednesse, in that they haue some, what written in their hearts in stead of a Law as men that forbid, and punish some things as wicked, and command and commend other some as good.
i *Not simply, but in comparison of the Iewes.*
k *Command honest things, and forbid dishonest.*
l *This knowledge is a natural knowledge.*
7 God deferre[th] many iudgements, which notwithstanding hee will execute at their conuenient time by Iesus Christ, with a most straight examination, not onely of wordes and deedes, but of thoughts also be they neuer so hidden or secret.

3 The ground of the former desputation, That both the Iewes and Gentiles haue altogether need of righteousnes. * *Iames 5. 3.* c *Whilest thou giuest thy selfe to pleasures thinking to increase thy goods, thou shalt finde God his wrath.* * *Psal. 62.12. matt. 16.27. reuel.22.12.* d *Glory which followeth good workes, which he layeth not out before vs, as though there were any that could attaine to saluation by his owne strength, but by laying this condition of saluation before vs which no man can performe to bring men to Christ who alone iustifieth the beleeuers as he himselfe concludeth. chap 2. 21. 22 following.* e *By trueth he meaneth that knowledge which we haue of nature.* f *Gods indignation against sinners, which shall quickly be kindled.* g *God doeth not measure men either by their blood or by their countrey, either to receaue them, or to cast them away.*

m *As this my doctrine witnesseth, which I am appointed to preach.* 8 Hee prooueth by the testimonie of Dauid, and the other Prophets, that God bestowed greatest benefits vpon the Iewes, in giuing them also the Law, but that they are the most vnthankefull and vnkindest of all men. n *Canst trie and discerne what things swarue from Gods will.* ‖ Or, allowest the things that are excellent. o *The way to teach and frame others in the knowledge of the trueth.* p *As though hee sayde, that the Iewes vnder a colour of an outward seruing of God challenged all to themselues, whereas in dede, they did nothing lesse then obserue the Law.* * *Esai. 52.5 ezek. 36.20.* 9 Hee precisely preuenteth their obiection, which set an holinesse in circumcision, and the outward obseruation of the Law: So that hee sheweth that the outward circumcision, if it be separated from the inward doeth not onely not iustifie, but also condemne them that are indeed circumcised, of whom it requireth that which it signifieth, that is to say, cleannesse of the heart and the whole life, according to the commandement of the Law, so that if there be a man vncircumcised according to the flesh, who is circumcised in heart, he is farre better and more to be accounted of, then any Iew that is circumcised according to the flesh onely. q *Then the figure Metonymie, for if the vncircumcised.* r *The state and condition of the vncircumcised.* s *Hee which is vncircumcised by nature and blood.* t *Paul vseth oftentimes to set the letter against the Spirit: but in this place, the circumcision which is according to the letter is the cutting off of the foreskin. but the circumcision of the Spirit is the circumcision of the heart. that is to say, the spirituall end of the ceremonie is true holinesse and righteousnesse whereby the people of God is knowen from prophane and heathenish men.* u *By the outward ceremonie onely.*

ward: neither is that circumcision, which is out-
ward in the flesh.
29 But he is a Iew which is one within, & the
circumcision *is* of the heart in the x spirit, not in
the letter, whose praise is not of men but of God.

x Whose force is inward, and in the heart.

CHAP. III.

1 Hee giueth the Iewes some 2 preferment for the couenant sake, 4 but yet such as wholly dependeth on Gods mercie. 9 That both Iewes and Gentiles are sinners, 11 hee prooueth by Scripture: 19 and sheweth the vse of the Law, 28 he concludeth that we are iustified by faith.

WHat [1] is then the preferment of the Iewe?
or what is the profite of circumcision?
2 Much euery maner of way: for [a] chiefly, be-
cause vnto them were of credite committed the
[b] oracles of God.
3 For what, though some did not [c] beleeue?
shal their vnbeliefe make the [d] faith of God with-
out effect?
4 God forbid: yea, let God be true, and euery
man a lyar, as it is written, That thou mightest
be [e] iustified in thy words, and ouercome, [f] when
thou art iudged.
5 [2] Now if our [g] vnrighteousnes commend the
righteousnes of God, what shal we say? Is God vn-
righteous which punisheth? (I speake as [h] a man)
6 God forbid: (else how shall God iudge the
world?)
7 [3] For if the [i] veritie of God hath more a-
bounded through my lie vnto his glory, why am
I yet condemned as a sinner?
8 And (as we are blamed, and as some affirme,
that we say) why doe we not euill, that good may
come *thereof*? whose damnation is iust.
9 [4] What then? are we more excellent? No,
in no wise: for we haue already proued, that all,
both Iewes and Gentiles are [k] vnder sinne,
10 As it is written, * There is none righteous,
no not one.
11 There is none that vnderstandeth: there is
none that seeketh God.
12 They haue all gone out of the way: they
haue beene made altogether vnprofitable: there
is none that doth good, no not one.
13 * Their throat is an open sepulchre: they
haue vsed their tongues to deceite: * the poyson
of aspes *is* vnder their lips.
14 * Whose mouth is full of cursing and bit-
ternesse.
15 * Their feet are swift to shed blood.
16 Destruction & calamitie *are* in their wayes,
17 And the [l] way of peace they haue not
knowen.
18 * The feare of God is not before their eyes.
19 [5] Nowe wee knowe that whatsoeuer the
[m] Law sayth, it sayth it to them which are vnder
the Lawe, that [6] euery mouth may be stopped,
and all the world bee [n] subiect to the iudgement
of God.
20 Therefore by the [o] workes of the Law shall
no [p] flesh bee [q] iustified in his [r] sight: for by the
Law *commeth* the knowledge of sinne.
21 [7] But now is the righteousnesse of God
made manifest without the Law, hauing witnesse
of the Law, and of the Prophets,
22 [8] *To wit*, the righteousnesse of God by the
faith of [s] Iesus Christ, vnto all, and vpon all that
beleeue.
23 For there is no difference: for all haue sin-
ned, and are depriued of the [t] glory of God.
24 [9] And are iustified [u] freely by his grace,
through the redemption that is in Christ
Iesus.
25 [10] Whom God hath set forth *to be* a recon-
ciliation through faith in his [x] blood, to declare
his righteousnesse, by the forgiuenesse of the sins
that [y] are passed,
26 Through the [z] patience of God, to shew at
[a] this time his righteousnesse, that hee might bee
[b] iust, & a [c] iustifier of him which is of the [d] faith
of Iesus.
27 [11] Where is then the reioycing? It is exclu-
ded. By what [e] Law? of works? Nay: but by the
Law of faith.
28 Therefore wee conclude, that a man is
iustified by faith, without the workes of the
Law.
29 [12] *God*, is he the God of the [f] Iewes only
and not of the Gentiles also? Yes, euen of the
Gentiles also.
30 For it is one God, who shall iustifie [g] cir-
cumcision of faith, and vncircumcision through
faith.
31 [13] Doe wee then make the Law of [h] none
effect through faith? God forbid: yea, we [i] esta-
blish the Law.

1 The first meeting with, or preuenting an obiection of the Iewes: what then, haue the Iewes no more preferment then the Gentiles? yes that haue they, saith the Apostle, on Gods behalfe: for he committed the tables of the couenant to them, so that the vnbeleefe of a few, can not cause the whole nation without exception to be cast away of God, who is true, and who also vseth their vnworthines to commend and set forth his goodnesse.
a The Iewes state and condition was chiefest.
b Words.
c Brake the couenant.
d The faith that God gaue.
e That thy iustice might be plainely seene.
f Forasmuch as thou shewedst forth an euident token of thy righteousnesse, constancie & faith, by preseruing him who had broken his couenant.
2 Another preuention issuing out of the former answere: that the iustice of God is in such sort commended and set forth by our vnrighteousnesse that therefore God forgetteth not that he is the iudge of the world & therefore a most seuere reuenger of vnrighteousnesse.
g Treacherie & all the fruits thereof.
h Therefore I speake not these words in mine owne person, as though I thought so, but this is the talke of mans wisedome, which is not subiect to the will of God.
3 A third obiection, which addeth somewhat to the former, If sinnes doe turne to the glory of God, they are not onely not to be punished, but we ought rather to giue our selues to them: which blasphemie Paul contenting himselfe to curse and detest, pronounceth iust punishment against such blasphemers.
i The truth and constancy.
4 Another answere to the first obiection: that the Iewes if they be considered in themselues, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophets.
k Are guilty of sinne.
* *Psal.* 14.1,3. *and* 53.1,3. * *Psal.* 5.10. * *Psal* 14.3. * *Psal* 10.7. * *Esai* 59.7.
l An innocent and peaceable life. * *Psal.* 36.1.
5 He prooueth that this grieuous accusation which is vttered by Dauid and Esaias doth properly concerne the Iewes.
m The Law of Moses.
6 A conclusion of all the former disputation from the 18. verse of the first Chapter. Therefore saith the Apostle, No man can hope to be iustified by any Law, whether it be that generall Law, or the particular Law of Moses: and therefore to be saued: seeing it appeareth (as wee haue already prooued) by comparing the Law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

n Be found guilty before God.
o By that that the Law can by vs be performed.
p Flesh is here taken for man, as in many other places, and furthermore hath here a greater force: for, it is put to shew the contrarietie betwixt God and man: as if you would say, Man who is nothing else but a piece of flesh defiled with sinne, and God who is most pure and perfite in himselfe.
q Absolued before the iudgement seate of God.
r A secret setting of the righteousnesse which is before men, be they neuer so iust, against the iustice which can stand before God: now there is no righteousnesse can stand before God, but the righteousnesse of Christ onely.
7 Therefore saith the Apostle, Lest that men should perish, God doeth now exhibite that, which he promised of olde, that is to say, a way whereby we may bee iustified and saued before him without the Law.
8 The matter, as it were of his righteousnesse, is Christ Iesus apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdome of God.
s Which wee giue to Iesus Christ, or which resteth vpon him.
t By the glory of God, is meant that marke which all we shoote at, that is, euerlasting life, which standeth in that wee are made partakers of the glory of God.
9 Therefore this righteousnesse touching vs, is altogether freely giuen, for it standeth vpon those things which we haue not done our selues, but such as Christ hath suffered for our sakes, to deliuer vs from sinne.
u Of his free gift, and meere liberalitie.
10 God then is the authour of that free iustification, because it pleased him: and Christ is hee, which suffered punishment for our sinnes, and in whome wee haue remission of them: and the meane whereby wee apprehend Christ, is faith. To bee short, the ende is the setting foorth of the goodnesse of God, that by this meanes it may appeare, that hee is mercifull indeede, and constant in his promises, as hee that freely, and of meere grace iustifieth the beleeuers.
x This name of blood, calleth vs backe to the figure of the olde sacrifices, the trueth and substance of which sacrifices is in Christ.
y Of those sinnes which wee committed when wee were his enemies.
z Through his patience, and suffering nature.
a To wit, when Paul wrote this.
b That he might bee found exceeding true and faithfull.
c Making him iust, and without blame, by imputing Christs righteousnesse vnto him.
d Of the number of them which by faith lay holde vpon Christ, contrary to whom, are they which looke to be saued by circumcision, that is, by the Law.
11 An Argument to prooue this conclusion, that we are iustified by faith without workes, taken from the end of iustification. The ende of Iustification is the glory of God alone: therefore wee are iustified by faith without workes: for if wee were iustified either by our owne workes only, or partly by faith, and partly by workes, the glory of this iustification should not bee wholly giuen to God.
e By what doctrine? now the doctrine of workes hath this condition ioyned with it, if thou doest: and the doctrine of faith hath this condition, if thou beleeuest.
12 Another argument of an absurdity: if iustification depended vpon the Lawe of Moses, then should God be a Sauiour to the Iewes onely. Againe, if hee should saue the Iewes after one sort, and the Gentiles after another, he should not be one and like himselfe. Therefore hee will iustifie both of them after one selfe same manner, that is to say, by faith. Moreouer, this argument must be ioyned to that which followeth next, that his conclusion may be firme and euident.
f God is sayd to be their God, after the manner of the Scripture, whom hee loueth and tendereth.
g The circumcised.
13 The taking away of an obiection: yet is not the Law taken away therefore, but is rather established, as it shalbe declared in his proper place.
h Vaine, void, to no purpose, and of no force.
i We make it effectuall and strong.

CHAP.

CHAP IIII.

1 He prouth that which he said before of faith, by the example of Abraham. 3. 6 and the testimony of the scripture: and seuen times in the chapter be geteth vpon this word, Imputation.

WHat shal we say then, that Abraham our father hath found concerning the [a] flesh?
2 [2] For if Abraham were iustified by workes, he hath wherein to reioyce, but not with God.
3 [3] For what sayth the Scripture? Abraham beleeued God, and it was counted to him for righteousnesse.
4 4 Now to him that [b] worketh, the wages is not [c] counted by fauour, but by debt:
5 But to him that worketh not, but beleeueth in him that [d] iustifieth the vngodly, his faith is counted for righteousnesse.
6 5 Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousnesse without workes, *saying*,
7 Blessed *are* they whose iniquities are forgiuen, and whose sinnes are couered.
8 Blessed *is* the man to whom the Lord imputeth not sinne.
9 [6] *Came* this [e] blessednesse then vpon the circumcision *onely*, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnesse.
10 7 How was it then imputed? when hee was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.
11 [8] After, hee receiued the [f] signe of circumcision, *as* the [g] seale of the righteousnesse of the faith which he had, when he was vncircumcised *9* that he should be the father of all them that beleeue, not being circumcised, that righteousnesse might be imputed to them also,
12 [10] And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham *which he had* when he was vncircumcised.
13 [11] For the promise that hee should bee the [h] heire of the world, was not *given* vnto Abraham, or to his seede, through the [i] Law, but through the righteousnesse of faith.
14 [12] For if they which were of the [k] Law, *bee* heires, faith is made voyde, and the promise is made of none effect.

1 A new argument of great weight, taken from the example of Abraham the father of all beleeuers: And thus is [a] proposition: if Abraham be considered in himselfe by his workes, he hath deserued nothing wherein to reioyce with God, *b By workes at appeareth in the next verse.*
2 A preuenting of an obiection: Abraham may well reioyce and extoll himselfe amongst men, but not with God.
3 A confirmation of the proposition: Abraham was iustified by imputation of faith, therefore freely without any respect of his workes.
4 The first proofe of the confirmation, taken of contraries to him that deserueth anything by his labour, the wages is not counted by fauour, but by debt: but to him that hath done nothing but beleeueth in him which promisseth freely faith is imputed.
b To him that hath deserued any thing by his worke.
c Is not reckoned nor esteemed.
d That maketh him that is wicked in him selfe iustifie in Christ.
5 Another proofe of the first confirmation: Dauid putteth blessednesse in

1 Another argument taken out of the effects: we are iustified, with that, which truely appeasseth our conscience before God, but faith in Christ doeth appease our conscience, and not the Law: it was ordained for a schoolmaster.
2 Whereas [a] Christ is vnto vs [b] *Wisdom, sanctifie, and redemption.*
3 Another argument taken out of the effects: we are iustified, with that, which truely appeasseth our conscience before God, but faith in Christ doeth appease our conscience, and not the Law: it was ordained for a schoolmaster.
4 Whereas [a] Christ is vnto vs [b] *Wisdom, sanctifie, and redemption.*

15 [13] For the Law causeth wrath: for where no Law is, there *is* no transgression.
16 [14] Therefore *it is* by faith, that *it might come* by grace, and the promise might be sure to all the seede, [15] not to that only which is of the Law, but also to that which is of the faith of Abraham, who is the father of vs all,
17 (As is written, I haue made thee a [16] father of many nations) *euen* before [m] God whom he beleeued, who quickeneth the dead, & [n] calleth those things which be not, as though they were.
18 [17] Which *Abraham* aboue hope, beleeued vnder hope, that he should be the father of many nations: according to that which was spoken *to him*, So shall thy seede be.
19 And he [o] not weake in the faith, considered not his owne body, which was now [p] dead, being almost an hundred yeere old, neither the deadnesse of Saras wombe,
20 Neither did he doubt of the promise of God through vnbelieſe, but was strengthened in the faith, and gaue [q] glory to God,
21 Being [r] fully assured that hee which had promised, was also able to doe it:
22 And therefore it was imputed to him for righteousnesse.
23 [18] Now it [s] is not written for him only, that it was imputed to him for righteousnesse,
24 But also for vs, to whom it shalbe imputed *for righteousnesse*, which beleeue in him that raised vp Iesus our Lord from the dead,
25 Who was deliuered *to death* for our [t] sinnes, and is risen again for our iustification.

13 A reason of the first confirmation, why the promise cannot ouerappreasended by the Law: because that the Law worketh not reconciled God and vnbelieuer denounceth his anger against vs, for to much as no man can obserue it.
14 The conclusion of this argument. The reuocation and iustification of all the peoples of Abraham (that is, of the Church, which is gathered together of all people) proceeded of faith which layeth hold on the promise made vnto Abraham, and which promise Abraham himselfe first of all laid hold on.
l To all the beleeuers.
15 That is to say, not only of those which beleeue and are circumcised according to the Law, but of them also which without circumcision are children of Abraham.
16 Christ is the true seede, *Gal. 3. 16.*
17 Christ is the true faith, *Rom. 10. 4.*
18 The rule of iustification is always one, both in Abraham and vs: the ground of our faith is Christ our seede in whom we also being iustified, ought to be saued in him.
t To pay the ransome for our sins.

CHAP. V.

1 He amplifieth. 2 Christ is our iustifier which is laid vp by faith, c who was given for the weake 8 and for all. 14 He compareth Christ with Adam, 17 Death with Loe, 20 and the Law with Grace.

THen being [1] iustified by faith, we haue peace toward God through our Lord Iesus Christ.
2 [a] 2 By whom also through faith wee haue [b] had this accesse into this grace [c] wherein we stand, 3 and [d] reioyce vnder the hope of the glory of God.
4 Neither *that* onely, but also wee [e] reioyce in tribulations, 5 knowing that tribulation bringeth foorth patience,

1 He amplifieth. 2 *Christ is our iustifier which is laid vp by faith, c who was given for the weake 8 and for all. 14 He compareth Christ with Adam, 17 Death with Loe, 20 and the Law with Grace.*

4 And

4 And patience experience, and experience
hope,
5 6And hope maketh not ashamed, because
the e loue of God is shed abroad in our hearts by
the holy Ghost, which is giuen vnto vs.
6 7For Christ, when wee were yet of no
strength, at *his* f time died for the * vngodly.
7 8Doubtlesse one will scarse die g for a righ-
teous man : but for a good man it may be one
dare die.
8 But God h setteth out his loue toward vs,
seeing that while we were yet i sinners, Christ died
for vs.
9 Much more then, being now iustified by his
blood, we shalbe saued frō k wrath through him.
10 For if when wee were enemies, wee were
reconciled to God by the death of his Sonne,
much more being reconciled, wee shalbe saued by
his life,
11 9And not onely *so*, but we also reioyce in
God through our Lord Iesus Christ, by whom
we haue now receiued the atonement.
12 10Wherefore, as by l one man sinne m entred
into the world, & death by sinne, & so death went
ouer al men: n in whom all men haue sinned.
13 11For vnto the o time of the Law was sin
in the world, but sinne is not p imputed, while
there is no law.
14 12But death reigned from Adam to Moses,
euen ouer q them also that sinned not after the like
r manner of the transgression of Adam, 13which
was the figure of him that was to come.
15 14But yet the gift is not so as is the offence:
for if through the offence of s that one, many bee
dead, much more the grace of God, and the gift
by the grace, which is by one man Iesus Christ,
hath abounded vnto many.
16 15Neither is the gift *so*, as *that which en-*
tred in by one that sinned: for the fault *came* of
one *offence* vnto condemnation: but the gift *is* of
many offences to t iustification.
17 16For if by the offence of one, death reig-
ned through one, much more shall they which re-
ceiue that abundance of grace, and of that gift of
that righteousnesse, u reigne in life through one,
that is, Iesus Christ.
18 17Likewise then, as by the offence of one,
the fault came on all men to condemnation, so by
the iustifying of one, *the benefit abounded* toward
all men to the x iustification of life.
19 18For as by one mans y disobedience z ma-
ny were made sinners, so by that obedience of that
one, shall many also be made righteous.
20 19Moreouer the Law a entred thereupon,
that the offence should abound: neuerthelesse,
where sinne abounded, *there* grace b abounded
much more.
21 That as sinne had reigned vnto death, so
might grace also reigne by righteousnesse vnto
eternall life through Iesus Christ our Lord.

6 The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloued of God, and this is nothing els but that which we cal faith, wherof it followeth, that through faith our consciences are quieted.
e Wherewith hee loueth vs.
7 A sure comfort in aduersitie that our peace and quietnesse of conscience be not troubled: for he that so loued them that were of no strength and while they were yet sinners, that he died for them, how can he neglect them being now sanctified and liuing in him?
f In time fit and conuenient, which the Father had appointed.
Heb. 9.15. 1.pet.3.18.
8 An amplifying of the loue of God toward vs, so that we cannot doubt of it, who deliuered Christ to death for the vniust, and for them of whom he could receiue no commoditie, and (that more is) for his very enemies. How can it bee then that Christ being now aliue, should not saue them from destruction, when by his death he iustifieth and reconcileth? *g In the stead of some iust man.* *h Hee setteth out his loue vnto vs, that in the middest of our afflictions we may know assuredly he will bee present with vs.* *i While sinne reigned in vs.* *k From affliction and destruction.* 9 He now passeth ouer to the other part of iustification, which consisteth in the free imputation of the obedience of Christ: so that to the remission of sinnes there is added moreouer and besides, the gift of Christs righteousnesse, imputed or put vpon vs by faith, which swalloweth vp that vnrighteousnesse which flowed from Adam into vs, and all the fruites thereof: so that in Christ we doe not onely cease to bee vniust, but begin also to bee iust. 10 From Adam, in whom all haue sinned, both guiltinesse and death) which is the punishment of the guiltinesse) came vpon all. *l By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs partakers of that they haue, but they are vnlike in this, that Adam deriueth sinne into them that are his euen of nature and that to death: but Christ maketh them that are his, partakers of his righteousnesse by grace, and that vnto life.* *m By sinne is meant that disease which is ours by inheritance, and men commonly call it originall sinne: for so hee vseth to call that sinne in the singular number, whereas, if hee speake of the fruites of it, hee vseth the plurall number, calling them sinnes.* *n That is, in Adam.* 11 That this is so that both guiltinesse and death began not after the giuing and transgressing of Moses Law, it appeareth manifestly by that, that men died before that Law was giuen: for in that they died, sinne, which is the cause of death, was then: and in such sort, that it was also imputed: whereupon it followeth that here was then some Law, the breach whereof was the cause of death. *o Euen from Adam to Moses.* *p Where there is no Law made, no man is punished or faultie or guiltie.* 12 But that this Law was not that vniuersall Law, and that that death did not proceed from any actuall sinne of euery one particularly, it appeareth thereby, that the very infants which neither could euer know nor transgresse that naturall Law, are notwithstanding dead as well as Adam. *q Our infants.* *r Not after that sort as the sinne that are of moe yeeres, following their lusts: but yet the whole posteritie is as corrupted in Adam, when as he wittingly and willingly sinned.* 13 Now that first Adam answereth the latter, who is Christ, as it is afterward declared. 14 Adam and Christ are compared together in this respect, that both of them doe giue and yeeld to theirs that which is their owne: but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christs obedience hath by grace ouerflowen many. *s That is, Adam.* 15 An other inequalitie consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolue vs from that one fault, but from all other.

t To the sentence of absolution, whereby we are quit, and and pronounced righteous.
16 The third difference is that the righteousnesse of Christ being imputed vnto vs by grace is of greater power to bring life, then the offence of Adam is to addict his posteritie to death.
u Be partakers of true and euerlasting life.
17 Therefore to be short, as by one mans offence, the guiltinesse came on al men to make them subiect to death: so on the contrary side, the righteousnesse of Christ, which by Gods mercie is imputed to all beleeuers, iustifieth them, that they may become partakers of euerlasting life. *x Not onely because our sinnes are forgiuen vs, but also because the righteousnesse of Christ is imputed vnto vs.* 18 The ground of this whole comparison is this, that these two men are set as two stocks or roots, so that out of the one, sinne by nature, out of the other, righteousnesse by grace doeth spring forth vpon others. *y So then sinne entred into vs onely by following the steppes of our forefather, but wee take corruption of him by inheritance.* *z This word many, is set against this word, a few.* 19 A preuenting of an obiection: why then did the Law of Moses enter thereupon? that men might be so much the more guiltie, and the benefit of God in Christ Iesus be so much the more glorious. *a Beside that disease which all men were infected withall by being defiled with one mans sinne the Law entred.* *b Grace was powred so plentifully from heauen, that it did not onely counteruaile sinne, but aboue measure passed it.*

CHAP. VI.

1 He commeth to sanctification, without which, that no man putteth on Christs righteousnesse he prooueth 4 By an argument taken of Baptisme. 12 and thereupon exhorteth to holinesse of life, 16 briefly making mention of the Law transgressed.

WHat 1 shall we say then? Shall we continue
still in a sinne, that grace may abound?
God forbid.
2 2How shall we, that are b dead to sinne, liue
yet therein?
3 3 Know ye not, that * all we which haue
bene baptized into c Iesus Christ, haue bene bap-
tized into his death?
4 * Wee are buried then with him by bap-
tisme into his death, that like as Christ was raised
vp from the dead d to the glory of the Father, so
e we also should * walke in newnesse of life.
5 4 * For if wee bee planted with him to the

1 He passeth now to another benefit of Christ, which is called sanctification or regeneration.
a In that corruption: for though the guiltinesse of sinne be not imputed to vs, yet the corruption remaineth still in vs: the which Sanctification that followeth Iustification killeth by little and little.
2 The benefit of Iustification and Sanctification, are alwayes ioyned together inseparably and both of them proceede from Christ by the grace of God: Now sanctification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the cleannesse and purenesse of nature reformed. *b They are said of Paul to bee dead to sinne, which are in such sort made partakers of the vertue of Christ that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not foorth his bitter fruits: and on the other side, they are said to liue to sinne which are in the flesh, that is, whom the spirit of God hath not deliuered from the slauerie of the corruption of nature.* 3 There are three parts of this Sanctification, to wit, the death of the old man or sinne, his buriall, and the resurrection of the new man, descending into vs from the vertue of the death, buriall, and resurrection of Christ, of which benefite our baptisme is the signe and pledge. * *Galat.3.27.* *c To the end that growing vp in one with him wee should receiue his strength to quench sinne in vs, and to make vs new men.* * *Coloss.2.12.* *d That Christ himselfe being discharged of his infirmitie and weakenesse, might liue in glory with God for euer.* *e And wee which are his members rise for this end, that being made partakers of the selfe same vertue, wee should begin to leade a new life, as though wee were already in heauen.* * *Ephes.4.23.coloss.3 8.heb.12.1.1.pet 2.1.* 4 The death of sinne and life of righteousnesse, or our ingrafting into Christ, and growing vp into one with him, cannot be separated by any meanes, neither in death nor life, whereby it followeth that no man is sanctified, which liueth still to sinne, and therefore is no man made partaker of Christ by faith, which repenteth not, and turneth not from his wickednesse: for as he said before, the Law is not subuerted, but established by faith * *1.Cor.6.14.1 tim.2.11.*

similitude

f Insomuch, as by the meanes of the strength which commeth from him to vs, wee so die to sinne, as he is dead.
g For we become euery day more perfit then other: for we shall neuer be perfitly sanctified, as long as we liue here.
h All our whole nature, as we are conceiued & borne into this world with sinne, which is called olde, partly by comparing that olde Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with a new.
i Our corrupt nature is attributed to Christ, not in deede, but by imputation.
k That naughtinesse which sticketh fast in vs.
l The end of sanctification which we shoote at, and shall at length come to, to wit, when God shall be all in all.
5 He prooueth it by the effects of death, vsing a comparison of Christ the head with his members.
m Once for all.
n With God.
6 An exhortation to contend and striue with corruption and all the effects thereof.
o By reigning Saint Paul meaneth that chiefetie and high rule, which no man striueth against, and if any doe yet it is in vaine.
p To sinne, as to a lord or tyrant.
q Your minde and all the powers of it.
r As instruments to commit wickednesse withall.

f similitude of his death, euen so shall we g bee *to the similitude* of his resurrection.

6 Knowing this, that our h old man is crucified with i him, that the body of k sin might be destroied, that henceforth we should not l serue sin.

7 5 For he that is dead is freed from sinne.

8 Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him.

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died m once to sinne: but in that he liueth, he liueth to n God.

11 Likewise thinke ye also, that ye are dead to sin, but are aliue to God in Iesus Christ our Lord.

12 6 Let not sin o reigne therefore in you mortal body, that ye should obey it in the lusts therof

13 Neither p giue ye your q members, *as* r weapons of vnrighteousnesse vnto sin: but giue your selues vnto God, as they that are aliue from the dead, and *giue* your members *as* weapons of righteousnesse vnto God.

14 7 For sinne shall not haue dominion ouer you: for ye are not vnder ÿ Law, but vnder grace.

15 8 What then? shal we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 * Know yee not, that to whomsoeuer yee giue your selues as seruants to obey, his seruants yee are to whom yee obey, whether it be of sinne vnto death, or of obedience vnto righteousnesse?

17 9 But God *bee* thanked, that yee haue beene the seruants of sinne, but ye haue obeyed from the heart vnto the s forme of the doctrine whereunto ye were deliuered.

18 Being then made free from sinne, ye are made the seruants of righteousnesse.

19 I speake after the maner of man, because of the infirmitie of your flesh: for as yee haue giuen your members seruants to vncleannes and to iniquity, to *commit* iniquity, so now giue your members seruants vnto righteousnesse in holinesse.

20 For when ye were the seruants of sinne, yee were t freed from righteousnesse.

21 10 What fruit had yee then in those things, whereof ye are now ashamed? For the u ende of those things *is* death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruit in holinesse, and the end, euerlasting life.

23 11 For the wages of sinne is death: but the gift of God *is* eternall life, through Iesus Christ our Lord.

7 He granteth that sinne is not yet so dead in vs, that it is vtterly extinct: but he promiseth victorie to them that contend mansfully, because we haue the grace of God giuen vs which worketh so, that the Law is not now in vs the power and instrument of sinne. 8 To be vnder the Law and vnder sinne, signifieth all one, in respect of them which are not sanctified, as on the contrary side to be vnder grace and righteousnes, agree to them that are regenerate. Now these are contraries, so that one cannot agree with the other: Therefore let righteousnes expell sinne. * Iohn 8.34. 2 pet. 2.19. 9 By nature we are slaues to sinne, and free from righteousnes, but by the grace of God we are made seruants to righteousnesse, and therefore free from sinne. *f This kind of speech hath a force in the for hee meaneth thereby, that the doctrine of the Gospel is like vnto a certaine mould which we are cast into to be framed and fashioned like vnto it. t* [illegible] *no rule ouer you.* 10 An exhortation to the studie of righteousnesse, and hatred of sinne, the contrary ends of both being set downe before vs. *u The reward or payment.* 11 Death is the punishment due to sinne, but we are sanctified freely, vnto life euerlasting.

CHAP. VII.

1 He declareth what it is to bee no more vnder the Law, 2 by an example taken of the Law of marriage. 7 12 And lest the Law should seeme faulty, 14 he prooueth, that our sinne is the cause, 13 that the same is an occasion of death, 17 which was giuen vs vnto life: 21 He setteth out the battell betweene the flesh and the spirit.

KNow 1 ye not, brethren, (for I speake to them that know the Law) that the Law hath dominion ouer a man as long as he liueth?

2 * For the woman which is in subiection to a man, is bound by the Law to the man, while he liueth: but if the man be dead, shee is deliuered from the law of the man.

3 So then, if while the man liueth, she taketh another man, she shalbe a called an * adulteresse: but if the man be dead, she is free from the Law, so that she is not an adulteresse, though shee take another man.

4 2 So ye, my brethren, are dead also to the Law by the b body of Christ, that ye should be to another, *euen* vnto him that is raised vp from ÿ dead, that we should bring forth c fruit vnto d God.

5 3 For when we were in the e flesh, the f affections of sins, which were by the g law, had h force in our members, to bring foorth fruit vnto death:

6 But now we are deliuered from the Law, he i being dead k in whom we were l holden, that we should serue in m newnesse of Spirit, and not in the oldnesse of the n letter.

7 4 What shall we say then? *Is* the Law sinne? God forbid. Nay I knew not sinne, but by the Law: for I had not knowen o lust, except the Law had sayd, * Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, & wrought in me all manner of concupiscence: for without the Law sinne *is* p dead.

9 5 For I once was aliue, without the q Law: but when the commandement r came, sin reuiued,

10 But I s died: and the same commandement which was *ordeined* vnto life, was found *to be* vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slew *me*.

12 6 Wherefore the Law *is* * holy, and that t commandement *is* holy, and iust, and good.

1 By propounding the similitude of mariage, he compareth the state of man both before & after regeneration together. The law of matrimony, saith he, is this, that so long as the husband liueth, ÿ mariage abideth in force, but if he bee dead, the woman may marry againe.
* 1. Cor. 7. 39.
a That is, she shall be an adulteresse, by the consent & iudgement of all men.
* Mat. 5. 32.
2 An application of the similitude thus. [illegible] doth it fare with vs, for now we are ioyned to ÿ spirit, as it were to the second husband, by whom we must bring foorth new children: we are dead in respect of the first husband; but in respect of the latter, we are as it were raised from the dead.
b [illegible]
c He calleth the children [illegible] *husband* [illegible]
d Which are acceptable to God.

3 A declaration of the former saying: for the concupiscences (saith he) which the Law stirred vp in vs, were in vs as it were an husband, of whom wee brought foorth very deadly and cursed children. But now since that husband is dead, and so consequently being deliuered from the force of that killing law, we haue passed into the gouernance of the spirit, so that we bring foorth now, not those rotten and dead, but liuely children. *e When we were in the state of the first marriage, which hee calleth in the next verse following the oldnesse of the letter. f The motions that egged vs to sinne, which shew their force euen in our mindes. g He saith not, of the law, but by the law, because the spring of sinne which dwelleth within vs, and taketh occasion to worke this in vs, by reason of the restraint that the law maketh, not that the fault is in the law, but in our selues. h Wrought their strength. i As if he said, The bond which bound vs, is dead, and vanished away insomuch, that sinne, which held vs, hath not now wherewith to hold vs. k For this husband* [illegible] *l Satan is an* [illegible] *possessor, for he brought vs in bondage of sinne and himselfe, deceitfully: and yet notwithstanding so long as we are sinners, we sinne willingly. m As becommeth them which after the death of their old husband are ioined to the spirit: as whom the Spirit of God hath made new men. n By the letter he meaneth the Law, in respect of that old condition: for before that our will be framed by the holy Ghost, the law speaketh but to deafe men, and therefore it is dead and dumbe to vs, as touching the fulfilling of it.* 4 An obiection: What then? are the law and sinne all one, and doe they agree together nay, saith hee: Sinne is reprooued and condemned by the Law. But because sinne cannot abide to be reproued and was not in a maner felt vntil it was prouoked and stirred vp by the Law, it taketh occasion thereby to be more outragious, and yet by no fault of the Law. *o By the word Lust, in this place he meaneth not euill lustes themselues, but the fountaine from whence they spring:* [illegible] *condemned wicked lustes, though some* [illegible] *them, they could not so much as suspect it, and yet it is* [illegible] *vncleane spot and filth.* * Exod. 20. 17. deut. 5. 21. *p* [illegible] *not knowen for sinne, neither doth it so rage, as it rageth after that the law is knowen.* 5 Hee setteth himselfe before vs for an example, in whom all men may behold, first, what they are of nature before they earnestly thinke vpon the Law of God: to wit, blockish, and heady to sinne and wickednesse, without all true sense and feeling of sinne: then what manner of persons they become when their conscience is reprooued by the testimony of the Law, to wit, stubborne, and more enflamed with the desire of sinne, then euer they were before. *q When I knew not the Law then me thought I was in deede:* [illegible] *my conscience neuer troubled mee, because it knew not my disease. r When I began to vnderstand the commandement.* [illegible] *sinne.* 6 The conclusion: That the law of it selfe is holy, but all the fault is in vs which abuse the law. * 1. Tim. 1. 8. *t Touching not lusting.*

13 7 Was

13 7 Was then that which is good, u made
death vnto mee? God forbid: but sinne, that it
might x appeare sinne, wrought death in me by
that which is good, that sinne might be y out of
measure sinfull by the commandement.
14 8 For we know that the Law is spirituall,
but I am carnall, sold vnder sinne.
15 9 For I 10 allow not ỳ which I do: for what
I 11 would, that do I not but what I hate, ỳ do I.
16 If I do then that which I would not, I consent to the Law, that *it is* good.
17 Now then, it is no more I that doe it, but
z sinne that dwelleth in me.
18 12 For I know, that in me, that is, in my
flesh, dwelleth no good thing: for to will is present with me: but I find a noe meanes to performe
that which is good.
19 For I doe not the good thing, which I
would, but the euil, which I would not, that do I.
20 Now if I do that I would not, it is no more
I that doe it, but the sinne that dwelleth in me.
21 13 I find then that when I would do good,
I am thus yoked, that euill is present with me.
22 For I delight in the Law of God, concerning the b inner man.
23 But I see another law in my members, rebelling against the law of my c mind, and leading me captiue vnto the law of sinne, which is
in my members.
24 14 O d wretched man that I am, who shall
deliuer me from the body of this death!
25 I e thanke God through Iesus Christ our
Lord. Then I f my selfe in my mind serue the Law
of God, but in my flesh the law of sinne.

9 The proposition: That the Law is not the cause of death, but our corrupt nature, being therewith not onely discouered, but also stirred vp, and tooke occasion thereby to rebell, as which, the more that things are forbidden, the more it desireth them, and from hence commeth guiltinesse, and occasion of death.

u *Beareth it the blame of my death?*

x *That sinne might shew it selfe to be sinne, and shew it selfe to bee that, which it is in deede.*

y *As euill as it could, shewing all the venim it could.*

8 The cause of this matter, is this: Because that the Law requireth a heauenly purenes, but men such as they be borne are bondslaues of corruption, which they willingly serue.

9 He setteth himselfe, being regenerate before vs, for an example, in whom may easily appeare the strife of the Spirit and the flesh, and therefore of the Law of God, and our wickednesse. For since that the Lawe in a man not regenerate bringeth foorth death onely, therefore in him it may easily bee accused: but seeing that in a man which is regenerate, it bringeth foorth good fruit, it doeth better appeare that euill actions proceed not from the Law, but from sinne, that is, from our corrupt nature: and therefore the Apostle teacheth also, that the true vse of the Law is, in reprooning sinne in the regenerate, vnto the end of the chapter: as a little before (to wit, from the seuenth verse vnto this fifteenth) he declareth the vse of it in them which are not regenerate. 10 The deeds of my life, saith he, answere not, nay, they are contrary to my will: Therefore by the consent of my will with the Law, and repugnancie with the deedes of my life, it appeareth euidently, that the Law and a right ruled will, doe perswade one thing but corruption which hath her seate also in the regenerate, another thing. 11 It is to be noted, that one selfe same man is said to will and not to will in diuers respects: to wit, he is said to will, in that that he is regenerate by grace: and not to will, in that, that hee is not regenerate, or in that, that he is such an one as he was borne. But because the part which is regenerate, at length becommeth conquerour, therefore Paul sustaining the part of the regenerate, speaketh in such sort, as if the corruption which sinneth willingly, were something without a man: although afterward he granteth that this euill is in his flesh, or in his members. z *That naturall corruption, which cleaueth fast euen to them that are regenerate and not cleane conquered.* 12 This vice, or sinne or lawe of sinne, doeth wholly possesse those men which are not regenerate, and hindereth them or holdeth them backe that are regenerate. a *This doth indeed agree to that man, whome the grace of God hath made a new man: for where the Spirit is not, how can there be any strife there?* 13 The conclusion: As the Law of God exhorteth to goodnesse, so doeth the law of sinne (that is, the corruption wherein wee are borne) force vs to wickednesse, but the Spirit, that is, our minde, in that that it is regenerate, consenteth with the Law of God: but the flesh, that is, the whole naturall man is bondslaue to the law of sinne. Therefore to bee short, wickednesse and death are not of the Law, but of sinne, which reigneth in them that are not regenerate, for they neither will, nor doe good, but will, and doe euill: But in them that are regenerate, it striueth against the Spirit or Law of the minde, so that they cannot either liue so well as they would, or bee so voyde of sinne as they would. b *The inner man and the new man are all one, and are answerable and set as contrary to the olde man: neither doth the word, Inner man signifie mans minde and reason and the olde man, the powers that are vnder them, as the Philosophers imagine, but by the outward man is meant whatsoeuer is either without or within a man from top to toe, so long as that man is not borne anew by the grace of God.* c *The law of the minde in this place is not to be vnderstood of the minde, as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the Spirit of God.* 14 It is a miserable thing to bee yet in part subiect to sinne, which of it owne nature maketh vs guilty of death: but we must crie to the Lord, who will by death it selfe at length make vs conquerours, as we are already conquerours in Christ. d *Wearied with miserable and continuall conflicts.* e *Hee recouereth himselfe, and sheweth vs that he resteth onely in Christ.* f *This is the true perfection of them that are borne anew, to confesse that they are imperfect.*

CHAP. VIII.

1 *Hee concludeth that there is no condemnation to them, who are grafted in Christ, through the Spirit,* 5 *howsoeuer they be as yet burdened with sinnes:* 9 *for they liue through that spirit,* 14 *whose testimony* 15 *driueth away all feare,* 28 *and relieueth our present miseries.*

NOw 1 then there *is* no condemnation to them
that are in Christ Iesus, which 2 walke not
after the a flesh, but after the Spirit.
2 3 For the b Law of the c Spirit of life *which*
is in d Christ Iesus, hath e freed mee from the law
of sinne and of death.
3 4 For (that that was f impossible to the Law,
in as much as it was weake, because of the g flesh)
God sending his own Son in ỳ similitude of h sinful flesh, & for i sin, k condemned sin in the flesh,
4 That that l righteousnes of the Law might
bee fulfilled 5 in vs, which walke not after the
flesh, but after the Spirit.
5 6 For they that are after the m flesh, sauour
the things of the flesh: but they that are after the
Spirit, the things of the Spirit.
6 7 For the wisedome of the flesh *is* death: but
the wisedome of the Spirit *is* life and peace.
7 8 Because the wisedome of the flesh *is* enimitie against God: 9 for it is not subiect to the
Law of God, neither in deed can be.
8 10 So then they that are in the flesh, cannot
please God.
9 11 Now ye are not in the flesh, but in the
Spirit, because the Spirit of God dwelleth in you:
but if any man hath not the Spirit of Christ, the
same is not his.

1 A conclusion of all the former disputation, from ver. 16 of chap. 1. euen to this place: Seeing that we being iustified by faith in Christ, doe obtaine remission of sins, & imputation of righteousnesse, and are also sanctified, it followeth hereof, that they that are grafted into Christ by faith, are out of all feare of condemnation.

2 The fruits of the Spirit, or effects of sanctificatiō, which is begun in vs, doe not ingraft vs into Christ, but do declare that we are grafted into him.

a *Follow not the flesh for their guide: for he is not sayd to liue after the flesh, that hath the holy Ghost for his guide though sometimes he step awry.*

3 A preuenting of an obiection: Seeing that the vertue of the spirit which is in vs, is so weake, how may we gather thereby, that there is no condemnation to them that haue that vertue, because sayth hee, that vertue of the quickening Spirit which is so weake in vs, is most perfect & most mighty in Christ, and being imputed vnto vs which beleeue, causeth vs to be so accounted of, as though there were no reliques of corruption, and death in vs. Therfore hitherto Paul disputeth of remission of sinnes, and imputation of fulfilling the Law and also of sanctification which is begun in vs: but now he speaketh of the perfect imputation of Christs manhood, which part was necessarily required to the full appeasing of our consciences: for our sinnes are defaced by the blood of Christ, and the guiltines of our corruption is couered with the imputation of Christs obedience: and the corruption it selfe (which the Apostle calleth sinfull sinne) is healed in vs by little & little, by the gift of sanctification, but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christs owne flesh, which also is to vs imputed. b *The power and authoritie of the spirit, against which is set the tyrannie of sinne.* c *Which mortifieth the olde man, and quickeneth the new man.* d *To wit absolutely and perfitly.* e *For Christs sanctification being imputed vnto vs perfiteth our sanctification which is begun in vs.* 4 He vseth no argument here, but expoundeth the mystery of sanctification, which is imputed vnto vs. for because, saith he, that the vertue of the Law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfect and for that it rather kindled the disease of sin, then did put it out and extinguish it, therefore God clothed his Sonne in flesh like vnto our sinfull flesh, wherein he vtterly abolished our corruption, that being accounted thorowly pure and without fault in him apprehended and layd hold on by faith, we might bee found to haue fully that singular perfection which the Law requireth & therefore that there might be no cōdemnation in vs. f *Which is not proper to the Law, but commeth by our fault.* g *In man not borne anew, whose disease the Law could point out, but it could not heale it.* h *Of mans nature which was corrupt through sinne, vntill hee sanctified it.* i *To abolish sin in our flesh.* k *Shewed that sinne hath no right in vs.* l *The very substance of the Law of God might be fulfilled, or that same which the Law requireth, that we may be found iust before God: for if with our iustification there be ioyned that sanctification which is imputed to vs, wee are iust according to that perfect forme which the Lord requireth.* 5 Hee returneth to that which he sayd, that the sanctification which is begun in vs, is a sure testimony of our ingrafting into Christ: which is a most plentifull fruit of a godly and honest life. 6 A reason why to walke after the flesh agreeth not to them which are grafted in Christ, but to walke after the Spirit agreeth and is meet for them: because, saith he, that they which are after the flesh, sauour the things of the flesh, but they that are after ỳ spirit, the things of the spirit. m *They that liue as the flesh leadeth them.* 7 He prooueth the consequent: because that whatsoeuer the flesh sauoureth, that ingendreth death: and whatsoeuer the spirit sauoureth that tendeth to ioy and life euerlasting. 8 A reason & proofe, why the wisdom of the flesh is death: because, saith he, it is the enemy of God. 9 A reason why the wisdom of the flesh is enemy to God: because it neither wil neither can be subiect to him. And by flesh he meaneth a man not regenerate. 10 The conclusion: therefore they that walke after the flesh, cannot please God: whereby it followeth, that they are not ingrafted into Christ. 11 He commeth to the others, to wit, to them which walke after the spirit, of whom we haue to vnderstand contrary things to the former: and first of all he defineth what it is to bee in the spirit or to be sanctified: to wit, to haue the spirit of God dwelling in vs then hee declareth, that sanctification is ioyned and knit to our grafting in Christ, that it can by no meanes to be separated.

12 He confirmeth the faithful against the relikes of flesh and sinne, graunting that they are yet (as it appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lumpe) which is not yet purged from this earthly filthines, in death: but therewithall willing them to doubt nothing of the happy successe of this combate, because that euen this litle sparke of the spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousnesse, is the seede of life.

n The flesh, or all that which as yet sticketh fast in the clefts of sinne and death.

13 A confirmation of the former sentence: You haue the selfe same Spirit, which Christ hath: therefore at length it shall doe the same in you, that it did in Christ, to wit, whē all infirmity being vtterly laid aside, & death ouercome, it shall clothe you with heauenly glory.

10 [12] And if Christ be in you, the [n] bodie is
dead, because of sinne: but the Spirit *is* life for
righteousnesse sake.
11 [13] But if the Spirit of him that raised vp Ie-
sus from the dead, dwell in you, he that raised vp
Christ from ỹ dead, shall also quicken your mor-
tall bodies by his Spirit that [o] dwelleth in you.
12 [14] Therefore brethren, we are debters not
to the flesh to liue after the flesh:
13 [15] For if ye liue after the flesh, ye shall die:
but if yee mortifie the deedes of the body by the
Spirit, ye shall liue.
14 [16] For as many as are led by the Spirit of
God, they are the sonnes of God.
15 [17] For ye haue not receiued the [p] Spirit of
bondage, to [q] feare againe: but ye haue receiued
the Spirit of [r] adoption, whereby we cry, Abba,
Father.
16 The same Spirit beareth witnesse with our
spirit that we are the children of God.
17 [18] If *we be* children, *we are* also [s] heires, e-
uen the heires of God, and heires annexed with
Christ: [19] if so be that we suffer with him, that
we may also be glorified with him.
18 [20] For I [t] count that the afflictions of this
present time *are* not worthy of the glory, which
shall be shewed vnto vs.
19 [21] For the feruent desire of the [u] creature
waiteth when the sonnes of God shalbe reueiled,
20 Because the creature is subiect to [x] vanitie,
not of it [y] owne will, but by reason [z] of him,
which hath subdued it vnder [a] hope,
21 Because the creature also shall be deliuered
from the [b] bondage of corruption into the glori-
ous liberty of the sonnes of God.
22 For we know that euery creature groneth
with vs also, and [c] trauaileth in paine together
vnto this present.
23 [22] And not onely *the creatures*, but we also
which haue the first fruits of the Spirit, euen wee
doe sigh in our [d] selues, waiting for the adoption,
*euen** [e] the redemption of our body.
24 [23] For we are saued by hope: but [f] hope that
is seene, is not hope: for how can a man hope for
that which he seeth?
25 But if we hope for that we see not, we doe
with patience abide for it.
26 [24] Likewise the Spirit also [g] helpeth our
infirmities: for we know not what to pray as we
ought: but the Spirit it selfe maketh [h] request for
vs with sighes, which cannot be expressed.
27 But he that searcheth the hearts knoweth
what is the [i] meaning of the spirit: for he maketh
request for ỹ saints, [k] according to *the will of* God.
28 [25] Also we know that [l] al things work to-
gether for the best vnto them that loue God, euen
to them that are called of *his* [m] purpose.
29 For those which he knew before, hee also
predestinate to be made like to the image of his
Sonne, that he might be the first borne among
many brethren.
30 Moreouer, whom he [n] predestinate, them al-
so he called, & whom he called, them also he iusti-
fied, & whom he iustified, them he also glorified.
31 [26] What shall we then say to these things?
If God be on our side, who *can be* against vs?
32 Who spared not his owne Sonne, but gaue
him for vs all *to death*, how shall he not with him
[o] giue vs all things also?
33 [27] Who shall lay any thing to the charge of
Gods chosen? *it is* [p] God that iustifieth,
34 Who shall condemne? *it is* Christ which is
dead: yea, or rather which is risen again: who is
also at the right hand of God, & maketh request
also for vs.
35 Who shall separate vs from the loue of
[q] Christ? shal tribulation, or anguish, or persecu-
tion, or famine, or nakednes, or peril, or sword?
36 As it is written,* For thy sake are we killed
al day long: we are coũted as sheep for ỹ slaughter.
37 [r] Neuerthelesse, in all these things wee are
more then conquerers thorow him that loued vs.
38 For I am perswaded, that neither death, nor
life, nor Angels, nor principalities, nor powers,
nor things present, nor things to come,
39 Nor height, nor depth, nor any other crea-
ture, shall be able to separate vs from the loue of
God, which is in Christ Iesus our Lord.

d Euen from the bottome of our hearts.

Luke 21.28.

e That last restoring, which shall be the accomplishment of our adoption.

23 Sixtly, hope is necessarily ioyned with faith: seeing then that we beleeue those things, which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently wait for that which we beleeue shall come to passe.

f This is spoken by the figure Metonymie: Hope for that which is hoped for.

24 Seuenthly, There is no cause why we should faint vnder the burden of afflictions, seeing that prayers [illegible] vnto vs a [illegible] help, which cannot be fruitlesse, seeing they proceed from the spirit of God which dwelleth in vs.

g Beareth our burden, as it were, that we faint not vnder it.

h Prouoketh vs to prayer, and telleth vs as it were within, what we shall say, and how we shall grone.

i What sobs and sighes proceed from the [illegible] of his Spirit.

k Because he teacheth the godly to pray according to Gods will.

25 Eightly, we are not afflicted, either by chance or to our harme, but by Gods prouidence for our great profit: who as he chose vs from the beginning, so hath he predestinate vs to bee made like to the image of his Son: and therefore will bring vs in his time, being called and iustified, to glory by the crosse. *l Not onely afflictions, but whatsoeuer els. m He calleth that, Purpose which God hath from euerlasting appointed with himselfe according to his good will and pleasure. n He vseth the time past, for the time present, as the Hebrews vse, who sometime set downe the thing that is to come, by the time that is past, to signifie the certainty of it: and he hath also a regard to Gods continuall working.* 26 Ninthly, we haue no cause to feare that the Lord will not giue vs whatsoeuer is profitable for vs, seeing that he hath not spared his owne Son to saue vs. *o Giue vs freely.* 27 [illegible] most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of iustification. There are no accusers that wee haue neede to be afraide of before God, seeing that God himselfe absolueth vs as iust: and therfore [illegible] neede we to feare damnation, seeing that we rest vpon the death and resurrection, the Almightie power and defence of Iesus Christ. Therefore what can there bee so weightie in this life, or of so great force and power, that might feare vs, as though we might fall from the loue of God, wherewith he loueth vs in Christ? Surely nothing. Seeing that it is in it selfe most constant & sure, and [illegible] *p Who pronounceth vs, not only guiltlesse, but also [illegible]. q [illegible] Christ loueth vs.* * Psal. 44.22. *r [illegible] with so great and many miseries and calamities, but also more then conquerors in all of them.*

14 An exhortation to oppresse the flesh dayly more and more by the vertue of the Spirit of regeneration, because (saith he) you are debters vnto God, for so much as you haue receiued so many benefits of him. 15 Another reason of the profite that ensueth: for such as striue and fight valiantly, shall haue euerlasting life. 16 A confirmation of this reason: for they be ỹ children of God, which are gouerned by his Spirit, therefore shall they haue life euerlasting. 17 Hee declareth and expoundeth by the way in these two verses, by what right this name, to be called the children of God, is giuen to the beleeuers: because saith he, they haue receiued the grace of the Gospel, wherein God sheweth himselfe, not (as before in the publishing of the Law) terrible and fearefull, but a most benigne & louing father in Christ, so that with great boldnesse we call him Father, the holy Ghost sealing this adoption in our hearts by faith. *p By the Spirit is ment the holy Ghost, whom we are said to receiue, when he worketh in our minds. q Which feare is stirred vp in our mindes by the preaching of the Law. r Which sealed our adoption in our mindes, and therefore openeth our mouthes.* 18 A proofe of the consequent of the confirmation: because that he which is the Sonne of God, doth enioy God with Christ. *s Partakers of our fathers goods, and that freely, because we are children by adoption.* 19 Now Paul teacheth by what way the the sons of God do come to that felicitie, to wit, by the crosse, as Christ himselfe did: and therewithall openeth vnto them fountaines of comfort: as first, that we haue Christ a companion and fellow of our afflictions: secondly, that we shalbe also his fellowes in ỹ euerlasting glory. 20 Thirdly, that this glory which we looke for, doeth a thousand parts surmount the misery of our afflictions. *t All being well considered I gather.* 21 Fourthly, hee plainely teacheth vs that we shal certainely be renued from that confusion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning: but as it had a beginning by the sinne of man, for whom it was made by the ordinance of God, so shall it at length be restored with the elect. *u All this world. x Is subiect to a vanishing and flitting state. y Not by their naturall inclination. z That they should obey the Creators commandement, whom it pleased to shew by their fickle estate, how greatly he was displeased with man. a God would not make the world subiect to euerlasting curse, for the sinne of man, but gaue it hope that it should be restored. b From the corruption which they are now subiect to, they shall be deliuered and changed into that blessed state of incorruption, which shall be reuealed when the sonnes of God shall be aduanced to glory. c By this word is meant not onely exceeding sorrow, but also the fruit that followeth of it.* 22 Fiftly, if the rest of the world looke for a restoring, groning as it were for it, and that not in vaine, let it not grieue vs also to sigh, yea, let vs be more certainely perswaded of our redemption to come, forasmuch as we haue the first fruits of the Spirit.

CHAP. IX.

1 He answereth an obiection, that might be made [illegible] the Iewes [illegible], 7 and telleth [illegible], 15 and that God worketh all [illegible]

his will, 20 euen as the Potter doth. 24.30. He prooueth aswell the calling of the Gentiles, 31 as also the reiecting of the Iewes, 25 27. by the testimonies of the Prophets.

1 The third part of this Epistle, euen to the twelfth Chapter, wherein Paul ascendeth to the higher causes of faith: & first of all, because he purposed to speake much of the casting off of the Iewes, he vseth an insinuation, declaring by a double or triple othe, and by witnessing of his great desire towards their saluation, his singular loue towards them, and therewithall granting to them all their prerogatiues.

I Say 1 the truth in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost,
2 That I haue great heauinesse, and continuall sorrow in mine heart.
3 For I would wish my selfe to bee [a] separate from Christ, for my brethren that are my kinsmen according to the [b] flesh,
4 Which are the Israelites, to whom *perteyneth* the adoption, and the [c] glory, & the * [d] Couenants, and the giuing of the [e] Law, and the [f] seruice *of God*, and the [g] promises.
5 Of whom *are* the fathers, and of whom concerning the flesh, Christ *came*, who is [2] God ouer all, blessed for euer, Amen.
6 * 3 Notwithstanding, it cannot be that the word of God should take none effect: for all they are not [h] Israel which are of Israel:
7 Neither *are they* all children, because they are the seed of Abraham, * 4 but, in [i] Isaac shall thy seed be called:
8 5 That is, they which are the children of the [k] flesh, are not the children of God: but the * children of the [l] promise, are counted for the seede.
9 6 For this is a word of promise, * In this same time will I come, and Sara shall haue a son.
10 7 Neither *he* only *felt this*, but also * Rebecca, when she had conceiued by one, *euen* by our father Isaac.
11 For yet *the children* were borne, and when they had neither done good, nor euill (that the [m] purpose of God might [8] remaine according to election, not by works, but by him that calleth)
12 9 It was said vnto her, * The Elder shall serue the yonger.
13 As it is written, * I haue loued Iacob, and haue hated Esau.
14 10 What shall we say then? Is there [n] vnrighteousnesse with God? God forbid.
15 11 For he saith to Moses, * I wil [o] haue mercie on him, to whom I will shew mercy: and will haue [p] compassion on him, on whom I wil haue compassion.
16 12 So then *it is* not in him that [q] willeth, nor in him that runneth, but in God þ sheweth mercy.
17 13 For the [r] Scripture saith vnto Pharao, * For this same purpose haue I [s] stirred thee vp, that I might 14 shew my power in thee, and that my Name might be declared throughout al the earth.
18 15 Therefore he hath mercy on whom hee will, and whom he will he hardeneth.
19 16 Thou wilt say then vnto me, Why doth he yet complaine? for who hath resisted his will?
20 17 But, O man, who art thou which pleadest against God? 18 shall the * thing [u] formed say to

a The Apostle loued his brethren so entirely, that if it had beene possible, he would haue beene ready to haue redeemed the casting away of the Israelites, with the losse of his owne soule for euer: for this word, separate, betokeneth as much in this place.
b Being brethren by flesh, as of one nation and countrey.
c The Arke of the couenant which was a token of Gods presence. * *Chap. 2. 17. ephe. 2. 12.* *d The tables of the couenant: and this is spoken by the figure Metonymia.* *e Of the Iudiciall Law.* *f The ceremoniall Law.* *g Which were made to Abraham and to his posterity.* 2 A most manifest testimonie of the Godhead and diuinitie of Christ. * *Chap. 2. 28.* 3 He entreth into the handling of Predestination by a kind of preuenting an obiection: How may it be, that Israel is cast off, but that therewithall wee must also make the couenant which God made with Abraham and his seede, frustrate and voyde? He answereth therefore that Gods word is true, although that Israel bee cast off: for the election of the people of Israel is so generall and common, that notwithstanding the same, God chuseth by his secret counsell, such as it pleaseth him. So then this is the proposition and state of this Treatise: The grace of saluation is offered generally in such sort, that notwithstanding it the efficacy thereof pertaineth onely to the elect. *h Israel in the first place, is taken for Iaakob: and in the second, for the Israelites.* * *Gen. 21. 12 Hebr. 11 18.* 4 The first proofe is taken from the example of Abrahams owne house, wherein Isaac was onely accounted the sonne, and that by Gods ordinance: although þ Ismael was also borne of Abraham, and circumcised before Isaac. *i Isaac shall be thy true and naturall sonne, and therefore heire of the blessing.* 5 A generall application of the former proofe and example. *k Which are borne of Abraham by the course of nature.* * *Galat 4. 28.* *l Which are borne by vertue of the promise.* 6 A reason of that application: Because that Isaac was borne by the vertue of the promise, and therfore he was not chosen, nay hee was not at all, but by the free will of God: whereby it followeth that the promise is the fountaine of predestination, and not the flesh, from which promise the particular election proceedeth: that is, that the elect be borne elect: and not that they bee first borne and then afterward elected, in respect of God who doeth predestinate. * *Gen. 18. 10.* 7 Another forcible proofe, taken from the example of Esau and Iaakob, which were both borne of the same Isaac, which was the sonne of the promise, of one mother, and at one birth, and not at diuers as Ismael and Isaac were: and yet notwithstanding Esau being cast off, onely Iaakob was chosen: and that before their birth, that neither any goodnes of Iaakobs might be thought to be the cause of his election, neither any wickednesse of Esaus, of his casting away. * *Gen. 25. 21.* *m Gods decree, which proceedeth of his meere good will, whereby it please him to chuse one, and refuse the other.* 8 Paule saith not, *might be made*, but being *made might remaine*. Therefore they are deceiued which make foreseene faith the cause of election, and foreknowen infidelitie, the cause of reprobation. 9 Hee prooueth the casting away of Esau by that that hee was made seruant to his brother, and prooueth the chusing of Iaakob by that, that he was made Lord of his brother, as though his brother was the first begotten. And least that any man might take this saying of God, and referre it to externall things, the Apostle sheweth out of Malichi who is a good interpreter of Moses, that the seruitude of Esau was ioyned with the hatred of God, and the Lordship of Iaakob with the loue of God. * *Gen. 25. 23.*

* *Malach. 1. 2.*

10 The first obiection: if God doth loue or hate vpon no consideration of worthinesse or vnworthines, then is he vniust, because he may loue them which are vnworthy, and hate them þ are worthy. The Apostle detesteth this blasphemy, & afterward answereth it seuerally, point by point.
n Mans wit knoweth no other causes of loue or hatred, but those that are in the persons, and thereupon this obiection riseth.

11 Hee answereth first touching them which are chosen to saluation: in chusing of whom, he denieth that God may seeme vniust, although he chuse & predestinate to saluation, them that are not yet borne, without any respect of worthinesse: because hee bringeth not the chosen to the appointed ende, but by the meanes of his mercy, which is a cause next vnder predestination. Now mercy presupposeth misery, and againe misery presupposeth sinne or voluntarie corruption of mankinde, and corruption presupposeth a pure and perfect creation. Moreouer mercy is shewed by her degrees: to wit, by calling, by faith, by iustification, and sanctification, so that at length we come to glorification, as the Apostle will shewe afterward. Now all these things orderly following the purpose of God, do clearely prooue that he can by no meanes seeme vniust in louing and sauing his. * *Exod. 33. 19.* *o I will bee mercifull and fauourable to whom I list to be fauourable.* *p I will haue compassion on whomsoeuer I list to haue compassion.* 12 The conclusion of the answere: Therefore God is not vniust in chusing and sauing of his free goodnes, such as it pleaseth him, as he also answered Moses, when he prayed for al the people. *q By will he meaneth the thought and endeuour of heart, and by running good works: to neither of which he giueth the praise, but onely to the mercy of God.* 13 Now hee answereth concerning the reprobate, or them whom God hateth being not yet borne, and hath appointed to destruction, without any respect of vnworthinesse. And first of all he prooueth this to bee true, by alleaging the testimonie of God himselfe touching Pharao, whome hee stirred vp to this purpose, that he might be glorified in his hardning and iust punishing. *r God so speaketh vnto Pharao in the Scripture, or, the Scripture bringeth in God, so speaking to Pharao.* * *Exod. 9. 16.* *s Brought thee into the world.* 14 Secondly, he bringeth the end of Gods counsell, to shew that there is no vnrighteousnesse in him. Now this chiefest end, is not properly and simply the destruction of the wicked, but Gods glory which appeareth in their rightfull punishment. 15 A conclusion of the full answere to the first obiection: therefore seeing God doth not saue them whom he freely chose according to his good wil and pleasure, but by iustifying and sanctifying them by his grace, his counsell in sauing them cannot seeme vniust. And againe, there is no vniustice in the euerlasting counsell of God touching the destruction of them whom he listeth to destroy, for that hee hardeneth before he destroyeth: Therefore the third answere for the maintenance of Gods iustice in the euerlasting counsell of reprobation, consisteth in this word, Hardening: which notwithstanding he concealed in the former verse, because the Historie of Pharao was wel knowen. But the force of the word is great: for Hardening which is set against Mercy, presupposeth the same things that mercy did, to wit, a voluntary corruption, wherein the reprobate are hardened: and againe corruption presupposeth a perfect state of creation. Moreouer, this hardening also is voluntary, for God so hardeneth being offended with corruption, that he vseth their own will whom he hardeneth to the executing of that iudgement. Then follow the fruites of Hardening, to wit, vnbeliefe and sinne, which are the true and proper causes of the condemnation of the reprobate. Why doeth hee then appoint to destruction? because he will: why doeth he harden? because they are corrupt: why doeth he condemne? because they are sinners. Where is then vnrighteousnesse? Nay, if he should destroy all after this same sort, to whom should he doe iniury? *t Whom it pleased him to appoint, to shew his fauour vpon.* 16 Another obiection, but onely for the reprobate, rising vpon the former answere. If God doe appoint to euerlasting destruction, such as he listeth, and if that cannot be hindred nor withstanded that he hath once decreed, how doeth he iustly condemne them, which perish by his will? 17 The Apostle doeth not answere that it is not Gods will, or that God doth not either reiect or elect according to his pleasure, which thing the wicked call blasphemie, but he rather granteth his aduersary both the antecedents to wit, that it is Gods will, and that it must of necessitie so fall out, yet he denieth that God is therefore to bee thought an vniust reuenger of the wicked: for seeing it appeareth by manifest proofe that this is the will of God, and his doing, what impudencie is it for man, which is but dust and ashes, to dispute with God, and as it were to call him into iudgement? Now if any man say that the doubt is not dissolued and answered, I answere, that there is no surer demonstration in any matter, because it is grounded vpon this principle. That the will of God is the rule of righteousnesse. 18 An amplification of the former answere taken from a comparison, whereby also it appeareth that Gods determinate counsell is set of Paul the highest of all causes, so that it dependeth not vpon any respect of second causes, but doth rather frame and direct them. * *Esai. 45. 9.* *u This similitude agreeth very fitly to the first creation of mankind.*

him

* Iere.18.6.
19 Alluding to the creation of Adam, he compareth mankinde not yet made (but in the Creatours minde) to a lumpe of clay: whereof afterward God made and doeth daily make according as he purposed from euerlasting, both such as should be elect, and such as should be reprobate, as also this word, making, declareth.
20 Whereas, in the obiection propounded, mention was onely made of vessels to dishonour: yet he speaketh of the other also in this answere, for that he proueth the Creatour to be iust in either of them, as the rule of contraries doeth require.
x To honest vses.
21 Seeing then that in the name of dishonour, the ignominie of euerlasting death is signified, they speake with Paul, which say, that some are made of God to most iust destruction: and they that are offended with this

him that formed it, Why hast thou made mee
thus?
21 * 19 Hath not the potter power of the clay
to make of the same lumpe one 20 vessell to x honour,
and another vnto 21 dishonour?
22 22 *What* and if God would, to shew his
wrath, and to make his power knowen, suffer with
long patience the y vessels of wrath, prepared to
23 destruction?
23 And that hee might declare the z riches of
his glory vpon the vessels of mercy, which hee
hath prepared vnto glory?
24 24 Euen vs whom he hath called, not of the
a Iewes onely, but also of the Gentiles,
25 25 As he saith also in Osee, * I wil call them
My people, which were not my people: and her,
Beloued, which was not beloued.
26 And it shall bee in the place where it was
said vnto them, * Yee are not my people, that
there they shall be called, The children of the liuing God.
27 26 Also Esaias cryeth concerning Israel,
* Though the number of the children of Israel
were as the sand of the sea, *yet* shall *but* a remnant
be saued.
28 For he wil make his account, and gather it
into a b short summe with righteousnesse: for the
Lord will make a short count in the earth.
29 * And as Esaias said before, Except the
Lord of c hostes had left vs a d seede, wee had
bene made as Sodome, and had beene like to Gomorrha.
30 27 What shall wee say then? That the Gentiles
which followed not e righteousnesse, haue attained
vnto righteousnesse, euen the righteousnesse which is of faith.
31 28 But Israel which followed the Lawe of
righteousnesse, could not attaine vnto the Law of
righteousnesse.
32 Wherefore? Because *they sought it* not by
faith, but as *it were* by the f workes of the Law,
for they haue stumbled at the stumbling stone,
33 As it is written, * Behold, I lay in Sion a
stumbing stone, and a rocke to make men fall:
and euery one that beleeueth in him, shall not be
ashamed.

* Psal.118.22. isa.8.14 and 28.16. 1 pet.2.6.

CHAP. X.

1 He handleth the effects of election, 3 that some refuse, and some embrace 4 Christ, who is the end of the Law. 15 Hee sheweth that Moses foretold the calling of the Gentiles, 20 and Esaias the hardening of the Iewes.

Brethren, 1 mine hearts desire and prayer to
God for Israel is, that they might be saued.
2 For I beare them record, that they haue
the zeale of God, but not according to knowledge.
3 2 For they, a being ignorant of the righteousnesse
of God, and going about to b establish
their owne righteousnesse, haue not submitted
themselues to the righteousnesse of God.
4 * 3 For Christ *is* c the end of the Lawe for
righteousnes vnto d euery one that beleeueth.
5 ¶ 4 For Moses *thus* describeth the righteousnesse
which is of the Law, * That the man which
doeth these things, shall liue thereby.
6 But the righteousnes which is of faith, speaketh
on this wise, * e Say not in thine heart, Who
shall ascend into heauen? (that is to bring Christ
from aboue)
7 Or, Who shall descend into the deepe? that
is to bring Christ againe from the dead)
8 5 But what saith it? * The f word is neere
thee, *euen* in thy mouth, and in thine heart. This
is the word of faith which we preach.
9 6 For if thou shalt g confesse with thy mouth
the Lord Iesus, and shalt beleeue in thine heart,
that h God raised him vp from the dead, thou shalt
be saued.
10 For with the heart man i beleeueth vnto
righteousnesse, and with the mouth man confesseth
to saluation.
11 7 For the Scripture saith, * Whosoeuer k beleeueth
in him, shall not be ashamed.
12 For there is no difference betweene the
Iew and Grecian: for hee that is Lord ouer all,
is rich vnto all that call on him.
13 * 8 For whosoeuer shall call vpon the Name
of the Lord, shalbe saued.

1 Purposing to set foorth in the Iewes an example of marueilous obstinacie he vseth an insinuation.
2 The first entrance into the vocation vnto saluation, is to renounce our owne righteousnes: the next is, to embrace that righteousnesse by faith, which God freely offereth vs in the Gospel.
a The ignorance of the Law which we ought to know excuseth none before God, especially it excuseth not them that are of his houshold.
b Ignorance hath alway pride ioyned with it.
* *Galat.3.24.*
3 The proofe: The Law it selfe hath respect vnto Christ, that such as beleeue in him should be saued. Therefore the calling to saluation by the workes of the Law is vaine and foolish: but Christ is offered for saluation to euery beleeuer.
c The end of the Law is to iustifie them that keepe the Law: but seeing wee doe not obserue the Lawe through the fault of our flesh: wee attaine not vnto this ende, but Christ salueth this disease, for hee fulfilled the Law for vs. *d Not onely to the Iewes, but also to the Gentiles.* 4 That the Law regardeth and tendeth to Christ, that is a manifest proofe, for that it propoundeth such a condition, as can bee, and is fulfilled of none but of Christ onely: which being imputed vnto vs by faith our conscience is quieted, so that now no man can aske, Who can ascend vp into heauen, or bring vs from hell, seeing the Gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth them. * *Leuit.18.5. ezek.20.11. gal.3.12.* * *Deut.30.12.* *e Thinke not with thy selfe as men that are staggering vse to doe.* 5 Vocation commeth by the word preached. * *Deuter.30.14.* *f By the word Moses vnderstood the Lawe, which the Lord published with his owne voyce: and Paul applieth it to the preaching of the Gospel which was the perfection of the Law.* 6 This is in deede true faith, which is setled not onely in the head, but also in the heart of man, whereof also wee giue testimony by our outward life, and which tendeth to Christ as to our alone and onely Sauiour, euen as hee setteth forth himselfe in his word. *g If thou professe plainely, sincerely, and openly, that thou takest Jesus onely to bee thy Lord and Sauiour.* *h The Father, who is said to haue raised the Sonne from the dead: and this is not spoken to shut out the diuinitie of the Sonne, but to set foorth the Fathers counsell touching our redemption in the resurrection of the Sonne.* *i Faith is said to iustifie, and furthermore seeing the confession of the mouth is an effect of faith, and confession is the way to come to saluation, it followeth that faith is also said to saue.* 7 Now hee prooueth the other part which hee propoundeth afore in the fourth verse, to wit, that Christ calleth whomsoeuer he listeth, without any difference, and this hee confirmeth by a double testimonie. * *Isa.28.16* *k To beleeue in God is to receiue and confesse to God his promise of our saluation by Christ, and that not onely in generall, but when wee know that the promises pertaine to vs, whereupon riseth a sure trust* * [illegible] 2.28. 8 True calling vpon the Name of God is the testimonie of true faith, and true faith of true vocation or calling, and true calling of true election.

kinde of speach, bewray their owne folly. 22 The second answere is this, that God moreouer and besides that he doth iustly decree whatsoeuer hee doeth decree, vseth that moderation in executing of his decrees, as declareth his singular lenitie euen in the reprobate, in that, that hee suffereth them a long time, and permitteth them to enioy many and singular benefits, vntil at length he iustly condemne them: and that to good end and purpose, to wit, to shew himselfe to bee an enemie and reuenger of wickednesse, that it may appeare what power hee is of by these seuere iudgements, and finally by comparison of contraries, to set foorth in deed, how great his mercie is toward the elect. *y By vessels, the Hebrewes vnderstand all kindes of instruments.* 23 Therefore againe, wee may say with Paul, that some men are made of God the Creatour to destruction. *z The vnmeasurable and marueilous greatnesse.* 24 Hauing established the doctrine of the eternall predestination of God on both parts, that is, as well of the reprobate as of the elect: hee commeth now to shew the vse of it, teaching vs that wee ought not to seeke the testimony of it in the secret counsell of God, but by the vocation which is made manifest and set foorth in the Church, propounding vnto vs the example of the Iewes and Gentiles, that the doctrine may bee better perceiued. *a Hee saith not that all and euery one of the Iewes are called, but some of the Iewes, and some of the Gentiles.* 25 Our vocation or calling is free and of grace, euen as our predestination is: and therefore there is no cause why either our owne vnworthinesse or the vnworthinesse of our ancesters should cause vs to thinke that wee are not the elect and chosen of God, if we bee called of him, and so embrace through faith the saluation that is offered vs. * *Hose.2.23. 1.pet 2.10.* * *Hose.1.10.* 26 Contrariwise, Neither any outward generall calling, nor any vnworthinesse of our ancesters, is a sufficient witnesse of election vnlesse by faith and beliefe wee answer Gods calling: which thing came to passe in the Iewes, as the Lord had forewarned. * *Isa.10.21.* *b God purposeth to bring the vnkind and vnthankefull people to an extreme fewnesse.* * *Isai.1.9.* *c Armies, by which word the chiefest power that is, is giuen to God.* *d Euen a very few* 27 The declaration and manifestation of our election, is our calling apprehended by faith, as it came to passe in the Gentiles. *e So then the Gentiles had no workes to prepare and procure Gods mercie beforehand: and as for that, that the Gentiles attained to that which they sought not for: the mercy of God is to be thanked for it: and in that the Iewes attained not to that which they sought after, they can thanke none for it but themselues, because they sought it not aright* 28 The pride of men is the cause that they contemne vocation, so that the cause of their damnation neede not to bee sought for any other where but in themselues. *f Seeking to come by righteousnesse, they followed the Law of righteousnesse.*

14 But how shall they call on him, in whom they haue not beleeued? 9 and how shall they beleeue in him, of whom they haue not heard? and how shall they here without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beautful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 10 But they haue not l all obeyed the Gospel: for Esaias saith, * Lord, who hath beleeued our report?

17 11 Then faith *is* by hearing, and hearing by the m word of God.

18 12 But I demaund, Haue they not heard? * No doubt their sound went out through all the earth, and their wordes into the endes of the world.

19 13 But I demand, Did not Israel know *God?* First Moses saith, * I wil prouoke you to enuie by a nation that is not *my* nation, and by a foolish *nation* I will anger you.

20 * And Esaias is o bolde, and saith, I was found of them that sought mee not, and haue bene made manifest to them that asked not after mee.

21 And vnto Israel he saith, * All the day long haue I stretched foorth mine hand vnto a disobedient, and gainesaying people.

9 That is, true faith, which seeketh God in his word, and that preached according as God hath appointed in the Church. * Isai.52.7. nahum.1.15. 10 Wheresoeuer faith is, there is also the word, but not contrariwise, wheresoeuer the word is, there is faith also: for many refuse and reiect the word. l He speaketh this because of the Iewes. * Isai.52.1. iohn 12.38. 11 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimony of our election. m By Gods commandement. 12 An obiection. If calling bee a testimony of election, were not the Iewes called? why should I not grant that, saith the Apostle, seeing that there is no nation which hath not been called: much lesse can I say, that the Iewes were not called. * Psal 19.3. 13 The defender and maintainer of the Iewes cause goeth on stil to aske, whether the Iewes also knew not God which called them. Esay (saith the Apostle) denieth it, and witnesseth that the Gospel was translated from them to the Gentiles, because the Iewes neglected it. And therewithall the Apostle teacheth, that that outward and vniuersall calling, which is set foorth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the paticular also which is by the word of God, is of it selfe of small or no efficacie, vnlesse it bee apprehended or layd hold on by faith, by the gift of God: otherwise by vnbeleefe it is made vnprofitable, and that by the onely fault of man, who can pretend no ignorance. * Deut.32.21. n *He calleth all prophane people, a nation that is no nation, as they are not said to liue but to die, which are appointed for euerlasting condemnation.* * Isai.56.1. o *Speaketh without feare.* * Esay 63.2.

CHAP. XI.

1 Lest the casting off of the Iewes should bee limited according to the outward appearance, 4 he sheweth that Elias was in times past deceiued: 16 and that seeing they haue an holy roote, 23 many of them likewise shall be holy. 18. 24 Hee exhorteth the Gentiles to bee humble, 33 and crieth out, that Gods iudgements are vnsearchable.

I Demaund then, 1 Hath God cast away his people? God forbid: for 2 I am also an Israelite, of the seed of Abraham, of the tribe of Beniamin.

2 3 God hath not cast away his people which he a knew before. 4 Know ye not what the Scripture saith of Elias, how he communeth with God against Israel, saying,

3 * Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saith the answere of God to him? * I haue b reserued vnto my selfe seuen thousand men, which haue not bowed the knee to c Baal.

5 Euen so then, at this present time is there a remnant according to the d election of grace.

6 5 And if *it bee* of grace, it is e no more of works: or els were grace no more grace: but if it be of works, it is no more grace, or els were work no more worke.

7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the rest haue bene f hardened.

8 6 According as it is written, * God hath giuen them the spirit of g slumber: eyes that they h should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, * i Let their table be made a snare, and a net, and a stumbling blocke, euen for a recompence vnto them.

10 Let their eyes bee darkened that they see not, and bow downe their backe alwayes.

11 7 I demand then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation *commeth* vnto the Gentiles, to prouoke them to follow them.

12 Wherefore if the fall of them *bee* the k riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their l abundance *bee?*

13 8 For *in that* I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I m magnifie mine office,

14 *To trie* if by any meanes I might prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them *bee* the reconciling of the world, what *shall* the receiuing *be*, n but life from the dead?

25 9 For if the o first fruits *bee* holy, so *is* the whole lumpe: and if the p roote bee holy, so *are* the branches.

1 Now the Apostle sheweth how this doctrine is to bee applied to others abiding still in his propounded case. Therefore hee teacheth vs that all the Iewes in particular are not cast away and therefore we ought not to pronounce rashly of priuate persons, whether they be of the number of the elect or not. 2 The first proofe: I am a Iew, and yet elected, therefore we may and ought fully resolue vpon our election, as hath been before said: but of another mans we cannot be so certainely resolued, and yet ours may cause vs to hope well of others. 3 The second proofe: Because that God is faithful in his league or Couenant, although men bee vnfaithfull: so then seeing that God hath said, that hee will be the God of his vnto a thousand generations, wee must take heede, that we thinke not that the whole race and offspring is cast off, by reason of the vnbeliefe of a fewe, but rather that wee hope well of euery member of the Church, because of Gods league and couenant. a *Which hee loued and chose from euerlasting.* 4 The third proofe, taken from the answere that was made to Elias: euen then also, when there appeared openly to the face of the world no elect, yet God knew his elect and chosen, and of them also good store and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is often times brought to that state, that euen the most watchfull and sharpe sighted pastours thinke it to be cleane extinct and put out. * 1.King.19.10.

* 1 King.19.18. b *He speaketh of remnants and reserued people, which were chosen from euerlasting, and not of remnants that should bee chosen afterward: for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect.* c *Baal signifieth as much as a [illegible] or patron, or one in whose power another is, which name the idolaters at this day giue their idoles, naming them patron and patronesses or Ladies.* d *The election of grace is not whereby men chose grace, but whereby God chose vs of his grace and goodnesse.* 5 Although that all bee not elect and chosen, yet let them that are elected, remember that they are freely chosen: and let them that stubburnly refuse the grace and free mercie of God, impute it vnto themselues. e *This saying beateth downe flat to the ground all the doctrine of all kindes and maner of workes, whereby our iustifiers of themselues doe teach that workes are either wholly or partly the cause of our iustification.* f *Looke Mar.3.5.* 6 And yet this hardnesse of heart commeth not but by Gods iust decree and iudgement, and yet without fault, when as he so punisheth the vnthankefull by taking from them all sense and perceiuerance, and by doubling their darknesse, that the benefites of God which are offered vnto them, doe redound to their destruction. * *Isai.6.9. and 29.10. matth.13.14. iohn 12.40. actes 21.26.* g *A very dead sleepe which taketh away all sense.* h *That is, eyes vnfit to see.* * *Psalme 69.23.* i *As vnhappy birds are entised to death by that which is their sustenance, so did that onely thing turne to the Iewes destruction, out of which they sought life, to wit, the Law of God, for the preposterous zeale whereof they refused the Gospel.* 7 God appointed this casting off of the Iewes, that it might bee an occasion to call the Gentiles: and againe might turne this calling of the Gentiles, to bee an occasion to restore the Iewes, to wit, that they being inflamed and prouoked by emulation of the Gentiles, might themselues at length embrace the Gospel. And hereby we may learne, that the seueritie of God serueth as well to the setting foorth of his glory, as his mercie doeth, and also that God prepareth himselfe a way to mercy by his seueritie: so that we ought not rashly to despaire of any man, nor proudly triumph ouer other men, but rather prouoke them to an holy emulation, that God may be glorified in them also. k *By riches, hee meaneth the knowledge of the Gospel to euerlasting life: and by the world, all nations dispersed throughout the whole world.* l *Of the Iewes when the whole nation without exception shall come to Christ.* 8 Hee witnesseth by his owne example, that hee goeth before all other in this behalfe. m *I make noble and famous.* n *It shall come to passe that when the Iewes come to the Gospel, the world shall as it were quicken againe, and rise vp from death to life.* 9 The nation of the Iewes being considered in their stocke and root, that is, in Abraham, is holy, although that many of the branches bee cut off. Therefore in iudging of our brethren, wee must not sticke in their vnworthinesse, to thinke that they are at once all cast off, but wee ought to consider the roote of the Couenant, and rather goe bake to their ancesters which were faithfull, that wee may know that the blessing of the Couenant resteth in some of their posteritie, as wee also finde proofe hereof in our selues. o *Hee alludeth to the first fruites of those loaues, by the offering whereof all the whole croppe of corne was sanctified, and they might vse the rest of the yeere following with good conscience.* p *Abraham.*

17 * 10 And

*Jerem.11.6.
10 There is no caule why the Gentiles which haue obtained mercy should triumph ouer the Iewes which contemne the grace of God, seeing they are grafted into the Iewes auncestors. But let them rather take heede, that that also be not found in them which is worthily condemned in the Iewes. And hereof also this generall doctrine may be gathered and taken that wee ought to be studious of Gods glory, euen in respect of our neighbours: so farre ought we to be from bragging and glorying for that that we are preferred before other by a singular grace.

q In place of those boughes which are broken off.
r It is against the common course of husbandry, that the barren iuice of the ympe is changed with the iuice of the good tree.
ſ We may reioice in the Lord, but so that we despise not the Iewes, whom we ought rather to prouoke to that good striuing with vs.
t See that thou

17 * 10 And though some of the branches be
broken off, and thou being a wilde Oliue tree,
wast graft in q for them, and made r partaker of
the roote and fatnesse of the Oliue tree:
18 ſ Boast not thy selfe against the branches:
and if thou boast thy selfe, thou bearest not the
roote, but the roote thee.
19 Thou wilt say then, the branches are bro-
ken off, that I might be graft in.
20 Well: through vnbeliefe they are bro-
ken off, and thou standest by faith: bee not high
minded, but t feare.
21 For if God spared not the u naturall bran-
ches, take heede, lest he also spare not thee.
22 11 Behold therefore the x bountifulnesse,
and seuerity of God: toward them which haue
fallen, seuerity: but toward thee, bountifulnesse, if
thou continue in his y bountifulnesse: or else thou
shalt also be cut off.
23 12 And they also if they abide not still in
vnbeliefe, shall be graffed in: for God is able to
graffe them in againe.
24 For if thou wast cut out of the Oliue tree,
which was wilde by z nature, and wast graffed
contrary to nature in a a right Oliue tree, how
much more shall they that are by nature, be graf-
fed in their owne Oliue tree?
25 13 For I would not brethren, that ye should
be ignorant of this secret (lest yee should bee ar-
rogant in your b selues) that partly obstinacie is
come to Israell vntill the fulnesse of the Gentiles
be c come in.
26 And so all Israel shall bee saued, as it is
written, * The deliuerer shall come out of
Sion, and shall turne away the vngodlinesse from
Iacob.
27 And this is my couenant to them, *When
I shall take away their sinnes.
28 14 As concerning the d Gospell, they
are enemies for your sakes but as touching
the e election, they are beloued for the fathers
sakes.
29 15 For the giftes and calling of God are
without repentance.

stand in awe of God modestly and carefully. u He calleth them naturall, not because they had any holinesse of nature, but because they were borne of them whom the Lord set apart for himselfe, from other nations, by his league and couenant which hee freely made with them. 11 Seeing that the matter it selfe declareth that election commeth not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetuall) wee must take good heede that that bee not found in our selues, which we thinke blameworthy in others, for the election is sure, but they that are truely elect and engraffed, are not proud in themselues with contempt of other, but with due reuerence to God, & loue toward their neighbour, runne to the marke which is set before them. x The tender and louing heart. y In that state which God his bountifulnesse hath aduanced thee vnto: and wee must marke heere, that he speaketh not of the election of euery priuate man which remaineth stedfast for euer but of the election of the whole nation. 12 Many are now for a season cut off, that is, are without the roote, which in their time shall bee graffed in: and againe, there are a great sort, which after a sort, and touching the outward shew, seeme to be ingraffed, which notwithstanding through their owne fault afterward are cut off and cleane cast away: which thing is specially to be considered in nations and peoples, as in the Gentiles and Iewes. z Vnderstand nature, not as it was first made, but as it was corrupted in Adam, and so deriued from him to his posteritie. a Into the people of the Iewes, which God had sanctified of his meere grace, and he speaketh of the whole nation, not of euery one apart. 13 The blindnesse of the Iewes is neither so vniuersall that the Lord hath no elect in that nation, neither shall it bee continuall: for there shall be a time wherein they also (as the Prophets haue forewarned) shall effectually imbrace that which they doe now so stubbornely for the most part reiect and refuse. b That you be not proude within your selues. c Into the Church. * Esai. 59.20. * Esai. 27.9. 14 Againe, that he may ioine the Iewes and Gentiles together as it were in one body, and specially may teach what duty the Gentiles owe to the Iewes, hee beateth this into their heads, that the nation of the Iewes is not vtterly cast off without hope of recouery. d Forasmuch as they receiue it not. e In that, that God respecteth not what they deserue, but what hee promised to Abraham. 15 The reason or proofe because the couenant made with that nation of life euerlasting cannot be frustrate and vaine.

30 16 For euen as yee in times past haue not
beleeued God, yet haue now obtained mercy
through their vnbeleefe:
31 Euen so now haue they not beleeued by the
mercy shewed vnto you that they also may ob-
taine mercy.
32 For God hath shut vp f all in vnbeliefe, that
he might haue mercy on all.
33 17 O the deepenesse of the riches, both of
the wisdome, and knowledge of God! how vn-
searchable are his g iudgements, and his h waies
past finding out!
34 * 18 For who hath knowne the minde of
the Lord? or who was his counseller?
35 Or who hath giuen vnto him i first, and he
shall be recompensed?
36 For of him, and through him, and for
k him are all things: to him bee glory for euer,
Amen.

16 Another reason: because that although that they which are hardned, are worthily punished, yet hath not this stubbornnesse of the Iewes so come to passe properly for an hatred to that nation, but that an entry might as it were be opened to bring in the Gentiles, and afterward the Iewes, being inflamed with emulation of that mercy which is shewed to the Gentiles, might themselues also be partakers of the the same benefit, and so it might appeare that both Iewes and Gentiles are saued onely by the free mercy and grace of God, which could not haue beene so manifest, if at the beginning God had brought altogether into the Church, or if hee had saued the nation of the Iewes without this interruption. f Both Iewes & Gentiles. 17 The Apostle cryeth out as astonished with this wonderfull wisdome of God, which he teacheth vs ought to be religiously reuerenced, and not curiously and prophanely to be searched beyond the compasse of that that God hath reuealed vnto vs. g The course that he holdeth in gouerning all things both generally and particularly. h The order of his counsels and doings. * Iob. 41.2. esai 40.13. 1.cor 2.16. 18 He bridleth three manner of waies, the wicked boldnesse of man: First, because that God is aboue all, most wise and therefore it is very absurd, and plainely godlesse, to measure him by our folly. Moreouer, because he is debter to no man, and therefore no man can complaine of of iniury done vnto him. Thirdly, because all things are made for his glory, and therefore we must referre all things to his glory, much lesse may we contend and debate the matter with him. i This saying ouerthroweth the doctrine of foreseene workes and merites. k To wit, for God, to whose glory all things are referred, not onely things that were made, but specially his new works which he worketh in his elect.

CHAP. XII.

1 He exhorteth 2 To that worship which is acceptable to God: 9 to loue vnfained, 14, 20. euen toward our enemies.

I Beseech 1 you therefore brethren, a by the
mercies of God, that yee b giue vp your c bo-
dies a d liuing sacrifice, holy, acceptable vnto
God which is your e reasonable seruing of
God.
2 2 And fashion not your selues like vnto this
world, but bee yee changed by the renewing of
your f minde, that yee may * prooue what that
good, and acceptable and perfect will of
God is.
3 3 For I g say through the grace that is gi-
uen vnto mee, to euery one that is among you,
that no man h presume to vnderstand aboue that
which is meet to vnderstand, but that hee vnder-
stand according to i sobriety, as God hath dealt
to euery man the * measure of k faith.

1 The fourth part of this Epistle, which after the finishing of the chiefe points of Christian doctrine consisteth in declaring of precepts of Christian life. And first of all hee giueth generall precepts and grounds the chiefest whereof is this, that euery man consecrate himselfe wholly to the spirituall seruice of God, and do as it were sacrifice himselfe, trusting to the grace of God. a By this preface hee sheweth that Gods glory is the vtmost ende of all our doings. b In times past the sacrifices were presented before the altar, but now the altar is euery where. c Your selues. in times past other bodies then our owne, now our owne must be offered. d In time past, dead sacrifices were offered: but now we must offer such as haue the spirit of life in them. e Spirituall. 2 The second precept is this, That we take not other mens opinions or manners for a rule of life, but that we wholly renouncing this world, set before vs, as our marke, the will of God, as it is manifested & opened vnto vs in his word. f Why then, there is no place left for reason, which the heathen Philosophers place as a Queene in a Castell, nor for mans freewill, which the Popish schoolemen dreame on, if the minde must be renued. Looke Ephesians 1.18 & 2.3 and 4.17 and Colossians 1.21. * Ephesians 5.17. 1 Thess. 4.3. 3 Thirdly, hee admonisheth vs very earnestly that euery man keepe himselfe within the bounds of his vocation, and that euery man be wise according to the measure of grace that God hath giuen him. g I charge. h That he please not himselfe too much, as they doe which perswade them that they know more then indeed they doe. i We shall be wise, if we take not that vpon vs, which we haue not and if we bragge not of that we haue. * 1 Corint 12.11 ephe.4.7. k By faith, he meaneth the knowledge of God in Christ, and the giftes which the holy Ghost powreth vpon the faithfull.

4 * For

4 4 For as we haue many members in one bo-
dy and all members haue not one ofice,
5 So we being many, are one body in Christ,
and euery one, anothers members.
6 * 5 Seing then that wee haue gifts that are
diuers, according to the grace that is giuen vnto
vs, whether *we haue* prophesie, *let vs prophesie* ac-
cording to the l proportion of faith:
7 Or an office, *let vs wait* on the office: or he
that m teacheth, on teaching:
8 Or he that n exhorteth, on exhortation: he
that o distributeth, *let him doe it* * with simplicitie:
he that p ruleth, with diligence: he that q shew-
eth mercy, with cheerefulnesse.
9 6 *Let* loue *be* without dissimulation. * Ab-
horre that which is euill, and cleaue vnto that
which is good.
10 * Be affectioned to loue one another with
brotherly loue. In giuing honour, goe one before
another,
11 Not slothfull to doe seruice, feruent in spi-
rit, r seruing the Lord.
12 7 Reioicing in hope, patient in tribulati-
on, * continuing in praier.
13 * s Distributing vnto the t necessities of the
Saints: * giuing your selues to hospitality.
14 * Blesse them which persecute you, blesse,
I say, and curse not.
15 Reioice with them that reioice: and weepe
with them that weepe.
16 Be of like affection one towards another:
* be not hie minded: but make your selues equall
to them of the u lower sort: be not x wise in your
selues.
17 * Recompence to no man euill for euill:
procure things honest in the sight of all men.
18 * If it be possible, as much as in you is, haue
peace with all men.
19 Dearely beloued, * auenge not your
selues, but giue place vnto wrath: for it is writ-
ten, * Vengeance is mine: I will repay, saith the
Lord.
20 * Therefore if thine enemy hunger, feede
him: if he thirst, giue him drinke: for in so doing
thou shalt heape y coles of fire on his head.
21 Be not ouercome of euill, but ouercome e-
uill with goodnesse.

4 There is a double reason of the precept going before the one is, because God hath not committed euery thing to bee done of euery man: and therefore, hee doth backwardly, and not onely vnprofitably, but also to the great disprofit of others, wearieth himselfe and others, which passeth the bounds of his vocation: the other is, for that this diuersitie and inequalitie of vocation and gifts, redoundeth to our commoditie: seeing that the same is therefore instituted and appointed that we should be bound one to another. Whereupon it followeth that no man ought to be greiued thereat, seeing that the vse of euery priuate gift is common. * 1. Pet. 4. 10. 5 That which hee spake before in generall, he applieth particularly to the holy functions, wherein men offend with greater danger. And he diuideth them into two sorts, to wit, into Prophets and Deacons: and againe he diuideth the Prophets into Doctours, and Pastours And of Deacons he maketh three sorts: to wit the one to be such as are (as it were) treasurers of the Church coffers, whom he calleth properly Deacons: the other to bee gouernors of discipline, who are called Seniors or Elders: the third to bee such as properly serued in the helpe of the poore, of which sort the company of widdowes were. *l That euery man obserue the measure of that which is reuealed vnto him.* *m Whose office is onely to expound the Scriptures* *n Who in other places is called the Pastour.* *o To wit, the almes that he destribute them faithfully, and without respect of person.* * Mar. 6 2. 2 Cor. 9. 7. *p The Elder of the Church.* *q They that are busied about tending on the poore, must doe it with cheerfulnesse, lest they adde sorrow to sorrow.* 6 Now he commeth to the duties of the second Table, which he deriueth from charitie, which is as it were the fountaine of them all, and hee defineth Christian charitie by sincerity, hatred of euill, earnest study of good things, good affection to helpe our neighbour, and whose finall end is the glory of God. * *Amos* 5. 15. * *Ephes.* 4. 2. 1. *pet.* 2. 17 *r This peece is wellput in, for it maketh difference betweene Christian duties, and Philosophicall duities.* 7 He reckoneth vp diuers other vertues together with their effects, to wit, hope, patience in tribulation, equanimity, continuance in praier, liberality towards the Saints, hospitality, moderation of minde euen in helping our enemies, a selfe same feeling with others aswel in aduersitie as in prosperity, modestie, endeauour to maintaine honest concord so nigh as we may with all men, which cannot be extinguished by any mans iniuries. * 1. Pet 5. 8. * Luk. 18. 1. 1 cor. 16. 1. *s A true rule of charitie, when wee are no lesse touched with other mens wants, then with our owne, and hauing that feeling, helpe them as much as we can.* *t Not vpon pleasures and needlesse duties, but vpon necessary vses.* * Heb. 13. 2. 1. pet. 4. 13. * Matth. 5. 44. * Pro. 3. 7. isa. 5. 11. *u There is nothing that doth so much breake concord as ambition, when as euery man loatheth a base estate, and seeketh ambitiously to be alost.* *x Be not puffed vp with opinion of your owne wisdome.* * Pro. 19. 22 mat. 5. 39 2. cor. 8. 11. 1. pet. 3. 9 * Heb. 12. 14. * Eccles. 2. 18 matth. 5. * Deut 32. 25, heb. 10. 30 * Prou 25. 21. *y After this sort doth Salomon point out the wrath of God that hangeth ouer a man.*

CHAP. XIII.

1 He willeth that we submit our selues to Magistrates: 8 To loue our neighbours: 12 To liue vprightly, 14 and to put on Christ.

Let * 1 euery a soule be subiect vnto the higher
2 powers: 3 for there is no power but of God:
and the powers that be, are b ordained of God.
2 Whosoeuer therefore resisteth the power,
resisteth the ordinance of God: and they that re-
sist, shall receiue to themselues damnation.
3 4 For magistrates are not to bee feared *for*
good workes, but *for* euill. 5 Wilt thou then be
without feare of the power? doe well: so shalt
thou haue praise of the same:
4 For hee is the minister of God for thy
wealth: 6 but if thou doe euill, feare: for he bea-
reth not the sword for nought: for he is the mi-
nister of God to c take vengeance on him that
doeth euill.
5 7 Wherefore ye must be subiect, not because
of wrath only, but d also for conscience sake.
6 8 For this cause yee pay also tribute: for
they are Gods ministers, applying themselues for
the same thing.
7 * Giue to all men therefore their duty: tri-
bute, to whom *ye owe* tribute: custome, to whom
custome: feare, to whom e feare: honour, to whom
ye owe f honour.
8 9 Owe nothing to any man, but to loue one
another: 10 for he that loueth another, hath ful-
filled the g Law.
9 For this, * Thou shalt not commit adultery,
Thou shalt not kill, Thou shalt not steale, Thou
shalt not beare false witnes, Thou shalt not couet:
and if there bee any other commandement, it is
h briefly comprehended in this saying, *euen* in this,
* Thou shalt loue thy neighbour as thy selfe.
10 Loue doeth not euill to his neighbour:
therefore is loue the * fulfilling of the Law.
11 11 And that, considering the season, that it
is now time that we should arise from sleepe: for
now is our saluation neerer, then when wee be-
leeued it.
12 The night is past, and the day is i at hand,
let vs therefore cast away the workes k of darke-
nesse, and let vs put on the armour of light,
13 So that wee walke honestly, as in the day,
not in * gluttony, and drunkennesse, neither in

Titus 3. 1. 1. pet 2. 13. 1 Now he sheweth seuerally what subiects owe to their magistrates, to wit, obedience: From which hee sheweth that no man is free: and in such sort that it is not only due to the highest Magistrate himselfe, but also euen to the basest, which hath any office vnder him. *a Yea, though an Apostle, though an Euangelist, though a Prophet: Chrysostome. Therefore the tyranny of the Pope ouer all kingdomes must downe to the ground.* 2 A reason taken of the nature of the thing it selfe: For to what purpose are they placed in higher degree, but that the inferiours should bee subiect vnto them? 3 Another argument of great force: Because God is authour of this order: so that such as are rebels ought to know that they make warre with God himselfe: wherefore they cannot but purchase to themselues great misery and calamity. *b Be distributed: for some are greater, some smaller.* 4 The third argument taken from the end wherefore they were made, which is most profitable: for that God by this meanes preserueth the good and brideleth the wicked: by which words the Magistrates themselues are put in minde of that duty which they owe to their subiects. 5 An excellent way to beare this yoke, not only without griefe, but also with great profit, 6 God hath armed the Magistrate euen with a reuenging sword *c By whom God reuengeth the wicked.* 7 The conclusion: We must obey the Magistrate, not only for feare of punishment, but much more because that (although the Magistrate haue no power ouer the conscience of man, yet seeing he is Gods minister) he cannot be resisted by any good conscience. *d So farre as lawfully we may: for if vnlawfull things be commanded vs, wee must answer as Peter teacheth vs, It is better to obey God then men.* 8 He reckoneth vp the chiefest thing wherein consisteth the obedience of subiects. * *Matth.* 22. 21. *e Obedience and that from the heart.* *f Reuerence which (as reason is) we must giue to the Magistrate.* 9 He sheweth how very few iudgements need to be executed, to wit, if we so order our life as no man may iustly require any thing of vs besides that onely that we owe one to another, by the perpetuall law of charity. 10 He commendeth charity, as an abridgement of the whole Law. *g Hath not onely done one commandement, but performed generally that which the Law commandeth* * *Exod* 20. 14. *deut.* 5. 18. *h For the whole Law commandeth nothing els, but that wee loue God, and our neighbour. But seeing Paul speaketh heere of the duties wee owe one to another, wee must restraine this word Law, to the second Table.* * *Leu.* 19. 18. *mat.* 22. 39. *mar.* 12. 31. *gal.* 5. 14 *iam.* 2. 8. * 1. *Tim.* 1. 5. 11 An amplification taken of the circumstance of the times which also it selfe putteth vs in minde of our dutie, seeing that this remaineth after that the darknesse of ignorance and wicked affections by the knowledge of Gods trueth be driuen out of vs, that we order our life according to that certaine and sure rule of all righteousnesse and honesty, being fully grounded vpon the vertue of the spirit of Christ. *i In another place we are said to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twilight.* *k That kinde of life which they lead, that fleeth the light.* * *Luke* 21. 34.

chambering

* Gal 5. 16.
1. pet. 2. 11.
i To put on Christ, is to possesse Christ, to haue him in vs, and vs in him.

chambering and wantonnesse, nor in strife and
enuying.
14 * But [l] put yee on the Lord Iesus Christ,
and take no though for the flesh to *fulfill* the lusts
of it.

CHAP. XIIII.

1 Hee willeth that wee so deale with the weake in faith, 15 that through our fault they bee not offended. 10 And on the other side hee commandeth them not rashly to iudge of the stronger. 19 That within the bounds of edification, 20 and charitie, 22 Christian libertie may consist.

1 Now he sheweth how we ought to behaue our selues toward our brethren in matters and things indifferent, offending in the vse of them, not of malice, or damnable superstition, but for lacke of knowledge of the benefit of Christ. And thus hee teacheth that they are to be instructed gently and patiently, and so that wee apply our selues to their ignorance in such matters according to the rule of charitie.

HIm [1] that is weake in the faith, [a] receiue vn-
to you, *but* not for [b] controuersies of dispu-
tations.
2 [2] One [c] beleeueth that hee may eate of all
things: & another, which is weake, eateth herbs.
3 [3] Let not him that eateth, despise him that
eateth not: and let not him which eateth not,
condemne him that eateth: for [4] God hath recei-
ued him.
4 * [5] Who art thou that condemnest another
mans seruant? he standeth or falleth to his owne
Master: yea hee shall be established: for God is
able to make him stand.
5 [6] This man esteemeth one day aboue ano-
ther day, and another man counteth euery day
alike: [7] let [d] euery man be fully perswaded in his
minde.
6 [8] Hee that [e] obserueth the day, obserueth
it to the Lord: and he that obserueth not the day,
obserueth it not to the [f] Lord. Hee that [g] eateth
eateth to the Lord: [9] for he giueth God thankes:
and he that eateth [h] not, eateth not to the Lord,
and giueth God thankes.
7 [10] For none of vs liueth to [i] himselfe, nei-
ther doeth any die to himselfe.
8 For whether wee liue, wee liue vnto the
Lord: or wether wee die, wee die vnto the Lord:
whether wee liue therefore, or die, wee are the
Lords.
9 For Christ therefore died and rose againe,
and reuiued, that hee might be Lord both of the
dead and the quicke.
10 [11] But why doest thou condemne thy bro-
ther? or why doest thou despise thy brother? * for
we shall all appeare before the iudgement seat of
Christ.
11 For it is written, * I [k] liue, saith the Lord,
and euery knee shall bow to me, and all tongues
shall [l] confesse vnto God.
12 So then euery one of vs shall giue accounts
of himselfe vnto God.
13 [12] Let vs not therefore iudge one an-
other any more: but vse *your* iudgement
rather in [m] this, that no man put an occasion
to fall, or a stumbling blocke before *his* bro-
ther.
14 [13] I know, and am perswaded through
the [n] Lord Iesus, that there is nothing vn-
cleane of it [o] selfe: but vnto him that iudgeth
any thing to bee vncleane, to him *it is* vn-
cleane.
15 But if thy brother be grieued for the meat,
now walkest thou not charitably: * [14] destroy
not him with thy meate, for whom [15] Christ
died.
16 [16] Cause not your commoditie bee euill
spoken of.
17 [17] For the kingdome of God, is not meate
nor drinke, but righteousnesse, and peace, and ioy
in the holy Ghost.
18 For whosoeuer in [p] these things serueth
Christ, is acceptable vnto God, and is approued
of men.
19 [18] Let vs then follow those things which
concerne peace, and wherewith one may edifie
another.

h Hee that toucheth not meates which are taken to be vncleane by the Law.
10 Wee must not liue [illegible], but in the vse of the meate, so that he is iustly to be reprehended that [illegible] to, that he casteth not his eyes vpon God. For both our life and our death is dedicated to him, and for this cause Christ hath properly died, and not simply, that wee might eate this meate or that.
l Hath respect to [illegible], which the Hebrewes vse after this sort, Doeth well [illegible] owne fo[illegible]e.
11 The conclusion: wee must leaue to God his right: and therefore in matters, which according as the conscience is affected, are either good or euill, the strong must not despise their weake brethren, much lesse condemne them. But this consequent cannot bee taken of equall force in the contrary, to wit, that the weake should not iudge the strong, because the weake doe not know that they [illegible], and eate to the [illegible] a day and eate not,

a Doe not for a meate or thing that is indifferent, and such as you may doe or not doe, shun his company, but take him to you. b To make him by your doubtfull and vncertaine disputations, goe away more in doubt then he came, or start backe with a troubled conscience. 2 Hee propoundeth for an example the difference of meates, which some thought was necessarily to be obserued as a thing prescribed by the Law (not knowing that it was taken away,) whereas on the contrary side, such as had profited in the knowledge of the Gospel, knew well that this schoolemastership of the Law was abolished. *c Knoweth by faith.* 3 In such a matter, saith the Apostle, Let neither them which know their libertie, proudly despise their weake brother, neither let the vnlearned crabbedly or frowardly condemne that, that they vnderstand not. 4 The first reason: Because that seeing both hee that eateth, and hee that eateth not, is notwithstanding the member of Christ, neither hee which eateth not, can iustly be contemned, neither he which eateth be iustly condemned: Now the first proportion is declared in the sixt verse following. * *James* 4. 12. 5 Another reason which hangeth vpon the former: why the ruder and more vnlearned ought not to be condemned of the more skilfull as men without hope of saluation: Because, saith the Apostle, he that is ignorant to day, may bee indued to morow with further knowledge, so that hee also may stand sure: Therefore it belongeth to God, and not vnto man, to pronounce the sentence of condemnation. 6 Another example of the difference of dayes according to the law. 7 Hee setteth against this contempt, and hastie or rash iudgements, a continuall desire to profite, that the strong may be certainly perswaded of their libertie of what maner and sort it is, and how they ought to vse it: and againe the weake may dayly profite, lest either they abuse the gift of God, or these please themselues in their infirmitie. *d That he may say in his conscience, that he knoweth and is perswaded by Iesus Christ, that nothing is vncleane of it selfe, and this perswasion must be grounded vpon the word of God.* 8 A reason taken from the nature of indifferent things, which a man may with good conscience doe and omit: for seeing that the difference of dayes and meats was appointed by God, how could they, which as yet vnderstood not the abrogating of the Law, and yet otherwise acknowledged Christ as their Sauiour, with good cõscience neglect that which they knew was commanded of God? And on the contrary side, they that knew the benefit of Christ in this behalfe, did with good conscience neither obserue dayes nor meates. Therefore saith the Apostle, verse 10. Let not the strong condemne the weake for these things, seeing that the weake brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times and ages, let him know that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the Law, and were deceiued by simple ignorance: and not of malice (for to such the Apostle yeelded not, no not for a moment) nor superstition, but of a religious feare of God. *e Obserueth precisely. f God shall iudge whether he doe well or no: And therefore you should rather striue about this, how euery one of you may be allowed of God, then to thinke vpon other mens doings. g Hee that maketh no difference of meates.* 9 So the Apostle sheweth that hee speaketh of the faithfull, both strong and weake. But what if wee haue to doe with infidels? Then must we heere take heed of 2 things as also is declared in the Epistle to the Corinthians. The one is, that wee count not their superstition among things indifferent, as they did which sate downe to meate in idoles Temples: the other is, that then also when the matter is indifferent, as to buy a thing offered to idoles, in the Butchers shambles, and to eate it at home or in a priuate banquet) we wound not the conscience of our weake brother.

which doe not obserue a day, and eate, obserue it not to the Lord, as the strong men know, that the weake which obserue [illegible] obserue the day to the Lord, and eate not to the Lord. * 2. Cor. 5. 10. *Isai.* 45. 23. *philip.* 2. 10. *k This is a forme of an othe proper to God onely, for he and none but hee liueth and hath his being of himselfe. l Shall acknowledge me for God.* 12 After that he hath concluded what is not to bee done, hee sheweth what is to bee done, to wit, wee must take heed that wee doe not vtterly cast downe with abusing our libertie, our brother which is not yet strong. *m Hee reproueth by the way, these malicious iudgers of others, which occupie [illegible] to finde fault with their brethrens life, whereas they should rather [illegible] vpon this, that they doe not with their [illegible] either cast their brethren downe, or giue them some offence.* 13 The preuenting of an obiection: It is true that the Schoolemastership of the Lawe is taken away by the benefit of Christ, to such as know it, but yet notwithstanding wee haue to consider in the vse of this libertie, what is expedient, that wee may haue regard of our weake brother, seeing that our libertie is not lost thereby. *n By the Spirit of the Lord Iesus, or, by the Lord Iesus, who [illegible], brake downe the wall at his comming. o By nature.* * 1. Cor. 8. 11. 14 It is the part of a cruell minde to make more account of meate then of our brotherly saluation. [illegible] presume to eate with the offence of any brother, and so giue him occasion to [illegible] from the Gospel. 15 Another Argument: We must follow Christs [illegible] who was so farre from destroying the weake with meate, that hee gaue [illegible] for them. 16 Another argument: for that [illegible] libertie of the Gospel is euill spoken of, as though it openeth the way to [illegible] and [illegible] all things. 17 A generall reason [illegible] of all the other arguments: The kingdome of heauen [illegible] outward things, but in the [illegible] righteousnesse and peace, and [illegible] the holy Ghost. *p Hee that liueth peaceably, and [illegible] holy Ghost.* 18 A generall conclusion. [illegible] libertie [illegible] whole life ought to be referred to the edifying of one another, [illegible] that wee esteeme that thing vnlawfull by reason of the offence of our brother, which is otherwise pure and lawfull.

20 Destroy not the worke of God for meates sake: * all things in deede are pure: but *it is* euill for the man which eateth with offence.

21 * *It is* good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake.

22 [19] Hast thou a faith? haue it with thy selfe before God: blessed *is* hee that condemneth not himselfe in that thing which he [z] alloweth.

23 For he that [a] doubteth, is condemned if he eate, because *he eateth* not of faith: and whatsoeuer is not of the faith, is sinne.

* *Titus 1.1.*

* *2.Cor.8.13.*

19 Hee giueth a double warning in these matters, one, which pertaineth to the strong, that he watch lest occasioned a sure knowledge of this liberty. Keepe that treasure to thee and he may vse it wisely and profitably, as hath been said: the other which respecteth the weake, that they doe nothing rashly by other means example with a wandering conscience, for that cannot be done without sinne wherefore we are not perswaded by the word of God, that he liketh and approueth it. *q Hee shewed before, verse 14. what he meaneth by faith, to wit, for a man to be e resolue and out of doubt in matters and things indifferent.* r *Emarreacteth.*

z Reapueth with harmelesse.

CHAP. XV.

1 *The stronger must imploy their strength to strengthen the weaker.* 3 *By Christes example,* 7 *who receiued* 8 *not onely the Iewes,* 10 *but also the Gentiles.* 15 *The cause why he wrote this Epistle.*

VVE [1] which are strong, ought to beare the infirmities of the weake, and not to [b] please our selues.

2 *Therefore* let euery man please his neighbour in that that is [b] good to edification.

3 [2] For Christ also would not please him selfe, but as it is written, * The rebukes of them which rebuked thee, fell on me.

4 [3] For whatsoeuer things are written [c] aforetime, are written for our learning, that we through patience, and comfort of the [d] Scriptures might haue hope.

5 [4] Now the God of patience and consolation giue you that ye be * like minded one toward another, according to Christ Iesus,

6 That ye with one mind, *and* with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also [e] receiued vs to the glory of God.

8 [5] Now I say, that Iesus Christ was a minister of the [f] circumcision, for the [g] truetha of God, to confirme the promises *made* vnto the Fathers.

9 [6] And let the Gentiles praise God, for *his* mercy, as it is written, * For this cause I will [h] confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe he saith, * Reioyce ye Gentiles with his people.

11 And again, * Praise the Lord, all ye Gentiles, and laud ye him all people together.

12 And again Elaias saith, * There shall bee a roote of Iesse, and hee that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.

13 [7] Now the God of hope fill you with [k] all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

14 [8] And I my selfe also am perswaded of you, my brethren, that I yee also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neuertheless, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should bee the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the [m] offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 [9] I haue therefore whereof I may reioyce in Christ Iesus in those things which *pertaine* to God.

18 For I dare not speake of any thing, which [n] Christ hath not wrought by mee, *to make* the Gentiles obedient in word and deede,

19 With the [o] power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation.

21 But as it is written, To whom he was not spoken of, they shall see *him*, and they that heard not, shall vnderstand *him*.

22. * [10] Therefore also I haue beene oft let to come vnto you:

23 But now seeing I haue no more place in these quarters, and also haue * beene desirous many yeeres agone to come vnto you,

24 When I shall take my iourney into spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thether-ward by you, after that I haue beene some what filled with your *company*.

25 But now goe I to Ierusalem, to [p] minister vnto the Saints.

26 For it hath pleased them of Macedonia & Achaia, to make a certaine distribution vnto the poore Saints which are at Ierusalem.

27 [11] For it hath pleased them, and their debters are they: * for if the Gentiles bee made partakers of their spirituall things, their duetie is also to [q] minister vnto them in carnall things.

28 When I haue therefore performed this and haue * sealed them this [r] fruit, I will passe by you into spaine.

29 [12] And I know when I come, that I shall

1 Now the Apostle reasoneth generally of sollerating or bearing with the weake by all meanes, to saue sworn as may be for their profit.

a And mistrust of others.

b For his profite and edification.

2 A confirmation taken of the example of Christ, who suffered all things to bring not onely the weake, but also his most cruel enemies, ouercoming them with patience, to his Father.

* *Psal 69. 10.*

3 The preuenting of an obiection: Such things as are cited out of the examples of the ancients, are propounded vnto vs to this ende and purpose, that according to the example of our Fathers, we should in patience and hope beare one with another.

c By Moses and the Prophets.

d The Scriptures are had to teach and comfort, for euer God *of the hearts to teach and comfort his people withall.* 4 We must take an example of patience, of God: that both the weake and the strong seruing God with a mutuall consent, may bring one another to God, as Christ also receiued vs vnto himselfe, although wee were neuer so vnworthy. * 1. *Corinthians* 1. 10.

e Hee doth not disdaine vs, but receiued vs of his owne accord, to make vs partakers of Godsglory. 5 An applying of the example of Christ to the Iewes, to whom hee vouchsafed this honour for the promises which hee made vnto their Fathers, although they were neuer so vnworthy, that hee executed the office of a Minister amongst them with miraculous patience: Therefore much lesse ought the Gentiles despise them for certaine faults whom the Sonne of God so much esteemed. *f Of the circumcised Iewes, for as long as he liued, hee never went out of their quarters.*

g That God might be seene to be true. 6 An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnesse had regard of, so that they are not to bee contemned of the Iewes as strangers. * *Psalm* 18. 50.

h I will openly professe, and set forth thy Name. * *Deut.* 32. 34. * *Psalm.* 117. 1.

* *Esay* 11. 10.

7 He sealeth vp as it were all the former treatise with prayers wishing all that to bee giuen them of the Lord, that hee had commanded them.

i To whom we hope.

k Abundantly and plentifully

8 The conclusion of the Epistle, wherein hee first excuseth himselfe, that hee hath written somewhat at large vnto them, rather to warne them, then to teach them, and that of necessitie, by reason of his vocation, which bindeth him peculiarly to the Gentiles.

l Of your owne accord, and of your selues.

m By the offering vp of the Gentiles, hee vnderstandeth the Gentiles themselues, whom hee offered to God as a sacrifice.

9 Hee commendeth his Apostleship highly by the effects, but yet so, that moreouer and besides that hee speaketh all things truely, hegiueth all the glory to God as the onely authour: and doth not properly respect himselfe, but thistrather: that men might lesse doubt of the truth of the doctrine which he propounded vnto them

n Christ was so with me in all things, and by all meanes, that if I would neuer so faine, yet I cannot say, what he hath done by me to bring the Gentiles to obey the Gospel.

o In the first place this word, Power, signifieth the force and working of the wonders in piercing mens minds: and in the latter, it signifieth Godsmightie power which was the worker of those wonders. * *Isa* 5. 15. [p] *Chap.* 1. 11. 10 Hee writeth at large to the familiarly, his singular good will towards them, and the state of his affaires, but so, that he swareth not a iote from the ende of the Apostolicall doctrine: for hee declareth nothing, but that which appertaineth to his office, and is godly: and commending by a little digression as it were the liberalitie of the Churches of Macedonia, hee prouoketh them modestly to follow their godly deed. 1 * *Thess.* 1. 17.

p Doing this duetie for the Saints, to carie them that money which was gathered for their vse. 11 Almes are voluntary, but yet such as we owe by the law of charitie. * 1. *Corinth* 6 11. *q To serue them in act.* r *Performed it faithfully, and sealed it as it were with my ring.* *s This money which was gathered for the vse of the poore: which almes is vnto vs the ciuil fruit* 12 Hee promiseth them through the blessing of God, not to come empty vnto them: and requiring of them the duetie of prayers, he sheweth what thing we ought chiefly to rest vpon in all difficulties & aduersities,

come

come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the [a] loue of the spirit, that ye would striue with mee by prayers to God for me,

31 That I may bee deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Ierusalem, may be accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace bee with you all. Amen.

a For that mutuall conuersation, whereby the holy Ghost hath tied our hearts and minds together.

CHAP. XVI.

1 Hee commendeth Phebe. 3 Hee sendeth greeting to many. 17 He warneth to beware of those which are the causes of diuision.

1 I Commend vnto you Phœbe our sister, which is a seruant of the Church of Cenchrea:

2 That yee receiue her in the [a] Lord, as it becommeth Saints, and that yee assist her in whatsoeuer busines shee needeth of your ayde: for shee hath giuen hospitalitie vnto many, and to me also.

3 Greet * Priscilla, and Aquila, my fellow helpers in Christ Iesus,

4 (Which haue for my life laid downe their owne necke. Vnto whom not I onely giue thankes, but also all the Churches, of the Gentiles.)

5 Likewise *greet* the [b] Church that is in their house. Salute my beloued Epenetus, which is the [c] first fruits of Achaia in Christ.

6 Greet Mary which bestowed much labour on vs.

7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in [d] Christ before me.

8 Greet Amplias my beloued in the Lord.

9 Salute Vrbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus *friends*.

11 Salute Herodion my kinsman. Greet them which are of the *friends* of Narcissus which are in the Lord.

12 Salute Triphena and Tryphosa, which *women* labour in the Lord. Salute the beloued Persis, which *woman* hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an * holy kisse. The Churches of Christ salute you.

17 ¶ [1] Now I beseech you brethren, [f] marke them diligently which cause diuision & offences, contrary to the doctrine which yee haue learned, and [g] auoyd them.

18 For they that are such, serue not the Lord Iesus Christ but their owne bellies, & with [h] fine speach and flattering deceiue the hearts of the simple.

19 [i] For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you [k] wise vnto that which is good, and [l] simple concerning euill.

20 [4] The God of peace shall tread Satan vnder your feet shortly. The grace of our Lord Iesus Christ *bee* with you.

21 * [5] Tymotheus my helper, and Lucius and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which [k] wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church saluteth you. Erastus the steward of the citie saluteth you, and Quartus a brother.

24 [6] The grace of our Lord Iesus Christ *bee* with you all. Amen.

25 * [7] To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the reuelation of the [m] mysterie, which was kept secret since the world began:

26 (But now is opened, and [m] published among all nations by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith)

27 To God, *I say*, only wise be praise through Iesus Christ for euer. Amen.

1 Hauing made an end of the whole disputation, he commeth now to familiar commendations and salutations, and that to good consideration and purpose, to wit, that the Romans might know, who are most to be honoured and made account of among them, and also whom they ought to set before them to follow: and therefore he attributeth vnto euery of them peculiar and singular testimonies.

a For Christes sake which is poore to the Christians: for the heathen Philosophers haue resemblances of the same vertues.

1. Act. 8.3.

b The company of the first fall for in so great a citie as that was, there were diuers companies.

c For he was the first of Achaia that beleeued in Christ: and this kinde of speech is an allusion to the ceremonies of the law.

d Ingrafted by faith.

1 Cor 16.20. 2 Cor 13.12. 1 Pet 5.14.

e Knowledge that which is sufficient to procure vnion, or an heart that is filled with loue, and conuersation, is the manner vsed in holy saints.

2 As by namely describing them which were worthy of commendation, he sufficiently declared whom they ought to heare and follow: so doeth he now point out vnto them whom they ought to take heed of, yet he nameth them not, for that it was not needefull.

f Warily and diligently, as though you should write vnto vs for your enemies in a watch-tower.

2. Iohn 10.

g The word which he vseth signifieth a prism, ring, which preuentes, nothing, and is then here vsed as much, show me yee from the ways that you mingle the wise man from his owne.

3 Simplicitie must be coupled with wisedome.

h Furnished with the knowledge of the scriptures.

wisedome, that you may imbrace good things, and eschewe euill, beware of the deceits and snares of false prophets and false teachers openly: and that pretend to be the Papists faith of euill, whereas they maintaine it to be heresie or errour: beleeue as another man beleeueth, without further knowledge, or examination of the matter is, or what ground it hath: vsing these daily speeches, We beleeue as our Mother beloued, and beleeue as the church beleeueth. i A man that knoweth not how to deceiue, much lesse to deceiue in deede. 4 We must fight with a certaine hope of victorie.

** Acts 16.1. phil. 2.19. 5 Hee annexeth salutations, partly to renewe mutuall friendship, and partly to the ende that this Epistle might be of some weight with the Romanes, having the confirmation of so many that subscribed vnto it.*

*k Written as Paul vttered it. 6 Now taking his leaue of them this third time, hee wisheth that vnto them, whereupon dependeth all the force of the former doctrine. * Ephe. 3.20. 7 Hee setteth foorth the power and wisedom of God with great thankesgiuing, which especially appeare in the Gospel: and maketh mention also of the calling of the Gentiles to conferre the Romanes in the hope of this salutation. * Ephe. 3.9. colos. 1.26. 2. tim. 1.10. titus 1.2. l That secret and hidden thing, that is to say, the calling of the Gentiles. m Offered and exhibited to all nations to be known.*

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 After the salutation, 10 which in effect is an exhortation, 12 Hee reprehendeth the Corinthians sects and diuisions, 17 and calleth them from pride to humility: 20 For, ouerthrowing all worldly wisedome, 23.25. hee aduanceth only the preaching of the crosse.

PAul [1] called *to bee* an [2] Apostle of Iesus Christ, through the will of God, and *our* brother [3] Sosthenes.

2 [4] Vnto the Church of God, which is at Corinthus, to them that are * [5] sanctified in [a] Christ Iesus, * Saints by [b] calling, * with all that [c] call on the name of our Lord Iesus Christ in euery place, both their *Lord*, and ours.

3 [6] Grace *be* with you, and peace from God our father, and *from* the Lord Iesus Christ.

4 [7] I thanke my God alwaies on your behalfe for the grace of God, which is giuen you in Iesus Christ,

5 That in all things ye are made rich in him, [8] in [d] all kinde of speach, and in all knowledge:

6 [9] As the testimony of Iesus Christ hath beene [e] confirmed in you:

7 So that yee are not destitute of any gift: * [10] waiting for the [f] appearing of our Lord Iesus Christ,

8 * [11] Who shall also confirme you vnto the end, that ye may be [g] blamelesse in the day of our Lord Iesus Christ.

9 * God is [h] faithfull, by whom yee are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 [12] Now I beseech you, brethren, by the Name of our Lord Iesus Christ, that [13] yee all speake one thing, and that there be no dissentions among you: but bee yee [i] knit together in one minde, and in one iudgement.

11 [14] For it hath beene declared vnto me, my brethren, of you, by them that are of the house of Cloe, that there are contentions among you.

12 Now [k] this I say, that euery one of you saith, I am Paules, and I am * Apollos, and I am Cephas, and I am Christs.

13 [15] Is Christ diuided? was [16] Paul crucified for you? either were ye [17] baptized into the name of Paul?

14 [18] I thanke God, that I baptized none of you, but * Crispus, and Gaius,

15 Lest any should say, that I had baptized into mine owne name.

16 I baptized also the houshold of Stephanas furthermore know I not, whether I baptized any other.

17 [19] For CRIST sent mee not to baptize, but to preach the Gospel, [20] not with * [l] wisedome of words, lest the [21] crosse of Christ should be made of none effect.

1 The inscription of the Epistle, wherin he chiefely goeth about to procure the good will of the Corinthians towards him, yet notwithstanding so, that alwayes he letteth them, to wit, that he is the seruant of God, and not of men.
2 If he be an Apostle then hee must be heard although he sometimes reprehend them sharpely, seeing he hath not his owne cause in hand, but is a messenger that bringeth the commandements of Christ.
3 Hee ioineth Sosthenes with himselfe, that this doctrine might be confirmed by two witnesses.
4 It is a Church of God, although it hath great faults in it, so that it obey them which admonish it. * Actes 15.9 1.thess 4.7. 5 A true definition of the Catholique Church, which is one. *a The father sanctifieth vs, that is to say, separateth vs from the wicked, in giuing vs to his sonne, that hee may bee in vs, and wee in him.* * Rom. 1.7. ephe. 1.1 coloss. 1.22. 1.tim. 1.9. titus 2.3. *b Whom God of his gratious goodnesse and meere loue hath separated for himselfe: or whom God hath called to holinesse: the first of these two expositions, sheweth from whence our sanctification commeth, and the second sheweth to what end it tendeth* * 2.Tim. 1 22. *c Hee is said properly to call on God, who crieth vnto the Lord when hee is in danger, and craueth helpe at his hands: and by the figure Synecdoche it is taken for all the seruice of God: and therefore to call vpon Christs name, is to acknowledge and take him for very God.* 6 The foundation and the life of the Church is Christ Iesus giuen of the Father. 7 Going about to condemne many vices, hee beginneth with a true commendation of their vertues, lest he might seeme after to descend to chiding, beeing mooued with malice or enuie: yet so, that hee referreth all to God as the author of them, and that in Christ, that the Corinthians might bee more ashamed to prophane and abuse the holy gifts of God. 8 He toucheth that by name which they most abused. *d Seeing that whiles we liue heere, wee knowe but in part and prophecie in part, this word (All) must bee restrained to the present state of the faithfull: but by Speach hee meaneth not a vaine kinde of babling, but the gift of holy eloquence, which the Corinthians abused.* 9 Hee sheweth that the true vse of these gifts consisteth herein, that the mightie power of Christ might thereby be set forth in them, that hereafter it might euidently appeare how wickedly they abused them to glory and ambition. *e By those excellent gifts of the holy Ghost.* * *Titus 2.11. philip 3.12.* 10 Hee saith by the way, that there is no cause why they should please themselues so much in those giftes which they had receiued, seeing that those were nothing in comparison of them which are to bee looked for. *f Hee speaketh of the last comming of Christ.* * *1.Thess. 3. 13. and 5. 23.* 11. He testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithall sheweth, that as well the beginning as the accomplishment of our saluation is onely the worke of God. *g He calleth them blamelesse, not whom men neuer found fault with, but with whom no man can iustly finde fault, that is to say, them which are in Christ Iesus, in whom there is no condemnation. See Luke 1.6* * *1. Thessal. 5 24* *h True and constant, who doeth not onely call vs, but giueth vs the gift of perseuerance also.* 12 Hauing made an end of the preface, hee commeth to the matter it selfe, beginning with a most graue obtestation, as though they should heare Christ himselfe speaking, and Paul.

13 The first part of this Epistle, wherein his purpose is to call backe the Corinthians to brotherly concord, and to take away all occasion of discorde. So then the first part concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and consent together in doctrine do yet separate themselues one from another. *i Knit together as a body that consisteth of all his parts fitly knit together.* 14 He beginneth his reprehension and chiding by taking away of an obiection: for that he vnderstood by good witnesses, that there were many factions among them. And therewithall hee openeth the cause of dissentions, because that some did hang on one doctour, some on another, and some were so addicted to themselues, that they neglected all doctours and teachers, calling themselues the disciples of Christ onely shutting forth their teachers. *k The matter that I would say to you is this* * *Actes 18. 24.* 15 The first reason why schismes ought to be eschewed: because Christ seemeth by that meanes to be diuided and torne in pieces, who cannot be the head of two diuers and disagreeing bodies, being himselfe one. 16 Another reason: Because they cannot without great iniurie to God, so hang of men as of Christ: which thing no doubt they doe, which allow whatsoeuer some man speaketh, euen for his persons sake: as these men allowed one selfe same Gospell beeing vttered of one man, and did lothe it being vttered of another man. So that these factions were called by the names of their teachers. Now Paul setteth downe his owne name not onely to grieue no man, but also to shew that hee pleadeth not his owne cause. 17 The third reason taken of the forme and end of Baptisme wherein wee make a promise to Christ, calling also the Name of the Father and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yet if hee hange vpon some certaine teachers, and despise others, be forsaketh Christ: for if he hold Christ his onely master, he would heare him teaching by whom soeuer. 18 Hee protesteth that he speaketh somuch the more boldly these things because that through Gods prouidence hee is voyd of all suspition of chalenging disciples vnto himselfe, and taking them from others. Whereby we may vnderstand that not the schollers only, but the teachers also are here reprehended: which gathered themselues flockes apart. * *Act. 18.8.* 19 The taking away of an obiection: that hee gaue not himselfe to baptise many among them: not for the contempt of Baptisme, but because he was chiefly occupied in deliuering the doctrine, and committed them that recieued his doctrin to others to be baptized, whereof he had store. And so he declared sufficiently how far he was from all ambition, whereas on the other side, they whom hee reprehendeth, as though they gathered disciples vnto themselues and not vnto Christ, bragged most ambitiously of numbers, which they and baptized. 20 Now hee turneth himselfe to the docteurs themselues, Which pleased themselues in braue and ambitious eloquence, to the end that they might drawe more disciples after them. Hee confesseth plainely that he was vnlike vnto them, opposing grauely as it became an Apostle, his example against their peruerse iudgements: So that this is another place of this Epistle touching the obseruing a godly simplicitie both in wordes and sentences in teaching of the Gospel. * *Chap. 2.13. 1.pet. 1.16.* *l With eloquence: which Paul casteth off from him not onely as not necessary, but also as flat contrary to the office of his Apostleship: and yet had Paul his kind of eloquence, but it was heauenly, not of men, and voyd of painted wordes.* 21 The reason why he vsed not the pompe of words and painted speech: because it was Gods will to bring the world to his obedience by that way, whereby the most idiots amongst men might vnderstand, that this worke was done of God himselfe without the Art of man. Therefore as saluation is set foorth vnto vs in the Gospel by the crosse of Christ, then which nothing is more contemptible and more farre from life: so God would haue the manner of the preaching of the crosse most different from those meanes, which men doe vse to drawe and entise others, either to heare, or beleeue: therefore it pleased him by a certaine kind of most wise folly to triumph ouer the most foolish wisedome of the world, as hee had sayd before by Esau, that hee would. And hereby we may gather, that both those doctors which were puffed vp with ambitious eloquence, and also their hearers strayed farre away from the end and marke of their vocation.

18 For

m The preaching of Christ crucified, or the kind of speech which we vse.
** Rom.1.16.*
n It is that whereby he declareth his marueilous power in sauing his elect, which would not so euidently appeare, if it hanged vpon any helps of man: for so man might attribute that to himselfe, which is proper onely to the crosse of Christ.
22 The Apostle proueth that this ought not onely not to seeme strange, seeing that it was foretolde so long before, but declareth further, that God is wont to punish the pride of the world in such sort, which so pleaseth it selfe in it owne wisedome, and therefore that that is vaine, yea a thing of nothing, and such as God reiecteth as vnprofitable, which they so carefully laboured for, and made so great account of.
** Esa 29.14.*
o Where art thou, O thou learned fellow, and thou that

18 For that m preaching of the crosse is to them that perish, foolishnesse: but vnto vs, which are saued, it is the * n power of God.

19 22 For it is written, * I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the o Scribe? where is the p disputer of this world? hath not God made the wisedome of this world foolishnesse?

21 23 For seeing the q worlde by wisedome knew not God in the r wisedome of God, 24 it pleased God by the s foolishnesse of preaching to saue them that beleeue:

22 * 25 Seeing also that the Iewes require a signe, and the Grecians seeke after wisedome.

23 But wee preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, *wee preach* Christ, the power of God, and the wisedome of God.

25 For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 26 For brethren, you see your t calling, how that not many wise men u after the flesh, not many mighty, not many noble *are called.*

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world, to confound the mighty things,

28 And vile things of the world, and things which are despised, hath God chosen, and things which x are not, to bring to y nought things that are,

spendest thy dayes in turning thy bookes? p *Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all hard questions: and thus triumpheth he against all the men of this world, for there was not one of them that could so much as dreame vpon this hidden and secret mysterie.* 23 Hee sheweth that the pride of men was worthily punished of GOD, because they would not behold God, as meete was they should, in the most cleare glasse of the wisedome of the world, which is the workmanshippe of the world. q *By the world, hee meaneth all men which are not borne anew, but remaine as they were, when they were first borne.* r *In the workmanship of this world, which hath the marueilous wisedome of God ingrauen in it, so that euery man may beholde it.* 24 The goodnesse of God is wonderfull, for while hee goeth about to punish the pride of the world, hee is very prouident and carefull for the saluation of it, and teacheth men to become fooles, that they may bee wise to God. s *So he calleth the preaching of the Gospel as the enemies supposed it: but in the meane season hee taunteth them very sharpely, who had rather charge God with folly, then acknowledge their owne, and craue pardon for it.* * *Matt. 12. 38.* 25 A declaration of that which he said: that the preaching of the Gospel is foolish. It is foolish, saith hee, to them whom God hath not endued with new light, that is to say, to all men, being considered in themselues: for the Iewes require miracles, and the Grecians arguments, which they may comprehend by their wit and wisedome: and therefore they doe not onely not beleeue the Gospel, but also they mocke at it. Notwithstanding, in this foolish preaching, there is the great vertue and wisedome of God, but such as those onely which are called doe perceiue, God shewing most plainely, that euen then when madde men thinke him most foolish, hee is farre wiser then they are: and that he surmounteth all their might and power, when he vseth most vile and abiect things, as it hath appeared in the fruite of the preaching of the Gospell. 26 A confirmation taken of those things which came to passe at Corinth, where the Church especially consisted of the basest and common people, in so much that the philosophers of Greece were driuen to shame, when they sawe that they could doe nothing with their wisedome and eloquence, in comparison of the Apostles, whom notwithstanding they called Idiots and vnlearned. And heerewithall doth hee beate downe their pride: for God did not preferre them before those noble and wise men because they should be proud, but that they might bee constrained euen whether they would or not, to reioice in the Lord, by whose mercie, although they were the most abiects of all, they had obteined in Christ both his wisedome, and all things necessary to saluation. t *What way the Lord hath taken in calling you.* u *After that kinde of wisedome which men make account of, as though there were none else: who because they are carnall know not spirituall wisedome.* x *Which in mans iudgement are almost nothing.* y *To shew that they are vaine and vnprofitable, and nothing worth. See Romanes 3. 31.*

29 That no z flesh should reioyce in his presence.

30 But ye are a of him in Christ Iesus, 27 who of God is made vnto vs wisedome, and Righteousnesse, and Sanctification, and Redemption,

31 That, according as it is written, * He that reioyceth, let him reioyce in the Lord.

z Flesh is oft as we see taken for the whole man. And be [illegible]

a Whom hee cast downe before, now hee lifteth vp, yea [illegible] 27 Hee teacheth [illegible] all things, the Gospel ought not to bee contemned, seeing [illegible] chiefest things that are to be desired, to wit, true wisedome, the true way to obteine righteousnesse, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. * *Ierem. 9. 24. 2.cor 10.17.* b *Let him yeeld all to God, and giue him thanks: and so by this place is mans free will cast downe, which is but a dreame of.*

CHAP. II.

1 Hee setteth downe a platforme of his preaching. 4 which was [illegible] of mans wisedome 7. 15 but [illegible] in respect of spirituall power and [illegible]. 14 And so [illegible] [illegible] thereof.

AND 1 I, brethren, when I came to you, came not with * excellencie of wordes, or of wisedome, shewing vnto you the a testimonie of God.

2 For I b esteemed not to know any thing among you, saue Iesus Christ: and him crucified.

3 * And I was among you in c weakenesse, and in feare, and in much trembling.

4 Neither *stoode* my worde, and my preaching in the * entising speech of mans wisedome, 2 but in plaine d euidence of the Spirit and of power,

5 3 That your faith should not be in the wisedome of men, but in the power of God.

6 4 And wee speake wisedome among them that are e perfect: not the wisdome of this world, neither of the f princes of this world, which come to nought.

7 5 But wee speake the wisedome of God in a g mysterie, *euen* the hid *wisedome,* 6 which God had determined before the world, vnto our glory.

8 7 Which none of the princes of this world hath knowen: for had they knowen it, they would not haue crucified the h Lord of glory.

1 Here [illegible] the 17. verse of the former Chapter, that is to say, to his [illegible] confessing that he vsed not any gift [illegible] excellencie of wordes or [illegible] speech of mans wisedome, but with great simplicitie of speech, both knew and preached onely Christ crucified, humble and abiect, as touching the flesh.
** Chap.1.17.*
a The Gospel.
b I purposed not to professe any other knowledge, but the [illegible] Christ [illegible] crucified.
** Acts 18.1.*
c He setteth weaknesse against excellencie [illegible] [illegible] with the feare and trembling which are the companions of true modestie, not such feare and trembling as [illegible] the conscience, but such as are contrary to vanity and pride. * *Chap 1.17. 2 pet.1.16.*
2 He turneth that now to the commendation of his ministery, which he had granted to his aduersaries: for his vertue and power which they knew well enough was so much the more excellent, because it had no worldly helpe ioined with it. d *By plaine euidence, hee meaneth such a proofe, as made [illegible] certaine and [illegible] reasons.* 3 And he telleth the Corinthians, that he did it for their great profit, because they might thereby know manifestly, that the Gospell was from heauen. Therefore he priuilie rebuketh them, because that in seeking vaine [illegible], they willingly depriued themselues of the greatest helpe of their faith. 4 Another argument taken of the nature of the thing, that is, of the Gospel, which is true wisedome, but knowen to them onely which are desirous of perfection: and is vnsauorie to them which otherwise excell in the world, but yet vainely and frailely. e *Those are called perfect here, not which was euen perfection [illegible], but such as tend to it, as Phil.3.15. so that Perfect is set against Weake.* f *Those that are wiser, richer, or mightier then other men are.* 5 Hee sheweth the cause why this wisedome cannot be perceiued of those excellent worldly wittes: to wit, because indeed it is so deepe, that they cannot attaine vnto it. g *Which [illegible] not so much as dreame of.* 6 He taketh away an obiection [illegible] it be so hard, when and how is it knowen? God, saith hee, determined with himselfe from the beginning, that which his purpose was to bring foorth at this time one of his secrets, for the saluation of men. 7 He taketh away another obiection: Why then how commeth it to passe that this wisedome was so reiected of men of highest authoritie, that they crucified Christ himselfe? Paul answereth: because they knew not Christ such as he was. h *That mightie God, full of true maiestie and glory: Now this place hath in it a most euident proofe of the diuinitie of Christ, and of the ioyning of the two natures in one, which hath in it [illegible] proper to the manhood alone, it vouched of the Godhead ioyned with the manhood: which kinde of speech is called of the old Father, a making common of things belonging to some one, with another to whom they doe not belong.*

9 [8]But as it is written, * The things which
eye hath not seene, neither eare hath heard, nei-
ther came into [i] mans heart, *are*, which God hath
prepared for them that loue him.
10 [9] But God hath reuealed *them* vnto vs by
his Spirit : for this Spirit [k]searcheth all things,
yea, the deepe things of God.
11 [10] For what man knoweth the things of a
man, saue the [l] spirit of a man, which is in him?
euen so the things of God knoweth no man, but
the Spirit of God.
12 Now we haue receiued not the [m] spirit of
the world, but the Spirit which is of God, [11] that
we might [n] know the things that are giuen to vs
of God.
13 [12] Which things also we speake, not in the
* wordes which mans wisedome teacheth, but
which the holy Ghost teacheth, [o] comparing spi-
rituall things with spirituall things.
14 [13] But the [p] naturall man perceiueth not
the things of the Spirit of God : for they are foo-
lishnesse vnto him, neither can hee know *them*,
because they are [q] spiritually discerned.
15 [14] But he that is spirituall, [r] discerneth all
things : yet [15] hee himselfe is iudged of [s] no
man.
16 * [16] For who hath knowen the mind of the
Lord, that he might [t] instruct him? But we haue
the [u] minde of Christ.

8 Another obiection: But now could it be that those wittie men could not perceiue this wisedome? Paul answereth: because we preach those things which passe all mans vnderstanding.
* *Esay 64.4.*
i Man cannot so much as thinke of them, much lesse conceiue them with his senses.
9 A question it it surmount the capacitie of men, how can it be vnderstood of any man, or how can you declare and preach it by a peculiar lightning by Gods Spirit, wherewith whosoeuer is inspired, he can enter euen to the very secrets of God.
k There is nothing so secret and hidden in God, but the spirit of God pearceth into it.

10 He setteth that foorth by a similitude, which hee spake of the inspiration of the Spirit. As the force of mans wit searcheth out things pertaining to man, so doeth our minde by that power of the holy Ghost, vnderstand heauenly things. *l The minde of man which is endued with ablenesse to vnderstand and iudge. m The Spirit which wee haue receiued, doeth not teach vs things of this world, but lifteth vs vp to God: and this place teacheth vs against the Papistes, what faith is, from whence it commeth, and what force it is of.* 11 That which he spake generally, hee restraineth now to those things which God hath opened vnto vs of our saluation in Christ : lest that any man should separate the Spirit from the preaching of the worde and Christ: or should thinke that those fantasticall men are gouerned by the Spirit of God, which wandring besides the word, thrust vpon vs their vaine imaginations for the secrets of God. *n This word (know) is taken here in his proper sense for true knowledge, which the Spirit of God worketh in vs.* 12 Now hee returneth to his purpose, and concludeth the argument which hee began vers.6. and it is thus: The words must be applyed to the matter, and the matter must be set foorth with wordes which are meet and conuenient for it : now this wisedome is spirituall and not of man, and therefore it must be deliuered by a spirituall kinde of teaching, and not by entising words of mans eloquence, that the simple and yet wonderfull maiestie of the holy Ghost, may therein appeare. * *Chap.1.17. 2.pet 1.16. o Applying the words unto the matter, to wit, that as we teach spirituall things, so must our kinde of teaching be spirituall.* 13 Againe hee preuenteth an offence or stumbling blocke: how commeth it to passe that so fewe allow these things? This is not to be marueiled at, sayeth the Apostle, seeing that men in their naturall powers (as they terme them) are not endued with that facultie, whereby spirituall things are discerned, (which facultie commeth another way) and therefore they accompt spirituall wisedome as follie: and it is as if he should say, It is no marueile that blinde men cannot iudge of colours, seeing that they lacke the light of their eyes, and therefore light is to them as darkenesse. *p The man that hath no further light of vnderstanding then that which hee brought with him, euen from his mothers wombe as Iude defineth it, Iude 19. q By the vertue of the holy Ghost.* 14 He amplifieth the matter by contraries. *r vnderstandeth and discerneth.* 15 The wisedome of the flesh, sayeth Paul, determineth nothing certainely, no not in it owne affaires, much lesse can it discerne strange, that is, spirituall things. But the Spirit of God, wherewith spirituall men are endued, can bee deceiued by no meanes, and therefore bee reproued of no man. *s Of no man: for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, and not the man.* * *Esai 40.13. rom.11.34.* 16 A reason of the former saying : for hee is called spirituall, which hath learned that by the vertue of the Spirit, which Christ hath taught vs. Now if that which wee haue learned of that Master, could be reprooued of any man, hee must needes be wiser then God : whereupon it followeth that they are not onely foolish, but also wicked, which thinke that they can deuise some thing that is either more perfect, or that they can teach the wisedome of God a better way then they knewe or taught, which vndoubtedly were endued with Gods Spirit. *t Lay his head to his, and teach him what he should doe. u Wee are endued with the Spirit of Christ, who openeth unto vs these secrets, which by all other meanes are vnsearchable, and also all trueth whatsoeuer.*

CHAP. III.

1 He yeeldeth a reason why he preached small matters vnto them: 4 He sheweth how they ought to esteeme of Ministers: 6 The Ministers office. 10 A true forme of edifying. 16 He warneth the Corinthians, that they bee not drawen away to prophaue things, 18 through the proud wisedome of the flesh.

AND [1] I could not speake vnto you, brethren,
as vnto spirituall men, but as vnto [a] carnall,
euen as vnto babes in Christ.
2 I gaue you milke to drinke, and not [b] meat:
for yee were not yet [c] able *to beare it*, neither yet
now are ye able.
3 For ye are yet carnall: for whereas *there is*
among you enuying, and strife, and diuisions, are
ye not carnall, and walke as [d] men?
4 For when one saith, I am Pauls, and ano-
ther, I am Apollos, are ye not carnall?
5 [2] Who is Paul then? and who is Apollos,
but the Ministers by whom yee beleeued, and as
the Lord gaue to euery man?
6 [3] I haue planted, Apollos watred, but God
gaue the increase.
7 So then, neither is hee that planteth, any
thing, neither he that watreth, but God that gi-
ueth the increase.
8 And he that planteth, and he that watreth,
are one, * and euery man shall receiue his wages,
according to his labour.
9 For we together are Gods [e] labourers : yee
are Gods husbandry, *and* Gods building.
10 According to the grace of God giuen to
mee, as a skilfull master builder, I haue layd the
foundation, and another buildeth thereon : [4] but
let euery man take heede how hee buildeth vp-
on it.
11 [5] For other foundation can no man lay,
then that which is layd, which is Iesus Christ.
12 [6] And if any man builde on this founda-

1 Hauing declared the worthines of heauenly wisedome, and of the Gospel, and hauing generally condemned the blindnesse of mans minde, now at length hee applieth it particularly to the Corinthians, calling them carnall, that is, such in whom as yet the flesh preuaileth against the Spirit. And he bringeth a double testimonie of it: first, for that hee had proued them to be such, in so much that hee dealt with them no otherwise then with ignorant men, and such as are almost babes in the doctrine of godlinesse : and secondly, because they shewed indeede by these dissensions, which sprang vp by reason of the ignorance of the vertue of the Spirit : and heauenly wisdom, that they had profited very little or nothing.

a Hee calleth them carnall, which are as yet ignorant, and therefore to expresse it the better, he termeth them babes. b Substantiall meate, or strong meate. c To bee fed by mee with substantiall meate: Therefore as the Corinthians grew vp in age, so the Apostle nourished them by teaching, first with milke, then with strong meate, which difference was onely but in the manner of teaching. d By the square and compasse of mans wit and iudgement. 2 After that hee hath sufficiently reprehended ambitious teachers, and their foolish esteemers, nowe hee sheweth how the true ministers are to be esteemed, that we attribute not vnto them more or lesse then wee ought to doe. Therefore he teacheth vs, that they are they by whom wee are brought to faith and saluation, but yet as the ministers of God, and such as doe nothing of themselues, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore we haue not to marke or consider what minister it is that speaketh, but what is spoken : and wee must depend onely vpon him which speaketh by his seruants. 3 He beautifieth the former sentence, with two similitudes : first comparing the companie of the faithfull to a fielde, which God maketh fruitfull when it is sowen and watered through the labour of his seruants: next, by comparing it to an house, which in deede the Lorde buildeth, but by the handes of his workemen, some of whom, hee vseth in laying the foundation, others in building of it vp. Now, both these similitudes tend to this purpose, to shewe that all things are wholly accomplished by Gods onely authoritie and might, so that wee must onely haue an eye to him. Moreouer, although that God vseth some in the better part of the worke, wee must not therefore contemne other, in respect of them, and much lesse may we diuide or set them apart, (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort that they serue to finish one selfe same worke, although by a diuers maner of working, in so much that they neede one anothers helpe. *Psal 62.12. galat.6.5. e Seruing vnder him : Now they which serue vnder another, doe nothing of their owne strength, but as it is giuen them by grace, which grace maketh them fit to that seruice. Looke chapter 15.10. and 2.corint.3.6. and all the increase that commeth by their labour, doeth so proceed from God, that no part of the praise of it may be giuen to the vnder seruant.* 4 Now he speaketh to the teachers themselues, which succeeded him in the Church of Corinth, and in their person, to all that were after or shall bee Pastours of Congregations, seeing that they succeed into the labour of the Apostles, which were planters and chiefe builders. Therefore he warneth them first, that they perswade not themselues that they may build after their owne fantasie, that is, that they may propound and set foorth any thing in the Church, either in matter or in kinde of teaching, different from the Apostles which were the chiefe builders. 5 Moreouer, he sheweth what this foundation is, to wit, Christ Iesus, from which they may not turne away one iote in the building vp of this building. 6 Thirdly, hee sheweth that they must take heede that the vpper part of the building bee answerable to the foundation, that is, that admonitions, exhortations, and whatsoeuer pertaineth to the edifying of the flocke, bee answerable to the Doctrine of Christ, as well in matter as in forme : which doctrine is compared to golde, siluer, and precious stones: of which matter, Esaias also and Iohn in the Reuelation builde the heauenly Citie. And to these are opposite, wood, hay, stubble, that is to say, curious and vaine questions or decrees : and besides, to be short all that kinde of teaching which serueth to ostentation. For false doctrines, whereof he speaketh not heere, are not sayd properly to bee built vpon this foundation, vnlesse peraduenture in shew onely.

tion,

tion,gold,siluer,precious stones,timber, hay, *or*
stubble.
13 7 Euery mans worke shalbe made manifest:
for the day shall declare it,because it shalbe reuei-
led by the fire : and the fire shall trie euery mans
worke of what sort it is.
14 If any mans worke, that he hath built vp-
on,abide,he shall receiue wages.
15 If any mans worke burne,he shall lose , but
8 he shalbe saued himselfe : neuerthelesse yet as it
were by the fire.
16 * 9 Know ye not that ye are the Temple of
God ? and that the Spirit of God dwelleth in
you ?
17 If any man f destroy the Temple of God,
him shall God destroy : for the Temple of God is
holy,where ye are.
18 10 Let no man deceiue himselfe.If any man
among you seeme to bee wise in this world, let
him be a foole,that he may be wise.
19 For the wisedome of this world is foolish-
nesse with God : for it is written, * He g catcheth
the wise in their owne craftinesse.
20 * And againe, The Lord knoweth that the
thoughts of the wise be vaine.
21 11 Therefore let no man h reioyce in men :
for all things are i yours.
22 Whether it bee Paul,or Apollos,or Cephas
or the 12 world,or life,or death, whether they bee
things present , or things to come, *euen* all are
yours.
23 And ye Christs,and Christ Gods.

7 He testifieth, as indeed the trueth is,that all are not good builders,no not some of them which stand vpon this one and onely foundation : but howsoeuer this worke of euill builders saith he, stand for a season yet shall it not alwayes deceiue,because that the light of the trueth appearing at length as day shal dissolue this darkenes, and shew what it is, And as that stuffe is tried by the fire, whether it bee good or not,so wil God in his time by the touch of his Spirit and word,trie all buildings,and so shall it come to passe,that such as be found pure and sound,shall still continue so,to the praise of the workman : but they that are otherwise,shalbe consumed,and vanish away,and so shall the workman be frustrate of the hope of his labour which pleased himselfe in any thing of nought. 8 He taketh not away hope of saluation from the vnskilfull and foolish builders, which held fast the foundation which sort were those Rhetoricians rather then pastours of Corinth : but he addeth an exception, that they must notwithstanding suffer this triall of their worke, and also abide the losse of their vaine labours. * *Chap.6.19 2 Cor.6.16.* 9 Continuing still in the metaphore of a building, he teacheth vs that this ambition is not onely vaine,but also sacrilegious : for hee saith that the Church is as it were the Temple of God:which God hath as it were consecrated vnto himselfe by his spirit. Then turning himselfe to these ambitious men,he sheweth that they prophane the Temple of God,because those vaine arts wherein they please themselues so much, are as he teacheth,so many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickednesse shall not be suffered vnpunished. f *Defileth it and maketh it vncleane, being holy : and surely they doe defile it, by Paul his iudgement which by fleshly eloquence defile the puritie of the Gospel.* 10 He concludeth by the contrary, That they professe pure wisedome in the Church of God, which refuse and cast away all those vanities of men : and if they be mocked of the world it is sufficient for them if they bee wise according to the wisedome of God, and as he will make them to be wise. * *Iob 5.13.* g *Be they neuer so craftie, yet the Lord will take them when he shall discouer their trecherie.* * *Psal.94.11.* 11 Hee returneth to the Proposition of the 2.verse,first warning the hearers that henceforward they esteeme not as lords,those whom God hath appointed to bee ministers, and not lords of their saluation. which thing they doe,that depend vpon men,and not vpon God that speaketh by them. h *Pleaseth himselfe.* i *Helpes appointed for your benefite.* 12 Hee passeth from the persons to the things themselues, that his argument may be more forcible : yea, he ascendeth from Christ to the Father,to shew that we rest our selues eo not in Christ himselfe in that that he is man, but because he carieth vs vp euen to the father,as Christ witnesseth of himselfe euery where,that hee was sent of this Father, that by this band we may be al knit with God himselfe.

CHAP. IIII.

1 *Bringing in the definition of a true Apostle,* 7 *he sheweth that humilitie ought rather to bee an honour then a shame vnto him.* 9 *He bringeth in proofe,whereby it may euidently appeare,* 10 *that he neither had care of glory,* 11 *nor of his bellie.* 17 *Hee commendeth Timothie.*

LEt 1 a man so thinke of vs as of the ministers
of Christ, and disposers of the secrets of God.
2 2 And as for the rest , it is required of the
disposers,that euery man be found faithfull.
3 3 As touching mee,I passe very little to be
iudged of you, 4 or of mans b iudgement : no 5 I
iudge not mine owne selfe.
4 For I know nothing by my selfe, yet am I
not thereby iustified : but he that iudgeth mee is
the c Lord.
5 6 Therefore * iudge nothing before the time,
vntill the Lord come, who will lighten things
that are hid in darkenesse, and make the counsels
of the hearts manifest : and then shall euery man
haue d praise of God.
6 7 Now these things,brethren, I haue figu-
ratiuely applied vnto mine owne selfe and Apol-
los for your sakes, that yee might learne e by vs,
that no man presume aboue that which is writ-
ten, that one swell not against another for any
mans cause.
7 8 For who separateth thee ? and what hast
thou,that thou hast not receiued ? if thou hast re-
ceiued it, why reioycest thou, as though f thou
hadst not receiued it?
8 9 Now ye are full : now yee are made rich:
ye reigne as kings without vs,and would to God
yee did reigne, that wee also might reigne with
you.
9 For I thinke that God hath set foorth vs
the last Apostles, as men appointed to death, for
wee are made a g gazing stocke vnto the world
and to the Angels and to men.
10 We *are* fooles for Christes sake, and yee *are*
wise in Christ : wee *are* weake,and yee *are* strong :
ye *are* honourable,and we *are* despised.
11 Vnto this houre wee both hunger and
thirst,and are naked,and are buffetted , and haue
no certaine dwelling place.
12 * And labour working with our owne
hands : wee are reuiled : and *yet* we blesse : we are
persecuted,*and* suffer it.
13 * Wee are euill spoken of, and we pray : we
are made as the h filth of the world , the offcow-
ring of all things,vnto this time.
14 10 I write not these things to shame you,
but as my beloued children I admonish you.
15 For though yee haue ten thousand instru-

1 He concludeth the duetie of the hearers towards their ministers, that they esteme them not as lords : and yet notwithstanding , that they giue eare vnto them, as to them that are sent from Christ,sent I say to this end and purpose, that they may receiue as it were at their hands,the treasure of saluation which is drawen out of the secrets of God. a *Euery man.* 2 Last of all hee warneth the ministers, that they also behaue themselues not as lords,but as faithfull seruants,because they must render an accoumpt of their stewardship vnto God.

3 Because in reprehending others,he set himselfe for an example,he vseth a preoccupation or preuenting of an obiection,and vsing the grauitie of an Apostle,hee sheweth that hee careth not for the contrary iudgements that they haue of him,in that they esteemed him as a vile person,because he did not set foorth himselfe as they did. And he bringeth a reason why hee was nothing moued with the iudgements which they had of him. 4 First,because that that which men iudge in these cases of their owne braines is no more to be accounted of,then when the vnlearned doe iudge of wisedome. b *Word for word, Day: after the manner of speech of the Cilicians.* 5 Secondly saith he,how can you iudge how much or how litle I am to be accounted of,seeing that I my selfe which know my selfe better then you doe,and which dare professe that I haue walked in my vocation with a good conscience, dare not yet notwithstanding challenge any thing to my selfe ? for I know that I am not vnblamable, all this notwithstanding, much lesse therefore should I please my selfe as you doe. c *I permit my selfe to the Lords iudgement.* 6 A third reason proceeding of a conclusion as it were, out of the former reasons. It is Gods office, to esteeme euery man according to his value because he knoweth the secrets of the heart which men for the most part are ignorant of. Therefore this Iudgement pertaineth not to you * *Matth. 7. 1.* d *One could not be praised aboue the rest, but the other should bee blamed: and he mentioneth prayse rather then dispraise, for that the beginning of this sore was this, that they gaue more to some men then meete was.* 7 Hauing reiected their iudgement, he setteth foorth himselfe againe as a singular example of modestie as one which concealing in this Epistle those factious teachers names, doubted not to put downe his owne name and Apollos in their place, and tooke vpon him, as it were,their shame : so farre was he from preferring himselfe to any e *By our example, which chose rather to take other mens faults vpon vs, then to carpe any by name* 8 Hee sheweth a good meanes to bridle pride: first , if thou consider how rightlie thou exempted thy selfe out of the number of others, seeing thou art a man thy selfe: againe , if thou consider that although thou haue something more then other men haue , yet thou hast it not but by Gods bountifulnesse. And what wise man is hee that will bragge of anothers goodnesse and that, against God ? f *There is nothing then in vs of nature, that is worthie of commendation : but all that we haue , we haue of grace , which the Pelagians and halfe Pelagians will not confesse.* 9 Hee descendeth to a most graue mocke to cause those ambitious men to blush , euen against their willes. g *Hee that will take a right view how like Paul and the Pope are which braggeth that he is his successour, let him compare the delicates of the Popish court with Saint Pauls state, as wee see heere.* * *Actes 20. 34. 1.thessal. 2. 9. 2. thessal. 3. 8* * *Matth. 5 44 luke 23. 34 actes 7. 60.* h *Such as by sweeping is gathered together* 10 Moderating the sharpnesse of his mocke , he putteth them in minde to remember of whom they were begotten in Christ , and that they should not doubt to follow him for an ensample , although he seeme vile according to the outward shewe, in respect of others,yet mightie by the efficacie of Gods Spirit, as they had had triall thereof in themselues.

dours in Christ, yet *haue ye* not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus which is my beloued sonne, and faithfull in the Lord, which shall put you in remembrance of my [i] wayes in Christ, as I teach euery where in euery Church,

18 [11] Some are puffed vp as though I would not come vnto you.

19 But I will come to you shortly, [k] if the Lord will, and will know, not the [k] words of them which are puffed vp, but the power.

20 For the kingdome of God *is not* in word, but in power.

21 [12] What will ye? shall I come vnto you with a rod, or in loue, and in the [l] spirit of meekenesse?

5 What way and rule I ordain euery where in teaching the Churches.

11 Last of all he descendeth also to Apostolike threatnings, but yet chiding them as a father, lest by their disorder he bee constrained to come to punish some among them.

k Acts. 19. 21. Iame. 4. 15.

6 By words he meaneth their pained and coloured kind of eloquence.

against which he setteth the vertue of the Spirit. 12 A passing ouer to another part of this Epistle, wherein he reprehendeth most sharply a very hainous offence, shewing the vse of the ecclesiastical correction. *l Meekely affected toward you.*

CHAP. V.

1 *That they haue winked at him who committed incest with his mother in law.* 2. *6 heeshewith that is should cause them rather to bee ashamed then to resiste:* 10 *Such kind of wickednes is to be punished with excommunication,* 12 *lest other be infected with it.*

IT [1] is hard certainely *that there is* fornication among you: and such fornication as is not once named among the Gentiles, that one should haue his fathers wife.

2 [2] And ye are puffed vp, and haue not rather sorrowed, that hee which hath done this deede might be put from among you.

3 [3] For I verely, as absent in body, but present in [a] spirit, haue determined already, as though I were present, that he that hath thus done this thing,

4 When yee are gathered together, and my spirit in the [b] Name of our Lord Iesus Christ, that such one, *I say,* 4 by the power of our Lord Iesus Christ,

5 [5] Bee [c] deliuered vnto Satan, for the [c] destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 [7] Your reioycing [d] is not good: Know yee not that a litle leauen leauen th the whole lumpe?

7 [8] Purge out therefore the old leauen, that he may be a new [e] lumpe, as ye are vnleauened: for Christ our [f] Passeouer is sacrificed for vs.

8 Therefore let vs keepe the [g] feast, not with old leauen, neither in the leauen of maliciousnesse and wickednesse: but with the vnleauened bread of sincerity and trueth.

9 [9] I wrote vnto you in an Epistle, that yee should not company together with fornicatours?

10 And not [h] altogether with the fornicatours of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must go out of the world.

11 But now I haue written vnto you, that yee company not together: if any that is called a brother, be a fornicatour, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 [10] For what haue I to doe to iudge them also which are without? doe yee not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

1 They are greatly to be reprehended which by suffering of wickednesse, let death the Church of God to be mocked and scorned of the infidels.

2 There are none more proud then they that lest know themselues.

3 Excommunication ought not to be committed to one mans power, but must be done by the authoritie of the whole Coagregation, after that the matter is diligently examined,

a In mind, thought and will.

b Calling vpon Christ his Name.

4 There is no doubt but that indgement is ratified in heauen, wherein Christ himself sitteth as Iudge. 5 *The excommunicate is deliuered to the power of Satan, in that he is cast out of the house of God.* *c What is it to bee deliuered to Satan, the Lord himselfe declareth when he saith, Let him bee onto thee as an Heathen and Publican, Matth. 18. 17. that is to say, to bee disfranchised, and put out of the right and libertie of the citie of Christ, which is the Church, without which Satan is lord and master.* 6 *The end of excommunication is not to cast away the excommunicate, that he should vtterly perish, but that he may be saued, to wit, that by this meanes his flesh may bee tamed, that hee may learne to liue to the Spirit.* 7 *Another end of excommunication is, that other be not infected and therefore it must of necessitie be retained in the Church, that the one be not infected by the other.* *d Iy noughtt, and not grounded vpon good reason, as though you were excellent, and set ouer vs such wickednesse found among ye.* 8 *By alludding to the ceremonie of the Passeouer, he exhorteth them to cast out the vncleane person from amongst them. In times past (saith he, it was not lawfull for them which did celebrate the Passeouer, to eate leauened bread: Insomuch that hee was holden as vncleane and vnworthy to eate the Passeouer, whosoever had but tasted of leauen. Now all out whole life must be as it were the feast of vnleauened bread, wherein all they that are partakers of that immaculate Lambe which is slaine, must cast out both of themselues, and also out of their houses and Congregations, all impuritie.* *e By lumpe hee meaneth the whole body of the Church, euery member whereof must be vnleauened bread, that is bee renewed in spirit by putting away the old corruption.* *f The lambe of our Passeouer.* *g Let vs leade our whole life as it were a continuall feast, honestly and vprightly.*

9 Now he speaketh more generally: and that which he spake before of the incestuous person, he sheweth that it pertaineth to others which are knowen to be wicked, and such as through their naughty life are a slander to the Church, which ought also by lawfull order be cast out of the communitie of the Church. And making mention of eating of meat, the Lord was receiued, to be taken, lest any communication, or other: children to and neighbour to them which are in the Church, and not of them of the Congregation: of God.

CHAP. VI.

1 *He inueighed against their contentions in law matters.* 6 *wherewith they vexed one another vnder iudges that were infidels,* 10 *the reproch of the Gospel,* 9 *and thus sharply threatneth fornicatours.*

DAre [1] any of you, hauing businesse against another, be iudged [b] vnder the vniust [2] and not vnder the Saints.

2 [3] Doe yee not know that the Saints shall iudge the world? If the world then shalbe iudged by you, are yee vnworthy to iudge the smallest matters?

3 Know yee not that wee shall iudge the Angels? how much more things that pertaine to this life?

4 [4] If then ye haue [c] iudgments of things pertaining to this life, set vp them which are [d] least esteemed in the Church.

5 [5] I speake it to your shame. Is it so that there is not a wise man among you? no, not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 [6] Now therefore there is altogether hee doeth not forbid that one neighbour may goe to lawe with require, but yet vnder holy iudges. 3 Hee gathereth by a faithfull cannot seeke to infidels to be iudged, without great Saints, seeing that God himselfe will make the Saints iudges of the deuils, with his Sonne Christ: much more ought they to small causes, which may be by equitie and good conscience, determined. 4 The conclusion, wherein he prescribeth a remedie for this mischief: to wit, if they end their priuate affaires betwixt themselues by chosen arbiters out of the Church: for which matter and purpose, the least of you, sayth hee, is sufficient. Therefore he condemneth not iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate: for he speaketh not of iudgements which are practised betweene the faithfull and the infidels, neither of publique iudgements, but of controuerties which may bee ended by priuate arbiters. 5 *Courts and places of iudgement. 6 Euen the most abiect among you.* 5 He applieth the generall opposition to a particular, alwayes calling them backe to this, to take away from them that false opinion of their owne excellencie, from whence all these mischiefes sprang. 6 Now he goeth further also, and although by graunting them priuate arbiters out of the Congregation of the faithfull, he doth not simply condemne, but rather establish priuate iudgements, so that they be exercised without offence. yet hee sheweth that if they were such as they ought to be, and as it were to be wished, they should not neede to vse that remedie neither.

1 The third question is of ciuill iudgements. Whether it bee lawfull for one faithfull to draw another faithfull before the iudgement seat of an infidell: He answereth that it is not lawfull for offence sake, for it is not an euill of it selfe.

a As if he sayd, Are ye become so impudent that you are not ashamed to make the Gospel a laughing stock to prophane men?

b Before the vniust.

2 He addeth that another, if need be comparison that the iniurie done to the the world, and of the iudge these light and

e infirmitie in you, that ye goe to law one with
another: 7 * why rather suffer ye not wrong? why
rather sustaine ye not harme?
8 * Nay, ye your selues doe wrong, and doe
harme, and that to your brethren.
9 Know ye not that the vnrighteous shall not
inherite the kingdome of God? h Bee not decei-
ued: neither fornicatours, nor idolaters, nor ad-
ulterers, nor wantons, nor buggerers,
10 Nor theeues, nor couetous, nor drunkards,
nor railers, nor extortioners shall inherite the
Kingdome of God.
11 And such were * some of you: but yee are
washed, but yee are sanctified, but ye are iustified,
in the f Name of the Lord Iesus and by the Spirit
of our God.
12 ¶ * 9 g All things are lawfull vnto me, but
all things are not profitable. I may do all things,
but I will not bee brought vnder the h power of
any thing.
13 10 Meates *are ordeined* for the bellie, and
the bellie for the meates: but God shall destroy
both it, and them. Now the body *is* not for forni-
cation, but for the Lord, and the Lord for the
body.
14 And God hath also raised vp the Lord, and
* shall raise vs vp by his power.
15 11 Know yee not, that your bodies are the
members of Christ? shall I then take the mem-
bers of Christ and make them the members of an
harlot? God forbid.
16 12 Doe ye not know, that hee which cou-
pleth himselfe with an harlot, is one body? * for
i two, saith he, shalbe one flesh.
17 But he that is ioyned vnto the Lord, is one
spirit.

e *A weakenesse of minde which is said to be in them, that suffer themselues to be ouercome of their lusts, and it is a fault that squareth greatly from temperancie and moderation so that hee nippeth them which could not put vp and suffer wrong done vnto them.*

7 This pertaineth chiefly to the other part of the reprehension, to wit, that they went to law euen vnder infidels, whereas they should rather haue suffered any losse, then to haue giuen that offence. But yet this is generally true, that we ought rather depart from our right, then trie the vttermost of the Law hastily, and vpon an affection to reuenge an iniurie. But the Corinthians cared for neither, and therefore he saith that they must repent, vnlesse they will be shut out of the inheritance of God.

* *Matth.5.39. luke 6.29. rom.12.19.*

* *1.Thes.4.6.*

8 Now hee prepareth himselfe to passe ouer to the fourth treatise of this Epistle, which concerneth matters indifferent: debating this matter first: how men may well vse women or not: which question hath three branches, fornication, matrimony and single life. As for fornication, hee vtterly condemneth it. And marriage he commandeth to some, as a good and necessary remedy for them, to other he leaueth it free: And other some hee disswadeth from it, not as vnlawfull, but as discommodious, and that not without exception. As for singlenesse of life, (vnder which also I comprehend virginitie) he enioyneth it to no man: yet he perswadeth men vnto it, but not for it selfe, but for another respect, neither all men, nor without exception. And being about to speake against fornication, hee beginneth with a generall reprehension of those vices, wherewith that rich and riotous citie most abounded: warning and teaching them earnestly, that repentance is vnseparably ioyned with forgiuenesse of sinnes, and sanctification with iustification. * *Titus 3.3.* f *In Iesus.* * *Chap.10.23.* 9 Secondly, he sheweth that the Corinthians doe simply offend in matters indifferent. First, because they abused them: next, because they vsed indifferent things, without any discretion, seeing the vse of them ought to be brought to the rule of charitie: and that he doth not vse them aright which immoderately abuseth them, and so becommeth a slaue vnto them. g *Whatsoeuer: but this generall word must be restrained to things that are indifferent.* h *He is in subiection to things that are indifferent, whatsoeuer he be that thinketh he may not be without them, which is a flattering kinde of slauery vnder a colour of liberty, which ceazeth vpon such men.* 10 Secondarily, because they counted many things for indifferent which were of themselues vnlawfull, as fornication, which they numbred amongst meere naturall and lawfull desires, as well as meate and drinke: Therefore the Apostle sheweth that they are vtterly vnlike: for meates, sayth hee, were made for the necessary vse of mans life, which is not perpetuall. For both meates, and all this manner of nourishing, are quickly abolished. But we must not so thinke of the vncleannesse of fornication, for which the body is not made, but on the contrary side is ordeined to purenesse, as appeareth by this, that it is consecrated to Christ, euen as Christ also is giuen vs of his Father, to quicken our bodies with that vertue wherewith he also rose againe. * *Roman.6.5.* 11 A declaration of the former argument by contraries, and the applying of it. 12 A proofe of the same argument: An harlot and Christ are cleane contrary, so are the flesh and the Spirit: therefore hee that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Christ, which vnitie is pure and spirituall. * *Genes.2.24. matth.19.5. marke.10.8. ephes.5.31.* i *Moses doeth not speake these words of fornication, but of marriage: but seeing that fornication is the corrupting of marriage, and both of them is a carnall and fleshly copulation, we cannot say that the Apostle abuseth his testimony. Againe Moses hath not this word (Two) but it is very well expressed both here and in Matth. 19.5. because he speaketh onely but of man and wife: whereupon the opinion of them which vouch it to be lawfull to haue many wiues, is beaten downe: for he that companieth with many is sundred as it were into many parts.*

18 13 Flee fornication: euery sinne that a man
doeth, is without the body: but he that commit-
teth fornication, sinneth against his owne body.
19 14 Know yee not, that * your body is the
temple of the holy Ghost, *which is* in you, whom
ye haue of God? and 15 ye are not your owne.
20 * For ye are bought for a price: therefore
glorifie God in your body, and in your spirit: for
they are Gods.

13 Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kind of filthinesse.

14 The third argument: Because a fornicator is sacrilegious, for that our bodies are consecrate to God. * *Chap.3.17. 2 Cor.6.16.* 15 The fourth argument: Because we are not our owne men, to giue our selues to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought vs, and that with a great price, to the end that both in body and soule, wee should serue to his glory. * *Chap.7.23. 1.pet.1.18.*

CHAP. VII.

1 Intreating here of marriage, 4 which is a remedy against fornication 10 and may not be broken. 18. 20 he willeth euery man to liue contented with his lot. 25 He sheweth what the end of virginitie should be, 36 and who ought to marrie.

NOw 1 concerning the things a whereof yee
wrote vnto me, It *were* b good for a man not
to touch a woman.
2 Neuerthelesse, to auoid fornication, let eue-
ry man haue his wife, and let euery woman haue
her owne husband.
3 * 2 Let the husband giue vnto the wife c due
beneuolence: and likewise also the wife vnto the
husband.
4 3 The wife hath not the power of her owne
body, but the husband: and likewise also the hus-
band hath not the power of his owne body, but
the wife.
5 Defraud not one another, 4 except *it be* with
consent for a time, that ye may d giue your selues
to fasting and prayer, and againe come together,
that Satan tempt you not for your incontinencie.
6 5 But I speake this by permission, not by
commandement.
7 For I e would that all men were euen as I
my selfe *am* but euery man hath his proper gift of
God, one after this maner, and another after that.
8 6 Therefore I say vnto the f vnmarried, and
vnto the widowes, It is good for them if they a-
bide euen as I *doe*.
9 But if they cannot abstaine, let them marry:
for it is better to marry then to g burne.
10 * 7 And to the married I cōmand, not I, but
the Lord, Let not the wife depart frō her husband.
11 But and if shee depart, let her remaine vn-
married, or be reconciled vnto her husband, and
let not the husband put away *his* wife.
12 8 But to the remnant I speake, *and* not the
Lord, If any brother haue a wife that beleeueth
not, if she be content to dwell with him, let him
not forsake her.
13 And the woman which hath an husband
that beleeueth not, if he be content to dwell with
her, let her not forsake him.

1 Hee teacheth concerning marriage, that although a single life hath his commodities, which we wil declare afterwards, yet that marriage is necessary for the auoyding of fornication, but so that neither one man may haue many wiues, nor any wife many husbands.

a *Touching those matters whereof you wrote vnto me.*

b *Commodious, and (as we say) expedient. For marriage bringeth many griefs with it, and that by reason of the corruption of our first estate.*

* *1.Pet.3.7.*

2 Secondly, he sheweth that the parties married, must with singular affection entirely loue one the other.

c *This word (due) conteineth all kind of beneuolence, though he spake more of one sort then of the other, in that that followeth.*

3 Thirdly, he warneth them that they are each in others power, as touching ye body, so that they may not defraud one another. 4 Hee addeth an exception, vnlesse the one abstaine from the other by mutuall consent, that they may the better giue themselues to prayer, wherein notwithstanding, he warneth thē to consider what is expedient, lest by this long breaking off as it were from marriage, they be stirred vp to incontinencie. d *Doe nothing els.* 5 Fiftly, he teacheth that marriage is not simply necessary for all men, but for them which haue not the gift of continencie, and this gift is by a peculiar grace of God. e *I wish.* 6 Sixtly, he giueth the selfe same admonishment touching the second marriage, to wit, that a single life is to be allowed, But yet such as haue the gift of continency: otherwise they ought to marrie againe, that their conscience may be at peace. f *This whole place is flat against them which condemne second marriages.* g *So to burne with lust, that either they will yeelde to the temptation, or else we cannot call vpon God with a quiet conscience.* * *Matth. 5.32. and 19.9. mar.10.11. luke 16.8.* 7 Seuenthly, he forbiddeth contentions, and publishing of diuorces (for he speaketh not here of the fault of whoredom, which was then death euen by the law of the Romanes also) wherby he affirmeth that the band of marriage is not dissolued, and that from Christ his mouth. 8 Eightly he affirmeth, that the marriages which are already contracted betweene a faithfull, and an vnfaithfull or infidel, are firme, so that the faithfull may not forsake the vnfaithfull.

9 He answereth an obiection: But the faithfull is defiled by the societie of the vnfaithfull. The Apostle deniethe that, and prouueth that the faithfull man with good conticence may vse the vessell of his vnfaithfull wife by this, that their children which are borne of them, are accounted holy (that is, conteined within the promise) for it is said to all the faithfull, I will be thy God, and of thy seede.

a The qualitiesse of the wife is of more force to cause their coupling together to be accounted holy, then the infidelitie of the husband is to prophane the mariage.

b The infidel is not sanctified or made holy in his own personfiut in respect of his wife, he is sanctified to her.

k To the faithfull husband.

l The place destroyeth the opinion of them that will not haue children to be baptise, and their opinions also, that make baptisme the very cause of saluation. For the children of the faithfull are holy, by the vertue of the couenant, euen before Baptisme, and Baptisme is added as the seale of that holynesse.

14 [9] For the vnbeleeuing husband is [k] sanctified to the [l] wife, and the vnbeleeuing wife is sanctified to the [k] husband else were your children vncleane: but now are they [l] holy.

15 [10] But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in such things: [11] but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 [12] But as God hath distributed to euery man, as the Lord [a] hath called one, so let him walke, and so ordeine I in all Churches.

18 [13] Is any man called being circumcised? let him not [b] gather *his vncircumcision*: is any called vncircumcised? let him not bee circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 [x] Let euery man abide in the same vocation wherein he was called.

21 Art thou called *being* a seruant? [p] care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the [q] Lord, *being* a seruant, is the Lords freeman: likewise also hee that is called *being* free, is Christes seruant.

23 [x] [14] Yee are bought with a price: bee not the seruants of men.

24 [15] Brethren, let euery man wherein he was called, therein abide with [r] God.

25 [16] Now concerning virgins: I haue no commandement of the Lord: but I giue mine [s] aduise, as one [t] that hath obteined mercy of the Lord to be faithfull,

26 I suppose then [u] this to bee good for the [x] present necessitie: *I meane*, that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not neuertheless, such shall haue trouble in the [y] flesh: but I [z] spare you.

29 And this I say, brethren, because the time is [a] short, hereafter, that both they which haue wiues, be as though they had none:

30 And they that [b] weepe, as though they wept not: and they that reioyce as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this [c] world, as though they vsed it not: for the [d] fashion of this world goeth away.

32 And I would haue you without care. The vnmaried careth for the things of the Lord, how he may please the Lord.

33 But hee that is maryed, [e] careth for the things of the worlde, how hee may please *his* wife.

34 There is difference also betweene a virgine and a wife: the vnmarried woman careth for the things of the Lord, that she may be holy, both in body and in [f] spirit: but shee that is married, careth for the things of the world, how shee may please her husband.

35 And this I speake for your owne commodity, not to tangle you in a snare, but that *ye follow* that which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 [17] But if any man think that it is vncomely for his virgine, if she passe the floure of her age, and neede so require let him doe what he will, he [h] sinneth not let them be married.

37 Neuertheleſſe, hee that standeth firme in his [i] heart, that he hath no [k] need, but hath power ouer his owne will, and hath so decreed in his heart, that he will keepe his virgine, hee doeth well.

38 So then hee that giueth her to marriage, doth well, but he that giueth her not to marriage, doeth [l] better.

39 [18] The wife is bound by the [m] law, as long as her husband [x] liueth: but if her husband bee dead, shee is at liberty to marry with whom shee will, onely in the [n] Lord.

40 But shee is more blessed, if she so abide in my iudgement: [x] and I thinke that I haue also the Spirit of God.

y By the (flesh) he vnderstandeth what things soeuer belong to this prefent life, for marriage bringeth with it many discommodities, so that he bendeth more to a sole life, not because it is a seruice more agreeable to God then marriage is, but for those discommodities, which (if it were possible) he would wish all men to be void of, that they might giue themselues to God onely.

z I would your weakenesse were prouided for.

a For we are now in the latter end of the world.

b By weeping the Hebrewes vnderstand all aduersitie, and by ioy all prosperity.

c Those things which God giueth vs here.

d The guise, the shape and fashion whereby he hewsth vs, that there is nothing in this world that continueth.

e They that are married, haue their wits drawen hither and thither, and therefore if any man haue the gift of continencie, it is more commodious for him to liue alone: but they that are maried may care for the things of Lord also, Clem. Strom. 3.

f Minde.

g He meaneth that he will suffere no man either to marrie, but to shewe them barely what kinde of life is most commodious.

h Hath wrong.

i That the weakenesse of her daughter inforceth him not, or any other matter, that he may safely keepe her a virgine still.

k He doth well, for so he expoundeth it verse 8.

l Reioiced with himself.

m Ye are bound, and therefore ye must obeyne, and not depart from your husbands.

n Let them be married in the Lord, that is, let them be married in the feare of God: and yet the dissembleth not, but remaine still a widow, (he shalbe void of many cares.

x Rom. 7. 1.

n Religiously, and in the feare of God. 1 Thess. 4. 8.

CHAP. VIII.

1 From this place vnto the end of the tenth chapter, hee willeth them not to bee at the Gentiles prophane bankets. 8 He reproueth the abuse of Christian liberte. 11 and sheweth that knowledge must be tempered with charitie.

And

1 He entreth to entreate of another kinde of things indifferent, to wit, of things offered to idoles, or the vse of flesh so offered and sacrificed. And first of all hee remooueth all those things which the Corinthians pretended in vsing things offered to idoles without any respect. First of all, they affirmed that this difference of meates was for vnskilfull men but as for them, they knew well enough the benefit of Christ, which causeth all these things to be cleane to them that are cleane, Be it so, saith Paul: be it that we are all sufficiently instructed in the knowledge of Christ. I say notwithstanding that we must not simply rest in this knowledge. The reason is, that vnlesse our knowledge be tempered with charity, it doeth not onely not auaile, but also doeth much hurt,

AND [1] as touching things sacrificed vnto idols,
wee know that wee [a] all haue knowledge:
knowledge [b] puffeth vp, but loue [c] edifieth.
2 Now if any man thinke that hee knoweth
any thing, hee knoweth nothing yet as he ought
to know.
3 But if any man loue God, the same is knowen
of him.
4 [2] Concerning therfore the eating of things
sacrificed vnto [d] idoles, we know that an idole is
[e] nothing in the world, and that there is none o-
ther God but one.
5 For though there bee that are called gods,
whether in heauen, or in earth (as there bee many
gods and many lords)
6 Yet vnto vs there *is* but one God, which is
that Father, [f] of whom are all things, and we [g] in
him, and [*] [h] one Lord Iesus Christ, [i] by whom *are*
all things, and we by him.
7 [3] But euery man hath not that knowledge:
for [4] many hauing [k] conscience of the idole, vn-
till this houre, eate as a thing sacrificed vnto the
idole, and so their conscience being weake is de-
filed.
8 [5] But meate maketh vs not acceptable to
God, for neither if we eat, haue we the more, nei-
ther if wee eate not, haue we the lesse.
9 But take heede least by any meanes this
power of yours be an occasion of falling, to them
that are weake.
10 [6] For if any man see thee which hast
knowledge sit at table in the idoles temple, shall
not the conscience of him which is weake, bee
boldened to eat those things which are sacrificed
to idoles?

because it is the mistresse of pride: nay it doeth not so much as deserue the name of godly knowledge, if it bee separate from the loue of God, and therefore from the loue of our neighbour. *a* *This generall words is to be abridged as appeareth verse 7. for there is a kinde of taunt in it as we may perceiue by the next verse.* *b* *Ministreth occasion of vanitie and pride: because it is voide of charetie.* *c* *Instructeth our neighbour.* 2 The application of that answere to things offered to idoles: I graunt, sayeth hee, that an idole is indeed a vaine imagination, and that there is but one God and Lord, and therefore that meate can not bee made either holy or prophane by the idole: but it followeth not therefore that a man may without respect vse those meates as any other. *d* *This word (idole) in this place is taken for an image which is made to represent some godhead, that worship might bee giuen vnto it: whereupon came the word (idolatry) that is to say, image seruice.* *e* *Is a vaine dreame.* *f* *When the Father is distinguished from the Sonne, Hee is named the beginning of all things.* *g* *We haue our being in him.* * *Iohn 13.13. chapter 12. 3.* *h* *But as the father is called Lord, so is the Sonne, God: therefore this word (One) doeth not respect the persons, but the natures.* *i* *This word (By) doeth not signifie the instrumentall cause, but the efficient. For the Father and the Sonne worke together, which is not so to be taken that wee make two causes, seeing they haue both but one nature, though they bee distinct persons.* 3 The reason why that followeth not is this: Because there are many men which doe not know that which you know. Now the iudgements of outward things depend not onely vpon your conscience, but vpon the conscience of them that behold you, and therefore your actions must bee applyed not onely to your knowledge, but also to the ignorance of your brethren. 4 An applying of the reason. There are many which cannot eate of things offered to idoles, but with a wauering conscience, because they thinke them to bee vncleane: therefore if by thy example they enterprise to doe that, which inwardly they thinke displeaseth God, their conscience is defiled with this eating, and thou hast beene the occasion of this mischiefe. *k* *By conscience of the idole, hee meaneth the secreet iudgement that they had within themselues, whereby they thought all things vncleane that were offered to idoles, and therefore they could not vse them with good conscience. For this force hath conscience, that if it bee good, it maketh things indifferent good, and if it bee euill, it maketh them euill.* 5 A preuenting of an obiection: Why then, shall wee therefore bee depriued of our libertie? Nay sayth the Apostle, you shall lose no part of Christianitie although you abstaine for your brethrens sake, as also if you receiue the meate, it maketh you no whit the more holy, for our commendation before God consisteth not in meates: but to vse our liberty with offence of our brethren is an abuse of liberty, the true vse whereof is cleane contrary, to wit, so to vse it, as in vsing of it wee haue consideration of our weake brethren. 6 Another plainer explication of the same reason, propounding the example of the sitting downe at the table in the idoles temple, which thing the Corinthians did euill account of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence doe cease, as it shall be declared in his place.

11 [7] And through thy knowledge shall the
[*] weake brother perish, for whom Christ died.
12 [8] Now when yee sinne so against the bre-
thren, and wound their weake conscience, ye sinne
against Christ.
13 [*] [9] Wherefore, if meate offend my brother,
I will eate no flesh while the world standeth, that
I may not offend my brother.

7 An amplification of the argument taken both of comparison and contraries. Thou wretched man, (for thou pleasing thy selfe with thy knowledge which indeede is none (for if thou hadst true knowledge, thou wouldest not sit downe to meate in an idoles temple) wilt thou destroy thy brother hardning his weake conscience by this example to doe euill for whose saluation Christ him selfe hath died. * *Rom. 14.15* 8 Another amplification: such offending of our weake brethren redoundeth vnto Christ, and therefore let not these men thinke that they haue to doe only with their brethren. * *Rom 14.21.* 9 The conclusion, which Paul concerneth in his owne person, that he might not seeme to exact that of other, which he will not first subiect vnto himselfe. I had rather (saieth he) abstaine for euer from all kinde of flesh, then giue occasion of sinne to any of my brethren, much lesse would I fose in any certaine place or time for my brothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 He declareth that from the liberty which the Lord gaue him, 15 he willingly abstained, 18. 22 least in things indifferent he should offend any. 24 He sheweth that our life is like vnto a race.

AM [1] I not an Apostle? am I not free? [2] haue
I not seene Iesus Christ our Lord? are ye not
my worke [a] in the Lord?
2 If I be not an Apostle vnto other, yet doubt-
lesse I am vnto you: for ye are [b] the seale of mine
Apostleship in the Lord.
3 [3] My defence to them that [c] examine mee
in this,
4 [4] Haue wee not power to [d] eate and to
drinke?
5 Or haue we not power to leade about a wife
being a [e] sister, as well as the rest of the Apostles,
and as the brethren of the Lord, and Cephas?
6 Or I onely and Barnabas, haue not wee
power, [f] not to worke?
7 [5] Who [g] goeth a warfare any time at his
owne cost? who planteth a vineyard, and eateth
not of the fruit thereof? or who feedeth a flocke
and eateth not of the milke of the flocke?
8 [6] Say I these things [h] according to man?
saith not the Law the same also?
9 For it is written in the Lawe of Moses,
[*] Thou shalt not mussell the mouth of the oxe
that treadeth out the corne; doeth God take care
for [i] oxen?
10 Either saith hee it not altogether for our
sakes? For our sakes no doubt it is written, that he
which eareth, should eare in hope, & that he that
thresheth in hope should be partaker of his hope.

1 Before he proceedeth any further in his proposed matter of things offered to idoles, he would shew the cause of al this mischiefe, and also take it away: to wit, that the Corinthians thought themselues not bound to depart from a iot of their libertie for any mans pleasure: therefore he propoundeth himselfe for an example, and that in a matter almost necessary. And yet he peaketh seuerally of both, but first of his owne person. If (saith he) you alleadge for your selues that ye are free and therefore will vse your liberty, am I not also free, seeing I am an Apostle? 2 He proueth his Apostleship by the effects in that that he was appointed of Christ himselfe, and the authoritie of his function was sufficiently confirmed to him amongst them by their conuersion. And all these things he setteth before their eyes, to make them ashamed for that they would not in the least wise that might be, debase themselues for the weakes sake, whereas the Apostle himselfe did all that he could to winne them to God: when they were vtterly reprobate and without God. *a* *By the Lord.* *b* *As a seale whereby it appeareth sufficiently that God is the authour of my Apostleship.* 3 Hee addeth this by the way, as if he would say, So farre it is off, that yee may doubt of my Apostleship that I vse to refute them which call it into controuersie, by opposing those things which the Lord hath done by me amongst you. *c* *Which like Iudges examine me and my doings.* 4 Now touching the matter it selfe, he sayeth, Seeing that I am free, and truely an Apostle, why may not I (I say not, eate of all things offered to idoles, but) be maintained by my labours, yea, and keepe my wife also, as the residue of the Apostles lawfully doe as by name, Iohn and Iames the Lords cosins, and Peter himselfe? *d* *Vpon the expence of the Church.* *e* *One that is a Christian and a true beleeuer.* *f* *Not to liue by the worke of our handes.* 5 That he may not seeme to burden the Apostles, hee proueth that it is iust that they doe by an argument of comparison, seeing that souldiers liue by their wages, and husbandmen by the fruit of their labours, and shepheards by that that commeth of their flockes. *g* *Vseth to goe a warfare.* 6 Secondly he bringeth forth the authoritie of Gods institution by an argument of comparison. *h* *Haue I not respect onely to the common custome of men?* * *Deut. 25.4. 1.tim. 5.18.* *i* *Was his care onely to prouide for oxen when he made this Law for otherwise there is nothing in the world, but God hath a care of it.*

11 *7 If wee haue ſowen vnto you ſpirititual things, *is it* a great thing if we reape your carnall things?

12 8 If others with you bee partakers of *this* [k] power, *are* not we rather? neuertheleſſe we haue not vſed this power: but ſuffer all things, that we ſhould not hinder the Goſpel of Chriſt.

13 9 Doe yee not know that they which miniſter about the * holy things, eate of the [l] things of the Temple? and they which wait at the Altar, are [m] partakers with the Altar?

14 So alſo hath the Lord ordained, that they which preach the Goſpel, ſhould liue [n] of the Goſpel.

15 But I haue vſed none of theſe things: [10] [o] neither wrote I theſe things, that it ſhould be ſo done vnto me: for it were better for me to die, then that any man ſhould make my reioycing vaine.

16 For though I preach the Goſpel, I haue nothing to reioyce of: for neceſſity is laid vpon me, and woe is vnto me, if I preach not the Goſpel.

17 For if I doe it willingly, I haue a reward, but if I doe it againſt my will, *notwithſtanding* the diſpenſation is committed vnto me.

18 What is my rewarde then? verely that when I preach the Goſpel, I make the Goſpel of Chriſt [o] free, that I abuſe not mine authoritie in the Goſpel.

19 For though I bee free from all men, yet haue I made my ſelfe ſeruant vnto all men, that I might winne the moe.

20 * And to the Iewes I become as a Iewe, that I may winne the Iewes: to them that are vnder the [p] Lawe, as *though I were* vnder the Lawe that I may winne them that are vnder the Law:

21 To them that are without Law, as *though I were* without Lawe (when I am not without Lawe as pertaining to God, but *am* in the Lawe through Chriſt) that I may winne them that are without Law:

22 To the weake I became as weake, that I may winne the weake: I am made all things to [q] all men, that I might by all means ſaue ſome.

23 And this I doe for the Goſpels ſake, that I might be partaker thereof with [r] you.

24 [11] Know yee not, that they which runne in a race, runne all, yet one receiueth the price? ſo runne that ye may obtaine.

25 And euery man that proueth maſteries, [ſ] abſtaineth from all things: & they *do it* to obtaine a corruptible crowne: but we for an incorruptible.

26 I therefore ſo runne, not as vncertainely: ſo fight I, not as one that beateth the ayre.

27 But I beat downe my [t] body, & bring it into ſubiection, leſt by any meanes after that I haue preached to other, I my ſelfe ſhould be [u] reproued.

* *Rom.15.27.*
7 An aſſumption o the arguments with an amplification, for neither in ſo doing we do require a reward meete for our deſerts.
8 An other argument of great force: other are nouriſhed amongſt you: therefore it was lawfull for me, yea rather for me then any other and yet I refuſed it and had rather yet ſuffer any diſcommoditie, then the Goſpel of Chriſt ſhould be hindered.
k The word ſignifieth a right and intereſt, whereby he giueth vs to vnderſtand that the miniſters of the word muſt of right and dutie be found of the Church.
9 Laſt of all, hee bringeth forth the expreſſe Law concerning the nouriſhing of the Leuites: which priuiledge notwithſtanding he will not vſe.
* *Deut.18.1.*
l This is ſpoken by the figure Metonymie, for theſe things that are offred in the temple.
m Are partakers with the Altar in diuiding the ſacrifice.
n Becauſe they preach the Goſpel. It followeth by this place, that Paul gaue no liuing, neither would haue any other man get, by any commoditie of Maſſes, or any other ſuch ſuperſtitious trumperies.
10 He taketh away occaſion of ſuſpition by the way, that it might not be thought that he wrote this as though he challenged his wages that was not payed him. Nay ſayeth he, I had rather die, then not continue in this purpoſe to preach the Goſpel freely. For I am bound to preach the Goſpel, ſeeing that the Lord hath inioyned me this office, but vnleſſe I doe it willingly and for the loue of God, nothing is to bee allowed that I doe. If I had rather that the Goſpel ſhould be euill ſpoken of, then that I ſhould not require my wages, then would it appeare that I tooke theſe paines not ſo much for the Goſpels ſake, as for my gaines and aduantages. But I ſay, this were not to vſe, but abuſe my right and libertie. Therefore not onely in this thing, but alſo in all other (as much as I could) I am made all things to all men, that I might winne them to Chriſt, and might together with them bee wonne to Chriſt.
o By taking nothing of them, to whom I preach it. **Acts 16.3 gala.2.3.* *p The word (Law) in this place muſt be reſtrained to the ceremoniall Law.* *q In matters that are indifferent which may be done, or not done with a good conſcience: as if hee ſaid, I changed my ſelfe into all faſhions, that by all meanes I might ſaue ſome.* *r That both I and they to whom I preach the Goſpel, may receiue fruits by the Goſpel.* 11 He bringeth in another cauſe of this miſchiefe, to wit, that they were giuen to gluttony, for there were ſolemne bankets of ſacrifices, and the riot of the Prieſtes was alwayes too much celebrated and kept. Therefore it was hard for them which were accuſtomed to riotouſneſſe, eſpecially when they pretended the libertie of the Goſpel, to bee reſtrained from theſe bankets: but contrariwiſe, the Apoſtle calleth them by a pleaſant ſimilitude, and alſo by his owne exemple, to ſobriety and mortification of the fleſh, ſhewing that they cannot be fit to runne or wreſtle (as then the games of Iſthmies were) which pamper vp their bodies: and therefore affirming that they can haue no reward, vnleſſe they take another courſe and trade of life.
ſ Vſeth a moſt exquiſite diet.
t The old man which ſtriueth againſt the ſpirit.
u This word (reproued) is not ſet as contrary to the word (elect) but as contrary to the word (Approued) when wee ſet one by experience not to be ſuch an one as he ought to be.

CHAP. X.

1 If God ſpared not the Iewes, neither will he ſpare thoſe who are of like condition. 3. 4 touching the outward ſignes of his grace. 14 That it is abſurd that such ſhould be partakers of the table of the deuils, who are partakers of the Lords Supper. 24 To haue conſideration of our neighbour in things indifferent.

Moreouer [1] brethren, I would not that yee ſhould bee ignorant, that all our [a] Fathers were vnder * that cloud, and all paſſed through that * ſea,

2 [2] And were all [b] Baptized vnto [c] Moſes, in that cloud, and in that ſea,

3 * And did all eat the [d] ſame ſpirituall [e] meat.

4 * And did all drinke the ſame ſpirituall drinke (for they dranke of the ſpiritual Rock that [f] followed them: and the Rock was [g] Chriſt)

5 But with many of them God was not pleaſed: for they were * ouerthrowne in the wilderneſſe.

6 [3] Now theſe things are our [h] enſamples, to the intent that we ſhould not luſt after euil things * as they alſo luſted.

7 Neither bee yee idolaters as *were* ſome of them, as it is written, * the people ſate downe to eate and drinke, and roſe vp to play.

8 Neither let vs commit fornication, as ſome of them committed fornication, and fell in one * day three and twenty thouſand.

9 Neither let vs tempt [i] Chriſt, as ſome of them alſo tempted *him*, and * were deſtroyed of ſerpents.

10 Neither murmure ye, as ſome of them * alſo murmured and were deſtroyed of the deſtroyer.

11 Now all theſe things came vnto them for enſamples, and were written to admoniſh vs, vpon whom the [k] endes of the world are come.

12 Wherefore let him that thinketh hee ſtandeth, take heed leſt he fall.

13 [4] There hath no tentation taken you, but ſuch as appertaine to [l] man: and God is faithfull

1 He ſetteth out that which he ſaid, laying before them an example of the horrible iudgement of God againſt the which had in effect the ſelfe ſame pledges of the ſame adoption, and ſaluation that we haue: and yet notwithſtanding when they gaue themſelues to idoles feaſtes periſhed in the wilderneſſe, being horibly and manifoldly puniſhed. Now moreouer and beſides that theſe things are fitly ſpoken againſt them that frequented idoles feaſtes, the ſame alſo ſeeme to be alleaged to this end and purpoſe, becauſe many men are thus minded, that thoſe things are not of ſuch great weight that God will be angry with them if they vſe them, ſo that they frequent Chriſtian aſſemblies and be baptized, and receiue the Communion and confeſſe Chriſt.
a Paul ſpeaketh thus in reſpect of the couenant, and not in reſpect of the perſon, ſauing in generall. * *Exod.13.21. numb.9.18.* * *Exod. 14.22.*
2 In effect the Sacraments of the old Fathers were all one with ours, for they reſpected Chriſt onely who offered himſelfe vnto them in diuers ſhadowes.
b All of them were Baptized with the outward ſigne, but not indeed, wherewith God cannot be charged, but they themſelues. *c Moſes being their guide.* * *Exodus 16.15.* *d The ſame that wee doe.* *e Manna which was a ſpirituall meate to the beleeuers, which in faith lay hold vpon Chriſt who is the true meate.* * *Exodus 17.6. numb 20.10 and 21.16.* *f Of the riuer and running Rocke, which followed the people.* *g Did ſacramentally ſignifie Chriſt, ſo that together with the ſigne, there was the thing ſignified, and the trueth it ſelfe: for God doeth not offer a bare ſigne, but the thing ſignified by the ſigne, together with it, which is to bee receiued with faith.* * *Numb.26.65.* 3 An amplifying of the example againſt them which are caried away with their luſtes beyond the bounds which God hath meaſured out. For this is the beginning of all euill, as of idolatry (which had gluttonie a companion vnto it) fornication rebellion againſt Chriſt, murmuring and ſuch like, which God puniſhed moſt ſharpely in that old people, to the end that wee which ſucceede them, and haue a more full declaration of the will of God, might by that means take better heed. *h Some reade figures: which ſignified our ſacraments: for circumciſion was to the Iewes a ſeale of righteouſneſſe, and to vs a liuely patterne of Baptiſme, and ſo in the other Sacraments.* **Num.11.4.and 26.64. pſal.106.14.* **Exod.32.6.* **Numb.25.9.* *i To tempt Chriſt is to prouoke him to combat as it were, which thoſe men doe, who abuſe the knowledge that hee hath giuen them, and make it to ſerue for a cloake: for their luſtes and wickedneſſe.* **Num.21.6.pſal.106.14.* **Num. 14.37.iudg.8.24.* *k Thus our age is called the ende: for it is the ſhutting vp of all ages.* 4 In concluſion, he deſcendeth to the Corinthians themſelues warning them that they pleaſe not themſelues, but rather that they preuent the ſubtilties of Satan. Yet he vſeth an inſinuation and comforteth them, that he may not ſeeme to make them altogether like to thoſe wicked idolaters and contemners of Chriſt, which periſhed in the wilderneſſe. *l Which commeth of weakeneſſe.*

which

which will not suffer you to be tempted aboue that you bee able, but will euen [m] giue the issue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 [5] I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cup of [n] blessing which we blesse, is it not the [o] communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ?

17 For wee that are many, are one bread and one body, because wee are all partakers of one bread.

18 Behold Israel, *which is* [p] after the flesh: are not they which eat of the sacrifices, [q] partakers of the Altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 *Nay*, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that yee should haue [r] fellowship with the deuils.

21 Ye cannot drinke the cup of the Lord, and the [s] cup of the deuils. Ye cannot be partakers of the Lords table, and of the table of deuils.

22 Doe wee prouoke the Lord to anger? are we stronger then he?

23 * [6] [t] All things are lawfull for mee, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, But euery man anothers wealth.

25 [7] Whatsoeuer is sold in the [u] shambles, eate ye, and aske no question for conscience sake.

26 *For the earth *is* the Lords, and [x] all that therein is.

27 If any of them which beleeue not, call you *to a feast*, and if ye will goe, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eat it not, because of him that shewed it, and for the conscience (for the earth *is* the Lords, and all that therein is)

29 And the conscience, I say, not thine, but of that other: [8] for why should my libertie bee condemned of another mans conscience?

30 For if I through *Gods* [y] benefit bee partaker, why am I euill spoken of, for that wherefore I giue thanks?

31 * [9] Whether therefore yee eat or drinke, or whatsoeuer ye doe, doe all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please all men in all things, not seeking mine owne profit, but *the profit* of many, that they might be saued.

CHAP. XI.

1 Hee blameth the Corinthians, for that in their holy assemblies 4 men doe pray hauing their heads couered, 6 and women bare headed, and because their meetings tended so euill, 21 who mingled prophane bankets with the holy Supper of the Lord, 23 which hee requireth to bee celebrated according to Christes institution.

BEe * yee followers of mee, euen as I am of Christ.

2 [1] Now brethren, I commend you, that yee remember all my things, and keepe the ordinances, as I deliuered them to you.

3 [2] But I will that ye know, that Christ is the * head of euery man: and the man is the womans head: and God is [a] Christs head.

4 [3] Euery [b] man praying or prophesying hauing *any thing* on *his* head, dishonoureth his head.

5 [4] But euery woman that prayeth or prophesieth bareheaded, dishonoureth her head: [5] for it is euen one very thing, as though shee were shauen.

6 Therefore if the woman bee not couered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be couered.

7 [6] For a man ought not to couer *his* head: forasmuch as he is the * image and glory of God: but the woman is the glory of the man.

8 [7] For the man is not of the woman, but the woman of the man.

9 * [8] For the man was not created for the womans sake: but the woman for the mans sake.

10 [9] Therefore ought the woman to haue [c] power on *her* head, because of the [10] Angels.

m He that would haue you tempted for your profits sake, will giue you an issue to escape out of the tentation.

5 Now returning to those idoles feasts, that hee may not seeme to dally at all, first he promiseth that he will vse no other reasons then such as they knew very well themselues. And he vseth an induction borrowed of the agreement that is in the things themselues. The holy bankets of the Christians are pledges first of all, of the communitie that they haue with Christ, and next, one with another. The Israelites also doe ratifie in their sacrifices, their mutuall coniunction in one selfe same religion: therefore so doe the idolaters also ioyne themselues with their idoles or deuils rather (for idoles are nothing) in those solemne bankets, whereupon it followeth, that that table is a table of deuils, and therefore you must eschew it: For you cannot be partakers of the Lord and of idoles together, much lesse may such bankets be accounted for things indifferent. Will yee then striue with God? and if you doe, thinke you that you shall get the vpper hand? *n O thanksgiuing: whereupon, that holy banket was called Eucharist, that is, a thankesgiuing. o A most effectuall pledge and note of our knitting together with Christ, and ingraffing to him. p That is, as yet obserue their ceremonies. q Are consenting and guiltie both of that worship and sacrifice. r Haue any thing to doe with the deuils, or enter into that societie which is begunne on the deuils name. s The heathen and prophane people were wont to shut vp and make an ende of their feasts which they kept to the honour of their gods, in offering meate offerings and drinke offerings to them, with bankets and feastings.* * *Chap.6.12.* 6 Comming to another kinde of things offered to idoles, hee repeateth that generall rule, that in the vse of things indifferent wee ought to haue consideration not of our selues onely, but of our neighbours, and therefore there are many things which of themselues are lawfull, which may bee euill done of vs, because of offence to our neighbour. *t Looke afore, Chap.6.13.* 7 An applying of the rule to the present matter: Whatsoeuer is sold in the shambles, you may indifferently buy it, as it were at the Lords hand, and eate it either at home with the faithfull, or being called home to the vnfaithfull, to wit in a priuate banket: but yet with this exception, vnlesse any man bee present which is weake, whose conscience may be offended, by setting meats offered to idoles before them: for then you ought to haue consideration of their weakenesse. *u The flesh that was sacrificed, was vsed to bee sold in the shambles, and the price returned to the Priests.* * *Psal.24.1.* *x All those things whereof it is full.* 8 A reason: for we must take heed that our libertie be not euill spoken of, and that the benefit of God which wee ought to vse with thankesgiuing, bee not changed into impietie, and that through our fault, if wee chuse rather to offend the conscience of the weake, then to yeeld a little of our libertie in a matter of no importance, and so giue occasion to the weake to iudge in such sort of vs, and of Christian libertie. And the Apostle taketh these things vpon his owne person, that the Corinthians may haue so much the lesse occasion to oppose any thing against him.

y If I may through Gods benefit eate the meat or that meat which then I through my fault cause that benefit of God to turne to my blame? * *Col.3.17.* 9 The conclusion: Wee must order our liues in such sort, that we seeke not our selues, but Gods glory, and so the saluation of as many as we may: wherein the Apostle sticketh not to propound himselfe to the Corinthians (euen his owne flocke) as an example, but so that hee calleth them backe to Christ, vnto whom hee himselfe hath regard.

* *2 Thess.3.9.* 1 The fifth treatise of this epistle concerning the right ordering of publike assemblies conteining three points, to wit, of the comely apparell of men and women, of the order of the Lords Supper, and of the right vse of spirituall gifts. But going about to reprehend certaine things he beginneth notwithstanding with a generall praise of them, calling those, particular lawes of comelines and honestie, which belong to the ecclesiasticall policie, traditions: which afterward they called Canons. 2 Hee setteth downe God in Christ our mediatour for the end and marke not onely of doctrine, but also of Ecclesiasticall comelinesse. Then applying it to the question proposed touching the comely apparell both of men and women in publike assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subiect to Christ, that the glory of God ought to appeare in him for the preeminence of the sexe. * *Ephe.5.23.* *a In that that Christ is our mediatour.* 3 Hereof he gathereth that men did either pray or preach in publike assemblies hauing their heads couered (which was then a signe of subiection) they did as it were spoile themselues of their dignitie against Gods ordinance. *b It appeareth that this was a politike law seruing onely for the circumstances of the time that Paul liued in, by this reason, because in these our dayes for a man to speake bareheaded in an assembly, is a signe of subiection.* 4 And in like sort hee concludeth, that women that shew themselues in publike and ecclesiasticall assemblies without the signe and token of their subiection that is to say, vncouered, shame themselues. 5 The first argument taken from the common sense of man, forasmuch as nature teacheth women, that it is dishonest for them to come abroad bareheaded, seeing that she hath giuen them thicke and long haire, which they are to diligently trim and decke, that they can in no wise abide to haue it shauen. 6 The taking away of an obiection: Haue not men also haire giuen them? I graunt (saith the Apostle), but there is another matter in it: For man was made to this end and purpose, that the glory of God should appeare in his rule and authoritie: but the woman was made, that by profession of her obedience, she might honour her husband. * *Gene.1.26. and 5.1. and 9.6. col.3.10.* 7 Hee prooueth the inequalitie of the woman by that, that the man is the matter whereof woman was first made. * *Gene 2.22.* 8 Secondly, by that, that the woman was made for man, and not the man for the womans sake. 9 The conclusion: Women must be couered to shew by this externall signe their subiection. *c A couering and signe that she is vnder power.* 10 What this meaneth, I doe not yet vnderstand.

11 [11] Neuer-

11 [11] Neuertheleſſe, neither is the man without the woman, neither the woman without the man [d] in the Lord.

12 For as the woman is of the man, ſo is the man alſo by the woman: but all things are of God.

13 [12] Iudge in your ſelues. Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it ſelfe teach you, that if a man haue long haire, it is a ſhame vnto him?

15 But if a woman haue long haire, it is a praiſe vnto her: for her haire is giuen her for a [e] couering.

16 [13] But if any man luſt to bee contentious, we haue no ſuch cuſtome, neither the Churches of God.

17 ¶ [14] Now in this that I declare, I praiſe *you* not, that yee come together, not with profit but with hurt.

18 [15] For firſt of all, when yee come together in the Church, I heare that there are diſſentions among you: and I beleeue it *to bee true* in ſome part.

19 [16] For there muſt bee herecſies euen among you, that they which are [f] approued among you, might be knowen.

20 When yee come together therefore into one place, *this* is [g] not to eate the Lords Supper.

21 For euery man when they ſhould eate, taketh his owne ſupper [h] afore, and one is hungry, and another is drunken.

22 [17] Haue ye not houſes to eat and to drinke in? deſpiſe ye the Church of God, and ſhame them that haue not? what ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not.

23 [18] For I haue receiued of the Lord that which I alſo haue deliuered vnto you, *to wit*, That the Lord Ieſus in the night that he was betrayed, tooke bread:

24 * And when he had giuen thanks, he brake it, and ſaid, Take, eate: this is my body, which is [i] broken for you: this doe ye in remembrance of mee.

25 After the ſame manor alſo *hee tooke* the cup when he had ſupped, ſaying, This cup is the New Teſtament in my blood, this doe as oft as yee drinke it, in remembrance of me.

26 For as often as ye ſhall eate this bread, and drinke this cup, yee ſhew the Lords death till hee come.

27 [19] Wherefore, whoſoeuer ſhall eate this bread, and drinke the cup of the Lord [k] vnworthily, ſhalbe guilty of the body and blood of the Lord.

28 * [20] Let [l] euery man therefore examine himſelfe: and ſo let him eate of this bread, and drinke of this cup.

29 For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, *becauſe* he [m] diſcerneth not the Lords body.

30 [21] For this cauſe many *are* weake, and ſicke among you, and many ſleepe,

31 For if wee would [n] iudge our ſelues, wee ſhould not be iudged.

32 But when we are iudged, we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world.

33 [22] Wherefore, my brethren, when yee come together to eat, tary one for another.

34 [23] And if any man be hungry, let him eat at home, that yee come not together vnto condemnation. 24 Other things will I ſet in order when I come.

11 [11] A digreſion which the Apoſtle vſeth, leſt that when he ſpake of the ſuperiorite of men, and lower degree of women in conſideration of the policie of the Church, ſhould bee ſo taken as though there were no meaſure of this inequalitie. Therefore hee teacheth that men haue in ſuch ſort the preheminence that God made them not alone, but women alſo: and woman was ſo made of man, that men alſo are borne by the meanes of women, and this ought to put them in minde to obſerue the degree of euery ſexe in ſuch ſort that mutuall conianction may bee cherified.

d By the Lord.

12 He vrgeth the argument taken from the common ſenſe of nature.

e To be a couering for her, and ſuch a couering as ſhould procure another.

13 Againſt ſuch as are ſtubburnly contentious, we haue to oppoſe this, that the Churches of God are not contentious.

14 Hee paſſeth now to the next treatiſe concerning the right administration of the Lords Supper. And the Apoſtle vſeth this ſharper preface, that the Corinthians might vnderſtand, that whereas they obſerued generally the Apoſtles commandements, yet they ſoufly neglected the Lords Supper aright, it is requiſite that there bee not onely conſent of doctrine, but alſo of affections, that it bee not prophaned. 16 Although that ſchiſmes and hereſies proceed from the deuill, and are euill, yet they come not by chance, nor without cauſe, and they turne to the profite of the elect. *f Whom experience hath taught to be of found Religion and godlineſſe.* *g Thus an vſual kind of ſpeach, whereby the Apoſtle diſmiſeth that ſaith, which many did not well.* *h Eateth his meate, anticipateth not till other come.* 17 The Apoſtle thinketh it good to take away the loue feaſts, for their abuſe, although they had bene a long time and with commendation vſed in the Churches, and were appointed and inſtituted by the Apoſtles. 18 Wee muſt take a true forme of keeping the Lords Supper, out of the inſtitution of it, the parts whereof are theſe, touching the Paſtors, to ſhew foorth the Lords death, by preaching his word: to bleſſe the bread and the wine, by calling vpon the Name of God, and together with prayers to declare the inſtitution thereof, and finally to deliuer the bread broken to bee eaten and the cup receiued to be drunke with thankeſgiuing. And touching the flocke, that euery man examine himſelfe, that is to ſay, to prooue both his knowledge, and alſo faith and repentance, to ſhew foorth the Lords death, that is, in true faith, to yeeld vato his word and inſtitution: and laſt of all, to take the bread at the Miniſters hand, and to eate it, and to drinke the wine, and to gine God thanks: This was Paſtors and the Apoſtles manner of miniſtring. * *Matth. 26. 1. 6. marke 14. 22. luke 22. 1. 9.* *i This word (Broken) noteth our vnto vs Christs manner of death, for although his legges were not broken as the theeues legges were, yet was his body verie ſore tormented, and torne, and bruiſed.*

16 Whoſoeuer contemne the holy Sacraments, that is, vſe them not aright, are guiltie not of the bread and wine, but of the thing it ſelfe, that is, of Chriſt, and ſhall be grieuouſly puniſhed for it.

k Other wiſe then meete is ſuch myſteries ſhould bee handled.

* *2. Cor. 13. 5.*

20 The examination of a mans ſelfe is of neceſſitie required in the Supper, and therefore they ought not to be admitted vnto it, which cannot examine themſelues: as children, furious and mad men, alſo ſuch as either haue no Chriſtian religion of an vnfaithful heart, or vnſtrong *the Lords body, that hath conſideration of the worthineſſe of it, and therefore comes with great reuerence.* 21 The prophaning of the body and his myſteries, is ſharpely puniſhed of him, and therefore ſuch a diligently to bee preuented by iudging and correcting of a mans *examine our ſelues, by faith and repentance, ſeparating our ſelues from the wicked.* 22 The Supper of the Lord is a common action of the whole Church, and therefore there is no place for priuate ſuppers. 23 The Supper ordained not to feede the belly, but to feede the ſoule with the Communion of Chriſt, and therefore it ought to be ſeparate from common banketts. 24 Such things as pertaine to order, as place, time, forme of prayer, and other ſuch like, the Apoſtle tooke order for in the Congregation, according to the conſideration of times, places, and perſons.

CHAP. XII.

1 To draw away the Corinthians from contention and pride, hee ſhewes that ſpirituall gifts are therefore diuerſly beſtowed. 7 that the ſame being ioyntly to each other employed, 12 we may grow vp together into one body of Chriſt in ſuch equall proportion and meaſure, 20 as the members of mans body doe.

NOw [1] concerning ſpirituall *gifts*, brethren, I would not haue you [a] ignorant.

2 [2] Yee know that yee were [b] Gentiles, and were carried away vnto the dumbe idoles, as yee were led.

3 [3] Wherefore, I declare vnto you, that no man * ſpeaking by the Spirit of God, calleth Ieſus * [c] execrable, alſo no man can ſay that Ieſus is the Lord, but by the holy Ghoſt.

4 [4] Now there are diuerſities of gifts, but the [d] ſame Spirit.

5 And there are diuerſities of adminiſtrations, but the ſame Lord.

6 And there are diuerſities of [e] operations, but

1 Now hee entreth into the third part of this treatiſe, touching the right vſe of ſpirituall gifts, wherein he giueth the Corinthians plainely to vnderſtand that they abuſed them: for they that excelled, bragged ambitiouſly of them, and ſo robbed God of the praiſe of his gifts: and hauing no conſideration of their Church of the vſe better, and wanted and rent in ſiedem firſt to conſider from the free grace and liberalitie of God, to whoſe glory they ought to beſtow all. *a Ignorant to what purpoſe theſe gifts are giuen you.* 2 Hee prouoketh the ſame by comparing their former ſtate with that wherein they were at this time endued with thoſe excellent gifts. *b As touching Gods ſeruice and the Commonwealth, meere ſtrangers.* 3 The concluſion: Know you therefore that they cannot ſo much as moue your lips to honour Chriſt withal, but by the grace of the holy Ghoſt. * *Marke 9. 39.* * *Iohn 13. 13. chap. 8. 6 phil. 2. 11.* *c Doeth curſe him, or by any means whatſoeuer diminiſh his glory.* 4 In the ſecond place, hee layeth another foundation, to wit, that theſe gifts are diuers as the functions alſo are diuers, and their offices diuers, but that one ſelfe ſame Spirit Lord and God is the giuer of all theſe gifts, and that to one end, to wit, to the profite of all. *d The Spirit is plainely diſtinguished from the gifts.* *e So Paul calleth that inward force which commeth from the holy Ghoſt, and maketh men fit to worke miracles.*

God is the same which worketh all in all.
7 But the manifestation of the Spirit is [f] giuen
to euery man to [g] profit withall.
8 [5] For to one is giuen by the Spirit the word
of [h] wisdome: and to another the word of know-
ledge by the same Spirit:
9 And to another *is giuen* faith by the same
Spirit: and to another the gifts of healing by
the same Spirit:
10 And to another the [i] operations of great
workes: and to another, [k] prophesie: and to ano-
ther, the [l] discerning of spirits: and to another,
diuersities of tongues: and to another, the inter-
pretation of tongues.
11 * And all these things worketh one and the
selfe same Spirit, distributing to euery man seue-
rally, [6] as he will.
12 [7] For as the body is one, and hath many
members, and all the members of the body which
is one, though they be many, *yet are but* one bo-
dy: [8] euen so is [m] Christ.
13 For by one Spirit are wee all baptized into
[n] one body, whether *wee bee* Iewes, or Grecians
whether *wee bee* bond or free, and haue beene all
made to [o] drinke into one Spirit.
14 [9] For the body also is not one member but
many.
15 [10] If the foot would say, Because I am not
the hand, I am not of the body, it is therefore not
of the body?
16 And if the eare would say, Because I am not
the eye, I am not of the body, is it therefore not
of the body?
17 [11] If the whole body *were* an eye, where
were the hearing? If the whole *were* hearing
were the smelling?
18 But now hath God disposed the mem-
bers euery one of them in the body at his owne
pleasure.
19 For if they were all one member, where
were the body?
20 But now *are* there many members yet but
one body.

f The holy Ghost openeth and sheweth himselfe freely in giuing of these gifts.

g To the vse and benefits of the Church.

5 Hee declareth this manifold diuersitie, and recko neth vp the chiefest gifts, beating that into their heads, which bee said before, to wit, that al these things proceeded from one selfe same spirit.

h Wisdome is a most excellent gift, very requisite not only for them which teach, but also for them that exhort, and comfort, which thing is proper to the Pastors office, as the word of knowledge agreeth to the Doctours.

i By operation hee meaneth those great workings of Gods mighty power which passe and excell amongst his miracles, as the deliuery of his people Israel by the hand of Moses: that which he did by Elias against the Priests of Baal, in sending downe fire from heauen to consume his sacrifice: and that which he did by Peter in the matter of Ananias and Saphira.

k Foretelling of things to come.

l Whereby false prophets are knowne from true, wherein Peter passed Philip in discouering Simon Magus, Actes 8.20. * *Rom. 12.3. Ephesians 4.7.* 6 Hee addeth moreouer some thing else, to wit, that though these giftes are vnequall, yet they are most wisely diuided, because the will of the Spirit of God is the rule of this distribution. 7 He setteth foorth his former saying by a similitude taken from the bodie. This saieth hee, is manifestly seene in the body, whose members are diuers, but yet so knit together, that they make but one body. 8 The applying of the similitude. So must we also thinke, saith he of the mysticall body of Christ: for all wee that beleeue, whether wee bee Iewes or Gentiles, are by one selfe same Baptisme ioyned together with our head, that by that meanes, there may be framed one body compact of many members: and we haue drunke one selfe same spirit, that is to say, a spirituall feeling, perseuerance and motion common to vs all, out of one cuppe. *m Christ ioyned together with his Church.* *n To become one body with Christ.* *o By one quickning drinke of the Lords blood wee are made partakers of his holy Spirit.* 9 Hee amplifieth that which followed of the similitude: as if he should say. The vnity of the body is not onely not let by this diuersity of members: but also it could not bee a body, if it did not consist of many and those diuers members. 10 Now hee buildeth his doctrine vpon the foundations which he hath laid: and first of all hee cotinnueth in his purposed similitude, and afterward hee goeth to the matter barely and simply. And first of all hee speaketh vnto them, which would haue separated themselues from those whom they enuied because they had not such excellent gifts as they: now this is, saith hee, as if the foote should say, it were not of the body, because it is not the hand: or the eare, because it is not the eie. Therefore all parts ought rather to defend the vnity of the body, being coupled together to serue one the other. 11 Againe, speaking to them, hee sheweth them that if that should come to passe which they desire, to wit, that all should bee equall one to another, there would follow a destruction of the whole body, yea, and of themselues: for it could not bee a body, vnlesse it were made of many members knit together, and diuers one from the other. And that no man might finde fault with this diuision as vnequall, hee addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safety.

21 [12] And the eye cannot say vnto the hand, I
haue no neede of thee, nor the head againe to the
feete, I haue no need of you.
22 Yea, much rather those members of the
body, which seeme to bee [p] more feeble, are ne-
cessary.
23 And vpon those *members* of the body,
which we thinke most vnhonest, put wee more
[q] honesty one: and our vncomely *parts* haue more
comelinesse on.
24 For our comely *parts* neede it not: but
God hath tempered the body together, and hath
giuen the more honour to that *part* which
lacked.
25 Lest there should be any diuision in the bo-
dy: but that the members should haue the same
[r] care one for another.
26 [13] Therefore if one member suffer, all suf-
fer with it: if one member bee had in honour, all
the members reioice with it.
27 Now ye are the body of Christ, and mem-
bers for *your* [s] part.
28 * And God hath ordained some in the
Church: *as* first, Apostles, secondly, Prophets,
thirdly, teachers, then them that doe miracles. af-
ter that, the gifts of healing, [t] helpers, [u] gouer-
nours, diuersity of tongues.
29 Are all Apostles? are all Prophets? are all
teachers?
30 Are all doers of miracles? haue all the gifts
of healing? doe all speake with tongues? doe all
interpret?
31 [14] But desire you the best gifts, and I will
yet shew you a more excellent way.

12 Now on the other side, he speaketh vnto them which were indued with more excellent gifts, willing them not to dispise the inferiours as vnprofitable, and as though they serued to no vse: for God, saith he, hath in such sort tempered this inequalitie, that the more excellent and beautifull members can in no wise lacke the more abiect and such as we are ashamed of, and that they should haue more care to see vnto them and to couer them: that by this meanes the necessitie which is on both parts might keepe the whole body in peace and concord: that although if each part be considered apart, they are of diuers degrees & conditions, yet because they are ioined together, they haue a community both in commodities and discommodities. *p Of the smallest and vilest offices, and therefore smally accounted of, of the rest.* *q We more carefully couer them.* *r Should bestow their operations and offices to the profit and preseruation of the whole body.* 13 Now he applieth the same doctrine to the Corinthians without any allegory, warning them that seeing there are diuers functions and diuers gifts, it is their duty, not to offend one against another, either by enuie or ambition, but rather that they being ioined together in loue and charitie one with another, euery one of them bestow to the profite of all, that which he hath receiued, according as his ministery doth require. *s For all Churches wheresoeuer they are dispersed thorow the whole world are diuers members of one body.* * *Ephesians 4.11.* *t The offices of Deacons.* *u Hee setteth foorth the order of Elders, which were the maintainers of the Churches discipline.* 14 He teacheth them that are ambitious and enuious, a certaine holy ambition and enuie, to wit, if they giue themselues to the best gifts, and such as are most profitable to the Church, and so if they contend to excell one another in loue, which farre passeth all other gifts.

CHAP. XIII.

1 He sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, if charitie be away: 4 and therefore hee digresseth vnto the commendations of it.

Though [1] I speake with the tongues of men
and [a] Angels, & haue not loue, I am *as* soun-
ding brasse, or a [b] tinkling cympall.
2 And though I had the *gift* of prophesie,
and knew all secrets and all knowledge, yea, if I
had al [c] faith, so that I could remooue * moun-
taines, and had not loue, I were nothing.
3 And though I feed the poore with all my
goods, and though I giue my body that it bee
burned, and haue not loue, it profiteth mee no-
thing.

1 He reasoneth first of Charitie, the excellency whereof he first sheweth by this, that without it, all other gifts are as nothing before God, which thing hee prooueth partly by an induction, and partly also by an argument taken of the ende wherefore those gifts are giuen. For to what purpose are those gifts, but to Gods glory and the profit of the Cuhrch, as is before prooued? so that those gifts without Charity, haue no right vse. *a A very earnest kind of amplifying a matter as if he said, If there were any tongues of Angels, and I had them, and did not vse them to the benefit of my neighbour, it were nothing else but a vaine and trifling kinde of babling.* *b That giueth a rude and no certaine sound.* *c By faith he vnderstandeth the gift of doing miracles, and not that faith which iustifieth, which cannot be void of charity as the other may.* * *Mat. 17.10.*

2 Hee describeth the force and nature of charity, partly by a comparison of contraries, and partly by the effects of it selfe: whereby the Corinthians may vnderstand, both how profitable it is in the Church, and how necessary, and also how faire they are from it: and therefore how vainely and without cause they are proude.

a Vpon for word deserveth wrath.
b It is not continuallous.
f Rejoiceth: that rejoiceth in the righteousnes. For the Hebrewes meane by truth vrgl meanings.

4 Loue *a* suffereth long: it is bountifull: loue enuieth not: loue doth not boast it selfe: it is not puffed vp:
5 It doth *c* no vncomely thing: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill:
6 It rejoyceth not in iniquitie, but *f* rejoyceth in the truth:
7 It suffereth all things: it beleeueth all things: it hopeth all things: it endureth all things.
8 Loue doth neuer fall away, though that prophesyings be abolished, or the tongues cease, or *g* knowledge vanish away.
9 4 For we know in *h* part, and wee prophesie in part:
10 But when that which is perfect, is come, then that which is part shall be abolished.
11 5 When I was a childe, I spake as a childe: I vnderstood as a childe, I thought as a childe: but when I became a man, I put away childish things.
12 *6* For *i* now we see thorow a glasse darkely: but then *shall we see* face to face. Now I know in part: but then shall I know euen as I am knowne.
13 7 And now abideth faith, hope *and* loue, *euen* these three: but the chiefest of these is loue.

2 *a* For hee that speaketh a *strange* *b* tongue, speaketh not vnto men, but vnto God: for no man heareth *him*: howbeit in the *c* spirit he speaketh secret things.
3 But he that prophesieth, speaketh vnto men to *d* edifying, and to exhortation, and to comfort.
4 He that speaketh a *strange* language, edifieth himselfe: but he that prophesieth, edtheth the *e* Church.
5 I would that ye all spake *strange* languages, but rather that ye prophesied: for greater is hee that prophesieth, then hee that speaketh *diuers* tongues, except he expound it, that the Church may receiue edification.
6 And now brethren, If I come vnto you speaking *diuers* tongues, what shall I profite you, except I speake to you, either by reuelation or by knowledge, or by prophesying, or by doctrine.
7 3 Moreouer things without life which giue a sound, whether *it bee* a pipe or an harpe, except they make a distinction in the sounds, how shall it be knowne what is piped or harped?
8 And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell?
9 So likewise you, by the tongue, except yee vtter words that haue *k* signification, how shall it be vnderstood, what is spoken? for ye shall speake in the ayre.
10 4 There are so many kinds of voices (as it commeth to passe) in the world, and none of them is dumbe.
11 Except I know then the power of the voice I shal be vnto him that speaketh a Barbarian, and he that *g* speaketh, shall be a Barbarian vnto me.
12 5 Euen so, forasmuch as ye couet spiritual *gifts*, seeke that yee may excell vnto the edifying of the Church.
13 Wherefore, let him that speaketh a *strange* tongue, *h* pray that he may interpret.
14 *6* For *i* if I pray in a *strange* tongue, my *k* spirit prayeth, but my vnderstanding *l* is without fruit.
15 What is it then? I will pray with the spirit, but I will pray with the *m* vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.
16 7 Else, when thou blessest with the *n* spirit, how shall he that *o* occupieth the roome of the vnlearned, say *p* Amen, at the giuing of thankes,

2 He reprehendeth their peruerse iudgement touching the gift of tongues. For they was it giuen? to wit, to the intent that the mysteries of God might be the better known to a great sort. Therefore it is euident that prophesie, whereunto the gift of tongues ought to serue, is better then this: and therefore the Corinthians did iudge amisse, in that they made more account of the gift of tongues then of prophesying: because so soonth the gift of tongues was a thing more to bee bragged of. And hereuponfollowed another abuse of the gift of tongues in that the Corinthians vsed tongues in the congregation, without an interpreter. Which thing although it might be done to some profit of him that spake them, yet he corrupted the right vse of that gift, because there came thereby no profit to the hearers: and common assemblies were instituted and appointed not for any priuate-mans commodity but for the profit of the whole company.

b A strange language, which no man can vnderstand without an interpreter.
c By that inspiration which bee hath received of God.
d Stories which know of godlinesse.
e The company.
f Rejoiceth: that rejoiceth in the truth of godlinesse.
g Which may further men in the study of godlinesse.
h Vnderstanding.
i Vnlearned people, which know not the tongue.
k Which may further men in the study of godlinesse.
l That doe fitly vtter the matter in itself.
m Hee prouoketh that interpretation is necessary, to be joined with the gift of tongues, by the manifold variety of languages, insomuch that if one speake to another without an interpreter it is as if he spake not.
g As the Papists in all their sermons, & they that ambitiously power out some Hebrew or Greeke words in the Pulpit before the vnlearned people, thereby to get them a name of vaine learning.
h Pray for the gift of interpretation.
i A reason: Because it is not sufficient for vs to speake to in the Congregation, that we out selues doe worship God in spirit, that is, according to the gift that we haue receiued, but we must also be vnderstood of the companiony, lest that he vnprofitable to other which we haue spoken.
k If I pray, when the Church is assembled to edifie a strange tongue.
l The gift and inspiration which the spirit giueth me, doth his part, but onely to my selfe.
m No fruit commeth to the Church by my prayers.
n So that I may be vnderstood of other, & may instruct other.
o Another reason: Seeing that the whole congregation must agree to him that speaketh, and also witnes this agreement, how shall they giue their assent or agreement which know not what is spoken?
n Onely without all consideration of the hearers.
o He that sitteth as a priuate man.
p When one vttered the prayers, and all the company answered, Amen.

3 Hee inferreth vpon of that, that he spake before

a Word for word deserveth wrath.
b It is not continuallous.
f Rejoiceth: that rejoiceth in the righteousnes. For the Hebrewes meane by truth vrgl meanings.

CHAP. XIIII.

1 Hee commendeth the gift of prophesying, 7 and by a similitude set on of musicall instruments, 12 hee teacheth the true vse of interpreting the Scriptures: 17 hee taketh away the abuse: 34 And forbiddeth women to speake in the Congregation.

FOllow *a* after loue, and couet spiritual *gifts*, and rather that ye may *b* prophesie.

3 Hee inferreth vpon of that, that he spake before

There fore seeing charity is the chiefest of all, before all things see it before you as chiefest and principall: and to esteeme those things as most excellent, which profite the greater part of men: (as prophesie, that is to say, the gift and teaching and applying the doctrine, which was contemned in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a shew seeme to be matteillous, as the the gift of tongues, when a man was suddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it selfe was not greatly to any vse, vnleste there were an interpreter. *a What prophesie is, he sheweth in the third verse.*

seeing hee knoweth not what thou sayest?
17 For thou verelie giuest thanks well but the other is not edified.
18 [8] I thanke my God, I speake languages more then ye all.
19 Yet had I rather in the Church to speake 9 fiue words with mine vnderstanding, that I might also instruct others, then ten thousand words in a *strange* tongue.
20 [9] Brethren, bee not * children in vnderstanding, but as concerning maliciousnesse bee children, but in vnderstanding be of a ripe age.
21 In the [r] Law it is written, * By men of other tongues, & by other languages will I speake vnto this people: yet so shall they not heare mee, saith the Lord.
22 [10] Wherefore *strange* tongues are for a signe, not to them that beleeue, but to them that beleeue not: but prophesying *serueth* not for them that beleeue not, but for them which beleeue.
23 [11] If therefore, when the whole Church is come together in one, and all speake *strange* tongues, there come in they that are [s] vnlearned, or they which beleeue not, will they not say, that ye are out of your wits?
24 But if all prophesie, and there come in one that beleeueth not, or one vnlearned, hee is rbuked of all men, and is iudged of all,
25 And so are the secrets of his heart made manifest, and so he will fall downe on his face, and worship God, and say plainely that God is in you in deed.
26 [12] What is to be *done* then, brethren? when ye come together, *according as* euery one of you hath a Psalme, *or* hath doctrine, *or* hath a tongue, *or* hath reuelation, *or* hath interpretation, let all things be done vnto edifying.
27 [13] If any man speake a *strange* tongue, *let it be* by two, or at the most, by three, and that by course, and let one interpret.
28 But if there be no interpreter, let him keepe silence in the Church, *which speaketh languages* and let him speake to himselfe and to God.
29 [14] Let the Prophets speake: two or three, and let the other iudge.
30 And if any thing bee reuealed to another that sitteth by, let the first hold his peace.
31 For ye may all prophesie one by one, that all may learne and all may haue comfort.
32 And the [t] spirits of the Prophets, are subiect to the Prophets.
33 For God is not *the authour* of confusion, but of peace, *we see* in all the Churches of the Saints.
34 [15] * Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but *they ought* to be subiect, as also * the Law sayth.
35 And if they will learne any thing, let them aske their husbands at home, for it is a shame for women to speake in the Church.
36 [16] Came the word of God from you? either came it vnto you onely?
37 If any man thinke himselfe to bee a Prophet, or [u] spirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.
38 [17] And if any man be ignorant, let him bee ignorant.
39 [18] Wheefore, brethren, couet to prophesie, and forbid not to speake languages.
40 Let all things bee done honestly, and by order.

8 Hee preponderth himselfe for an example, both that they may bee ashamed of their foolish ambition, and also that hee may eschew all suspition of enuie.
9 A very few words.
9 Now hee reproueth them freely for their childish folly, which see not how this gift of tongues which was giuen to the profit of the Church is turned by their ambition into an instrument of cursing, seeing that this same also is contrained amongst the punishments wherewith God punished the stubbornesse of his people, that hee disperced them amongst strangers whose language they vnderstood not.
* Matth. 18. 3.
r By the Law he vnderstandeth all the whole Scripture.
* Isai. 28. 11.
10 The conclusion: Therefore the gift of tongues serueth to punish the vnfaithfull and vnbeleeuers: vnlesse it be referred to prophesie (that is to say, to the interpretation of Scripture) and that that which is spoken, be by that meanes vnderstood of the hearers.
11 Another argument: The gift of tongues without prophesie is not onely vnprofitable to the faithfull: but also doth verie much hurt as well to them as to the vnfaithfull which should be wonne in the publique assemblies: For by this meanes it commeth to passe, that the faithfull seeme to other to be mad, much lesse can the vnfaithfull be instructed thereby.
s Loose Actes 4. 13.
12 The conclusion: The edifying of the Congregation is a rule & square of the right vse of all spirituall gifts.
13 The manner how to vse the gift of tongues. It may be lawfull for one or two, or at the most for three to vse the gift of tongues, one after another in an assemblie, so that there be some to expound the same: but if there bee none to expound, let him that hath that gift speake to himselfe alone.
14 The manner of prophesying: Let two or three propound, and let the other iudge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord giue any man ought to speake, let them giue him leaue to speake. Let euery man be admitted to prophesie seuerally and in his order, so farre forth as it is requisite for the edifying of the Church. Let them be content to be subiect each to other in iudgment.
t The doctrine which the Prophets bring which are inspired with Gods spirit.
15 Women are commanded to be silent in publique assemblies, and they are commanded to aske of their husbands at home.
* 1. Tim. 2. 12.
* Gen. 3. 16.

16 A generall conclusion of the treatise of the right vse of spirituall gifts in assemblies with a sharpe reprehension, lest the Corinthians might alone seeme to themselves to bee wise.
u Skilfull in hearkening and iudging spirituall things.
17 The Church abiideth to be taught, right.
18 Therefore the gift of tongues ought not to care for such as be stubbornely ignorant, & will not but to goe forward notwithstanding in those things which are prophesie onely simply to be receiued and kept in Congregations: it is not to be forbidden, but all things must be done orderly.

CHAP. XV.

1 The Gospel that Paul preached. 3 The death and resurrection of Christ. 8 Paul saw Christ. 9 He had persecuted the Church whereof afterward he was made a minister. 12 Christ first rose again, and we shall rise by him. 26 The last enemie, death. 28 To be baptized for dead. 32 At Ephesus Paul fought with beasts. 35 How the dead are raised. 45 The first Adam. The last Adam. 47 The first and second man. 51 We shall not die but be changed, we shall not all sleepe. 55 Death sting. 57 Victorie. 58 Constancie and stedfastnesse.

MOreouer, [1] * brethren, I declare vnto you the Gospel, which I preached vnto you, which yee haue also receiued, and wherein yee continue,
2 And whereby yee are saued, if yee keepe in memory, after what maner I preached it vnto you, [b] except ye haue beleeued in vaine.
3 For first of all, I deliuered vnto you that which I receiued, how that Christ died for our sinnes, according to the * Scriptures,
4 And that he was buried, and that hee arose the third day according to the * Scriptures,
5 * And that he was seene of Cephas, then of the [c] twelue.
6 After that he was seene of more then fiue hundreth brethren at [d] once, whereof many remaine vnto this present, and some also are asleepe.
7 After that he was seene of Iames: then of all the Apostles.
8 * [2] And last of all he was seene also of mee, as of one borne out of due time.
9 * For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.
10 * But by the grace of God I am that I am: and his grace which is with me, was not in vain: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.
11 Wherefore, whether it were I, or they, so we preach, and so haue ye beleeued.
12 ¶ [3] Now if it be preached, [f] Christ is risen

1 The sixt treatise of this Epistle concerning the resurrection: and he vseth a transition, or passing ouer from one matter to another, shewing first, that hee bringeth no new thing, to the end that the Corinthians might vnderstand that they had begun to swarue from the right course: and next that he goeth not about to entreate of a trifling matter, but of another chiefe poynt of the Gospel which if it be broken away, their faith must needes come to nought. And so at the length he beginneth this treatise of Christs resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scriptures, and by the witnesse of the Apostles and of more then fiue hundreth brethre, and last of all by his owne.
* Gal. 1. 11.
a In the ministerie of the Gospel which I preached vnto you.
b Which is verie well and euerlastingly, but that they shall receiue the fruit of faith.
* Isa 53. 5. 1. Pet. 2. 24.
c Iohn 2. 19.
d Christ twelue pieces and chosen Apostles, which were commonly called twelue, though there were but one of them wanting.
e Not all twelue Iames, but one of the twelue and a true Iames.
* Acts 9. 5.
2 Here maintaineth he the authoritie of his Apostleship, which was requisite to bee in good credite among the Corinthians, that this Epistle might be of force and weight amongst them. In the meane season he compareth him selfe in such sort after a certaine diuine art with certaine other, that he maketh himselfe inferiour to them all.
* Ephes. 3. 8.
* Ephes 3. 7.
3 The full argument to prouue that there is a resurrection from the dead: Christ is risen againe, therefore the dead shall rise againe.

from the dead, how say some among you, that
there is no resurrection of the dead?
13 [4]For if there be no resurrection of the dead,
then is Christ not risen:
14 [5]And if Christ bee not risen, then is
our preaching vaine, and your faith is also
vaine.
15 And wee are found also false witnesses of
God: for we haue testified of God, that hee hath
raised vp Christ: whom he hath not raised vp, if
so be the dead be not raised.
16 [6]For if the dead bee not raised, then is
Christ not raised.
17 And if Christ bee not raised, your faith is
vaine, [7]ye are yet in your [e] sinnes.
18 [8]And so they which are asleepe in Christ,
are perished.
19 [9]If in this life only we haue hope in Christ,
we are of all men the most miserable.
20 [10]But now is Christ risen from the dead,
[11]and was made the *[f] first fruits of them that
slept.
21 [12]For since by man *came* death, by man
came also the resurrection of the dead.
22 For as in Adam all die, euen so in Christ,
shall all be [g] made aliue.
23 [13]But euery man in his * owne order:
the first fruites *is* CHRIST, afterward, they
that are of Christ, at his comming *shall rise a-
gaine.*
24 [14]Then *shall bee* the [h] ende, when hee hath
deliuered vp the kingdome to God, euen the Fa-
ther, when he hath put downe [i] all rule, and all
authoritie and power.
25 For hee must reigne * till hee hath put all
his enemies [k] vnder his feete.
26 The [l] last enemie that shall be destroyed
is death.
27 *For hee hath put downe all things vn-
der his feete. (And when he saith that all things
are subdued *to him*, it is manifest that hee is ex-
cepted, which did put downe all things vnder
him)
28 And when all things shall be subdued vn-
to him, [m] then shall the Sonne also himselfe bee
subiect vnto him, that did subdue all things vnder
him, that [n] God may be all in all.
29 [15]Else what shall they doe which are bap-
tized [o] for dead? if the dead rise not at all, why
are they then baptized for dead.
30 [16]Why are wee also in ieopardie euery
houre?
31 By our [p] reioycing which I haue in Christ
Iesus our Lord I die daily.
32 [17]If I haue fought with beastes at Ephe-
sus [q] after the maner of men, what aduantageth
it mee, if the deade bee not raised vp? * [18]let
vs [r] eate and drinke for to morrow wee shall
die.
33 [19]Be not deceiued: euill speakings corrupt
good maners.
34 Awake to *liue* righteously, and sinne not,
for some haue not the knowledge of God, I speak
this to your shame.
35 [20]But some man will say, How are the
dead raised vp? and with what body come they
foorth?
36 [21]O foole, that which thou sowest, is not
quickned except it die.
37 And that which thou sowest, thou sowest
not that body that shall bee, but bare corne as it
falleth, of wheate, or of some other.
38 [22]But God giueth it a body at his pleasure

4 The second by an absurditie: If there be no resurrection of the dead, then is not Christ risen againe.
5 The proofe of that absurditie by other absurdities: If Christ bee not risen againe, the preaching of the Gospel is in vaine, and the credit that you gaue vnto it is vaine, and wee are liars.
6 Hee repeateth the same argument taken of an absurditie, purposing to shew how faith is in vaine if the resurrection of Christ be taken away.
7 First, seeing death is the punishment of sinne, in vaine should we beleeue that our sinnes were forgiuen vs, if they remaine: but they doe remaine, if Christ rose not from death.
e *They are yet in their sinnes which are not sanctified, nor haue obtained remission of their sinnes.* 8 Secondly, vnlesse that it be certaine that Christ rose againe, all they which died in Christ, are perished. So then what profite commeth of faith? 9 The third argument, which is also taken from an absurditie: for vnlesse there be another life, wherein such as trust and beleeue in Christ shall bee blessed, they were the most miserable of all creatures, because in this life they are the most miserable. 10 A conclusion of the former argument: Therefore Christ is risen again. 11 Hee putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen againe: Therefore shall we the faithfull (for of them he speaketh) rise againe: Then followeth the first reason of this consequence: for Christ is set foorth vnto vs, to be considered of, not as a priuate man apart and by himselfe, but as the first fruites: And hee taketh that which was knowen to all men, to wit, that the whole heape is sanctified in the first fruites. * *Coloss.* 1, 18. *reuel.* 1.5. f *Hee alludeth to the first fruites of corne, the offering whereof sanctified the rest of the fruites.* 12 Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came ouer all, so from one man Christ, life commeth vnto all: that is to say, that all the faithfull, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quicked and restored to life by him. g *Shall rise by the vertue of Christ.* 13 Hee doeth two things together: for hee sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding hee farre passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glory. Then by this occasion he passeth to the next argument. * 1.*Thessal* 4.13 14 The fourth argument, wherewith also he confirmeth the other, hath a most sure ground, to wit, because that God must reigne. And this is the maner of his reigne, that the Father will bee shewed to bee King in his Sonne, who was made man, to whom all things are made subiect (the promises onely except) to the end that the Father may afterward triumph in his Sonne the conquerour. And hee maketh two partes of this reigne and dominion of the Sonne, wherein the Fathers glory consisteth: to wit, the ouercomming of his enemies (whereof some must bee depriued of all power, as Satan and all the wicked, bee they neuer so proude and mightie, and other must be vtterly abolished as death) and a plaine and full deliuery of the godly from all enemies, that by this meanes God may fully set foorth the body of the Church, cleauing fast vnto their head Christ, his kingdome and glory, as a king in his subiects. Moreouer, hee putteth the first degree of his kingdome in the resurrection of the Sonne, who is the head, and the perfection, in the full coniunction of the members with the head, which shall bee in the latter day. Now all these tend to this purpose, to shewe that vnlesse the dead doe rise againe, neither the Father can be King aboue all, neither Christ bee Lord of all: for neither should the power of Satan and death be ouercome, nor the glory of God be full in his Sonne, nor his Sonnes in his members. h *The shutting vp and finishing of all things.* i *All his enemies which shall bee spoyled of all the power they haue.* * *Psal.* 110. 1. *Actes* 2.34, *hebr.* 1.13. *and* 10.13.

k *Christ is considered heere, as he appeared in the forme of a seruant, in which respect he ruleth the Church as heade, and that because this power was giuen him of his Father.*
l *The shutting vp of the Argument which is taken from the whole to the parts: for if all his enemies shall be put vnder his feete, then must it needs be that death also shalbe subdued vnder him.*
* *Psal.* 8.6. *hebr*, 2.8.
m *Not because the Sonne was not subiect to his Father before, but because his body, that is to say the Church which is here in distresse, and not yet wholly partaker of his glory, is not yet fully perfect: as also because the bodies of the Saints which bee in the graue shal not be glorified vntill the resurrection: but Christ as hee is God, hath vs subiect to him as his Father hath, but as he is Priest he is subiect to his Father together with vs. August. booke 1 chap 8. of the Trinitie.* n *By this high kind of speech, is set forth an incomprehensible glory which floweth from God, and shall fill all of vs, as we are ioyned together with our head, but yet so that our head shall alwayes reserue his preeminence.* 15 The fift argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead: that is to say, that they may haue a remedie against death, because that Baptisme is a token of regeneration. o *They that are baptized, to this end and purpose, that death may bee put out in them, or to rise againe from the dead; whereof Baptisme is a seale.* 16 The sixt argument: Vnlesse there bee a resurrection of the dead, why should the Apostles so dayly cast themselues into danger of so many deaths? p *As though he said, I die daily, as all the miseries I suffer can well witnesse which I may truely boast of, that I haue suffered among you.* 17 The taking away of an obiection, but thou Paul didst ambitiously as commonly men are wont to doe, when thou didst fight with beastes at Ephesus: That is very like saith Paul, for what could that aduantage me, were it not for the glory of eternall life which I hope for? q *Not vpon any godly motion, nor casting mine eyes vpon God, but carried away with vaine glory, or a certaine beastnesse.* * *Isa* 22.13 18 The seuenth argument, which dependeth vpon the last: If there bee no resurrection of the dead, why doe we giue our selues to any thing else saue to eating and drinking? r *These are speeches that Epicures vse.* 19 The conclusion with a sharpe exhortation, that they take heed of the naughtie company of certaine, from whence hee sheweth that this mischiefe sprang: warning them to be wise with sobrietie vnto righteousnesse. 20 Now that hee hath prooued the resurrection, he discouereth their doultishnesse, in that they scoffingly demaunded, how it could bee that the dead should rise againe, and if they did rise againe, they asked mockingly what maner of bodies they should haue. Therefore he sendeth these fellowes which seemed to themselues to bee maruellous wise and wittie to be instructed of poore rude husbandmen. 21 Thou mightest haue learned either of these saith Paul, by daily experience: for seedes are sowen, and rotte, and yet notwithstanding so farre it is off, that they perish, that contrariwise they grow vp farre more beautifull: and whereas they are sowen naked and drie, they spring vp greene from death by the vertue of God: and doeth it seeme incredible to thee that our bodies should rise from corruption, and that indued with a farre more excellent qualitie? 22 We see a diuersitie both in one and the selfe same thing which hath now one forme and then another, and yet keepeth it owne kinde: as it is euident in a graine which is sowen bare, but springeth vp farre after another sort: and also in diuers kindes of one selfe same sort, as among beasts: and also among things of diuers sortes, as the heauenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why wee should reiect either the resurrection of the bodies, to the changing of them into a better state, as a thing impossible, or strange.

euen

euen to euery seede his owne body.
39 All flesh *is* not the same flesh, but there is
one flesh of men, and another flesh of beasts, and
another of fishes, and another of birds.
40 There *are* also heauenly bodies, and earth-
ly bodies: but the glorie of the heauenly *is* one,
and *the glory* of the earthly *is* another.
41 There is another glory of the sunne, and
another glory of the moone, and another glorie
of the starres: for one starre differeth from *ano-
ther* starre in glory.
42 [23] So also *is* the resurrection of the dead.
The body is [t] sowen in corruption, *and* is raised in
incorruption:
43 It is sowen in [t] dishonour, *and* is raised in
glory: it is sowen in weakenesse, *and* is raised in
[u] power:
44 [24] It is sowen a naturall bodie, *and* is raised
a spiritual body: there is a naturall body, *and* there
is a spirituall body.
45 [25] As it is also written, The [x] first man *A-
dam was made a liuing soule: and the last Adam
was made a [y] quickning spirit.
46 [26] Howbeit that *was* not first which is spi-
rituall. but that *which is* naturall, and afterward
that *which is* spirituall.
47 The first man *is* of the earth, [z] earthly: the
second man *is* the Lord from [a] heauen.
48 [27] As *is* the earthly, such *are* they that are
earthly: and as *is* the heauenly, such *are* they also
that are heauenly.
49 And as we haue borne the [b] image of the
earthly, so shall wee beare the image of the hea-
uenly.
50 [28] This say I, brethren, that [c] flesh & blood
cannot inherite the kingdome of God, neither
doeth corruption inherite incorruption.
51 [29] Behold, I shew you a [d] secret thing, We
shall not all sleepe: but we shall all bee changed,
52 In [e] a moment, in the twinkling of an eye,
at the last * trumpet: for the trumpet shall blowe
and the dead shall be raised vp incorruptible, and
we shall be changed.
53 For this corruptible must put on incorrup-
tion: and this mortall *must* put on immortalitie.

[22] He maketh three maner of qualities of the bodyes being raised: incorruption, to wit, because they shalbe found, and altogether of a nature that cannot be corrupt: Glory, because they shall be adorned with beautie and honour. Power, because they shall continue euerlasting without meat, drinke, and all other helpes, without which this fraile life cannot keepe it selfe from corruption.
s Is buried, and man is hid as seede in the ground.
t Voyde of honour, voyde of glory, and beautie.
u Freed from the former weakenesse, whereas it is subiect to such alteration and change, that it cannot maintaine it selfe without meate and drinke, and such other like helpes.
24 He sheweth perfectly in one word, this change of the qualitie of the body by the resurrection, when he saith, that of a naturall bodie, it shal become a spiritual body, which two qualities being cleane different, the one from the other, hee straightway expoundeth and setteth foorth diligently. 25 That is called a naturall body, which is quickened and maintained by a lyuing soule onely, such as Adam was, of whom all we are borne naturally: and that is said to be a spirituall, which together with the soule is quickned with a farre more excellent vertue: to wit, with the spirit of God, which descendeth from Christ the second Adam into vs. *x Adam is called the first man, because he is as it were the roote from whence we spring: and Christ is the latter man, because he is the beginning of all them that are spirituall, and in him wee are all comprehended.* * Gen 2.7. *y Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a liuing soule, by reason of the soule which is the best part in him.* 26 Secondly, he willeth the order of this double state or qualitie to be obserued, that the naturall was first, Adam being created of the clay of the earth: and the spirituall followed and came vpon it, to wit, when as the Lord being sent from heauen, endued our flesh which was prepared and made fit for him, with the fulnes of the Godhead. *z Wallowing in durt: and wholly giuen to an earthly nature. a The Lord is sayd to come downe from heauen by that kinde of speech, whereby that which is proper to one is vouched of another.* 27 He applyeth both the earthly naturalnesse of Adam (if I may so say) to our bodies, so long as they are naturally conuersant on earth, to wit, in this life, and in the graue: and also the spiritualty of Christ to the same our bodyes after that they are risen againe: and sayth, that that goeth before, and this shall follow. *b Not a vaine and false image, but such a one as hath the trueth with it indeed.* 28 The conclusion. We cannot bee partakers of the glory of God, vnlesse wee put off all that grosse and filthy nature of our bodies subiect to corruption, that the same body may be adorned with incorruptible glory. *c Flesh and blood are taken here for a liuing body, which cannot attaine to incorruption, vnlesse it put off corruption.* 29 He goeth further, declaring that it shall come to passe that they which shalbe found aliue in the latter day, shall not descend into that corruption of the graue, but shall be renewed with a sudden change, which change is very requisite: and that the certaine enioying of the benefit and victorie of Christ is deferred vnto that latter time. *d A thing that hath beene hidden, and neuer knowen hitherto, and therefore worthy that you giue good eare vnto it. e He sheweth vs that the time shall be very short.* * Mat. 24.31. 1.thess.4.16.

54 So when this corruptible hath put on in-
corruption, and this mortall hath put on immor-
talitie, then shall bee brought to passe the saying
that is written, * Death is swallowed vp into vi-
ctorie.
55 O death, Where *is* thy sting? O graue, where
is thy victorie?
56 The sting of death *is* sinne: and the strength
of sinne *is* the Law.
57 * But thankes *be* vnto God, which hath gi-
uen vs victorie through our Lord Iesus Christ.
58 [30] Therefore my beloued brethren, bee yee
stedfast, vnmoueable, abundant alwayes in the
worke of the Lord, forasmuch as yee knowe that
your labour is not in vaine in the [f] Lord.

* Ose 13.14. heb 2.14.
* 1.Iohn 5.5.
30 An exhortation taken of the profit that commeth thereof, that they vnderstand that the glory of the other life is layd vp for faithfull workemen: they continue and stand fast in the trueth of the Doctrine of the resurrection of the dead.
f Through the Lords helpe and goodnesse working in vs.

CHAP. XVI.

1 Hee exhorteth them to releeue the poore brethren of Ierusalem. 10 Timotheus commendeth Timotheus. 13 and so with friendly exhortation, 19 and commendations, endeth the Epistle.

CONcerning [1] the gathering for the Saints, as
I haue ordained in the Churches of Galatia,
so doe ye also.
2 Euery [a] first *day* of the weeke, let euery one
of you put aside by himselfe, and lay vp as *God*
hath [b] prospered him, that then there bee no ga-
therings when I come.
3 And when I am come, whosoeuer ye shall
allow by [c] letters, them will I send to bring your
liberalitie vnto Ierusalem.
4 [2] And if it be meete that I go also, they shal
goe with me.
5 Now I will come vnto you, after I haue
gone through Macedonia (for I wil passe through
Macedonia)
6 And it may be that I will abide, yea, or win-
ter with you, that ye may bring mee on my way,
whithersoeuer I goe.
7 For I will not see you now in my passage,
but I trust to abide awhile with you, if the Lord
permit.
8 And I will tary at Ephesus vntill Pente-
cost.
9 For a great doore and [d] effectuall is opened
vnto me, and there are many aduersaries.
10 ¶ Now if Timotheus come, see that he bee
[e] without feare with you: for hee worketh the
worke of the Lord, euen as I *doe*.
11 Let no man therefore despise him: but con-
uey him forth [f] in peace that hee may come vnto
me: for I looke for him with the brethren.
12 As touching *our* brother Apollos, I great-
ly desired him to come vnto you with the bre-
thren: but his minde was not at all to come at
this time: howbeit hee will come when hee shall
haue conuenient time.
13 ¶ Watch yee: stand fast in the faith: quite
you like men, *and* be strong.
14 Let all your things be done in loue.
15 Now brethren I beseech you (ye know the
house of [g] Stephanas, that it is the first fruits of A-
chaia and that they haue [h] giuen themselues to
minister vnto the Saints.)
16 That yee be [i] obedient euen vnto such, and
to all that helpe with vs and labour.
17 I am glad of the comming of Stephanas,
and Fortunatus, and Achaicus, for they haue sup-
plyed the want of you.
18 For they haue comforted my [k] spirit and
yours: acknowledge therefore such men.
19 The Churches of Asia salute you: Aquila
and

1 Collections in old time were made by the Apostles appointment the first day of the weeke, on which day the Saints was then to assemble themselues.
a Which in times past was called Sunday, but now is called the Lords day.
b That euery man bestow according to the abilitie that God hath blessed him with.
c Which you shall giue them to carrie.
2 The residue of the Epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed marke, that is to say, to the glory of God, and to the edifying of the Corinthians.
d Very fit and conuenient to doe great things by.
e Without any iust occasion of feare.
f Safe and sound, and that without any kinde of contention.
g Stephanas is the name of a man and not of a woman.
h Committed themselues wholly to the ministerie.
i That you honour & reuerence them, be obedient to them and be content to be ruled by them, as meete is you should, seeing they haue bestowed themselues and their goods to helpe you withall.
k My heart.
l Take them for such men as they are indeed.

*Rom.16.16. 2.cor.13.12. 1.Pet.5.14.

and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greet you. Greete yee one another with a * holy kisse.

21 The salutation of *me* Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him be had in execration [m] maran-atha.

[m] *that his meaning may be this. Let him be accursed euen to the comi is to say, to his death at day, euen for euer.*

23 The grace o[n] our Lord Iesus Christ *bee* with you,

24 My loue *bee* with you all in Christ Iesus Amen.

The first *Epistle* to the Corinthians, written from Philippi, *and sent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 *He beginneth with the praise of afflictions, 8 declaring what he hath suffered in Asia, and how happily God assisted him. 17 He saith it was not vpon any lightnesse, that he came not according to his promise.*

PAVL [1] an Apostle of IESVS Christ, by the will of God, and *our* brother Timotheus, to the Church of God, which is at Corinthus, with al the Saints, which are in all Achaia:

2 Grace *bee* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 * [2] a Blessed *be* God, euen the Father of our Lord Iesus Christ the Father of [b] mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, [3] that we may be able to comfort them which are in any affliction by the comfort wherewith wee our selues are comforted of [c] God.

5 For as the [c] sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 [4] And whether wee be afflicted, *it is* for your consolation and saluation, which is [d] wrought in the enduring of the same sufferings, which wee also suffer: or whether wee bee comforted, *it is* for your consolation and saluation.

7 And our hope is stedfast concerning you in as much as we know, that as yee are partakers of the sufferings, so *shall yee bee* also of the consolation.

8 [5] For brethren wee would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we altogether [e] doubted euen of life.

9 Yea, wee receiued the sentence of death in [f] our selues, because wee should not trust in our selues, but in God which raiseth the dead.

1 See the declaration of such salutations in the former Epistles.

*Ephes.1.3. 1 pet.1.3.

2 He beginneth after his maner with thanksgiving, which notwithstanding (otherwile then he was wont) he appayeth to himselfe, beginning his Epistle with the setting forth of the dignitie of his Apostleship, constrained (as it should seeme) by their importunity, which tooke an occasion to despise him by reason of his miseries. But he answereth that he is not forsaken, but that his comforts doe exceed his afflictions, shewing the ground of them, euen the mercy of God the Father in Iesus Christ.

a To him he praise and glory giuen. b and purpose, that *c Iesus: which we suffer for Christ, or which Christ suffereth in vs.* 4 Hee denyeth that either his afflictions wherewith hee was often afflicted, or the consolations, which hee receiued of God, may iustly be despised, seeing that the Corinthians both might and ought to take great occasion to bee confirmed by either of them. *d Although saluation bee giuen vs freely, yet because there is a way appointed vs whereby we must come to it, which is the race of an innocent and vpright life, which we must runne, therefore we are said to worke our Saluation.* Phipppians 2. 12. *And because it is God onely that of his free good will worketh all things in vs, therefore is hee said to worke the saluation in vs by those selfe same things by which we must passe to eternal lightnesse, after that we haue once ouercome all incombrances.* 5 He witnesseth that hee is not onely not ashamed of his afflictions, but that hee desireth also to haue all men know the greatnesse of them, and also his deliuerie from them although it bee not yet perfit. *e I knew not at all what to doe, neither did I see an euent helpe which way to saue my life.* *f I was resolued within my selfe to die.*

10 Who deliuered vs from so [g] great a death, and doeth deliuer vs: in whom we trust, that yet hereafter he will deliuer vs.

11 [6] * So that yee labour together in prayer for vs, 7 that for the gift *bestowed* vpon vs for many, thankes may be giuen by many persons for vs.

12 [8] For our reioycing is this, the testimony of our conscience, that in simplicitie and godly [h] purenesse, *and* not in fleshly wisedom, but by the [i] grace of God wee haue had our conuersation in the world, and most of all to youwards.

13 For wee write [k] none other things vnto you, then that yee reade or els that yee acknowledge, and I trust ye shall acknowledge vnto the end.

14 Euen as yee haue acknowledged vs partly, that we are your [m] reioycing, euen as yee are ours, in the [n] day of *our* Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that yee might haue had a [o] double grace.

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Iudea of you.

17 [9] When I therefore was thus minded, did I vse lightnesse? or minde I those things which I minde, according to the [p] flesh, that with mee should be, [q] Yea, yea, Nay, nay?

18 [10] Yea, God is [r] faithfull, that our word toward you, was not Yea, and Nay.

19 [11] For the Sonne of God, Iesus Christ, who was preached among you by vs, *that is*, by mee, and Siluanus, and Timotheus, [s] was not Yea, and Nay: but in [t] him it was yea.

20 [12] For all the promises of God in him *are* Yea, and are in [u] him Amen, vnto the glory of God through [x] vs.

g From these great dangers.

*Rom.1.5,30.

6 That he may not seeme to boast himselfe, he attributeth all to God, and therewith also confesseth that he attributeth much to the prayers of the faithfull.

7 The end of the afflictions of the Saints is the glory of God, and therefore they ought to be precious vnto vs.

8 Secondly, he putteth away an other slander, to wit, that he was a light man, & such a one as was not lightly to be credited: seeing that he promised to come vnto them, and came not.

And first he speaketh of the simplicitie of his minde, and sinceritie, which they knew both by his voyce when he was present, & they ought to acknowledge it also in his letters, being absent: and moreouer he protesteth that he will neuer be otherwise.

h With clearenesse and holy and true *that very wisedome,* *i see saith he writeth* *to write otherwise* *and like of very well* *vnto the Corinthian:* *and they themselues reioyced that such an Apostle was their minister, and taught them so purely and sincerely.* n *When he shall sit as Iudge.* o *Another benefit.* 9 He putteth away their slaunder and false report by denying it, and that diuers went about to periwade the Corinthians, that in the preaching of the Gospel, Paul agreed not to himselfe: for this was the matter and the case. p *As men use which carrally promise any thing and change their purpose as euery turning of a hand.* q *That I should say and vnsay a thing?* 10 Hee calleth God to witnesse, and for iudge of his constancie in preaching, and teaching one selfe same Gospel. r *True, and of whose faithfulnesse it were horrible wickednesse to doubt.* 11 He foyneth also with himselfe, his fellowes as witnesses, with whom hee fully consented in teaching one selfe some thing, to wit, one selfe same Christ. s *Was not diuers and wauering.* t *That is in God.* 12 Last of all hee declareth the summe of his doctrine, to wit, that all the promises of saluation are sure and ratified in Christ. u *Christ is set forth to exhibite and fulfil it vnto all vnsofe affirmedly, and without all doubt.* x *Through our ministrie.*

13 He attributeth the praise of his constancie onely to the grace of God through the holy Ghost, and therewithall concludeth that they cannot doubt of his faith, and his fellowes, without doing iniurie to the Spirit of God, seeing that they themselves know all this to be true. *y An earnest, is, whatsoever is giuen to confirme a promise.* 14 Now comming to the matter, he weareth that he did not onely not lightly alter his purpose of comming to them, but rather that he came not vnto them for this cause, that he might not be constrained to deale more sharply with them being present, then he would. *z A sauiour, i. e. and to the danger of mine owne life.* 15 He remoueth all suspition of arrogancie, declaring that he speaketh not as a Lord vnto them, but as a seruant appointed of God to comfort them. *a Causing griefe among them, which he should haue done if he had come to them before they had repented them.*

21 13 And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also sealed vs, and hath giuen the y earnest of the Spirit in our hearts.

23 14 Now, I call God for a record vnto my z soule, that to spare you, I came not as yet vnto Corinthus.

24 15 Not that wee haue dominion ouer your faith, but wee are helpers of your a ioy: for by faith ye stand.

b For I trusted that you would take that out of the way forth with, which you knew I was displeased with considering how you are perswaded that my ioy is your ioy.

c He passeth to another part of this Epistle, which notwithstanding is put amongst the first, whereunto he returneth afterward, and he handleth the releasing and vnloosing of the incestuous person, because he seemed to haue giuen sufficient testimony of his repentance: shewing the true vse of excommunication, to wit, that it proceeded not of hatred but of loue, and to end, lest if we keepe no measure, we seeme Satan the deuill.

d As if he said, As that sorow is so cleane wipe away, as though he had neuer felt it.

e Lest I should be glad were taken from him. *f That we were before you punished him sharply, you would now forgiue him.* *g That as my intent in you would declare by the consent of the whole Church, that you take him again for a brother.* *h Truely and from the heart.* *i Of his wicked counsel and deuilish will.* 2 He returneth to the confirmation of his Apostleship, and bringeth foorth the testimonie, both of his labour, and also of Gods blessing.

1 *He excusseth his not comming vnto them,* 3 *and priuilie reprehendeth them.* 4 *He sheweth that hath his affection towards them,* 5 *that he neuer reioyceth but when it is matter.* 6 *Perceiuing the adulterer (which he commanded to be deliuered vp to Satan) to repent, he perswadeth that they forgiue him.* 31 *He mentioneth his going into Macedonia.*

BVt I determined thus in my selfe, that I would not come againe to you in a heauinesse.

2 For if I make you sorie, who is he then that should make me glad, but the same which is made sorie by me?

3 And I wrote this same thing vnto you, lest when I came, I should take heauinesse of them of whom I ought to reioyce: this b confidence haue I in you all, that my ioy is the *ioy* of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that yee should be made sory, but that ye might perceiue the loue which I haue, specially vnto you.

5 c And if any hath caused sorrow, the same hath not made c me sory, but d partly (lest I should more c charge *him*) you all.

6 It is sufficient vnto the same man, that hee was rebuked of many.

7 So that nowe contrariwise yee ought rather to e forgiue *him*, and comfort *him*, lest the same should bee swallowed vp with ouermuch heauinesse.

8 Wherefore, I pray you, that you would g confirme your loue towards him.

9 For this cause also did I write, that I might knowe the proofe of you, whether ye would bee obedient in all things.

10 To whom yee forgiue any thing, I *forgiue* also: for verily if I forgaue any thing, to whom I forgaue it, for your sakes *forgaue I it* in the h sight of Christ.

11 Lest Satan should circumuent vs: for we are not ignorant of his i enterprises.

12 ¶ 2 Furthermore, when I came to Troas *to preach* Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I found

k Ye are mee, (saith Paul) I haue no more to doe with him: but doe vnto him as vnto a brother, which is a burdenous ouerlaye of him, lest, which I would be glad were taken from him. *l That we were before you punished him sharply, you would now forgiue him.* *m That as my intent in you would declare by the consent of the whole Church, that you take him again for a brother.* *n Truely and from the heart.* *o Of his wicked counsel and deuilish will.*

not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 Now thankes be vnto God, which alwayes maketh vs to triumph in Christ and maketh manifest the h sauour of his knowledge by vs in euery place.

15 i For we are vnto God the sweet sauour of Christ, in them that are saued, and in them which perish.

16 To the one *we are* the sauour of death, vnto death, and to the other the sauour of life, vnto life, k and who is sufficient for these things?

17 l For we are not as many, which make merchandise of the word of God but as of sincerities, but as of God in the sight of God speake we in Christ.

i We are to them a sweet sauour, in that we preach the Gospel, which is a sauour of life to the elect, but to the reprobate it is a sauour of death, and a sauour of death to them, because they despise the Gospel, which is a sauour of life to them. *k Who is able to do the Ministerie of the Gospel, which is a sauour of life to the elect, but to the reprobate it is a sauour of death, and a sauour of death to them, because they despise the Gospel, which is a sauour of life to them.* *l Chap. 6. 4.*

m We are not hauing great riches and couetousnesse, as false teachers: and we seeke a merchandise, which is taken from the chapmen, which vse to put the false bottom vnder their wares, or vttering counterfeit into their handes.

CHAP. III.

1 *He defendeth his other commendation,* 3 *then their continuing in the faith.* 6 *He is a minister, not of the letter, but of the spirit.* 8 *He setteth the difference of the Law, and the Gospel,* 13 *that the brightnesse of the Law doth rather dimme the sight then lighten it.* 18 *But the Gospel doth make vnto vs Gods countenance vnto vs.*

DOe we begin to praise our selues againe? or neede wee as some other, Epistles of recommendation vnto you, or *letters* of recommendation from you?

2 Yee are our Epistle, written in our hearts, which is vnderstood and read of all men,

3 In that yee are a manifest, to be the Epistle of Christ, b ministred by vs, and written, not with inke, but with the Spirit of the c liuing God, d not in tables of stone, but in fleshly tables of the heart.

4 And such d trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing as of our selues: but our e sufficiencie *is* of God,

6 f Who also hath made vs able ministers of the New Testament, not of the f letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministration of death *written* with letters g and ingrauen in stones, was g glorious, so that the children of Israel could not beholde the face of Moses, for the glorie of his

a The Apostle fearedth his speach rudely, that by little and little he might conferrow the commendation of the person to the matter itselfe.

b Which I spake paines to write as it were.

c By the way he setteth the virtue of God against the inke wherewith Epistles are commonly written to shew that it was wrought by God.

d He alludeth by the way, to the comparison of the outward ministerie of the Priesthood of Leui, with the ministerie of the Gospel, and the Apostolical ministerie, which he handleth afterward more fully. *d This confidence we haue, and this gloriously may we boast of the worthinesse and fruit of our ministerie, for we are sures to make other men partakers of so great grace.* 2 Hee amplifieth his ministerie and his fellowes, that is to say, the ministerie of the Gospel, comparing it with the ministery of the Law, which he concludeth in the person of Moses, by whom the Law was giuen against which he setteth Christ the author of the Gospel. Now this comparison is taken from the very substance of the ministerie. The Law is as were a writing of it selfe dead, and without efficacie: but the Gospel or new Testament, is as it were the very vertue of God itselfe, in conueying, iustifying, and saning of men. The Law propounded death, accusing all men of vnrighteousnesse: The Gospel offereth and giueth righteousnesse and life. *e The gouernance of the Law lasted for a time to the promise: The Gospel remaineth to the end of the world. Therefore what is the glory of that, in comparison of the maiesty of this?* *f Not of the Law, but of the Gospel.* *g Imprinted and ingrauen, so that we may plainly perceiue, that the Apostle speaketh not of the ceremonies of the Law, but onely of the ten commandements.* *h This word glory, signifieth a brightnesse, and a maiestie, which was bodily in Moses, but spiritually in Christ.*

CONTINE-

countenance (which *glory* is done away)

i Whereby God offereth, yea and giueth the Spirit, not as a dead thing but as a quickening Spirit working life.
k To wit of Christ, who being imputed to vs as our owne, we are not onely not condemned but also we are crowned as righteous.
l The Law yea, and the ten commandements themselues together with Moses, is abolished, if we consider the ministerie of Moses a part by it selfe.
3 Hee sheweth wherein standeth this glory of the preaching of the Gospel, to wit in that that it setteth forth plainely and euidently, that which the Lawe shewed darkely, for he sent them that heard it, to be healed of Christ, which was to come, after it had wounded them.
* *Exod. 34. 34.*
4 He expoundeth by the way of the allegory of Moses his couering, which was a token of the darkenesse and weaknesse that is in men, which were rather dulled by the bright shining of the Lawe, then lightened: which couering was taken away by the comming of Christ who lighteneth the heartes, and turneth them to the Lord, that we may bee brought from the slauery of this blindnesse, and set in the liberty of the light, by the vertue of Christs Spirit. *m Into the very bottome of Moses his ministerie. n Christ is that Spirit, which taketh away that couering, by working in our hearts whervnto also the Law it selfe called vs, though in vaine, because it speaketh to dead men, vntill this Spirit quickneth vs,* * *John. 4. 14.* 5 Going forward in the allegory of the couering, he compareth the Gospel to a glasse, which although it be most bright and sparkling, yet doeth it not onely not dazell their eyes which looke in it, as the Law doeth, but also transformeth them with it beames so that they also be partakers of the glory and shining of it, to lighten others: as Christ said vnto his, You are the light of the worlde, where as he himselfe was the onely light. We are also commanded in another place to shine as candles before the world, because we are partakers of Gods Spirit: but Paul speaketh here properly of the ministers of the Gospel, as it appeareth both by that that goeth before, and that that commeth after, and that setting before them his owne example and his fellowes.

8 How shall not the [i] ministration of the Spirit be more glorious?

9 For if the ministrie of condemnation *was* glorious, much more doeth the ministration of [k] righteousnes exceede in glory.

10 For euen that which was glorified was not glorified in this point, *That is*, as touching the exceeding glory.

11 For if that which should bee [l] abolished, *was* glorious, much more shall that which remaineth be glorious.

12 [3] Seing then that we haue such trust, wee vse great boldnesse of speach.

13 * [4] And *we are* not as Moses, *which* put a vaile vpon his face, that the children of Israel should not looke vnto the [m] ende of that which should be abolished.

14 Therefore their mindes are hardned: for vntill this day remaineth the same couering vntaken away in the reading of the olde Testament, which *vaile* in Christ is put away.

15 But euen vnto this day when Moses is red, the vaile is laid ouer their hearts.

16 Neuerthelesse, when their *heart* shal be turned to the Lord, the vaile shal be taken away.

17 Now the [n] Lord is the * Spirit, and where the Spirit of the Lord *is*, there *is* liberty.

18 [5] But we all behold as in a mirrour the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

CHAP. IIII.

1 Hee sheweth that hee hath so laboured in preaching the Gospel, 4 that such are euen blinded of Satan who doe not perceiue the brightnesse thereof. 7 that the same is caried in earthen vessels, 10 who are subiect to many miseries: 16 and therefore hee exhorteth them by his owne example to bee couragious. 17 and contemne this present life.

1 Now he plainly witnesseth that both hee and his fellowes (through the mercy of God) doe their vocation & duety vprightly and sincerely neglecting all dangers.
a Though we are broken in peaces with miseries and calamities, yet we yeeld not. b Subtilitie, and kinde of deceite, which men hunt after as it were dennes and lurking holes, to couer their shamelesse dealings withall. c This is it that in the former Chapter he called making merchandise of the word of God. 2 An obiection: Many heare the Gospel, and yet are no more lightned thereby, then by preaching of the law. He answereth, The fault is in the men themselues whose eyes Satan plucketh out, who ruleth in this world, And yet notwithstanding doeth hee and his fellowes set foorth the most cleare light of the Gospel to be seene and be holden seeing that Christ whom onely they preach, is hee in whom onely God will be knowen, and as it were seene.

THerefore, [1] seeing that we haue this ministerie, as we haue receiued mercie, wee [a] faint not:

2 But haue cast from vs the [b] clokes of shame, and walke not in craftines, neither handle wee the word of God [c] deceitfully but in declaration of the trueth, we approue our selues to euery mans conscience in the sight of God.

3 [2] If our Gospel be then hid, it is hid to them that are lost.

4 In whom the God of this world hath blinded the mindes, *that is*, of the infidels, that the [d] light of the glorious Gospel of Christ, which is the [e] image of God, should not shine vnto them.

5 [3] For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for [f] Iesus sake.

6 For God * [g] that commanded the light to shine out of darknesse, *is he* which hath shined in our hearts, to giue the [h] light of the knowledge of the glory of God in the face of Iesus Christ.

7 [4] But we haue this treasure in earthen vessels, [5] that the excellencie of that power might be of God and not of vs.

8 Wee are afflicted on euery side, yet *are wee* not in distresse: we are in doubt, but yet wee despaire not.

9 *Wee are* persecuted, but not forsaken: cast downe, but we perish not.

10 [6] Euery where wee beare about in our body the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which [k] liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our [l] mortall flesh.

12 [7] So then death worketh in vs, and life in you.

13 [8] And because we haue the same [m] spirit of faith, according as it is written, *I beleeued, and therefore haue I spoken, wee also beleeue, and therefore speake.

14 Knowing that he which hath raised vp the Lord Iesus, shall raise vs vp also by Iesus, and shall set vs with you.

15 [9] For all things *are* for your sakes, [n] that that most plenteous grace by the thanksgiuing of many may redound to the praise of God.

16 Therefore we faint not [10] but though our outward man perish, yet the inward man is [o] renewed dayly.

17 For our [p] light affliction which is but for a moment, causeth vnto vs a farre more excellent *and* an eternall weight of [q] glory:

18 While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, *are* temporall: but the things which are not seene, *are* eternall.

d The light of plaine and light-some preaching, which setteth forth the glory of Christ.
e In whom the Father setteth forth him selfe to be seen and beholden.
3 He remooueth according to his accustomed maner, all suspition of ambition, auouching that he teacheth faithfully, but as a seruant, and witnessing that all this light which he and his fellowes giue to other proceedeth from the Lord.
f To preach this selfe same Jesus to you.
* *Gen. 1. 3.*
g Which made onely with his word.
h That being lightned of God, wee should in like sort giue that light to others.
4 He taketh away a stumbling block, by which was darkned amongst some, the bright shining of the ministerie of the Gospel, to wit, because the Apostles were the most miserable of all men. Paul answereth that hee and his fellowes are as it were earthen vessels, but yet there is in them a most precious treasure.
5 Hee bringeth merueilous reasons, why the Lord doth so afflict his chiefest seruants, to the end, sayth hee, that all men may perceiue that they stand not by any mans vertue, but by the singular vertue of God, in that they die a thousand times, but neuer perish. 6 An amplification of the former sentence, wherein he compareth his afflictions to a daily death, and the vertue of the Spirit of God in Christ, to life, which oppresseth that death. *i So Paul calleth that miserable estate and condition, that the faithfull, but especially the ministers are in. k Which liue that life, to wit, by the Spirit of Christ amongst so many and so great miseries. l Subiect to that miserable condition.* 7 A very cunning conclusion: as if he would say. Therefore to be short, we die, that you may liue by our death, for that they ventured into all those dangers for the building of the Churches sake, and they ceased not to confirme all the faithfull with the examples of their patience. 8 He declareth the former sentence, shewing that he and his fellowes die in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselues doe first beleeue that, which they propound to others to beleeue, to wit, that they also shall be saued together with them in Christ. *m The same faith by the inspiration of the same Spirit.* * *Psal 116. 10.* 9 He sheweth how this constancie is preserued in them, to wit, because they respect Gods glory, and the saluation of the Churches committed vnto them. *n When it shall please God to deliuer me, and restore mee to you that that exceeding benefite which shall bee powred vpon mee, shall in like sort redound to the glory of God by the thankesgiuing of many.* 10 Hee addeth as it were a triumphant song, how that he is outwardly afflicted but inwardly he profiteth dayly, and passeth not at all for all the miseries that may bee sustained in this life, in comparison of that most constant and eternall glory. *o God giueth new strength that the outward man be not ouercome with the miseries which come freshly one vpon the backe of another, being maintained and vpholden with the strength of the inward man p Afflictions are not called light, as though they were light of themselues, but because they passe away quickely, when as in deede our whole life is of no great long continuanse. q Which remaineth for euer firme and stable, and can neuer be shaken.*

CHAP. V.

1 He continueth in the same argument, 6 touching the certaine hope of saluation. 8 through faith, 12 not to praise himselfe, 14 seeing he hath God and his Church before his eyes, 17 and esteemeth nothing but newnesse of life in Christ.

FOr [1] we know that if our earthly house of this
tabernacle be destroyed, wee haue a building
giuen of God, *that is*, an house not made with
hands, *but* eternall in the heauens.
2 For therefore wee sigh, desiring to bee
[a] clothed with our house, which is from [b] hea-
uen.
3 [2] Because that if we be clothed, we shall not
be found * naked.
4 For indeed we that are in this tabernacle,
sigh and are burdened because we would not bee
vnclothed, but would be clothed vpon, that mor-
talitie might be swallowed vp of life.
5 And he that hath [c] created vs for this thing,
is God, who also hath giuen vnto vs the earnest
of the Spirit.
6 [3] Therefore wee are alway [d] bolde, though
we know that whiles we are at home in the body
we are absent from the Lord.
7 (For wee walke by [e] faith, and not by
sight.)
8 Neuerthelesse, wee are [f] bold, and loue ra-
ther to remoue out of the body, and to dwel with
the Lord.
9 Wherefore also we [g] couet, that both dwel-
ling at home, and remoouing from home, we may
be acceptable to him.
10 * [4] For wee must all [h] appeare before the
iudgement seate of Christ, that euery man may
receiue the things which are *done* in his body, ac-
cording to that he hath done, whether *it be*, good
or euill.
11 [5] Knowing therefore that [i] terrour of the
Lord, we perswade men, and wee are made mani-
fest vnto God, and I trust also that wee are made
manifest in your consciences.
12 [6] For we praise not our selues againe vnto
you, but giue you an occasion to reioyce of vs,
that yee may haue *to answere* against them, which
reioyce in the [k] face, and not in the heart.
13 [7] For whether we be out of our wit, *wee are*
it to God: or whether we be in our right minde,
we are it vnto you.
14 [8] For that loue of Christ [l] constraineth
vs,
15 Because wee thus iudge, that if [m] one bee
dead for all, then were all dead, and he died for
all, that they which liue, should not hence-forth
[n] liue vnto themselues, but vnto him which died
for them, and rose againe.
16 [9] Wherefore, henceforth know wee no man
after the flesh, [10] yea, though wee had knowen
Christ after the flesh, yet now henceforth knowe
we *him* no more.
17 [11] Therefore if any man *be* in Christ, *let him*
bee a [o] new creature. * Olde things are passed a-
way: behold all things are become new.
18 [12] And all things *are* of God, which hath
reconciled vs vnto himselfe by Iesus Christ, and
hath giuen vnto vs the ministerie of reconcilia-
tion.
19 For God was in Christ, and reconciled the
world to himselfe, not imputing their sinnes vnto
them, and hath [p] committed to vs the word of
reconciliation.
20 Now then are we ambassadours for Christ:
as though God did beseech *you* through vs, wee
pray you in Christs stead, that yee bee reconciled
to God.
21 For he hath made him *to be* [q] sinne for vs,
which [r] knew no sinne, that we should bee made
the [s] righteousnesse of God in him.

1 Taking occasion by the former comparison, hee compareth this miserable body, as it is in this life to a fraile and brittle tabernacle, against which he setteth the heauenly Tabernacle, so terming that sure and euerlasting condition of this same body glorified in heauen, insomuch, saith hee, that we are not onely not addicted to this tabernacle, but also doe with sobs and sighes desire rather that tabernacle. And so this place also concerning the glory to come is put within the treatise of the dignitie of the ministerie, as the other was, whereof wee spake in the beginning of the second Chapter.

a He calleth the glory of immortalitie, which we shall be as it were clothed withall a garment.

b Heauenly not that the substance of it is heauenly but for the glory of it.

2 An exposition of the former saying: We doe not without cause desire to bee clad with the heauenly house, that is, with that euerlasting and immortall glory as with a garment: for when wee depart hence, we shall not remaine naked hauing once cast off the couering of this body, but shall take our bodies againe which shall put on, as it were, another garment besides: and therefore we sigh not for the wearinesse of this life, but for the desire of a better life. Neither is this desire in vaine, for we are made to that life, the pledge whereof we haue, euen the Spirit of adoption. * Reuel.16.15. *c He meaneth that first creation to giue vs to vnderstand, that our bodies are made to this end, that they should be clothed with heauenly immortalitie.* 3 Hee inferreth vpon that sentence which went next before thus. Therefore, seeing that wee know by the Spirit, that wee are strangers so long as we are here, we patiently suffer this tariance (for wee are now so with God, that wee behold him but by faith, and are therefore now absent from him) but so, that we aspire and haue a longing alwaies to him: therefore also we behaue our selues so that wee may bee acceptable to him, both while wee liue here, and when we goe from hence to him. *d He calleth them (bold) which are alwayes resolued with a quiet and setled minde to suffer what dangers soeuer, nothing doubting, but their ende shall be happie. e Faith of those things which we hope for, and not hauing God presently in our view. f And yet we are in such sort bolde, and doe so passe on our pilgrimage with a valiant and quiet minde, that yet notwithstanding, wee had rather depart hence to the Lord. g And seeing it is so, we striue to liue so, that both in this our pilgrimage heere wee may please him, and that at length wee may be receiued home to him.* * Rom.14.10. 4 That no man might thinke it to perteine to all, which he spake of that heauenly glory, he addeth that euery one shall first render an account of his pilgrimage after that he is departed from hence. *h We must all appeare personally, and enquirie shall bee made of vs, that all may see, how wee haue liued.* 5 Now hee passeth ouer, and taking an occasion of the former sentence, returneth to the former Chapter verse 16. confirming his owne sinceritie and his fellowes. *i That terrible iudgement.* 6 He remoueth all suspition of pride [illegible] reason, because it is behoueable, not for his part, but for theirs, that his Apostleship be counted sincere against the vaine ostentation of a few others. *k In outward disguisings, and that coloured shew of mans wisedome, and eloquence, and not in true godlinesse which is sealed in his heart.*

7 The meaning is: euen when I am mad (as some men thinke of me) whilest I seeme as a foole to boast my selfe, I doe it for your profite, no lesse then when I preach the Gospel simply vnto you.

8 He goeth forward in putting away all suspition of desire of estimation and boasting: for the loue of Christ, saith hee, compelleth vs hereunto, that seeing hee died for vs all which were dead when as we liued to our selues (that is, while we were yet giuen to these earthly affections) we in like sort should consecrate our whole life which we haue receiued of him to him, (to wit) being indued with the holy Ghost to this end, and purpose, that wee should meditate vpon nothing but that which is heauenly. *l Possesseth vs wholly. m Hee speaketh heere of sanctification, whereby it commeth to passe that Christ liueth in vs. n Looke Romanes chap 6. and 7.* 9 He sheweth what it is, not to liue to our selues, but to Christ to wit, to know no man according to the flesh, that is to say, to be conuersant amongst men, as not to care for those worldly and carnall things, as the [illegible] which respect a mans stocke, his countrey, fourme, glory, riches, and such like, wherein men commonly dote, and wearie themselues. 16 An Amplification: This is, sayth hee, so true, that wee doe not now thinke carnally of Christ himselfe, who hath now left the world, and therefore must bee considered of vs spiritually. 11 An exhortation for euery man which is renewed with the Spirit of Christ to meditate heauenly things, and not earthly. *o As a thing made new of God, for though a man bee not newly created when God giueth him the spirit of regeneration, but onely his qualities are changed, yet notwithstanding it pleaseth the holy Ghost to speake so, to teach vs, that wee must attribute all things to the glory of God: not that wee are stocks or blockes, but because God createth in vs, both to will well, and the power to doe well.* * Isa.43.19. reuelat.21.5. 12 He commendeth the excellencie of the ministerie of the Gospel, both by the authoritie of God himselfe, who is the authour of that ministerie, and also by the excellencie of the doctrine of it, for it announceth an atonement with God, by free forgiuenesse of our sinnes, and iustification offered vnto vs in Christ, and that so louingly and liberally, that God himselfe doth after a sort pray men by the mouth of his ministers, to haue consideration of themselues, and not to despise so great a benefite. And when hee so sayeth, hee plainely reprehendeth them which falsly challenged to themselues the name of Pastours. *p Vsed our labour and trauell. q A sinner not in himselfe, but by imputation of the guilt of all our sinnes to him. r Who was cleane void of sinne. s Righteous before God, and that with righteousnesse which is not essentiall to vs, but being essentiall in Christ, God imputeth it to vs through faith.*

CHAP. VI.

1 He exhorteth them to lead their liues as it becommeth Christians, 5 neither to be dismaid in tribulations. 9 nor puffed vp with glory: 14 to auoid all vncleannesse, 16 considering that they are the temples of the liuing God.

SO [1] we therefore as workers together beseech
you, that yee receiue not the grace of God in
vaine.
2 [2] For hee saith, * I haue heard thee in a
time [a] accepted, and in the day of saluation haue I

1 Men doe not onely neede the ministery of the Gospell, before they haue receiued grace, that they may be partakers of it, but also after they haue receiued grace, that they may continue in it.

2 In that that grace is offered, it is of the grace of God, who hath appointed times and seasons to all things, that we may take occasion when it is offered. * Isa 49. *a When I of my free mercy and loue toward thee, shewed mine appointed: at which time God powred out that his marueilous loue vpon vs.*

succoured thee: beholde now the accepted time, behold now the day of saluation.

3 [3] Wee giue no occasion of offence in any thing that *our* ministery should not bee reprehended.

4 But in all things we [b] approue our selues as * the ministers of God, 4 in much patience in afflictions, in necessities, in distresses.

5 In stripes, in prisons, in [c] tumults, in labours.

6 [5] By watchings, by fastings, by purity by knowledge, by long suffering, by kindenesse, by the holy Ghost, by loue vnfained.

7 By the [d] word of truth, by the [e] power of God, by the [f] armour of righteousnesse on the right hand and on the left,

8 By honour and dishonour, by euill report, and good report, as deceiuers, and *yet* true:

9 As vnknown, and *yet* known: as dying, and behold, we liue: as chastened, and *yet* not killed:

10 As sorrowing, and *yet* alway reioicing: as poore, and *yet* making many rich: as hauing nothing, and *yet* possessing all things.

11 [6] O Corinthians, our mouth is [g] open vnto you: our heart is made large.

12 Ye are not [h] kept strait in vs, but ye are kept strait in your owne [i] bowels.

13 Now for the same recompence I speake as to *my* children, Be you also inlarged.

14 [7] Be not vnequally yoked with the Infidels: for what fellowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darknesse?

15 And what concord hath Christ with Belial? or what [k] part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idoles? * for ye are the Temple of the liuing God: as God hath said, * I will dwell among them, and walke there: and I will be their God, and they shall be my people.

17 * Wherefore come out from among them, and separate your selues saith the Lord and touch none vncleane thing, and I will receiue you.

18 * And I will bee Father vnto you, and yee shall bee my sonnes and daughters, saith the Lord Almighty.

2 [1] b Receiue vs: we haue done wrong to no man: wee haue corrupted no man: wee haue defrauded no man.

3 I speake it not to *your* condemnation: for I haue said before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speach toward you: I reioyce greatly in you, I am filled with comfort and am exceeding ioyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightings without, and terrors within.

6 But God that comforteth the [a] abiect, comforted vs at the [e] comming of Titus.

7 And not by his comming only, but also by the consolation wherewith he was comforted of you, when hee told vs your great desire, your mourning, your feruent mind to me ward, so that I reioyced much more.

8 [2] For though I made you sorry with a letter I repent not, though I did repent: for I perceiue that the same Epistle made you sory, though *it were* but for a season.

9 I now reioyce, not that ye were sory, but that ye sorrowed to [c] repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 For godly sorow causeth repentance vnto saluation, not to be repented of: but the worldly sorow cau[e]th death.

11 For behold this thing that yee haue beene godly sory, what great care it hath wrought in you: yea: what clearing of your selues: yea, *what* indignation: yea, *what* feare: yea, *how* great desire: yea, *what* a zeale: yea, *what* reuenge: in all things yee haue shewed your selues, that yee are pure in this matter.

12 Wherefore though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the [h] sight of God might appeare vnto you.

13 Therefore wee were comforted because yee were comforted: but rather wee reioyced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not beene ashamed: but as I haue spoken vnto you all things in truth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, *and* how with feare and trembling ye receiued him.

16 I reioyce *therefore* that I may put my confidence in you in all things.

[1] He returne hee again from that admonition to his owne person opposing the testimon es both of his faithfulnesse and also of his continuall good will toward s them.

b Let me haue some place among you, that I may teach you.

c To condemne you of vnkindnesse or treacherie.

d Whose hearts are cast downe, and are very sare ofsoul.

e With those things which Titus told me of you at his comming to me, how faithfull you readeuer my letters, moreouer and besides that I am exceedingly refreshed with his presence.

[2] An obiection: But thou hast handled vs roughly: the Apostle answereth that he vsed not this roughnesse without griefe. And he addeth moreouer, that he is also glad now, that he drauc them to that sorow, although it was against his will, since it was profitable vnto them for there is sorow not onely praise worthy, but also necessarie, to wit, where repentance growe th by certaine degrees, for the which repentance he prayseth them highly. And this is the fift part of this Epistle.

f Insomuch that sorow did you much good toward the amending of your lewdnesse and sinnes.

g Godly sorow is when we are not terrified with the feare of punishment but because wee feele we haue offended God our most merciful Father: contrary to this, is another sorow that onely feareth punishment, or when a man is vexed for the losse of some wordly goods: the fruit of the first, is repentance, the fruits of the second is desperation unless the Lord helpe speedily.

h It was not coloured nor counterfeit but such as I dare stand to before God.

CHA VII.

1 *Left by ouermuch vrging them, he should disturb their tender minds, 2 he protests that all that he said, 4 proceeded of the great good will he bare vnto them.* 8 *and therefore they should not to be offended that he made them sory,* 10 *and brought them to repentance not to be repented of.*

SEeing then we haue these promises, dearely beloued, let vs clense our selues from all filthines of the [a] flesh and spirit, and finish *our* sanctification in the feare of God.

a Both of body and soule, that by this meanes the soule, sonne may be perfite, consisting in both the parts thereof.

CHAP. VIII.

1 *He exhorteth them by the example of the Macedonians,* 9 *and also our of Christ himselfe,* 14 *to be liberall towards the saints* 16 *for which purpose, he sendeth that Titus,* 18 *and another brother same vnto them.*

WE [1] doe you also to wit, brethren, of the [a] grace of God bestowed vpon the Churches to stirre vp the Corinthians to liberalitie, wherewith ye poueryty of the Church of Hierusalem might be holpen in time conuenient. And first of all he setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great misery to extreme pouertie, to the ende that they should follow them. *a The benefit that God bestowed vpon the Churches.*

The sixt part of this epistle conteining diuers exhortations.

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ches of Macedonia.
2 Because in [b] great triall of affliction their
ioy abounded, and their most extreme pouertie
abounded vnto *their* rich liberalitie.
3 For to their power (I beare record) yea and
beyond their power they were [c] willing,
4 And prayed vs with great instance, that we
would receiue the [d] grace, and fellowship of the
ministring which is toward the Saints.
5 [2] And *thus they did*, not as we looked for:
but gaue their owne selues, first to the Lord, and
after vnto vs by the will of God.
6 That we should exhort Titus, that as hee
had begun, so he would also accomplish the same
grace among you also.
7 Therefore, as ye abound in euery thing, in
faith and word, and knowledge, and in all dili-
gence, and in your loue towards vs, *euen so see*
that ye abound in this grace also.
8 [3] This I say not by commandement, but
because of the [e] diligence of others: therefore
prooue I the [f] naturalnesse of your loue.
9 [4] For ye know the grace of our Lord Ie-
sus Christ, that he being rich, for your sakes be-
came poore, that ye through his pouertie might
be made rich.
10 [5] And I shew *my* minde herein: for this is
expedient for you, which haue begun not to doe
onely, but also to [g] will, a yeere agoe.
11 Now therefore performe to do it also, that
as *there was* a readinesse to will, euen so yee may
performe it of that which ye haue.
12 [6] For if there be first a willing minde, it is
accepted according to that a man hath, and not
according to that he hath not.
13 [7] Neither *is it* that other men should bee
eased and you grieued, But vpon [h] like conditi-
on, at this time your abundance *supplieth* their
lacke:
14 That also their abundance may be for your
lacke, that there may be equalitie.
15 As it is written, * hee that *gathered* much
had nothing ouer, and he that *gathered* little, had
not the lesse.
16 [8] And thanks *be* vnto God, which hath put
in the heart of Titus the same care for you.
17 Because he accepted the exhortation, yea
he was so carefull, that of his owne accord hee
went vnto you.
18 And we haue sent also with him the bro-
ther, whose praise *is* [i] in the Gospel throughout
all the Churches.
19 (And not so only, but is also chosen of the
Churches to bee a fellow in our iourney concer-
ning this [k] grace that is ministred by vs vnto the
glory of the same Lord, and *declaration* of your
prompt minde)
20 Auoiding this, that no man should blame
vs in this [l] abundance that is ministred by vs.
21 * Prouiding for honest things, not onely
before the Lord, but also before men.
22 And we haue sent with them our brother
whom we haue oft times prooued to be diligent
in many things, but now much more diligent, for
the great confidence which *I haue* in you.
23 Whether *any doe enquire* of Titus, *he is* my
fellow and helper to youward: or of our [m] bre-
thren, they are messengers of the Churches, *and*
the [n] glory of Christ.
24 Wherefore shew toward them, and before
the [o] Churches the proofe of your loue, and of the
reioycing that we haue of you.

b For those manifolde afflictions wherewith the Lord tried them, did not onely not quaile their ioyfull readinesse, but also made it much more excellent and famous.
c Of their owne accord they were liberall.
d He calleth that Grace, that other men would haue called a burden, and this verse is to be expounded by the first verse.
2 He amplifieth the forwardnesse of the Macedonians, in this, that they also desired Paul to stirre vp the Corinthians to accomplish the giuing of almes, by sending againe of Titus vnto them.
3 Thirdly, hee warneth them that they deceiue not their expectation which they haue conceiued of them.
e At the request of the Macedonians.
f Then appeareth the naturalnesse of our loue, when as indeed, and that frankely and freely we helpe our brethren euen for Christ his sake.
4 The fourth argument taken from the example of Christ.
5 He taketh good heede that hee seeme not to wrest it out of them by constraint, for vnlesse it be voluntary God doeth not accept it.
g Not only to doe, but also to doe willingly: for he noteth out a ready willingnesse without any inforcement by any other men, much lesse came it of ambition and vaineglory.
6 Against such as vse to excuse themselues, because they are not rich, as though it were onely proper to rich men to helpe the poore.
7 Christian liberalitie is mutuall that proportion may bee obserued. *h That like as now in your abundance you helpe others, which are poore with some part of your goods, so should others in like sort bestow some of theirs vpon you.* * Exodus 16. 18.
8 Hee commendeth Titus, and his two companions for many causes, both that their credit might not bee suspected, as though hee had sent them slily to spoile the Churches, and also that they might bee so much the readier to contribute. *i In the preaching of the Gospel. k The almes which are bestowed for the reliefe of the Church of Hierusalem. l In this plentifull liberalitie of the Churches, which is committed to our trust.* * Rom 12.17.
m Titus his two companions.
n By whom the glory of Christ is set forth.
o All Churches shall be witnesses of this your godly dealing, in whose presence you are, for such as you see the messengers, whom they haue chosen out of all their consents, and sent them vnto you.

CHAP. IX.

1 Why, albeit he thinketh well of their readinesse, 3 yet earnestly exhorteth them, 4 hee yeeldeth a reason. 6 He compareth almes to seede sowing, 10 which God doeth repay with great gaine.

For [1] as touching the ministring to the Saints,
it is superfluous for me to write vnto you.
2 For I know your readinesse of mind, wher-
of I boast my selfe of you vnto them of Macedo-
nia, *and say*, that Achaia was prepared a yeere a-
goe, and your zeale hath prouoked many.
3 Now haue I sent the brethren, lest our re-
ioycing ouer you should bee in vaine in this be-
halfe, that ye (as I haue said) be ready.
4 Lest if they of Macedonia come with mee,
and finde you vnprepared, wee, (that we may not
say, you) should be ashamed in this my [a] constant
boasting.
5 Wherefore, I thought it necessary to ex-
hort the brethren to come before vnto you, and
to finish your beneuolence appointed afore, that
it might be ready, *and come* as of beneuolence,
and not as of [b] niggardlinesse.
6 [2] This yet *remember*, that he which sow-
eth sparingly, shall reape also sparingly, and hee
that soweth liberally, shall reape also liberally.
7 As euery man [c] wisheth in his heart, *so let
him giue*, not * [d] grudgingly, or of [e] necessitie:
* for God loueth a cheerefull giuer.
8 And God is able to make [f] all grace to a-
bound toward you, that ye alwayes hauing all
sufficiencie in all things, may abound in [g] euery
good worke.
9 (* As it is written, He hath sparsed abroad
and hath giuen to the poore: his beneuolence re-
maineth for [h] euer.
10 Also he that findeth seed to the sower, will
minister likewise bread for foode, and multiply
your seede, and increase the [i] fruits of your bene-
uolence.)
11 That on all parts ye may be made rich vnto
all liberalitie, which causeth through vs thankes-
giuing vnto God.
12 [3] For the ministration of this seruice not
onely supplyeth the necessities of the Saints, but
also abundantly causeth many to giue thankes to
God,
13 (Which by the [k] experiment of this mi-
nistration praise God for your [l] voluntary sub-

1 He wisely meeteth with the suspition which the Corinthians might conceiue, as though the Apostle in vrging them so carefully, should doubt of their good will. Therefore he witnesseth that hee doeth it not to teach them that they ought to helpe the Saints, seeing that he had become surety for them to the Macedonians but onely to stirre them vp which were running of themselues, to the end that all things might both be in a better readinesse, and also be more plentifull.
a The word which he vseth, noteth a stoutnesse and a boldnesse of a man which is not to be moued with any terror or feare.
b As from couetousnesse.
2 Almes must be giuen neither niggardly, nor with a loathfull mind or hardly: But a franke and free almes is compared to a sowing which hath a most plentifull haruest of most abundant blessings following it.
c Determineth and appointeth with himselfe.
* Rom 12.8.
d With a pinching and niggardly heart. e Against his will as loth to bee euill reported of. * Eccus. 35. 10. *f All other benefits, whereof he spake before. g To helpe others by meanes of it. [illegible] Psal 112.9. h Is euerlasting: Now Dauid speaketh of a man that feareth God, and loueth his neighbour, who shall neuer want (saith he) to [illegible]. i There is none so good an inheritance as liberalitie, when it is [illegible].* 3 Another excellent and double fruit of liberalitie towards the Saints, is this that it giueth occasion to praise God, and that our faith is also thereby made manifest. *k By the proofe of your liberalitie in this helping and succouring of them. l In shewing with one consent, that you acknowledge the Gospel which you haue willingly submitted your selues vnto, declaring thereby that ye agree with the Church of Hierusalem.*

m Lest by this great commendation and praise, the Corinthians should be puffed vp, he shutteth vp this exhortation with this exclamation.

mission to the Gospel of Christ, and for your liberall distribution to them, and to all men)
14 And in their prayer for you, to long after
you greatly, for the aboundant grace of God in
you.
15 m Thankes therefore be vnto God for his
vnspeakeable gift.

CHAP. X.

2 He sheweth with what confidence, 4 with what weapons, 6 and with what reuenge, he is armed against the cauillations of the wicked. 7 and that, when he is present, his deedes haue no lesse power, 11 then his words haue force when he is absent.

1 NOw 1 I Paul my selfe beseech you by the
meeknesse, and a gentlenesse of Christ, which
when I am present among you, *am* base, but am
bold toward you being absent:
2 And *thus* I require you, that I neede not to
be bolde, when I am present, with that same confidence, wherewith I thinke to bee bolde against
some, which esteeme vs as though wee walked
b according to the flesh.
3 2 Neuerthelesse, though wee walke in the
flesh, yet doe we not warre after the flesh.
4 (For the weapons of our warfare are not
c carnall, but mightie through d God, to cast
downe holdes.)
5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, 3 and bringing into captiuity euery
thought to the obedience of Christ.
6 And hauing ready the vengeance against all
disobedience, when your obedience is fulfilled.
7 4 Looke ye on things after the e appearance?
If any man trust in himselfe that he is Christs, let
him consider this againe of f himselfe, that as he
is Christes, euen so *are* we Christes.
8 For though I should boast somewhat more
of our authority, which the Lord hath giuen vs
for edification, and not for your destruction, I
should haue no shame.
9 *This I say*, that I may not seeme as *it were* to
feare you with letters.
10 For the letters, sayeth g hee, are sore and
strong, but his bodily presence is weake, and his
speach is of no value.
11 Let such one thinke this, that such as wee
are in word by letters, when wee are absent such
will we be also in deed, when we are present.
12 5 For we h dare not make our selues of the
number, or to compare our selues to them, which
prayse themselues: but they vnderstand not that
they measure themselues with i themselues, and
k compare themselues with themselues.
13 But we wil not reioyce of things, which are
not within *our* l measure, * but according to the
measure of the line, whereof God hath distributed
vnto vs a measure to attaine euen vnto you.
14 For wee stretch not our selues beyond *our*
measure, as though we had not attained vnto you:
for euen to you also haue wee come *in preaching*
the Gospel of Christ,
15 Not boasting of things which are m without *our* measure: *that is*, of other mens labours:
and we hope, when your faith shall increase, to be
magnified by you according to our line abundantly,
16 And to preach the Gospel in those *regions*
which *are* beyond you: not to reioyce in n another mans line, *that is*, in the things that are prepared already.
16 * 6 But let him that reioyceth, reioyce in
the Lord.
18 For he that praiseth himselfe, is not allowed,
but he whom the Lord praiseth.

1 Hee returneth to the defence of his Apostleship, but so, that he vseth his authority therein: for hee warneth them earnestly and grauely, vsing also terrible threatnings to shew them selues such as are apt to be instructed. And he refelleth certaine proud men which made no better accompt of him, then of a bragging Thraso, in that hee vsed to be sharpe against them when hee was absent, because they saw no great maiestie in him after the maner of men: and besides, had prooued his lenitie, not withstanding that in his absence, he had written to them sharpely. Therefore first of all he professeth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentlenesse, hee protesteth vnto them that he will shew in deede how farre they are deceiued, which make that accompt of the office of an Apostle, that they doe of worldly offices, that is according to the outward appearance. *a That nature which is inclined to mercie, rather then to rigour of Iustice. b As though I had no other ayde and helpe then that which outwardly I seeme to haue: and therefore Paul setteth his flesh, that is his weake condition and state against his spirituall and Apostolique dignitie.* 2 Secondly he witnesseth, that although he be like vnto other men, yet hee commeth furnished with that strength, which no holdes of man can match, whether they resist by craft and deceit, or by force and might, because hee warfareth with diuine weapons. *c Are not such as men set them authority withall one of another, and doe great actes. d Stand vpon that infinite power of God.* 3 An amplification of this spirituall vertue, which in such sort conquereth the enemies, bee they neuer so craftie and mightie, that it bringeth some of them by repentance vnto Christ, & iustly reuengeth others that are stubburnly obstinate, separating them from the other which suffer themselues to be ruled. 4 Hee beateth into their heads that same matter, with great weight of wordes and sentences. *e Doe ye iudge of things according to the outward shew? f Not being tolde of it by me. g Hee noteth out some one that was the seedesman of this speach.* 5 Being constrained to refell the foolish bragges of certaine ambitious men, hee witnesseth, that they are able to bring nothing but that they falsely perswade themselues of themselues, and as for himselfe although hee bragge of excellent things, yet hee will not passe the bounds which God hath measured him out according whereunto he came euen vnto them in preaching the Gospel of Christ, and trusteth that he shall goe farther, when they haue so profited that hee shall not neede to tarie any longer amongst them to instruct them. And hereunto is added an amplification, in that hee neuer succeeded other men in their labours. 6 *This is spoken after a taunting sort.*

i Upon a vaine perswasion that they haue of themselues, they take vpon them they care not what. k They contemne all other, and measure all their doings onely by themselues. l Of those things which God hath not measured to me. * Ephes.4.7. *m As though God had diuided the whole world among the Apostles, to be husbanded. n In countreyes which other men haue prepared and husbanded with the preaching of the Gospel.* * Ierem.9.24. 1.Corinth.1.31. 6 He somewhat mitigateth that which he spake of himselfe, & therewith also prepareth the Corinthians to heare other things, witnessing that hee seeketh nothing els but to approue himselfe to God, whose glory he onely seeketh.

CHAP. XI.

2 He testifieth that for the great loues sake he beareth to the Corinthians he is compelled. 5 to vtter his owne prayses: 9 and that hee bestowed his labour on them without any reward, 13 that the false apostles should not surpasse him in any thing, 22 whom he far excelled in those things which are praise worthy in deede.

1 WOuld 1 to God yee could suffer a little my
foolishnes, and in deed ye suffer me.
2 For I am ielous ouer you with a godly ielousie: for I haue prepared you for one husband, to
b present you *as* a pure virgin to Christ.
3 But I feare lest as the * serpent beguiled Eue
through his subtilty, so your mindes should bee
c corrupt from the simplicity that is in d Christ:
4 2 For if he that commeth, preacheth e another Iesus whom we haue not preached: or if yee
receiue another spirit whom ye haue not receiued:
either another Gospel which yee haue not receiued, ye might well haue suffered *him*.
5 Verely I suppose that I was not inferiour to
the very chiefe Apostles.
6 3 And though *I be* f rude in speaking, yet *I*
am not *so* in knowledge, but among you we haue
bin made manifest to the vttermost, in all things.
7 4 Haue I committed an offence, because I abased my selfe that ye might be exalted, & because
I preached to you the Gospel of God freely?
8 I robbed other Churches and tooke wages
of them to do you seruice.
9 And when I was present with you, and had
neede, * I was not slouthfull to the hinderance
of any man: for that which was lacking vnto
mee, the brethren which came from Macedonia

1 He granteth that after a sort he playeth the foole in this vaunting of things, but he addeth that he doth it against his will, for their profit, because hee seeth them deceiued by certaine vaine and crafty mē, through the craft and subtilly of Satan. *a He speaketh as a wooer but yet as one that seeketh them not for himself, but for God. b To marrie you together.* * Genes.3.4. *c This place is to be marked against them which lothe that plaine & pure simplicitie of the Scriptures in comparison of the colours and paintings of mens eloquence. d Which is meete for them that are in Christ.* 2 He sheweth that they deceiue themselues, if they looke to receiue of any other man, either a more excellent Gospel, or more excellent giftes of the holy Ghost. *e A more perfect doctrine of Iesus Christ.* 3 Hee refuteth the slanders of those Thrasoes. I graunt, sayeth hee, that I am not so eloquent an Oratour, but yet they cannot take away the knowledge of the Gospel from mee, whereof you haue had good proofe, and that euery maner of way. *f Paul lacked not that kinde of eloquence which is meete for a man, and fit for the Gospel, but hee will only wanted that painted kinde of speach which too many now a dayes hunt after and follow.* 4 Another slaunder, to wit, that hee was a rascall, and liued by the labour of his owne handes. But herein sayeth the Apostle, what can you lay against me, but that I was content to take any paines for your sakes, and when I lacked to trauell for my liuing with mine owne handes in part and partly also when pouertie constrained me. I chose rather otherwise to seeke my sustenance then to be any burden to you, although I preached the Gospel vnto you. * Chap.12.13.

supplied

supplied, and in all things I kept, 5 and wil keepe
my selfe, that I should not be grieuous vnto you.
10 The g truth of Christ is in me, that this re-
ioycing shall not bee h shut vp against me in the
regions of Achaia.
11 Wherefore? Because I loue you not? God
knoweth.
12 But what I doe, that will I doe, that I may
cut away occasion from them which desire occa-
sion, that they might bee found like vnto vs, in
that wherein they i reioyce.
13 6 For such false Apostles are deceitful wor-
kers, and transforme themselues into the Apo-
stles of Christ.
14 And no maruaile, for Satan himselfe is
transformed into an Angel of k light.
15 Therefore it is no great thing, though his
ministers transforme themselues, as though *they
were* the ministers of righteousnesse, whose end
shall be according to their workes.
16 7 I say againe, Let no man thinke that I am
foolish, or else take me euen as a foole, that I also
may boast my selfe a little.
17 That I speake, I speake it not after the
Lord: but as *it were* foolishlie in this *my* great
boasting.
18 Seeing that many reioyce after the flesh, I
will reioyce also.
19 For ye suffer fooles gladly, because that ye
are wise.
20 8 For ye suffer, euen if a man bring you in-
to bondage, if a man deuoure *you*, if a man take
your goods, if a man exalt himselfe, if a man smite
you on the face.
21 I speake as concerning the l reproach: as
though that we had bin m weak: but wherein any
man is bold (I speake foolishly) I am bold also.
22 They are Hebrewes, * so am I: they are Is-
raelites, so am I: they are the seed of Abraham,
so am I.
23 They are the ministers of Christ (I speake
as a foole) I am n more: in labours more abun-
dant: in stripes aboue measure: in prison more
plenteously: in o death oft.
24 Of the Iewes p fiue times receiued I fourty
stripes saue one.
25 I was q thrise * beaten with roddes: I was
* once stoned: I suffered thrice * shipwrack, night
and day haue I beene in the deepe Sea.
26 In iourneying *I was* often, in perils of wa-
ters, in perils of robbers, in perils of mine owne
nation, in perils among the Gentiles, in perils in
the city, in perils in wildernesse, in perils in the
sea, in perils among false brethren.
27 In wearinesse and r painefulnesse, in watch
ing often, in hunger and thirst, in fastings often,
in cold and in nakednesse.
28 9 Besides the things which are outward, I
am combred dayly, *and haue* the care of all the
Churches.
29 Who is weake, and I am not weake? Who
is offended, and I burnt not?
30 10 If I must needs reioyce, I wil reioyce of
mine infirmities.
31 The God, euen the Father of our Lord Ie-
sus Christ, which is blessed for euermore, know-
eth that I lie not.
32 In * Damascus the gouernour of the peo-
ple vnder King Aretas, laide watch in the cit-
tie of the Damascens, and would haue caught
me.
33 But at a window was I let downe in a bas-
ket through the wall, and escaped his hands.

5 An amplification: so farre is hee from being ashamed of this act, that he hath also resolued with himselfe to doe no otherwise hereafter amongst them, to the intent that it may alwaies be truely said, that he taught in Achaia for nothing: not that he disdaineth the Corinthians, but that these Thrasoes may neuer finde the occasion which they haue already sought for, and hee in the meane season may set some thing before them to follow, that at length they may truely say, that they are like to Paul.
g This is a forme of an oath, as if he said, let me not be thought to haue any truth in me.
h Shalbe alwaies open to me.
i Pauls aduersaries sought all occasions they could, to be equall to him. And there[fore] seeing they had rather eate vp the Corinthians then preach to them for nothing, they sought another occasion, to wit, to make Paul to take something, which thing if he had done, then hoped they by that meanes to be equall to him: for they made such a shew of zeale and knowledge, and set it forth with such a glosing kind of eloquence, that some of them euen despised Paul: but he sheweth that all this is nothing but colours and painting.
6 Now at length he painteth out these fellowes in their colours, forewarning that it will come to passe, that they will at length betray themselues, what countenance soeuer they make of zeale that they haue to Gods glory. *k By light is meant the heauenly glory, whereof the Angels are partakers.* 7 Hee goeth forward boldly, and vsing a vehement Ironie or kinde of taunting, desireth the Corinthians to pardon him, if for a time he contend as a foole before them being wise, with those iolly fellowes touching those externall things, to wit, touching his stock, his ancestors, and valiant acts. 8 Before he commeth to the matter, he toucheth the Corinthians, who perswading themselues to be very wise men, did not marke in the meane season that those false apostles abused their simplicitie for aduantage. *l As if he said In respect of that reproach which they doe vnto you (I speake it) which surely is as well as if they did beate you. m Paul is called weake in that hee seemeth to the Corinthians a vile and abiect man, a beggerly artificer, a most wretched and miserable idiot, whereas notwithstanding therein Gods mightie power was made manifest.* * Philip. 3. 5. *n Paul being honourable indeed, defendeth his ministerie openly, not for his owne sake, but because he saw his doctrine come into hazard. o In danger of present death. p He alludeth to that that is written Deut. 25. 3. and moreouer this place sheweth vs, that Paul suffered many things which Luke passed ouer. q Of the Romane Magistrates.* * Acts 16.23. * Act 14.19. Acts 27.14. *r Paines[ome] ness[e] [illegible] and [trou]blesome sicknesse, as when a man is weary and would rest, he is constrained to fall to new labour.*

9 He addeth this in conclusion for the[se], that the Corinthians might be ashamed to despise him, vpon whom the care also of all Churches depended, as it was plainely seene by experience.
10 He turneth that against the aduersaries which they obiected against him, as if he should say, They alleage my calamities, to take away my authority from me: but if I would boast my selfe, I would take no better argument: and God himselfe is my witnesse that I deuise and forge nothing. * Acts 9.24.

CHAP. XII.

1 He doth euen vnwillingly make rehearsall 3 of the heauenlie visions 4 that were reuealed vnto him. 6 For which though he might haue had glory, yet he will not, 10 being priuie of his owne infirmities: 11 but they driue him to this kind of follie, 20 in that they giue eare to certaine vaine glorious persons, who draw them from Christ.

IT 1 is not expedient for mee no doubt to re-
ioyce: for I will come to visions and reuelati-
ons of the Lord.
2 I know a man a in Christ aboue foureteene
yeeres agone, (whether *he were* in the body, I can
not tell, or out of the body, I cannot tell: God
knoweth) which was taken vp into the b third
heauen.
3 And I know such a man (whether in the
body, or out of the body, I cannot tell: God
knoweth)
4 How that he was taken vp into c Paradise,
and heard wordes which d cannot bee spoken,
which are not e possible for man to vtter.
5 2 Of such a man will I reioyce: of my selfe
will I not reioyce, except it bee of mine infirmi-
ties.
6 For though I would reioyce, I should not
be a foole, for I will say the truth: but I refraine,
lest any man should thinke of me aboue that hee
seeth in me, or that he heareth of me.
7 3 And least I should be exalted out of mea-
sure through the abundance of reuelations, there
was giuen vnto me a f pricke in the flesh, the mes-
senger of g Satan to buffet mee, because I should
not be exalted out of measure.
8 For this thing I besought the Lord h thrise
that it might depart from me.
9 And he said vnto me, My grace is sufficient

1 He goeth forward in his purpose, and because those bragging mates boasted of reuelation, he reckoneth vp those things which lift him vp aboue the common capacitie of men: but he vseth a preface, and excuseth himselfe aduisedly.
a I speake this in Christ, that is, be it spoken without vaine glory, for I feele nothing but [illegible].
b Into the highest heauens: for we neede not to dispute subtilly vpon the word (third,) but yet the place is to be marked against them which would make heauen to be euery where.
c So the Grecians name that which we call a parke, that is to say, a place where trees are planted and wilde beasts kept, by which name they that translated the Old Testement out of Hebrew into Greeke, called the garden Eden, whereinto Adam was put straight after his creation, as a most delicate and pleasant place. And hereupon grew it, that that blessed state of the glorie of God is called by this name. d Which no man is able to vtter. e Which the Saints themselues are not by any meanes able to expresse, because it is God himselfe. Thus doeth Clement Alexandrinus expound this place, Strom 5. 2 To remoue all suspition of ambition, hee witnesseth that hee braggeth not of those things as of his owne, but as out of himselfe, and yet notwithstanding faineth nothing, lest by this occasion other men should attribute more vnto him then indeede hee is: and therefore hee had rather glorie in his miseries. 3 An excellent doctrine: why God will haue euen his best seruants to bee vexed of Satan, and by all kinde of temptations, to wit, lest they should be too much puffed vp, and also that they may be made perfite by that continuall exercise. *f He meaneth concupiscence, that sticketh in vs as it were a pricke, insomuch that it doth make euen the regenerate, to cry out, I doe not that good that I would doe. And he calleth it a pricke, by a borrowed kinde of speech taken from thornes or stumps which are very dangerous and hurtfull for the feete if a man walke through woods that are cut downe. g Which setteth those lusts on fire. h Oft.*

for thee: for my power is made perfect through weakneſſe. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may [i] dwell in me.

10 Therefore I take [k] pleaſure in infirmities, in reproches, in neceſſities, in perſecutions, in anguiſh for Chriſts ſake: for when I am weake, then am I ſtrong.

11 I was a foole to boaſt my ſelfe: yee haue compelled me: [5] for I ought to haue beene commended of you: for in nothing was I inferiour vnto the very chiefe Apoſtles, though I be nothing.

12 The [l] ſigneſ of an Apoſtle were wrought among you with all patience, with ſigneſ, and wonders, and great workes.

13 For what is it, wherein ye were inferiour vnto other Churches, * Except that I haue not bin [m] ſlouthfull to your hinderance? forgiue me this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not be ſlouthfull to your hinderance: for I ſeeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will moſt gladly beſtow, and will be beſtowed for your ſoules, though the more I loue you, the leſſe I am loued.

16 [6] But bee it ſo that I charged you not: yet for as much as I was crafti e, I tooke you with guile.

17 Did I pill you by any of them whom I ſent vnto you?

18 I haue deſired Titus, and with him I haue ſent a brother: did Titus pill you of any thing? walked we not in the ſelfe-ſame ſpirit? *walked we* not in the ſame ſteps?

19 [7] Againe, thinke ye that wee excuſe our ſelues vnto you? wee ſpeake before God in [n] Chriſt. But *we doe* all things, dearely beloued, for your edifying.

20 [8] For I feare leſt when I come, I ſhall not find you ſuch as I would, and that I ſhalbe found vnto you ſuch as you would not, and leſt *there be* ſtrife enuying, wrath, contentions, backebitings whiſperings, ſwellings, *and* diſcord.

21 *i* *I feare* leſt when I come againe, my God abaſe me among you, and I ſhall bewaile many of them which haue ſinned alreadie, and haue not repented of the vncleanneſſe, and fornication, and wantonneſſe which they haue committed.

4 He concludeth, that he will onely ſet his miſeries againſt the vaine bragges of the falſe Apoſtles, and therewith alſo excuſeth himſelfe, for that by their impoutunity, he was conſtrained to ſpeake ſo much of theſe things as he did: to wit, becauſe that if his Apoſtleſhip were ſlibbertred, his doctrine muſt needes fall.

1 That I m ght ſee the vertue of Chriſt more and more: For the weaker that our infirmities are, the more doth Chriſts vertue appear in them.

k I doe not onely take them patiently and with a good heart, but alſo I take great pleaſure in them

5 Againe he maketh the Corinthians witneſſes of thoſe things whereby God had ſealed his Apoſtleſhip amongſt them, and againe he declareth by certaine arguments, how farre he is from all contetouſneſſe, and alſo how he is affectioned towards them.

l The argumentes whereby it may well appear, that I am indeed Apoſtle of Ieſus Chriſt.

* *Chap. 11. 9.*

m I was not ſlouthfull in getting my liuing with mine owne hands, that I might not be burdenſome to you.

6 He putteth away another moſt grieuous ſlander, to wit, that he did ſubtilly, and by others, make his gaine and profite of them. 7 He concludeth, that he writeth not theſe things vnto them, as though he needed to defend himſelfe, for hee is guilty of nothing: but becauſe it is behoueable for them to doubt nothing of his fidelity who inſtructed them.

n As it becommeth him to ſpeake truly and ſincerely, that profeſſeth him elſe to be in Chriſt, that is to ſay, to be a Chriſtian. 8 Hauing confirmed his authority vnto them he rebuketh them ſharply, and threatneth them alſo like an Apoſtle, ſhewing that he will not ſpare them hereafter, vnleſſe they repent, ſeeing that this is the third time that he hath warned them.

CHAP. XIII.

1 Comming the third time, 2 Hee denounceth the ſharper vengeance towards them, 5 who haue no perfect triall of the power of Chriſt in his Apoſtleſhip: 10 At length he prayeth for their repentance, 11 And wiſheth them prosperitie.

LOe, this *is* the third time that I come vnto you. * In the mouth of two or three witneſſes ſhall euery word ſtand.

2 I told you before, and tell you before: as though I had beene preſent the ſecond time, ſo write I now being abſent, to them, which heretofore haue ſinned, and to all others, that if I come againe, I will not ſpare,

3 [1] Seeing that ye ſeeke experience of Chriſt, that ſpeaketh in mee, which toward you is not weake, but is [a] mightie in you.

4 For though hee was crucified concerning [b] *his* infirmitie, yet liueth hee through the power of God. And we no doubt are weake in him, but wee ſhall liue with him, through the power of God toward you.

5 * [2] Proue your ſelues whether ye are in the faith. examine your ſelues: know yee not your owne ſelues, how that Ieſus Chriſt is in you, except ye be reprobates?

6 [3] But I truſt that ye ſhall know that we are not reprobates.

7 Now I pray vnto God that ye doe none euill, not that we ſhould ſeeme approued, but that ye ſhould doe that which is honeſt: though wee be as [c] reprobates.

8 For wee cannot *doe* any thing againſt the truth, but for the truth.

9 For wee are [d] glad when we are weake, and that ye are ſtrong: this alſo we wiſh for, *euen* your [d] perfection.

10 Therefore write I theſe things being abſent, leſt when I am preſent, I ſhould vſe ſharpneſſe, according to the power which the Lorde hath giuen me, to edification, and not to deſtruction.

11 [4] Finally brethren, fare ye well: be perfect: be of good comfort: be of one mind. liue in peace, and the God of loue and peace ſhall be with you.

12 [5] Greete one another with an * holy kiſſe. All the Saints ſalute you.

13 The grace of our Lord Ieſus Chriſt, and the loue of God, and the communion of the holie Ghoſt be with you all, Amen.

¶ The ſecond *Epiſtle* to the Corinthians written from Philippi, a citie in Macedonia, *and ſent* by Titus and Lucas.

ſelues towards their faithfull Apoſtle, apt and willing to bee, moreouer, that he paſſeth not for his owne fame and eſtimation, ſerue to their ſaluation, which is the only marke that hee ſhoote at. *c In mens iudgements.* *d That all things may be in good order amongſt you, and the members of the Church reſtored into their place, which hang bene ſhaken and out of place.* 4 A briefe exhortation, but yet ſuch as one as comprehendeth all the parts of a Chriſtian mans life. 5 He ſaluteth them familiarly, and in conclusion wiſheth well vnto them.

* *Deut. 19. 15. matth. 18. 16. Iohn. 8. 17. Heb. 10. 28.*

1 A moſt ſharpe reprehenſion, for that while they deciple the Apoſtles admonitions, they tempt Chriſts owne patience: and alſo while they conſcienceſ him as wretched and miſerable, they lay nothing herein againſt him which is not common to him with Chriſt.

a And will be moſt mightie to be auenged on you, when need ſhall be.

b As touching that he is ſorme of a feeble man, which he taoke upon him when he abaſed himſelfe.

1 *Cor 11. 28.*

2 He confirmeth that which hee ſpake of the vertue of God appearing in his miniſterie, and he gathereth by the mutuall relation betweene the people faith, and the miniſters preaching that they muſt either reuerence his Apoſtleſhip, vpon whoſe doctrine their faith is grounded, or they ſhoot condemne themſelues of infidelitie, and muſt confeſſe themſelues not to be of Chriſts body.

3 He mitigateth that ſharpneſſe, teſtifying that they will ſhew them.

taught: adding this to that hee ſhall hat. *c In mens*

4 A wiſheth well vnto

THE EPISTLE OF THE APOSLE PAVL TO THE GALATIANS.

CHAP. I.

1 Straight after the salutation, 6 He reprehendeth the Galatians for reuolting 9 from his Gospel, 15 which hee receiued from God, 17 before he had communicated with any of the Apostles.

PAVL [1] an Apostle (not [a] of men, neither by [b] man, * but by [c] Iesus Christ, and God the Father which hath raised him from the dead)

2 And all the brethren which are with mee, vnto the Churches of Galatia:

3 Grace *be* with you, and peace from God the Father, and *from* our Lord Iesus Christ,

4 [2] Which gaue himselfe for our sins, that he might deliuer vs * from the present [d] euill world according to the will of God euen our Father,

5 To whom *be* glory for euer and euer, Amen.

6 [3] I marueile that ye are so soone [e] remoued away vnto another Gospel, from him that had called you in the grace of Christ,

7 [4] Which is not another *Gospel*, saue that there bee some which trouble you, and intend to [f] peruert the Gospel of Christ.

8 But though that we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be [g] accursed.

9 As we said before, so say I now againe, If any man preach vnto you otherwise then that ye haue receiued, let him be accursed.

10 [5] For now preach I [h] mans *doctrine* or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 * [6] Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Iesus Christ.

13 [7] For yee haue heard of my conuersation in time past, in the Iewish religion, how that * I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue many of my companions of mine owne nation, and was much more zealous of the [k] traditions of my fathers.

15 But when it pleased God (which had [l] separated me from my mothers wombe, and called *me* by his grace)

16 To reueale his Sonne [m] in me, that I should preach him * among the Gentiles, immediatly [8] I communicated not with [n] flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeeres I came againe to Hierusalem, to visite Peter, and abode with him fifteene dayes.

19 And none other of the Apostles saw I, saue Iames the Lords brother.

20 Now the things which I write vnto you, behold, *I witnesse* [o] before God, that I lie not.

21 After that, I went into the coasts of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea which were in Christ.

22 But they had heard onely *some say*, He which persecuted vs in time past, now preacheth the [p] faith which before he destroyed.

23 And they glorified God for mee.

1 A salutation comprehending in few words the summe of the Apostles doctrine, and also besides straightway from the beginning, shewing the grauitie meet for the authoritie of an Apostle, which he had to maintaine against the false apostles.
a He sheweth who is the authour of the ministery generally, for herein the whole ministery agreeth, that whether they be Apostles, or shepheards, or Doctors, they are appointed of God.
b He toucheth the instrumentall cause, for this is a peculiar prerogatiue to the Apostles to be called immediatly from Christ.
* Titus 1.3.
c Christ no doubt is man, but he is God also, and head of the Church and in this respect to be exempted out of the number of men.
2 The summe of the true Gospel is this, that Christ by his onely offering, saueth vs being chosen out from the world by the free decree of God the Father. * Luke 1.74. *d Out of this most corrupt state which is without Christ.* 3 The first part of the Epistle, wherein he witnesseth that he is an Apostle, nothing inferiour to those chiefe disciples of Christ, & wholly agreeing with them, whose names the false apostles did abuse. And hee beginneth with chiding, reprouing them of lightnesse, for that they gaue eare so easily vnto them which peruerted them and drew them away to a new Gospel. *e Hee vseth the passiue voice, to cast the fault vpon the false apostles and he vseth the time that now is, to giue them to vnderstand, that it was not already done, but in doing.* 4 He warneth them in time to remember that there are not many Gospels, and therefore whatsoeuer these false apostles pretend which had the Law, Moses and the Fathers in their mouthes, yet they are indeed so many corruptions of the true Gospel, insomuch that hee himselfe, yea and the very Angels themselues (and therefore much more these false apostles) ought to be holden accursed, if they go about to change the least iote that may bee in the Gospel that he deliuered to them before. *f For there is nothing more contrary to faith or free iustification, then iustification by the Law or by our deseruing.* *g Looke Rom 9.3.* 5 A confirmation taken both from the nature of the doctrine it selfe, and also from the maner that hee vsed in teaching, for neither saith hee, did I teach those things which pleased men, as these men doe which put part of saluation in externall things and workes of the Law, neither went I about to procure any mans fauour. And therefore the matter it selfe sheweth that the doctrine which I deliuered vnto you is heauenly. *h He toucheth the false apostles, who had nothing but men in their mouthes, and he, though hee would derogate nothing from the apostles, preacheth God and not men.* * 1.Cor.15.1. 6 A second argument to proue that his doctrine is heauenly, because he had it from heauen from Iesus Christ himselfe, without any mans helpe, wherein hee excelleth them whom Christ taught here on earth after the maner of men. *i This place is to be vnderstood of an extraordinary reuelation, for otherwise the Sonne alone reuealed his Gospel by his Spirit, although by the ministery of men, which Paul shutteth out here.* 7 Hee prooueth that he was extraordinarily taught of Christ himselfe, by the historie of his former life, which the Galatians themselues knew well enough, for, saith hee it is well knowen in what schoole I was brought vp euen from a childe, to wit, amongst the deadly enemies of the Gospel. And that no man may cauill and say that I was a scoller of the Pharises in name onely and not indeed, no man is ignorant how that I excelled in Pharisaisme, and was suddenly made of a Pharise, an Apostle of the Gentiles, so that I had no space to be instructed of men.

* Acts 9.1.
k He calleth them the traditions of his fathers, because he was not onely a Pharise himselfe, but also a Pharises sonne to his father.
l He speaketh of Gods euerlasting predestination, whereby hee appointed him to be an Apostle, whereunto he maketh three degrees, the euerlasting counsel of God, his appointing from his mothers wombe, and his calling: here is no mention at all, we see, of workes foreseene.
m To me, and this is a kinde of speach which the Hebrewes vse whereby this is giuen vs to vnderstand, that this gift commeth from God.
* Ephes 3.8.
8 Because it might be obiected, that indeed hee was called of Christ in the way, but afterward was instructed of the Apostles and others, whose names (as I said before) the false apostles abused to destroy his Apostleship, as though he deliuered another Gospel then the true Apostles did, and as though he were not of their number, which are to bee credited without exception: therefore Paul answereth, that hee began straightway after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but onely fifteene dayes, where hee saw onely Peter and Iames, and afterwards hee began to teach in Syria and Cilicia with the consent and approbation of the Churches of the Iewes, which knew him onely by name, so farre off was it, that he was there instructed of men. *n With any man in the world.* *o This is a kind of oath.* *p The doctrine of faith.*

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel, 3 hee declareth by the example of Titus being vncircumcised 11 and also by his auouching his same against Peters dissimulation: 17 And so hee passeth to the handling of our free iustification by Christ.

THen [1] fourteene yeeres after, I went vp againe to Hierusalem with Barnabas, and took with me Titus also.

2 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, lest by any meanes I should runne, or had runne [a] in vaine:

3 But neither yet Titus which was with mee, though he were a Grecian, was compelled to bee circumcised,

4 To wit, for the [b] false brethren which were craftily sent in, and crept in priuily to spie out our libertie which we haue in Christ Iesus, that they

1 Now he sheweth how he agreeth with the Apostles, with whom he graunteth that he conferred touching his Gospel which he taught among the Gentiles fourteene yeeres after his conuersion, and they allowed it in such sort, that they constrained not him, nor Titus to bee circumcised, although some tormented themselues therein, which traiterously laid wait against him, vnder this pretence: neither did they adde the least iote that might be to the doctrine which he had preached, but contrarywise they gaue to him and Barnabas the right hands of fellowship, and acknowledged them as Apostles appointed of the Lord to the Gentiles. *a Vnprofitable, for as touching his doctrine, Paul doubted not of it, but because there were certaine reports cast abroad of him, that hee was of another opinion then the other Apostles were, which thing might haue hindered the course of the Gospel, therefore he laboured to remedie this sore.* *b Which by deceit and counterfeit holinesse, crept in amongst the faithfull.*

e By vbmitting our selues to them, and betraying our own liberties.
d The true and sincere doctrine of the Gospel which remained safe from being corrupt with any of the vnsemente false doctrines.
c Vnder the Galatians name, he vrgeth a Generall to all nations.
** Deuter. 10. 17. 2. chron. 19. 7. Iob. 34. 19. Act. 10. 34. rom. 3. 11. 1. ephes. 6. 9. col. 3. 25. 1. pet. 1. 17.*
f Among the Gentiles, yet Peter had to preach it among the Iewes.
g Whom alone and onely he meanes count for pillars of the Church and whole name they abuse to deceiue vs.
h they gaue vs their hands in token that we agreed wholly in the doctrine of the Gospel.
i Before all men.
2 Another most vehement proofe of this Apostleship and also of that doctrine which he had deliuered concerning free iustification by faith only, because that for this thing only he reprehended Peter at Antioch, who offended herein, in that for a few Iewes sakes which came from Hierusalem, he played the Iew, and offended the Gentiles which had beleeued.
k By example rather then by iudgement.
l Word for word with a right foot, which he setteth against halting and dissembling, which is backward.
m He calleth the true holy of the Gospel, both the doctrine itself, and also the vse of the doctrine, which we call holy practise.
n He, and they were constrained, which played the Iewes by Peters example.
o Although we be Iewes, yet we preach iustification by faith, because we now vnduoubtedly, that no man can be iustified by the Law.
p So the Iewes called the Gentiles, because they were strangers from Gods Couenant.
q In Iesus Christ.
r No man, and in this word (flesh) there is a great vehemencie, whereby vseant that he not reo of man vtterly corrupt.
** Rom. 3. 19.*
4 Before he goeth any further, he meeteth with their obiection, which abhorred this doctrine of free iustification by faith, because say they, men are by this weares withdrawen from the fulfilling of good works. And in this sort in the obiection: If sinners should be iustified through Christ by faith without the Law, Christ should approue sinners, and should as it were exhort them thereunto by his ministery. Paul answereth that this consequence is false, because that Christ destroyeth sinne in the beleeuers: For so faith he, doe men free vnto Christ, through the terror and feare of the Law: that being quit from the curse of the Law and iustified, they may bee saued by him, that together therewithall he beginneth in them by little and little, that strength & power of his, which destroyeth sinne: to the end that this old man being abolished by the vertue of Christ crucified, Christ may liue in them, and they may consecrate themselues to God. Therefore if any man giue himselfe to sinne after he hath receiued the Gospel, let him not accuse Christ nor the Gospel, but himselfe, for that hee destroyeth the worke of God in himselfe.
t He goeth from iustification to sanctification, which is another benefit we receiue by Christ, if we lay hold vp him by faith.

might bring vs into bondage.

5 To whom we gaue no place by [e] subiection for an houre, that the [d] truth of the Gospel might continue with [e] you.

6 But by them which seemed to be great, *I was not taught* (whatsoeuer they were in time passed, I am nothing the better: * God accepteth no mans person) for they that are the chiefe, did adde nothing to me *abouc that I had.*

7 But contrariwise, when they sawe that the Gospel ouer the [f] vncircumcision was committed vnto mee as *the Gospel* ouer the circumcision was vnto Peter:

8 (For he that was mighty by Peter in the Apostleship ouer the circumcision, was also mighty by me toward the Gentiles)

9 And when Iames, and Cephas, and Iohn, knew of the grace that was giuen vnto me, which are [g] counted to be pillars, they gaue to me and to Barnabas the right [h] hands of fellowship, that we *should preach* vnto the Gentiles, and they vnto the circumcision,

10 *Warning* onely that we should remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstood him to his [i] face: for hee was to bee condemned.

12 [2] For before that certaine came from Iames, hee ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Iewes played the hypocrites likewise with him, insomuch that Barnabas was [k] led away with them by that their hypocrisie.

14 But when I saw, that they went not the [l] right way to the [m] truth of the Gospel, I said vnto Peter before all men, If thou being a Iew, liuest as the Gentiles, and not like the Iewes, why [n] constrainest thou the Gentiles to doe like the Iewes?

15 3 We *which are* Iewes [o] by nature, and not [p] sinners of the Gentiles,

16 Knowe that a man is not iustified by the works of [q] Law, but by the faith of Iesus Christ, euen we, *I say*, haue beleeued in Iesus Christ, that we might bee iustified by the faith of Christ, and not by the works of the Law, because that by the works of the Law, [r] no flesh shall be iustified.

17 *4 If then while we seeke to bee made

u The Law that terrifieth the conscience the consequence, vrgeth vs to Christ, and bee onely caufeth vs to die to the Law indeed because that by making vs righteous, he taketh away from vs the terrour of conscience, and by iustifiedal such accusation to
x Iustification and argument taken from the effects, 21. and 22. verses of the same, which is not necessarye for Christ to die.
y For if we were no can, why be should we so.

CHAP. III.

1 Here he rebuketh them, for suffering themselues to bee drawen from the grace of free iustification in Christ, most linely set out vnto them.
6 Here bringeth in Abraham, an example, 10 declaring the effects, 21. and cause of the going of the Law.

O [1] Foolish Galatians, who hath bewitched you, that yee should not obey the truth, to whom Iesus Christ before was described in your [a] sight, *and* among you crucified?

2 This onely would I learne of you, Receiued ye the [b] Spirit by the works of the Law, or by the hearing of [c] faith *preached?*

3 2 Are ye so foolish, that after ye haue begun in the spirit, ye would now be made perfect by the [d] flesh?

4 3 Haue ye suffered so many things in vaine? if so be it be euen in vaine.

5 4 He therefore that ministreth to you the Spirit, and worketh miracles among you, *doeth he it* through the workes of the Law, or by the hearing of faith *preached?*

6 5 *Ye know, that* as [e] Abraham beleeued God, and it was * imputed to him for righteousnesse.

7 [6] Know yee therefore, that they which are of faith, the same are the children of Abraham.

8 7 For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, *saying,* *8 In thee shall all the Gentiles be [f] blessed.

9 [9] So then they which bee of faith, are blessed [g] with faithfull Abraham.

a Christ was lyd in mere reprehended before your eyes as if he had beene crucified there you.
b The spiritual graces and gifts, which were a tale as it were to the Galatians, that the Gospel which was preached to them, was true.
c Of the doctrine of faith.
2 The sum of the argument mixed with the former, and it is double. If the Law bee to be ioyned with faith, this were not to goe forward, but backward, seeing that those spirituall gifts which were bestowed vpon you, are more excellent then any that could proceed from your selues. And moreouer, it should follow, that the Law is better then Christ, because it should perfite and bring to end that which Christ began onely.
d By the (flesh) he meaneth the ceremonies of the Law, as against which he setteth the spirit, that is, the spirituall working of the Gospel.
3 An exhortation by manner of vpbraiding, that they doe not in vaine suffer so many conflicts.
4 He repeateth the third argument which was taken of the effects, because he had interlaced certaine other arguments by the way.
5 The fift argument which is of great force, and hath three grounds. The first. That Abraham was iustified by faith, to wit, by free imputation of righteousnesse according to the promise apprehended by faith as Moses doth most plainely witnesse.
e Looke Rom. 4. Gen. 15. 6. rom. 4. 3. iam. 2. 23.
6 The second, that the sonnes of Abraham must be accounted of and esteemed of by faith.
7 The third, that all people that beleeue, are without exception comprehended in the promise of the blessing.
** Gen. 12. 3. act. 3. 25.*
8 A proofe of the first and second grounds, out of the words of Moses.
f Blessing in this place signifieth the free promise by faith.
9 The conclusion of the fift argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleeue) blessed, that is to say freely iustified.
g With faithfull Abraham and not by faithfull Abraham: to giue vs to vnderstand, that the blessing commeth not from Abraham, but from him, by whom Abraham and all his posterity is blessed.

10 [10] For as many as are of the workes of the
Law, are vnder the curse: [11] For it is written,
* Cursed is euery man that continueth not in all
things which are written in the book of the Law,
to doe them.

11 [12] And that no man is iustified by the
Law, in the sight of God, it is euident: * for the
iust shall liue by faith.

12 [13] And the Law is not of faith: but * the
man that shal doe those things, shal liue in them.

13 [14] Christ hath redeemed vs from the curse
of ẏ law, being made a curse for vs, ([15] for it is wri-
ten, * b Cursed is euery one that hangeth on tree.)

14 [16] That the blessing of Abraham might
come vpon the Gentiles through Christ Iesus
that wee might receiue the promise of the Spirit
through faith.

15 [17] Brethren, I speake as [i] men do: * though
it bee but a mans couenant, when it is [k] confir-
med, *yet* no man doth abrogate it, or addeth any
thing thereto.

16 Now to Abraham and his seede were the
promises made. He saith not, And to the seedes,
as *speaking* of many: but, And to thy seede, as of
one, [18] which is [l] Christ.

17 [19] And this I say, that the couenant that
was confirmed afore of God [m] in respect of Christ,
the [20] Law which was foure hundreth and thir-
tie yeeres after, cannot disanull, that it should
make the promise of none effect.

18 [21] For if the [n] inheritance *be* of the Lawe,
it is no more by the promise, but God gaue it free-
ly vnto Abraham by promise.

19 [22] Wherefore then *serueth* the Law? It was
added because of the [o] trangressions, [p] till the seed
came, vnto the which the promise was made [23]; &
it was [q] ordained by [r] Angels in the hand of a
Mediatour.

20 Now a Mediatour is not *a Mediator* of one:
[24] but God is one.

21 [25] *Is* the Law then against the promises of
God? God forbid: For if there had beene a Law
giuen which could haue giuen life, surely righte-
ousnesse should haue beene by the Law.

22 But the [s] Scripture hath * concluded [t] all
vnder sinne, that the [u] promise by the faith of Ie-
sus Christ should be giuen to them that beleeue.

23 [26] But before faith came, wee were kept
vnder the Law, *as vnder* a garison, and shut vp
vnto [x] that faith, which should afterward bee re-
uealed.

24 Wherefore the Law was our schoolemaster
to bring vs to Christ, that we might be made righ-
teous by faith.

25 But after that faith is come, we are no lon-
ger vnder a schoolemaster.

26 [27] For ye are all the sonnes of God by faith,
in Christ Iesus.

27 [28] For al ye that are [y] baptized into Christ,
haue [z] put on Christ.

28 There is neither Iew nor Grecian: there is
neither bond nor free: there is neither male nor
female: for ye are all [a] one in Christ Iesus.

29 And if *ye be* Christs, then are ye Abrahams
seede, and heires by promise.

10 The sixt argument, the conclusion whereof is also in the former verse taken of cōtraries, thus, they are accursed which are of the workes of the Law, that is to say, which value their righteousnes by the performāce of the Law. Therefore they are blessed, which are of faith, that is, they which haue righteousnesse by faith. 11 A proofe of the former sentence or proposition: and the proposition of this argument is this: Cursed is he that fulfilleth not the whole Law. * Deut. 27.26. 12 The second proportion with the conclusion. But no man fulfilleth the Law. Therfore no man is iustified by the Law, or els, All are accursed which seeke righteousnesse by the works of the Law. And there is annexed also this manner of proofe of the second proposition, to wit, Righteousnes and life are attributed to faith. Therefore no man fulfilleth the Law. * Hab. 2.4. rom. 1. 17. hebr. 10.38. 13 Heere is a reason shewed of the former consequence: Because the Law promiseth life to all that keepe it, and therefore if it be kept, it iustifieth and giueth life. But the Scripture attributing righteousnesse and life to faith, taketh it from the Law, seeing that faith iustifieth by imputation, and the Law by the performing of the worke. * Leuit. 18.5. 14 A preuenting of an obiection: How then can they be blessed, whom the Law pronounceth to bee accursed? Because Christ sustained the curse which the Lawe laid vpon vs, that wee might bee quit from it. 15 A proofe of the answer by the testimonie of Moses. * Deut. 21.23. *b Christ was accursed for vs, because he bare the curse that was due to vs, to make vs partakers of his righteousnesse.* 16 A conclusion of all that was said before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Iewes themselues, of whose number the Apostle counteth himselfe to bee, cannot obtaine that promised grace of the Gospel, which he calleth the Spirit, but onely by faith. And the Apostle doth seuerally apply the conclusion, both to the one and the other preparing himselfe a way to the next argument whereby he declareth, that that one onely seed of Abraham, which is made of all peoples, can no otherwise be ioyned and grow vp together, but by faith in Christ. 17 He putteth foorth two general rules before the next argument, which is the seuenth in order: The one is, that it is not lawfull to breake couenants and contracts which are iustly made & according to Law, amongst men, neither may any thing be added vnto them. The other is, that God did so make a couenant with Abraham, that he would gather together his children which consist both Iewes and Gentiles into one body (as appeareth by that which hath beene said before) For he did not say, that he would be the God of Abraham and of his seede, (which thing notwithstanding should haue beene said, if he had many and diuers seedes, as the Gentiles apart, and the Iewes apart) but that he would be the God of Abraham, and of his seed, as of one. *i I will vse an example which is cōmon among you, that you may be ashamed you giue not so much to Gods couenants, as you doe to mans.* * Heb. 9.17. *k Authenticall, as we call it.* 18 He putteth foorth the summe of the seuenth argument, to wit, that both the Iewes and Gentiles, grow together into one body of the seed of Abraham in Christ onely, so that all are one Christ, as it is afterward declared, vers. 28. *l Paul speaketh not of Christs person, but of two peoples, which grew together in one in Christ.* 19 The eight argument taken of comparison, thus: If a mans couenant (being authentical) be firme and strong, much more Gods couenant. Therefore the Law was not giuen to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang of Christ. *m Which tended to Christ.* 20 And enlarging of that argument, thus. Moreouer and besides that the promise is of it selfe firme and strong, it was also confirmed with the prescription of long time to wit, of 430. yeeres, so that it could in no wise bee broken. 21 An obiection: We grant that the promise was not abrogated by the couenant of the Law, and therefore wee ioyne the Law with the promise. Nay saith the Apostle, these two cannot stand together, to wit, that the inheritance should both bee giuen by the Law, and also, by promise, for the promise is free: whereby it followeth, that the Law was not giuen to iustifie, for by that meanes the promise should be broken. *n By this word (inheritance) is meant the right of the seede, which is, that God should be our God, that is to say, that by vertue of the couenant that was made with faithfull Abraham, wee that be faithfull, might by that meanes be blessed of God as well as he.*

22 An obiection which riseth of the former answere: If the inheritance bee not by the Law (at the least in part) then why was the Law giuen, after that the promise was made? Therefore saith the Apostle to reprooue men of sinne, and to teach them to looke vnto Christ, in whom at length that promise of sauing all people together, should bee fulfilled, and not that the Law was giuen to iustifie men. *o That men might vnderstand, by discouering of their sinnes, that they are saued by the onely grace of God, which he reuealed to Abraham, and that in Christ. p Vntill the partition wall was broken downe, and that full seed sprang vp, framed of two peoples, both of Iewes and Gentiles: for by this word Seed, wee may not vnderstand, Christ alone by himselfe, but coupled and ioyned together with his body.* 23 A confirmation of the former answere taken from the manner and forme of giuing the Law: For it was giuen by Angels, striking a great terrour into all, and by Moses a Mediatour comming betweene. Now they that are one, neede no Mediatour, but they that are twaine at the least, and that are at variance one with another. Therefore the Law it selfe and the Mediatour, were witnesses of the wrath of God, and not that God would by this meanes reconcile men to himselfe, and abolish the promise, or adde the Lawe vnto the promise. *q Commanded and giuen, or proclaimed. r By the seruice and ministerie.* 24 A taking away of an obiection, lest any man might say, that sometime by consent of the parties which haue made a couenant, something is added to the couenant, or the former couenants are broken. This saith the Apostle, commeth to passe in God, who is alwaies one, and the selfe same, and like himselfe. 25 The conclusion vttered by a manner of asking a question, and it is the same that was vttered before, verse 17. but proceeding of another rule: so that the argument is newe, and is this: God is alwaies like vnto himselfe: Therefore the Law was not giuen to abolish the promises. But it should abolish them if it gaue life, for by that meanes it should iustifie, and therefore it should abolish that iustification which was promised to Abraham, and to his seed by faith. Nay it was rather giuen to bring to light the guiltinesse of all men, to the ende that all beleeuers fleeing to Christ promised, might bee freely iustified in him. *s By this word, Scripture, hee meaneth the Law.* * Rom. 3.9. *t All men and whatsoeuer commeth from man. u In euery one of these wordes, there lieth an argument against the merits of workes: for all these wordes, promise, faith, Christ, might bee giuen, to beleeuers, are against merites, and not one of them can stand with deseruing workes.* 26 Now there followeth an other handling of the second part of this Epistle: the state whereof is this: Although the Law (that is, the whole gouernment of Gods house according to the Lawe) doe not iustifie, is it therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie held still the vse of Moses Law? Paul affirmeth that it ought to bee abolished, because it was instituted for that ende and purpose, that it should bee as it were a schoolemaster and keeper to the people of God, Vntill the promise appeared indeede, that is to say, Christ, and the Gospell manifestly published with great efficacy of the Spirite. *x The cause why wee were kept vnder the Lawe, is set downe there.* 27 Because age changeth not the condition of seruants, hee addeth that we are free by condition, and therefore, seeing wee are out of our childhoode, wee haue no more neede of a keeper and Scholemaster. 28 Vsing a generall particle, lest the Iewes at the least should not thinke themselues bound with the band of the Lawe, he pronounceth that Baptisme is common to all beleeuers, because it is a pledge of our deliuerie in Christ, aswell to the Iewes as to the Grecians, that by this meanes all may bee truely one in Christ, that is to say, that promised seede to Abraham, and inheritours of euerlasting life. *y Hee setteth Baptisme, secretly against circumcision, which the false apostles so much bragged of. z The Church must put on Christ as it were a garment, and bee couered with him, that it may be throughly holy and without blame. a You are all one: and so is this great knot and coniunction signified*

CHAP. IIII.

1 Being deliuered from the bondage of the Law, 4 by Christes comming, who is the end thereof, 9 it is very absurd to slide backe to beggerly ceremonies: 13 Hee calleth them againe therefore to the puritie of the doctrine of the Gospell, 21 confirming his discourse with a fine allegorie.

THen [1] I say, that the heire as long as hee is a childe, differeth nothing from a seruant, though he be Lord of all,
2 But is vnder tutors and gouernours, [a] vntill the time appointed of the Father.
3 Euen so, we when wee were children, were in bondage vnder the [b] rudiments of the world.
4 [2] But when the [c] fulnesse of time was come, God sent forth his Sonne made of a [d] woman, *and* made vnder the Law.
5 That hee might redeeme them which were vnder the Law, that wee * might receiue the [e] adoption of the sonnes.
6 [3] And because ye are sonnes, God hath [f] sent forth the [g] Spirit of his Sonne into your hearts, which crieth, Abba, Father.
7 Wherefore, thou art no more a [h] seruant, but a sonne: now if *thou be* a sonne, *thou art* also the [i] heire of God through Christ.
8 [4] But euen then, when yee knew not God, yee did seruice vnto them, which by nature are not gods:
9 But now seeing yee know God, yea, rather are knowne of God, how turne yee againe vnto impotent and [k] beggerly rudiments, whereunto *as* from ye beginning ye wil be in bondage [l] againe?
10 Ye obserue daies, and monethes, and times, and yeeres.
11 I am in feare of you, lest I haue bestowed on you labour in vaine.
12 [5] Be ye as I (for I am euen as you) brethren, I beseech you, ye haue not hurt me at all.
13 And ye know how through [m] infirmity of the flesh I preached ye Gospel vnto you at the first.
14 And the [n] trial of me which was in my flesh, ye despised not, neither abhorred: but ye receiued me as an Angel of God, *yea*, as [o] Christ Iesus.
15 [p] What was then your felicitie? for I beare you record, that if it had beene possible, ye would haue pulcked out your owne eies, and haue giuen them vnto me.
16 Am I therefore become yout enemie, because I tell you the truth?
17 They are ielous ouer you [q] amisse: yea, they would exclude you, [r] that yee should altogether loue them.
18 But it is a good thing to loue [s] earnestly alwaies in a good thing, and not onely when I am present with you,
19 My little children, of whom I trauaile in birth againe, vntill Christ be formed in you.
20 And I would I were with you now, that I might [t] change my voice: for I am in doubt of you.
21 [6] Tell me, ye that [u] will be vnder the Law, doe ye not heare the Law?
22 For it is written, that Abraham had two sonnes, * one by a seruant, and * one by a free woman.
23 But he which was of the seruant, was borne after the [x] flesh: and he which was of the free woman *was borne* by [y] promise.
24 By the which things another thing is meant: for [z] these *mothers* are the [a] two Testaments, the one which is Agar of mount [b] Sinai, which gendreth vnto bondage.
25 (For Agar *or* Sina is a mountaine in Arabia, and it [c] answereth to Ierusalem which now is) and [d] she is in bondage with her children.
26 But Hierusalem, which is [e] aboue, is free: which is the mother of vs all.
27 [7] For it is written, * Reioyce thou barren that bearest no children: breake foorth, and crie, thou that trauellest not: for the [f] desolate hath many moe children, then she which hath an husband.
28 * Therefore, brethren, wee are after the [g] manner of Isaac, children of the [h] promise.
29 But as then hee that was borne after the [i] flesh, persecuted him that *was borne* after the [k] Spirit, euen so *it is* now.

1 He declareth that by another double similitude, which he said before cõcerning the keeper & schoolemaster: For hee saith, that the law, (that is, the whole gouernment of Gods house according to the Law) was as it were a tutour or ouerseer appointed for a time, vntill such time as that protection and ouerseeing which was but for a time, being ended, we should at length come to bee at our owne libertie, and should liue as children, & not as seruants. Moreouer hee sheweth by the way, that that gouernance of the Law, was as it were an A B C. and as certaine principles, in comparison of the doctrine of the Gospel. *a This is added, because he that is alwaies vnder a tutor and gouernour, may hardly bee counted a freeman. b The Law is called rudiments, because that by the Law God instructed his Church as it were by rudiments, and afterward powred out his holy Spirit most plentifully in the time of the Gospell.* 2 He vttereth and declareth many things at once, to wit, that this tutorship was ended at his time, that curious men may leaue to aske, why that schoolemastership lasted so long. And moreouer, that we are not sonnes by nature, but by adoption and that in that Sonne of God, who therefore tooke vpon him our flesh, that wee might be made his brethren *c The time is said to be full, when all parts of it are past and ended, and therefore Christ could not haue come either sooner or latter. d He calleth Mary a woman in respect of the sexe and not as the word is vsed in a contrary sense to a Virgine, for she remained a virgine still* * *Rom. 8. 15. e The adoption of the sonnes of God is from euerlasting, but is reuealed and shewed in the time appointed for it.* 3 Hee sheweth that wee are in such sort free and set at libertie, that in the meane season we must be gouerned by the Spirit of Christ, which raigning in our hearts, may teach vs the true seruice of the Father. But this is not to serue, but rather to enioy true liberty, as it becommeth sonnes and heires. *f By that that followeth he gathereth that that went before: for if we haue his Spirit, we are his sonnes, and if we are his sonnes, then are we free. g The holy Ghost, who is both of the Father & of the Sonne but there is a peculiar reason why he is called the Spirit of the Sonne, to wit because the holy Ghost sealeth vp our adoption in Christ, and maketh vs a full assurance of it. h The word, seruant, is not taken heere for one that liueth in sinne, which is proper to the infidels, but for one that is yet vnder the ceremonies of the Law, which is proper to the Iewes. i Partaker of his blessings.* 4 Hee applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Iewes might haue pretended some excuse as men that were born and brought vp in that seruice of the Law. But seeing the Galatians were taken and called out of Idolatry to Christian liberty: what pertence might they haue to goe backe to those impotent and beggerly rudiments? *k They are called impotent and beggerly ceremonies being considered apart by themselues without Christ: and againe, for that by that meanes they gaue good testimonie that they were beggers in Christ, when as notwithstanding for men to fall backe from Christ to ceremonies, is nothing else, but to cast away riches, and to follow beggerly. l By going backeward,* 5 He mittigateth and qualifieth those things wherein he might haue seemed to haue spoken somewhat sharpely, very artificially & diuiney, declaring his good will towards them in such sort, that the Galatians could not but either be vtterly desperate, when they reade these things, or acknowledge their owne lightnesse with teares, and desire pardon. *m Many afflictions. n Those daily troubles with which the Lord tryed me amongst you.*

o For my ministerie sake. p What talke was there abroad in the world amongst men, how happie you were? q For they are ielous ouer you for their owne commoditie. r That they may conuay all our loue from me to themselues. s Hee setteth his owne true and good loue which was earnestlie bent toward them, against the naughtie vicious loue of the false Apostles. t Vse other wordes among you. 6 Because the false Apostles alwaies vrged this, that vnlesse the Gentiles were circumcised, Christ could profit them nothing at all, and this dissention of them which beleeued of the circumcision against them which beleeued of the vncircumcision, was full of offence the Apostle after diuers arguments whereby he hath refuted their errour, bringeth foorth a allegorie, wherein hee saith the holy Ghost did shadow out vnto vs, all these mysteries: to wit, that it should come to passe, that two sorts of sonnes should haue Abraham a father common to them both, but not with like successe For as Abraham begat Ishmael, by the common course of nature, of Hagar his bond maid & a stranger: and begate Isaac of Sara a free woman by the vertue of the promise and by grace only, and the first was not onely not heire, but also persecuted the heire: So there are two couenants, & as it were two sonnes borne to Abraham of those two couenants, as it were of two mothers The one was made in Sina, without the land of promise, according to which couenant Abrahams children according to the flesh were begotten: to wit, the Iewes which seeke righteousnes by that couenant, that is, by the Law, but they are not heires, nay they shall at length bee cast out of the house, as they that persecute the true heires, The other was made in that hie Hierusalem, or in Sion, (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, beleeuers, by the vertue of the holy Ghost, which children (as Abraham) doe rest themselues in the free promise, and they onely by the right of children shall be partakers of the fathers inheritance, and those seruants shalbe shut out. *u That desire so greatly.* * *Gen. 16. 15.* * *Gen. 21. 1. x As all men are, and by the common course of nature. y By vertue of the promise which Abraham laid hold on for himselfe and his true seede, for otherwise Abraham and Sara were past begetting and bearing children z These do represent & shadow forth a They are called two couenants one of the old Testament, and another of the New: which were not two indeed, but in respect of the time, and the diuersitie of the gouernment. b He maketh mention of Sina because that couenant was made in this mountaine, of which mountaine Agar was a shadow. c Looke how the case standeth betwixt Agar and her children, euen so standeth it betweene Ierusalem and hers. d That is, Sinai e Which is excellent, and of great account.* 7 He sheweth that in this allegorie, he hath followed the steppes of Esay, who foretold that the Church should be made and consist of the children of barren Sara, that is to say, of them which onely spiritually should be made Abrahams children by faith, rather then of fruitfull Agar, euen then for shewing he casting off of the Iewes, and calling of the Gentiles *Esai 54. 1. f Shee that is destroied and wasted* * *Rom. 8. 9. g After the manner of Isaac, who is the first begotten of the heauenly Hierusalem as Ismael of the slauish Synagogue h That seede vnto which the promise belongeth. i By the common course of nature. k By the vertue of Gods promise and after a spirituall manner.*

* Gen. 21. 10.

30 But what saith the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.

31 [8] Then brethren, wee are not children of the seruant, but of the free woman.

8 The conclusion of the former allegory, that we by no meanes procure and call back against the slauery of the Law, seeing that the children of the bondmaid shall not be heires.

CHAP. V.

1 *Hauing declared that we came of the free woman, he sheweth the price of that freedome.* 13 *and how we should vse the same,* 16 *that we may obey the Spirit,* 19 *and resist the flesh.*

STand fast therefore in the liberty wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.

2 [1] * Beholde, I Paul say vnto you, that if yee bee [a] circumcised, Christ shall profit you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Lawe.

4 Yee are * [b] abolished from Christ: whosoeuer are [c] iustified by the Lawe, yee are fallen from grace.

5 [2] For we through the [d] Spirit wait for the hope of righteousnesse through faith.

6 [3] For in Iesus Christ neither circumcision auaileth any thing, neither [4] vncircumcision, but e faith which worketh by loue.

7 [6] Ye did runne well: who did let you, that ye did not obey the truth?

8 [7] *It is* not the perswasion of [f] him that calleth you.

9 [8] A little leauen doeth leauen the whole lumpe.

10 [5] I haue trust in you through the Lord, that ye will bee none otherwise minded: but he that troubleth you, shall beare *his* condemnation, whosoeuer he be.

11 [10] And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slander of the crosse abolished.

12 [11] Would to God they were euen cut off, which doe [g] disquiet you.

13 For brethren, ye haue bene called vnto libertie: [12] onely vse not *your* libertie as an occasion vnto the flesh, but by loue serue one another.

14 [13] For hall the Law is fulfilled in one word which is this, * Thou shalt loue thy neighbour as thy selfe.

15 [14] If ye bite and denoure one another, take heede least ye be consumed one of another.

15 [15] Then I say, * walke in the Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to an other, so that ye cannot doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Lawe.

19 [16] Moreouer the works of the flesh are manifest, which are adulterie, fornication, vncleanes, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which do such things, shall not inherite the kingdome of God.

22 But the [h] fruite of the Spirit, is loue, ioy peace, long suffering, gentlenesse, goodnes, faith,

23 Meekenes, temperancie: [17] against such there is no lawe.

24 For they that are Christs, haue crucified the flesh with the affections and the lustes.

25 If we [i] liue in the Spirit, let vs also walke in the Spirit.

26 [18] Let vs not bee desirous of vaine glory, prouoking one another, enuying one another.

1 Another obtestation wherein he plainelywise testeth, that iustification of workes, and iustification of faith cannot stand together, because no man can be iustified by the Law, but hee that doth fully and perfectly fulfill it. And here taketh the example of circumcision, because it was the ground of all the seruice of the Law, and was chiefly vsed of the false Apostles.

* Acts 15. 1.

a *Circumcision is in other places called the seale of righteousnesse, but heere we must haue consideration of the time, for now had Baptisme come in the place of circumcision. And moreouer Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a peece of their saluation.*

* 1. Cor. 1. 17. b *That is, as he himself expoundeth it afterward, yee are fallen from grace.* c *That is seeke to be iustified by the Law, for indeed no man is iustified by the Law.* 2 He priuily compareth the new people with the old: for it is certaine that they also did ground all their hope of iustification and life in faith, and not in circumcision, but so, that their faith was wrapped in the ceremonial and ceremonial all worship: but our faith is bare and content with spirituall worship. d *Through the Spirit which ingendreth faith.* 3 He addeth a reason, for that now, circumcision is abolished, seeing that Christ is exhoited vntoyou, with full plenty of spirituall circumcision. 4 He maketh mention also of vncircumcision, lest the Gentiles should please themselues in it, as the Iewes doe in circumcision. 5 He taking away of an obiection: If all that worship of the Law bee taken away, wherein then shall wee exercise ourselues? In charity, saith Paul: for faith, where of we speake, cannot bee idle, nay it bringeth foorth daily fruits of charity. e *So true faith distinguished from counterfeit faith: for charity is not joined with faith as a fellow cause, to helpe forward our justification, with faith.* 6 Againe, he chideth the Galatians, but with an admiration, and therewithall a praise of their former race to the end that he may make them more ashamed. 7 He playeth the part of an Apostle with them, and vseth his authority, denying that that doctrine came from God, which is contrary to his. f *Of God.* * 1. Cor 5. 6. 8 He addeth this, that he may not seeme to contend vpon a trifle, warning them diligently (by a singultude which he borroweth of leauen, as Christ himself also did) not to suffer the purity of the Apostolicall doctrine, to bee infected with the leaft corruption that may be. 6 He mitigateth the former reprehension, casting the fault vpon the false Apostles, against whom he denounceth the horrible iudgement of God. 10 Here willeth them to consider how that he seeketh not his own profit in this matter, seeing that he could eschew the hatred of men, if hee would joine Iudaisme with Christianity. 11 An example of a true Pastour inflamed with the zeale of Godsglory and loue of his flocke. g *For they that preach the Law, easeement consciences, but raise vp troubles.*

12 The third part of this Epistle shewing that the right vse of Christian liberty consisteth in this, that being deliuered out of the seruitude of sinne and the flesh, and being obedient to the spirit, we should seruе vnto one anothers saluation through loue.

13 He propoundeth the loue of our neighbour, as a marke whereunto all Christians ought to referre all their actions, and thereunto hee citeth the testimony of the Law.

h *This particle (AE) must be restrained to the seasons table.*

* Leuit 19. 18. matth 22. 39 mar. 12 31 rom. 13 9. iam. 2. 8

14 An exhortation to the duties of charity, by the profit that endueth thereof, because that no man prouide worse for themselues, than they that hate one another.

15 He acknowledgeth the great danger: but he willeth, which hath deliuered them from the seruitude of sinne, that no man may vpsome chiefe foorthas it is the right vse of Christian liberty. Should obiect, that nothing but that literall and outward obedience, but spirituall, which proceedeth not from the Law, but from the Spirit of Christ, which doth begetteu againe, and a thought to be the leader and guider of our life. i *If wee bee mated indued with the quickening Spirit, which teacheth vs to die to sinne, and liue to God, let vs shewe in our actes, that we be holiness of life.* 18 Hee addeth peculiar exhortations according as he knew the Galatians subiect to diuers vices: and first of all he warneth them to take heede of ambition, which vice hath two fellowes, backbiting and enuie, out of which two it cannot be, but many contentions must needs arise.

CHAP. VI.

1 *Now he intreateth particularly of charity towards such as offend,* 6 *toward the ministers of the word.* 10 *and those that are of the houshold of faith:* 12 *Not like vnto such who haue a counterfeit zeale of the Law,* 13 *glorying in the mangling of the flesh,* 14 *and vouch the crosse of Christ.*

BRethren, [1] if a man bee [a] suddenly taken in any offence, ye which are [b] spirituall, [c] restore such one with the spirit of meekenesse, [a] considering thy selfe, least thou also be tempted.

1 He condemneth importunate rigour, because that brotherly reprehensions ought to bee moderated and tempered by the spirit of meekenesse.

a *Through the weakenesse of the flesh, and the deuill.* b *Which are spholden by the vertue of the spirit.* c *Labour to fill vp that that is wanting in him.* d *This is a kinde of speech which the Hebrewes vse, giuing to vnderstand thereby, that all good gifts come from God.* 2 He toucheth the iore: for they commonly are most seuere iudges, which forget their own infirmities.

3 Hee sheweth that this is the end of reprehension, to raise vp our brother which is fallen, and not proudly to oppresse him. Therefore euery one must seeke to haue commendation of his owne life by approuing himselfe, and not by reprehending others

e *Christin plaine and flat words, calleth the commandements of charitie his commandements.*

* 1. Cor. 3. 8.

4 A reason, wherefore men ought to haue the greatest eie vpon themselues, because that euery man shall be iudged before God according to his owne life, and not by comparing himselfe with other men, as farre foorth as they are able.

f *Of whatsoeuer hee hath, according to his ability.*

* 1. Cor. 9. 7.

6 Hee commendeth liberality towards the poore, and sifteth of all chiefe therein which were not ashamed to pretend this and that, and all because they would not helpe their neighbours, as though they could deceiue God: and after ward compareth alms to a spirituall sowing, which shall bane a most plentifull harueste, so that it shall be very profitable, and compareth couetous niggardlinesse to a carnall sowing, wherof nothing can be gathered but such things as lade away, and perish by and by.

g *To the commodities of this present life.*

* 2. Thess. 3. 13.

7 Against such as are liberall at the beginning, but continue not, because the harueste seemeth to be deferred very long, as though the seed time and the harueste were at one instant.

8 They that are of the houshold of faith, that is, such as are joined with vs in the profession of one selfe same religion, ought to bee preferred before all other, yet so notwithstanding that our liberty extend to all.

2 3 Beare ye one anothers burden, and so fulfill the e Law of Christ.

3 For if any man seeme to himselfe, that hee is somewhat, when he is nothing, he deceiueth himselfe in his imagination.

4 But let euery man prooue his owne worke: and then shall he haue reioicing in himselfe onely and not in another.

5 * 4 For euery man shall beare his own burden.

6 5 Let him that is taught in the word, make him that hath taught him, partaker of f all *his* * goods.

7 6 Bee not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall hee also reape.

8 For hee that soweth to his g flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life euerlasting.

9 * 7 Let vs not therefore bee weary of well doing: for in due season we shall reap, if we faint not.

10 8 While we haue therefore time, let vs doe good vnto all men, but especially vnto them, which are of the houshold of faith.

9 The fourth and last part of the Epistle, wherein hee returneth to his principall end and purpose: to wit, that the Galatians should not suffer themselues to be led out of the way by the false apostles: and he painteth out those false apostles in their colours, reproving them of ambition, as men that do not that which they do, for any affection and zeale they haue to the Law, but only for this purpose that they may purchase themselues fauor amongst their own sort, by the circumcision of the Galatians.

h *He setteth a faire shew against the preaching of him selfe, and yet he* to compare himselfe in those afflictions world, so doth he in sion of a true Israelite, *signifieth to vs that a man* *ye true Israel, whose* fill in the same metaphores which hee bare as a true marke of *as they vsed in old*

For it importeth not the punishment, the Spirit, against the word things into their

11 ¶ 9 Ye see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a h faire shew in the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the k crosse of Christ.

13 For they themselues which are circumcised keepe not the Law, but desire to haue you circumcised, that they might reioice in l your flesh.

14 10 But God forbid that I should m reioice, but in the crosse of our Lord Iesus Christ, wherby the world is crucified vnto me, & I vnto ỳ world.

15 For in Christ Iesus neither circumcision auaileth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace *shalbe* vpon them, and mercy, and vpon the n Israel of God.

17 11 From henceforth, let no man put me to businesse: for I beare in my body the o markes of the p Lord Iesus.

18 12 Brethren, the grace of our Lord Iesus Christ *be* with your q spirit, Amen.

¶ Vnto the Galatians written from Rome.

truth. i *In keeping of ceremonies.* k *For the* *that was crucified.* l *That they haue entangled you in Iudaisme on the forme of circumcision.* 10 Hee sticketh not with them, shewing that on the contrary part hee reioiceth which he suffereth for Christs sake, and as he is despised of the like fort esteeme the world as naught: which is the true circumcisiõ. m *When I aulyfesh this word in good sence or part, it signifieth to reiect himselfe wholly in a thing, and to consent himselfe therewith.* n *Vpon* *praise is of God, and not of men, Rom. 2. 29.* 11 Continuing metaphore, hee opposeth his miseries and the markes of those sufferings for Christs sake, against the skarre of the outward circumcision his Apostleship. o *Markes which are burnt into a man, sometime, to mark their seruants that had runne away from them, which, whose markes we beare: for the cause maketh the marks, and* 12 Taking his farewell of them, he wisheth them grace, and the deceits of the false Apostles, which laboured to beat those outward things into their braines. q *With your mindes and hearts.*

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

1 *After the salutacion,* 4 *he intreateth of the free election of God,* 5 *and adoption.* 7 13 *from whence vnto saluation floweth, as from the true and naturall fountaine: and because so high a mystery cannot bee vnderstood,* 16 *hee praieth that the full* 20 *knowledge of Christ, may by God be reuealed vnto the Ephesians.*

PAul 1 an Apostle of Iesus Christ by the will of GOD, to the * Saints, which are at Ephesus, and to the a faithfull in Christ Iesus.

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 * 2 Blessed *be* God, 3 and the Father of our Lord Iesus Christ, 4 which hath blessed vs ỳ b all spiritual blessings in heauenly things in Christ,

1 The inscription and salutation, whereof we haue spoken in the former Epistles,

* 1. Cor. 1. 2.

a *This is the definition of the Saints, shewing what they are.*

* 1. Cor. 1. 3.

2. Pet. 1. 3.

2 The first part of the Epistle, wherein hee handleth all the parts of our saluation, propounding the example of the Ephesians, and vsing diuers exhortations, and beginning after his maner with thanksgiuing. 3 The efficient cause of our saluation is God, not considered confusedly and generally, but as the Father of our Lord Iesus Christ. 4 The next finall cause in respect of vs, is our saluation, all things being bestowed vpon vs which are necessarie to our saluation, which kinde of blessing is heauenly and proper to the Elect. b *With all kinde of gracious and bountifull goodnesse which is heauenly in deede, and from God onely.* c *Which God our Father gaue vs from his high throne from aboue: or because the Saints haue whose gifts bestowed on them, which belong properly to the citizens of heauen.* 5 The matter of our saluation is Christ, in whom onely we are indued with spirituall blessing and vnto saluation.

4 6 As hee hath chosen vs in d him, before the foundation of the world, 7 that wee e should f bee holy, and without blame g before him in loue:

5 8 Who hath predestinate vs, to be adopted through Iesus Christ h in himselfe, according to the good pleasure of his will,

6 9 To the i praise of the glory of his grace 10 wherewith hee hath made vs freely accepted in *his* beloued,

7 11 By whom wee haue redemption through

6 He declareth the efficient cause, or by what meanes God the Father saueth vs in his Sonne: because saith he, he chose vs ere euerlasting in his Sonne.

d *To be adopted in him.*

7 He expoundeth the next finall cause, which hee maketh double, to wit, sanctification, and iustification, whereof hee will speake hereafter. And hereby also two things are to be noted, to wit, that holinesse of life cannot be separate from the grace of election: and again, what puretnesse soeuer is in vs, is the gift of God, who hath freely of his mercie chosen vs

e *Then God did not choose vs, because we were, or otherwise should haue bene holy, but to the end we should be holy.* f *Being clothed with Christs righteousnesse.* g *Truelly, and sincerely.* 8 Another plainer exposition of the efficient cause, and eternall election, whereby God is said to haue chosen vs in Christ, to wit, because it pleased him to appoint vs out when we were not yet borne, whom hee would make to be his children by Iesus Christ: for that there is no reason hereof out of election to be sought, but in the free mercie of God, neither is faith which God foresaw, the cause of predestination, but the effect.

h *God respected nothing, either that present in, or that is to come, but himselfe onely.*

9 The vttermost and chiefest finall cause is the glory of God the Father, who saueth vs freely in his Sonne. i *That vs his bountifull goodnesse deserueth all praise, so all it should bee set forth and published.* 10 Another finall cause more neere, is our iustification, while that hee freely accounted vs for iust in his Sonne. 11 An expounding of the materiall cause, how wee are made acceptable to God in Christ, for hee it is only, whose sacrifice by the mercie of God is imputed to vs, for forgiuenesse of sinnes.

his

his blood, *euen* the forgiuenesse of sinnes accor-
ding to his rich grace:
8 [12] [k] Wherby he hath bin abundant toward
vs in [l] all wisedome and vnderstanding,
9 And hath opened vnto vs the [m] mystery of
his will [13]; according to his good pleasure, which
he had purposed in him.
10 [14] That in the dispensation of the fulnesse of
the times, hee might [n] gather together in one all
things, both which are in heauen, and which are
in earth, *euen* in Christ:
11 [15] In whom al [o] so wee are chosen when wee
were predestinate according to the purpose of
him, which worketh [o] all things after the coun-
sell of his owne will,
12 That we, which [p] first trusted in Christ should
be vnto the praise of his glory:
13 [16] In whom al [o] so yee *haue trusted*, after that
yee heard the [q] word of trueth, *euen* the Gospel
of your saluation, wherein also after that yee be-
leeued, yee were [r] sealed with the holy [s] Spirit of
promise,
14 Which is the earnest of our inheritance, for
the [t] redemption of that libertie purchased vnto
the praise of his glory.
15 [17] Therefore also after that I heard of the
faith, which ye haue in the Lord Iesus, and loue
toward all the Saints,
16 I cease not to giue thanks for you, making
mention of you in my prayers,
17 [18] That the God of our Lord Iesus Christ,
that Father of [u] glory, might giue vnto you the
Spirit of wisedome, and reuelation through the
[x] acknowledging of him.
18 That the eyes of your vnderstanding may
be lightned, that ye may know what the [y] hope is
of his calling, & what the riches of his glorious
inheritance *is* in the Saints,
19 [19] And what is the exceeding greatnesse of
his power toward vs, which beleeue, * according
to the working of his mightie power,

12 Now he commeth at length to the formall cause, that is to say, to vocation or preaching of the Gospel whereby God executeth that eternall counsell of our free reconciliation and saluation in Christ. And putting in place of the Gospel all wisedom and vnderstanding he sheweth how excellent it is. *k By which gracious goodnesse and bountifulnesse.* *l Is perfect and sound wisedom.* *m For vnlesse the Lord had opened vnto vs that mysterie, we could neuer haue so much as dreamed of it our selues.* 13 Not onely the election, but also the vocation proceedeth of meere grace. 14 The Father exhibited and gaue Christ, who is the head of all the elect, vnto the world, at that time which was conuenient, according as he most wisely disposed all times from euerlasting. And Christ is, he in whom all the elect from the beginning of the worlde (otherwise wandering and separated from God) are gathered together: of which some were then in heauen, when he came into the earth, (to wit, such as by faith in him to come, were gathered together) and other being found vpon the earth, were gathered together of him, and the rest are dayly gathered together. *n The faithfull are said to bee gathered together in Christ, because they are ioyned together with him through faith, and become as it were one man.* 15 He applyeth seuerally the benefite of vocation to the beleeuing Iewes, going backe to the very fountaine, that euen they also may not attribute their saluation, neither to themselues, nor to their stocke, nor to any other thing, but to the onely grace and mercy of God, both because they were called, and also because they were first called. *o All things are attributed to the grace of God without exception, and yet for all that, wee are not stockes, for hee giueth vs grace both to will, and to bee able to doe those things that are good, Philip. 2.13.* *p He speaketh of the Iewes.* 16 Now hee maketh the Ephesians (or rather all the Gentiles) equall to the Iewes, because that notwithstanding they came last, Yet being called by the same Gospel, They imbraced it by faith, and were sealed vp with the same spirit, which is the pledge of election, vntill the inheritance it selfe bee seene, that in them also the glory of God might shine foorth, and bee manifested. *q That word which is trueth indeede, because it commeth from God.* *r This is a borrowed kinde of speech taken for a seale, which being put to any thing, maketh a difference betweene those things that are authenticall, and others that are not.* *s With that Spirit, which bringeth not the Law but the promise of free adoption.* *t Full and perfect.* 17 Hee returneth to the former gratulation concluding two things together of those things that went before. The first is, that all good things come to vs from God the Father in Christ and by Christ that for them he may be praised of vs. The second is that all those things (which he, bringeth to two heads, to wit, faith and charitie) are increased in vs by certaine degrees, so that we must desire increase of his grace, from whom we haue the beginning, and of whom we hope for the end. 18 The causes of faith, are God the Father lightning our minds with his holy Spirit, that wee may imbrace Christ opened vnto vs in the Gospel: to the obtaining of euerlasting life, and the setting forth of Gods glory. *u Full of maiestie.* *x For it is not enough for vs to haue knowen once God, but we must know him euery day more and more.* *y What blessings they are which he calleth you to hope for whom he calleth to Christ.* 19 The excellencie of faith is declared by the effects, because the mightie power of God is set foorth and shewed therein. * Chap. 3.7 col. 2.12.

20 [20] Which he wrought in Christ, when hee
raised him from the dead, & set him at his [z] right
hand in the heauenly *places*,
21 Farre aboue all principality, and power, and
might, and domination, and euery [a] Name, that is
named, not in this world onely, but also in that
that is to come,
22 [21] And hath made all things subiect vnder
his feet, and hath giuen him ouer all things *to bee*
the [b] head to the Church,
23 Which is his body, *euen* the [c] fulnesse of him
that filleth all in all things.

20 The Apostle willeth vs to behold in our most glorious Christ with the eyes of faith, that most excellent power and glory of God, whereof all the faithfull are partakers although it be as yet very darke in vs by reason of the ignominy of the crosse and the weakenesse of the flesh. *z To be set on Gods right hand, is to be partakers of the soueraintie which he hath ouer all creatures.* *a Euery thing whatsoeuer it be, or aboue all things be they of neuer such power or excellencie.* 21 That we should not thinke that that excellent glory of Christ, is a thing wherewith we haue nought to doe, he witnesseth, that he was appointed of God the Father head of all the Church, & therefore the body must be ioyned vnto this head which otherwise should bee a maymed thing without the members: which notwithstanding is not of necessitie (seeing that the Church is rather quickened and susteined by the onely vertue of Christ so farre off is it, that hee needeth the fulnesse thereof) but of the infinite good will and pleasure of God, who vouchsafeth to ioyne vs to his Sonne. *b Insomuch that there is nothing but is subiect to him.* *c For the loue of Christ is so great towards the Church that though he doe fully satisfie all with all things, yet he esteemeth himselfe but a maimed and vnperfect head, vnlesse he haue the Church ioyned to him as his bodie.*

CHAP. II.

1 The better to set out the grace of Christ, hee vseth a comparison, calling them to minde, 5 that they were altogether cast an ayes and aliants, 8 that they are saued by grace, 13 and brought neere, 16 by reconciliation through Christ, 17 published by the Gospel.

AND [1] * you *hath he quickened*, that were [a] dead
in [2] trespasses and sinnes,
2 [3] Wherein, in times past ye walked, [4] accor-
ding to the course of this world, *and* [b] after the
prince that ruleth in the ayre, *euen* the spirit, that
now [5] worketh in the [c] children of disobedience,
3 [6] Among whom we also had our conuersa-
tion in time past in the lustes of our [d] flesh, in ful-
filling the will of the flesh, and of the mind, and
[7] were by nature the [e] children of wrath, as well
as [f] others.
4 [8] But God which is rich in mercy, through
his great loue wherewith he loued vs,
5 Euen when wee were dead by sinnes, hath
quickened vs together in Christ, *by whose* grace ye
are saued,
6 And hath raised vs vp [g] together, and made
vs sit together in the heauenly *places* in CHIST
IESVS.

1 He declareth againe the greatnes of Gods good will, by comparing that miserable state wherein we are borne, with that dignitie whereunto we are aduanced by God the Father in Christ. So that he describeth that condition in such sort, that he saith, that touching spirituall motions wee are not onely borne halfe dead, but wholly and altogether dead. * Col. 2.13. *a Looke Rom. 6.2. So then he calleth them dead which are not regenerate: for as the immortalitie of them which are damned, is no life, so this knitting together of body and soule, is properly no life, but death in them which are not ruled by the Spirit of God.* 2 Hee sheweth the cause of death, to wit, sinnes. 3 Hee prooueth by the effects that all were spiritually dead. 4 He prooueth this euil to be vniuersall, insomuch as al are slaues of Satan. *b At the pleasure of the prince.* 5 Men are therefore slaues to Satan because they are willingly rebellious against God. *c They are called the children of disobedience, which are giuen to disobedience.* 6 After that he hath seuerally condemned the Gentiles, hee confesseth that the Iewes, amongst whom hee numbreth himselfe, are not a wit better. *d By the name of flesh in the first place, hee meaneth the whole man, which hee diuideth into two parts: into the flesh, which is the part that the Philosophers terme without reason, and into the thought, which they call reasonable: so that he leaueth nothing in man halfe dead, but concludeth that the whole man is of nature the sonne of wrath.* 7 The conclusion: All men are borne subiect to the wrath and curse of God. *e Men are sayd to bee the children of wrath passiuely, that is to say, guiltie of euerlasting death by the iudgement of God, who is angry with them.* *f Prophane people which knew not God.* 8 Nowe hereof followeth another member of the comparison, declaring our excellencie, to wit, that by the vertue of Christ we are deliuered from that death and made partakers of eternall life, to the end that at length we may reigne with him. And by diuers and sundry meanes hee beateth this into their heads, that the efficient cause of this benefit is the free mercie of God: and Christ himselfe is the materiall cause: and faith is the instrument which also is the free gift of God: and the end is Gods glory. *g To wit, as he addeth afterwards in Christ, for as yet this is not fulfilled in vs, but onely in our head, by whose spirit we haue begunne to die to sinne, and to liue to God, vntill that worke be fully brought to an end, but yet the hope is certaine, for wee are as sure of that we looke for, as we are of that we haue receiued already.*

7 That

7 That hee might shew in the ages to come, the exceeding riches of his grace through his kindnesse towards vs in Christ Iesus.

8 For by h grace are yee saued through faith, and that not of your selues: *it is* the gift of God,

9 Not of works, least any man should boast himselfe.

10 For we are i his workemanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them.

11 [10] Wherefore remember that yee beeing in time past Gentiles in the flesh, *and* k called vncircumcision of them, which are l called circumcision in the flesh, made with hands,

12 That yee were, *I say*, at that time m without Christ, & were n alients from the common wealth of Israel, and were o strangers from the couenants of promise, and had no hope, and *were* without God in the world.

13 [11] But now in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ.

14 [12] For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 * In abrogating through his flesh the hatred, *that is*, the Law of commandements *which standeth* in ordinances, for to make of twaine one new man in himselfe, *so* making peace,

16 And that hee might reconcile both vnto God in p one body by *his* crosse, and p slay hatred thereby,

17 [13] And came, and preached peace to you which were afarre off, & to them that were neere.

18 For q through him wee both haue an entrance vnto the Father by one Spirit.

19 [14] Now therefore yee are no more strangers and foreiners but citizens with the Saints, and of the houshold of God.

20 [15] And are built vpon the foundation of the Apostles & Prophets, Iesus Christ him selfe being the r chiefe corner stone,

21 In whom all the building s coupled together, groweth vnto an holy Temple in the Lord.

22 In whom yee also are built together to bee the habitation of God by the Spirit.

h So then, Grace, that is to say, the gift of God and faith doe standone with another, so which two ioine are contrary. To be saued by our selues, or by our workes. Therefore who meane they which would ioyne together things of so contrary nature?

9 He taketh away expreffly and namely from our workes the praise of iustification, seeing that the good workes themselues are the effects of grace in vs.

10 *He speaketh here of grace and not of nature: therefore be the workes neuer so good, looke what they are, they are it of grace.*

10 Applying the former doctrine to the Gentiles, he sheweth that they were not only as the Iewes by nature, but also after an especiall sort, strangers and without God: and therefore they ought so much the rather remember that same so great a benefite of God.

k *You were called no otherwise then Gentiles, that all the world might witnesse of your vnkeuuesse.*

l *Of the Iewes which were known from you by the marke of the circumcision, who was the end of all the promises.*

m *You had no right or title to the common wealth of Israel.*

n *Rom. 9. 4.*

11 Christ is the onely bond of the Iewes and Gentiles, whereby they are reconciled to God.

12 As by the ceremonies and worship appointed by the Law, the Iewes were diuided from the Gentiles, so now Christ, hauing broken downe the partition wall, ioyneth them both together, both in himselfe, and betwixt themselues, and to God. Whereby it followeth, that whosoeuer establisheth the ceremonies of the Lawe, maketh the grace of Christ voyde and of none effect. * *Colos. 2. 14.*

9 *He alludeth to the sacrifices of the Law, which represented that true and onely Sacrifice* p *For he destroyed death by death, and fastened it as it were to the crosse.*

13 The preaching of the Gospel, is an effectuall instrument of this grace, common as well to the Iewes as to the Gentiles,

q *Christ is the gate as it were, by whom wee come to the Father, and the holy Ghost, is as it were our leader, man who leadeth vs.*

14 The conclusion: The Gentiles are taken into the fellowship of saluation. And ne describeth the excellencie of the Church, calling it the citie and house of God.

15 The Lord committed the doctrine of saluation, first to the Prophets, and then to the Apostles, the end whereof, and matter as it were and substance is Christ. Therefore that is in deed the true and Catholique Church, which is builded vpon Christ by the Prophets and Apostles, as a spiritual temple consecrated to God.

r *This is, the head of the building, for the foundation, or as it were the heads of buildings.*

s *So that God is the workeman not onely of the foundation, but also of the whole building.*

CHAP. III.

1 *He declareth that therefore he suffered many things of the Iewes 3 because he preached the mysterie touching the saluation of the Gentiles, 8 at Gods commandement. 13 After he desireth the Ephesians not to faint for his afflictions: 14 And for this cause he prayeth vnto God, 18 that they may vnderstand the great loue of Christ.*

For [1] this cause, I Paul, *am* the a prisoner of Iesus Christ for you Gentiles,

2 If ye haue heard of the b spensation of the grace of God, which is giuen me to youward,

3 *That is*, that *God* by reuelation hath shewed this mysterie vnto mee (as I wrote aboue in fewe words,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the mysterie of Christ)

5 Which in c other ages was not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheriters also, and of the same body and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee through the effectuall working of his power.

8 Euen vnto mee the least of all Saints is this grace giuē, that I should preach among the Gentiles the vnsearcheable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the mysterie is, which from the beginning of the world hath been hid in God, who hath created all things by Iesus Christ,

10 [2] To the intent, that now vnto principalities and powers in heauenly *places*, might bee knowen by the Church the d manifold wisedome of God,

11 According to the e eternall purpose, which he wrought in Christ Iesus our Lord,

12 By whom wee haue boldnes and entrance with confidence, by faith in him.

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

14 [3] For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole e familie in heauen and in earth)

16 That he might grant you according to the f riches of his glory, that ye may be strengthened by his Spirit in the g inner man,

17 That Christ may dwell in your hearts by faith:

18 That yee, being rooted and grounded in loue, may beable to comprehend with al Saints, i what is the breadth, and length, and depth, and height:

19 And to know the k loue of Christ, which l passeth knowledge, that yee may be filled with all m fulnesse of God.

20 * Vnto him therefore that is able to doe exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs,

21 *Bee* prayse in the Church by Christ Iesus, throughout all generations for euer, Amen.

1 Hee maintieneth his Apostleship against the offence of the crosse, whereon also he taketh an argument to confirme himselfe, affirming that hee was not onely appointed an Apostle by the mercy of God, but was also particularly appointed to the Gentiles, to call them out of euery side to saluation: because God had determined it from the beginning, although hee deferred a great while the manifestation of that his counsell.

a *These words, the prisoner of Iesus Christ, are taken passiuely, that is to say: Paul was cast in prison, for maintaining the glory of Christ.*

b *He meaneth not that none knew the calling of the Gentiles before, Iew knew of it, and they that did know it, as the Prophets. And it reuealed to certeine wordes (and vnder figure.*

2 The vnlooked for calling of the Gentiles, was as it were a glasse to the heauenly Angels, whereinto they might behold the marueilous wisedome of God.

c *God neuer had tai one way onely, to saue men by: but it had diuers fashions and formes.*

d *Which was before all beginnings.*

3 He teacheth by his owne example, that the efficacie of the doctrine dependeth vpon the grace of God, and therefore wee ought to ioyne prayers with the preaching and hearing of the word: which are needefull not onely to them which are yonglings in religion, but euen to the eldest also, that they growing vp more and more by faith in Christ, being confirmed with all spiritual gifts, may be grounded and rooted in the knowledge of that immeasurable loue, wherewith God the Father hath loued you in Christ, seeing that the whole familie whereof part is already receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, in his onely Sonne.

e *All that whole people, which hath but one householde Father, and that is the Church, which is adopted in Christ.*

f *According to the greatnesse of his mercie.*

g *Looke Rom. 7. 22.*

h *We receiue God loueth vs, which is the voice of our election.*

i *How perfit that worke of Christ is in euery part.*

k *Which God hath shewed vs in Christ.*

l *Which passeth all the capacitie of mans wit, to comprehend is fully in his minde: for otherwise whosoe hath the Spirit of God, perceiueth so much (according to the measure that God hath giuen him) as is sufficient to saluation.*

m *So that we haue aboundantly in vs, whatsoeuer things are requisite to make vs perfit with God.*

4 Hee breaketh forth into a thanksgiuing, whereby the Ephesians also may be confirmed to hope for any thing of God.

CHAP. IIII.

These three last Chapters conteine precepts of maners. 1 Hee exhorteth them to mutuall loue. 7 Sundry giftes are therfore bestowed of God, 16 that the Church may bee built vp. 8 Hee calleth them from the vanitie of the infidels, 25 from lying, 29 and from filthie talke.

1 I Therefore, [1] being prisoner in the Lord, pray
you that yee walke worthy of the [a] vocation
whereunto ye are called,
2 [2] With all humblenesse of minde, and
meekenesse, with long suffering, supporting one
another through loue,
3 [3] Endeuouring to keepe the vnitie of the
Spirit in the bond of peace.
4 [4] There is one body, and one Spirit, euen as
ye are called in one hope of your vocation.
5 *There is* one Lord, one Faith, one Baptisme,
6 One God and Father of all, which is [c] aboue
all, and [d] through all, and [e] in you all.
7 [5] But vnto euery one of vs is giuen grace,
according to the measure of the [f] gift of Christ.
8 Wherefore he saith, When he ascended vp on
hie, he led [g] captiuitie captiue, & gaue gifts vnto mē.
9 (Now, in that hee ascended, what is it but
that he had also descended first into the [h] lowest
parts of the earth?
10 He that descended, is euen the same that as-
cended, farre aboue all heauens, that he might
[i] fill [k] all things.)
11 [6] Hee therefore gaue some *to bee* [l] Apostles,
and some [m] Prophets, and some [n] Euangelists, and
some [o] Pastours, and Teachers.
12 [7] For the repairing of the Saints, for the
worke of the ministerie, *and* for the edification of
the [p] body of Christ,
13 [8] Till we all meete together (in the [q] vnitie
of faith and that acknowledging of the Sonne of
God) vnto a perfite man, *and* vnto the measure of
the [r] age of the fulnesse of Christ,
14 [9] That wee henceforth bee no more chil-
dren, [10] wauering and caried about with euery
winde of doctrine, by the [s] deceite of men, and
with craftinesse, wherby they lay in wait to deceiue.
15 [11] But let vs follow the trueth in loue, and
in al things grow vp into him, which is the head,
that is, Christ.
16 By whom all the body being coupled and
knit together by euery ioynt, for ỹ furniture there-
of, (according to the [t] effectuall power, *which is* in
the measure of euery part) receiueth [u] increase of
the body, vnto the edifying of it selfe in ỹ loue.
17 [12] This I say therefore and testifie in the
Lord, that yee henceforth walke not as [*] other
Gentiles walke, in [z] vanitie of their mind,
18 Hauing their vnderstanding darkened, and
being strangers from the [a] life of God through
the ignorance that is in them, because of the
hardnesse of their heart:
19 Which being [b] past feeling, haue giuen
themselues vnto wantonnesse, to worke all vn-
cleannesse, *euen* with [c] greedinesse.
20 [13] But ye haue not so learned Christ.
21 If so bee ye haue heard him, and haue bene
taught by him, [d] as the trueth is in Iesus,
22 [*] *That is*, that yee cast off concerning the
conuersation in time past, [e] that old man, which
is corrupt through the deceiueable lusts,
23 And be renewed in the spirit of your mind,
24 And put on the new man, which [f] after God
is created vnto [h] righteousnes, and [i] true holines.
25 [14] Wherefore cast off lying, and speake e-
uery man trueth vnto his neighbour: for wee are
members one of another.
26 [15] Bee [k] angry, but sinne not: let not the
sunne goe downe [l] vpon your wrath,
27 Neither giue place to the deuill.
28 [16] Let him that stole, steale no more: but let
him rather labour, and worke with his hands the
thing which is [m] good, that they may haue to giue
vnto him that needeth.
29 [17] Let no corrupt cōmunicatiō proceed out
of your mouthes: but that which is good, to ỹ vse
of edifying, ỹ it may minister [n] grace vnto ỹ hearers
30 [18] And grieue not the holy Spirit of God,

1 An other part of the Epistle conteining precepts of Christian life, the summe whereof is this, that euery man behaue himselfe as it is meete for so excellent grace of God.
a By this is meant the generall calling of the faithfull, which is common, to be holy as our God is holy
2 Secondly, he cōmendeth meekenesse of minde, which is shewed foorth by bearing one with another.
b Looke Mat. 18. 25
3 Thirdly he requireth perfite agreement, but yet such as is knit with the band of the holy Ghost.
4 An argument of great waight, for an earnest intertaining of brotherly loue and charitie one with another, because we are made one body as it were of one God and Father, by one Spirit worshipping one Lord with one faith, and consecrated to him with one Baptisme, and hope for one selfe same glory, whereunto we are called. Therefore who soeuer breaketh charitie breaketh all these things asunder. *c Who only hath the chiefe authoritie ouer the Church. d Who onely powreth foorth his prouidence, through all the members of the Church. e Who onely is ioyned together with vs in Christ.* 5 Hee teacheth vs, that we in deede are all one body, and that all good giftes proceede from Christ onely, who reigneth in heauen hauing mightily conquered all his enemies (from whence he heapeth all giftes vpon his Church:) but yet notwithstanding these giftes are diuersly and sundry wayes diuided according to his will and pleasure, and therefore euery man ought to be content with that measure that God hath giuen him, and to bestow it to the common profit of the whole body. *f Which Christ hath giuen. g A multitude of captiues. h Downe to the earth, which is the lowest part of the world. i Fill with his gifts. k The Church.* 6 First of all he reckoneth vp the Ecclesiasticall functions, which are partly extraordinary and for a season, as Apostles, Prophets, Euangelistes, and partly ordinary and perpetuall, as Pastours and Doctours. *l The Apostles were the twelue, vnto whom Paul was afterward added, whose office was to plant Churches throughout all the world. m The Prophets office was one of the chiefest, which were men of a marueilous wisedome, and some of them could foretell things to come. n Those the Apostles vsed as fellowes in the execution of their office, being not able to answere all places themselues. o Pastours are they which gouerne the Church and Teachers are they which gouerne the schooles.* 7 Hee sheweth the ende of Ecclesiasticall functions, to wit, that by the ministerie of men all the Saints may so growe vp together, that they may make one mysticall body of Christ. *p The Church.* 8 The vse of this ministerie is perpetuall so long as we are in this world, that is, vntill that time that hauing put off the flesh, and throughly and perfitely agreeing betwixt our selues, we shal be ioyned with Christ our head. Which thing is done by that knowledge of the Sonne of God increasing in vs, and he himselfe by little and litle growing vp in vs vntill we come to be a perfite man, which shalbe in the world to come, when God shall be all in all. *q In that most neere conunction which is knit and fastened together by faith. r Christ is said to grow vp to a full age not in himselfe but in vs.* 9 Betwixt our childhood (that is to say, a very weake state, while as wee are not yet altogether wauer) and our perfite age, which we shall haue at length in another world there is a meane, to wit, our youth, and steadie going forward to perfection. 10 Hee compareth them which rest not themselues vpon the word of God, to litle boates which are tossed hither and thither with the doctrines of men as it were with contrary winds, and therewithall he warneth them that it commeth to passe not onely by the lightnesse of mans braine, but also by the craftines of others, which make as it were an arte of it. *s With those vncertaine chances which tosse men to and fro.*

t By the deceit of those men which are very well practised in deceiuing others.
11 By earnest affection of ỹ truth & loue, as grow vp into Christ: for he (being effectuall by ỹ ministerie of his word, which as ỹ vital spirit, doeth quicken the whole body) doeth nourish all ỹ limmes thereof according to the measure & proportion of each one, quickeneth & cherisheth his Church which cōsisteth of diuers functions as of diuers members, & preserueth ỹ proportion of euery one. And thereof it followeth that neither can any body liue without Christ, neither can any man grow vp spiritually, which separateth himselfe from the other members.
u Christ, who is maner of mouing all the members.
x Such increase as meete the body should haue.
y Continueth the knitting of the limmes together.
12 He descendeth to ỹ fruits of Christiā doctrine, & reasoneth first vpon the principles of maners & actions, setting downe a most graue comparison. For in other men, all the powers of the mind are corrupted, & their mind is giuen to vanitie, and their senses are darkened with most grosse mistes, & their affection are so accustomed by little & little to wickednes, that at length they run headlong into all vncleannes, being vtterly destitute of all iudgement. ** Rom. 1. 21. z If the noblest parts of the soule be corrupt, what is man but corrupt on euery side? a Which God liueth in them. b Voyd of all iudgement. c They striue to passe one another, as though there had bin some game to be gotten by it.* 13 Here he setteth ỹ contrary part, teaching men which are regenerate by the true and liuely knowledge of Christ, which haue other principles of their doings farre different, to wit holy & honest desire & a mind clean changed by the vertue of the holy Ghost, frō whence proceed also like effects, as a iust & holy life indeed. *d As ye haue learned, who are taught with Christ in deed and in good earnest. * Col. 3. 8. e Your selues. f Where there ought to haue bene the greatest force of reason, there is the greatest corruption of all, which wasteth all things. g After the image of God. h The effect & end of the new creation. i Not fained nor counterfeit.* 14 He cōmendeth especially certain peculiar Christian vertues, and first of all he requireth truth (that is to say, sincere maners) condemning all deceit and dissembling, because we are borne one for another. 15 He teacheth vs to bridle our anger in such sort that although it be hot, yet that it breake not out, and that it be straightway quenched before we sleepe, lest Satan taking occasion to giue vs euil counsel through that wicked counseller, destroy vs. *k If it come so to passe that you be angry, yet sinne not: that is, bridle your anger, & do not wickedly put it in execution, which you haue wickedly conceiued. l Let not the night come vpon you in your anger, that is, make an atonement quickly for all matters.* 16 He descendeth from the heart to the hands, condemning theft & because that men which giue themselues to this wickednes, vse to pretend pouertie, he sheweth that labour is a good remedie against pouertie, which God blesseth in such sort that they which labor haue alwaies some ouerplus to helpe other, so far is it from this, that they are constrained to steale other mens goods. *m By labouring in things that are honest, & profitable to their neighbour.* 17 He bridleth the tongue also, teaching vs so to talke, that our hearers minds be not onely not destroyed but also instructed. *n Word for word, rotten. o By grace, he meaneth that which may profit to the point we spake of, and to edifie the hearers.* 18 A generall precept, against all secret affections which dwell in that part of the mind which they call angry, which draw men to contrary meanes. And we that the most vehement precept that we ought to take heede that we grieue not the holy Spirit of God through our bitternes, anger and intemperancy, who dwelleth in vs to this end, to moderate al our affections.

19 An Argument taken from the example of Christ, most graue and vehement, both for pardoning of those iniuries which haue beene done vnto vs by our greatest enemies vsing moderation or

by who ye are sealed vnto the day of redemption.
31 Let all bitternesse, and anger, & wrath, crying, and euill speaking bee put away from you, with all maliciousnesse.
32 Be ye courteous one to another, and tender hearted, freely forgiuing one another, [19] euen as God for Christs sake, freely forgaue you.

and much more for having consideration of the miserable, and gentle behaiour towards all men.

CHAP. V.

1 *Leß, in these wiues which bee reprehended, they should set light by his admonitions, 4 he terrifieth them by denouncing seuere iudgement. 8 and diuerteth them forward: 15 Then he descendeth from generall lessons of manners, 21 to the particular duties of wiues 25 and husbands.*

BEe yee therefore followers of God, as deare children.
2 * And walke in loue euen as Christ hath loued vs, and hath giuen himselfe for vs, *to be* an offering and a sacrifice of a sweete smel ing sauour to God.
3 * [1] But fornication, and vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth Saints,
4 Neither filthinesse, neither foolish talking neither [2] iesting, which are things not comely, but rather giuing of thankes.
5 [2] For this ye know, that no whoremonger neither vncleane person, nor couetous person which is an [b] idolater, hath any inheritance in the king dome of Christ, and of God,
6 * Let no man deceiue you with vaine words: for, for such things commeth the wrath of God vpon the children of disobedience.
7 [3] Be not therefore companions with them.
8 For ye were once darkenesse, but are now [c] light in the Lord: walke as children of light,
9 (For the fruit of the [d] Spirit [e] is in all goodnesse, and righteousnesse, and trueth.)
10 Approouing that which is pleasing to the Lord.
11 And haue no fellowship with the vnfruitfull works of darknes, but euen reprouе them rather.
12 For it is shame euen to speake of the things which are done of them in secret.
13 But all things when they are reprooued of the light are manifest: for is it becommeth wise men. *e The faithfull are called lights, both because they haue the true light in them which lightneth them, and also because they giue lights to other, inasmuch, that their honest conuersation reproueth the life of wicked men. d By whose force wee are made light in the Lorde. e Make them open to the world, by your godly life. f The Scripture, or God in the Scripture. g Here speaketh of the deeds of sinne.* 14 The worse and more corrupt that the manners o this world are, the more watchfull ought wee to bee against all occasions, and respect nothing but the will of God. ** Col 4.5. h This is a metaphore taken from vse merchants: who preferre the least profit that may be, before all their pleasures. i The times are troublesome and sharpe. * Rom. 12.2.*
2.Mat 4.3. 5 Hee setteth the sober and holy assemblies of the faithfull against the dissolute banketes of the vnfaithfull, in which the praises of the onely Lord must sing, be it in prosperitie or aduersitie.

k excesse: but be fulfilled with the Spirit,
19 Speaking vnto your selues in psalmes, and hymnes, and spiritual songs, singing and making melodie to the Lord in your [l] hearts,
20 Giuing thanks always for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,
21 [6] Submitting your selues one to another in the feare o. God.
22 ¶ * [7] Wiues, submit your selues vnto your husbands, [8] as vnto the Lord.
23 * [5] For the husband is the wiues head, euen as Christ is the head of the Church, [10] and the same is the sauiour of *his* body.
24 [11] Therefore as the Church is in subiection to Christ, euen so *let* the wiues *be* to their husbands in euery thing.
25 ¶ * [12] Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,
26 [13] That he might [m] sanctifie it, and clense it, by the washing of water through the [n] word,
27 That he might make it vnto himselfe a glorious Church, [o] not hauing spot or wrinckle, or any such thing: but that it should bee holy and without blame.
28 [14] So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.
29 For no man euer yet hated his [p] owne flesh, but nourisheth and cherisheth it, euen as the Lord *doeth* the Church.
30 For we are members of his body, [q] of his flesh, and of his bones.
31 * For this cause shall a man leaue father and mother, and shall [r] cleaue to his wife, and they twaine shalbe one flesh.
32 [15] This is a great secrete, but I speake Concerning Christ, and concerning the Church.
33 [16] Therefore euery one of you, *doe yee so*: let euery one loue his wife, euen as himselfe, and *let* the wife *see* that she feare her husband.

k All kind of riot, iopnes with all manner of filthinesse and shamefulnesse. l With an earnest affection of the heart, and not with the tongue onely.
6 A short repetition of the end whereunto all things ought to be referred to seruе one another for Gods sake. ** Colos. 3.18. 1.Pet. 3.1.*
7 Now hee descendeth to a familie, diuiding orderly all the parts of a familie. And he saieth that the duetie of wiues consisteth herein, to be obedient to their husbands.
8 The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the author of this subiection.
** 1.Cor. 11.3.*
9 A declaration of the former saying: Because God hath made the man head of the woman in matrimonie, as Christ is the head of the Church.
10 Another argument: Because the good estate of the wife dependeth of the man, so that this submission is not onely iust, but also very profitable:
as also the saluation of the Church is of Christ, although farre out of the conclusion of the wiues duetie towards their husbands. *Colos 3.19.*
11 The husbands duety towards their wiues, is to loue them as themselues, of which loue, the loue of Christ toward his Church is a lively paterne.
12 Because many men pretend the infirmities of their wiues to excuse their owne hardnesse and cruelty, the Apostle willeth vs to marke what manner of Church Christ gate, when he vnyoed it to himselfe, and howe hee doeth not onely not loathe all her filth and vncleanenesse, but ceaseth not to wipe the same away with his cleannesse, vntill hee haue wholly purged it. *m Make it holy. n Through the promise of free iustification and sanctification in Christ, receiuеd by faith. o The Church, as it is considered in itselfe, shal not bee without wrinckle, before it come to the mark it shooteth at: for while it is in this life, it runneth: a race: but if it bee considered in Christ, it is cleane and without wrinckle.*
14 Another argument: euery man loueth himselfe, euen of nature: therefore hee striueth against nature that loueth not his wife: hee prouеeth the consequent, first by the mystical knitting of Christ and his Church together, and then by the ordinance of God, who saieth, that man and wife are as one, that is, not to be diuided. *p His own body. q Not alluding to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper. * Gene. 2.24. matth. 19.5. marke 10.7. 1.cor.6.16. r Looke Matth 19.5.*
15 That no man might dreame of naturall coniunction or knitting of Christ and his Church together (such as the husbands and the wiues is) hee sheweth that it is secret, to wit, spiritual and such as farre differeth from the common capacitie of man: as which consisteth by the vertue of the Spirite, and not of the flesh, by faith, and by no naturall band.
16 The conclusion both of the husbands duety towards his wife, and of the wiues toward her husband.

CHAP. VI.

1 *He sheweth the duties of children. 5 seruants. 9 and masters.*
10 Then he speaketh of the fierce battell that the faithfull haue,
12 and what weapons we must vse in the same: 21 In the end he commendeth Tychicus.

Children

1 He commeth to another part of a family, and sheweth that the duetie of the children toward their parents consisteth in obedience vnto them.
* Colos 3 20.
2 The first argument because God hath so appointed: whereupon it followeth also that children are so far foorth bound to obey their parents as they may not swarue from the true worship of God,
4 For the Lords authour of all fatherhood, sudieth before we must yeeld Iacobs obedience as he and haue vs.
3 The second argument, because this obedience is most iust.
* Exod. 20. 12. deut. 5 16. eccles. 3. 9. matth. 15. 4. marc. 7. 10.

CHildren, 1 * obey your parents 2 in the a Lord: for this is right.
2 * 4 Honour thy father and mother (swhich is the first commandement w th b promise)
3 That it may be well with thee, and that thou mayest liue long on earth.
4 6 And yee fathers, prouoke not your children to wrath: but bring them vp in instruction and c information of the Lord.
5 7 * Seruants, be obedient vnto them that are your masters, 8 according to the flesh, w th d feare and trembling in singlenesse of your hearts, as vnto Christ.
6 Not with seruice to the eie, as men pleasers, but as the seruants of Christ, 9 doing the will of God from the heart,
7 With good will, seruing the e Lord, and not men.
8 10 And know yee that whatsoeuer good thing any man doth, that same shall hee receiue of the Lord, whether he be bond or free.
9 11 And ye masters, do the same things vnto them, putting away threatning: and know that euen your master also is in heauen, neither is there * 12 respect of person with him.
10 ¶ 13 Finally, my brethren, be strong in the Lord, and in the power of his might.
11 Put on the whole armour of God, f ye may be able to stand against the assaults of the deuill.
12 13 For wee wrestle not against flesh and g blood, but against * h principalities, against powers, and against the worldly gouernours, the princes of the darknes of this world, against spiritual wickednesses, which are in the high places.
13 14 For this cause take vnto you the whole armour of God, that yee may be able to resist in the i euill day, and hauing finished all things, stand fast.
14 Stand therefore, and your loines girded about with veritie, and hauing on the breastplate of righteousnesse,
15 And your feet shod with the k preparation of the Gospel of peace.
16 Aboue all take the shield of faith, wherewith yee may quench all the fierie dartes of the wicked,
17 And take the helmet of saluation, and the sword of the Spirit, which is the word of God.
18 And pray alwaies with all maner prayer & supplication in the l spirit: and watch thereunto with all perseuerance & supplication for all Saints,
19 And for me, that vtterance may bee giuen vnto mee, that I may open my mouth boldly to publish the secret of the Gospel,
20 Whereof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.
21 ¶ 15 But that ye may also know mine affaires, and what I doe. Tychicus my deare brother and faithfull minister in the Lord, shall shew you of all things.
22 Whom I haue sent vnto you for the same purpose, that yee might know mine affaires, and that he might comfort your hearts.
23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.
24 Grace be with all them which loue our Lord Iesus Christ to their m immortalitie. Amen.
¶ Written from Rome vnto the Ephesians, and sent by Tychicus.

1 Paul testified his godly and tender affection towards the Philippians. 12 He miraculeth of himselfe and his bonds: 22 And picketh them forward b his onne example, 27 and exhorteth them to vnitie. 28 and patience.

2 The marke whereat he shooteth in this Epistle, is to conforme the Philippians by all meanes possible, not onely not to hurt but also to goe forward

PAul and Timotheus the seruants of Iesus Christ, to al the Saints in Christ Iesus, which are at Philippi, with the a Bishops & Deacons:
2 Grace be w th you, and peace from God our Father, and from the Lord Iesus Christ.
3 I thanke my God, hauing you in perfect memorie.
4 (Alwayes in all my prayers for all you, praying with gladnesse.)
5 Because of the b fellowship which yee haue in the Gospel, from the c first day vnto now.
6 And I am perswaded of this same thing, that hee that hath begunne d in you good worke in you, will performe it vntill the e day of Iesus Christ,
7 As it becommeth me so to iudge of you all because I haue you in remembrance that both in my f bands, and in my defence, & confirmation of the Gospel you all were partakers of my grace,

13 Secondly, he declareth that our concertation ought in this case not to be, that we should not feel too feint with men.
a A souldier, which is not a priuate man, but a souldier against a man armed with spiritual weapons, more mighty then the armes of a man armed.
* Gen. 2. 2. 3.
h Princes, which is the name vse the euill angels, by reason of the office, which they haue vnto the people committed to them: but that because of Gods sufferance they haue power to do so much harme.
14 He sheweth that these enemies are not to fight with vnarmed, armour of God, put on with vnspotfulnes of conscience, a godly and holy life, knowledge of the Gospel, faith and toueymont, with the word of God, & vsing daily earnest prayer for the health of the Church, and especially for the constancie of the true godly, and valiant ministers of the word,
i Zach. Chapter 3. 16
k That the preparation of the Gospel was then in vse.

for to you and it is vnto vs first called the Gospel of peace, for that, to God through mutuall loue on vnion of enemies, you may incourage vs to goe on manfully, as we know by vse of the doctrine of the Gospel, that we take continuance to God, who is a peace with vs. l That holy prayers may proceed from the holy Spirit. 15 A familiar & very amiable declaration of his state, together with a solemne prayer where with Paul is wont to end his Epistle. m To euerlasting life.

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

5 Because that you all are made partakers of the Gospel
c Euer since I knew you.
d The spirit of God will not forsake you vntil the vnrighteous and vnclean mortall bodies shall cease to be vnrighteous and vncleane, and put on Christ.
f Hee alleth his bonds, grace, although it bee a reuerent, yet singular end.

8 [2]For God is my record, how I long after you all from the very heart roote in Iesus Christ

9 [3]And this I pray that your loue may abound yet more and more in knowledge, and in all iudgement,

10 That ye may allow those things which are best, that yee may be pure, and without offence vnto the day of Christ.

11 Filled with the [g]fruites of righteousnesse, which are by Iesus Christ vnto the glory and praise of God.

12 ¶ I would ye vnderstood brethren, that the things which [h]*haue come* vnto mee, are turned rather to the furthering of the Gospel,

13 So that my bands [h]in Christ are famous thorowout all the [i]iudgement hall, and in all other *places*,

14 Insomuch that many of the brethren in the Lord are boldened through my bands, and dare more frankely speake the [k]Word.

15 Some speake Christ euen through enuie and strife, and some also of good will.

16 The one part preacheth Christ of contention, *and* not [l]purely, supposing to adde more affliction to my bands.

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 [5]What then? yet Christ is preached al manner wayes, whether *it be* vnder a [m]pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ.

20 [6]As I seriously looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as always, so now Christ shall bee magnified in my body, whether *it be* by life or by death.

21 For Christ *is* to me both in life and in death aduantage.

22 [7]And whether to liue in the [n]flesh *were* profitable for mee, and what to chuse, I know not.

23 For I am distressed betweene both, desiring to be loosed and to be with Christ, which is best of all.

24 Neuertheleſſe, to abide in the flesh, *is* more needfull for you.

25 And this am I sure of, that I shall abide and with you all continue, for your furtherance and ioy of *your* faith.

26 That ye may more abundantly reioyce in IESVS CHRIST for me, by my comming to you againe.

27 [8]Onely let your conuersation be as it becommeth the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye [o]continue in one spirit, *and* in one mind, fighting together through the faith of the Gospel.

28 [9]And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

29 [10]For vnto you it is giuen for Christ, that not onely ye should beleeue in him, but also suffer for his sake.

30 [11]Hauing the same fight which yee saw in mee, and now heare *to be* in me.

[2] He declareth his good will towards them therewithall shewing by by what meanes chiefly they may be confirmed, to wit, by continuall prayer.

[3] He sheweth what things wee ought chiefly to feare, to wit, first of all, that we may increase in the true knowledge of God (so that we maybe able to discerne things that differ one from another) and also in charity, that euen to the end we may giue our selues to good workes indeed to the glory of God by Iesus Christ.

[g] *If righteousnesse be the tree & good workes the fruits then must the Papists needes be deceiued, when they say that workes are the cause of righteousnesse.*

[4] He preuenteth the offence that might come by his persecution, whereby diuers tooke occasion to disgrace his Apostleship, To whom he answereth, that God hath blessed his imprisonment in such wise that hee is by that meanes become more famous and the dignitie o the Gospel by this occasion is greatly inlarged, although not with like affection in all men, yet indeed.

[h] *For Christ his sake.*

[i] *In the Emperours court.*

[k] *The Gospel is called the Word, to set forth the excellence of it.*

[l] *Not with a pure minde: for otherwise their doctrine was pure.*

[5] He sheweth by setting foorth his owne example, that the end of our afflictions is true ioy, and that them that aske it.

[m] *Vnder a goodly colour and shewe: for they made Christ a cloake for their ambition and enuie.* 6 We must continue euen to the ende, with great confidence, hauing nothing before our eyes but Christes glory onely whether we liue or die.

7 An example of a true shepheard: who maketh more account how he may profite his sheepe, then he doeth of any commodity of his owne whatsoever.

[n] *Toilsome this mortal body.* 8 Hauing let downe those things before in maner of a Preface, he doeth endeth now to exhortations, warning them first of all, to consent both in doctrine and minde, and afterward, that being thus knit together with those common bands, they continue through the strength of faith to beare all aduersitie in such sort, that they admit nothing vnworthy the profession of the Gospel.

[o] *The word signifieth, to stand fast, and is in prayer to wrestlers that stand fast, and for a mote not a fote.*

[9] We ought not to be discouraged but rather encouraged by the persecutions: which the enemies of the Gospel imagine, & practise against vs: seeing that they are certaine witnesses from God.

10 He proueth, because it is a gift owne, as he doth the mention of his afflictions.

CHAP. II.

1 He exhorteth them aboue all things. 3 to humilitie, 6 and that by the example of Christ, 19 he promiseth to send Timotheus shortly vnto them, 26 and excuseth the long tarrying of Epaphroditus.

IF [1]*there be* therfore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any [b]compassion and mercie,

2 Fulfill my ioy, that ye be like minded, hauing the [c]same loue, being of one accord, and of one iudgement.

3 That nothing *be done* through contention or vaine glory, but that in meeknesse of minde euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 [2]Let the same mind be in you that was euen in Christ Iesus,

6 Who being in the [d]form of God, [e]thought it no robbery to be [f]equal with God:

7 But hee made himselfe of [g]no reputation, and tooke on him the [h]form of a seruant, and was made like vnto men, and was found in shape as a man.

8 He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 [3]Wherefore God hath also highly exalted him, and giuen him a [i]Name aboue euery name,

10 That at the Name of Iesus should [k]euery knee bow, *both* of things in heauen, and things in earth, and things vnder the earth.

11 And that euery [l]tongue should confesse that Iesus Christ *is* the Lord, vnto the glory of God the Father.

12 [4]Wherfore my beloued as ye haue always obeyed me, not as in my presence onely, but now much more in mine absence: *so* [m]make an end of your owne saluation with feare and trembling.

13 [5]For it is God which worketh in you both [n]the will and the deed, *euen of his* good pleasure.

14 [6]Do all things without * murmurings and reasonings,

1 A most earnest request to remoue all those things whereby that great and speciall consent and agreement is commonly broken, to wit, contention and pride, whereby it commeth to passe that they separate themselues one from another.

[a] *Any Christian comfort.*

[b] *If any feeling of inward loue.*

[c] *Like loue.*

2 He letteth before them a most perfite example of all modestie and sweete contentation, Christ Iesus, whom we ought to follow with all our might: who abased himselfe so farre for our sakes, although he be aboue all, that hee tooke vpon him the forme of a seruant, to wit, our flesh willingly, subiect to all infirmities, euen to the death of the crosse.

[d] *Such as God himselfe is and therefore God for there is one in all parts like to God, but God himselfe*

[e] *Christ that glorius and euerlasting God bee that he might righteously and lawfully not appeare in the base flesh of man, but rather in the maiestie meete for God: yet hee chose rather to debase himselfe.* [f] *If the Sonne be equall to the Father, then is there of necessitie an equalitie, which Arrius, the heretick denyeth: and if the Sonne be compared with the Father, then is there a distinction of persons, which Sabellius that heretick, denyeth.* [g] *He brought himselfe from all things, as it were to nothing.* [h] *By taking our manhood vpon him.* 3 He sheweth the most glorious euent of Christs submission, to teach vs, that mediestie is the true way to true praise and glorie.

[i] *Imperiall and renowne, and honour after it.* [k] *Afterwards shall at length bee subiect to Christ.* [l] *Euery nation.* 4 The conclusion: We must goe on to saluation with humilitie and submission, by the way of our vocation. [m] *Here saith to make an ende of his saluation, which runneth in the race of righteousnesse.* 5 A most sure and grounded argument against pride, for that we haue nothing in vs praise worthy, but it commeth of the free gift of God, and is without vs: for wee haue no abilitie or power, so much as to will well (much lesse to doe well) but only of the free mercy of God. [n] *Why then, we are not sloacks, but yet wee doe not will well of vs: we but only because God hath made of our naughtie will a good will.* 6 He describeth modestie by the contrary effects of pride, teaching vs, that it is farre both from all malicious, and close or inward hatred, and also from open contentions and brawlings. * 1. Pet 4.5.

15 [7] That ye may be blamelesse, and pure, *and* the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye shine as * lights in the world,

16 Holding forth the [o] word of life, [8] that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I bee offered vp vpon the [p] sacrifice & seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also be yee glad, and reioyce with me.

19 [9] And I trust in the Lord Iesus, to send * Timotheus shortly vnto you, that I also may be of [q] good comfort when I know your state.

20 For I haue no man like minded, who will faithfully care for your matters,

21 * For [r] all seeke their owne, *and* not that which is Iesus Christs.

22 But yee know the proofe of him, that as a sonne with the father, he hath serued with mee in the Gospel.

23 Him therefore I hope to send as soone as I know how it will goe with me,

24 And I trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessarie to sende *my* brother Epaphroditus vnto you my companion in labour, and fellow souldier, euen your messenger, and he that ministred vnto mee such things as I wanted.

26 For hee longed after all you, and was full of heauinesse, because ye had heard that hee had bene sicke.

27 And no doubt he was sicke, very neere vnto death: but God had mercy on him, and not on him only, but on mee also, lest I should haue sorrow vpon sorrow.

28 I sent him therefore the more diligently, that when yee should see him againe, yee might reioyce, and I might be the lesse sorrowfull.

29 Receiue him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the [s] worke of Christ hee was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part toward me.

7 To be short, hee requireth a life without fault, and pure, that being lightned with the word of God, they may shine in the darkenesse of this world.
* Matth. 5.14.
o The Gospel is called the word of life, because of the effects which it worketh.
8 Againe he pricketh them forward, setting before them his true Apostolike care that hee had of them, comforting them moreouer, to the ende they should not be sorie for the greatnesse of his afflictions, no not although he should die to make perfit their oblation with his blood, as it were with a drinke offering.
p As if he said, I brought you Philippians to Christ, my desire is, that you present yourselues a holy sacrifice to him and then shall it not grieue mee to be offered vp as a drinke offering, to accomplish this your spirituall offering.
9 Moreouer hee confirmeth their mindes, both by sending backe Epaphroditus vnto them, whose fidelity towards them, and great paines in helping him, he commendeth: and also promising to send Timothie shortly vnto them, by whose presence they shal receiue great commoditie, and hoping also to come himselfe shortly vnto them if God will. * Actes 16.1. q May bee confirmed in my ioy of minde. * 1. Corinth 10.24. r The most part. s Hee calleth it heere the worke of Christ, to visite Christ, being poore and in bands in the person of Paul.

CHAP. III.

2 He that refuteth the vaine boastings of the false apostles, 7 and setteth Christ against them. 10 He setteth out the force and nature of faith, 15 That laying all things aside, they may bee partakers of the crosse of Christ, 18 the enemies whereof hee noteth out.

Moreouer, [1] my brethren reioyce in the Lord. [2] It grieueth mee not to write the [a] same things to you, and for you it is a sure thing.

2 Beware of dogs: beware of euill workers: beware of the [b] concision.

3 [3] For we are the circumcision, which worship God in the spirit, & reioyce in Christ Iesus, and haue no confidence [c] in the flesh:

4 [4] Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I,

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, * an Ebrewe of the Ebrewes, * by the Law a Pharisie.

6 Concerning zeale, I persecuted the Church, touching the righteousnesse which is in the Law, I was vnrebukeable.

7 But the things that were [d] vantage vnto me, the same I counted losse for Christs sake.

8 Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge *them* to bee doung, that I might [f] winne Christ,

9 And might be found in [g] him *that is*, [h] not hauing mine owne righteousnes, which is of the Law, but that which is through the faith of Christ, *euen* the righteousnesse which is of God through faith,

10 [5] That I may know him, and the vertue of his resurrection, and the [6] fellowship of his afflictions, and bee made conformable vnto his death,

11 If by any meanes I might attaine vnto the [k] resurrection of the dead:

12 Not as though I had already attained *to it*, either were already perfect: but I follow, if that I may comprehend *that* for whose sake also I am [l] comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained *to it*, but one thing *I doe*: I forget that which is behinde, and endeuour my selfe vnto that which is before,

14 And follow hard toward the marke, for the prize of the high calling of God in Christ Iesus.

15 [7] Let vs therefore as many as be [m] perfect, be thus minded: and if yee be otherwise minded, God shall reueale euen the same vnto you.

16 Neuerthelesse, *in that* whereunto wee are come, let vs proceede by one rule, that wee may minde one thing.

17 Brethren, bee followers of mee, and looke on them which walke so, as ye haue vs for an ensample.

18 [8] * For many walke, of whom I haue tolde you often, and now tell you weeping, *that they are* the enemies of the crosse of Christ.

1 A conclusion of those things which haue bene before sayde, to wit, that they goe forward cheerefully in the Lord.
2 A preface to the next admonition that followeth, to take good heed and beware of false Apostles which ioyne circumcision with Christ (that is to say, iustification by works, with free iustification by faith) & beat into mens heads the ceremonies which are abolished, for true exercises of godlinesse and charitie. And hee calleth them dogges as prophane barkers, & euill workemen, because they neglected true workes, and did not teach the true vse of them. To be short, he calleth them Concision, because in vrging Circumcision, they cut off themselues and others from the Church. a Which you receiued ... to Circumcision of the name whereof whiles they boast ... the Church.
3 He sheweth that we ought to vse true circumcision, to wit, the circumcision of the heart, that cutting off all wicked affections by the vertue of Christ wee may serue God in puritie of life.
c In outward things, which pertaine nothing to religion.
4 He doubteth not to preferre himselfe euen according to the flesh, before those peruerse hot vrgers of the Law, that all men may know that he doeth with good iudgement or aduice lightly esteeme all those outward things: for as much as he lacketh nothing which is in Christ, nay, the confidence of our workes cannot stand with the free iustification in Christ by faith.
* 1 Cor. 11.22.
* Actes 23.6.
d Which I accounted for vantage.
e He shutteth out all workes, euen those that goe before, and those that come after faith.
f That in their place I might get Christ: & of a poore man become rich: so farre off am I from losing any thing.
g In Christ: for such as are found without Christ, are subiect to condemnation.
h That is, to be in him, to be found not in a mans owne righteousnesse, but clothed with the righteousnesse of Christ imputed to him.
5 This is the true righteousnes by faith touching vs, that by the vertue of his resurrection we may scape from death. 6 That I may feele him in deede and haue a triall of him. 6 The way to that eternall saluation is to follow Christs steps by afflictions and persecutions, vntill we come to Christ himselfe, who is our marke whereat wee shoote, and receiue that reward wherunto God calleth vs in him. And the Apostle setteth these true exercises of godlinesse against those vaine ceremonies of the Law, wherein the false Apostles put the summe of godlinesse. k To life euerlasting which followeth the resurrection of the Saints. l For we runne not, but so farre foorth as we are layd holde on of Christ, that is as God giueth vs strength and sheweth vs the way. 7 The conclusion of this exhortation standing vpon three members. The one is, that such as haue profited in the truth of their doctrine should continue in it. The second is, that if there be any which are yet ignorant, and vnderstand not these things, and doubt of the abolishing of the Law they should cause no trouble, and should bee gently borne withall, vntill they also be instructed of the Lord. The third is, that they esteeme the false apostles by their fruits: wherein he doubteth not to set forth himselfe for an example. m He said before, that he was not perfect. So that in this place he calleth them perfect, which haue some what profited in the knowledge of Christ, and the Gospel ... 8 He painteth out the false Apostles in their colours, not vpon malice or ambition but with sorrow and teares ... because that being enemies of the Gospel (for that it is ioyned with affliction) they regard nothing else, but the commodities of this life: ... and all worldly pleasures ... more miserable ende he foretelleth to them. * ...

n Reward.
o Which they have after as mens hands.
p He setteth against their idolatrous pastors which neglect earthly things and aspire to heaven onely, where they know, that euen in their bodies they shall be clothed with that eternall glory, by the vertue of God. * 1. Cor. 1. 7. 1. Iohn. 2. 13.

19 Whose n ende is damnation, whose God is their bellie, and whose o glory is to their shame, which minde earthly things.

20 p But our conuersation is in heauen, from whence also we looke for the * Sauiour, euen the Lord Iesus Christ,

21 Who shall change our vile body, that it may bee fashioned like vnto his glorious bodie, according to the working, wherewy hee is able euen to subdue all things vnto himselfe.

CHAP. IIII.

1 From particular exhortations, 4 he commeth to generall, to the faith that we too, such joy in their readinesse to liberalitie. 12 And excuseth patiently bearing the want

THerefore, a my brethren beloued and longed for, my ioy and my a crowne, so continue in the b Lord, ye beloued.

2 c I pray Euodias, and beseech Syntiche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yoke fellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the * c booke of life.

4 d Reioyce in the d Lord alway, againe I say, reioyce.

5 Let your e patient mind be knowen vnto all men. 5 The Lord is at hand.

6 f Be nothing carefull, but in all things let your requests be shewed vnto God in prayer and supplication with f giuing of thankes.

7 And the g peace of God which passeth all vnderstanding, shall preserue your h hearts and minde in Christ Iesus.

8 7 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things i are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things are worthy loue, whatsoeuer thing are of good report, if there bee any vertue, or if there bee any praise, thinke on these things,

9 Which yee haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shall be with you.

10 8 Now I reioyce also in the Lord greatly, that now at the last your care for me k springeth afresh, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because k of want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can be l abased, and I can abound: euery where in all things I am m instructed, both to be full, and to be hungry, and to abound, and to haue want.

13 I am able to doe all things through the helpe of Christ, which strengtheth me.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

15 9 And ye Philippians know also, that in the n beginning of the Gospel, when I departed from Macedonia, no Church comunicated with mee, concerning the matter of giuing and receiuing, but ye only.

16 For euen when I was in Thessalonica, yee sent once, and afterward againe for my necessitie,

17 10 Not that I desire a gift: but I desire the fruit which may further your reckoning.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you an o odour that melleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches with glory n Iesus Christ.

20 Vnto God euen our Father bee praise for euermore, Amen.

21 Salute all the Saints in Christ Iesus. The brethren, which are with me, greet you.

22 All the Saints salute you, and most of all they which are of p Cesars houshould.

23 The grace of our Lord Iesus Christ be with you all. Amen.

¶ Written to the Philippians from Rome, and sent by Epaphroditus.

1 A rehearsall of the conclusion: That they may fully continue, vntill they haue gotten the victory, trusting to the Lord is strength.
a My honour.
b In that concord whereof the Lord is the band.
c He also calleth on some by name, partly, because they needed priuate exhortation, and partly also to stirre vp other to be more prompt and ready.
* Reuel. 3. 5 and 20. 8 and 21. 27.
c God inroll after the name of men, to leaue a booke, wherein the names of his elect are written to whom he will giue euerlasting life. Ezechiel calleth it the writing of the house of Israel and the seed of the Lord, Ezec. 13. 9.
3 He addeth particular exhortations: and the first is, that the ioy of the Philippians be not hindered by any afflictions that the wicked imagine and worke against them.
d So the ioy of the world differeth from our ioy.
4 The second is, that taking all things in good part, they behaue themselues moderately with all men.
e Your quietness let it be mide.
5 The taking away of an objection: We must not be disquieted through impatience, seeing that God is a hand to giue vs remedie in time against all our miseries.
6 The third is, that wee bee not too carefull for any thing, but with sure confidence giue God thanks, and craue of him whatsoeuer we haue need of, that with a quiet conscience wee may wholly and with all our hearts submit our selues to him.
f So David began verse 1. with prayers, but ended with thanksgiuing.
7 That great commodiuesse of mind, which God only giueth in Christ.
h He maketh the heart to the mind, that is, into that mind, where is the place of the will and affections, and into the higher part, whereby we vnderstand and reason of matters.
7 A generall conclusion that as they haue been taught both in word and example, so they frame their liues to the rule of all holines and righteousnesse
i Whatsoever things are such as doe beautifie and adorne with an holy grace.
8 He witnesseth that their liberalitie was acceptable to him wherewith they did helpe him in his extreme poueritie: but yet to moderating his words that he might declare himself void of all suspicion of dithonesty, and that he hath a minde contented both with prosperitie and aduersitie, and to be short, that he reposeth himselfe in the onely will of God.
k As touch I speake for my want.
l He vseth a generall word, and yet he speaketh but of one kinde of ecrosse, which is pouertie, for commonly pouertie bringeth all kinds of discommodity with it.
m This is a metaphore taken from holy things or sacrifices, for our life is like a sacrifice.
9 He witnesseth that he remebreth also their former benefits, and against putteth away suitiuous suspition of immoderate desire, in that that he receiued nought of any else.
n At the beginning when I preached the Gospel vnto them.
10 He witnesseth again, that he also doeth well of that they gaue it not for the Lord himselfe stands, but for his sake.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

1 After the salutation, 4 he prayeth them the more to make sure at euery vnto him. 7 He reporteth the testimonie of the doctrine which they heard of Epaphras. 13 He magnifieth God: praise towards them, 20 and sheweth that all the parts of our saluation consist in Christ alone.

PAul an Apostle of Iesus Christ, by the a will of God, and Timotheus our brother,

2 To them which are at b Colosse Saints and faithfull brethren in Christ, Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 1 Wee giue thanks to God euen the c Father of our Lord Iesus Christ, alway praying for you:

4 Since we heard of your faith in Christ Iesus, and of your loue towards all Saints,

5 For the d hopes sake, which is layd vp for you in heauen, whereof ye haue heard before by the word of trueth, which is the Gospel,

6 Which is come vnto you euen as it is vnto all the world, and is fruitfull, as it is also among you, from the day that yee heard and truely knew the grace of God:

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 2 Who

a By the free bountifull gift of God.
b Colosse is a citie in Phrygia, not farre from Hierapolis and Laodicea, and is at present called they bend toward Lycia and Pamphylia.

1 He commeth the doctrine that was deliuered them by Epaphras, and their readines in receiuing it.
c We cannot otherwise consider of God to our saluation, but as he is Christ's Father in whom we are adopted.
d For the glory that is hoped for.

8 [a] Who hath also declared vnto vs your loue
in the [e] Spirit.
9 For this cause wee also since the day that we
heard *of it*, cease not to pray for you, and to desire
that yee might be fulfilled with knowledge of his
[f] will in all wisdom, and spirituall vnderstanding,
10 That ye might walke worthy of the Lord,
and please *him* in all things, being fruitfull in all
good workes, and increasing in the knowledge
of God,
11 [3] Strengthened with all might through his
glorious power, vnto all patience, and long suf-
fering with [g] ioyfulnesse.
12 [4] Giuing thankes vnto the [5] Father which
hath made vs meete to be partakers of the inheri-
tance of the Saints in [h] light,
13 Who hath deliuered vs from the power of
darkenesse, and hath translated vs into the King-
dome * of his deere Sonne,
14 [6] In whom wee haue redemption through
his blood, *that is*, the forgiuenesse of sinnes,
15 [7] Who is the * image of the inuisible God,
[i] the first begotten of euery creature.
16 * For by him were all things created which
are in heauen, and which are in earth, things visi-
ble and inuisible: whether *they be* [k] Thrones, or
Dominions, or Principalities, or Powers, all
things were created by him, and for him,
17 And he is before all things, and in him all
things consist.
18 [8] And hee is the head of the body of the
Church: he is the beginning, * *and* the [l] first be-
gotten of the dead, that in all things hee might
haue the preeminence.
19 * For it pleased *the Father*, that in him
should [m] all fulnesse dwell,
20 [9] And through peace made by that blood
of that his crosse, to reconcile to himselfe through
him, through him, *I say*, [n] all things both which
are in earth, and which *are* in heauen.
21 [10] And you which were in times past stran-
gers and enemies, because *your* mindes *were set* in
euill works, hath [o] he now also reconciled,
22 In that body of his [p] flesh through death,
to make you holy and vnblameable, and without
fault in his sight,
23 [11] If yee continue grounded and stablished
in the faith, and bee not mooued away from the
hope of the Gospel, whereof yee haue heard, and
which hath beene preached to [q] euery creature,
which is vnder heauen, [12] whereof I Paul am a
minister.
24 Now reioyce I in my sufferings for [r] you, and
fulfill the [s] rest of the afflictions of Christ in my
flesh for his bodies sake, which is the Church,
25 [13] Whereof I am a minister, according to
the dispensation of God, which is giuen me to
youward, to fulfill the word of God,
26 * *Which is* the mysterie hid since the world
began, and from *all* ages, but now is made mani-
fest to his [t] Saints,
27 To whom God [u] would make knowen
what is the riches of his glorious mystery among
the Gentiles, which *riches* is Christ in you, the
hope of glory,
28 [14] Whom wee preach, admonishing euery
man, and teaching euery man in [x] all wisedome,
that wee may present euery man perfect in Christ
Iesus,
29 Whereunto I also labor & striue, according
to his working which worketh in me mightily.

2 Hee declareth his good will towards them, telling them that they must not still remaine at one stay, but go on further both in the knowledge of the Gospel, and also in the true vse of it.
e Your spirituall loue, or your loue which commeth from the Spirit.
f Gods will.
3 The gift of continuance is not of vs, but it proceedeth from the vertue of God, which hee doth freely giue vs.
g It must not be vnwilling, and as it were drawen out of vs by force, but proceed from a merie and ioyfull minde.
4 Hauing ended the preface, he goeth to the matter it selfe, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fitly diuided into three treatises: for first of all he expoundeth the true doctrine, according to the order of the causes, beginning from this verse to the 21. And from thence hee beginneth to apply the same to the Colossians with diuers exhortations, to the 6. verse of the second Chapter. And last of all in the third place, euen to the third Chapter, hee refuteth the corruption of true doctrine.
5 The efficient cause of our saluation is the onely mercie of God the Father, who maketh vs meete to be partakers of eternall life, deliuering vs from the darkenesse wherein we were borne, and bringing vs to the light of the knowledge of the glo-glory of his Sonne. *h In that glorious and heauenly Kingdome.* * *Matth. 3. 17 and 17. 5. 2. pet. 1. 17.* 6 The matter it selfe of our saluation, is Christ the Sonne of God, who hath obtained remission of sinnes for vs, by the offering vp of himselfe. 7 A liuely description of the person of Christ, whereby wee vnderstand that in him onely, God sheweth himselfe to be seene: who was begotten of the Father before any thing was made, that is, from euerlasting, by whom also all things that are made, were made without any exception, by whom also they do consist, and whose glory they serue. * *Hebr. 1. 3.* *i Begotten before any thing was made: and therefore the euerlasting Sonne of the euerlasting Father.* * *Iohn 1. 3.* *k Hee setteth foorth the Angels with glorious names, that by the comparison of most excellent spirits we may vnderstand how farre passing the excellencie of Christ is, in whom onely we haue to content our selues, and let goe all Angels.* 8 Hauing gloriously declared the excellent dignitie of the person of Christ, he describeth his office and function, to wit, that hee is that same to the Church, that the head is to the body, that is to say, the Prince and gouernour of it, and the very beginning of true life, as who rising first from death, is the Author of eternall life, so that hee is aboue all, in whom onely there is most plentifull aboundance of all good things, which is powred out vpon the Church. * *Reuelat. 1. 5. 1. cor. 15. 20.* *l Who so rose againe that hee shall die no more, and who raiseth other from death to life by his power.* * *Iohn 1. 14. chap. 2. 9.* *m Most plentifull aboundance of all things pertaining to God.* 9 Now he teacheth how Christ executed that office which his Father inioyned him, to wit, by suffering the death of the crosse (which was ioyned with the curse of God) according to his decree, that by this sacrifice hee might reconcile to his Father all men, as well them which beleeued in him to come, and were already vnder this hope gathered into heauen, as them which should vpon the earth beleeue in him afterward. And thus is iustification described of the Apostle, which is one and the chiefest part of the benefite of Christ. *n The whole Church.* 10 Sanctification is another worke of God in vs by Christ, in that that hee restored vs (which hated God extremely, and were wholy and willingly giuen to sinne) to his gracious fauour in such sort, that hee therewithall purifieth vs with his holy Spirit, and consecrateth vs to righteousnesse.

o The sonne.
p In that fleshly body to giue vs to vnderstand that his body was not a fantasticall body, but a true body.
11 The second treatise of this part of the Epistle wherein he exhorteth the Colossians, not to suffer themselues by any meanes to bee mooued from this doctrine, shewing and declaring that there is no where any other true Gospel.
q To all men: whereby we learne that the Gospel was not shut vp within the corners of Iudea alone.
12 He purchaseth authoritie to this doctrine by his Apostleship, and taketh a most sure proofe thereof, of his afflictions which he suffereth for Christ his Name to instruct the Churches with these examples of patience. *r For your profite and commoditie.* *s The afflictions of the Church are said to bee Christes afflictions, by reason of that fellowship and knitting together, that the body and the head haue the one with the other, not that there is any more neede to haue the Church redeemed but that Christ sheweth his power in the dayly weakenesse of his, and that for the comfort of the whole body.* 13 He bringeth another proofe of his Apostleship, to wit, that God is the authour of it, by whom also hee was appointed peculiarly Apostle of the Gentiles, to the ende that by this meanes that same might be fulfilled by him, which the Prophets foretolde of the calling of the Gentiles. * *Rom 16. 25. ephes. 3. 9. 2. tim. 1. 10. tit. 1. 2. 1. pet. 1. 20.* *t Whom he chose to sanctifie vnto himselfe in Christ: moreouer hee saith that the mystery of our redemption was hidden since the world began, except it were reuealed vnto a fewe, who also were taught it extraordinarily.* *u Thus Paul bridleleth the curiositie of men.* 14 He protesteth that he doeth faithfully execute his Apostleship in euery place, bringing men vnto Christ only through the Lords plentifull blessing of his labours. *x Perfect and sound wisedome, which is perfect in it selfe, and shall in the end make them perfect that follow it.*

CHAP. II.

4 He condemneth, as vaine, whatsoeuer is without Christ, 11 intreating specially of circumcision, 16 of abstinence from meates, 18 and of worshipping of Angels. 20 That wee are deliuered from the traditions of the Law through Christ.

FOr I [1] would yee knew what great fighting I
haue for your sakes, and for them of Laodicea,
and for as many as haue not seene my [a] person in
the flesh,
2 [2] That [b] their hearts might be comforted,
and they knit together in loue, and in al riches of
the [c] full assurance of vnderstanding, to know the
mystery of God, euen the Father, and of Christ:
3 In whom are hid all the treasures of [d] wise-
dome and knowledge.
4 [3] And this I say, least any man should be-
guile you with [e] intising words.
5 * For though I be absent in the flesh, yet am
I with you in the spirit, reioycing and beholding
your [g] order, and your stedfast faith in Christ.
5 As ye haue therefore [h] receiued Christ Iesus
the Lord, *so* walke in him,
7 Rooted and built in him, and stablished in

1 The taking away of an obiection in that that he visited not the Colossians, nor the Laodiceans, he did it not of any negligence but is so much the more carefull for them.
a Me present in body.
2 He concludeth shortly the summe of the former doctrine, to wit, that the whole summe of true wisedome and most secret knowledge of God consisteth in Christ only, and that this is the vse of it touching men, that they being knit together in loue, rest themselues happily in the knowledge of so great a goodnes, vntill they come fully to enioy it. *b Which neuer saw [illegible].* *c Of that vnderstanding which bringeth foorth a certaine and vndoubted perswasion in our mindes.* *d There is no true wisedome without Christ.* 3 A passing ouer to the treatise following against the corruptions of Christianitie. *e [illegible] talke made to perswade.* * *1 Cor 5. 3.* *f The maner of your [illegible] discipline.* *g Doctrine.* *h Seeing then Christ hangeth not vpon mens traditions.*

the faith, as ye haue bene taught, abounding ther-
in with thankesgiuing:
8 [4] Beware lest there be any man that [i] spoyle
you through Philosophie, and vaine deceite,
[5] through the traditions of men, [6] according to
the [k] rudiments of the world, [7] and not after
Christ.
9 [8] For [l] in him [m] dwelleth [n] all the fulnesse
of the Godhead [o] bodily.
10 And yee are complete in him, which is the
head of all principalitie and power.
11 [9] In whome also yee are circumcised with
* circumcision made without handes, by putting
off the [p] sinfull body of the flesh, through the cir-
cumcision of Christ,
12 [10] In that yee are * [q] buried with [r] him,
through Baptisme, [11] in whom ye are also raised
vp together through the faith of the operation
of [s] God, which raised him from the dead.
13 * [12] And you which were dead in sinnes,
[13] and in the vncircumcision of your flesh, hath
hee quickened together with him, forgiuing you
all *your* trespasses.
14 [14] And putting out the * [t] hand writing of
ordinances that was against vs, which was con-
trary to vs, hee euen tooke it out of the way, and
fastened it vpon the crosse,
15 And hath spoyled the [u] Principalities, and
Powers, and hath [x] made a shew of them open-
ly, and hath triumphed ouer them in the [y] same
crosse.
16 [15] Let no man therefore condemne you in
meate and drinke, or in respect of an holy day, or
of the new Moone, or of the Sabbath *dayes*,
17 Which are *but* a shadow of things to come:
but the [z] body is in Christ.
18 [16] Let no man at his pleasure beare rule o-
uer you by [a] humblenesse of minde, and wor-
shipping of Angels, [17] aduancing himselfe in those
things which hee neuer saw, [18] [b] rashly puft vp
with his fleshly minde,
19 [19] And holdeth not the [c] head, whereof all
the body furnished & knit together by ioynts and
bands, increaseth with the increasing of [d] God.
20 [20] Wherefore if ye *be* dead with Christ from
the ordinance of the world, why, [e] as though yee
liued in the world, are yee burdened with tradi-
tions?
21 [21] *As*, Touch not, Taste not, Handle not.
22 [22] Which all perish with the vsing, [23] *and are*
after the commandements and doctrines of men.
23 [24] Which things haue in deede a shewe of
[f] wisedome, in [g] voluntary religion and humble-
nesse of mind, & in [h] not sparing the body, which
are things of no value, *sith they pertaine* to the [i] fil-
ling of the flesh.

4 Hee bringeth all corruptions to three kindes: The first is that, which resteth of vaine and curious speculations, and yet beareth a shew of a certaine subtill wisedome.
i This is a word of warre and it is as much as to driue or cary away a spoile or bootie.
5 The second which is manifestly superstitious and vain, and standeth onely vpon custome and fained inspirations.
6 The third kind was of them which ioyned the rudiments of the world, (that is to say, the ceremonies of the Law) with the Gospel.
k Principles and rules wherewith God ruled his Church, as it were vnder a Scholemaster.
7 A generall confutation of all corruptions is this, that that must needes be a false religion, which addeth any thing to Christ.
8 A reason: Because onely Christ God and man, is most perfect, and passeth farre aboue all things, so that whosoeuer hath him, may require nothing more. *l By these wordes, is shewed a distinction of the natures. m This word (dwelleth) noteth out vnto vs the ioyning together of those natures, so that of God and Man is one Christ. n These wordes set downe most perfect Godhead to be in Christ. o The knitting together of God and man is substantiall and essentiall.* 9 Now he dealeth precisely against the third kinde, that is to say, against them which vrged the Iewish religion: and first of all, hee denieth that we haue neede of the Circumcision of the flesh, seeing that without it, wee are circumcised within by the vertue of Christ. * *Rom 2.29. p These many wordes are vsed to shew what the old man is whome Paul in other places calleth the body of sinne.* 10 The taking away of an obiection: Wee need not so much as the externall signe which our Fathers had, seeing that our Baptisme is a most effectuall pledge and witnesse of that inward restoring and renuing. * *Rom 6.4. ephes.1.19. q Looke Rom. 6.4. r So that all the force of the matter commeth not from the very deede done, that is to say, it is not the dipping of vs into the water by a Minister that maketh vs to bee buried with Christ, as the Papists say, that euen for the very acts sake, we become verely Christians, but it commeth from the vertue of Christ, for the Apostle addeth the resurrection of Christ and faith.* 11 One end of Baptisme is the death and buriall of the old man, and that by the mighty power of God only, whose vertue we lay holde on by faith, in the death and resurrection of Christ. *s Through faith which commeth from God.* * *Ephes. 2.1.* 12 Another end of Baptisme is, that we which were dead in sinne, might obtaine free remission of sinnes and eternall life, through faith in Christ who died for vs. 13 A new argument which lieth in these few words, and it is thus: Vncircumcision, was no hinderance to you, why you beeing iustified in Christ should not obteine life, therefore you neede not circumcision to the attainemet of saluation. 14 Hee speaketh now more generally against the whole seruice of the Law, and sheweth by two reasons that it is abolished: First, to what purpose should he that hath obtained remission of his sinnes in Christ, require those helps of the Law? Secondly, because, that if a man doe rightly consider those rites, he shall finde that they were so many testimonies of our guiltinesse whereby wee manifestly witnessed as it were by our owne hand writings that wee deserued damnation. Therefore did Christ put out that hand writing by his comming, and fastening it to the crosse, triumphed ouer all our enemies, were they neuer so mighty. Therefore to what ende and purpose should wee now vse those ceremonies, as though wee were still guilty of sinne, and subiect to the tyrannie of our enemies? * *Ephes. 2.15 t Abolishing the rites and ceremonies. u Satan and his angels. x As a conquerour made hee a shew of those captiues, and put them to shame. y The crosse was as a chariot of triumph. No conquerour could haue triumphed so gloriously in his chariot, as Christ did vpon the crosse.* 15 The conclusion wherein also hee nameth certaine kindes, as the difference of dayes, and meates, and proueth by a new argument that wee are not bound vnto them, to wit, because those things were shadowes of Christ to come, but wee possesse him now exhibited vnto vs. *z The body as a thing of substance and pith, he setteth against shadowes.*

16 He disputeth against the first kind of corruption, and setteth downe the worshipping of Angels for an example: which kinde of false religion he confuteth, first, this way: because that they which bring in such a worship, attribute that vnto themselues which is proper only vnto God, to wit, authoritie to bind mens consciences with religion, although they seeme to bring in these things by humblenesse of minde.
a By a foolish humblenesse of minde: for otherwise humblenesse is a vertue. For these Angel worshippers blamed such of pride, as would goe straght to God, and vse no vnder meanes besides Christ. 17 Secondly, because they rashly thrust vpon them for oracles, those things which they neither saw nor heard, but deuised of themselues. 18 Thirdly, because these things haue no other ground, whereupon they are built, but only the opinion of men, which please themselues without all measure in their own deuices. *b Without reason.* 19 The fourth argument, which is of great waight, because they spoyle Christ of his dignitie, who onely is sufficient both to nourish, and also to increase his whole body. *c Christ. d With the increasing which commeth from God.* 20 Now last of all he fighteth against the second kind of corruptions, that is to say, against meere superstitions, inuented of men, which partly deceiue the simplicitie of some with their craftinesse, and partly with very foolish superstitions, and to be laughed at: as when godlinesse, remission of sins, or any such like vertue is put in some certaine kinde of meate, and such like things, which the inuenters of such rites themselues vnderstand not, because in deede it is not. And hee vseth an argument taken of comparison. If by the death of Christ, who established a newe couenant with his blood, you bee deliuered from those externall rites wherewith it pleased the Lord to prepare the world, as it were by certaine rudiments to that full knowledge of true religion, why would yee bee burdened with traditions I wote not what, as though ye were citizens of this world, that is to say, as though yee depended vpon this life, and earthly things? Now this is the cause why before verse 8. hee followed another order then hee doeth in the confutation: because hee sheweth there by what degrees false religions came into the world, to wit, beginning first by curious speculations of the wise, after which in processe of time succeeded grosse superstition, against which mischiefes the Lord set at length that seruice of the Lawe, which some abused in like sort: but in the confutation he began with the abolishing of the Law seruice, that hee might shew by comparison, that those false seruices ought much more to be taken away. *e As though your felicitie stood in these earthly things, and the kingdome of God were not rather spirituall.* 21 An imitation in the person of these superstitious men, rightly expressing their nature and vse of speech. 22 An other argument: The spirituall and inward Kingdome of God cannot consist in these outward things and such as perish with the vsing. 23 The third argument: Because God is not the authour of these traditions, and therefore they doe not bind the consciences. 24 The taking away of an obiection. These things haue a goodly shew, because men by this meanes, seeme to worship God with a good minde, and humble themselues, and neglect the body, which the most part of men curiously pamper vp and cherish: but yet notwithstanding the things themselues are of no value, for so much as they perteine not to the things that are spirituall and euerlasting, but to the nourishment of the flesh. *f Which seeme indeed to be some exquisite thing, and so wise deuices as though they came from heauen. g Hence sprang the workes of superogation as the Papists terme them, that is to say, needlesse workes, as though men performed more then is commanded them, which was the beginning and the very ground whereon the Monkes merits were brought in. h A liuely description of Monkerie. i Seeing they stand in meat and drinke, wherein the Kingdome of God doeth not stand.*

CHAP. III.

1 Against earthly exercises, which the false apostles vrged 3 he setteth heauenly, 5 and beginneth with the mortifying of the flesh, 8 whence he draweth particular exhortations, 18 and particular dueties which depend on each mans calling.

IF [1] yee then [2] bee [a] risen with Christ, [3] seeke
those things which are aboue, where Christ

1 Another part of this Epistle, wherein he taketh occasion by reason of those vaine exercises, to shew the duetie of a Christian life: which is an ordinarie thing with him after hee hath once set downe the doctrine it selfe. 2 Our renewing or new birth, which is wrought in vs by being partakers of the resurrection of Christ, is the fountaine of all holinesse, out of which sundry armes or riuers doe afterward flow. *a For if we be partakers of Christ, we are caried as it were into another life where wee shall neede neither meate nor drinke, for wee shall bee like vnto the Angels.* 3 The end and marke which all the dueties of Christian life shoote at, is to enter into the kingdome of heauen, and to giue our selues to those things which leade vs thither, that is, to true godlines, and not to those outward and corporall things.

sitteth

sitteth at the right hand of God.
2 Set your affections on things which are a-
boue, *and* not on things which are on the [b] earth.
3 [4]For ye are dead,[5]and your life is hid with
Christ in God.
4 When Christ which is our life,shal appeare,
then shall ye also appeare with him in glory.
5 [6]* Mortifie therfore your [c] members which
are on the earth,fornication,vncleannesse,the in-
ordinate affection, euill concupiscence,and coue-
tousnesse which is idolatry.
6 For the which things sake the wrath of God
[d] commeth on the children of disobedience.
7 Wherein yee also walked once, when ye li-
ued in them.
8 But now put ye away euen all these things,
wrath, anger,maliciousnesse, cursed speaking, fil-
thie speaking,out of your mouth.
9 Lie not one to another , [7] seeing that yee
haue put off the old man with his works,
10 And haue put on the new : [8] which is re-
newed in [e] knowledge after the image of him
that created him,
11 [9] Where is neither Grecian nor Iewe,
circumcision nor vncircumcision , Barbarian,
Scythian, bond, free : But Christ is all, and in all
things.
12 Now therefore as the elect of God,holy and
beloued, [f] put on the [g] bowels of mercie , kind-
nesse, humblenesse of minde, meeknesse,long suf-
fering :
13 Forbearing one another,and forgiuing one
another, if any man haue a quarrell one to ano-
ther: euen as Christ forgaue,euen so doe yee.
14 And aboue all these things , *put on* loue,
which is the [h] bond of perfectnesse.
15 And let the peace of God [i] rule in your
hearts, to the which yee are called in [k] one body,
and be ye thankefull.
16 Let the word of God dwell in you plente-
ously in all wisdome : teaching and admonishing
your owne selues in [l] Psalmes, and hymnes, and
spirituall songs , singing with a grace in your
hearts to the Lord.
17 * And whatsoeuer yee shall doe,in word or
deed, *doe* all in the [m] Name of the Lord Iesus, gi-
uing thanks to God,euen the Father by him.
18 ¶ * [10] Wiues, submit your selues vnto your
husbands, as it is [n] comely in the Lord.
19 * [11] Husbands,loue your wiues,and be not
bitter vnto them.
20 ¶ * [12] Children,obey your parents in [o] all
things : for that is wellpleasing vnto the Lord.
21 [13] Fathers, prouoke not your children to
anger,lest they be discouraged.
22 ¶ [14] * Seruants , bee obedient vnto them
that are *your* masters according to the flesh,in all
things, not with eye-seruice as men-pleasers, but
in singlenenesse of heart,fearing God.
23 And whatsoeuer yee doe, doe it heartily,as
to the Lord,and not to men,
24 Knowing that of the Lord ye shall receiue
the [p] reward of the inheritance : for yee serue the
Lord Christ.
25 [15] But hee that doeth wrong, shall receiue
for the wrong that he hath done, and there is no
respect of persons.

b So hee calleth that shew of religion which he spake of in the former Chapter.
4 A reason taken of the efficient causes and others: you are dead as touching the flesh, that is,touching the olde nature which seeketh after all transitorie things,and on the other side, you haue begun to liue according to the Spirit,therefore giue your selues to spirituall and heauenly, and not to carnall and earthly things.
5 The taking away of an obiection: whiles we are yet in this world, we are subiect to many miseries of this life, so that the life that is in vs, is as it were hidden, yet notwithstanding we haue the beginning of life and glory,the accomplishment whereof which lieth now in Christes and in Gods hand, shall be assuredly and manifestly perfourmed in that glorious comming of the Lord.
6 Let not your dead nature bee any more effectuall in you,but let your liuing nature be effectuall. Now the force of nature is knowen by the motions. Therefore let the affections of the flesh die in you,and let the contrary motions which are spirituall,liue. And he reckoneth vp a long scroule of vices, and their contrary vertues. * Ephes.5.3. *c The motions and lustes that are in vs, are in this place very properly called members, because that the reason and will of man corrupted , doeth vse them as the body doeth his members. d Vseth to come.* 7 A definition of our new birth taken of the parts thereof, which are the putting off of the olde man , that is to say , of the wickednesse which is in vs by nature , and the restoring , and repairing of the new man, that is to say, of purenesse which is giuen vs by grace : but both of them are but begun in vs in this present life and by certaine degrees finished: the one dying in vs by little and little, and the other comming to the perfection of another life,by little and little. 8 Newnesse of life consisteth in knowledge,which transformeth man to the image of God his Maker,that is to say,to the sincerity and purenesse of the whole soule. *e Hee speaketh of an effectuall knowledge.* 9 Hee telleth them againe that the Gospel doeth not respect those externall things , but true iustification and sanctification in Christ onely, which haue many fruits, as hee reckoneth them vp heere : But commeddeth two things especially , to wit, godly concord, and continuall studie of Gods word. *f So put on, that you neuer put off. g The most tender affections of exceeding compassion. h Which bindeth and knitteth together all the dueties that passe from man to man. i Rule and gouerne all things. k You are ioyned together into one body through Gods goodnesse, that you might helpe one another as fellow members. l By Psalmes he meaneth all godly songs, which were written vpon diuers occasions ,and by hymnes, all such as conteine the praise of God, and by spirituall songs, other more peculiar and artificious songs which were also in praise of God , but they were made fuller of musicke* 1.Cor.10.31. *m Call vpon the Name of Christ when you doe it,or,doest to Christs praise and glory.* * Ephes. 5.22. 10 Hee goeth from precepts which concerne the whole ciuill life of man, to precepts perteining to euery mans family, and requireth of wiues, subiection in the Lord.

n For tho'e returne doe not well that doe not set God in Christ before them in their loue, but this Philosophie knoweth not. * 1.Pet.3.1.
11 He requireth of husbands,that they loue their wiues, and vse them gently. * Ephes.6.1.
12 He requireth of children,that according to Gods Commandement they be obedient to their parents *o In the Lord and so it is expounded, Ephes.5.19.*
13 Of parents,that they be gentle toward their children. 14 Of seruants , that fearing God himselfe to whom their obedience is acceptable,they reuerently,faithfully, and from the heart,obey their masters * *Ephes.6.5. titus 2.9. 1.pet.2,2.18. p For that that you shall haue duely obeyed your masters, the time shall come that you shall bee made sonnes of seruants, and then shall you know this of a suretie, which shall bee when you are made partakers of the heauenly inheritance.* 15 He requireth of masters,that being mindfull how that they themselues also shall render an account before that heauenly Lord and Master, which will reuenge wrongfull doings without any respect of masters or seruants, they shew themselues iust and vpright with equitie vnto their seruants.

CHAP. IIII.

2 Hee returneth to generall exhortations, 3 touching prayers and gracious speach, 7 and so endeth with greetings and commendations.

YE masters,doe vnto your seruants,that which
is iust and equall,knowing that yee also haue
a Master in heauen.
2 [1] * [2] Continue in prayer, and watch in the
same with thankesgiuing.
3 [3] * Praying also for vs,that God may open
vnto vs the [a] doore of vtterance, to speak the my-
sterie of Christ : wherefore I am also in bonds,
4 That I may vtter it, as it becommeth me to
speake.
5 ¶ [4] * Walke [b] wisely toward them that are
without,and redeeme the [c] season.
6 [5] *Let* your speach *be* [d] gracious alwaies,and
powdred with [e] salt, that yee may know how to
answere euery man.
7 ¶ Tychicus *our* beloued brother,and faith-
full minister,and fellow seruant in the Lord, shall
declare vnto you my whole estate.
8 Whom I haue sent vnto you for the same
purpose that he might know your state, & might
comfort your hearts,
9 With Onesimus a faithfull and a beloued
brother,who is one of you, They shall shew you
of all things here.
10 Aristarchus my prison fellow saluteth you,
and Marcus Barnabas cousin (touching whom ye
receiued commandements : If he come vnto you,
receiue him)
11 And Iesus which is called Iustus,which are
of the circumcision. These [f] onely are my work-
fellowes vnto the [g] kingdom of God,which haue
bene vnto my consolation.
12 Epaphras the seruant of Christ , which is
one of you, saluteth you , and alway striueth for
you in prayers, that ye may stand perfect, and full
in all the will of God.
13 For I beare him record , that hee hath
great zeale for you,and for them of Laodicea,and
them of Hierapolis.

1 He addeth certaine generall exhortations,and at length endeth his epistle with diuers familiar and godly salutations. * *Luke 18.1. 1 thess.5.17.*
2 Prayers must be continuall and earnest.
3 Such as minister the word,must especially be commended to the prayers of the Church. * *Ephes.6.18. 2.thes.3.1.*
a An open and free mouth to preach the Gospel.
4 In all parts of our life,wee ought to haue good consideration euen of them which are without ye Church. * *Ephes.5.15.*
b Aduisedly and circumspectly.
c Seeke occasion to win them, although you lose of your owne by it.
5 Our speach and talke must be applied to the profit of the hearers.
d Framed to the profit of your neighbour.
e Againe this is set for communication as Ephes.4.29.
f Wherefore Peter was not at that time at Rome.
g In the Gospel.

* 1.Tim.4.11.

14 * Luke the beloued phyſician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his houſe.

16 And when this Epiſtle is read of you, cauſe that it bee read in the Church of the Laodiceans alſo, and that ye likewiſe reade the Epiſtle *written* from Laodicea.

17 And ſay to Archippus, Take heed to the miniſterie, that thou haſt receiuedin the Lord, that thou fulfill it.

18 The ſalutation by the hand of mee Paul. Remember my bands. Grace *bee* with you. Amen.

¶ Written from Rome to the Coloſſians, *and ſent* by Tychicus, and Oneſimus.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 *Hee therefore beginneth with thanke giuing. 4 to put them in minde, that whatſoever was praiſe worthy in them, is came of Gods goodneſſe: 8 and that they are enſamples vnto others.*

PAul and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, *which is* in God the Father, and in the Lord Ieſus Chriſt: Grace *bee* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

2 [1] We giue God thanks always for you all, making mention of you in our prayers

3 [2] Without ceaſing, remembring your effectuall faith, and diligent loue, and the patience of *your* hope in our Lord Ieſus Chriſt, in the ſight of God, euen our Father,

4 Knowing, beloued brethren, that yee are [a] elect of God.

5 [3] For our Goſpel was not vnto you in word onely, but alſo in power, and in the holy Ghoſt, and in [b] much aſſurance, as yee know after what maner we were among you for your ſakes.

6 [4] And yee became followers of vs, and of the Lord, and receiued the word in much afflictiõ, with [c] ioy of the holy Ghoſt.

7 So that ye were as enſamples to all that beleeue in Macedonia and Achaia.

8 For from you ſounded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith alſo which is toward God, ſpread abroad in all quarters, that wee need not to ſpeake any thing.

9 For [d] they themſelues ſhew of vs what maner of entring in we had vnto you, [5] and how yee turned to God from idoles, to ſerue the liuing and true God,

10 And to looke for his ſonne from heauen, whom hee raiſed from the dead, *euen* Ieſus which deliuered vs from [e] that wrath to come.

1 An example of a right Chriſtian reioycing: whereby alſo we learne, that ſuch as haue great giftes in them, are in two ſorts bridled, to wit, if they conſider that they haue received all from God, and that continuance muſt be deſired at his hands, whereunto alſo the whole Epiſtle exhorteth the Theſſalonians.

2 He commendeth them for three ſpecial gifts, effectuall faith, continuall loue, and patient hope: to the end they might be ashamed being endued with ſuch excellent gifts, not to continue in Gods election.

a *Word for word, that your election is of God.*

3 Another reaſon why they ought in no wiſe to ſtart back, but continue to the end, becauſe they cannot doubt of his doctrine, which hath beene ſo many wayes confirmed vnto them, euen from heauen as they themſelues did well know.

b *Paul beweth by two things, that here followed very great fruit of his preaching, to wit, the gifts of the holy Ghoſt, and that certaine aſſurance which was throughly eſtabliſhed in their minds, as appeared by their willing bearing of the croſſe.*

4 Another reaſon, becauſe euen to that day, they embraced the Goſpel with great cheerefulneſſe, inſomuch that they were an example to all their neighbours: ſo that it ſhould be more ſhame for them to ſtain in the mid race.

c *With ioy which commeth from the holy Ghoſt.*

d *All the beleeuers.*

5 It is not true conuerſion to forſake idoles, vnleſſe a man therewith all worſhip the true and liuing God in Chriſt the onely Redeemer.

e *This word (That) is not put here without cauſe: and by (wrath) is meant that reuenge and puniſhment, where with the Lord will iudge the world at length in his terrible wrath.*

CHAP. II.

1 *Hee declareth how faithfully he preached the Goſpel vnto them, 5 ſeeking neither gaine, 6 nor praiſe of men: 10 and he proueth the ſame by their own teſtimony. 14 that they did conuenaiently beare perſecutions of their countreymen: 17 that hee deſireth very much to ſee them.*

FOr [1] yee your ſelues know, brethren, that our entrance in vnto you was not in vaine,

2 [2] But euen after that wee had ſuffered before, and were ſhamefully entreated at * Philippi, (as yee know) wee were bold in [a] our God, to ſpeake vnto you the Goſpel of God, with much ſtriuing.

3 [3] For our exhortation was not by deceit, nor by [b] vncleanneſſe, nor by guile,

4 [4] But as wee were [c] allowed of God, that the Goſpel ſhould be committed *vnto vs*, ſo wee ſpeake, not as they that pleaſe men, but God, which [d] approueth our hearts.

5 Neither yet did we euer vſe flattering words, as ye know, nor coloured couetouſneſſe, God *is* record.

6 [5] Neither ſought we praiſe of men, neither of you, nor of others, when we might haue beene [e] chargeable, as the Apoſtles of Chriſt.

7 But we were [f] gentle among you, euen as a nourſe cheriſheth her children.

8 [6] Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Goſpel of God onely, but alſo our owne ſoules, becauſe ye were deare vnto vs.

9 [7] For ye remember, brethren, * our labour and trauaile: for we laboured day and night, becauſe wee would not bee chargeable vnto any of you, and preached vnto you the Goſpel of God.

10 [8] Ye *are* witneſſes, and God *alſo*, how holily and iuſtly, and vnblameably wee behaued our ſelues among you that beleeue.

11 [9] As yee know how that we exhorted you, and comforted, and beſought euery one of you (as a father his children)

12 [10] That yee would walke worthy of God, who hath called you vnto his kingdome and glory.

13 [11] For this cauſe alſo thanke wee God without ceaſing, that when yee receiued the word of God, which ye heard of vs, ye receiued it not as the word of men, but as it is indeed the word of God, which alſo worketh in you that beleeue.

1 That which he touched before ſhortly concerning his Apoſtleſhip, he handleth now more at large, and to that end and purpoſe which wee ſpake of.

2 The vertues of a true paſtour are freely, & without feare to preach the Goſpel, euen in the middes of dangers.

* *Acts 16.12.*

a *Through Gods gracious helpe.*

3 To teach pure doctrine faithfully and with a pure heart.

b *By any wicked and naughtie kinde of teaching.*

4 To approoue his conſcience to God, being free from all flatterie and couetouſneſſe.

c *Seeing there is ſuch difference betweene the iudgements of God and the iudgements of men, that when men chuſe, they reſpect the qualities of thoſe things which ſtand before them, but God findeth the reaſon of his counſell onely in himſelfe, it follow eth, that ſeeing we are not able to think a good thought, that whom ſoever hee firſt chuſeth to thoſe holy callings, hee maketh them able, and doth not finde them able.*

d *And therefore in this we are allowed of God, is bouged vpon his mercy.*

5 To ſubmit himſelfe euen to the baſeſt, to winne them, and to eſchew all pride.

e *When I might lawfully haue liued vpon the expences of the Church.*

f *We were not rough, but eaſie and gentle, as a nourſe that is neither ambitious nor couetous, but taketh all paines as patiently, as if ſhe were a mother.*

6 To haue the flocke that is committed vnto him, in more eſtimatiõ, then his own life.

7 To depart with his owne right, rather then to be chargeable to his ſherpe.

* *Acts 20.34. 1 cor.4.12.2.theſſ 3.8.*

8 To excell others in example of godly life.

9 To exhort and comfort with a fatherly mind and affection.

10 To exhort all men diligently and earneſtly to leade a godly life.

* *1 pet.4.1. phil.1.27. coloſſ.1.10.*

11 Hauing approuued his miniſtery, he commendeth againe (to the end and purpoſe that I ſpake of) the cheerefulneſſe of the Theſſalonians, which was anſwerable to his diligence in preaching, and their manly patience.

1 An example of a right Chriſtian reioycing: whereby alſo we learne, that ſuch as haue great giftes in them, are in two ſorts bridled, to wit, if they conſider that they haue received all from God, and that continuance muſt be deſired at his hands, whereunto alſo the whole Epiſtle exhorteth the Theſſalonians.

2 He commendeth them for three ſpecial gifts, effectuall faith, continuall loue, and patient hope: to the end they might be ashamed being endued with ſuch excellent gifts, not to continue in Gods election.

a *Word for word, that your election is of God.*

3 Another reaſon why they ought in no wiſe to ſtart back, but continue to the end, becauſe they cannot doubt of his doctrine, which hath beene ſo many wayes confirmed vnto them, euen from heauen as they themſelues did well know.

b *Paul beweth by two things, that here followed very great fruit of his preaching, to wit, the gifts of the holy Ghoſt, and that certaine aſſurance which was throughly eſtabliſhed in their minds, as appeared by their willing bearing of the croſſe.*

4 Another reaſon, becauſe euen to that day, they embraced the Goſpel with great cheerefulneſſe, inſomuch that they were an example to all their neighbours: ſo that it ſhould be more ſhame for them to ſtain in the mid race.

c *With ioy which commeth from the holy Ghoſt.*

d *All the beleeuers.*

5 It is not true conuerſion to forſake idoles, vnleſſe a man therewith all worſhip the true and liuing God in Chriſt the onely Redeemer.

e *This word (That) is not put here without cauſe: and by (wrath) is meant that reuenge and puniſhment, where with the Lord will iudge the world at length in his terrible wrath.*

12 He confirmeth them in their afflictions which they suffered of their owne people, because they were afflicted of their owne countrey-men, which came a well (saith he) to the churches of the Iewes, as to them: and therefore they ought to take it in good part.
2 *Which Christ hath gathered together.*
6 *Euen of them which are of the same countrey, and the same towne that you are of.*
13 He preuenteth an offence which might be taken: for that the Iewes especially above all other persecuted Christ himself and his prophets and haue banished me also. 14 Here to retellete the vtter destruction of the Iewes, left any manthould be moued thereby.
1 *For the Iewes would neither enter into the kingdome of God themselues, nor suffer others to enter in.* 4 *Vntil that wicednesse of theirs, which they haue by inheritance as were of their fathers, be grown so great, that the measure of their iniquity being filled, God may come forth to wrath.* 1 *The iudgement of God being angry, which indeed appeared shortly after in the destruction of the city of Ierusalem, whither vnto, resorted euen out of diuers prouinces, when it was besieged.* 15 He meeteth with an obiection, why he came not to them straight waies being in so great misery. I desired oftentimes (saith he) and at last yet not in me, but Satan hindred mine endeauours, and therefore I sent Timotheus my faithful companion vnto you, because you are most deare vnto me. m *We are kept asunder from you, and as two orphans.*

CHAP. III.

1 *To shew his affection toward them he sendeth Timothie vnto them:* 6 *He is so moued by the report of their prosperous state* 9 *that he cannot giue sufficient thankes,* 11 *and therefore he breaketh into praier.*

WHerefore since wee could no longer forbeare, we thought it good to remaine at Athens alone,
2 * And haue sent Timotheus our brother and minister of God, & our labour fellow in the Gospell of Christ, to stablish you, and to comfort you touching faith:
3 That no man should be moued with these afflictions: 1 for ye your selues know that we are appointed thereunto.
4 For verily when we were with you, we told you before that we should suffer tribulatiõs, euen as it came to passe, and ye know it.
5 Euen for this cause, when I could no longer forbeare, I sent *him* that I might know of your faith, lest the tempter had tempted you in any sort, and that our labour had beene in vaine.
6 2 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that ye haue good remembrance of vs alwaies, desiring to see vs, as we also doe you:
7 Therefore brethren, wee had consolation in you, in all our affliction and necessity through your faith.
8 For now are we2 aliue, if ye stand fast in the Lord.
9 For what thankes can wee recompense to God against for you for all the ioy wherewith we reioice for your sakes before our God.
10 Night and day, * praying exceedingly, that we might see your face, and might 3 accomplish that which is lacking in your faith?
11 Now God himselfe, euen our father, and our Lord Iesus Christ, guide our iourney vnto you.
12 5 And the Lord increase you and make you abound in loue one toward another, and toward all men, euen as we *doe* toward you:
13 * To make your hearts stable, & vnblameable in holinesse before God euen our Father, at the comming of our Lord Iesus Christ with all his Saints.

charitie toward all men, & inward purity of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ: which work by the same grace, wherewith he begun it in vs. * *Chap. 5. 23. 1. Cor. 1. 8.*

CHAP. IIII.

1 *He exhorts them* 3 *to holinesse,* 9 *and brotherly loue,* 13 *He forbiddeth them to sorrow after the manner of infidels.* 15 *He setteth out the history of our resurrection.*

AND furthermore we beseech you, brethren, and exhort you in the Lord Iesus, that yee increase more and more, as ye haue receiued of vs, how ye ought to walke and to please God.
2 For yee know what commandements wee gaue you by the Lord Iesus.
3 * 2 For this is the will of God, *euen* your b sanctification, *and* that ye should abstaine from fornication,
4 3 That euery one of you should know how to possesse his vessell in holinesse and honour,
5 4 *And* not in the lust of concupiscence, euen as the Gentiles which know not God:
6 * 5 That no man oppresse or defraude his brother in any matter: for the Lord *is* auenger of all such things, as we also haue told you before time, and testified.
7 * For God hath not called vs vnto vncleannesse, but vnto holinesse.
8 He therefore that c despiseth *these things*, despiseth not man, but God who hath euen giuen you his holy Spirit.
9 6 But as touching brotherly loue, yee neede not that I write vnto you: * for yee are taught of God to loue one another.
10 Yea, and that thing verily yee doe vnto all the brethren, which are throughout all Macedonia: but we beseech you brethren, that ye increase more and more:
11 7 And that ye study to be quiet, & to meddle with your owne busines, 8 and to worke with your owne hands, as we command you:
12 That yee may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.
13 ¶ 9 I would not brethren, haue you ignorant 10 concerning the 11 which are asleepe, that ye sorrow not euen as other which haue no hope.
14 12 For if we beleeue that Iesus is dead, and is risen, euen so them which sleepe in d Iesus, will God e bring with him.

3 Another part of the Epistle, wherein he speaketh of the dueties of a Christian life. And he sheweth that the perfection of a Christian life consisteth in two things, to wit, in fulfillment whereof he will then perfit.
Chap. 5. 23. 1. Cor. 1. 8.

* *Act. 16. 1.*
2 The will of God, who calleth his on this condition, to bring them to glory by affliction, is a most sure remedy against all afflictions.
2 Because they beare he thertogone so well forward, he exhorteth them againe to make an end of the rest of the iourney, seeing that there is also they shall doe him their Apostle great pleasure.
a *For now you can not otherwise think me safe and in good cafe, vnless you goe forward in religion and faith.*
* *Rom. 1. 10.*
and 15. 23.
6 *Paul was cou. strained through the importunate dealing of Silas and Timothie in Macedonia, and when Timothie came to Athens to him, he sent him back again straightway So that he desireth to see the Thessalonians, that he may shew why accomplish their faith and religion, that was as yet imperfect.*

1 Diuers exhortations, the ground whereof is this, to be mindefull of those things which they haue heard of the Apostle.
a *That yee labour to excell more and more, and daily pro. ceed in your selues.*
* *Rom. 12. 2. Ephes. 5. 17.*
2 This is the summe of those thing which here deliuered them, to dedicate them selues wholly to God and he condemneth plainely all filthyuesse through lust, because it is altogether contrary to the will of God.
b *Loole to 1 Cor. 17.*
3 Another reason, because it displeaseth the body.
4 The third because the Saints are discerned from them which know not God, by honesty and purity.
* *1. Cor. 6. 8.*
5 Secondly, here reprehendeth all violent oppression, and immoderate desire, and sheweth mollsecurely as the Prophet of God, that God will reuenge such wicked nesse.
* *1. Cor. 1. 2.*
c *These commandements which I gaue you.*
* *Iohn 13. 34. and 15. 12. 1. Iohn 3. 8. and 4. 21.*
7 Here condemneth vnquiet braines, and such as are curious in matters which appertaine not vnto them. 8 Here rebuketh idlenesse and sloothfulnesse, which vices who soeuer are giuen vnto, fall into other wicked nesse, to the great offence of the Church. 9 The third part of the Epistle, which is enterlaced among the former exhortations (which here returneth vnto afterward) wherein he speaketh of mourning for the dead, and the manner of the resurrection, and of the latter day. 10 Wee must take heede that we doe not immoderately bewaile the dead, that is, as they vse to doe which thinke that they are vtterly perished. 11 A confirmation: for death is but a sleepe of the body: for here speaketh of the faithfull) vntill the Lord commeth. 12 A reason of the consolation, for seeing that the head is risen the members also shall rise; and that by the vertue of God. d *They die in Christ, which continue in faith whereby they are grafted into Christ, even to the last gasp.* e *Will call their bodies out of their graues, and make their soules to them again.*

13 The manner of the resurrection shall be thus: The bodies of the dead shall ose asit were raised out of sleep, at the sound of the trumpet of God, Christ himselfe shall descend from heauen The Saints (for he speaketh properly of them) which shall then be found aliue together with the dead which shall rise, shall be taken vp into the clouds to meete the Lord, and shall bee in perpetuall glory with him.

15 13 For this say we vnto you by the [f] word of the Lord, that [g] wee which liue, and are remaining in the comming of the Lord, shall not preuent them which sleepe.

16 For the Lord himselfe shall descend from heauen with a [h] shout, *and* with the voice of the Archangell, and * with the trumpet of God: and the dead in Christ shall rise first:

17 Then shall we which liue and remaine, bee caught vp with them also in the clouds, to meete the Lord in the aire: and so shall we be euer with the Lord.

18 Wherefore comfort your selues one another with these words.

f In the Name of the Lord, as though he himselfe spake vnto you. g Heesperketh of these things, as though he should be one of them whom the Lord shall find aliue at his comming, because that euer in respect of vs ought to bee in such a readinesse, as if the Lord were comming at every minute. h The word which the Apostle vseth here, is a sign properly that encouragement or hitch mariners vse one to another, when they all together with one shout put forth their oares and row together.

* 1. Cor. 15. 52. 1 Suddenly in the twinkling of an eye.

CHAP. V.

1 Concerning the curious searching for the seasons of Christs comming. 6 hee warneth them to be ready daily to receiue him: 11 And so giueth them sundry good lessons.

BVt [1] of the times [a] and seasons, brethren, yee haue no neede that I write vnto you.

2 For yee your selues know perfectly, that the day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace and safety, then shall come vpon them suden destruction, as the trauell vpon a woman with childe, and they shall not escape.

4 But ye brethren, are not in darkenesse, that that day should come on you, as it were a thiefe.

5 Yee are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let vs not sleepe as doe other, but let vs watch and be sober.

7 For they that sleepe sleep in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the day, bee sober, * putting on the breastplate of faith and loue, and the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ,

10 5 Which died for vs, that whether we wake or sleepe, we should liue together with him.

11 [6] Wherefore exhort one another, and edifie one another, euen as yee doe.

12 7 Now wee beseech you brethren, that yee [b] acknowledge them which labour among you, and are ouer you in the [c] Lord, & admonish you:

13 That yee haue them in singular loue for [d] their workes sake. [8] Bee at peace among your selues.

14 9 We desire you, brethren, admonish them that are [e] out of order: [f] cofort the feeble minded: beare with the weake: be patient toward all men.

15 10 * See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your selues, & toward al men.

16 11 Reioyce euermore.

17 * Pray continually.

18 In all things giue thankes: for this *is* the will of God in Christ Iesus toward you.

19 12 Quench not the Spirit.

20 Despise not [g] prophesying.

21 Try all things, & keep that which is good.

22 13 Abstaine from all [h] appearance of euill.

23 Now the very God of peace [i] sanctifie you thorowout: and *I pray God* that your whole spirit and soule and body may bee kept blamelesse vnto the comming of our Lord Iesus Christ.

24 14 * [k] Faithfull *is he* which calleth you, which will also [l] doe it.

25 15 Brethren pray for vs.

26 Greet all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle be read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ *be* with you, Amen.

*a The day of God hath appointed for his iudgement, we know not. But this is sure that it shall come vpon men when they looke for nothing lesse. a Luke 21. 1 7. 2 Returning to exhortations, hee warneth vs which are lightned with the knowledge of God, that it is our duties not to liue securely in deliciousnesse, lest wee be suddenly taken in dead sleepe in pleasures: but contrariwise to haue an eie to the Lord, and not suffer our selues to bee oppressed with the cares of this world for that is meet for the darknesse of the night, and this for the light. 3 We must fight with faith and hope. Ephes. 6. 17. 4 He died for vs. 5 That we might liue together with him. 6 We must not onely watch our selues, but we are also bound to stire vp and confirme one another. 7 Wee must haue great consideration of them which are appointed to the ministerie of the word. and good entertainement of the Church by God, and doe their duties. b That you acknowledge and take them for such as they are, that is to say, men worthy to be greatly accounted of among you. c In those things which pertaine to Gods seruice: so is the Ecclesiastical function distinguished from ciuill authority, and true shepherds from wolues. d So then, where this concord ceaseth, there vanish the honour cease. 8 The maintenance of mutuall concord, is especially to be looked vnto. 9 Wee must haue consideration of euery man, and as the disease is, so must the remedie be vsed. e That keepe not their rankes or places. * Prou. 37. 38. f Ad appeased mind, is nourished with continuall prayers, respecting the will of God. * Luke 18. 1. g An exceptable thing to God, and such as he liketh well of. 12 The sparkes of the Spirit of God that are kindled in vs are nourished with daily hearing the word of God: but true doctrine must be diligently distinguished from false. g The expounding of the word of God. 13 A generall conclusion, that we waiting for the comming of Christ doe giue our selues to pure nesse both in minde, will, and body, through the grace and strength of the Spirit of God. h When your hatred but the very shew of euill abstaine from it. i Separate you from the world, and make you holy to himselfe through his Spirit in Christ, in whom onely you shall attaine vnto that true peace. 14 The good will and power of God, is a sure confirmation against all difficulties, whereof we haue a sure witnesse in our vocation. * 1. Cor. 1. 9. k Awaies one and euer like himselfe, who performeth in deed whatsoeuer he promiseth: and ouercome all calling is nothing else but a right declaring and true setting forth of Gods will: and therefore the saluation of the elect is safe and sure. l Who will also make you perfite 15 The last part of the Epistle, wherein with most weightie charge, he commeadeth both himselfe and this Epistle vnto them.*

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

3 Hee commendeth the increase of faith and Charitie, 4 and the patience of the Thessalonians: 6 And describing Gods vengeance against such as oppresse the godly, 10 Hee teacheth the godly to wait for the last iudgement.

PAul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God our Father, and in the Lord Iesus Christ:

2 Grace *bee* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 * [1] Wee ought to thanke God alwaies for you brethren, as it is meet, because that your faith [a] groweth exceedingly, and the loue of euery one of you toward another abounded:

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that yee suffer.

1. Thess. 1. 2. 1 The first part of the Epistle wherein he reioyceth that through the grace of God, they haue manfully sustained all the assaults of their enemies, wherein he confirmeth [b] them moreouer, shewing with what gifts they must chiefly fight, to wit, with faith, and charitie, which must daily encrease. a That whereas is grew vp before, is doth also receiue some encrease euery day more and more.

*Iude 6.

2 He openeth the fountaine of all true comfort, to wit, that in afflictions which we suffer of the wicked for right consnesse sake, we may behold as it were in a glasse the testimonie of that iudgement to come, and the end thereof most acceptable to vs, and most sharpe to his enemies.

3 A proofe: God is iust, therefore he will worthily punish the vniust, and will do away the miseries of his people.

4 He confirmeth them also by the way, by this meanes, that the condition both of this present state and the state to come, is set down to him with them.

* 1. Thess. 4. 16.

5 A most glorious description of the second comming of Christ, to be set against all the miseries of the godly, and triumphs of the wicked. 6 There is no knowledge of God vnto salvation, without the Gospel of Christ. 7 The children of God shall be counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles. 8 Seeing that we haue the marke set before vs, it remaineth that we goe to it, by certaine degrees of causes: first by the free loue of God by vertue whereof all other inferiour causes worke: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in vs, and vs in Christ. 6 By (calling) he meaneth not the very act of calling, but that selfe same thing wherewnto we are called, which is the glory of that heauenly kingdome. c Which bee determined long since, meerely vpon his gracious and merciful goodnesse towards vs. d So then, faith is an excellent worke of God in vs: and we feebre plainely that the Apostle leaueth nothing to free will, to make it to checke mate with Gods working therein, as the Papists dreame.

CHAP. II.

2 He sheweth that the day of the Lord shall not come, till there be a departure from the faith, 3 and that Antichrist be reuealed, 8 whose destruction he set eth out: 15 and thereupon exhorteth to constancie.

1 The second part of the Epistle, concerning an excellent prophesie of the state of the Church, which shall be from the Apostles time vnto the latter day of iudgement.

a If we think carnally vpon that vnsearchable glory, which we shall partaker of with Christ, it will be an excellent remedie for vs against wauering and impatience, so that neither the glistering of the world shall allure vs, nor the dreadfull sights of the crosse disway vs. 2 We must take heed of false Prophets, especially in this matter, which goe about to deceiue, and that for the most part, after three sorts: for either they brag of fained prophetical reuelations, or they bring coniectures and reasons of their owne, or vse counterfeit writings. b By dreames and fables which men pretend to bee spirituall reuelations. c Either by word of mouth or by bookes written. d Either by forged letter of saiffly glosed vpon. 3 The Apostle foretelleth, that before the comming of the Lord, there shall bee a tempestet vp cleane contrary to Christs glory, wherein that wicked man shall sit, and transferreall things that appertaine to God, to himselfe, and many shall fall away from God with him. e By speaking of one, he pointeth out the body of the Sycnnuge and perseuering church. f All men know who he is that sitteth in our Temple, and opposeth vs for pleasure, and toole vpon him to be Lord and Master above all Kings and Princes, before whome Kings and Princes fall downe and worship, couering that Antichrist is a God.

5 *2 *Which is* a manifest token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for the which ye also suffer.

6 3 For it is a righteous thing with God, to recompence tribulation to them that trouble you,

7 And to you which are troubled, rest 4 with vs, * 5 when the Lord Iesus shall shewe himselfe from heauen with his mighty Angels,

8 In flaming fire, rendring vengeance vnto them, 6 that do not know God, and which obey not vnto the Go spell of our Lord Iesus Christ,

9 Which shall bee punished with euerlasting perdition from the presence of the Lord, and from the glory of his power.

10 When he shall come to be glorified in his Saints, and to bee made marueilous in all them that beleeue (7 because our testimony toward you was beleeued) in that day.

11 8 Wherefore, wee also pray alwaies for you that our God may make you worthy of b this calling, & fulfill c all the good pleasure of *his* goodnesse, and the d worke of faith with power,

12 That the Name of our Lord Iesus Christ may bee glorified in you, and yee in him according to the grace of our God, and of the Lord Iesus Christ.

1 Word for word, that lawlesse sonne, that is to say, he that shall vnder foote. * Isai. 11. 4. k Bring to nought. l With the word: for the true Ministers of the word are as the mouth, whereby the Lord beeth out his angrie and euerlasting word which shall breake his enemies in sunder, and were with an iron rodde. 9 He foretelleth that Satan will bestow all his might and power, and vse all false miracles that hee can to establish that seate, and that with great success, because the wickedness of the world doth so deserue it: yet so, that onely the vniust shall fall perish through his deceit. m Which are perish, and partly wrought to establish a falsehood. n A most mightie working to deceiue them. o They liked lies so well, that they had pleasure in them, which is the greatest vnthankfulnesse that may bee. 10 The elect shall stand stedfast and safe from all these mischiefes. Now election is known by these testimonies: Faith is gathered by sanctification: faith, by that we accord vnto the truth: truth, by calling, through the preaching of the Gospel: from whence we come at length to a certaine hope of glorification. p To sanctifie you q Faith which saytth holdest vpon him, but vpon the truth of God, which is the Gospel. r By our preaching. 11 The conclusion: It remaineth then, that we continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apostles through the free good will of God, which comfortetth vs with an inuincible hope and also in all godlinesse our whole life long.

CHAP. III.

1 He desireth them to further the preaching of the Gospel, with their prayers, 6 and to withdraw themselues from those, who through idlenesse, 11 and curiositie perseuere in sin: 14 whom he excludeth from the compaine of the faithfull.

1 Headdeth now consequently according to his manner, diuers admonitions: The first of them is, that

FVrthermore, 1 brethren, * pray for vs, that the word of the Lord may haue free passage, and be glorified, euen as it is with you,

2 And that we may be deliuered from a vnreasonable

worshipped: 4 so that he doeth sit as God in the Temple of God, shewing himselfe that hee is God.

5 5 Remember yee not, that when I was yet with you, I tolde you these things?

6 And now yee know what whitholdeth that he might be reuealed in his time.

7 6 For the misterie of iniquity doeth already worke: 7 onely he which now 8 withholdeth, shall let till he be taken out of the way.

8 8 And then shall i that wicked man be reuealed, * whom the Lord shall k consume with the l Spirit of his mouth, and shall abolish with the brightnesse of his comming,

9 9 Euen him whose comming is by the effectuall working of Satan, with all power, and signes, and m lying wonders,

10 And in all deceiueablenesse of vnrighteousnesse, among them that perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shall send them n strong delusion, that they should beleeue lies,

12 That all they might be damned which beleeued not the trueth, but o had pleasure in vnrighteousnesse.

13 10 But wee ought to giue thanks alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through p Sanctification of the Spirit, and the q faith of trueth,

14 Whereunto hee called you by our r Gospel, to obtaine the glorie of our Lord Iesus Christ.

15 11 Therefore, brethren, stand fast, and keepe the instructions, which yee haue bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father, which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

1 Headdeth the second, that it is lawfull for the true preacher of Gods Law cleane to curse the vniust, and to withdraw themselues from those, who through idlenesse, 11 and curiositie perseuere in sin: 14 whom he excludeth from the compaine of the faithfull.

2 It is no marvell that the Gospell is hated of so many, seeing that faith is a rare gift of God. Notwithstanding the Church shall never be destroyed by the multitude of the wicked, because it is grounded & layed vponthe stablfull promise of God.

6 From Satans snares, or from euill.

3 The second admonition is, that they followe alwayes the doctrine of the Apostles as a rule for their life.

4 Tiuerdly he diligently and earnestly admonisheth them of two things which are giuen vs by the onely grace of God, to wit, of charity, and a watchfull minde to the comming of Christ.

5 Fourthly hee saith, that idle and lazie persons ought not to be relieued of the Church, nay, that they are not to bee suffered. 6 Left he might seeme to deale hardly with them, he setteth foorth himselfe for an example, who besides his straualle in preaching, laboured with his hands, which he saith he was not simply bound to do. * 1 *Cor.* 11. 11. * *Thes.* 4. 11.

c *What shall we doe then with thoseidle bellied Monkes, and sacrificing Priestes? A Monke (saith Socrates, booke 8. of his tripartite history) which worketh not with hands, is like a theeft.*

somable and euill men: 2 for all men haue not faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from b euill.

4 3 And wee are perswaded of you through the Lord, that ye both doe, and will do the things which we warne you of.

5 4 And the Lord guide your hearts to the loue of God, and the waiting for of Christ.

6 5 We warne you, brethren, in the Name of our Lord Iesus Christ, that yee withdrawe your selues from euery brother that walketh inordinately, and not after the instruction, which he receiued of vs.

7 6 For ye your selues know,* how ye ought to follow vs: * for we behaued not our selues inordinately among you,

8 Neither tooke wee bread of any man for nought: but wee wrought with labour and trauaile night and day, because wee would not bee chargeable vnto any of you.

9 Not because wee haue not authoritie, but that wee might make our selues an ensample vnto you to follow vs.

10 For euen when we were with you, this wee warned you of, that if there were any, which would not worke, that he should not c eate.

11 For wee heare, that there are some which

7 How great a fault idlenesse is, hee declareth by that that God created no man in vaine or to no purpose, neither is there any vnto whom he hath not allotted as it were a certaine standing and roume. Whereupon it followeth, that the order which God hath appointed is troubled by the idle, yea, broken which is great sinne and wickednesse.

8 He reprehendetha vice which is ioyned with the former, wherepon follow an infinite sort of miseries: for wee, that there are none more busie in other mens matters

w like among 7 you inordinately, and worke not at all, 8 but are busie bodies.

12 9 Therefore them that are such, we warne & exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 10 And yee, brethren, be not weary in well doing.

14 11 If any man obey not this our saying in this letter, note him, and haue no 12 company with him, 13 that he may be ashamed:

15 14 Yet count him not as an enemie, but admonish him as a brother.

16 15 Now the Lord himselfe of peace giue you peace alwayes by all meanes. The Lord *bee* with you all.

17 16 The salutation of mee Paul, with mine owne hand, which is the token in euery Epistle: so I write.

18 The grace of our Lord Iesus Christ *be* with you all, Amen.

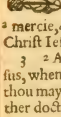
¶ The second *Epistle* to the Thessalonians, written from Athens.

then they which neglect their owne. 9 The Lord commanded, that euery man doe quietly and carefully see to doe his duetie in that office and calling where in the Lord hath placed him. 10 Wee must take heede that some mens vnworthinesse cause vs not to be slacker in well doing. 11 Excommunication is a punishment for the obstinate. 12 Wee must haue no familiaritie nor fellowship with the excommunicate. 13 The ende of excommunication is not the destruction, but the saluation of the sinner, that at least through shame he may be driuen to repentance. 14 Wee must so eschew familiaritie with the excommunicate, that wee diligently seeke all occasions and meanes that may be to bring them againe into the right way. 15 Prayers are the seales of all exhortation. 16 The Apostle subscribeth his letters with his owne hand, that false letters might not bee brought and put in place of true.

THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

3 Setting foorth a perfect paterne of a true Pastor, whose office especially consisteth in teaching, 4 he warneth him that vaine questions set apart, he teach those things, 5 which further charity and faith: 12 and that his authority be not condemned, 14 he sheweth what an one he is made through the grace of God.



PAul 1 An Apostle of Iesus Christ, by the || commandement of God our Sauiour, and of *our* Lord Iesus Christ our hope,

2 Vnto Timotheus *my* naturall sonne in the faith: Grace, 2 mercie, *and* peace from God our Father, *and from* Christ Iesus our Lord.

3 2 As I besought thee to abide still in Ephesus, when I departed into Macedonia, *so doe*, that thou mayest warne some, that they teach none other doctrine,

4 3 Neither that they giue heede to fables and b genealogies *which are* endlesse, which breede questions rather then godly edifying which is by faith.

5 4* For the ende of the c commandement

1 First of all hee sauoucheth his owne free vocation, and also Timothies, that the one might be confirmed by the other: and therewithall he declareth the summe of the Apostolicall doctrine, to wit, the mercie of God in Christ Iesus apprehended by faith, the ende whereof is yet hoped for.

|| *Or, ordinance.*

a *There is a mooch difference betwixt mercie and grace, as is betwixt the effect and the cause: For grace is that free good will of God, whereby he chose vs in Christ and mercie is that free iustification which followeth it.* 2 The whole Epistle consisteth in admonition, wherein all the duties of a faithfull Pastor are liuely set out. And the first admonition is this, that no innouation be made either in the Apostles doctrine it selfe, or in the maner of teaching it. 3 The doctrine is corrupted not onely by false opinions, but also by vaine and curious speculations: the declaration and vtterance whereof can nothing helpe our faith. b *He noteth out vse kinde of vaine questions.* 4 The second admonition is, that the right vse and practise of the doctrine must be ioyned with the doctrine. And that consisteth in pure charity, and a good conscience, and true faith. * *Rom.* 13. 10. c *Of the Law.*

is d loue out of a pure heart and of a good conscience, and of faith vnfained.

6 5 From the which things some haue erred, and haue turned vnto vaine iangling.

7 6 They would be doctours of the Law, and yet vnderstand not what they speake, neither whereof they affirme.

8 7 And we know, that the Law is good, if a man vse it lawfully,

9 8 Knowing this, that the Law is not giuen vnto a e righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to f sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

10 To whoremongers to buggerers to menstealers, to liers, to the periured, and if there bee any other thing that is contrary to wholesome doctrine,

11 9 *Which is* according to the glorious Gospel of the blessed God, 10 which is committed vnto me.

7 The taking away of an obiection: Hee condemneth not the Law, but requireth the right vse and practise of it. 8 Hee indeed escapeth the curse of the Law, and therefore doeth not abhore it, who seeing and eschewing those things which the Law condemneth, giueth himselfe with all his heart to obseruing it: and not he that maketh a vaine babbling of outward and curious matters. e *And such as one as he, whom the Lord hath indued with true doctrine and with the holy Ghost.* f *To such as make an art as it were of sinning.* 9 Hee setteth against fond a vaine babbling, not onely the Law, but the Gospel also, which condemneth not, but greatly commendeth the wholesome doctrine contained in the commandements of God, and therefore he calleth it a glorious Gospel, and the Gospel of the blessed God, the vertue, whereof these babblers knew not. 10 A reason why neither any other Gospel is to be taught then he hath taught in the Church, neither after any other sort, because there is no other Gospel beside that, which God committed to him.

d *There is neither loue without a good conscience, nor a good conscience without faith nor faith without the word of God.*

5 That which he spake before generally of vaine and curious controuersies he applieth to them, which pretending a zeale of the Law, dwelled vpon outward things, and neuer made an end of babbling of foolishtrifles.

6 There are none more vnlearned, & more impudent in vsurping the name of holinesse, then foolish sophisticall babblers.

12 12 Therefore

12 [11] Therfore I thanke him which hath made mee [g] strong *that is*, Christ Iesus our Lord: for hee counted him faithfull, and put mee in *his* seruice:
13 When before I was a [h] blasphemer, and a persecuter, and an oppressour: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.
14 But the grace of our Lord was exceeding abundant [12] with faith and loue, which is in Christ Iesus.
15 [13] This *is* a [i] true saying, and by all meanes worthy to be receiued, that * Christ Iesus came into the world to saue sinners, of whom I am chiefe.
16 Notwithstanding for this cause was I receiued to mercie, that Iesus Christ should first shew on mee all long suffering vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.
17 [14] Now vnto the King euerlasting, immortall, inuisible, vnto God [k] onely wise, *be* honour *and* glory for euer and euer. Amen.
18 [15] This commaundement commit I vnto thee, sonne Timotheus, according to the prophecies, which went before vpon thee, that thou [l] by them shouldest fight a good fight,
19 Hauing [m] faith and a good conscience, [16] which some haue put away, and as concerning faith, haue made shipwrake.
20 Of whom is Hymeneus, and Alexander, * [17] whom I haue [n] deliuered vnto Satan, that they might [o] learne not to blaspheme.

11 He mainteineth of necessitie his Apostleship against some that did carpe at his former life, debasing himselfe, euen to hell, to aduance Christs onely mercie, wherewith he abolished all those his former doings. *g Which gaue me strength not onely when I had no will to doe well, but also when I was wholly giuen to euill.* *h These are the preparatiue workes which Paul bragge of.* 12 He prooueth this change by the effects, for that that he that was a prophane man, is become a beleeuer: and he that did most outrageously persecute Christ, burneth now in loue towards him. 13 He returneth the reproch of the aduersaries vpon their owne head, shewing that this singular example of the goodnesse of God redoundeth to the commoditie of the whole Church. *i Worthy to be beleeued.* * *Mat.9.13. Marke 2.17.* 14 Hee breaketh out into an exclamation, euen for very zeale of minde, for that hee cannot satisfie himselfe in amplifying the grace of God. *k Looke Ioh. 17.3.* 15 The conclusion of both the former fatherly admonitions, to wit, that Timothie striuing manfully against all lets being called to the ministerie according to many prophesies which went before of him, should both maintaine the doctrine which hee had receiued, and keepe also a good conscience. *l By the helpe of them.* *m Wholesome and sound doctrine.* 16 Whosoeuer keepe not a good conscience, doe loose also by little and little the gift of vnderstanding: which he prooueth by two most lamentable examples. * *Cor. 5.5.* 17 Such as fall from God, and his religion, are not to bee suffered in the Church, but rather out to bee excommunicated. *n Cast out of the Church, and so deliuered them to Satan.* *o That by their smart they might learne what it is to blaspheme.*

CHAP. II.

1 He exhorteth them to make publike prayers for all men, 4,5, and that for two causes: 8 and therefore hee willeth all men in all places to pray, 9 and declareth in what apparell, 11 and with what modestie women ought to behaue themselues in holy assemblies.

I [1] Exhort therefore, that first of all supplications, prayers, intercessions, *and* giuing of thanks be made for all men.
2 For kings, and for all that are in authoritie, [2] that we may leade a quiet and a peaceable life, in all godlinesse and [a] honestie.
3 [3] For this is good and acceptable in the sight of God our Sauiour.
4 Who will that all men shall bee saued, and come vnto the acknowledging of the trueth.
5 [4] For there is one God, and one Mediatour betweene God and man, *which is* the [b] man Christ Iesus,
6 Who gaue himselfe a ransome for all men, [5] *to be* that testimonie in due time.
7 * Whereunto I am ordeined a preacher and an Apostle (I speake the trueth in Christ, and lye not) *euen* a teacher of the Gentiles in [c] faith and veretie.
8 [6] I will therefore that the men pray, euery where [d] lifting vp pure hands without [e] wrath or [f] doubting.
9 * [7] Likewise also the women, that they aray themselues in comely apparell, with shamefastnes and modestie, not with broided haire, or gold, or pearles, or costly apparell,
10 But (as becommeth women that professe the feare of God) with good workes.
11 Let the woman learne in silence with all subiection.
12 * I permit not a woman to teach, [8] neither to vsurpe authoritie ouer the man, but to be in silence.
13 [9] For * Adam was first formed, then Eue.
14 * [10] And Adam was not [g] deceiued, but the woman was deceiued, and was in the transgression.
15 [11] Notwithstanding, through bearing of children she shall bee saued, if they continue in faith, and loue, and holinesse with modesty.

1 Hauing dispatched those things which pertaine to doctrine, he speaketh now in the second place of the ministerie of the other part of the word, to wit, of publike prayers. And first of all declaring this question, for whō we ought to pray: he teacheth that we must pray for all men, and especially for all manner of magistrates, which thing was at that time somwhat doubted of, seeing that kings, yea, and the most part of magistrates were at that time enemies of the Church. 2 An argument taken of the ende, to wit, because that magistrates are appointed to this end, that men might peaceably and quietly liue in all godlinesse and honestie, and therefore must we commend them especially to God, that they may faithfully execute so necessary an office. *a This word containeth all kind of duetie, which is to bee vsed amongst men in all their affaires.* 3 Another Argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lord by calling of all sorts, yea, sometime those that are greatest enemies to the Gospel, will haue his Church gathered together after this sort, and therefore prayers to be made for all.

4 God should not else be manifested to be the onely God of all men, vnlesse he should shew his goodnes in sauing of all sorts of men: neither should Christ be seen to be the onely Mediatour between God and all sorts of men, by hauing taken vpon him that nature of man which is common to all men, vnlesse he had satisfied for all sorts of men, and made intercession for all. *b Christ Iesus which was made man.* 5 A confirmation because that euen to the Gentiles is the secret of saluation now opened and made manifest, the Apostle himself being appointed properly to this office which he doeth faithfully and sincerely executed. * *2 tim.1.11.* *c Faithfully and sincerely: and by faith he meaneth wholesome and sound doctrine, and by trueth an vpright and sincere handling of it.* 6 He hath spoken of the persons for whom we must pray: and now hee teacheth that the difference of places is taken away: for in times past, one onely nation, and in one certaine place came together to publike seruice: but now Churches, or Congregations are gathered together euery where (orderly and decently) and men come together to serue God publikely with Common prayer, neither must wee striue for the nation or for the purification of the body, or of the place, but for the minde to haue it cleane from all offence, and full of sure trust and confidence. *d Hee putteth the signe for the thing it selfe, the lifting vp of hands, for the calling vpon God.* *e Without these griefes and offences of the minde, which hinder vs from calling vpon God with a good conscience.* *f Doubting which is against faith, Iames 1.6.* * *1.Pet 3.3.* 7 Thirdly, hee appointeth women to learne in the publike assemblies with silence and modestie, being comely apparelled without any ryot or excesse in their apparell. * *Cor 14.34.* 8 The first Argument, why it is not lawfull for women to teach in the Congregation, because by this meanes they should bee placed aboue men, for they should be their masters: which is against Gods ordinance. 9 He prooueth this ordinance of God, whereby the woman is subiect to the man, first for that, that God made the woman after man for mans sake. * *Gen.1.27, and 2.7.21.* * *Gen.3.6.* 10 Then because after sinne God enioyned the woman this punishment, for that the man was deceiued by her. *g Adam was deceiued, but through his wiues meanes, and therefore she is worthily for this cause subiect to her husband, and ought to bee.* 11 Hee addeth a comfort: by the way, that this their subiection hindereth not but that women may be saued as wel as men, if they behaue themselues in those burdens of marrige holily and modestly, with faith and charitie.

CHAP. III.

1 He setteth out Bishops, 8 And Christian deacons with their wiues, 12 children and family. 15 He calleth the Church the house of God.

THis [1] *is* a true saying, [2] If any man [a] desire the office of a Bishop, hee desireth a worthy worke.
2 * A Bishop therefore must bee vnreproueable, the husband of [b] one wife, watching, tempe-

1 Hauing dispatched the treatise, aswell of doctrine and of the maner of handling of it, as also of publike prayer, hee now in the third place commeth to the persons themselues, speaking first of Pastours, and afterward of Deacons, and he vseth a preface, that the Church may know that these be certaine and sure rules. 2 A Bishopricke, or the ministerie of the word is not an idle dignitie, but a worke, and that an excellent worke: and therefore a Bishop must be furnished with many vertues both at home and abroad. Wherefore it is requisite before hee bee chosen, to examine well his learning, his gifts, and ablenesse, and his life. *a He speaketh not here of ambitious seeking, then the which there cannot bee a worse fault in the Church, but generally of the minde, and disposition of man, framed and disposed to helpe and edifie the Church of God, when and wheresoeuer it shall please the Lord.* * *Titus 1.6.* *b Therefore hee that shutteth out married men from the office of Bishops, onely because they are married, is Antichrist.*

rate

c A common tipler, and one that was fit for it.
d Lesley reason that Heu admon ed to that degree he take occasion to be proud, wich will vnadoe him, and c he fall into the same condemnation that the deuill him selfe is fallen into.

3 Likewise the Deacons must first be proued, that there may be a good triall of their honestie, teach, sobrietie, mind e voyde of couetousnesse, that they are well instructed in the doctrine of faith, and to be short of their good conscience and fortitude.

e These are they that has to see to the poore.
f Chap. 1. 19.
f The doctrine of the Gospel, which is a mystery indeed: for flesh and blood doe vnderstand it.
4 Regard must be had also to the Pastors and Deacons wiues.
5 They that hane more wiues then one at one time, must neither be called to be ministers, nor to be Deacons.
g Honour and estimation.
h Bold and assured confidence without feare.

rate, modest, harberous, apt to teach.

3 Not g giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all honestie.

5 For if any cannot rule his own house, how shall he care for the Church of God?

6 He may not be a yong scholler, lest he being puffed vp, fall into the d condemnation of the deuill.

7 Hee must also be well reported of, euen of them which are without, lest he fall into rebuke, and the snare of the deuill.

8 3 Likewise *must* e Deacons *bee* graue, not double tongued, not giuen vnto much wine, neither to filthy lucre,

9 f Hauing the f mysteric of the faith in a pure conscience.

10 And let him first be proued, then let them minister, g they be found blamelesse.

11 4 Likewise their wiues *must bee* honest, not euill speakers, *but* sober, *and* faithfull in all things.

12 5 Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne households.

13 For they that haue ministred wel, get themselues a good g degree, and h great libertie in the faith, which is in Christ Iesus.

14 6 These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tarry long, that thou mayest yet know, how thou oughtest to behaue thy selfe in the 7 house of God, which is the Church of the liuing God, the i pillar and ground of trueth.

16 8 And without conteouersie, great is the mysterie of godlinsse, *which is*, God is manifested in the flesh, k iustified in the Spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, *and* receiued vp in glory.

CHAP. IIII.

1 Hee condemneth as well false doctrines, 3 Of mariage, and the choice of meates, 7 as also prophane fables: 8 and commendeth the godly exercise, 15 and the daily reading of the Sciptures.

2 He setteth against that true doctrine, false opinions, which he foretelleth that certaine which shall fall away from God and his religion shall bring in by the suggestion of Satan, and so that a great number shall giue eare to them.

1 NOw l the Spirit speaketh euidently, that in the latter times some shall depart from the faith, and shall giue heed vnto spirits of errour, and doctrines of deuils,

2 m Which speake lies through n hypocrisie and haue their o consciences burned with a hot yron,

3 Forbidding to marry, *and commanding* to abstaine from meates 4 which God hath created 5 to bee receiued 6 with giuing thankes of them which beleeue and know the trueth.

4 7 For euery creature of God *u* good, and nothing *ought* to be refused, if it be receiued with thankesgiuing.

5 8 For it is d sanctified by the word of God, and prayer.

6 9 If thou put the brethren in remembrance of these things, thou shalt be a good minister, of Iesus Christ, which hast been nourished vp in the words of faith, and of good doctrine which thou hast continually f followed.

7 10 But cast away prophane, and old wiues fables, 11 and exercise thy selfe vnto g godlinesse.

8 12 For bodily exercise profiteth little: but godlines is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

9 13 This *u* a true saying, and by all meanes worthy to be receiued:

10 For therefore wee labour and are rebuked, because we trust in the liuing God, which is the Sauiour of all men, specially of those that beleeue.

12 These things warne and teach.

13 14 Let no man despise thy youth, but bee vnto them that beleeue, an ensample, in word, in conuersation, in loue, in spirite, in faith *and* in purenesse.

13 15 Till I come, giue attendance to reading, to exhortation, *and* to doctrine.

14 Despise not the gift that is in thee, which was giuen thee by prophesie with the laying on of the hands of the company of the Elder ship.

15 These things exercise, *and* giue thy selfe vnto them, that it may bee seene how thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou shalt both h saue thy selfe, and them that heare thee.

i To wit in respect of men: for the Church is the pillar and ground of truth.
k Iustified in the Spirit, seene of Angels.
l Hee setteth against true doctrine, not only against that false and profane doctrine, but also against all vaine and curious subtilities.
m Hee proueth that the iustly called iuch doctrines deuilish, first, because the teachers of them make Lawes of things which are not their owne: for haue they created the meates?
5 Secondly, because they ouerthrow with their decrees, the end wherefore they were created of God, to wit, that we should vse them.
6 Thirdly, for that by this meanes they rob God of his glory, who will be honoured in the vse of them. And herewithall the Apostle declareth, that wee must vse the liberalitie of God soberly, and with a good conscience.
7 Hee setteth an Apostolicall rule, for taking away the difference of meats, against that false doctrine.
8 He vseth Gods benefits rightly, which acknowledgeth the giuer of them by his word, and call eth wee may vse it with
n Hypocrisie and acknowledge
o Secondly that we are of the number of those which through Christes benefite haue recouered that right ouer all creatures, which Adam lost by his fall. Thirdly, by our prayers we craue of the Lord, that we may vse those meates with a good conscience, which we receiue at his hands. Fourthly, we make an end of eating and drinking, with thanksgiuing and prayer: and so are our meates sanctified to vs.

p Hee setteth against true doctrine, not only against that false and Apostolicall doctrine, but also against all vaine and curious subtilities.
q Hee setteth against true doctrine, and false opinions, which he foretelleth that certaine which shall fall away from God and his religion shall bring in by the suggestion of Satan, and so that a great number shall giue eare to them.
r Hee shunneth the Crime of God.
s Although heretikes counterfeit holinesse neuer so much yet they haue no conscience.
t Bee thou well assured of this, that we may not think they will sleu king in some one corner: for they are of a wicked nature, and so hard that they grow in hard sleshines ouer it, and so became to haue a canker in it, and now at length requireth of vs vtterly to be burned with an hot yron.

9 Hee setteth downe two kindes of this false doctrine, to wit, the Law of sole life, and difference of meates.
10 He proueth that he iustly called such doctrines deuilish, first, because the teachers of them make Lawes of things which are not their owne: for haue they created the meates?
5 Secondly, because they ouerthrow with their decrees, the end wherefore they were created of God, to wit, that we should vse them.
6 Thirdly, for that by this meanes they rob God of his glory, who will be honoured in the vse of them. And herewithall the Apostle declareth, that wee must vse the liberalitie of God soberly, and with a good conscience.
7 Hee setteth an Apostolicall rule, for taking away the difference of meats, against that false doctrine.
8 He vseth Gods benefits rightly, which acknowledgeth the giuer of them by his word, and call eth

CHAP. V.

Having set downe a manner how to rebuke all degrees, 5 Her entreaticth widowes, who then were chosen for the seruice of the Church: 7 Then he commeth to Elders, 23 and speaketh somewhat touching the health of the body.

REbuke [1] not an Elder, but exhort him as a father, *and* the younger men as brethren.

2 The elder women as mothers, the yonger as sisters, with all purenesse.

3 [2a] Honour widowes which are widowes in deed.

4 [3] But if any widowes haue children, or nephewes, let them learne first to shewe godlinesse toward their owne house, and [5] to recompence their kinred: [6] for that is an honest thing, and acceptable before God.

5 [7] And *she* that is a widow in deede, and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 [8] But shee that liueth in pleasure, is dead, while she liueth.

7 These things therefore warne *them* of, that they may be blamelesse.

8 If there bee any that prouideth not for his owne, and namely for them of his houshold, hee denieth the faith, and is worse then an infidell.

9 [9] Let not a widow be taken into the number vnder threescore yeere old, that hath bene the wife of [b] one husband.

10 And well reported of for good workes: if shee haue nourished her children, if she haue lodged the strangers, if shee haue washed the Saints feete, if she haue ministred vnto them which were in aduersitie, if shee were continually giuen vnto enery good worke,

11 [10] But refuse the younge widowes: for when they haue begun to waxe wanton against Christ, they will marie,

12 Hauing damnation, because they haue broken the first faith.

13 [12] And likewise also being idle, they learne to go about from house to house: yea, *they are* not onely idle, but also prattlers and busibodies, speaking things which are not comely.

14 [13] I will therefore that the yonger women marry, and beare children, and gouerne the house, *and* giue none occasion to the aduersary to speake euill.

15 For certaine are already turned backe after Satan.

16 [13] If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church bee charged, that there may be sufficient for them that are widowes in deede.

17 ¶ [14] The Elders that rule well, let them be had in [c] double honour, [4] specially they which labour in the word and doctrine.

18 For the Scripture saith, * Thou shalt not mousell the mouth of the oxe that treadeth out the corne: and, * The labourer is worthy of his wages.

19 [15] Against an Elder receiue none accusation, but vnder two or three witnesses.

20 [16] Them that sinne, rebuke openly, that the rest also may feare.

21 ¶ [a 17] I charge *thee* before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things, without preferring one to another, and doe nothing partially.

22 [18] Lay hands suddenly on no man, neither be partakers of other mens sinnes: keepe thy selfe pure.

23 [19] Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

24 [20] Some mens sinnes are open before hand, and goe before vnto iudgement: but some mens follow after.

25 [21] Likewise also the good workes are manifest before hand, and they that are otherwise, cannot be hid.

1 Of keeping measure in priuate reprehensions according to the degrees of ages and kindes. 2 The Apostle giueth theie rules touching the care of widowes. *a Haue a care of those widowes which haue need of helpe.* 3 Widowes children and nephews must take care for their parents, according to their abilitie. 4 The first reason, because that that which they bestow vpon theirs, they bestow it vpon themselues. 5 Another, because nature itselfe teacheth vs to recompense our parents. 6 The third: because this dutifulnesse pleaseth God. 7 The second rule: Let the Church haue care of such as are widowes indeed, that is to say, such as are poore and destitute of helpe of their own friends, and liue godly and religiously. 8 The third rule: Let widowes that liue in pleasure, and neglect the care of their owne family, be holden and accompted as fallers away from God and his religion, and worse then very infidels. 9 The fourth rule: Let none vnder threescore yeeres olde, be taken into the number of widowes, to serue the Congregation of Churches, and such as are free from all reproch of vnchastitie, and are well reported of for their diligence, chastitie, and integritie. *b That hath had no more husbands, but one at one time.* c *That is spoken in respect of the manner of those countreyes.* 10 The first reason why younger widowes are not to be admitted to this ministerie, to wit, because for the lightnesse of their age, they will at length shake off the burden that Christ hath layd vpon them, and thinke rather vpon marrying again: and so will forsake the ministerie wherunto they had bound themselues. 4 *Take them not into the ecclesiastical widowes.* 11 Another reason: because they are for the most part prattlers and busibodies, and gadders vp and downe, neglecting their charge and duetie. 12 The fifth rule: Let younger widowes marry and gouerne their houses godly. 13 The sixt rule: Let the faithfull help e their widowes at their owne charges as much as they can, and let not the Congregation be burdened with these expenses.

14 Now he giueth rules, and shewetth how he ought to behaue himselfe with the Elders, that is to say, with the Pastors, whom he ought to haue the gouernance in the discipline of the Church, which is preiudiced of their company. 1 The first rule: Let the Church or Congregation receiue them especially as Pastors, if they be blameless. *a We must bee more care, for them, then for the rest.* *b There were two kindes of Elders, the one ministerial vpon the Congregation, the other ministerial vpon the Ecclesiastical Consistorie, and also vpon preaching.* 2 The second rule: Let no accusation 16 The third rule: Let them rule well, that they may bee an example to others. * *Chapter 6.13.* 17 The fourth rule: Let them rule bee vsed without any preiudice or respect of persons in the Ecclesiastical proceedings (especially against the Elders) because God himselfe is there present, and the Lord Iesus Christ with a multitude of Angels. 18 The fifth rule: Let the Ministerie lay hands suddenly on no man: Let him not bee faultie herein, either by fauouring any mans folly, or peruerse affection: 19 Let bee done otherwise then well of his fellowes, let him keepe his conscience pure. *g At much as in thee lyeth, doe not rashly admit any whatsoeuer, to any Ecclesiastical function.* 19 The sixth rule: Let the Elders haue indifferent consideration of their health, in the manner of their diet. 20 Because hypocrites sometimes creepe into the ministerie, although there bee neuer so great diligence vsed, the Apostle willeth the Pastours not to be troubled therefore, or slacke any whit of their diligence in trying and examining, because the Lord hath appointed a time to discouer the faults of such men. and it is our parts to take heede that wee offende not therein. 21 Another comfort belonging to them, which sometime are slaundered and misreported of.

CHAP. VI.

1 He sheweth the duetie of seruants: 10 and what a wicked thing it is to be couetous: 13 and hauing spoken somewhat of rich men, he encourageth to liberalitie. 20 In conclusion, he ioineth vnto the bible, vaine babblings.

LEt [1] as many seruants 25 are vnder the yoke, count their masters worthie of all honour, 2 that the Name of God, and *his* doctrine bee not euill spoken of.

2 [3] And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather do seruice, because they are faithfull, and beloued, and [a] partakers of the benefite. 4 These things teach and exhort.

1 He addeth also rules for the seruants, ouer their masters: where there were many godly ones conuerted by them, which tooke occasion by the Gospel to trouble the common state. And this is the first rule: Let the seruants that are come to the faith, and haue infidels to their masters, serue them no with standing with great diligence. 2 The reason: least God should leese by the doctrine of the Gospel to stirre vp men to rebellion and all wickednesse. 3 The second rule: Let not seruants that are come to the faith, and haue also masters of the same profession and religion, abuse the name of brotherhoode, but let them so much the rather obey them. 4 *Let them bee sufficient, That as they are partakers of the same goods with their masters, so they also are.* 4 A generall conclusion, that these things ought not onely to bee simply taught, but most with exhortation bee diligently beaten into their heads.

5 He condemneth seuerely, and excommunicateth or casteth out of the Church as proud men, such as content not themselues with Christs doctrine, (that is to say the doctrine of godlinesse) but weary both themselues and others in vaine questions, (for all other things are vaine) because they content not themselues in Christs doctrine: and as lying deceiuers, because they fauour or found of nothing but vanitie: and mad men, because they trouble themselues so much in matters of nothing: as mischieuous plagues, for that they cause great contentions, & corrupt mens minds and iudgement: to be short, as prophane and wicked, because they abuse the precious name of godlinesse and religion to filthy lucre.

3 If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse,

4 Hee is puffe vp and knoweth nothing, but doteth about questions and [b] strife of wordes, whereof commeth enuie, strife, railings, euill surmissings,

5 Froward [c] disputations of men of corrupt minides and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.

6 [d] But godlinesse is great gaine, if a man bee content with that he hath.

7 [7] For we brought nothing into the world, *and* it is certaine, that we can carie nothing out.

8 Therefore when wee haue foode and raiment, let vs therewith be content.

9 [8] For they that will bee rich, fall into tentation and snares, and into many foolish and noisome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and [d] pearced themselues thorow with many sorrowes.

11 [9] But thou, O [e] man of God, flee these things, and follow after righteousnesse, godlines, faith, loue, patience, *and* meekenesse.

12 Fight the good fight of faith: lay holde of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

b Strivings about words, and not about matter: and by words he meaneth all those things which haue no pith in them, and whereby we can reape no profite. *c Such as we see in those shamelesse schooles of Poperie, which are nothing else but vaine babbling and prating.* 6 Hee turneth away fitly the name of gaine and lucre, confessing that godlinesse is great gaine, but farre after another sort, to wit, because it bringeth true satisfaccion. 7 Hee mocketh their folly, which doe so greedily gape after fraile things, that they can in no wise be satisfied, and yet notwithstanding they cannot enioy that excesse. 8 Hefrayeth Timothie from couetousnesse after another sort, to wit, because it draweth with it an infinite sort of lustes, and those very hurtfull, wherewith couetous men doe torment themselues to farre forth, that in the ende they cast away from them their faith and saluation. *d Sorrow and griefe doe as it were pearce thorow the mind of men, and are the horrible and true fruits of contousnesse.* 9 A peculiar exhortation to diuers vertues, wherewith it behoueth the Pastours especially to bee furnished. *e Whom the Spirit of God ruleth.*

13 [10] I Charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate * witnessed a good confession,

14 Thou that keepe *this* commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in dew time hee shall shew, that is, [f] * blessed and Prince only, the King of kings and Lord of lords,

16 Who onely hath immortality, and dwelleth in the light that none can attaine vnto, * whom neuer man sawe, neither can see, vnto whom *be* honour and power euerlasting, Amen.

17 [11] Charge them that are rich in [g] this world, that they be not high minded, and that they * trust not in vncertaine riches, but in the [h] liuing God, (which giueth vs abundantly all things to enioy.)

18 That they doe good, *and* be rich in good workes, *and* ready to distribute, & communicate

19 * [12] Laying vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life.

20 [13] O Timotheus, keepe that which is committed vnto thee, and auoide prophane *and* vaine babblings, and oppositions of science falsely so called,

21 Which while some [i] professe, they haue erred concerning the faith: Grace *be* with thee, Amen.

¶ The first *Epistle* to Timotheus, written from Laodicea, which is the cheiefest city of Phrygia Pacaciana.

** Chap. 5.21.*

10 A most earnest requeist & charge, to obserue and keepe all the premisses faithfully, with our eyes set vpon the comming of Iesus Christ, whose glory we haue to let against the vaine glittering of this world and his power against all the terrous of the wicked. ** Mat. 6.27.11. John 18 37.*

f He heapeth many words together, to one purpose, to treaty he vouche, the power of God, which of vs stiche fast vnto, we shall not be mouued out of our standing. ** Chap. 1.11. rene. 27.13. and 19.16.* *g John 1.18.*

11 He addeth for an ouerplus, as it were sharpe admonition to the rich, that they chiefely take heed of two mischieles, to wit, of pride & deceitfull hope, against which he setteth three excellent vertues, hope in the liuing God, liberality towards their neighbour, and gentle conditions. *g In things pertaining to this life, with whom those men are compared which are rich in good workes.* ** Mark 4.19. Luke 12.15.* *h Who onely is, and that euerlasting: for hee setteth the fraile nature of riches against God.* ** Matth. 6.2.* 12 The praise of liberality by the effects thereof: because it is a sure testimonie of the Spirit of God which dwelleth in vs, and therefore of the saluation that shall be giuen vs. 13 He reheareth the cheiefest of all the former exhortations, which ought to be deeply imprinted in the middes of all ministers of the word, to wit, that they eschew all vaine babblings of sophistrie, and continue in the simplicitie of sincere doctrine. 1 Not onely in word, but also in continuance *and gestures: to bee short, whilles their behaiour was such, that euen when they holde their peace, they would make men believe their heads were occupied about nothing but high and mightie matters, euen then they erred concerning the faith.*

THE SECOND EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

1 Hee commendeth Timotheus faith, 6 and exhorteth him to goe on faithfully in the charge committed vnto him, 8 and that neither for his bonds, 15 nor the reuolting of others, bee faint. 11 Hee triumpheth of his Apostleship. 14 Hee willeth him to haue care of the thing committed vnto him, 16 and prayseth Onesiphorus.

Aul an Apostle of Iesus Christ by the will of God, [a] according to the promise of life which is in Christ Iesus,

2 To Timotheus *my* beloued sonne: Grace, mercie *and* peace from God the Father, and *from* Iesus Christ our Lord.

3 [1] I thanke God, * whom I serue from *mine* [b] elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that *it dwelleth* in thee also.

6 [2] Wherfore I put thee in remembrance that thou [c] stirre vp the gift of God which is in thee, by the putting on of mine hands.

7 For God hath not giuen to vs the Spirit of [d] feare, but of power, and of loue, and of a sound minde.

8 [3] Be not therefore ashamed of the testimo-

a Sent of God to preach that life which he promised in Christ Iesus.

1 The chiefest marke that in this Epistle, is to confirme Timothie to continue constantly and manfully even to the ende, setting first before him the great good will he bearth him, and then reckoning vp the excellent gifts which God woul haue, as it were to be by inheritance in Timothie, and his ancesters, which might so much more make him bound to God. ** Act 22.3.* *b From Abraham, Isaac and Iacob: for bee speaketh not of Phariseisme, but of Christianisme.*

2 He warneth vs to set the inuinsible power of the Spirit, which God hath giuen vs, against those storms which may and do come vpon vs. *c The gift of God is as it were a certaine liuely flame kindled in our hearts, which the flesh and the deuill go about to put out and therefore we stir it burning.* *d To*

3 He proueth that the ignominie or shame of the crosse is not onely not to be ashamed of but also that it is glorious and most honourable: first, because the Gospell wherefore the godly are afflicted, is the testimonie of Christ: and secondly, because at length the great vertue and power of God appeareth in them.

nie of our Lord, neither of me [e] his prisoner: but
bee partaker of the afflictions of the [f] Gospel ac-
cording to the [g] power of God,
9 4 Who hath saued vs and called vs with an
* holy calling, not according to our * works, but
according to his owne purpose and grace, which
was [h] giuen to vs through Christ Iesus [i] before
the * world was.
10 But now is made manifest by that appea-
ring of our Sauiour Iesus Christ, who hath abo-
lished death, and hath brought life and immor-
talitie vnto [k] light through the Gospel,
11 * 5 Whereunto I am appointed a preacher,
and Apostle, and a teacher of the Gentiles.
12 6 For the which cause I also suffer these
things, 7 but I am not ashamed: for I knowe
whom I haue beleeued, and I am perswaded that
hee is able to keepe that which I haue committed
to him against that day.
13 8 Keepe the true paterne of the wholesome
words, which thou hast heard of me in faith and
loue which is in Christ Iesus.
14 9 That worthy thing which was commit-
ted to thee, keepe [10] through the holy Ghost,
which dwelleth in vs.
15 [11] This thou knowest, that all they which
are in Asia, be turned from me: of which sort are
Phigellus and Hermogenes.
16 The Lord giue mercie vnto the house of O-
nesiphorus: for he oft refreshed me, and was not
ashamed of my chaine.
17 But when hee was at Rome, hee sought mee
out very diligently and found *me*.
18 The Lord grant vnto him that he may find
mercy with the Lord at that day, and in how ma-
ny things hee hath ministred vnto me at Ephesus
thou knowest very well.

e For his sake. *f The Gospel after a sort is said to be afflicted in them that preach it.* *g Through the power of God.* 4 He sheweth with how great benefits God hath bound vs to maintaine boldly and constantly his glory which is ioyned with our saluation and reckoned vp the causes of our saluation, to wit, that free and eternall purpose of God to saue vs in Christ, which was to come whereby it should come to passe that wee should at length be freely called of God by the preaching of the Gospel to Christ, the destroyer of death and authour of immortality. * 1.Cor.1.2. * Titus 3.5. *h He saith that that grace was giuen vs from euerlasting, vnto which we were predestinate from euerlasting. So that the doctrine of foreseene faith and foreseene workes, is cleane contrary to the doctrine which preacheth and teacheth the grace of God.* *i Before that course of yeeres which hath runne on euer since the beginning of the world.* * Rom.16.29.ephe. 1.4.col.1.26.tit.1.2. *k Hee caused life and immortalitie to appeare.* * 1.Tim.2.7. 5 That is the Gospel which the Apostle preached. 6 He confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it and therefore it persecuted him that preached it. 7 By setting his owne example before vs, he sheweth vs how it may be, that we shal not be ashamed of the crosse of Christ, to wit, if we be sure that God both can and will keepe the saluation which hee hath as it were layd vp in store by himselfe, for vs against that day. 8 Hee sheweth wherin he ought to be most constant, to wit, both in the doctrine it selfe, the abridgement whereof is faith and charity, and next in the maner of teaching it, a liuely paterne and shape whereof Timothie knewe in the Apostle. 9 An amplification, taken of the dignitie of so great a benefite committed to the ministers. 10 The taking away of an obiection. It is an hard thing to doe it, but the Spirit of God is mightie, who hath inwardly indued vs with his vertue. 11 He preuenteth an offence which arose by the meanes of some that fell from God and the religion, and vttereth also their names, that they might be knowen of all men. But hee setteth against them the singular faith of one man, that one onely good example might counterpoise and weigh downe all euill examples.

CHAP. II.

2 The better to set out perseuerance in the Christian warfare, 3 he taketh similitudes, 4 from souldiers, 6 and from husbandmen. 10 Hee sheweth that his bonds are for the profite of the Saints: 15 Then he warneth Timothie to diuide the word of truth aright, 17 to beware of the examples of the wicked, 22 and to do all things modestly.

THou [1] therefore my sonne, bee strong in the
grace that is in Christ Iesus.
2 And what things thou hast heard of me, by
[a] many witnesses, the same deliuer to the faithfull
men, which shalbe able to teach other also.
3 [2] Thou therefore suffer affliction as a good
souldier of Iesus Christ.
4 No man that warreth, entangleth himselfe
with the affaires of [b] *this* life, because hee would
please him that hath chosen him to bee a soul-
dier.
5 3 And if any man also striue for a masterie
he is not crowned, except he striue as he ought to
doe.
6 4 The husbandman must labour before hee
receiue the fruits.
7 5 Consider what I say: and the Lord giue
thee vnderstanding in all things.
8 6 Remember that Iesus Christ *made* of the
seede of Dauid, was raised againe from the dead
according to my Gospel.
9 7 Wherein I suffer trouble as an euill doer,
euen vnto bondes: but the word of God is not
bound.
10 Therefore I suffer all things for the elects
sake, that they might also obtaine the saluation
which is in Christ Iesus, with eternall glory.
11 8 *It is* a true saying, For if we bee * [c] created
together *with him*, we also shall liue together *with
him*.
12 If we suffer, wee shall also reigne together
with him: * if wee deny *him*, hee also will deny vs.
13 If * we beleeue not, *yet* abideth he faithfull
he cannot denie himselfe.
14 O these things put them in remembrance,
and [d] protest before the Lord, that they striue not
about words which is to no profit, *but* to the per-
uerting of the hearers.
15 9 Studie to shew thy selfe approoued vnto
God a workeman that needeth not to bee asha-
med, diuiding the word of trueth [e] aright.
16 Stay prophane and vaine bablings: [10] for
they shall increase vnto more vngodlinesse.
17 And their word shall fret as a canker: of
which sort is Hymeneus and Philetus.
18 Which as concerning the trueth haue erred
from the marke, saying that the resurrection is
past alreadie, and doe destroy the faith of cer-
taine.
19 [11] But the foundation of God remayneth
sure, and hath this seale, The Lord knoweth who
are his: and, Let euery one that [g] calleth on the
Name of Christ, depart from iniquitie.

1 The conclusion of the former exhortation, which hath also added vnto it a declaration, how that they doe not keepe that worthy thing that is committed vnto them which keepe it to themselues, but they rather which do most freely communicate it with other, to the end that many may bee partakers of it without any mans losse or hinderance. *a When many were by, which can beare witnesse of these things.* 2 Another admonition: That the ministery of the word is a spirituall warfare, which no man can so trauell in that hee may please his captaine vnlesse hee forgoe and part with all hinderances which might draw him away from it.

b With affaires of house holde, or other things that belong to other ordinary businesses. 3 The third admonition: The ministerie is like to a game of wrestling, wherein men striue for the victorie, and no man is crowned, vnlesse he striue according to the lawes which are prescribed, be they neuer so hard & painfull. 4 Another similitude tending to the same end: no man may looke for the haruest, vnlesse hee first take paines to plow and sow his ground. 5 All these things cannot be vnderstood, and much lesse practised, vnlesse we aske of God, and hee giue vs vnderstanding. 6 He confirmeth plainely two principciples of our faith, which are alwayes assaulted of heretikes, the one whereof (to wit, that Christ is made the true Messias, made man of the seede of Dauid) is the ground of our saluation, and the other is the highest part of it, to wit, that he is risen againe from the dead. 7 The taking away of an obiection: Trueth it is, that he is kept in prison as an euill doer, yet there is no cause why therefore some should goe about to derogate credite from his Gospel, seeing that notwithstanding God did blesse his ministery, nay, rather, the example of this his captiuitie and patience did sundry wayes confirme the Church in the hope of a better life. 8 The fourth admonition: wee ought not to contend vpon wordes and questions, which are not onely vnprofitable, but also for the most part hurtfull: but rather vpon this, how we may frame our selues to all manner of patience, and to die also with Christ (that is to say, for Christs Name) because that is the plaine way to the most glorious life: as contrariwise, the falling away of men can diminish no part of the trueth of God, although by such meanes they procure most certaine destruction to themselues. * Rom.6.5. *c If wee bee afflicted with Christ, and for Christes sake.* * Matth.10 33 marke 8.38. * Rom.3.3.and 9.6. *d Call God to witnesse or as iudge, as Moses, Iosua, Samuel, and Paul himselfe did, Actes 20.* 9 The fifth admonition: A minister must not bee an idle disputer, but a faithfull steward in diuiding aright the word of trueth, insomuch that hee must stop the mouthes of other vaine bablers. *e By adding nothing to it, neither ouerslipping any thing, neither mangling it, nor renting it in sunder, nor wresting of it: but marking diligently what his hearers are able to beare, and what is fitte for edifying.* *f Marke and watch, and see they creepe not on further.* 10 He discouereth the subtiltie of Satan, who beginning with these principles, draweth vs by little & little to vngodlinesse, through the meanes of that wicked and prophane babling, still creeping on: which hee prooueth by the horrible example of them that taught, that the resurrection was already past. 11 A disgression: wherin he salueth that offence that rose by their falling away: shewing first, that the elect are out of all danger of any such falling away: secondly, that they are knowen to God and not to vs: therefore it is no maruell if wee count hypocrites oftentimes for true brethren: but we must take heede that we be not like them but rather that we be in deed, such as we are sayd to be. *g That serueth and worshippeth him, and is as it were named of him, a faithfull man or Christian.*

20 [12] Notwithstanding in a great house are
not onely vessels of gold and siluer, but also of
wood and of earth, * and some for honour, and
some vnto dishonor.
21 If any man therefore [h] purge himselfe from
these, he shall be a vessell vnto honour, sanctified
and meete for the Lord, and prepared vnto euery
good worke.
22 [13] Flee also from the lusts of youth, and fol-
low after righteousnesse, faith, loue, *and* [14] peace,
with them that * call on the Lord with pure
heart.
23 *And put away foolish and vnlearned que-
stions, knowing that they ingender strife.
24 But the seruant of the Lord must not striue
but *must* be gentle toward all men, apt to teach,
[i] suffering the euill.
25 Instructing them with meekenesse that are
[k] contrarie minded, *prouing* if God at any time
will giue them repentance, that they may ac-
knowledge the trueth,
26 And come to amendment out of that snare
of the deuill, of whom they are taken prisoners to
doe his will.

12 The taking away of an obiection. it is no dishonour to the good man of the house, that he hath not in a great house all vessels of one sort & for one seruice but we must looke to this, that we bee found vessels prepared for honor.
*Rom.9 21.
h By these words is meant the execution of the matter, and not the cause for in that we purge our selues, it is not to be attributed to any free will that is in vs, but to God who freely & wholly worketh in vs a good and an effectuall wil..
13 Returning to the matter from whence he digressed, verse 16. hee warneth him to exercise himselfe in weightie matters, and such as perteine to godlinesse. 14 The sixt admonition: We must aboue all things eschew all bitternes of minde, both in teaching all men, and also in calling them backe which haue gone out of the way. * 1.Cor.1 2. * 1.Tim.1.4. and 4.7 tit.3.9. *i To win them through our patient bearing with them, but not to please them or excuse them in their wickednes. k He meaneth such as doe not yet see the trueth.*

CHAP. III.

1 Hee foretelleth the dangerous times that are to insue: 9 but with the certaine hope of victorie, 10 hee encourageth him to the combate, 14 setting out specially the tryall of sound doctrine.

THis [1] know also, that in the * last dayes shall
come perillous times.
2 For men shalbe louers of their owne selues
couetous, boasters, proud, cursed speakers, disobe-
dient to parents, vnthankefull, [a] vnholy.
3 Without naturall affection, truce breakers,
false acusers, intemperate, fierce, no louers at all
of them which are good.
4 Traitours, headie, high minded, louers of
pleasures more then louers of God.
5 Hauing a shew of godlinesse, but haue de-
nied the power thereof: [2] turne away therefore
from such.
6 For of this sort are they which creepe into
houses, and leade captiue simple women laden
with sinnes and led with diuers lusts,
7 *Which women are* euer learning, and are ne-
uer able to come to the acknowledging of the
trueth.
8 * And as Iannes and Iambres withstood
Moses, so doe these also resist the trueth, men of
corrupt mindes, reprobate concerning the faith.
9 [3] But they shall preuaile no longer, for their
madnesse shall be euident vnto all men, as theirs
also was.
10 ¶ [4] But thou hast [b] fully knowen my do-
ctrine, maner of liuing, purpose, faith, long suffe-
ring, loue, patience,
11 Persecutions, *and* afflictions which came
vnto me at [c] Antiochia, at Iconium, and at Listri,
which persecutions I suffered: but from them all
the Lord deliuered me.
12 Yea, and all that will liue godly in Christ
Iesus shall suffer persecution.
13 But the euill men and deceiuers shall waxe
[d] worse and worse, deceiuing, and being de-
ceiued.
14 But continue thou in the things which thou
hast learned, and which are committed vnto thee
knowing of whom thou hast learned *them*:
15 And that thou hast knowen the holy Scrip-
tures of a child, which are able to make thee wise
vnto saluation, through the faith which is in
Christ Iesus.
16 * [5] For the whole Scripture *is* giuen by in-
spiration of God, and *is* profitable to teach, to
conuince, to correct, *and* to instruct in righteous-
nesse,
17 That the [e] man of God may bee absolute,
being made perfect vnto all good workes.

1 The seuenth admonition: Wee may not hope for a Church in this world without corruption: but there shalbe rather great abundance of most wicked men, euen in the very bosome of the Church which notwithstanding shall make a shew and countenance of great holines and charitie.
*1.Tim.4.1. 2 pet.3.3. iude 18.
a Which make no account either of right or honestie.
2 We must not daily with such men as resist the trueth not of simple iguorance but of a peruerse minde (which thing appeareth by their fruits which hee painteth out here liuely) but we must rather turne away from them.
*Exod 7.11.
3 He addeth a comfort: The Lord will at length plucke off all their visards. 4 That we be not deceiued by such hypocrites, we must set before vs the vertues of the holy seruants of God, and we must not be afraid of persecution, which they suffered willingly, and which alwayes followeth true godlinesse. But we must especially hold fast the doctrine of the Apostles, the summe whereof is this, that wee are saued through faith in Christ Iesus. *b Thou knowest throwly, not onely what I taught and did, but also how I was minded and disposed. c Which is in Pisidia.*
d Their wickednesse shall dayly encrease
*2.Pet.1.20.
5 The eight admonition, which is most precious: A Pastour must be wise by the word of God onely: wherein wee haue perfectly deliuered vnto vs, whatsoeuer perteineth either to discerne know and establish true opinions, and to confute false, & furthermore, to correct euill maners and to frame good.
e The Prophets & expounders of Gods will, are properly and peculierly called, Men of God.

CHAP. IIII.

1 Hee chargeth him to preach the Gospel with all diligence. 3 in that miserable a time: 6 That his death is hard at hand, 8 yet so that as a conquerour hee maketh hast to a glorious triumph 10 Hee sheweth the cause why he sendeth for Timothie. 11 euen by reason of his present state.

I [1] Charge *thee* therefore before God, and *before*
the Lord Iesus Christ, which shall iudge the
quicke and dead at that his appearing, and in his
kingdome,
2 Preach the word: be instant, in season, and
out of season: improue, rebuke, exhort with all
long suffering and doctrine.
3 [2] For the time will come when they will not
suffer wholesome doctrine: but hauing their eares
itching, shall after their owne lusts get them an
heape of teachers,
4 And shall turne their eares from the trueth
and shalbe giuen vnto [a] fables.
5 [3] But watch thou in all things: suffer aduer-
sitie: do the worke of an Euangelist: [b] cause thy
ministerie to be thorowly liked of.
6 [4] For I am now ready to be [c] offered, and
the time of my departing is at hand.
7 I haue fought a good fight, and haue fini-
shed my course: I haue kept the faith.
8 *For* henceforth is laid vp for me the crowne
of righteousnesse, which the Lord the righteous
Iudge shall giue mee at that day: and not to mee
onely, but vnto all them also that loue that his
appearing.
9 [5] Make speede to come vnto me at once:
10 For Demas hath forsaken mee, and hath
[d] imbraced this present world, and is departed vn-
to Thessalonica. Cresens *is gone* to Galatia, Titus
to Dalmatia.
11 *Onely Luke is with mee, Take Marke and
bring him with thee: for hee is profitable vnto
me to minister.
12 And Tychicus haue I sent to Ephesus.
13 The cloke that I left at Troas with Carpus
when thou commest, bring with thee, and the
bookes but especially the parchments.
14 Alexander the coppersmith hath done me
much euill: the Lord reward him according to
his workes.

1 The principall and chiefe of all admonitions, being therefore proposed with a most earnest charge, is this: That the word of God be pronounced with a certaine holy importunitie, as necessitie requireth: but so, that a good and true ground of the doctrine be layd, and the vehemencie be tempered with all holy meekenes.
2 Faithfull Pastors in times past tooke all occasions they could because men were very prompt and ready to returne to their fables.
a To false and vnprofitable doctrines, which the world is now so bewitched withall, that it had rather the open light of the trueth were vtterly put out, then it would come out of darkenesse.
3 The wickednes and falling away of the world, ought to cause faithfull ministers to be so much the more carefull.
b Proue and shew by good and substantiall proofe, that thou art the true minister of God.
4 He foretelleth his death to be at hand, and setteth before them an excellent example, both of inuincible constancie and sure hope. *c To be offered for a drinke offering: and hee alludeth to the powring out of blood or wine which was vsed in sacrifices.* 5 The last part of the Epistle, setting forth grieuous complaints against certaine, and examples of singular godlines in euery place, and of a mind neuer wearied. *d Contented himselfe with this world.* *Colos.4.10,14.

15 Of whom be thou ware also: for he withstood our preaching sore.
16 At my first answering no man assisted me, but all forsoke mee: *I pray God*, that it bee not laid to their charge.
17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully beleeued, and that all the Gentiles should heare: and I was deliuered out of the mouth of the c lion.
18 And the Lord will deliuer mee from euery f euill worke, and wil preserue me vnto his g heauenly Kingdome: to whom *be* praise for euer and euer. Amen.

19 Salute Prisca and Aquila, and the* household of Onesiphorus.
20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.
21 Make speede to come before winter: Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
22 The Lord Iesus Christ *bee* with thy spirit. Grace *be* with you. Amen.

¶ The second *Epistle* written from Rome vnto Timotheus, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

* *Chap.1.16.*

c *Of Nero.*
f *Preserue me pure from committing any thing vnworthy my Apostleship.*
g *To make me partaker of his kingdome.*

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

1 Hee sheweth what kinde of men ought to bee chosen Ministers: 10 how vaine babblers mouthes should bee stopped: 12 and throught this occasion he toucheth the nature of the Cretians, 14 and the Iewes, who put holinesse in outward things.

PAVL [1] a a seruant of God, and an Apostle of Iesus Christ, according to the faith of Gods b elect, [2] and the acknowledging of the trueth, which is according vnto godlines,
2 Vnto the c hope of eternall life, which God that cannot lie, hath d promised before the * c world began:
3 But hath made his word manifest in due time through the preaching, which is * committed vnto me according to the commandement of God our f Sauiour.
4 [4] To Titus *my* naturall sonne according to the common faith, [5] Grace, mercy, *and* peace from God the Father, and *from* the Lord Iesus Christ our Sauiour.
5 [6] For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordeine Elders in euery citie as I appointed thee,
6 * If any bee vnreproueable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are g disobeient.
7 [7] For a Bishop must bee vnreproueable, as Gods h steward, not i froward, not angry, not giuen to wine, no striker, not giuen to filthy lucre,
8 But harberous, one that loueth goodnesse, k wise, righteous, holy temperate,
9 [8] Holding fast that faithfull worde according to doctrine, [9] that hee also may be able to exhort with wholesome doctrine, and conuince them that say against it.

1 Hee vouchedh his Apostleship, (not for Titus, but for the Cretenses sake) both by the testimony of his outward calling, and by his content wherein he agreeth with all the elect from the beginning of the world.
a *A Minister, as Christ himselfe, in that that he was a Minister, and head of his Prophets, is called a seruant, Esa.43.10.*
b *Of those whom God hath chosen.*
2 The faith wher in all the elect content, is the true and sincere knowledge of God, tending to this end, that wor shipping God aright, they may at length obteine life euerlasting according to the promise of God, who is true, which promise was exhibited in Christ in due time, according to his eternall promise.
c *Hope is the ende of faith.*
d *Freely, and of his meere liberalitie.* * *Rom.16 25. ephes.3.9. colos 1.26.2.Tim. 1.9. 1 pet.1.20.* e *Looke.2.Tim.1.9.* 3 This truth is not other where to bee sought but in the preaching of the Apostles. * *Gal.1.11.* f *The word (Sauiour) doeth not onely signifie a preserver of life but also a giuer of life.* 4 The Apostle moueth the Cretenses to heare Titus, by setting foorth his consent and agreement with him in the faith, and there with all sheweth by what speciall note we may distinguish true ministers from false. 5 There is but one way of saluation, common to the Pastor and to the flocke. 6 The first admonition, to ordeine Elders in euery citie. * *1.Tim.3 2.* g *This word is proper to bondsmen, which will not abide the yoke.* 7 The second admonition, what fault Pastors (who be comprehended before vnder the word Elders) ought to be voyd of, & what vertue they ought to haue. h *Whom the Lord hath appointed stewards of his goods.* i *Not hard conditioned, and difficult of age.* k *Circumspect & of a sound iudgement, and of a singular example of moderation.* 8 The third admonition: The Pastour must holde fast that doctrine, which the Apostles deliuered, and perteineth to saluation, leauing all curious and vaine matters. 9 The fourth admonition: To apply the knowledge of true doctrine vnto vse, which consisteth in two things, to wit, in conuincing them which shew themselues apt to learne and consuting the obstinate.

10 [10] For there are many disobient and vaine talkers and deceiuers of minds, chiefly they of the l Circumcision,
11 Whose mouthes must bee stopped, which subuert whole houses, teaching things which they ought not, for filthy lucres sake.
12 [m] One of them selues *even* one of their own prophets said, The Cretians *are* alwayes liars, euill beasts, slow bellies.
13 This witnesse is true: wherefore conuince them n sharpely, that they may be found in s faith.
14 And not taking heede * to Iewish fables, and commandements of men, that turne away from the trueth.
15 [11] Vnto the pure: *are* all things pure, but vnto them that are defiled, and vnbeleeuing *is* nothing pure, but euen their o mindes and consciences are defiled.
16 They professe that they know God, but by works they deni*e him*, and are abominable & disobedient, and to every good worke reprobate.

10 An applying of the generall proposition to a particular: the Cretenses aboue all other neede sharpe reprehensions: both because their mindes are naturally giuen to lies and slouthfulnesse, and also because of certaine ceuetous Iewes, which vnder a colour of godlinesse ioyned partly certaine vaine traditions, and partly olde ceremonies with the Gospel.
l *Of the Iewes, or rather of those Iewes, which went about to ioyne Christ and the Law together. Looke vpon Lactinia ther. m Epimenides, who was counted a Prophet amongst them. n Cicero in his first booke of Diuination.* n *Rombly and plainely, & go not about the bush with them.* * *1 Tim.1.4.* 11 Hee sheweth in few words, that purity consisteth not in any externall worship, and that that is according to the old Law, (as it is abolished) but in the minde & conscience: and whosoever teach otherwise, know not what is true religion indeede, and also are nothing lesse then that that they would seeme to be. o *Rom.14.20.* p *If our minds and consciences bee vncleane, what cleannesse is there in vs before regeneration.*

CHAP. II.

2 He setteth out the duties of ioung persons and elders, 6 and willeth him to instruct the Church in manner. 11 He draweth an argument from the end of our redemption, 12 which is that we liue godly and vprightly.

BVT [1] speake thou the things which become wholesome doctrine,
2 That the elder men bee watchfull, graue temperate, sound in the fath, in loue, *and* in patience.
3 The elder women likewise, that they be in such behaiour as becommeth holinesse, not false accusers, not subiect to much wine, *but* teachers of honest things,
4 That they may instruct the young women to bee sober minded, that they loue their husbands, that they loue their children,
5 That they be temperate, chaste, [2] keeping at home, good and * subiect vnto their husbands, that the word of God be not euill spoken of.
6 Exhort yong men likewise, that they be sober minded.
7 [3] In all things shew thy selfe an example of

1 The first admonition: The doctrine must not only be generally pure, but also be applied to all ages & orders of men according to s diuersitie of circustances.
2 What are the chiefest vertues for old and yong, both men & women and how they ought to be stirred vp vnto them continually.
* *No gadders vp and downe.*
Ephes.5.23.
3 The first admonition: That both the Pastours life and doctrine must be round.

of good workes with vncorrupt doctrine, with
g gravitie, integritie,
8 *And* with the wholesome word, which can
not be condemned, that he which withstandeth,
may be ashamed, hauing nothing concerning
you to speake euill of.
9 *+Let seruants be subiect to their masters,
and please *them* in all c things, not answering a-
gaine,
10 Neither pickers, but that they shew all good
faithfulnesse, that they may adorne the doctrine
of God our Sauiour in all things.
11 * 5 For that grace of God, that bringeth
saluation vnto all men, hath appeared,
12 And teacheth vs, that we should denie vn-
godlinesse and d worldly lusts, and that we should
liue soberly and righteously, and godly in this
present world,
13 e Looking for that blessed hope, and appea-
ring of the glory of that mighty God, and of
our Sauiour Iesus Christ,
14 Who gaue himselfe for vs, that hee might
redeeme vs from all iniquitie, and purge vs *to be a*
peculiar people to himselfe, zealous of good
workes.
15 These things speake, and exhort, and con-
uince with all g authority. See that no man de-
spise thee.

b Not such a gravitie as may driue men from conversing to the minister, but such as may vse them to come in most reuerent and honest sort.
* *Ephes. 6.5. col 3. 22. 1. pet. 2. 18.*
4 The seuenth admonition, of seruants duetie toward their masters.
c *Which may be done without offence to God.*
* 1. *for 2. 2. colos. 1. 22.*
5 The eight admonition belonging to all the godly, that seeing God calleth all men to the Gospel, and Christ hath lo iustified vs, that he hath also sanctified vs, we must all of vs giue our selues to true godlinesse and righteousnes, setting before vs a sure hope of that immeasurable glorie: which thing must in such sort be beaten into their heads, that the gainesayers also must bee reproued by the authority of the almightie God.
d *Lusts of the flesh, which belong to the present state of this life and world.* e *Christ is here most plainely called the mighty God, and his appearance, and comming is called by the figure Metonymie our hope.* f *As it were a thing peculiarly layd vp for himselfe.* g *Withall authority possible.*

CHAP. III.

1 *He wilteth that all generally be put in minde to reuerence such as be in authority:* 3 *That they remember their former life and attribute all iustification vnto grace.* 9 *And if any brabler withstand these things,* 10 *he wilteth that he be reiected.*

PVt them in remembrance that they * bee
subiect to the principalities and powers, *and*
that they bee obedient, *and* ready to euery good
worke.
2 That they speake euill of no man, that they
be no fighters, *but* soft, shewing all meekenesse
vnto all men.
3 2 * For we our selues also were in times past
vnwise, disobedient, deceiued, seruing the lustes
and diuers pleasures, liuing in maliciousnesse and
enuie, hatefull, *and* hating one another.
4 But when that bountifulnesse and that loue
of God our Sauiour toward man appeared,
5 * Not by the works of a righteousnes, which
we had done, but according to his mercy he saued
vs, by the washing of the new birth, and the re-
newing of the b holy Ghost,
6 Which he shed on vs abundantly, through
Iesus Christ our Sauiour,
7 That wee, being iustified by his grace,
should bee made heires according to the hope of
eternall life.
8 3 This *is* a true saying, and these things I
will thou shouldest affirme, that they which haue
beleeued God, might be carefull to shew foorth
c good workes. These things *are* good and profi-
table vnto men.
9 * But stay foolish questions, and genealo-
gies, and contentions, and brawlings about the
Law: for they are vnprofitable and vaine.
10 4 Reiect him that is an heretike, after once
or twise admonition,
11 Knowing that he that is such, is peruerted,
and sinneth, being damned of his owne selfe.
12 5 When I shall send Artemas vnto thee, or
Tychicus, bee diligent to come to me vnto Nico-
polis: for I haue determined there to winter.
13 Bring Zenas the expounder of the Law, and
Apollos on their iourney diligently, that they
lacke nothing.
14 And let ours also learne to shew forth good
workes for necessary vses, that they bee not vn-
fruitfull.
15 All that are with mee, salute thee. Greete
them that loue vs in the faith. Grace *be* with you
all. Amen.

1 Hee declareth particularly and seuerally, that which is said before generally, noting our certaine chiefe and principall dueties, which men owe to men, and especially subiects to their magistrates.
* *Roman. 13. 1. 1. pet. 2. 13.*

2 He confirmeth against the former exhortation, by propounding the free benefit of our regeneration, the pledge whereof is one Baptisme.
* 1. *Cor. 6. 11.*
* 2 *Tim. 1. 9.*
a *Word for word of works which are done in righteousnesse: and this place doth fully vsed the doctrine of merits.*
b *Which the vertue of the holy Ghost worketh.*
3 Against with great earnestnesse hee beateth into our heads, how that we ought to giue our selues to true godlines, and eschew all vaine questions, which serue to nothing but to moone strife and debate.
c *Giue themselues earnestly vnto good workes.*
* 1. *Tim. 1. 4. and 4. 7. 2. tim. 2. 23.*
4 The ministers of the word must at once cast off heretikes, that is, such as stubbornly and seditiously disquiet the Church, and will giue no eare to Ecclesiastical admonitions.
5 Last of all, he writeth a word or two of priuate matters, and commendeth certaine men.

THE EPISTLE OF PAVL TO PHILEMON.

1 *Paul handling a base and small matter, yet according to his manner mounteth also vnto God,* 8 *Stealing against to Philemon his vagabond and theeuish seruant, bee mouneteth pardon for him, and very graue speacheth of Christian equitie.*

PAVL a prisoner of Iesus Christ,
and *our* brother Timotheus, vn-
to Philemon our deare friend,
and fellowe helper,
2 And to *our* deare *sister* Ap-
phia, & to Archippus our fellow
souldier, and to the Church that is in thine house:
3 Grace *be* with you, and peace from God our
Father, and *from* the Lord Iesus Christ.
4 I * giue thankes to my God, making men-
tion alwayes o thee in my prayers,
5 (When I heare of thy loue and faith, which
thou hast toward the Lord Iesus, and toward all
Saints)
6 That the a fellowship of thy faith may bee
made effectuall, and that whatsoeuer good thing
is in you through Christ Iesus may be b known.
7 For wee haue great ioy and consolation in
thy loue, because by thee, brother, the Saintes
c bowels are comforted.
8 wherefore, though I be very bold in Christ
to command thee that which is conuenient,
9 1 *Yet* for loues sake I rather beseech thee,
though I be as I am, euen Paul aged, & euen now
a prisoner for Iesus Christ.
10 I beseech thee for my sonne * Onesimus,
whom I haue begotten in my bonds,
11 Which in times past was to thee vnprofi-
table, but now profitable both to thee and to
mee,
12 Whom I haue sent againe: thou therefore
receiue him that is mine owne d bowels,

* 1. *Thess. 1. 2.*
2 *thess. 1. 3.*
a *By fellowship of faith, he meaneth those dueties of charity which are bestowed vpon the Saints, and flow forth of an effectuall faith.*

also that ioy and comfort which entereth into thee very bowels: as I refreshed and comforted. 1 An example of a Christian exercise for another man. * *Colos. 4. 9.* d *As mine owne sonne, and him of mine owne body.*

b *That by this meanes all men may perceiue how rich you are in Christ, to wit, in faith, charity and all bountifulnesse.*
c *Because thou dis st so diligently and cheerefully refresh the Saints, that they conceiued inwardly a marueilous ioy: for by this word (Bowels) is meant not onely the inward feeling of wants and miseries that men haue one of another: but also the hearts wise commendation as if I had begotten

e That thou mightest not seeme to haue lent me thy seruant vpon constraint, but willingly.
f Thus he assuageth the harder kinde of speech, which is to say, he raxue away.
g For a little time.
h Because he is thy seruant, as other seruants art, and because he beeth the Lords seruant, so that thou must needs loue him both for the Lords sake, and for thine owne sake.

13 Whom I would haue retained with mee, that in thy stead hee might haue ministred vnto me in the bonds of the Gospel.

14 But with out thy minde would I doe nothing, that the benefit should not be as it were e necessitie, but willingly.

15 It may be that he therfore f departed for g a season, that thou shouldest receiue him for euer,

16 Not now as a seruant, but aboue a seruant, *euen as* a brother beloued, specially to mee: how much more then vnto thee, both in the h flesh and in the Lord?

17 If therefore thou count our things common receiue him as my selfe.

18 If he hath hurt thee, or oweth thee ought, that put on my accounts.

19 I Paul haue written *this* with mine owne hand: I will recompence it, albeit I doe not say to thee, that thou owest moreouer vnto me euen thine owne selfe.

20 i Yea, brother, let mee obteine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing k thou wilt do euē more then I say.

22 Moreouer also prepare me lodging: for I trust through your prayers I shall be freely giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarcus, Demas *and* Luke, my fellow helpers.

25 The grace of our Lord Iesus Christ *be* with your spirit, Amen.

¶ Written from Rome to Philemon, *and sent* by Onesimus a seruant.

i Good brother let me obtaine this benefit at thine hand.

THE EPISTLE TO THE HEBREWES.

The drift and ende of this Epistle, is to shew that Iesus Christ the Sonne of God both God and man, is that true eternall and onely Prophet, King, and high Priest, that was shadowed by the figures to the old Law, and is now in deede exhibited: of whom the whole Church ought to be taught, gouerned and sanctified.

CHAP. I.

1 *To shew that the doctrine which Christ brought, is most excellent, in that it is the knitting vp of all prophecies.* 4 *He aduanceth him aboue the Angels.* 10 *An proueth by diuers testimonies of the Scripture, that he farre passeth all other.*

1 The first part of the generall proposition of this Epistle: the Sonne of God is indeede that Prophet or teacher, which hath actually now performed that that God after a sort and in shadowes signified by his Prophets, and hath fully opened his Fathers will to the world.
a So that the former declaration made by the Prophets was not full, and nothing must be added to this latter.
b Wh haue Sonne is God and man.
2 The second part of the same proposition, The same Sonne is appointed of the Father to be our King and Lord, by whom also hee made all things, and in whom onely he setteth foorth his glory, yea, and himselfe also to be beholden of vs, who beareth vp & sustaineth all things by his will and pleasure.
c Possessour and equall comprehender of all things with our Father.
d That is, whatsoeuer hath beene at any time, or shalbe.
* Col. 1. 15.
e Hee in whom that glory and maiestie of the Father shineth, whose ouersight is infinite, and cannot be beholden.
f His fathers person.
g Sustaineth, defendeth, and cherisheth.
3 The third part of the same proposition: The same Sonne executed the office of the hie Priest in offering vp himselfe, and is our onely and most mighty Mediatour in heauen.
h This sheweth that the sauour of that his sacrifice is not onely most acceptable to the Father, but also is euerlasting, and furthermore how farre the hie Priest passeth all the other high Priests.
4 Before he commeth to declare the office of Christ, he setteth forth the excellencie of his person, and first of all he sheweth him to to be man that there withall he is God also.
i Dignity and honour. 5, 6, 7, 8, 9, 10. Hee prouoeth and confirmeth the diuinitie of Christ manifested in the flesh, by these fiue euident testimonies, whereby it appeareth that he farre passeth all Angels, inasmuch that he is called both Sonne and God, in the verses 5, 6, 8 10. 13.
* Psal. 2. 7. chap. 5. 5.
k The Father begat the Sonne from euerlasting, but that euerlasting generation was made manifest and represented to the world in his time, and therefore he addeth this word (To day).
* 2. Sam. 7. 14. 1. chron. 22. 10.
l The Lord was not content to haue spoken it once, but hee reiterateth it in another place.
* Psal. 97. 7.

A T sundry times and in diuers maners God spake in the olde time to *our* Fathers by the Prophets: in these a last dayes hee hath spoken vnto vs by his b Sonne,

2 c whom he hath made c heire of all things, by whom also he made the d worlds,

3 * Who being the e brightnesse of the glory and the ingrauied forme of his f person, and g bearing vp all things by his mighty word, h hath by himselfe purged our sins, and h sitteth at the right hand of the Maiestie in the highest places,

4 And is made so much more excellent then the Angels, in as much as hee hath obteined a more excellent i Name then they.

5 For vnto which of the Angls say d hee at any time, * Thou art my Sonne, k this day begate I thee? l And againe, I * will be his Father, and he shalbe my Sonne:

6 And l againe, when he bringeth in *his* first begotten Sonne into the world, he sayeth, * And let all the Angels of God worship him.

7 m And the Angels he saith, * Hee maketh the spirits n messengers, and his ministers a flame o of fire.

8 But vnto the Sonne *he saith*, * O God, thy o throne *u* for euer P and euer: the sceptor of thy kingdome *is* a q sceptor of righteousnesse.

9 Thou hast loued righteousnesse and r hated iniquity. Wherefore God *euen* thy God, hath anointed thee w the oile of gladnes, aboue thy t fellowes

10 9 And * Thou, Lord, in the beginning hast u established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine, and they all shall waxe old as doeth a garment.

12 And as a vesture shalt thou fould them vp, and they shalbe changed: but thou art the same and thy yeeres shall not faile.

13 10 Vnto which also of the Angels said hee at any time, * Sit at my right hand, till I make thine enemies thy footestoole?

14 Are they not all x ministring spirits, sent foorth to minister, for their sakes which shall bee heires of saluation?

1 Psal. 104. 4.
m Cherub. Psal. 18, 11.
n Seraph. Esa. 6. 2.
* Psal. 45. 7.
o The throne is proper to the prince, & not to the seruant.
p For euerlasting, for this doubling of the word is reiterate the significatio of it lengthen the measure.
q The gouernment of the Kingdome is righteous.
r This kinde of rehearsing which the Iewes verie contraries hath great force in it.
s In that, that the word became flesh by powring the holy Ghost vpon him, without measure.
t For Christ the head and we are his members.
* Psal. 102. 25.
u Made the earth firme and sure.
* Psal. 110. 1. 1. cor. 15. 25. Heb. 10. 12. 13.
x By that name by which we commonly call Princes messengers, he here calleth the spirits.

CHAP. II.

1 *Therefore he inferreth, that God hee made hee giuen to Christes doctrine.* 9 *And hee setteth him out vnto vs euen as our brother in our flesh, that we may with a good will yeeld vp our selues wholly vnto him*

1 Now as it were pausing with him selfe, & shewing to what end and purpose all these things were spoken, to wit, to vnderstand by the excellencie of Christ aboue all creatures, that his doctrine maiestie and Priesthood is most perfect, he vseth an exhortation taken from a comparison.
a He emptieth himselfe in heauen.
b They are *also* to keeth the word reuuedout which holdeth it fast when they haue heard it.
c The Law which appointed punishment for the offenders: as which Paul saith was giuen by Angels, Gal. 3. 19. and Stephen, Acts 7. 53.
2 If the breach and transgression of the word spoken by Angels was not suffered vnpunished, much lesse shall it bee law, all for vs to neglect the Gospel which the Lord of Angels preached, and was confirmed by the voice of the Apostles, and with so many signes and wonders from heauen, and especially with so great and mightie working of the holy Ghost.

by the Lord, and *afterward* was confirmed vnto
vs by [d] them that heard him,
4 * God bearing witnesse thereto both with
[e] signes and wonders, & with diuers miracles, and
gifts of the holy Ghost, according to his owne
will?
5 [3] For hee hath not put in subiection vnto
the Angels [f] the world to come, whereof wee
speake.
6 [4] But * one in a certaine place witnessed,
saying, [g] What is man, that thou shouldest bee
mindfull of him? or the [h] sonne of man that thou
wouldest consider him?
7 Thou [i] madest him a little inferiour to the
Angels: thou crownest him with [k] glory and
honour, and hast set him aboue the workes of
thine hands.
8 * Thou hast put all things in subiection vn-
der his feet. And in that he hath put all things in
subiection vnder him, he left nothing that should
not be subiect vnto him. [5] But wee yet see not all
things subdued vnto him,
9 [6] But we [l] see Iesus crowned with glory and
honour, * which was made little [m] inferiour to the
Angels, [7] through the [n] suffering of death, that by
Gods grace he might [o] taste death for [8] all men.
10 [9] For it became [p] him, for whom *are* all
these things, and by whom *are* all these things,
[10] seeing that hee brought many children vnto
glorie, [11] that hee should consecrate the [q] Prince
of their saluation through afflictions.
11 [12] For he that [r] sanctifieth, and they which
are sanctified, *are* all of [s] one: wherefore he is not
ashamed to call them brethren,

d To the Apostles. * *Marke 16.20.* *e This is the true ende of miracles. Now they are called signes, because they appeare one thing, and represent another: and they are called wonders because they represent some strange and vnaccustomed things: and vertues, because they giue vs a glimse of Gods mightie power.* 3 If it were an hainous matter to contemne the Angels which are but seruants, much more hainous is it to contemne that most mighty King of the restored world. *f The world to come, whereof Christ is Father. Esa 9.6. or the Church, which as a new world was to be gathered together by the Gospel.* 4 Hee sheweth that the vse of this kingly dignity consisteth herein, that men might not onely in Christ recouer that dignitie which they haue lost, but also might be through him aduanced aboue all things, which dignity of men Dauid describeth most excellently. * *Psal.8.6.* *g What is there in man that thou shouldest haue so great regard of him, and do him that honour? h He calleth all the citizens of that heauenly Kingdome as they are considered in themselues, before that God giueth them the liberty of that citie in Christ, Man, and Sonne of man. i This is the first honour of the citizens of the world to come that they are next the Angels. k For they shall be in very great honour, when they shall be partakers of the Kingdome. And he speaketh of the things that shalbe, as thought it were already, because is so certaine.* * *1. Cor. 15.27.* 5 An obiection: But where is this so great rule and dominion? 6 The answere: this is already fulfilled in Iesus Christ our head, who was for a time for our sakes inferiour to the Angels being made man: but now is aduanced into most high glory. *l By this vertue and power which appeareth manifestly in the Church.* * *Phil.2.8* *m Who abased himselfe for a season and tooke vpon him the shape of a seruant.* 7 He sheweth the cause of this subiection, to wit, to taste of death for our sakes, that so doing the part of a redeemer, hee might not onely be our Prophet and King, but also our high Priest. *n That he might die. o Feele death.* 8 Herein consisteth the force of the argument: for wee could not at length be glorified with him, vnlesse he had beene abased for vs, euen all the faithfull. And by this occasion the Apostle commeth to the other part of the declaration of Christs person, wherein hee prooueth him to be in such sort God, that he is also man. 9 Hee prooueth moreouer by other arguments, why it behooued the Sonne of God who is the true God (as he prooued a little before) to become man notwithstanding, subiect to all miseries, sinne onely except. *p God.* 10 First of all, because the Father, to whose glory all these things are to be referred, purposed to bring many sonnes vnto glory. And how could he haue men for his sonnes, vnlesse his onely begotten Sonne had become brother to men? 11 Secondly, The Father determined to bring those sonnes to glory, to wit out of that ignominie wherein they lay before. Therefore the Sonne should not haue beene seene plainely to be made man, vnlesse he had bene made like vnto other men, that he might come to glory by the selfe same way, by the which he should bring other: yea rather it became him, which was Prince of the saluation of other, to be consecrated aboue other, through those afflictions, Prophet, King, and Priest, which are the parts of that principalitie for the saluation of other. *q The Chieftaine, who as he is chiefest in dignitie, so is he the first begotten from among the dead, amongst many brethren.* 12 The ground of both the former arguments: for neither should wee be sonnes through him, neither could he be consecrate through afflictions, vnlesse he had bene made man like vnto vs. But because this Sonnehood dependeth not vpon nature onely, for no man is acccounted the Sonne of God, vnlesse that besides that he is a Sonne of man, he be also Christs brother (which is by sanctification, that is, by becomming one with Christ, who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull, whom therefore Christ, vouchsafeth to call brethren. *r He vseth the time that now is, to shew vs that we are yet still going on, and increasing in this sanctification, and by sanctification, hee meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholly vnto God, all which Christ alone worketh in vs. s One, of one selfe same nature of man.*

12 [13] Saying, * I will declare thy Name vnto
my brethren: in the middes of the Church will
I sing praises to thee.
13 [14] And againe, * I wil put my [t] trust in him,
And againe, * [u] Behold, here am I, and the chil-
dren which God hath giuen me.
14 Forasmuch then as the children are [x] par-
takers of flesh and blood, hee allso himselfe like-
wise tooke part with them, that he might destroy
* through death, him that had the [y] power of
death, that is, the [z] deuill,
15 And that he might deliuer all them, which
for feare of [a] death were all their life time subiect
to bondage.
16 [15] For hee in no sort toke on *him* the [b] An-
gels *nature*, but hee tooke on *him* the [c] seede of
Abraham.
17 [16] Wherfore in [d] all things it behoued him
to be made like vnto his brethren, that he might
be [e] mercifull, and a [f] faithfull hie Priest in things
concerning God, that he might make reconcilia-
tion for the sinnes of the people.
18 For in that he suffered, and was [g] tempted,
he is able to succour them that are tempted.

13 That which he taught before of the incarnation of the sanctifier, he applyeth to the prophetical office. * *Psal.22.25.* 14 He applyeth the same to the kingly power of Christ in deliuering his from the power of the deuil and death. * *Psal.18.2.* *t I will commit my selfe to him and to his defence.* * *Esa.8.18.* *u This Esay speaketh of himselfe and his disciples, but betokening thereby all Ministers, as also his Disciples signifie the whole Church. And therefore seeing Christ is the head of the Prophets and ministers, these words are more rightly verified of him, then of Esay. x Are made of flesh and blood, which is a fraile and brittle nature.* * *Hose 13.14. 1.cor.15.55.* *y The deuill is sayd to haue the power of death, because he is the authour of sinne: and from sin commeth death, and for this cause he eggeth vs daily to sinne. z Hee speaketh of one as of the Prince ioyning to him secretly all his Angels. a By (death) thou must vnderstand here, that death which is ioyned with the wrath of God, as it must needs be if it bee without Christ then the which there can be nothing deuised more miserable.* 15 He expoundeth those words of flesh and blood, shewing that Christ is true man, and that not by turning his diuine nature, but by taking of mans nature. And he meaneth Abraham, respecting the promises made to Abraham in this behalfe. *b The nature of Angels. c The very nature of man.* 16 Hee applyeth the same to the Priesthood, for which he should not haue benefit, vnlesse he had become man, and that like vnto vs in all things, sinne onely except. *d Not onely as touching nature, but qualities also. e That he might be truely touched with the feeling of our miseries. f Doing his office sincerely. g Was tryed and egged to wickednesse by the deuill.*

CHAP. III.

1 Now he sheweth how farre inferiour Moses is to Christ, 5. 6. euen so much as the seruant to the Master: and so he bringeth in certaine exhortations and threatnings taken out of Dauid, 8 against such as either stubbornely resist, 12 or els are very slow to obey.

THerefore, [1] holy brethren, partakers of the
heauenly vocation, consider the [a] Apostle
and high Priest of our [b] profession Christ Iesu:
2 [2] Who was faithfull to him that hath [c] ap-
pointed him, [3] euen as * Moses *was* in all his
house.
3 [4] For this man is counted worthy of more
glory then Moses, insomuch as hee which hath
builded the house, hath more honour, then the
house.
4 For euery house is builded of some man,
and he that hath built all things, *is* God.
5 [5] Now Moses verily was faithfull in all his
house, as a seruant [c] for a witnesse of the things

1 Hauing laid the foundation, that is to say, declared and prooued both the natures of one selfe same Christ, he giueth him three offices, to wit, the office of a Prophet, King and Priest, and as touching the office of teaching and gouerning, compareth him with Moses and Ioshua, vnto the 14. verse of the next Chapter, and with Aaron touching the Priestood. And hee propoundeth that which he purposeth to speake of with a most graue exhortation, that our faith may tend to Christ, as to the onely euerlasting teacher gouernour, and high Priest. *a The Ambassadour and Messenger, as Rom.15. he is called the Minister of circumsion. b Of the doctrine of the Gospel which we professe.* 2 Hee confirmeth this exhortation with two reasons, first of all, because Christ Iesus was appointed such a one of God: secondly, because he throughly executed the offices that his Father inioyned him. *c Apostle and high Priest.* 3 Now he commeth to the comparison with Moses, and he maketh them like one to another in this, that they were both appointed rulers ouer Gods house, and executed faithfully their office: but by and by after he sheweth that there is great vnlikenesse in that same similitude. * *Num.12.7.* 4 The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house, but Christ as Lord and God made all this house. 5 Another comparison: Moses was a faithfull seruant in this house, that is, in the Church, seruing the Lord that was to come, but Christ ruleth and gouerneth his house as Lord,

which

which should be spoken after.
6 But Christ *is* as the Sonne, ouer his owne
house, [6] whose [d] house we are, if we hold fast that
[e] confidence and that reioycing of that hope vn-
to the end.
7 Wherefore, as the holy Ghost saith, * To
day if ye [f] shall heare his voyce,
8 Harden not your hearts, as in the [g] prouo-
cation, according to the day of the tentation in
the wildernesse,
9 Where your fathers tempted mee, prooued
me, and saw my works fourtie yeeres long.
10 Wherefore I was grieued with that gene-
ration, and said, They [h] erre euer in *their* heart,
neither haue they knowen my wayes.
11 Therefore I sware in my wrath, If they shall
enter into my rest.
12 [7] Take heed, brethren, lest at any time there
be in any of you an euill heart, and vnfaithfull, to
depart away from the liuing God.
13 But exhort one another daily, [i] while it is
called To day, lest any of you be hardned through
the deceitfulnesse of sinne.
14 [8] For we are made partakers of Christ, if we
keepe sure vnto the end that [k] beginning, where-
with we are vpholden,
15 [l] So long as it is said, To day if ye heare his
voyce, harden not your hearts, as in the prouoca-
tion.
16 For some when they heard, prouoked him
to anger: howbeit, not all that came out of Egypt
by Moses.
17 But with whom was hee displeased fourtie
yeeres? Was he not displeased with them that sin-
ned, * whose carkeises fell in the wildernesse?
18 And to whom sware he that they should not
enter into his rest, but vnto them ỷ obeyed not?
19 So we see that they could not enter in, be-
cause of vnbeliefe.

6 He applieth the former doctrine to this end, exhorting all men by the words of Dauid to heare the Sonne himselfe speake, and to giue full credit to his words, seeing that otherwise they cannot enter into that externall rest. *d To wit, Christes.* *e He calleth that excellent effect of faith (whereby we cry, Abba, that is, Father) confidence and to confidence hee ioyneth hope.* * Psal 95.8. chap.4.7. *f So that God was to speake once againe after Moses.* *g In the day that they vexed the Lord, or strone with him.* *h They are brutish and mad.* 7 Now weighing the words of Dauid, hee sheweth first by this word, *To day*, that wee must not neglect the occasion while we haue it: for that word is not to be restrained to Dauids time, but it comprehendeth all that time wherein God calleth vs. *i While to day lasteth, that is to say, so long as the Gospel is offered vnto vs.* 8 Now hee considereth these words, *If you heare his voice, &c.* shewing that they are spoken and meant of the hearing of faith, against which hee setteth hardening through vnbeliefe. *k That beginning of trust and confidence: and after the maner of the Hebrewes, hee calleth that beginning, which is the chiefest.* *l So long as this voyce soundeth out.* * Numb.14.37.

CHAP. IIII.

1 Hee ioyneth exhortation with threatning, lest they, euen as their fathers were, be depriued of the rest offered vnto them, 11 but that they endeuour to enter into it: 14 And so hee beginneth to intreat of Christes Priesthood.

Let vs feare therefore, lest at any time by forsa-
king the promise of entring into his rest, any
of you should seeme to be depriued.
2 [1] For vnto vs was the Gospel preached as
also vnto them, but the word that they heard,
profited not them, because it was not [a] mixed with
faith in those that heard it.
3 [2] For wee which haue beleeued, doe enter
into rest, as he said, *to the other*, * As I haue sworne
in my wrath, If they shall enter into my rest: al-
though the workes were finished from the foun-
dation of the world.
4 For hee spake in a certaine place of the se-
uenth day on this wise, * And God did rest the se-
uenth day from all his works.
5 And in this place againe, If they shall en-
ter into my rest.
6 Seeing therefore it remaineth that some
must enter thereinto, & they to whom it was first
preached, entered not therein for vnbeliefes sake:
7 Againe hee appointed in Dauid a certaine
day, by To day, after so long a time, saying as it is
said, * This day if ye heare his voyce, harden not
your hearts.
8 For if [b] Iesus had giuen them rest, then would
he not after this haue spoken of another day.
9 There remaineth therefore a rest to the peo-
ple of God.
10 [c] For he that is entred into his rest, hath al-
so ceased from his owne workes, as God *did* from
his.
11 [3] Let vs studie therefore to enter into that
rest, lest [d] any man fall after the same ensample of
disobedience.
12 [4] For the [e] word of God *is* [f] liuely, and
mightie in operation, and sharper then any two
edged sword, and entreth thorow, euen vnto the
diuiding asunder of the [g] soule and the [h] spirit, and
of the ioynts, and the marrow, and is a discerner
of the thoughts, and the intents of the heart.
13 Neither is there any creature, which is not
manifest in [i] his sight: but all things *are* naked
and open vnto his eyes, with whom wee haue to
doe.
14 [5] Seeing then that we haue a great hie Priest,
which is entred into heauen, *euen* Iesus the Sonne
of God, let vs [k] hold fast our profession.
15 [6] For we haue not an hie Priest, which can
not bee touched with the feeling of our infirmi-
ties, but was in all things tempted in like sort, *yet*
without sinne.
16 Let vs therefore go boldly vnto the throne
of grace, that wee may receiue mercie, and finde
grace to helpe in time of need.

1 By these words *His voice* he sheweth that Dauid meant the preaching of Christ, who was then also preached, for Moses & the Prophets repeated none other. *a Hee compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard, profiteth nothing, vnlesse it be tempered with faith.* 2 Lest any man should obiect, that those words were meant of the land of Canaan, and of Moses doctrine, and therefore cannot well be drawen to Christ, and to eternall life, the Apostle sheweth that there are two maner of rests spoken of in the Scriptures: the one of the seuenth day, wherein God is said to haue rested from all his works another is said to be that same, whereinto Iosua led the people: but this rest is not the last rest whereunto we are called, and that he prooueth by two reasons. For seeing that Dauid so long time after speaking to the people which were then placed in the land of Canaan, vseth these words *To day*, and threatneth them stil, that they shall not enter into the rest of God, which refused then the voice of God, which sounded in their eares, we must needs say, that he meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is that euerlasting rest, wherein we begin to liue to God after that the race of this life ceaseth: as God rested the seuenth day from those his works, that is to say, from making the world. Moreouer, the Apostle therewithall signifieth that the way to this rest, which Moses and the land of Canaan and all that order of the Law, did shadow, is opened in the Gospel onely.

* Psal 95.11. * Genes.2.2. deut.5.14. * chap 3.7. *b Hee speaketh of Iosua the sonne of Nun: and as the land of Canaan was a figure of our true rest, so was Iosua a figure of Christ.* *c As God rested the seuenth day, so must wee rest from our workes, that is, from such as proceed from our corrupt nature.* 3 He returneth to an exhortation. *d Lest any man become a like example of misbeliefe.* 4 An amplification taken from the nature of the word of God, the power whereof is such, that it entreth euen to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubburne, and plainly quickning the beleeuers. *e The doctrine of God which is preached both in the Law and the Gospel.* *f Hee calleth the word of God liuely, by reason of the effects it worketh in them, to whom it is preached.* *g He calleth that the soule, which hath the affections resident in it.* *h By the spirit he meaneth that noblest part which is called the minde.* *i In Gods sight.* 5 Now he entreth into the comparison of Christes Priesthood with Aarons, and declareth euen in the very beginning the marueilous excellencie of this Priesthood, calling him the Sonne of God, and placing him in the seat of God in heauen, plainely and euidently setting him against Aarons Priests, and the transitory tabernacle; which comparison hee setteeth forth afterward more at large. *k And let it not goe out of our hands.* 6 Lest he might seeme by this great glory of our hie Priest, to stay and stop vs from going vnto him, he addeth straightway after, that he is notwithstanding our brother indeed (as hee prooued it also before) and that hee accounteth all our miseries his owne, to call vs boldly to him.

CHAP. V.

1 First hee sheweth the dutie of the hie Priest: 5 Secondly, that Christ is appointed of God to bee our hie Priest, 7 and that hee hath fulfilled all things belonging thereunto.

For [1] euery high Priest is taken from among
men, and is ordeined for men in things per-
teining to God, [2] that hee may offer both [a] gifts
and [b] sacrifices for sinnes,
2 Which is [c] able sufficiently to haue com-
passion [d] on them that are ignorant, and that are

1 The first part of the first comparison of Christes high Priesthood, with Aarons: Other high Priests are taken from among men, and are called after the order of men. 2 The first part of the second comparison: Others as weake are made high Priests, to the end that feeling the same infirmitie in themselues which is in all the rest of the people, they should in their owne and the peoples name offer gifts and sacrifices, which are witnesses of common faith and repentance. *a Offerings of things without life.* *b Beasts which are killed but specially in the sacrifices for sinnes and offences.* *c Fit and meete.* *d On them that are (as it is in the Hebrew tongue, vnder ignorance and errour is euery sinne meant, euen that sinne that is voluntary.*

out of the way, because that he also is e compassed
with infirmitie,
3 And for the sames sake he is bound to offer
for sinnes, as well for his owne part, as for the
peoples.
4 * 3 And no man taketh this honor vnto him-
selfe, but he that is called of God, as *was* Aaron.
5 So likewise Christ tooke not to himselfe
this honour, to be made the hie Priest, but he that
said vnto him, * Thou art my Sonne, this day be-
gate I thee, *gaue it him.*
6 As hee also in another place speaketh,
* Thou art a Priest for euer, after the f order of
Melchi-sedec,
7 4 Who in the g daies of his flesh did offer vp
prayers & supplications, with strong cryings and
teares vnto him, that was able to h saue him from
death, and was also heard in that which he feared.
8 And though he were the Sonne, yet i lear-
ned he obedience, by the things, which he suffred,
9 5 And being k consecrate, was made ẏ author
of eternall saluation vnto all them that obey him:
10 And is called of God an high Priest after
the order of Melchi-sedec.
11 6 Of whom wee haue many things to say,
which are hard to be vttered, because yee are dull
of hearing.
12 7 For when as concerning the time yee
ought to be teachers, yet haue ye need againe that
we teach you what *are* the first principles of the
word of God: and are become such as haue need
of milke, and not of strong meat.
13 For euery one that vseth milke, is inexpert
in the l word of righteousnesse: for he is a babe.
14 But strong meate belongeth to them that
are of age, which through long custom haue their
m wits exercised, to discerne both good and euill.

e For that he himselfe beareth about with him a nature subiect to the same discommodities and vices.
* 1 Chro 23.13. and 23.13.
3 The third comparison which is whole. The others are called of God, and so was Christ, but in another order then Aaron, for Christ is called the Sonne, begotten of God and a Priest for euer after the order of Melchisedec.
* Psal 2.7. chap. 1 5.
* Psal. 110.4. chap. 7. 17.
f After the likenesse or maner as it is afterward declared, Chap. 7. 15.
4 The other part of the second comparison: Christ being exceedingly afflicted, & exceedingly mercifull, asked not for his sinnes, for he had none, but for his feare, & obteined his request, and offered himselfe for all his.
g While he liued here with vs in our weake and fraile nature
h To deliuer him from death. *i He learned indeed what it is to haue a Father whom a man must obey.*
5 The other part of the first comparison: But Christ was consecrate of God the Father, as the authour of our saluation, and an hie Priest for euer, and therfore hee is so a man, that notwithstanding hee is farre aboue all men. *k Looke Chap. 2. 10.*
6 A digression, vntill he come to the beginning of the seuenth chapter: wherein he partly holdeth the Hebrewes in the diligent consideration of those things which he hath said, and partly prepareth them to the vnderstanding of those things whereof he wil speake. 7 An example of an Apostolike chiding. *l In the word which teacheth righteousnesse.* *m All their powers whereby they vnderstand and iudge.*

CHAP. VI.

1 Hee briefly toucheth the childish slouthfulnesse of the Hebrewes, 4 and terrifieth them with seuere threatnings: 7 Hee stirreth them vp to end ... to goe forward: 9 Hee hopeth well of them: 13 He alleageth Abrahams example: 17 and compare h faith that taketh hold on the word, 19 vnto an ancre.

THerefore, leauing the doctrine of the a begin-
ning of Christ, let vs be led forward vnto per-
fection, 1 not laying againe the foundatiō of repen-
tance from dead works, and of faith toward God,
2 Of the doctrine of baptisme, and laying on
of hands, and of the resurrection from the dead,
and of eternall iudgement.
3 And this will we doe if God permit.
4 2 * For it is b impossible that they which were
once lightened, and haue c tasted of the heauenly
gift, and were made partakers of the holy Ghost,

a The first principles of Christian religion, which we call the Catechisme.
1 Certaine principles of a Catechisme, which comprehend the summe of the doctrine of the Gospel were giuen in few words, and briefly to the rude and ignorant, to wit, the profession of repentance and faith in God: the articles of which doctrine were demaunded of them, which were not as yet receiued members of the Church at the dayes appointed for Baptisme: and of the children of the faithful which were baptized in their infancie, when hands were layd vpon them. And of those articles two are by name recited: the resurrection of the flesh, and the eternall iudgement.
2 He addeth a vehemencie to his exhortation, and a most sharpe threatning of the certaine destruction that shall come to them which fail from God and his religion.
* Chap. 10 26. matth. 12. 45. 2 pet. 2 20. *b Hee speaketh of a generall backsliding and such as doe altogether fall away from the faith, and not of sinnes which are committed through the frailtie of man against the first and the second Table.* *c Wee must marke the force of this word, for it is one thing to beleeue as Lydia did, whose heart God opened, Actes 16. 13. and another thing to haue some taste.*

5 And haue tasted of the good word of God,
and of the powers of the world to come,
6 If they fall away, should be renewed againe
by repentance: seeing they d crucifie againe to
themselues the Sonne of God, and make a mocke
of him.
7 3 For the earth which drinketh in the raine
that commeth oft vpon it, and bringeth foorth
herbes meet for them by whom it is dressed, recei-
ueth blessing of God.
8 But that which beareth thornes and briers,
is reprooued, and is neere vnto cursing, whose end
is to be burned.
9 4 But beloued, we haue perswaded our selues
better things of you, and such as accompany sal-
uation, though we thus speake.
10 5 For God *is* not vnrighteous, that he should
forget your worke, and labour of loue, which ye
shewed toward his Name, in that yee haue mini-
stred vnto the Saints, and *yet* minister.
11 And wee desire that euery one of you shew
the same diligence, to the full assurance of hope
vnto the end,
12 6 That yee be not slouthfull, but followers
of them, which through faith and patience, inhe-
rite the promises.
13 7 For when God made the promise to A-
braham, because he had no greater to sweare by,
he sware by himselfe,
14 Saying, * Surely I will e abundantly blesse
thee, and multiply thee maruellously.
15 And so after that hee had taried patiently,
he enioyed the promises.
16 For men verely sweare by him that is grea-
ter *then themselues*, and an oath for confirmation
among them is an end of all strife.
17 So God, willing more f abūdantly to shew
vnto the heires of promise, the stablenesse of his
counsell, bound himselfe by an oath,
18 That by two immutable things, wherein it
is vnpossible that God should lie, we might haue
strong consolation, which haue our refuge to lay
hold vpon that hope, which is set before vs,
19 8 Which *hope* wee haue, as an ancre of the
soule, both sure and steadfast, and it entreth into
that which is within the vaile,
20 9 Whither the forerunner is for vs entred
in, *euen* Iesus that is made an high Priest for euer
after the order of Melchi-sedec.

d As men that hate Christ, and as though they crucified him againe, make him a mocking stocke to all the world, and that to their owne destruction as Iulian the Apostate or backslider did.
3 He setteth forth the former threatning with a similitude.
4 He mitigateth and asswageth all that sharpenesse, hoping better of them to whom he writeth.
5 Hee praiseth them for their charitie, thereby encouraging them to goe forward, and to hold out to the end.
6 Hee sheweth what vertues chiefly they haue neede of to goe forward constantly, and also to profite, to wit, of charitie and patience: and lest any man should obiect and say, that these things are impossible to be done, he willeth them to set before themselues the examples of their ancesters and to follow them.
7 Another pricke to pricke them forward because the hope of the inheritance is certaine, if we continue to the end, for God hath not onely promised it, but also promised it with an oath.
* Gen. 12. 2 and 17. 4. and 22. 17.
e I will heape vp benefits most plentifully vpon thee. *f More then was needfull, were it not for the wickednesse of men, which beleeue not God, no though he sweare.* 8 Hee likeneth hope to an ancre: because that euen as an ancre being cast into the bottome of the sea, stayeth the whole ship, so doeth hope also enter euen into the very secret places of heauen. And he maketh mention of the Sanctuary, alluding to the old Tabernacle, and by this meanes returneth to the comparison of the Priesthood of Christ with the Leuiticall.
9 Hee repeateth Dauids words, wherein all those comparisons whereof hee hath before made mention, are signified, as hee declareth in all the next Chapter.

CHAP. VII.

1 Hee hath hitherto stirred them vp, to marke diligently what things are to bee considered in Melchisedec, 15 wherein hee is like vnto Christ. 20 Wherefore the Law should giue place to the Gospel.

FOr this 1 Melchi-sedec * *was* King of Salem,
the Priest of the most high GOD, who met
Abraham, as hee returned from the slaughter of
the kings, and a blessed him,
2 To whom also Abraham gaue the tithe of
all things: who first is by interpretation King of
righteousnesse: after that, *he is* also King of Salem,
that is, King of peace.

1 Declaring those words, *According to the order of Melchi-sedec*, whereupon that comparison standeth of the Priesthood of Christ with the Leuiticall: first Melchisedec himselfe is considered as the figure of Christ, and these are the heads of that comparison, Melchisedec was a King, and a Priest: and such an one in deed is Christ alone. He was a King of peace and righteousnesse: such an one in deed is Christ alone. * Gen. 14. 18. *a With a solemne and Priestly blessing.*

3 2 Without

3 ² Without father, without mother, without
kinred, and hath neither beginning of *his* dayes,
neither end of life: but is likened vnto the Sonne
of God, and continueth a Priest for euer.

4 ³ Now consider how great this man *was*,
vnto whom euen the Patriarch Abraham gaue
the tithe of the spoiles.

5 For verely they which are the children of
Leui, which receiue the office of the Priesthood,
haue a * commandement to take, according to
the Law, tithes of the people (that is, of their bre-
thren) though they ᵇ came out of the loynes of
Abraham.

6 But he whose kinred is not counted among
them receiued tithes of Abraham, and blessed him
that had the promises.

7 And ᶜ without all contradiction the lesse is
blessed of the greater.

8 And here men that die receiue tithes: but
there hee *receiueth them*, of whom it is witnessed,
that he liueth.

9 ⁴ And to say as the thing is, Leui also which
receiueth tithes, paid tithes in Abraham.

10 For he was yet in the loines of his father
Abraham, when Melchi-sedec met him.

11 ⁵ If therefore ᵈ perfection had beene by the
Priesthood of the Leuites (for vnder it the Law
was established to the people) what needed it fur-
thermore, that another Priest should rise after the
order of Melchi-sedec, and not to be called after
the order of Aaron?

12 ⁶ For if the Priesthood be changed, then of
necessitie must there be a change of the ᵉ Law.

13 For he of whom these things are spoken,
pertaineth vnto another tribe, whereof no man
ᶠ serued at the Altar.

14 For it is euident, that our Lord sprung out
of Iuda, concerning the which tribe Moses spake
nothing touching the Priesthood.

15 ⁷ And it is yet a more euident thing, be-
cause that after the similitude of Melchi-sedec
there is risen vp another Priest,

16 ⁸ Which is not made *Priest* after the ᵍ Law
of the carnall commandement, but after the pow-
er of the endlesse life.

17 For he testifieth *thus*, * Thou art a Priest
for euer, after the order of Melchi-sedec.

18 ⁹ For the ʰ commandement that went a-
fore, is disanulled, because of the weakenesse there-
of, and vnprofitablenesse.

19 For the law made nothing perfit, but the
bringing in of a better hope *made perfite*, whereby
we draw neere vnto God.

20 ¹⁰ And forasmuch as it is not without an
othe (for these are made Priests without an oath:

21 But this *is made* with an oath by him that
said vnto him, * The Lord hath sworne, and will
not repent, Thou art a Priest for euer, after the
order of Melchi-sedec.)

22 By so much is Iesus made a surety of a better
Testament.

23 ¹¹ And among them many were made
Priests, because they were not suffered to endure
by the reason of death

24 But this man, because hee endureth euer,
hath a Priesthood, which cannot passe from one
to another.

25 Wherefore, hee is ᵏ able also perfectly to
saue them that come vnto God by him, seeing hee
euer liueth to make intercession for them.

26 ¹² For such an high Priest it became vs to
haue, *which is* holy, harmelesse, vndefiled, sepa-
rate from sinners, and made higher then the hea-
uens.

27 Which needeth not daily as those high
Priestes, to offer vp sacrifice, * first, for his owne
sinnes, and then for the peoples: ¹³ for ˡ that did
he ᵐ once when he offered vp himselfe.

28 For the law maketh men hie Priests, which
haue infirmity: but the ⁿ word of the oath ¹⁴ that
ᵒ was since the Law, *maketh* the Sonne, who is
consecrated for euermore.

2 Another figure: Melchi-sedec is set before vs to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his ancestors, nor his death are written of, and such an one indeede is the Sonne of God, to wit, an euerlasting Priest: as he is God, without mother wonderfully begotten: as he is man without father wonderfully conceiued. 3 Another figure: Melchi-sedec in consideration of his Priesthood was aboue Abraham, for he tooke tenths of him and blessed him as a Priest: Such an one indeede is Christ, vpon whom dependeth euen Abrahams sanctification, and all the beleeuers, and whom all men ought to worship and reuerence as the authour of all. * *Numb. 18. 21.* *b Were begotten of Abraham.* *c He speaketh of the publike blessing which the Priests vsed.* 4 A double amplification: The first that Melchi-sedec tooke the tenthes as one immortall (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and Dauid setteth him foorth as an euerlasting Priest) but the Leuiticall Priests, as mortall men, for they succeede one another: the second, that Leui himselfe was tithed in Abraham by Melchi-sedec. Therefore the Priesthood of Melchi-sedec (that is, Christs, who is pronounced to bee an euerlasting Priest according to his order) is more excellent then the Leuiticall. 5 The third treatise of this Epistle, wherein after he hath prooued Christ to be a King, a Prophet, and a Priest, hee now handleth distinctly the condition and excellencie of all these offices shewing that all these were but shadowes in all other, but in Christ they are true and perfect. And he beginneth with the Priesthood, wherewith also the former treatise ended, that by this meanes all the parts and members of the disputation may better hang together. And first of all hee prooueth that the Leuiticall Priesthood was imperfect, because another Priest is promised a long time after according to another order, that is to say, of another manner of rule and fashion. *d If the Priesthood of Leui could haue made any man perfit.* 6 He sheweth how that by the institution of the new Priesthood, not onely the imperfection of the Priesthood of Leui was declared: but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Leui, did shut foorth the tribe of Iuda, and made it also inferiour to Leui: and this latter doth place the Priesthood in the tribe of Iuda. *e Of the institution of Aaron.* *f Had any thing to doe about the Altar.* 7 Lest any man might obiect, that the Priesthood indeede was translated from Leui to Iuda, but yet notwithstanding the same remaineth still, he both weigheth and expoundeth those words of Dauid, *for euer, according to the order of Melchi-sedec*, whereby also a diuers institution of Priesthood is well perceiued. 8 He prooueth the diuersitie and excellency of the institution of Melchi-sedecs Priesthood by this, that the Priesthood of the Law did stand vpon an outward and bodily annointing: but the sacrifice of Melchi-sedec is set out to be euerlasting and meere spirituall. *g Not after the ordinance, which commandeth fraile and transitorie things, as was done in Aarons consecration, and all that whole Priesthood.* * *Psalm. 110. 4. chap. 5. 6.*

9 Againe, that no man might obiect that the last Priesthood was added to make a perfite one, by the coupling of them both together, he prooueth that the first was abrogated by the later, as vnprofitable, and that by the nature of them both. For how could those corporal and transitory things sanctifie vs, either of themselues, or being ioyned with another? *h The Ceremoniall Law.* 10 Another argument whereby hee prooueth that the Priesthood of Christ is better then the Priesthood of Leui, because his was established with an oath, but theirs was not so. * *Psal. 110. 4.* 11 Another argument tending to the same purpose. The Leuiticall Priests (as mortall men) could not bee euerlasting, but Christ as hee is euerlasting, so hath hee also an euerlasting Priesthood, making most effectuall intercession for them which by him come vnto God. *i Which cannot passe away.* *k Hee is fit and meet.* 12 Another argument: There are required in an high Priest innocency, and perfect purenesse, which may separate him from sinners for whom he offereth. But the Leuiticall high Priests shall not bee found to bee such, for they offer first for their owne sinnes: but Christ onely is such a one, and therefore the true and onely high Priest. * *Leuit. 16. 11.* 13 Another argument, which notwithstanding hee handleth afterward. The Leuitical Priests offered sacrifice after sacrifice, first for themselues and then for the people. But Christ offered not for himselfe, but for other: not sacrifices, but himselfe, not oftentimes, but once. And this ought not to seeme strange saith hee, forasmuch as they are weake, but this man is consecrated an euerlasting Priest, and that by an oath. *l That sacrifice which hee offered.* *m It was so done, that it needeth not to be repeated or offered againe any more.* *n The commandement of God wich was bound with an oath.* 14 Another argument taken of the time: former things are taken away by the latter. *o Exhibited.*

CHAP. VIII.

1 *To prooue more certainely that the ceremonies of the Law are abrogated.* 5 *he sheweth that they were appointed to serue the heauenly patterne.* 8 *He bringeth him the place of Ieremie,* 15 *To proue the amendment of the old couenant.*

NOw ¹ of the things which wee haue spoken,
this is the summe, That we haue such an high
Priest, that sitteth at the right hand of the throne
of the Maiestie in heauens,

2 ² And *is* a minister of the ᵃ Sanctuary, ³ and
of that ᵇ true Tabernacle which the Lord pight,
and not man.

3 ⁴ For euery high Priest is ordained to offer
both gifts and sacrifices: wherefore it was of ne-
cessitie, that this man should haue somewhat al-
so to offer.

1 He briefly repeateth that whereunto all these things are to bee referred, to wit, that we haue a farre other high Priest then those Leuiticall high Priests are, euen such an one as sitteth at the right hand of the most high God in heauen. 2 They of Leui were high Pristes in an earthly sanctuarie, but Christ is the heauenly. *a Of heauen.* 3 They of Leui exercised the Priesthood in a fraile tabernacle, but Christ beareth about with him a farre other tabernacle, to wit, his body which God himselfe made to be euelasting, as shall afterward bee declared, chap 9. 11. *b Of his body.* 4 He bringeth a reason why it must needes be that Christ should haue a body (which he calleth a Tabernacle which the Lord pight and not man) to wit, that he might haue what to offer: for otherwise hee could not bee an high Priest. And the selfe same body is both the Tabernacle and the sacrifice.

4 5 For he were not a Prieſt, if he were on the
earth, ſeeing there are Prieſts that according to
the Law offer gifts,
5 Who ſerue vnto the patterne and ſhadow
of heauenly things, as Moſes was warned by God
when hee was about to finiſh the Tabernacle,
* See, ſaid hee, that thou make all things accor-
ding to the paterne ſhewed to thee in the mount.
6 6 But now *our high Prieſt* hath obtained a
more excellent office, in as much as he is the Me-
diatour of a better Teſtament, which is eſtabli-
ſhed vpon better promiſes.
7 7 For if that firſt *Teſtament* had beene vn-
blameable, no place ſhould haue beene ſought for
the ſecond.
8 For in rebuking them he ſaith, * Behold,
the daies will come, ſaith the Lord, when I ſhall
make with the c houſe of Iſrael, and with the
houſe of Iuda a new Teſtament:
9 Not like the Teſtament that I made with
their fathers, in the day that I tooke them by the
hand, to lead them out of the land of Egypt: for
they continued not in my Teſtament, and I regar-
ded them not, ſaith the Lord.
10 For this is the Teſtament that I will make
with the houſe of Iſrael, After thoſe daies, ſaith
the Lord, I will put my Lawes in their minde, and
in their heart will I writ them, and I will be their
God, and they ſhall be my people,
11 And they ſhall not teach euery man his
neighbour, and euery man his brother, ſaying,
Know the Lord: For all ſhall know me, from the
leaſt of them to the greateſt of them.
12 For I will be mercifull to their vnrighte-
ouſneſſe, and I will remember their ſinnes and
their iniquities no more.
13 8 In that he ſaith, a new *Teſtament*, he hath
abrogate the olde: now that which is diſanulled
and waxed old, is ready to vaniſh away.

5 Hee giueth a reaſon why he ſaid that our hie Prieſt is in the heauenly ſanctuarie, and not in the earthly: becauſe, ſaith he, if he were now on the earth, hee could not miniſter in the earthly ſanctuarie, ſeeing there are yet Leuiticall Prieſts, which are appointed for him, that is to ſay, to be patternes of that perfit example. And to what purpoſe ſhould the patternes ſerue when the true and originall example is preſent. * *Exod.* 25.40. *actes* 7.44. 6 He entreth into the compariſon of the old and tranſitorie Teſtament or couenant being but for a time, whereof the Leuiticall Prieſts were mediatours with the new, the euerlaſting Mediatour whereof is Chriſt, to ſhew that this is not onely better then that in all reſpects, but alſo that that was abrogated by this. 7 He prooueth by the teſtimonie of Ieremie, that there is a ſecond Teſtament or couenant, and therefore that the firſt, was not perfite. * *Iere.* 31.31,32,33,34. *rom.* 11.27. *chap.* 10.16. c *Hee calleth it an houſe, as it were one family of the whole kingdome: for whereas the kingdome of Dauid was diuided into two factions, the Prophet giueth vs to vnderſtand that through the new teſtament they ſhall be ioined together againe in one.* 8 The concluſion: Therefore by the latter and the new, the firſt and old is taken away, for it could not be called new, if it differed not from the old. And againe, that ſame is at length taken away, which is ſubiect to corruption, and therefore imperfect.

CHAP. IX

a Comparing the forme of the Tabernacle, 10 and the ceremonies of the Law, 11 vnto the trueth ſet out in Chriſt, 15 hee concludeth that now there is no more neede of another Prieſt, 24 becauſe Chriſt himſelfe hath fulfilled theſe duties vnder the new couenant.

THen 1 the firſt *Teſtament* had alſo ordinances
of religion, and a a wordly Sanctuary.
2 For the firſt Tabernacle was made, where-
in was the candleſticke, and the table, and the
ſhewbread, which *Tabernacle* is called the Holy
places.
3 And after the b ſecond vaile *was* the Taber-
nacle, which is called the c Holieſt of all,
4 Which had the golden cenſer, and the Arke
of the Teſtament ouerlaide round about with
gold, wherein the golden pot, which had Manna
was, and * Aarons rod that had budded, and the
* tables of the Teſtament.
5 * And ouer the Arke were the glorious Che-
rubims, ſhadowing the d Mercy ſeat: of which
things we will not now ſpeake particularly.
6 2 Now then theſe things were thus ordei-
ned, the Prieſts went alwaies into the firſt Taber-
nacle, and accompliſhed the ſeruice.
7 But into the ſecond went the * high Prieſt
alone, once euery yeere, not without bloud which
hee offered for himſelfe, and for the e ignorances
of the people.
8 3 Whereby the holy Ghoſt this ſignified,
that the way into the Holieſt of all was not yet
opened, while as yet the firſt Tabernacle was
ſtanding,
9 4 Which was a figure f for that preſent
time, wherein were offered gifts and ſacrifices that
could not make holy, concerning the conſcience,
him that did the ſeruice,
10 5 Which onely ſtood in meats and drinks,
and diuers waſhings, and carnall rights, g which
were enioyned, vntill the time of reformation.
11 6 But Chriſt being come an high Prieſt of
good things to come, 7 by a h greater and a more
perfect Tabernacle, not made with hands, that
is, not of this building,
12 8 Neither by the bloud of i goates and
calues: but by his owne blood entred he in once
vnto the holy place, and obtained eternall re-
demption *for vs*.
13 * 9 For if the bloud of buls and of goats,
and the aſhes of an heifer, ſprinkling them that
are vncleane, ſanctifyeth as touching the k purify-
ing of the fleſh,
14 How much more ſhall the * bloud of
Chriſt, which through the eternall Spirit offered
himſelfe without fault to God, * purge your con-
ſciences from l dead workes to ſerue the liuing
God?
15 10 And for this cauſe is he the Mediatour of

1 A diuiſion of the firſt Tabernacle which hee calleth wordly, that is to ſay, tranſitorie and earthly into two parts, to wit, into the holy places and the holieſt of all. a *An earthly and a fleeting.* b *He calleth it the ſecond vaile, not becauſe there were two vailes, but becauſe it was behinde the Sanctuary or the firſt Tabernacle.* c *The holieſt Sanctuarie.* * *Numb.* 17.10. * 1. *King.* 8. 9. 2. *chron.* 5. 10. * *Exod.* 25,22. d *The Hebrewes call the couer of the Arke of the couenant, the Mercy ſeate, whom both the Grecians and we follow.*

2 Now he commeth to the ſacrifices, which he diuideth into thoſe daily ſacrifices, and that yeerely and ſolemne ſacrifice with the which the high Prieſt onely, but once euery yeere entring into the Holieſt of all with blood, offered for himſelfe and the people. * *Exod.* 30.10. *leuit.* 16. 2. e *For the ſinnes. Looke Chap.* 5. 2. 3 Of that yeerely rite and ceremonie he gathereth that the way was not by ſuch ſacrifices opened into heauen, which was ſhaddowed by the Holieſt of all: For why did the hie Prieſt alone enter in thither, ſhutting out all other, and that to offer ſacrifices there, both for himſelfe and for others, and after did ſhut the Holieſt of all againe? 4 An obiection: If the way were not opened into heauen by thoſe ſacrifices (that is, to ſay, If the worſhippers were not purged by them) why then were thoſe ceremonies vſed? to wit, that men might be called backe to that ſpirituall example, that is to ſay, to Chriſt, who ſhould correct all thoſe things at his comming. f *For that time that that figure had to laſt.* 5 Another reaſon why they could not make cleane the conſcience of the worſhipper, to wit, becauſe they were outward and carnall or corporall things. g *For they were as you would ſay a burden, from which Chriſt deliuered vs.* 6 Nowe hee entreth into the declaration of the figures, and firſt of all comparing the Leuiticall high Prieſt with Chriſt, (that is to ſay, the figure with the thing it ſelfe,) he attributeth to Chriſt, the adminiſtration of good things to come, that is, euerlaſting, which thoſe carnall things had reſpect vnto. 7 An other compariſon of the firſt corruptible Tabernacle with the latter, (that is to ſay, with the humane nature of Chriſt) which is the true incorruptible Temple of God, whereinto the Sonne of GOD entred as the Leuiticall high Prieſtes into the other which was fraile and tranſitory. h *By a more excellent and better.* 8 Another compariſon of the blood of the ſacrifices with Chriſt. The Leuiticall high Prieſts entring by thoſe their holy places into their Sanctuary, offered corruptible blood for one yeere onely: but Chriſt entring into that holy body of his, entred by it into heauen it ſelfe, offering his owne moſt pure blood for an euerlaſting redemption: For one ſelfe ſame Chriſt anſwereth both to the high Prieſt and the Tabernacle, and the ſacrifices, and the offerings themſelues, as the trueth to the figures, ſo that Chriſt is both high Prieſt, and Tabernacle and the Sacrifice, yea, al theſe both truly and for euer. i *For in this yerely ſacrifice of reconciliation there were two kindes of ſacrifices, the one a goat, the other a heifer, or calfe,* * *Leuit.* 16. 14 *numb.* 19. 4 9 If outward ſprinkling of blood and aſhes of beaſtes, was a true and effectuall ſigne of purifying and cleanſing, how much more ſhall the thing it ſelfe and the trueth being preſent, which in times paſt was ſhadowed by thoſe externall Sacraments, that is to ſay, his blood, which is in ſuch ſort mans blood, that it is alſo the blood of the Sonne of God, and therefore hath an euerlaſting vertue of purifying and cleanſing, doe it? k *Hee conſidereth the ſignes apart, being ſeparate from the thing it ſelfe.* * 1. *Pet.* 1.19. 1. *iohn* 1.7. *reuelation* 1. 5. * *Luk.* 1.74. l *From ſinnes which proceed from death, and bring foorth nothing but death.* 10 The concluſion of the former argument. Therefore ſeeing the blood of beaſtes did not purge ſinnes, the newe Teſtament which was before time promiſed, whereunto thoſe outward things had reſpect, is nowe indeede eſtabliſhed, by the vertue whereof all tranſgreſsions might be taken away, and heauen indeede opened vnto vs: whereof it followeth that Chriſt ſhed his blood alſo for ye Fathers. For he was ſhadowed alſo by theſe old ceremonies, otherwiſe, vnleſſe they had ſerued to repreſent him, they had beene nothing at all profitable. Therefore this Teſtament is called the latter, not as concerning the vertue of it, (that is to ſay, remiſsion of ſinnes) but in reſpect of that time, wherein the thing it ſelfe was finiſhed, that is to ſay, wherein Chriſt was indeede exhibited to the world, and fulfilled all things which were neceſſary to our ſaluation.

* Rom. 5. 6. 1.pet. 3. 18.

the New Teſtament, that through * death which was for the redemption of the tranſgreſſions *that were* in the former Teſtament, they which were called, might receiue the promiſe of eternall inheritance.

16 [11] For where a Teſtament *is*, there muſt be the death of him that made the Teſtament.

17 *For the Teſtament is confirmed when men are dead: for it is yet of no force as long as he that made it is aliue.

18 [12] Wherefore, neither was the firſt ordeined without blood.

19 For when Moſes had ſpoken euery precept to the people, [m] according to the Law, hee tooke the blood of calues and of goats, with water and purple wooll and hyſſope, and [n] ſprinkleth both the booke, and all the people,

20 *Saying, This is the blood of the Teſtament which God hath appointed vnto you.]

21 Moreouer, hee ſprinkled likewiſe the Tabernacle with blood alſo, and all the miniſtring veſſels.

22 And almoſt all things are by the Law purged with blood, and without ſhedding of blood is no remiſſion.

23 It was then neceſſary, that the [o] ſimilitudes of heauenly things ſhould bee purified with ſuch things: but the heauenly things themſelues *are purified* with better ſacrifices then are theſe.

24 [13] For Chriſt is not entred into the holy places that are made with hands, which are ſimilitudes of the true *Sanctuary* but *is entred* into very heauen, to appeare now in the ſight of God, for vs,

25 [14] Not that hee ſhould offer himſelfe often as the high Prieſt entred into the holy place, euery yeere with other blood,

26 [15] (For then muſt hee haue often ſuffered ſince the foundation of the world) but now in the [p] end of the world hath he beene made manifeſt, once to put away [q] ſin by the ſacrifice of himſelfe.

27 And as it is appointed vnto men that they ſhall [r] once die and after that *commeth* the iudgement:

28 So * Chriſt was once offered to take away the ſinnes of [ſ] many, [16] and vnto them that looke for him, ſhall hee appeare the ſecond time without ſinne vnto ſaluation.

11 A reaſon why the Teſtament muſt be eſtabliſhed by the death of the Mediatour, becauſe this Teſtament hath the condition of a Teſtament or gift, which is made effectual by death, & therefore that it might be effectuall it muſt needs bee that he that made the Teſtament, ſhould die.

* Gal. 3. 15.

12 There muſt be a proportion betweene thoſe things which purifie, & thoſe which are purified: Vnder the Law all thoſe figures were earthly, the Tabernacle, the booke, the veſſels, the ſacrifices, although they were the ſignes of heauenly things. Therefore it was requiſite that all thoſe ſhould bee purified with ſome matter and ceremony of the ſame nature, to wit, with the blood of beaſts, with water, wooll, hyſſope. But vnder Chriſt all things are heauenly: an heauenly tabernacle, an heauenly ſacrifice, an heauenly people, an heauenly doctrine, and heauen itſelfe is ſet open before vs for an euerlaſting habitation. Therefore all theſe things are ſanctified in like ſort, to wit, with that euerlaſting offering of the quickening blood of Chriſt. m *As the Lord hath commanded.* n *Hee vſed to ſprinkle.* * Exod. 24.8 o *The ſimilitudes of heauenly things were earthly, and therefore they were to be ſet forth with earthly things, as with the blood of beaſts, and wooll and hyſſope. But vnder Chriſt all things are heauenly, and therefore they could not but be ſanctified with the offering of his lively blood.* 13 Another double compariſon: The Leuiticall hie Prieſt entred into the Sanctuary, which was made indeed by the commandement of God, but yet with mens hands, that it might be a patterne of another more excellent, to wit, of the heauenly palace. But Chriſt entred euen into heauen itſelfe. Againe, hee appeared before the Arke, but Chriſt before God the Father himſelfe. 14 Another double compariſon: The Leuiticall hie Prieſt offered blood, but Chriſt offered his owne: he euery yeere once iterated his offering: Chriſt offering himſelfe but once, aboliſhed ſinne altogether, both of the former ages and of the ages to come. 15 An argument to proue that Chriſts offering ought not to bee repeated: Seing that ſins were to be purged from the beginning of the world, and it is prooued that ſinnes cannot be purged, but by the onely blood of Chriſt: he muſt needs haue died often times ſince the beginning of the world. But a man can die but once: therefore Chriſts oblation which was once done in the latter daies neither could, nor can be repeated. Seeing then it is ſo, ſurely the vertue of it extendeth both to ſinnes that were before, and to ſinnes that are after his comming. p *In the latter daies.* q *That whole rote of ſinne.* r *He ſpeaketh of the naturall ſtate and condition of man: For as for Lazarus and certaine other that died twiſe, that was no vſuall thing but extraordinary, and as for them that ſhall bee changed their changing is a kinde of death.* 1.Cor. 15. 51. * Rom 5.8. 1. pet. 3. 18. ſ *Thus the generall promiſe is reſtrained to the elect onely: and wee haue to ſeeke the teſtimony of our election, not in the ſecret counſell of God, but in the effects that our faith worketh, and ſo we muſt climbe vp from the loweſt ſtep to the higheſt, there to finde ſuch comfort as is moſt certaine and ſhall neuer be moued.* 16 Shortly by the way he letteth out Chriſt as a Iudge, partly to terrifie them, which doe not reſt themſelues in the onely oblation of Chriſt once made, and partly to keepe the faithfull in their duty, that they go not backe.

CHAP. X.

1 He prooueth that the ſacrifices of the Law were vnperfite, 2 becauſe they were yeerely renewed. 5 But that the ſacrifice of Chriſt is one and perpetuall, 6 he prooueth by Dauids teſtimony: 19 Then he addeth an exhortation, 29 and ſeuerely threatneth them that reiect the grace of Chriſt. 36 In the end he praiſeth patience, 38 that commeth of faith.

FOr [1] the Law hauing the ſhadowe of good things to [a] come, and not the very image of the things, can neuer with thoſe ſacrifices, which they offer yeere by yeere continually, ſanctifie the commers thereunto.

2 For would they not then haue ceaſed to haue bin offred, becauſe that the offerers once purged, ſhould haue had no more conſcience of ſins?

3 But in thoſe *ſacrifices* there *is* a remembrance againe of ſinnes euery yeere.

4 For it is vnpoſſible that the blood of buls and goates ſhould take away ſinnes.

5 [2] Wherefore when hee [b] commeth into the world, he ſaith, * Sacrifice & offering thou wouldeſt not. but a [c] body haſt thou ordained me.

6 In burnt offerings, and ſinne offerings thou haſt had no pleaſure.

7 Then I ſaid, Loe, I come (in the beginning of the booke it is written of me) that I ſhould do thy will, O God.

8 Aboue, when he ſaid, Sacrifice and offering, and burnt offrings, and ſin offrings, thou wouldeſt not haue, neither haſt pleaſure *therein* (which are offered by the Law)

9 Then ſayd he, Loe, I come to doe thy will, O God, hee taketh away the [d] firſt, that hee may ſtabliſh the ſecond.

10 By the which will wee are ſanctified, *euen* by the offering of the body of Ieſus Chriſt once *made*.

11 [3] And euery Prieſt [e] ſtandeth daily miniſtring, and oft times offereth one maner of offering, which can neuer take away ſinnes:

12 But this man after hee had offered one ſacrifice for ſinnes, * ſitteth for euer at the right hand of God,

13 [4] And from hencefoorth tarieth * till his enemies be made his footſtoole.

14 For with one offering hath hee conſecrated for euer them that are ſanctified.

15 [5] For the holy Ghoſt alſo beareth vs record: for after that he had ſaid before,

16 *This *is* the Teſtament that I will make

1 He preuenteth a priuie obiection. Why then were thoſe ſacrifices offered? The Apoſtle anſwereth, firſt touching that yeerely ſacrifice which was the ſolemneſt of all, wherein (ſaith he) there was made euery yeere a remembrance again of all former ſinnes. Therefore that ſacrifice had no power to ſanctifie: for to what purpoſe ſhould thoſe ſinnes which are purged be repeated againe, and wherefore ſhould new ſinnes come to be repeated euery yeere, if thoſe ſacrifices did aboliſh ſinne?

a *Of things which are euerlaſting, which were promiſed to the Fathers, and exhibited in Chriſt.*

2 A concluſion following of thoſe things that went before, and comprehending alſo the other Sacrifices. Seeing that the ſacrifices of the Law could not doe it, therefore Chriſt ſpeaking of himſelfe as of our hie Prieſt manifeſted in the fleſh, witneſſeth euidently that God reſteth not in the ſacrifices but in the obedience of his Sonne our high Prieſt, in which obedience he offred vp himſelfe once to his Father for vs. b *The Sonne of God is ſaid to come into the world, when he was made man.* * Pſal. 40. 7. c *It is word for word in the Hebrew text, Thou haſt pearced mine eares thorow, that is, thou haſt made me obedient and willing to heare.* d *That is, the ſacrifices to eſtabliſh the ſecond, that is the will of God.* 3 A concluſion with the other part of the compariſon: The Leuiticall hie Prieſt repeateth the ſame ſacrifices daily in his ſanctuary: whereupon it followeth that neither thoſe ſacrifices, neither thoſe offerings, neither thoſe hie Prieſts could take away ſinnes. But Chriſt, hauing offered one ſacrifice once for the ſinnes of all men, and hauing ſanctified his owne for euer, ſitteth at the right hand of the Father, hauing all power in his hands. e *At the altar.* * Chap. 1. 13. pſal. 110. 1. 1.Cor. 15. 25. 4 He preuenteth a priuie obiection, to wit, that yet notwithſtanding we are ſubiect to ſinne and death, whereunto the Apoſtle anſwereth, that the full efficacie of Chriſts vertue hath not yet ſhewed it ſelfe, but ſhall at length appeare when he will at once put to flight all his enemies, with whom as yet wee ſtriue. * Chap. 1. 13. 5 Although there doe yet remaine in vs reliques of ſinne, yet the worke of our ſanctification which is to be perfected, hangeth vpon the ſelfe ſame ſacrifice which neuer ſhall bee repeated: and that the Apoſtle prooueth by alledging againe the teſtimony of Ieremie, thus, Sinne is taken away by the new Teſtament, ſeeing the Lord ſaith that it ſhall come to paſſe, that according to the forme of it, hee will no more remember our ſinnes: Therefore we neede no purging ſacrifice to take away that which is already taken away. but we muſt rather take paines, that we may now through faith bee partakers of that ſacrifice. * Ier. 31. 33. rom. 11. 27. chap. 8.8.

vnto them after those daies, saith the Lord, I will
put my Lawes in their heart, and in their mindes
I will write them.
17 And their sinnes and iniquities will I remember f no more.
18 Now where remission of these things *is*,
there *is* no more offering for g sinne.
19 6 Seeing therefore, brethren, that by the
blood of Iesus we may bee bold to enter into the
Holy place,
20 By the new and liuing way, which he hath
prepared for vs, through the vaile, that is, his
h flesh:
21 *And seeing wee haue* an hie Priest, *which is*
ouer the house of God,
22 7 Let vs drawe neere with a i true heart in
assurance of faith, our k hearts being pure from
an euill conscience,
23 And washed in our bodies with l pure water, let vs keepe the profession of our hope, without wauering, (for *he is* faithfull that promised)
24 And let vs consider one another, to prouoke vnto loue, and to good workes.
25 Not forsaking the fellowship that we haue
among our selues, as the maner of some *is*: but
let vs exhort *one another*, 8 and that so much the
more, because yee see that the day draweth
neere.
26 * For if we sinne m willingly after that we
haue receiued and acknowledged that truth, there
remaineth no more sacrifice for sinnes,
27 But a fearefull looking for of iudgement,
and violent fire, which shall deuoure the n aduersaries.
28 9 He that despiseth Moses Law, dieth without mercy * vnder two or three witnesses.
29 Of how much sorer punishment suppose ye
shall he be worthy, which treadeth vnder foot
the Sonne of God, and counteth the blood of the
Testament as an vnholy thing, wherewith hee
was sanctified, and doth despite the Spirit of
grace?
30 10 For wee know him that hath said, * Vengeance *belongeth* vnto me: I will recompense saith
the Lord. And againe, The Lord shall o iudge his
people.
31 It is a fearefull thing to fall into the hands
of the liuing God.
32 11 Now call to remembrance the daies that
are passed, in the which after yee had receiued
light, ye indured a great fight in afflictions,
33 Partly while ye were made a p gasing stock
both by reproches and afflictions, and partlie
while ye became q companions of them which
were so tossed to and fro.
34 For both yee sorrowed with mee for my
bonds, and suffered with ioy the spoiling of your
goods, knowing in your selues how that ye haue
in heauen, a better, and an enduring r substance.
35 Cast not away therefore your confidence
which hath great recompence of reward.
36 For yee haue need of patience, that after ye
haue done the will of God, yee might receiue the
promise.
37 For yet a very s little while, and he that shal
come, will come, and will not tarry.
38 * 12 Now the iust shall liue by faith: but
if *any* withdraw himselfe, my soule shall haue no
pleasure in him.
39 But we are not they which withdraw our
selues vnto perdition, but *follow* faith vnto the
conseruation of the soule.

f Why then, where the fire of Purgatory and that popish distinction of the fault and the punishment?
g He said well for sinne: for there remaineth another offering, to wit, of thankesgiuing.
6 The summe of the former treatise: We are not shut out now of the holy place as the Fathers were, but we haue an entrance into the true holy place (that is, into heauen) seeing that we are purged with the blood not of beasts but of Iesus. Neither as in times past, doth the hie Priest shut vs out by letting the vaile against vs, but through the vaile, which is his flesh, he hath brought vs into heauen it selfe, being present with vs, so that we haue now truly an hie Priest, which is ouer the house of God.
h So Christs flesh sheweth vs the Godhead as it were vnder a vaile, for otherwise we were not able to abide the brightnesse of it.
7 A most graue exhortation wherein he sheweth how that sacrifice of Christ may be applied to vs: to wit, by faith, which also he describeth by the consequents, to wit, by sanctification of the Spirit, which causeth vs surely to hope in God, and to procure by all meanes possible one anothers saluation, through the loue that is in vs one towards another.

r Goods and riches.
s He will come within this very little while.
* Habak. 2. 4 rom. 1. 17 gal. 3. 11.
12 He commendeth the excellency of a sure faith by the effect, because it is the only way to life, which sentence he setteth foorth and amplifieth by setting the contrary against it.

i With no double and counterfet heart, but with such an heart as is truly and indeed giuen to God. k This is it which the Lord saith, Be ye holy, for I am holy l With the grace of the holy Ghost. 8 Hauing mentioned the last comming of Christ hee stirreth vp the godly to the meditation of an holy life, and citeth the faithlesse fallers from God, to the fearefull iudgement seat of the Iudge, because they wickedly reiected him in whom onely saluation consisteth. * *Chap 6. 4.* *m Without any cause or occasion, or shew of occasion. n For it is another matter to sinne through the frailty of mans nature, and another thing to proclaime warre as it were to God, as to an enemie.* 9 If the breach of the Law of Moses was punished by death, how much more worthy death is it to fall away from Christ? * *Deut. 19. 15. matth. 18. 16. Ioh. 8. 17. 2 Cor. 13. 1.* 10 The reason of all these things is, because God is a reuenger of such as despise him: otherwise hee should not rightly gouerne his Church. Now there is nothing more horrible then the wrath of the liuing God. * *Deut 32. 35. rom. 12. 19. o Rule or gouerne.* 11 As hee terrified the fallers away from God, so doth he now comfort them that are constant and stand strongly, setting before them the successe of their former fights, so stirring them vp to a sure hope of a full and ready victory. *p You were brought foorth to bee shamed. q In taking their miseries, to be your miseries.*

CHAP. XI.

3 He declareth in the whole chapter, that the Fathers, which from the beginning of the world were approoued of God, attained saluation no other way then by faith, & that the Iewes may know that by the same onely, they are knit vnto the Fathers in an holy vnion.

NOw 1 faith is the ground of things which
are hoped for, and the euidence of things
which are not seene.
2 2 For by it *our* a Elders were well reported of.
3 * 3 Through faith wee vnderstand that the
world was ordained by the word of God, so that
the things which we b see, are not made of things
which did appeare.
4 4 By faith Abel * offered vnto God a greater sacrifice then Cain, by * the which hee obtained witnes that he was righteous, God testifying
of his gifts: by the which *faith* also hee being
dead, yet speaketh.
5 5 By faith was * Enoch translated, that hee
should not c see death: neither was he found: for
God had translated him: for before he was translated, he was reported of, that he had pleased God
6 But without faith it is vnpossible to please
him: for hee that commeth to God, must beleeue
that *God* is, and that hee is a d rewarder of them
that seeke him.
7 6 By faith * Noe being warned of God of
the things which were as yet not seene, mooued
with reuerence, prepared the Arke to the sauing
of his houshold, through the which *Arke* hee
condemned the world, and was made heire of
the righteousnesse, which is by faith.
8 7 By faith * Abraham, when hee was called
obeyed *God*, to goe out into a place, which hee
should afterward receiue for inheritance, and he
went out, not knowing whither he went.
9 By faith he abode in the land of promise as
in a strange countrey, as one that dwelt in tents
with Isaac & Iacob heires with him of the same
promise.
10 For he looked for a city hauing a e foundation, whose builder and maker *is* God.
11 Through faith * Sara also receiued strength
to conceiue seede, and was deliuered of a childe
when shee was past age, because shee iudged him
faithfull which had promised.
12 And therefore sprang thereof one, euen of
one which was f dead, *so many* as the starres of
the skie in multitude, and as the sand of the Sea
shore which is innumerable.
13 All these died in g faith, and receiued not

1 An excellent description of faith by the effects because it representeth things which are but yet in hope, and setteth as it were before our eies things that are inuisible.
2 He sheweth that the Fathers ought to bee accounted of, by this vertue.
a That is, those Fathers of whom we came: and whose authority and example ought to moue vs very much.
* *Gen. 1. 1. ioh. 1. 10.*
3 Hee sheweth the property of faith, by setting out vnto vs most piked examples of such as from the beginning of the world excelled in the Church.
b So that the world which we see, was not made of any matter that appeared or was before, but of nothing.
4 Abel.
* *Gen 4. 4.*
* *Matth. 23. 35.*
5 Enoch.
* *Gen. 5. 24.*
c That he should not die.
d This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithfull, Rom 4. 4.
6 Noe.
* *Gen 6. 13.*
7 Abraham and Sara.
* *Gen. 12. 4.*

e This foundation is set against their tabernacles. * *Gen. 17. 19. and 21. 2.* *f As vnlikely to beare children, as if she had beene starke dead. g In faith, which they had while they liued, and followed them euen to their graue.*

the

b This is the figure Metonymie, for the things promised
i For the Patriarks were most when they received the promises, to professe their religion by building of Alters, and calling on the name of the Lord.

*Gen.22.10.
k Type of the Lord.
l Although the promises of life were made in that onely begotten sonne Isaac, yet he appointed him to die, and (against hope he beleeued in hope.
*Gen.21.12. rom.9.7.
m From which death.
n For there was not the true and very death of Isaac, but as it were for death he escaped: whereof he seemed also as it were to haue risen again.
8 Isaac.
o Gen.27.28,39.
9 Iacob.
p Gen.48.15.
q Gen.47.31.
20 Ioseph
r Gen.50.25.
21 Moses.
s Exod.12.27. act.7.32.
t They werenot asham to bring him vp.
u Exod.1.16.
x Exod.2.11.
y Such pleasures as he could not enioy but he would rather prouoke Gods wrath against him.
z Exod.12.22.
22 The red sea.
* Exod.14.22.
23 Iericho.
* Iosh.6.20.
24 Rahab.
a A notable example of Gods goodnesse.
* Iosh.6.23.
* Iosh.2.1.
b Courteously and friendly for as there did not onely not hurt them, but also keeps them safe.
25 Gedeon, Barac, and other Iudges, and Prophets.
* Iudg.6.11.
* Iudg.4.6.
c Iudg.13.24.
* Iudg.11.1.
d 1.Sam.12.7.
e The fruit of the promises.
f Hebreweth to me one the sonne of that woman of Sarepta, whose sonne Elias raised againe from death: and the Sunamite, whose sonne Elisea restored to his mother.

the h promises, but saw them afarre off, and beleeued them, and i receiued them thankefully, and confessed that they were strangers and pilgrimes on the earth.

14 For they that say such things, declare plainly that they seeke a countrey.

15 And if they had been mindfull of that countrey from whence they came out they had leisure to haue returned.

16 But now they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

27 By faith *Abraham offered vp Isaac, when he was k tried, and he that had receiued the promises offered his onely begotten sonne.

18 (To whom it was said, *In Isaac shall thy seede be called.)

19 For hee considered that God was able to raise him vp euen from the dead: from m whence he receiued him also after n a sort.

20 o By faith *Isaac blessed Iacob and Esau, concerning things to come.

21 p By faith *Iacob when hee was a dying, blessed both the sonnes of Ioseph, and *leaning on the end of his staffe worshipped God.

22 10 By faith *Ioseph when hee died, made mention of the departing of the children of Israel and gaue commandement of his bones.

23 11 *By faith Moses when hee was borne, was h d three moneths of his parents, because they saw he was a proper childe, neither o feared they the kings *commandement.

24 By faith *Moses when hee was come to age, refused to bee called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the p pleasure of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches, then the treasures of Egypt: for hee had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenesse of the king: for he endured, as hee that saw him which is inuisible.

28 Through faith hee ordeined the * Passeouer and the effusion of blood, lest hee that destroyed the first borne, should touch them.

29 12 By faith they * passed through the red sea as by dry land, which when the Egyptians had assayed to doe, they were swallowed vp.

30 13 By faith the * walles of Iericho fell downe after they were compassed about seuen dayes.

31 14 By faith the q harlot * Rahab perished not with them which obeyed not, when *she had receiued the spies r peaceably.

32 15 And what shall I more say? for the time would be too short for me to tell of *Gedion, of *Barac, and of * Samson, and of * Iephte, also of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousnes, obtained the s promises, stopped the mouthes of lyons,

34 Quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The t women receiued their dead, raised to life: other also were u racked, and would not be deliuered, that they might receiue a better resurrection.

36 And others haue beene tryed by mocking and scourgings, yea, moreouer by bonds, and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandred vp and downe in x sheepes skinnes, and in goates skinnes, being destitute, afflicted, and tormented.

38 Whom the world was not worthy of: they wandered in wildernesses, and mountaines, and dennes, and caues of the earth.

39 15 And these all through faith receiued good report, and receiued y not the promise,

40 God prouiding a better thing for vs, that they z without vs should not be made perfite.

decede exbited to vs, for that their faith and our saiation are one, and one creation and ours. y But saw Christ afarre off. z For their faith Christ, who was ex Christ in euery sayes.

u Hee meaneth that persecution which Antiochus vsed.
x In vile & rough clothing, so were the Saints brought to exercise patientie, and confesse vse to live like beasts in wildernesses.
16 An amplification taken of the circumstance of the time: their faith is somuch the more to be marueiled at, by how much the promises of things to come were more darke: yet at length were inuited also their consolation did hang vpon

CHAP. XII.

1 He doeth not only by the examples of the Fathers before recited, exhort them to patience and constancie. 3 But also by the example of Christ. 11 That the chastenings of God cannot bee rightly iudged by the outward sense of our flesh.

WHerefore, * 1 let vs also, seeing that wee are compassed with so great a cloude of witnesses, cast away euery thing that presseth downe, and the sin that a hangeth so fast on: let vs run with patience the race that is set before vs,

2 2 b Looking vnto Iesus the author and finisher of our faith, who for the c ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 3 Consider therefore him that endured such speaking against of sinners, lest ye should be wearied and faint in your mindes:

4 4 Yee haue not yet resisted vnto blood, striuing against sinne.

5 5 And yee haue forgotten the consolation, which speaketh vnto you as vnto children, * My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord loueth he chasteneth: and he scourgeth euery sonne that he receiueth.

7 If yee endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?

8 If therefore yee bee without correction, whereof all are partakers, then are yee bastards, and not sonnes.

9 6 Moreouer we haue had the fathers of our bodyes which corrected vs, and wee gaue them reuerence: should we not much rather bee in subiection vnto the Father of Spirits, that we might liue?

10 7 For they verily for a few dayes chastened themselues: for how great is Iesus in comparison of vs, and how things did he suffer then we? 4 He taketh an argument of meetnesse by Gods chastisements, vnlesse we be as bastards or that rebellious wickednesse of our flesh is by this meanes tamed, because they are testimonies of his Fatherly good will toward them: they shew themselues to bee bastards, which cannot abide to be * Prou.3.11. 6 Thirdly, if all men yeeld this right to fathers, God we owe this life, that they may rightfully correct vs, he is much more subiect to that our Father, who is the authour of euerlasting life? 7 An amplification of the same argument: corrected vs after their fantasie, for some fault and transgression: chastneth an vnrightiuslethy for our singular profite, to make vs holinesse: which thing although these our senses doe not perceiue, yet the end of the matter prouoeth it.

*Rom 6.4. colos.3.8. ephe.4.22. 1.pet.2.11.
1 An applying of the former examples, whereby we ought to be stirred vp to runne the whole race, casting away all stops and impediments.
a For sinne bestegeth vs on all sides, so that we cannot escape out.
2 He setteth before vs as the maske of this race Iesus himselfe our captaine, who willingly out-ranne all the roughnesse of the same way.
b As it were vpon the marke of our faith.
c Whereas he had all ioyes of deffedness in his hand and power, yet suffered vnto the ignominie of the Crosse.
3 An amplification then of the circumstance of the person and the things themselues, which he compareth betwixt so far more grieuous persecution which come of all, because sinne end. 5 Secondly, vs in much that vnreuerent God, [illegible] the Lord and the [illegible] all and Those Fathers haue prophet: not onely attakers of this opperciion, yet the

vs after their owne pleasure: but hee *chasteneth vs* for our profit, that we m ght be partakers of his holinesse.

11 Now no chastening for the present seemeth to be ioyous, but grieuous but afterward, it bringeth the quiet fruit of righteousnesse, vnto them which are thereby exercised.

12 [8] Wherefore lift vp *your* handes which hang downe, and *your* weake knees,

13 And make [c] streight steps vnto your feete, lest that which *u* halting bee turned out of the way, but let it rather be healed.

14 * [9] Follow peace with all men, and holines, without the which no man shal see the Lord.

15 [10] Take heede, that no man fall away from the grace of God: let no [f] root of bitternes spring vp and trouble *you*, lest thereby many bee defiled.

16 [11] Let there be no fornicator, or prophane person as * Esau, which for one portion of meate sold his birth right.

17 * For yee know how that afterward also when he would haue inherited the blessing hee was reiected: for hee found no [g] place to repentance, though hee sought *that blessing* with teares.

18 [12] For yee are not come vnto the * mount that might be [h] touched, nor vnto burning fire, nor to blackenesse and darkenesse, and tempest,

19 Neither vnto the sound of a trumpet, and the voyce of words, which they that heard it, excused themselues, * that the word should not be spoken to them any more,

20 (For they were not able to abide that which was commanded, * yea, though a beast touch the mountaine, it shall be stoned, or thrust through with a dart:

21 And so terrible was the [i] sight which appeared, that Moses said, I feare and quake)

22 But yee are come vnto the mount Sion, and to the citie of the liuing God, the celestial Hierusalem, & to the company of innumerable Angels,

23 And to the assembly and congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the spirits of iust and [k] perfit men,

24 And to Iesus the mediatour of the new Testament, and to the blood of sprinckling that speaketh better things then that of Abel.

25 [13] See that ye despise not him that speaketh for if they escaped not which refused him, that spake on earth: much more shall we *not escape*, if we turne away [l] him that *speaketh* from heauen,

26 [14] Whose voyce then shooke the earth, and now hath declared, saying, * yet once more will I shake, not the earth onely, but also heauen.

27 And this *word*, Yet once more, signifieth the remouing of those things which are shaken, as of things which are made *with hands*, that the things which are not shaken, may remaine.

28 [15] Wherefore seeing wee receiue a king-

dome, which cannot bee shaken, let vs haue grace whereby we may so serue God, that we may please him with [m] reuerence and [n] feare.

29 For * euen our God *u* a consuming fire.

CHAP. XIII.

1 He giueth good lessons, not onely for manners, 7 But also for worship.

LEt * [1] brotherly loue continue.

2 * Be not forgetfull to entertaine strangers: for thereby some haue * receiued Angels into their houses vnawares.

3 Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as * if ye were also *afflicted* in the body.

4 [2] Marriage *u* honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 [3] Let your conuersation be without couetousnesse, and bee content with those things that ye haue, for [b] he hath said,

6 * I will not faile thee, neither forsake thee:

7 So that wee may boldly say, * The Lord *u* mine helper, neither will I feare what [c] man can doe vnto me.

8 [4] Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whose faith follow, considering what hath beene the ende of their conuersation, [5] Iesus Christ yesterday, and to day, the same also *u* for euer.

9 Be not caried about with diuers *and* strange doctrines: [6] for it is a good thing that the heart be established with grace, *and* not with [d] meates, which haue not profited them that haue beene [e] occupied therein.

10 [7] We haue an * altar, whereof they haue no authoritie to eate, which [g] serue in the Tabernacle.

11 * For the bodies of those beastes whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that hee might sanctifie the people with his owne blood, suffered without the gate.

13 [8] Let vs goe forth to him therefore out of the campe, bearing his reproch.

14 * For heare haue wee no continuing citie: but we seeke one to come.

15 [9] Let vs therefore by him offer the sacrifice of praise alwayes to God, that is the * fruit of the lips, which confess his Name.

8 The conclusion: we must goe toward continually and keep always a right course, and (as I sayde fourth as we may) without any staggering or stumbling.
c The description of a man that is out of feare and cleane disouraged.
1 a Keepe a right course and so shall you (how ye example of good life) for others to follow.
** Rom. 12. 18.*
9 We must liue in peace and holinesse with all men, to We must liue dic to edifie one another, both in doctrine and example of life.
f That no heresie, or bee fallinge be an offence.
11 We must eschewe fornication, and a prophane minde, that is such a minde, as giueth not to God his due honour, which wickednesse how seuerely God will at length punith, the horrible example of Esau teacheth vs.
** Gen 25. 33.*
** Gen. 27. 38.*
g There was no place left for his repentance: for it appeareth by the effect, what hi repentance was: for when he was gone out of his fathers sight, he threatened his brother to kill him.
12 Now he applieth the same exhortation to the prophetical and kingly office of Christ compared with Moses after this sort. If the maiestie of the Law was so great, how great thinke you that the glory of Christ and the Gospel is? And this comparison he declareth also particularly.
** Exod. 19. 16.*
h Which might be touched with handes, which was of a grosse and earthly matter.
** Exod. 20. 19. * Exod. 19. 12. i The shape and forme which hee saw, which was so counterfeit and forged shape, but a true one. k So hee alleth them that are taken vp into heauen, although one part of them do sleepe in the earth. 13 The applying of the former comparison If it were not lawfull to contemne his word which spake on the earth, how much lesse his voyce which is from heaven? 14 Hee comparedh the ledfast maiestie of the Gospel, wherewith the whole world was shaken, and euen the very sea, or of heauen was as it were astonished, with the small & vanishing sound of the ministerie of the Law. * Hagge 2. 7. l It appeareth euidently in this that the Prophet speaketh of the calling of the Gentiles, that these words must therefore be the kingdom of christ. 15 A generall exhortation to liue reuerently and religiously vnder the most happy subiection of so mightie a king who as he blesseth his most mightily, so doeth he most seuerely reuenge the rebellious. And this is the summe of a Christian life, respecting the first Table.*
m By reuerence is meant that honest shamefastnes which keepeth them in their duetie.
n He commeth to the second Table, the summe whereof is charitie, especially toward strangers and such as are afflicted.
1 Pet. 4. 9.
Gen. 18. 3.
and 19. 3.
o Be so much touched, as if they suffrie were your s.
2 He commendeth chastemarimonie in all sorts of men, and threateth vtter destruction from God against whoremongers and adulterers.
3 Couetousnesse is condemned against which is set a contented minde with that which the Lord hath giuen.
6 Euen the Lord himselfe.
1 Tim. 1. 5.
** Psal. 118. 6.*
c He setteth man against God.
4 We haue to set before vs the examples of valiant Captaines, whom we ought diligently to follow.
5 He repeateth the summe of the doctrine, to wit, the only ground of all precepts of manners, and that is this: That we ought to quiet and content our selues in Christ onely: for there was yet neuer any man saued without the
knowledge of him, neither is at this day saued, neither shall bee saued hereafter.
6 Hee touched them which mixed as externall worship, and especially condemneth as difference of meates, with the Gospel, which doctrine hee plainly cleane repugnant to the benefit of Christ. d By this one word he shewed the difference of cleane and vncleane meates, we haue to vnderstand all the ceremoniall worship. e Which obseruedh the differences of them superstitiously. 7 He refuteth their error by an apt and fit comparison. They which in times past serued the Tabernacle, did not eate of the sacrifices, whose blood was brought for sinne into the holy place by the high Priest Moreouer these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serue the Tabernacle, that is such as stand in the seruice of the Law: but let vs not be ashamed to follow him out of Hierusalem from whence hee was cast out and suffered: for in this also Christ, who is the truth, answereth that figure, in that he suffered without the gate.
*f By the Altar hee meaneth the offerings. g Whereof they cannot be partakers which shall vnneth retene the rites of the Law. * Leuit. 4. 11. and 6. 30. and 16. 27. 8 Hee goeth on further in this comparison, and shewedh that this also signified vnto vs, that the godly followers of Christ must as it were goe out of the world, bearing his crosse. * Mich. 2. 10. 9 Now that those corporall sacrifices are taken away, hee teacheth vs that the true sacrifices of confession remaine, which consist partly in giuing of thankes, and partly in liberalitie, with which sacrifices indeede God is now delighted. * Hose. 14. 3.*

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 [10] Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 [11] Pray for vs, for wee are assured that wee haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that yee so doe, that I may be restored to you the more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepheard of the sheepe, through the blood of the euerlasting couenant,

21 Make you [n] perfect in all good workes, to doe his will, [i] working in you that which is pleasant in his sight through Iesus Christ, to whom *be* praise for euer and euer.

22 I beseech you alio brethren, suffer the wordes of exhortation: for I haue written vnto you in few words.

23 Know that *our* brother Timotheus is deliuered, with whom (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saincts. They of Italy salute you.

25 Grace *be* with you all, Amen.

¶ Written to the Hebrewes from Italie, *and sent* by Timotheus.

10 We must obey the warnings and admonitions of our Ministers and Elders, which watchfor the saluation of ye soules which are comitted vnto them.

11 The last part of this Epistle, wherein he commendeth his ministerie to the Hebrewes, & writeth them constancie and increase of graces from the Lord, and excuseth himself, in that he hath vsed but few words to comfort them, hauing sent the Epistle in disputing and saluteth certaine brethren familiarly and friendly.

n That is, written to no one man, city or country, but to all the Iewes generally, being now dispersed.

i Make you fit to serue.

l Here commeth the closing of the Chapters, that God crowneth his workes in vs.

THE [a] GENERALL EPISTLE OF IAMES.

CHAP. I.

1 He inueigheth against patience, 6 of faith, 10 and of lowlinesse of minde in rich men. 13 That tentations come not of God, but our euill, 17 because he is the author of all goodnesse. 21 In what manner the word of iustice ought be receiued.

1 IAmes the seruant of God, and of the Lord Iesus Christ, to the twelue Tribes, which are [b] scattered abroad, salutation.

2 [1] My brethren, [c] count it exceeding ioy, [2] when yee fall into diuers tentations,

3 * [3] Knowing that the [d] trying of your faith bringeth forth patience,

4 And let patience haue *her* perfect worke, that ye may be perfect & entire, lacking nothing.

5 If any of you lacke [e] wisedome, let him aske of God, which giueth to all men liberally, and reproceth no man, and it shall be giuen him.

6 * But let him aske in faith, and [f] wauer not: [6] for he that wauereth, is like a waue of the sea, tost of the wind, and caried away.

7 Neither let that man thinke that he shal receiue any thing of the Lord.

8 A double minded man *is* vnstable in [8] all his wayes.

9 [7] Let the brother of [h] lowe degree reioyce in that he is exalted.

10 [8] Againe, hee that is [i] rich, in that hee is made low: [9] for as the floure of the grasse, shal he * vanish away.

11 For *as when* the sunne riseth with heate, then the grasse withereth, and his floure falleth away, and the goodly shape of it perisheth: euen so shall the rich man wither away in *all* his [k] wayes.

12 [10] * Blessed *is* the man that endureth [l] tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 [11] Let no man say, when he is [m] tempted, I am tempted of God: [12] for God cannot be tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when hee is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth [n] sinne, and sinne when it is finished, bringeth forth death.

16 [13] Erre not my deare brethren.

17 Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the [o] Father of lights, with whom is no variablenesse neither [p] shadow of turning.

18 [14] Of his owne [q] will begat he vs with the word of trueth, that we should be as the * first fruits of his creatures.

19 Wherefore my deare brethren, * let euery

a That is, written to all the beleeuing Iewes, of what tribe soeuer they be, and are dispersed throw the whole world.

b To all the beleeuing Iewes, of what tribe soeuer they be, and are dispersed throw the whole world.

1 The first place or part touching comfort in afflictions, wherein wee ought not to be cast downe and be faint hearted, but rather reioyce and be glad.

c Seeing their condition was miserable in that scattering abroad, see what will to begin as he doeth.

2 The first argument, because our faith is tried through afflictions: which ought to be most pure, for so is it behouable for vs.

* *Rom. 5. 3.*

3 The second: Because patience, a sure in vs

d That where with your faith is tried, to wit, those manifolde temptations.

4 The third argument propounded in manner of an exhortation, that true & continuall patience may be discerned from fained and for a time. The crosse is sent were the instrument where with God doeth polish and fine vs. Therefore the worke and effect of afflictions, is the perfecting of vs in Christ. 5 An answere to a priuate obiection: It is easily said, but it is not so easily done. He answereth that we need in this case a sure other manner of wisedome, then the wisedome of man, to iudge those things best for vs, which are most contrary to the flesh: but yet we shall easily obtaine this gift of wisedome, if we aske it rightly, that is, with a sure confidence of God, who is most bountifull and liberall.

e B. wisedome he meaneth the knowledge of that doe true where of mention was made before, to wit, wherefore we are afflicted of God, and what fruit we haue to reaue of affliction.

f Mat. 7. 7. mar. 11. 24. Luke. 11. 9. Iob. 14. 13. and 6. 25.

g Wherefore, what ment of the Mediation?

h A 6 A diligent son or going aside from his matter, against prayers which are contained with a doubting minde, whereas we haue a certaine promise of God, & that is the second part of the Epistle.

i In all his thoughts and his deeds.

7 He returneth to his purpose, repeating the proposition, which is that we must reioyce in the crosse, for it doeth not presse vs downe, but exalt vs.

k Which afflicted in the poueritie, or contempt, or any kind of calamitie.

8 Before he concluded, he giueth a doctrine contrary to the former: to wit, how we ought to vse prosperitie, which is plenty of all thing, to wit, to [illegible] man therefore please himselfe, but to be so much the more vnside of pride.

l Who hath all things at his will.

9 An Argument taken of the very nature of the things themselues: for that they are most vaine and vncertaine.

* *Esa. 40. 6. 1. Pet. 1. 24.*

k What soeuer he either purpo eth in his minde or doeth.

10 The conclusion: Therfore we must patiently beare the crosse: and he addeth a fourth argument, which comprehendeth the sum of all the former, to wit, because we come by this way to the crowne of life, but yet not grace according to the promise.

* *Iob 5. 17.*

l Afflicten where by the Lord trieth vs.

11 The third part of this Epistle, wherein he ministereth to euery wise tentations, that God sometimes suffereth vs to be tempted, but not of God, for he is the author of all goodnesse.

m Vnless he speake of tentation, which is the author of euill.

12 Here is a reason shewed, why God cannot be the author of euill: 13 Another reason taken of contraries: God is the author of all goodnesse, and so, that he is alwayes like himselfe: how then can he be the author of euill? *o From him who is the fountaine and author of all goodnesse.* *p He goeth on in ye Metaphore: for the sunne by his manifold alterations, maketh hours, dayes, moneths, yeeres, light and darkenesse.*

14 The fourth part concerning the excellencie and fruit of the word of God. The sum is this: We must heare the word of God most carefully and diligently, [illegible] wherewith God of his free fauour and loue hath begotten vs vnto [illegible] vs out of the number of his creatures. And the Apostle consequently [illegible] which doe greatly trouble vs in this matter, to wit, for that we so please our [illegible] that we had rather speake our selues, then heare God speaking, [illegible] are angry when wee are reprehended: against which [illegible] and quiet minde, and such an one as is desirous of instruction.

q Through his fatherly exceeding gracious fauour, and good will, which is the fountaine of our saluation.

r Not as to any kind of offering, taken out of the first-[illegible]

man be swift to heare, slowe to speake, *and* slow to wrath.

20 For the wrath of man doeth not accomplish the [t] righteousnesse of God.

21 Wherefore lay a part all filthinesse and superfluity of malitiousnes, *and* receiue with [t] meekenesse the word that is grafted in you which is able to saue your soules.

22 *15 And be ye doers of the word and not hearers onely, [16] deceiuing your owne selues.

23 17 For if any heare the word and do it not, hee is like vnto a man, that beholdeth his [u] naturall face in a glasse.

24 For when he hath considered himselfe, he goeth his way and forgetteth immediately what manner of one he was.

25 But who so looketh in the perfect lawe of libertie, and continueth *therein*, hee not being a forgetfull hearer, but a doer of the worke, shal be blessed in his [x] deed.

26 *18 If any man among you seeme religious, and refrain not his tongue, but deceiueth his y owne heart, this mans religion is vaine.

27 [19] Pure religion and vndefiled before God, euen the Father is this, to [z] visite the fatherlesse, & widowes in their aduersitie, *and* to keepe himselfe vnspotted of the world.

t That which God appointeth.

t By meekenesse, he meaneth modesty, as whatsoeuer is contrarie to an humbler and prouoksome mind.

+ Matth. 7.21.

Rom. 2.13

15 Another admonition. Therefore is Gods word heard, that we may frame our liues according to the precipt thereof.

16 He addeth reasons, & those most weightie: first because that, that do otherwise, do very much hurt themselues.

17 Secondly, because they lose the chiefest vse of Gods word, which correct not by it the faults that they know.

u Hee alludeth to that in vnwaillspot to the which is conuerted we are borne again, the lively image whereof we beholde in the Law. x Behoueth himselfe, or for workes do sue y faith.

18 The third admonition: The word of God prescribeth a rule not onely to doe well, but also to speake well. *The fountaine of all babbling, and cursed speaking, and lewdnesse, is this, that men know not themselues.*

19 The fourth: the true seruice of God standeth in charitie toward our neighbours (especially such as need others helpe, as the fatherless and widowes) and purenesse of life.

z To haue care of them, and helpe them as much as we can.

CHAP. II.

1 He saith that to haue respect of persons is not agreeable to Christian faith. 14 which professe in words is nothing, vnlesse 15 we shew it also in deedes of mercie and charitie. 21 after the example of Abraham.

MY [1] brethren, haue not the faith of our [2] glorious Lord Iesus Christ, * in respect of persons.

2 For if there come into your comyany a man with a gold ring, and in good apparell, and there come in also a poore man in vile raiment,

3 And yee haue respect to him that weareth the gay clothing, and say vnto him, sit thou heere in a goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footstoole,

4 Are ye not partiall in [a] your selues, and are become Iudges of euill thoughts?

5 2 Heaken my beloued brethren, hath not God chosen the [d] poore of this world *that they should be* rich in faith, and heires of the kingdome which he promiseth to them that loue him?

6 But ye haue despised the poore. 3 Doe not the rich oppresse you by tyranny and doe not they draw you before the iudgement seats?

7 Do ethey not blaspheme the worthy Name after which ye be [e] named?

1 The fifth: Charitie which precedeth from a true faith, cannot stand with the accepting of persons: which he proueth plainely by letting foorth their example, who with the reproach or disdaine of the poore, honoure the rich.

a For if we know what Christ is glory, and esteeme it as we ought to doe, these would not be such respect of persons as there is.

+ Leuit. 19.15.

Deut. 1.17. and 16. 19. Prou. 24.23.

b In a worshipfull and honourable place

c Haue ye not (what) thoughts not to do) by this meanes within your selues iudged one man to be yee euil before another?

2 Hee sheweth that they are peruerse and naughtie Iudges, which preferre the rich before the poore, by that that God on the contrary side prefer reth the poore, whom he hath enriched with true riches, before the rich.

d The needie and wretched, and (if we measure it after the opinion of the world) the vnwisest, vnfittest of all men.

3 Secondly, hee prouoketh them to be mad men: for that the rich men are either to be holden execrable and cursed, confideringe that they perseecute the Church, and blaspheme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them haue beene always, against whom he setteth the poore and abiect.

e Word for word, which is called vpon of you.

8 4 But if ye fulfill the [f] royal Law according to the Scripture, *which sayeth*, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if yee regard the persons, yee commit sinne, and are rebuked of the Law, as transgressours.

10 4 For whosoeuer shall keepe the whole Law, *and* yet faileth in one *point*, hee is guiltie [g] of all.

11 *6 For he that said, Thou shalt not commit adulterie, said also, Thou shalt not kill. Now though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Law.

12 7 So speake ye, and so doe, as they that shall be iudged by the law of libertie.

13 For there shall be condemnation merciless to him that sheweth not [h] mercie, and mercy reioyceth against condemnation.

14 8 What availeth it my brethren, though a man saith, he hath faith, when he hath no works? can that faith saue him?

15 9 For if a brother or a sister bee naked and destitute of daily food,

16 And one of you say vnto them, Depart in peace, warme your selues, and fill your bellies, notwithstanding yee giue them not those things wh ch are needfull to the body, what helpeth it?

17 Euen so the faith, if it haue no works, is dead in it selfe.

18 But one [i] man will say, Thou hast the faith, and I haue works: shew me thy faith out of thy works, and I will shew thee my faith by my workes.

19 [10] Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 [11] But wilt thou vnderstand, O thou vaine man, that the fa th *which is* without workes, is dead?

21 Was not Abraham our father [k] iustified through works, [l] when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith [l] wrought with his works? and through the works was the faith made [m] perfect.

23 And the Scripture was [n] fulfilled which saith, * Abraham beleeued God, and it was imputed vnto him for righteousnesse: and hee was called the friend of God.

f The conclusion of Charitie which God prescribeth cannot agree with the accepting of persons, seeing that we must walk in the kings high way.

f The Law is called royall and like the kings high way for that it is plaine, and without turnings, and that the Law commaundeth euery one our neighbour as vnto himselfe, whom we may help by an hour of charitie.

g A new argument to proue the same conclusion: They also not loue their neighbours, which neglect some, and not totally, honour other: for hee doeth not obey God, which cutteth off from the commandements of God, that, that is not to commodious for him, nay he is rather guiltie generally for the breach of the whole Law, although he obeiteus the residue.

g Not that all sinnes are equall, but because he that breaketh one title of the Law offendeth the maiestie of the Law giuer.

h A proof: Because the Lawmaker is always one, and the title same, and the body of the Law cannot be diuided.

7 The conclusion of the whole treatise: Weare vpon this condition deliuered from the curse of the Law by the mercy of God, and good will, one towards another, and who so doeth not so, shall not rafte of the grace of God.

h He that is hard and cruell against his neighbour, or else helpeth him not, he shall finde God an hard and rough Iudge to himselfe in end.

8 The fifth place, which hangeth very well with the former treatise touching a true and liuely faith. And the proposition of this place is this: Faith which bringeth not to the workes, is not that faith whereby we are iustified, but an image of faith: or else this, they are not iustified by faith, which they not the effects of faith.

9 The first reason taken of a similitude: If a man say to one that is hungry, Fill thy belly, and yet giueth him nothing, this shall not be true charitie: so if a man say he beleeueth, and bringeth forth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, vnlesse he will openly incurre reprehension, seeing that the cause is vnderstood by the effects.

i Nay, thus may euery man hate downe thy pride.

10 Another reason taken of an absurditie: If such a faith were that true faith, where by we are iustified, the deuils should be iustified, for they haue that, but yet notwithstanding they tremble, and are not iustified therefore, neither is that faith a true faith.

11 The third reason taken from the example of Abraham, who no doubt had a true faith: but hee in offering his sonne, shewed himselfe to haue that faith which was not voyde of workes, and therefore he receiued a true testimonie when it was said, that faith was imputed to him for righteousnesse.

k When he not by his workes be found to be iustified: for he speaketh not here of the causes of iustification, but with what effects we may know that a man is iustified.

l Was effectuall and fruitfull with good workes.

m Then was the Scripture fulfilled, when it appeared plainely, how truely it was written of Abraham.

** Gen. 15.6. rom. 4.3. Gal. 3.6.*

12 The conclusion: he is onely justified that hath that faith which hath workes following it.
p Is proued to be iust.
q Or that dead and fruitlesse faith which you boast of.
13 The conclusion repeated again: faith without workes, is not faith.

24 12 Yee see then how that of workes a man is [o] iustified, and not of [p] faith onely.
13 13 Likewise also was not [q] Rahab [r] harlot iustified through workes, when she had received the messengers, and sent them out another way?
26 14 For as the body without the spirit is dead, euen so the faith without workes is dead.

r Or, a hostesse.
13 A fourth reason taken from a like example of Rahab the harlot, who also proued by her workes that she was iustified by a true faith. *Iosh. 2. 1.*

CHP. III.

3 To shew that a Christian man must gouerne his tongue with the bridle of faith and charitie, 9 be sadlarish the commodities and mischiefes that issue thereof: 13 and how much man is vnlike vnto 17 suffer the heaven heauenly.

MY [1] brethren, be not many masters, [2] knowing that we [a] shall receiue the greater condemnation.

2 For in many things wee [b] sinne all: If any man sinne not in word, he is a perfect man, and able to bridle all the body.

3 4 Beholde, wee put bittes into the horses mouthes, that they should obey vs, and wee turne about all their body.

4 Behold also the ships, which though they be so great, and are driuen of fierce winds, yet are they turned about with a very small rudder, whither soeuer the gouernour listeth.

5 Euen so the tongue is a little member, and boasteth of great things: [5] behoide how great a thing a little fire kindleth.

6 And the tongue is a fire, *yea*, [a] world of wickednesse: so is the tongue set among our members, that it defileth the whole body, and [c] setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beastes & of birds and of creepi g things, & things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame, *It is* an vnruly euill full of deadly poyson.

9 [6] Therewith blesse we God euen the Father, and therewith curse we men, which are made after the [7] similitude of God.

10 [8] Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to bee.

11 Doeth a fountaine send forth at one place sweete *water* and bitter?

12 Can the fig tree, my brethren, bring forth olives, either a vine figges: so can no fountaine make both salt water and sweete.

13 [9] Who is a wise man & endued with knowledge among you? let him shew by good conuersation his workes in meekenesse of wisedome.

14 But if yee haue bitter enuying, and strife in your hearts, reioyce not, neither be lyars against the trueth,

1 The first part of *plaint*: Let no man vsurpe (as most men ambitiously doe) authoritie to iudge and censure others rigorously.
2 A reason: Because they prouoke Gods seuerity against themselues which doe so curiously & rigorously condemne others being themselues guilty and faulty.
a Ouersee we vs from the iudgement of God, seeing we are vnapt to iudge others.
b Iu iuuenile.
3 The seuenth place concerning the bridling of the tongue, is ioyned with the former so that it is manifest that there is no man which may not iustly be found fault withal, seeing it is a rare vertue to bridle the tongue.
4 He sheweth by two similitudes, the one taken from the bridles of horses, the other from the rudde s of ships, how great matters may bee brought to passe by the good moderation of the tongue.
5 On the contrary part he sheweth how great discommoditi s arise by the intemperancie of the tongue, throughout the whole world to the end that men may so much the more diligently giue *themselues* to moderate it.
b An heap of all mischiefes.
c It is ebie is set the whole world on fire.
6 Amongst other fault, of the tongue, the Apostle chiefly reproueth backbiting and speaking euill of our neighbours euen in them especially which otherwise will seeme godly and religious. 7 He denieth by two reasons, that God can bee prayed by that man that vseth cursed speaking, or to backbite. first because man is the image of God, which whosoeuer reuerenceth not, doeth not honour God himselfe. 8 Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stand the one with other. 9 The eight part which kangeth with the former, touching meekenesse of minde against the which he setteth enuie and a contentious mind. And in the beginning is stopped the mouth of the chiefe fountaine of all the mischiefes, to wit, a false persuasion of wisedome, where as notwithstanding there is no true wisedome but that that is heauenly, and frameth our minds to all kind of true moderation and simplicitie.

15 This wisdome descendeth not from aboue but *is* earthly, sensuall, and deuilish.
16 For where euenying and strife *is*, there *is* sedition, and all maner of euill workes.
17 But the wisedome that *is* from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of [e] mercy and good fruits, without iudging, and without hypocrisie.
18 [10] And the fruit of righteousnesse is sowen in peace, of them that make peace.

d He sheweth mercie against the fierce and cruell nature of man and sheweth that heauenly wisedome brinseth forth good fruits for one that is heauenly wise, reuerent, all things to God, sober, and the profite of our neighbour.
10 Because the world perswadeth it selfe that they are miserable which liue peaceably and simply: on the contrary side the Apostle pronounceth that they shall at length reape the harueste of peaceable righteousnesse.

CHP IIII.

1 Here reckoueth vp the mischiefes that proceede of the worker of vnkeeldie, 7 He exhorteth to humilitie, 8 and to purgeth the heart 9 from priae. 10 backbiting, 14 auarice, forgetfulnes of our owne iourneis mortalitie.

FROM [1] whence *are* warres and contentions among you? are they not hence, *even* of your pleasures, that fight in your members?

2 Ye lust, and haue not: ye enuie, and desire immoderately, and cannot obtaine: ye fight, and warre, and get nothing, 2 because ye aske not.

3 Ye aske, and receiue not, because ye aske amiss, that yee might lay the same out on your pleasures.

4 [3] Ye adulterers and adulteresses, know yee not that the amitie of the world, is the enmitie of God? *whosoeuer therefore will be a friend of the world, maketh himselfe the enemie of God.*

5 [4] Doe ye thinke that the Scripture fayeth in vaine the spirit that dwelleth in vs, lusteth after enuie?

6 But *the Scripture* offereth more grace, *and* therefore saith, [5] God resisteth the proud, and giueth grace to the humble.

7 [6] Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he will draw neere to you, Cleanse your hands, ye sinners, and purge your hearts, ye double minded.

9 [6] Suffer afflictions, and sorow ye, and weepe, let your laughter be turned into mourning, and *your* ioy into [2] heauinesse.

10 [7] Cast downe your selues before the Lord, and he will lift you vp.

11 [7] Speake not euil one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Law, and condemneth the Law, and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

1 He goeth on forward in the same argument, condemning certaine vnrulinesses of warres and contentions, to wit, vnruled lusts and pleasures, and immoderate lustes, by their effects, for to much as the Lord doth worthily make them void to that they bring nothing, is to them in whom they are, but miserable torments.
2 He repeteth the same by name which are not ashamed to goe about to make God the minister and helper of their lusts & pleasures, in asking things which either are of themselues vnlawfull, or being lawfull, aske them to wicked purposes and vses.
3 Another reason why such vnbridled lusts and pleasures are vtterly to be condemned, to wit, because that hee that giueth himselfe to the world denoteth himselfe from God, and breaketh the band of that holy and spiritual marriage.
4 The taking away of an obiection indeede our minides runne headlong into these vices, but we ought the more diligently take heed of them: which care and study shall not be in vaine, seeing that God resisteth the flubborne, and giueth that grace to the modest and humble that surmounteth all those vices. * *Prou. 3. 34. 1. Pet 5. 5.* * *Ephe 4. 27.* 5 The conclusion: Wee must set the contrary vertues against those vices, and therefore whereas wee obey the suggestions of the deuill we must submit our minds to God and resist the deuill, with a certaine and assured hope of victorie. To bee short, we must employ our selues to come neere vnto God by iustice and sincerite of life. 6 Hee goeth on in the same comparison of contraries, and teeteth against those prophane ioyes an earnest sorrow of minde, and against pride and arrogancie, holy modestly. *a By the word *heb* the Greeians meane an *heauinesse* ioyned with *shamefulnesse*, which is to be *teene in a cast downe countenance and lusted, as it were vpon the ground.* * *1 Pet 5. 6.* 7 Hereto ether deth moll sharpely another double mischiefe of pride: the one is, is that the proud and arrogant will bee other men to liue according to their will and pleasure, and therefore they must arrogantly condemne whatsoeuer pleaseth them not which thing cannot bee done without great iniurie to our onely Lawmaker, for by this meanes his Lawes are found fault withal, as not circumspectly enough written, and men challenge to that vnto themselues which properly belongeth to God alone, that is, lay a Lawe vpon mens consciences.

12 There

12 There is one Lawgiuer, which is able to saue and to destoroy, * who art thou that iudgest another man?

13 [8] Go to now, ye that say, To day or to morrow we will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet ye cannot tell what *shaloe* to morow. For what is your life? It is euen a vapor) appeareth for a litle time, & afterward vanisheth away.

15 For that ye ought to say, * If the Lord will, and, If we liue, we will doe this or that.

16 But now yee reioyce in your boastings: all such reioycing is euill.

17 [9] Therefore to him that knoweth how to doe well, and doeth it not, to him it is sinne.

* *Rom.14.4.*
8 The other fault is this: that men aloe so confidently determine vpon these and those matters and busi-nesses, as though that euery moment of their life did not depend of God
* *1.Cor.4.19.*
9 The conclusion of all the former treatise: The knowledge of the will of God doeth not only nothing at all profit, vnlesse the life be answerable vnto it, but also maketh the sinnes farre more grieuous.

CHAP. V.

1 He threatneth the rich with Gods seuere iudgements, for their pride. 7 That the poore hearing the miserable end of the rich, 8 may patiently beare afflictions, 11 as Iob did, 14 exercise their aduersities.

GO[1] to now, ye rich men: weepe and howle for your miseries that shall come vpon you.

2 Your riches are corrupt and your garments are motheaten.

3 Your gold and siluer is cankred, & the rust of them shall be a witnesse against you, and shall eate your flesh, as it were fire. Ye haue heaped vp treasure for the last dayes.

4 Beholde, the hire of the labourers, which haue reaped your fields (which is of you kept backe by fraude) cryeth, and the cries of them which haue reaped, are entred into the [a] eares of the Lord of hostes.

5 Yee haue liued in pleasure on the earth, and in wantonnesse. Ye haue [b] nourished your hearts as in a [c] day of slaughter.

6 Ye haue condemned, *and* haue killed the iust and he hath not resisted you.

7 [2] Be patient therefore, brethren, vnto the comming of the Lord, [3] Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntil he receiue the former and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for ye comming of the Lord draweth neere.

9 [4] d Grudge not one against another, brethren, lest ye bee condemned: [5] behold, the iudge standeth before the doore.

10 [6] Take, my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord.

11 Behold, wee count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowen what [e] end the Lord *made*. For the Lord is very pitifull and merciful.

12 7 But before all things, my brethren, * sweare not, neither by heauen, nor by earth, not by any other oathe, but let [f] your yea, be yea, and *your* nay, nay, lest yee fall into condemnation.

13 [8] Is any among you afflicted? Let him pray. Is any merry? Let him sing.

14 [9] Is any sicke among you? Let him call for the Elders o the Church, and let them pray for him, and annoint him with [g] oyle in the [h] Name of the Lord.

15 And the praier of faith shall saue the sicke, and the Lord shall raise him vp: and if hee haue committed [i] sinnes, they shalbe forgiuen him.

16 [10] Acknowledge your faults one to another, and pray one for another, that yee may be healed: [11] for the prayer of a righteous man auaileth much, if it be feruent.

17 * Helias was a man subiect to like passions as wee are and hee prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And he praied againe, and the heauen gaue raine, and the earth brought foorth her fruit.

19 [12] Brethren, * if any of you haue erred from the trueth, and some man hath [k] conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multude of sinnes.

1 He denounceth vtter destruction to the wicked & prophane rich men & such as are drowned in their riotous ease, & mocking at their foolish confidence when as there is nothing indeed more vaine then such things.
a The Lord who is more mighty then ye are hath heard them.
b Ye haue pampered vp your selues.
c The Hebrewes call a day that is appointed to sacrificing bloodsteing, a day of slaughter or feasting.
3 Heapylych that to the poore which he spake against ye rich, warning them to wait for the Lords comming patiently, who will reuenge the iniuries which the rich men doe them.
3 The taking away of the least we must follow the husbandmen, who doe patiently wait for the times that are proper for the fruites of the earth. And againe, God will not deferre the least iote of the time that he hath appointed. 4 Hee commendeth Christian patience, lest ye bee condemned: [5] behold, the iudge standeth before the doore.
6 Because most men are wont to object, that it is good to repell iniuries by what meanes soeuer, he setteth against that the examples of the Fathers, whose patience had a most happy end, because God as a most bountifull Father, neuer forsaketh his.
e What end the Lord gaue.
7 Because euen the best men sometimes through impatience breake out into others sometime lesser, sometime greater, the Apostle warneth vs to detest such wickedness, and to accustome our tongues to simple and true talke.
* *Matth.5.34.*
f That thou you haue to say or affirme, speake or affirme it simply, and without an oathe: and that that you will deuise, denie it simply and flatly
8 He sheweth the best remedie against all afflictions, to wit, praiers, which haue their place both in sorrow and ioy.
9 He sheweth peculiarly to what Physitians especially the Elders, which was then in force) obtaining for the sicke.
g This was a signe of a gift of healing, and now seeing we haue the signe is no longer necessarie.
h By calling on the Name of the Lord.
i He hath reason in making mention of sinnes for a disease, for the most part sent because of sinnes.
10 Because God pardoneth their sinnes which confesse and acknowledge them and not theirs which iustifie themselues, therefore the Apostle adeth, that we ought freely to conferre one with another touching those inward diseases, that we may help one another with our prayers.
11 He commendeth prayers by the effects that come of them, that all men may vnderstand that there is nothing more effectuall then they are, so that they proceed from a pure mind. * *1.Kings 17.1. and 18.45 Iake 4.17.*
12 The taking away of an obiection: All reprehensions are not condemned, seeing that on the contrarie part there is nothing more acceptable to God, then to call into the way a brother that was wandering out of the way. * *Matth 18.15.*
k Hath called him backe from his way.

THE FIRST EPISTLE GENERALL OF PETER.

CHAP. I.

1 He extolleth God for mercy shewed in Christ, which we lay holde on by faith, and possesse through hope: 10 Whereof the Prophets foretold. 12 He exhorteth, 15 to renounce the world, 23 and their former life, and so wholly yeeld vnto vs to God,

PETER an Apostle of IESVS CHRIST, to the strangers that dwell here & there through out Pontus Galatia, Cappadocia, Asia, and Bythinia,

2 [1] Elect according to the foreknowledge of God the Father vnto [b] sanctification of the spirit, through

1 Peter purposing to speake of the dueties of a Christian life reaseneth rising farre higher then with that we which God the Father first ordeined, whereby a certaine second creation made his sonnes in Christ his only begotten, by whose Spirit we are inwardly changed, & by whose blood wee are also reconciled to the end, that as Christ himselfe rose against from the dead, we also might be reciuled into the same heauenly and euerlasting glory.
a Or according to the purpose of God, who neuer alteredth or changeth the same.
b That being set apart from the rest of the wicked world through the working of the holy Ghost, they should be consecrated to God, by be.1.5.

through obedience and sprinkling of the blood of Iesus Christ: grace and peace bee multiplyed vnto you.

3 Blessed *bee* God, euen the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs against vnto a liuely hope, by the resurrection of Iesus Christ from the dead.

4 To an inheritance immortall and vndefiled, and that withereth not, reserued in heauen for vs,

5 [2] Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the [d] last time.

6 Wherein ye reioyce, though now for a season (if need require) ye are in heauinesse, through manifold tentations,

7 That the tryall of your faith, being much more precious then gold that perisheth (though it be tryed with fire) might bee found vnto *your* praise, and honour and glory at the [e] appearing of Iesus Christ:

8 Whom yee haue not seene, and yet loue *him*, in whom now though yee see him not, yet doe yee beleeue, and reioyce with ioy vnspeakeable and glorious,

9 Receiuing the [f] end of your faith, *euen* the saluation of *your* soules.

10 [3] Of the which saluation the Prophets haue enquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the suffrings *that should come* vnto Christ, and the glory that should follow.

12 Vnto whome it was reuealed, that not vnto themselues, but vnto vs they should minister the things which are now shewed vnto you by them which haue preached vnto you the Gospel by the holy Ghost [i] sent downe from heauen the which things the Angels desire to behold.

13 [4] Wherefore g gird vp the loynes of your minde: bee sober, 5 and trust [h] perfectly on that grace [6] that is brought vnto you, 7 in the reuelation of Iesus Christ,

14 [8] As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in * all maner of conuersation,

16 [9] Because it is written, * Be yee holy, for I am holy.

17 [10] And if ye [i] call him father, which without * respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare,

18 [11] Knowing that yee were not redeemed with corruptible things as siluer and golde, from your vaine conuersation receiued by the traditions of the fathers,

19 * But with the precious blood of Christ, as of a Lambe vndefiled, and without spot.

20 [12] Which was * ordeined before the [k] foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleeue in God that raised him from the dead, and gaue him glory, that your faith and hope might bee in God,

22 [13] Hauing purified your soules in obeying the trueth through the Spirit, to * loue brotherly without faining, loue one another with a pure heart feruently,

23 Being borne anew not of mortall seed, but of immortal, by the word of God, who liueth and endureth for euer.

24 [14] For all * [l] flesh *is* as grasse, and all the glory of man *is* as the floure of grasse. The grasse witherethand the floure falleth away.

25 [15] But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

[1] *Euerlasting hope.* [2] Now he threweth by what way we come vnto that glory, to wit, throughall kinde of afflictions, where in notwithstanding faith maketh vs secure, that we are not onely not out cast with sorow, but also through the beholding of God himselfe (which otherwise is insuffible) with the eyes of faith, are vnspeakeably ioyfull: beeause all these things, as they are but for a time, so are they not applyed vnto vs to destroy vs, but as it were by fire to purge vs, and to make vs perfit, that at the length wee may obtaine saluation.

[d] *This is that time which Daniel calleth the time of the ende, when as that great reuolting of all things shalbe, which alle creatures looke for Rom. 8. 19.*

[e] *Hee speaketh of the second comming of Christ.*

[f] *Or, reward.*

[3] Here putteth a difference betweene true faith, that is to say, that faith which only hath an eye to the doctrine of the Prophets, and Apostles, and false faith: Afterward hee maketh two degrees of one and the selfe same faith according to the maner of the diuers reuelations, whenas indeed it is but one only faith: Thirdly, the faith that the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for of the very Angels.

[g] *He alludeth to the prophecie of Ioel, which was exhibited vpon the day of Pentecost, in the Apostles, as it were in the first fruits of the holy Ghost, which is in same our Peter declareth, Act. 2. 16.* [4] Hee goeth from faith to hope, which is indeed a companion that cannot be sundred from faith: and he vseth an argument taken of comparison: Wee ought not to bee wearied in looking for so excellent a thing, which the very Angels wait for with so great desire.

[h] *This is a borrowed speach, taken of a common vsage among them: for by reason that they wore long garments, they could not trauaile vnlesse they girded vp them selues: and hence it is that Christ said, Let your loynes bee girded vp.* 5 He setteth foorth very briefly what maner of hope ours ought to be, to wit, continuall, vntil we enioy the thing we hope for: then what we haue to hope for, to wit, grace (that is, free saluation) reuealed to vs in the Gospel and not that, that men doe rashly and foolily promise to themselues.

[i] *Soundly and sincerely.*

[6] An argument to stirre vp our mindes, seeing that God doeth not waite till wee seeke him, but euseth so great a benefit to be brought euen vnto vs. 7 Hee setteth out the ende of faith, lest any man should promise himselfe, either sooner or latter that full saluation, to wit, the latter comming of Christ: and therewithall warneth vs, not to measure the dignitie of the Gospel according to the present state, letting vs at that which we are now, is not yet reuealed.

8 Hee passeth from faith and hope, to the fruites of them both, which are vnderstood in the name of obedience: And it consisteth in two things, in renouncing our lustes, and liuing godly: which lustes haue their beginning of that blindnesse wherein all men are borne: but holinesse proceedeth from the grace and fauour of God which adopteth vs, and therefore regenereateth vs, that the father and the children may be of one disposition.

[k] *Luke. 1. 75.*

9 He threweth that sanctification doeth necessarily follow adoption.

[l] *Leuit. 11. 44. and 19. 1. and 20. 7.*

10 As he fore he distinguished true faith and hope from false, so doth hee now obedience, setting the quicke and sharpe sight of God against an outward maske, and carnell reuerence a-

gainst vaine security. [i] *If you will be called the sonnes of this Father.* [k] *Deuter. 10. 17. rom. 2. 11. galat. 2. 6.* 11 An exhortation, wherein hee setteth foorth the excellencie and greatnesse of the benefite of God the Father in sanctifying vs by the death of his owne Sonne. And he partly setteth the purifyings of the Lawe against the thing it selfe, that is, against the blood of Christ, and partly all omens traditions, which he condemneth as vtterly vaine and superstitious, bee they neuer so old and ancient. [l] *1. Corinth. 6. 20. and 7. 23. hebr. 9. 12. 1. iohn. 1. 7. reuelat. 1. 5.* 12 The taking away of an obiection: What was done to the world before that Christ was sent into the world? was there no holinesse before? and was there no Church? The Apostle answereth, that Christ was ordained and appointed to redeeme and deliuer mankinde, before that mankinde was much lesse was there any Church without him before his comming in the flesh: yet were are happiest aboue the rest, to whom Christ was exhibited indeede, in that that he having suffered and ouercome death for vs, doeth now most effectually worke in vs by the vertue of his Spirit, to create in vs faith, hope, and charitey. [m] *Romans. 16. 25. ephes. 3. 6. colos. 1. 26. 2. timoth. 1. 10. titus 1. 2.* [k] *From euerlasting.* 13 Hee commendeth the practise of obedience, that is, charitie: earnestly bearing it in to their heads against, that hee speaketh not of any common charitie, and such as proceedeth from that corrupt nature, but of that whole beginning is the Spirit of God, which purifieth our soules through the word layde holde on by faith, and ingendreth also in vs a spirituall and euerlasting life, as God himselfe is most pure and truely liuing. [n] *Chapter 2. 17. rom. 2. 12. ephes. 2. 14.* A reason why wee haue neede of this heauenly generation, to wit, because that men bee there glory neuer so great, are of nature voyd of all true and sound goodnesse. [o] *Esai. 40. 6. iames 1. 10.* [l] *The worde (flesh) sheweth the weaknesse of our nature, which is chiefly to bee considered in the flesh is, wit.* 15 Against, lest any man should seeke that spirituall force and vertue in fained imaginations, the Apostle calleth vs backe to the worde of God: teaching vs that there is no other word of the Lord to bee looked for, then this which is preached in which onely we must rest.

CHAP.

CHAP. II.

1 Hee exhorteth the new borne in faith, to leade their liues answerable to the same: 6 And lest their faith should stagger, hee bringeth in that which was foretolde touching Christ 11 Then hee willeth them to bee obedient to Magistrates, 21 and that they patiently beare aduersitie after Christes example.

WHerefore *1 laying aside all maliciousnesse, and all guile, and dissimulation, and enuie, and all euill speaking,

2 2 As a new borne babes desire that sincere milke of the worde, that yee may growe thereby.

3 3 Because yee || haue tasted that the Lord *is* bountifull.

4 4 To whom comming as vnto a liuing stone disallowed of men, but chosen of God, *and* precious,

5 Yee also as liuely stones, bee made a spirituall house, 5 an holy * Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 6 Wherefore also it is conteined in the Scripture, * Behold, I put in Sion a chiefe corner stone, elect and precious: and hee that beleeueth therein, shall not be ashamed.

7 7 Vnto you therefore which beleeue, it is precious: but vnto them which bee disobedient, the * stone which the builders disallowed, the same is made the head of the corner,

8 And a * stone to stumble at: and a rocke of offence, euen *to them* which stumble at the word, being disobedient, vnto the which thing they were euen ordeined.

9 8 But yee are a chosen generation, a royall * Priesthood, an holy nation, a people set at libertie, that yee should shew forth the vertues of him that hath called you out of darkenesse into his marueilous light,

10 * Which in time past were not a people, yet *are* now the people of God: which in time past were not vnder mercie, but now haue obteined mercy.

11 9 Dearely beloued, 10 I beseech you as strangers and pilgrims, * 11 absteine from fleshly lusts, 12 which fight against the soule,

12 13 * And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, 14 may by *your* * good workes which they shall see, glorifie God in the day of b visitation.

13 15 * Therefore submit your selues vnto c all manner ordinance of man 16 for the Lords sake, 17 whether it be vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, 18 for the punishment of euill doers, and for the prayse of them that doe well.

15 19 For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloke of maliciousnesse, but as the seruants of God.

17 20 d Honour all men: * loue e brotherly fellowship: feare God: honour the King.

18 * 21 Seruants, bee subiect to your masters with all feare not onely to the good and courteous, but also to the froward.

19 * 22 For this is thanke worthy, if a man

*Rom 6.4. ephes. 4.23. coloss 3.8. hebr.12 1.

1 Hauing laid for the foundation the Spirit of God effectually working by the word, and hauing built thereupon three vertues which are the grounds of all Christian actions, to wit, faith, hope, and charity: now he proceedeth to a generall exhortation, the first member whereof is, that wee flee all shew, both of secret and also open malice.

2 The second is, that being newly begotten & borne of the new seede of the vncorrupt word, drawing & sucking gredily the same word as milke, we should more and more as it were growe vp in that spirituall life. And hee calleth it, Sincere, not onely because it is a most pure thing, but also that wee should take heede of them which corrupt it. a *As it becommeth new men.* 3 He commendeth that spirituall nourishment for the sweetenesse and profit of it. || *Or, doe taste.* 4 He goeth onforward in the same exhortation, but vseth another kinde of borowed speach alluding to the Temple. Therefore he sayth, that the company of the faithfull is as it were a certaine holy and spirituall building, built of liuely stones, the foundation whereof is Christ, as a liuely stone susteining all that are ioyned vnto him with his liuing vertue, and knitting them together with himselfe, although this so great a treasure be neglected of men. 5 Going forward in the same similitude, he compareth vs now to Priestes placed to this ende in that spirituall Temple, that we should serue him with a spirituall worship, that is, with holinesse and righteousnesse: but as the temple, so is the Priesthood built vpon Christ in whom onely all our spirituall offerings are accepted. * *Reuel. 1. 6.* 6 Hee prooueth it by the testimonie of the Prophet Esai. * *Esai. 28. 16. rom. 9. 33.* 7 By setting the most blessed condition of the beleeuers, and the most miserable of the rebellious one against another, he pricketh forward the beleeuers, & triumpheth ouer the other: and also preuenteth an offence which ariseth hereof, that none doe more resist this doctrine of the Gospel, then they that are chiefest amongst the people of God, as were at that time that Peter wrote these things the Priestes and Elders, and Scribes. Therefore he answereth first of all, that there is no cause why any man should bee astonished at this their stubburnesse, as though it were a strange matter, seeing wee haue bene forwarned so long before, that it should so come to passe: and moreouer, that it pleased God to create and make certaine to this selfe same purpose, that the Sonne of God might bee glorified in their iust condemnation. Thirdly, for that the glory of Christ is hereby set forth greatly, whereas notwithstanding Christ remaineth the sure head of his Church, and they that stumble at him, cast downe and ouerthrow themselues, and not Christ. Fourthly, although they be created to this ende and purpose, yet their fall and decay is not to be attributed to God, but to their owne obstinate stubburnesse which commeth betweene Gods decree, and the execution thereof, or their condemnation, and is the true and proper cause of their destruction. * *Psal. 118.22. matth. 21.42. actes 4.11.* * *Esai. 8. 14. rom. 9.33.* 8 The contrary member, to wit he describeth the singular excellencie of the elect: and also lest that any man should doubt whether hee bee chosen or not, the Apostle calleth vs backe to the effectuall calling, that is, to the voice of the Gospel sounding both in our eares and mindes by the outward preaching and Sacraments, whereby we may certainely vnderstand that euerlasting decree of our saluation, (which otherwise is most secret and hidden) and that through the onely mercy of God, who freely chuseth and calleth vs. Therefore this onely remaineth, sayth he, that by all meanes possible we set forth so great goodnesse of the most mighty God.

*Exod. 19.6.

*Hos. 2.23. rom. 9.25.

9 Hee returneth to that generall exhortation.

10 A reason why we ought to liue holily, to wit, because we are citizens of heauen and therefore we ought to liue according to the Lawes not of this world, which is most corrupt, but of the heauenly citie, although we be strangers in the world.

*Rom. 13.14. galat. 5.16.

11 Another argument: The children of God liue not according to the flesh, that is, according to that corrupt nature, but according to the spirit. Therefore fleshly motions ought not to beare rule in vs.

12 The third argument: for although those lustes flatter vs, yet they cease not to fight against our saluation. 13 The fourth argument, taken of the profit of so doing: for by this meanes also wee prouide for our good name and estimation, whilest we compell them at length to change their mindes, which speake euill of vs. * *Chap. 3.16* 14 The first argument, which also is of great force: Because the glory of God is greatly set foorth by that meanes, whilest by example of our honest life, euen the most prophane men are brought vnto God, and submit themselues vnto him. * *Mat 5. 16.* b *When God shall also haue mercie on them.* 15 That which hee spake generally, hee now expoundeth by partes, describing seuerally euery mans duetie. And first of all hee speaketh of obedience which is due both to the Lawes, and also to the Magistrates both higher and lower. * *Rom 13. 1.* c *By ordinance, is meant the framing and ordering of ciuill gouernment, which he calleth ordinance of man, not because man inuented it, but because it is proper to men.* 16 The first argument: Because the Lord is the authour, and reuenger of this policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must aboue all others be diligent obseruers of this order. 17 He preuenteth a cauill which is made by some, that say they will obey Kings and the higher Magistrates, and yet contemne their ministers: as though the ministers were not armed with their authoritie which sent them. 18 The second argument, taken of the end of this order, which is not only most profitable, but also very necessary: seeing that by this meanes vertue is rewarded, and vice punished, wherein the quietnesse and happines of this life consisteth. 19 He declareth the first argument more amply, shewing that Christian liberty doeth amongst all things least, or not at all consist herein, to wit, to cast off the bridle of Lawes, (as at that time some altogether vnskilfull in the Kingdome of God reported) but rather in this, that liuing holily according to the will of God, we should make manifest to all men, that the Gospel is not a cloke for sinne and wickednesse, seeing we are in such sort free, that yet we are still the seruants of God, and not of sinne. 20 He diuideth the ciuill life of man, by occasion of those things which he spake, into two generall partes: to wit, into those dueties which priuate men owe to priuate men, and especially the faithful to the faithfull, and into that subiection whereby inferiours are bound to their superiours: but so, that Kings bee not made equall to God, seeing that feare is due to God, and honour to Kings. d *Bee charitable and duetifull towards all men* * *Chap. 1.22. rom. 12. 10.* e *The assemblie and fellowship of the brethren, as Zach. 11. 14* * *Ephes. 5.6. coloss. 3 22* 21 He goeth to the duety of seruants toward their Masters which hee describeth with these bounds that seruants submit themselues willingly and not by constraint, not onely to the good and courteous, but also to the froward and sharpe masters. * *2 Cor. 7. 10.* 22 The taking away of an obiection: Indeede the condition of seruants is hard, especially if they haue froward masters: but this their subiection shall be so much the more acceptable to God, if his will preuaile more with seruants, then the masters iniuries.

for

f Becauſe he maketh a conſcience of it to offend God, by whoſe good will and appointment, he knoweth this burden is laid vpon him.

for f conſcience toward God endure griefe, ſuffe-
ring wrongfully.
20 For what praiſe is it, if when ye be buffeted
for your faults, yee take it patiently? but and if
when ye doe well, ye ſuffer *wrong* and take it pati-
tiently, this is acceptable to God.
21 23 For hereunto ye are called: for Chriſt al-
ſo ſuffered for you, leauing you an g example that
ye ſhould follow his ſteps,
22 * Who did no ſinne, neither was there guile
found in his mouth.
23 Who when he was reuiled, reuiled not a-
gaine: when hee ſuffered, he threatned not, but
24 committed it to him 25 that iudgeth righte-
ouſly.
24 * 26 Who his owne ſelfe bare our ſinnes in
his body on the tree, that we being dead to ſinne,
ſhould liue in righteouſneſſe: by whoſe ſtripes ye
were healed.
25 For ye were as ſheepe going aſtray: but are
now returned vnto the Shepheard and Biſhop of
your ſoules.

23 He mittigateth the grieuouſneſſe of ſeruitude, while he ſheweth plainely that Chriſt died alſo for ſeruants, that they ſhould beare ſo much the more patiently this inequality betwixt men which are of one ſelfe-ſame nature. moreouer ſetting before them Chriſt that Lord of Lords for an enſample, he ſignifieth that they cannot but ſeeme too delicate, which ſhew themſelues more grieued in bearing of iniuries, then Chriſt himſelfe who was moſt iuſt, and moſt ſharply of all afflicted, and yet was moſt patient. g *A borrowed kinde of ſpeech taken of painters and ſchoolemaſters.* * *Eſa.53.9. 1 Iohn 3.5.* 24 He ſheweth them a remedie againſt iniuries, to wit, that they commend their cauſe to God, by the enſample of Chriſt. 25 Hee ſeemeth now to turne his ſpeech to maſters, which haue alſo themſelues a maſter and iudge in heauen: who will iuſtly reuenge the iniuries that are done to ſeruants without any reſpect of perſons. * *Eſai 55.5. matth.8 17.* 26 Hee calleth the ſeruants backe from the conſideration of the iniuries which they are conſtrained to beare, to thinke vpon the greatneſſe and the end of the benefite receiued of Chriſt.

CHAP. III.

1 That Chriſtian women ſhould not contemne their husbandes, though they be infidels, 5 Hee bringeth in examples of godly Women 8 Generall exhortations, 14 patiently to beare perſecutions, 15 and boldly to yeeld a reaſon of their faith. 18 Chriſtes example.

* *Coloſſ. 3.18. epheſ. 5.22.*
1 In the third place he ſetteth forth the wiues dutie to their husbands, commanding them to be obedient.
2 He ſpeaketh namely of them which had husbands that were not Chriſtians, which ought ſo much the more be ſubiect to their husbands, that by their honeſt and chaſte conuerſation they may gaine them to the Lord.
* *1.Tim. 2.9.*
3 He condemneth the riot and exceſſe of women and ſetteth foorth their true apparelling, ſuch as is precious before God: to wit, the inward and incorruptible, which conſiſteth in a meeke and quiet ſpirit.

Likewiſe * 1 let the wiues bee ſubiect to their
husbands, 2 that euen they which obey not
the word, may without the word be won by the
conuerſation of the wiues.
2 While they behold your pure conuerſation
which is with feare:
3 * 3 Whoſe apparelling let it not bee that
outward, with broidered haire, & gold put about,
or in putting on of apparell:
4 But let it bee the a hidden man of the hart,
which conſiſteth in the incorruption of a meeke
and quiet ſpirit, which is b before God a thing
much ſet by.
5 4 For euen after this manner in time paſt did
the holy women, which truſted in God, tire them-
ſelues, and were ſubiect to their husbands.
6 As Sara obeyed Abraham, and * called him
Sir: whoſe daughters ye are, whiles ye doe well,
5 not being afraid of any terrour.
7 * 6 Likewiſe ye husbands, c dwell with them
as men of d knowledge, 7 giuing e honour vnto

a *Who hath his ſeate faſtened in the heart: ſo that the hid man is ſet againſt the outward decking of the body.* b *Precious in deed, and ſo taken of God.* 4 An argument taken of the example of women, and eſpecially of Sara who was the mother of all beleeuers. * *Gen. 18.12.* 5 Becauſe women are of nature fearefull, hee giueth them to vnderſtand, that he requireth of them that ſubiection, which is not wrung out of them either by force or feare. * *1.Cor.7.3.* 6 He teacheth husbands alſo their duties, to wit, that the more vnderſtanding and wiſedome they haue, the more wiſely and circumſpectly they behaue themſelues. c *Doe all the duties of wedlocke.* d *The more wiſedome the husband hath, the more circumſpectly hee muſt behaue himſelfe in bearing thoſe diſcommodities, which through the womans weakeneſſe oft times cauſe trouble both to the husband and the wife.* 7 The ſecond argument, becauſe the wife notwithſtanding that ſhe is weaker by nature then the man, is an excellent inſtrument of the man made to farre moſt excellent vſes: whereupon it followeth that ſhe is not therefore to be neglected becauſe ſhe is weake, but on the contrarie part ſhe ought to be ſo much the more cared for. e *Hauing an honeſt care of her.*

the woman, as vnto the weaker f veſſell, 8 euen as
they which are heires together of the g grace of
life, 9 that your prayers be not interrupted.
8 10 Finally, be ye all of one mind: one ſuffer
with another: loue as brethren: *bee* pittifull *be*
courteous.
9 * 11 Not rendring euill for euill, neither re-
buke for rebuke: but contrariwiſe bleſſe, 12 know-
ing that ye are thereunto called, that ye ſhould
be heires of bleſſing.
10 * 13 For if any man long after life, and to
h ſee good daies, let him refraine his tongue from
euill, and his lips that they ſpeake no guile.
11 * Let him eſchew euill and doe good: let
him ſeeke peace and follow after it.
12 For the eyes of the Lord *are* ouer the righ-
teous, and his eares *are open* vnto their prayers:
and the i face of the Lord *is* againſt them that do
euill.
13 14 And who is it that will harme you, if ye
follow that which is good?
14 * Notwithſtanding bleſſed *are ye*, if ye ſuf-
fer for righteouſneſſe ſake, 15 Yea, * feare not
their k feare, neither be troubled.
15 But l ſanctifie the Lord God in your harts,
16 and be ready alwaies to giue an anſwere to e-
uery man that asketh you a reaſon of the hope
that is in you, with meekneſſe and reuerence,
16 Hauing a good conſcience, that when they
ſpeake euill of you as of euill doers, they may be
aſhamed which ſlander your good conuerſation
in Chriſt.
17 17 For *it is* better (if the will of God be ſo)
that ye ſuffer for well doing, then for euill doing.
18 * 18 For Chriſt alſo hath once ſuffered for
ſinnes, 19 the iuſt for the vniuſt, 20 that he might

f *The woman is called a veſſell after the manner of the Hebrewes, becauſe the husband vſeth her as his fellow and helper to liue faithfully before God.*
8 The third argument: for that they are equall in that which is the chiefeſt (that is to ſay, in the benefit of eternall life) which otherwiſe are vnequall as touching the gouernance and conuerſation at home, and therefore they are not to be deſpiſed although they be weake.
g *Of that gracious and free benefite whereby we haue euerlaſting life giuen vs.*
9 The fourth argument. All brawlings and chidings muſt be eſchewed, becauſe they hinder prayers, and the whole ſeruice of God whereunto both the husband and the wife are equally called.
10 He returneth to common exhortations and commendeth concord and whatſoeuer things pertaine to the maintenance of peace and mutuall loue. * *Prouerb. 17.13. and 20.22. matth.5.39. rom.12.17. 1.theſ.5.15.* 11 We muſt not onely not recompence iniurie for iniurie, but wee muſt alſo recompence them with benefites. 12 An argument taken of compariſon: Seeing that wee our ſelues are called of God whom we offend ſo often, to ſo great a benefite (ſo farre is hee from reuenging the iniuries which we doe vnto him) ſhal we rather make our ſelues vnworthy of ſo great bountifulneſſe, then forgiue one anothers faults? And from this verſe to the end of the chapter, there is a digreſsion or going frō the matter he is in hand with, to exhort vs valiantly to beare afflictions. * *Pſal. 34 13.* 13 A ſecret obiection, But this our patience ſhalbe nothing els but a fleſhing and hardening of the wicked in their wickeneſſe, to make them to ſet vpon vs more boldly, and to deſtroy vs. Nay (ſaith the Apoſtle by the words of Dauid) to liue without doing hurt, and to follow after peace when it fleeth away, is the way to the happie and quiet peace. And if ſo be any man be afflicted for doing iuſtly, the Lord marketh all things, and will in his time deliuer the godly, which cry vnto him and wil deſtroy the wicked. h *Leade a bleſſed and happy life* * *Eſai 1.16.* i *This word (Face) after the maner of the Hebrewes, is taken for (anger)* 14 The ſecond argument: when the wicked are prouoked, they are more wayward: therefore they muſt rather bee ouercome with good turnes: And if they cannot be gotten by that meanes alſo, yet notwithſtanding wee ſhall be bleſſed, if wee ſuffer for righteouſneſſe ſake. * *Matth. 5. 10.* 15 A moſt certaine counſell in afflictions, bee they neuer ſo terrible, to bee of a conſtant minde, and to ſtand faſt. But how ſhall we attaine vnto it? If wee ſanctifie God in our minds & hearts, that is to ſay, if we reſt vpon him, as one that is Almighty, that loueth mankinde, that is good and true indeede. * *Eſai 8.12,13.* k *Bee not diſmayed as they are* l *Giue him all praiſe and glory, and hang onely on him,* 16 Hee will haue vs when wee are afflicted for righteouſneſſe ſake, to bee carefull not for redeeming of our life, either with denying, or renouncing the trueth, or with like violence, or any ſuch meanes: but rather to giue an account of our faith boldly, and yet with a meeke ſpirit, and full of godly reuerence, that the enemies may not haue any thing iuſtly to obiect, but may rather bee aſhamed of themſelues. 17 A reaſon which ſtandeth vpon two generall rules of Chriſtianitie, which notwithſtanding all men allow not of. The one is, if we muſt needs ſuffer afflictions, it is better to ſuffer wrongfully then rightfully: the other is this, becauſe we are ſo afflicted, not by happe, but by the will of our God. * *Rom. 5.6. hebr.9.15.* 18 A proofe of either of the rules, by the example of Chriſt himſelfe our chiefe patterne who was afflicted not for his owne ſins (which were none) but for ours and that according to his Fathers decree. 19 An argument taken of compariſon: Chriſt the iuſt ſuffered for vs that are vniuſt, and ſhall it grieue vs that are vniuſt to ſuffer for the iuſtes cauſe? 20 Another argument being partly taken of things coupled together, to wit, becauſe Chriſt bringeth vs to his Father that ſame way that he went himſelfe, and partly from the cauſe efficient: to wit, becauſe Chriſt is not only ſet before vs for an example to follow, but alſo hee holdeth vs vp by his vertue in all the difficulties of this life, vntill he bring vs to his Father.

bring vs to God [21] and was put to death concer-
ning the [m] flefh,but was quickened by the fpirit.
19 [22] By || the which he alfo went, and prea-
ched vnto the || fpirits that *are* in prifon.
20 Which were in time paffed difobedient,
when [n] once the long fuffering of God abode in
the daies of * Noe,while the Arke was preparing,
wherein few, that is,eight [o] foules were faued in
the water.
21 [23] Whereof the baptifme *that* now *is*,anfwe-
ring that figure, (*which is* not a putting away of
the filth of the flefh, but a confident demaunding
which a good confcience maketh to [p] God)faueth
vs alfo [24] by the refurrection of Iefus Chrift.
22 Which is at the right hand of God, gone
into heauen, to whom the Angels, and Powers,
and might are fubiect.

21 Another Argument taken of the happy end of thefe afflictions, wherin alfo Chrift goeth before vs both in example and vertue, as one who fuffered moft greeuous torments euen vnto death, although but in one part onely of him, to wit, in the flefh or mans nature : but yet became conquerour by the vertue of his diuinity. *m As touching his manhood, for his body was dead, and his foule felt the forrowes of death* 22 A fecret obiection : Chrift in deed might do this, but what is that to vs? yes (faith the Apoftle) for Chrift hath fhewed foorth this vertue in all ages both to the preferuation of the godly, were they neuer fo few and miferable,and to reuenge the rebellion of his enemies, as it appeareth by the hiftorie of the flood: for Chrift is he which in thofe dayes (when God through his patience appointed a time of repentance to the world) was prefent not in corporall prefence,but by his diuine vertue,preaching repentance euen by the mouth of Noe himfelfe who then prepared the Arke, to thofe difobedient fpirits which are now in prifon waiting for the full recompenfe of their rebellion, and faued thofe fewe (that is. eight onely perfons) in the water. || *By the vertue of which Spirit, that is to fay of the diuinity : therefore this word, Spirit, cannot in this place be taken for the foule, vnleffe we will fay, that Chrift was raifed vp againe, and quickened by the vertue of his foule.* || *He calleth them fpirits, in refpect of his time, not in refpect of the time that they were in the flefh* *n This word (once) fheweth that there was a furthermoft day appointed, and if that were once paft, there fhould be no more.* * *Gen 6 14. mat. 24. 38. luke 17. 26.* *o Men.* 23 A proportionall applying of the former example to the times which followed the comming of Chrift : for that preferuation of Noe in the waters was a figure of our Baptifme, not as though that material water of Baptifme faueth vs, as thofe waters which bare vp the Arke faued Noe, but becaufe Chrift with his inward vertue, which the outward Baptifme fhadoweth, preferueth vs being wafhed,fo that wee may call vpon God with a good confcience. *p The confcience being fanctified may freely call vpon God.* 24 That felfefame vertue,whereby Chrift rofe againe,and now being caried vp into heauen, hath receiued all power,doeth at this day defend and preferue vs.

CHAP. IIII.

1 He bringeth in Chrifts example, and applieth it 6 to the mortifying of the flefh, efpecially commending Charity: 12 And fo intreateth of patience. 17 That it is neceffary that correction begin at the Church.

FOrafmuch [1] then as Chrift hath fuffered for vs
in the flefh, arme your felues likewife with the
fame mind, *which is*, that he which hath fuffered in
the flefh, hath ceafed from finne,
2 That he henceforward fhould liue (as much
time as [a] remaineth in the flefh) not after the lufts
of men, but after the will of God.
3 * [2] For it is fufficient for vs that we haue fpent
the time paft of the life, after the luft [b] of the Gen-
tiles walking in wantonnes, lufts, drunkennes, in
gluttony, drinkings, & in abominable idolatries.
4 [3] Wherein it feemeth to them [c] ftrange, that
ye run not with them vnto the fame exceffe of ri-
ot : *therefore* fpeake they euill *of you.*
5 Which fhall giue account to him, that is
ready to iudge quicke and dead.
6 [4] For vnto this purpofe was the Gofpell
preached alfo vnto the dead, that they might be
condemned according to men in the flefh, but
might liue according to God in the fpirit.
7 [5] Now the end of all things is at hand. Bee
ye therefore fober, and watching in prayer.
8 [6] But aboue all things haue feruent loue a-
mong you : * for loue fhall couer the multitude
of finnes.
9 [7] Be ye * harberous one to another, without
grudging.
10 [8] * Let euery man as he hath receiued the
gift, minifter the fame one to another, [9] as good
difpofers of the manifold grace of God.
11 [10] If any man fpeake, *let him fpeake* as the
words of God. If any man minifter, *let him doe it*
as of the ability which God miniftreth, that God
in all things may bee glorified through Iefus
Chrift, to whom is praife and dominion for euer,
and euer, Amen.
12 [11] Dearely beloued, thinke it not [d] ftrange
[12] concerning the fiery trial, which is among you
to proue you as though fome ftrange thing were
come vnto you:
13 [13] But reioyce, inafmuch as ye are partakers
of Chrifts fufferings that when his glory fhall ap-
peare, ye may be glad and reioyce.
14 * [14] If ye be railed vpon for the Name of
Chrift, bleffed *are ye* : for the [e] fpirit of glorie
and of God refteth vpon you : *which* on their
part is euill fpoken of, but on your part is glo-
rified.
15 [15] But let none of you fuffer as a murtherer,
or *as* a thiefe, or an euill doer, or as a bufiebody in
other mens matters.
16 But if *any man fuffer* as a Chriftian, let him
not be afhamed : but let him glorifie God in this
behalfe.
17 [16] For the time *is come* that iudgement muft
begin at the houfe of God. [17] If it firft *begin* at vs
what fhall the end be of them which obey not the
Gofpel of God?
18 * And if the righteous fcarcely bee faued,

1 Hauing ended his digrefsion and fliding from his matter, now he returneth to the exhortation which he brake off taking occafion by that which he faid touching the death, and refurrection of Chrift, fo defining our fanctification, that to be fanctified, is all one as to fuffer in the flefh, that is to fay : to leaue off from our wickedneffe and vicioufneffe : and to rife againe to God, that is to fay, to be renued by the vertue of the holy Ghoft, that wee may lead the reft of our life which remaineth, after the will of God. *a So much of this prefent life as remaineth yet to be paffed ouer.* * *Ephef 4. 22.* 2 By putting vs in minde of the difhonefty of our former life led in the filth of finne, he calleth vs to earneft repentance. *b Wickedly and licentioufly after the maner of the Gentiles.* 3 That wee be not mooued with the enemies peruerfe and flanderous iudgements of vs, wee haue to fet againft them that laft iudgement of God which remaineth for them, for none, whether they be then found liuing, or were dead before, fhall efcape it. *c They thinke it a new and ftrange matter.* 4 A digrefsion becaufe hee made mention of the laft generall iudgement. And he preuenteth an obiection, that feeing Chrift came very lately, they may feeme to be excufable which died before. But this the Apoftle denieth for (faith he) this felfefame Gofpel was preached vnto them alfo : (for he fpeaketh vnto the Iewes,) and that to the fame end that I now preach it vnto you, to wit, that the flefh being abolifhed and put away (that is to fay, that wicked and naughtie corruption which reigneth in men) they fhould fuffer themfelues to be gouerned by the vertue of the Spirit of God.

5 He returneth to his purpofe, vfing an argument taken from the circumftance of the time, Becaufe the laft end is at hand, and therefore we muft fo much the more diligently watch and pray with true fobriety of minde.

6 He commendeth charity of one toward another, becaufe it doth as it were bury a multitude of finnes, and therefore preferueth and maintaineth peace and concord : for they that loue one another, doe eafily forgiue one another their offences.

* *Prou. 10 12.*

7 Of all the duties of charity, he commendeth one, namely, which was at that time moft neceffary, to wit, hofpitality, which he wil haue to be voluntary and moft curteous and bountifull.

* *Rom 12. 13. hebr. 13. 2.*

8 He fheweth the vfe of charity, to wit that euery man beftow that gift which he hath receiued to the profit of his neighbour. * *Rom. 12. 6. phil. 2. 14.* 9 A reafon, becaufe that what gift foeuer wee haue, we haue receiued it of God vpon this condition, to be his difpofers and ftewards. 10 He reckoneth vp two kindes of thefe gifts as chiefe, to wit, the office of teaching in the Church, and the other Ecclefiafticall functions, wherein two things fpecially are to bee obferued, to wit, that the pure word of God bee taught, and whatfoeuer is done, bee referred to the glorie of God the Father, in Chrift, as to the proper marke. 11 Becaufe the croffe is ioyned with the fincere profefsion of Religion, the Apoftle fitly repeateth that which hee touched before warning vs not to bee troubled at perfecutions and afflictions, as a newe and ftrange thing. *d As though fome new thing had befallen you, which you neuer thought of before.* 12 The firft reafon : Becaufe the Lord meaneth not to confume vs with this fire (as it were) but to purge vs of our droffe, and make vs perfite. 13 Another reafon : Becaufe the afflictions of the godly and wicked differ very much, and chiefly in three points. Firft, becaufe the godly communicate with Chrift in their afflictions, and therefore fhall in their time bee partakers alfo of his glory. * *Matth. 5. 10.* 14 Secondly, becaufe that although the infide's thinke farre otherwife, who in afflicting the godly, blafpheme God, yet the godly in that they are fo railed vpon, are honoured of God with the true fpirituall glory, and their adoption fealed in them by the Spirit of God. *e By Spirit hee meaneth the gifts of the Spirit.* 15 The third difference : for the godly are not afflicted for their euill doings, but for righteoufneffe fake as Chriftians : whereby it commeth to paffe that the croffe, feeing it is a teftimonie vnto them of faith and righteoufneffe, miniftreth vnto them not an occafion of forrow, but of vnfpeakeable ioy : now the Apoftle propoundeth the third difference vnder the forme of an exhortation. 16 The third reafon becaufe the Lord of all the world being efpecially carefull for them of his houfhold, doeth therefore chaftife them firft of all, yet fo that he keepeth a meafure in his greateft feueritie : And as he hath alwayes vfed to doe heretofore, fo doeth he now fpecially when as hee exhibited himfelfe in perfon to his Church. 17 Left the godly fhould be offended and ftumble at that vaine fhadow of felicitie of the wicked, as though God were not the gouernour of the world, for that the wicked are in good cafe, and the godly in euill, the Apoftle teacheth by an argument of a comparifon of them together, that God who fpareth not his owne, but nurtureth them vnder the croffe, will at length in his time handle the rebellious and wicked farre otherwife, whom hee hath appointed to vtter deftruction. * *Prouerb. 2 31.*

where shall the vngodly and the sinner appeare?
19 [18] Wherefore let them that suffer according
to the will of God, commit their soules *to him* in
well doing, as vnto a faithfull Creator.

18 The conclusion. Seeing the godly are not affected by chance, but by the will of God, they ought not to despaire, but goe forward, notwithstanding in the way of holinesse and well doing, commending themselues to God their faithfull Creator, that is to say, their Father.

CHAP. V.

1 Hee warneth the Elders not to vsurpe authoritie ouer the Church. 5 willing the younger sort to bee willing to bee taught, and to be modest. 8 to be sober and watchfull to resist the cruell aduersarie.

THe [1] Elders which are among you, [2] I beseech
which am also an Elder, and a witnesse of the
sufferings of Christ, and also a partaker of the
glory that shalbe reuealed,
2 [3] Feed the * flocke of God, [5] which depen-
deth vpon you, [6] caring for it not by constraint,
but willingly: not for filthie lucre, but of a ready
minde:
3 Not as though yee were Lords ouer *Gods*
[b] heritage, but that yee may bee ensamples to the
flocke.
4 [7] And when that chiefe Shepheard shall
appeare, ye shall receiue an incorruptible crowne
of glory.
5 [8] Likewise yee yonger submit your selues
vnto the Elders, and submit your selues euery man

1 He describeth peculiarly the office o the Elders, that is to say, of them that haue the care o the Church.
2 He vseth a preface touching the circumstance of his owne person: to wit, that he as their companion communeth with them not of matters which hee knoweth not, but wherein he is as well experienced as any, and propoundeth vnto them no other condition, but that which he himselfe hath suffered before them, and doth still take the same paines, and also hath one selfe same hope together with them. 9 The first rule: Hee that is a shepherd, let him feed the flocke. *a He saith not, Offer for the quicke and dead, and sew patched shreds in a strange tongue but (Feed)* 4 The second: Let the shepherd consider, that the flocke is not his, but Gods. 5 The third: Let not the shepherds inuade other mens flocks, but let them feed that which God hath committed vnto them. 6 Let the shepherds gouerne the Church with the word and example of godly and vnblameable life, not by constraint but willingly, not for filthie lucre, but of a ready minde, not as lords ouer Gods portion and heritage, but as his ministers. *b Which is the Christians people.* 7 That the shepherds minds bee not ouercome either with the wicked neffe of men, or their cruelties, he warneth them to caste their eyes continually vpon that chiefe Shepherd, & the crowne which is layd vp for them in heauen. 8 Hee commedeth many peculiar Christian vertues, and especially modestie: which admonition all o: vs stand in need of, but especially the yonger sort, by reason of the vnrowardnesse and pride of that age.

one to another: * decke your selues inwardly in
lowlinesse of minde: [9] for * God resisteth the
proud, and giueth grace to the humble.
6 Humble * your selues there ore [10] vnder the
mighty hand of God, that hee may exalt you in
due time.
7 * Cast all your care on him: for hee careth
for you.
8 [11] Be sober, and watch: for * your aduersary
the deuill as a roaring lyon walketh about, seek-
king whom he may deuoure:
9 Whom resist stedfast in the faith, [12] know-
ing that the same afflictions are accomplished in
your [c] brethren which are in the world.
10 [13] And the God of all grace, which hath
called vs vnto his eternall glory by Christ Iesus,
after that ye haue suffered a little, make you per-
fite, confirme, strengthen, and stablish *you*.
11 To him *bee* glory and dominion for euer
and euer, Amen.
12 [14] By Siluanus a faithful brother vnto you,
as I suppo'e, haue I written briefly, exhorting and
testifying how that this is the true grace of God,
wherein ye stand.
13 [15] *The Church* that is at [d] Babylon elected
together with you, saluteth you, and Marcus my
sonne.
14 Greete yee one another with the * kisse of
loue. Peace *be* with you all which are in Christ
Iesus, Amen.

* *Rom 12. 10.*
9 Because pride seemeth to many, to be the way vnto the glory of this life, the Apostle wittnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the reward of modestie.
* *Iames 4. 6.*
* *Iames 4. 10.*
10 Because those proud and loose spirits threaten the modest and humble, the Apostle warneth vs to set the power of God against the vanitie of proud men, and to hang wholly vpon his prouidence.
* *Psal 55. 23. matth. 6. 25. luke 12. 22.*
11 The cruelties of Satan, who seeketh by all meanes to deuoure vs, is ouercome by watchfulnesse and faith.
* *Luke 22. 31.*
12 The persecutions which Satan stirreth vp, are neither newe nor proper to any one man, but from old and ancient time common to the whole Church, and therefore wee must suffer that patiently, wherein wee haue such and so many fellowes of our conflicts and combates. *c Among ſt your brethren which are dispersed throughout the world.*
13 Hee sealeth vp as it were with a seale, the former exhortation with a solemne prayer, against willing them to aske increase of strength at his hands, of whom they had the beginning, and hope to haue the accomplishment, to wit, of God the Father in Iesus Christ, in whom wee are sure of the glory of eternall life. 14 Continuance and perseuerance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Now the summe of the Apostles doctrine, is saluation freely giuen of God. 15 Familiar salutations *d In that simon citie of Assyria, where Peter the Apostle of the circumcision taught.*
1. cor. 16. 20. 2. cor. 13. 11.
* *Rom 16. 16.*

THE SECOND EPISTLE generall of Peter.

CHAP. I.

3 Having spoken o the abundantnesse of God, 5 and of the vertues of faith 6 He exhorteth them to holinesse of life, 12 And that his counsell may bee the more effectual, 14 He sheweth that his death was hand. 16 and that himselfe did see the power of Christ, which he opened vnto them.

SImon [1] Peter a seruant & an Apo-
stle of Iesus Christ, to you which
haue obtained like precious faith
with vs by the [2] righteousnesse of
our God and Sauior Iesus Christ.
2 Grace and peace bee multi-
plied to you, [3] through the acknowledging of
God, and of Iesus Christ our Lord,
3 According as his [b] diuine power hath gi-
uen vnto vs all things that *pertaine* vnto [c] life and
godlinesse, through the [d] acknowledging of him

1 A salutation wherein he giueth them to vnderstand that he dealeth with them as Christs ambassadour, and otherwise agreeth with them in one selfe same faith which is grounded vpon the righteousnesse of Iesus Christ our God and Sauiour.
2 *In that that God standing to his promises, shewed himselfe stedfast, and therefore is true.*
2 Faith is the acknowledging of God and Christ, from whence all our blessednesse issueth and floweth. 3 Christ setteth forth himselfe to vs plainely in the Gospel, and that by his onely power, and giueth vs all things which are requisite both to eternall life, wherein hee hath appointed to glorifie vs, and also to godlinesse, in that he doeth furnish vs with true vertue. *b He speaketh of Christ, whom he maketh God, and the onely Sauiour.* *c Vnto saluation.* *d Thu is the summe of true Religion, to be led by Christ to the Father, as it were by the hand.*

that hath called vs vnto glory and vertue.
4 [4] Whereby most great and precious pro-
mises are giuen vnto vs, that by them yee should
be partakers of the [e] diuine nature, in that ye flee
the corruption, which is in the [f] world through
g lust.
5 [5] Therefore giue euen all diligence there-
unto: [h] ioyne moreouer vertue with your faith:
and with vertue, knowledge:
6 [6] And with knowledge, temperance: and
with temperance, patience: and with patience,
godlinesse:

4 An explication of the former sentence, declaring the cause of so great benefits, to wit, God and his free promise, from whence all these benefits proceed, I say, these most excellent benefits, whereby we are deliuered from the corruption of vs) and are made, *he meaneth not the substance of the Godhead, but the partaking of those qualities whereby the image of God is restored in vs.* *f In men.* *g For lust is the fruit of corruption, and that is seate euen in our very bowels and inward parts.* 5 Hauing layd the foundation (that is, hauing declared the causes of our saluation and especially of our sanctification) now he beginneth to exhort vs to giue our minds wholly to the practise of this grace. And he beginneth with faith without which nothing can please God, and he warneth vs to haue it full fraught with vertue (that is to say) with good and godly makers) being inyned with the knowledge of Gods will, without which there is neither faith nor bee any true vertue. *h Supply also, and support, or aire.* 6 Hereto doeth vs certaine other principall vertues, whereof some pertaine to the first Table of the Law, others to the 2d.

7 As those fruits do spring from the true knowledge of Christ, so in like sort the knowledge it selfe is stirred, and groweth by bringing forth such fruits in so much that he that is vnfruitfull did either neuer know the true light, or hath forgotten the gift of sanctification which hee hath receiued.

i He that hath not an effectuall knowledge of God in him, is blinde as touching the kingdome of God, so he cannot see those things that are sparre off that is to say heauenly things.

8 The conclusion: Therefore seeing our calling and election is approued by those fruits, and is confirmed in vs, and moreouer seeing this is the onely way to the euerlasting kingdome of Christ, it remaineth that we call our minds wholly that way.

9 An amplifying of the conclusion reyned with a modest excuse, wherein he declareth his loue towards them, and foretelleth them of his death, which is at hand.

k In this body.
** Iohn 21.18.*
** 1. Cor. 1.17.*
and 2.1.

10 Another amplification taken both of the great certainticie and also of excellencie of this doctrine, as where of our Lord Iesus Christ the Sonne of God is authour, whose glory the Apostle himselfe both saw and heard. ** Matth. 17.5.* 11 The truth of the Gospel is here by also manifest, in that it agreeth wholly with the foretellings of the Prophets. 12 The doctrine of the Apostles doth not shut out the doctrine of the Prophets, for they confirme each other by each others testimonies, but the Prophets were as candles which gaue light vnto the blinde, vntill the brightnesse of the Gospel began to shine. *l A more full and open knowledge then was vnder the shadowes of the Law. m That cleaner doctrine of the Gospel. * 2. Tim. 3.16.* 13 The Prophets are to bee read, but so, that wee ask of God the gift of interpretation: for hee that is the authour of the writings of the Prophets, is also the interpreter of them. *n He ioyneth the Scripture and prophecie together to distinguish true prophecies from false.* *o For all interpretation commeth from God.* *p The godly interpreters are messengers.* *q Inspired of God: and yet their motions were in very good order, and not such as were the motions of the prophane soothsayers and foretellers of things to come.*

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, loue.

8 7 For if these things be among you, and abound, they will make you that ye neither shalbe idle, nor vnfruitfull in the acknowledging of our Lord Iesus Christ:

9 For he that hath not these things is blinde, and *i* cannot see farre off, and hath forgotten that he was purged from his old sinnes.

10 8 Wherefore, brethren, giue rather diligence to make your calling and election sure: for if yee doe these things, ye shall neuer fall.

11 For by this meanes an entring shall be ministred vnto you abundantly into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.

12 9 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be stablished in the present trueth.

13 For I thinke it meet as long as I am in this *k* tabernacle, to stirre you vp by putting you in remembrance:

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath * shewed me.

15 * I will endeuour therefore alwayes, that ye also may bee able to haue remembrance of these things after my departing.

16 * 10 For wee followed not deceiueable fables, when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For he receiued of God the Father honour and glory, when there came such a voyce to him from that excellent Glory, * This is my beloued Sonne, in whom I am well pleased.

18 And this voyce wee heard when it came from heauen, being with him in the holy mount.

19 11 We haue also a most sure word of the Prophets, 12 to the which ye doe well that yee take heed, as vnto a light that shineth in a darke place, vntill the *l* day dawne, and the *m* day-starre arise in your hearts.

20 * 13 So that ye first know this, that no prophecie of the *n* Scripture is of any *o* priuate interpretation.

21 For the prophecie came not in old time by the will of man: but *p* holy men of God spake as they were *q* mooued by the holy Ghost.

BVt 1 there were false prophets also among the *a* people, euen as there shalbe false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord that hath bought them, and bring vpon themselues swift damnation.

2 2 And many shal follow their destructions, by whom the way of trueth shall bee euill spoken of.

3 3 And through couetousnes shall they with fained words make *b* merchandise of you *c* whose condemnation long since resteth not, and their destruction slumbreth not.

4 For if God spared not the * Angels that had sinned, but cast them downe into *c* hell, and deliuered them into *d* chaines of darkenesse, to bee kept vnto damnation:

5 Neither hath spared the *e* old world, but saued * Noe the eight *person* a *f* preacher of righteousnesse, and brought in the Flood vpon the world of the vngodly,

6 And * turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrew them, and made them an ensample vnto them that after should liue vngodly,

7 And deliuered iust Loth vexed with the vncleanly conuersation of the wicked:

8 (For hee being righteous, and dwelling among them, in *g* seeing and hearing, *h* vexed his righteous soule from day to day with their vnlawfull deeds.)

9 The Lord *i* knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement vnder punishment:

10 5 And chiefly them that walke after the flesh, in the lust of vncleannesse, and despise gouernment, *which are* bold, and stand, in their owne conceit, and feare not to speake euill of them that are in *k* dignitie.

11 Whereas the Angels which are greater in power and might, giue not railing iudgement against them before the Lord.

12 6 But these as naturall bruit beasts, led with sensualitie, and *l* made to be taken, and destroyed, speake euill of those things which they know not, and shall perish through their owne *m* corruption.

13 And shall receiue the wages of vnrightеousnesse, as they which count it pleasure dayly to liue deliciously. || Spots *they are* and blots, delighting themselues in their deceiuings, *n* in feasting with you.

1 As in times past there were two kinds of Prophets, the one true, the other false, so Peter foretelleth them that there shalbe some true and some false teachers in the Church, in so much that Christ himselfe shalbe denied of some, which notwithstanding shall call him redeemer.

a Vnder the Law, while the state and policie of the Iewes was yet standing.

2 There shall not onely be heresies, but also many followers of them.

3 Couetousnesse for the most part is a companion of heresie, and maketh merchandise euen of soules.

b They will abuse you, and sell you as they sell cattell in a Faire.

4 A comfort for the godly: God who call the Angels that fell away from him headlong into the darknesse of hell, at length to bee iudged, and who destroyed the olde world with the flood, and preserued Noe the eight person, and who burned Sodome, and saued Lot, will deliuer his elect from these errors, and will vtterly destroy those vnrightеous.

** Iob 4.18.*
Iude 6.

c So the Greekes called the deepe dungeon vnder the earth, which should be appointed to torment the soules of the wicked in.

d Bound them with darknesse as it were with chaines: and by darknesse, he meaneth that most miserable state of life, that is full of horrour. *e Which was before the Flood: not that God made a new world, but because the world seemed new.* ** Gene. 7.1.* *f For he ceased not for the space of an hundreth and twentee yeeres to warne the wicked both by word and deed, what wrath of God hanged ouer their heads.* *g Which way soever he looked aua turned his eares.* *h Hee had a troubled soule, and being vehemently grieued, liued a painfull life.* *i Hath beene long practised in saiuing and deliuering the righteous.* 5 Hee goeth to another sort of corrupt men, which notwithstanding are within the bosome of the Church, which are wickedly giuen, and doe feditiously speake euill of the authoritie of Magistrates, (which the Angels themselues that minister before God, doe not dispraise) A true and liuely description of the Romish Clergie (as they call it.) *k Princes and gouernors men, be they neuer so high in authority.* 6 A lately painting out of the same persons, wherein they are compared to beasts, which are made to snare themselues to destruction, while they giue themselues to fil their bellies: For there is no greater ignorance then is in these men, although they most impudently find fault with those things which they know not: and it shall come to passe that they shall destroy themselues as beasties, with those pleasures wherewith they are delighted, and dishonour and defile the company of the godly. *l Made to this end, to bee a prey to others: so doe these men willingly cast themselues into Satans snares.* *m Their own wicked manners shall bring them to destruction.* || *Or, little rocks.* *n Meaning by feasting amongst the Christians in the holy banquets which the Church keepeth, they would seeme by this meanes to bee true members of the Church, yet they are indeed but blots of the Church.*

CHAP. II.

1 Hee foretelleth them of false teachers, 3 whose wicked sleights and destruction hee declareth. 12 Hee compareth them to brute beasties, 17 and to wells without water. 20 Because they seeke to withdraw men from God to their old sinfulnesse.

7 Hee condemneth those men, as the wicked men in their behaviour and countenance an vnmeaturable luit, as making merchandise of the soules of light persons, as men exercited in all the crafies of couetousnesse, to bee short, as men that fell themselues for money to earle the Sonnes of God after Balaams example, whom the dumbe beast reproued.

* *Numb.22.23.*
* *Iude 12.*

8 Another note whereby they may bee well knoune what manner of men they are, because they haue inwardly nothing but either vtterly vaine or very hurtfull, although they make a shew of some great goodnesse: but they shall not escape vnpunished for it, because vender pretence of false liberty, they draw men into most miserable slauery of sinne.

o *Which boast of knowledge, and haue nothing in them.* p *Most grosse darknesse.* q *They deceiue men with vaine and swelling words.* r *They take them as slipes are taken with the hooke.* s *Vnstained and indeed, cleane departed from idolatrie.* * *Iohn 8.34 rom. 6.20.* 9 It were better neuer to haue knoune the way of righteousnesse, then to turne backe from it to the olde filthinesse: and men that doe so are compared to dogs and swine.

14 † Hauing eies full of adulterie, and that cannot cease to sinne, beguiling vnstable soules, they haue hearts exercised with couetousnesse, *they are* the children of curse:

15 Which forsaking the right way, haue gone astray following the way of * Balaam *the sonne of* Bosor, which loued the wages of vnrighteousnes.

16 But he was rebuked for his iniquity: *for* the dumbe beast speaking with mans voice forbade the foolishnesse of the Prophet.

17 * 8 These are o welles without water, *and* cloudes carried about with a tempest, to whom the p blacke darknesse is reserued for euer.

18 For in speaking q swelling words of vanity, they † beguile with wantonnesse through the lusts of the flesh them that were r cleane escaped from them which are wrapped in errour,

19 Promising vnto them liberty, & are themselues the * seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 9 * For if they, after they haue escaped from the filthinesse of the world, through the acknowledging of the Lord, and of the Saiuour Iesus Christ, are yet tangled again therein, and ouercome, the latter end is worse with them then the beginning.

21 For it had been better for them not to haue acknowledged the way of righteousnesse, then after they haue acknowledged it, to turne from the holy comandement giuen vnto them.

22 But it is come vnto them according to the true prouerbe, * The dogge is returned to his owne vomit: and the sow that was washed, to the wallowing in the mire.

CHAP. III.

1 *Hee shewes that he writes the same things agaiue,* 2 *Because they must often be stirred vp.* 4 *because dangers hang ouer their heads through certaine mockers.* 8 *Therefore he warneth the godly that they not not after the indgements of the flesh,* 12 *appoint the day of the Lord.* 14 *but that they think it alwaies at hand.* 15 *in which doctrine hee shewith that Paul agreeth with him.*

THis 1 second Epistle I now write vnto you beloued, wherewith I stirre vp, and warne your pure minde,

2 To call to remembrance the words, which were tolde before of the holy Prophets, and also the commandement of vs the Apostles of our Lord and Sauiour.

3 * 2 This first vnderstand, that there shall come in the last daies, a mockers, which will walke after their lusts,

4 3 And say, Where is the promise of his comming? for since the Fathers died, all things continue alike from the beginning of the creation.

5 4 For this they willingly know not, that the heauens were of olde, and the b earth that was of the water, and by the water, by the word of God.

6 5 Wherefore the world that then was, perished, ouerflowed with the c water.

7 c But the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the day of condemnation, and of the destruction of vngodly men.

8 7 Dearely beloued, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeeres, and a thousand yeeres as one day.

9 8 The Lord of that promise is not slacke (as some men count slackenesse) d but is patient toward vs, and * would haue no man to perish, but would all men to come to repentance.

10 10 But the day * of the Lord will come as a thieef in the night, in the which the heauens shall passe away w tha d noise, and the elements shall melt with heat, and the earth with the workes that are therein shall be burnt vp.

11 11 Seeing therefore that all these things must bee dissolued, what manner persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, and e hasting vnto the comming of that day of God, by the which the heauens being on fire, shall be dissolued, and the elements shall melt with heate?

13 But wee looke for * new heauens, and a new earth, according to his promise, f wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that yee looke for such things, bee diligent that yee may bee found of him in g peace, without spot and blamelesse.

15 * And suppose that the long suffering of our Lord is saluation, 12 euen as our beloued brother Paul according to the wisdome giuen vnto him wrote vnto you,

16 As one that in all *his* Epistles speaketh of these things: 13 among the || which, some things are hard to be vnderstood, which they that are vnlearned and vnstable, wrest, as they *doe* also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing ye know these things before, beware, lest yee be also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.

18 But grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ: to him *bee* glorie both now and for euermore. Amen.

1 The remedy against those wicked enemies both of true doctrine and holinesse, is to be sought for by the continuall meditation of the writings of the Prophets and Apostles.

* 2 *Tim.4.1.*
2 *timoth.3.1.*
iude 18.

2 He vouchetth the second comming of Christ against the Epicures by name.

a *Monstrous men, who will seeme wise by their contempt of God and wicked boldnesse.* 3 The reason which theie mockers pretend because the course of nature is all one as it was from the beginning: therefore the world is from euerlasting and shall bee for euer. 4 He setteth against them the creation of heauen and earth by the word of God, which these men are willingly ignorant of. b *Which appeared when the waters were gathered together into one place.*

5 Secondly, he setteth against them the vniuersal flood which was the destruction, as it were of the whole world.

c *For the waters returning into their former place this world, to wit, the beauty of the earth which we see, and all liuing creatures which liue vpon the earth perished.*

6 Thirdly, he pronounceth that it shall not be harder for God to burne heauen and earth with fire, in that day which is appointed for the destruction of the wicked, (which thing he will also doe) then it was for him in times past to make them with his only word and afterward ouerwhelme them with water.

7 The taking away of an obiection: In that he seemeth to deserre this iudgement a long season in respect of vs it is true, but not before God with whom there is no time either long or shore.

* *Psalm.90.4.*

8 The Lord will surely come, because he hath promised: and that neither sooner nor later then he hath promised.

9 A reason why the latter day commeth not out of hand, because God doth patiently waite till the

d *Ezekiel 8. 32. and 33.11. timoth.2.4.* 10 A very short description of the last day of the world, but in such sort as nothing could be spoken more grauely. *Mat.10.24 1.Thessal 5.2. verse 3.3. and 16.15.* e *With the violence and force of a storme* 11 An exhortation to purity of life, tending before vs the vnuoidable iudgement of God both to bridle our wantonnesse, and also to comfort vs if we shall be found watching and ready to meete him at his comming. f *Heere is the glorie of vs, yet such patience as is not slothfull.* * *Esa 65.17. and 66.22. revelation 21.1.* g *Inwardly heauen.* g *That you may trie to your profite, how gentle and easie a rule hee is.* * *Rom 2.4.* 12 Pauls Epistles are allowed by the especiall testimonie of Peter 13 There be certaine of these things obscure and darke, where of the vnlearned take occasion to ouerthrow some men that stand not fast vpon the testimonies of the Scripture to their owne destruction. But this is the remedy against such deceit, to labour that wee may daily more and more grow vp, and increase in the knowledge of Christ. h *That is to say, amongst which things: for the disputes not here whether Paul's Epistles be plaine or darke, (as some, that speake of those things which Paul hath written of his Epistles, and Peter himselfe in his two of his owne, there are some things which cause bee easily vnderstood, and therefore are of some drawne to their owne destruction: and this he saith to make vs more ettentiue and diligent, and not to remoue vs from the reading of holy things, for they haue written vnto spiritualitie.*

THE FIRST EPISTLE GENERALL OF IOHN.

CHAP. I

Hee testifieth that hee bringeth the eternall word, wherein is life, 5 and light. 9 God will be mercifull vnto the faithfull, if groaning vnder the burden of their sinnes, they learne to flee vnto his mercy.

THat [1] which was from the
beginning, which we haue
[a] heard, which wee haue
seene with these our eies,
which wee haue looked vp-
on, and these hands of ours
haue handled of that [b] word
of life.
2 (For that life was made manifest, and wee
haue seene it, and beare witnesse, and [c] shew vnto
you that eternall life, which was with the Father,
and was made manifest vnto vs.)
3 That *I say*, which we haue seene and heard
declare we vnto you, [2] that yee may also haue
fellowship with vs, and that our fellowship also
may be with the Father and with his Sonne Iesus
Christ.
4 And these things write I vnto you, that
your ioy may be full.
5 [3] This then is the message which we haue
heard of him, and declare vnto you, that God * is
light and in him is no darkenesse.
6 If wee say that wee haue fellowship with
him, and walke in darkenesse, we lie, and doe not
truely.
7 But if we walke in the [d] light as he is in the
light, we haue fellowship one with another, [4] and
the * blood of Iesus Christ his Sonne clenseth vs
from all sinne.
8 [5] * If we say that we haue no sinne, we [e] de-
ceiue our selues, and [f] truth is not in vs.
9 [6] If we acknowledge our sinnes, he is [g] faith-
ful and iust, to [h] forgiue vs our sinnes, & to clense
vs from all vnrighteousnesse.
10 [7] If wee say, wee haue not sinned, wee make
him [i] a liar, and his [k] word is not in vs.

1 He beginneth with the description of the person of Christ, whom he maketh one and not two: and him both God from euerlasting (for he was with the Father from the beginning, and is that eternall life) and also made true man, whom Iohn himselfe and his companions, both heard and beholde, and handled.
a I heard him speake. I saw him my selfe with mine eies, I handled with mine hands him that is very God, being made very man, and not I alone, but others also that were with mee
b That same euerlasting Word, by whom all things are made, and in whom onely there is life.
c Being sent by him: and that doctrine is rightly said to be shewed, for no man could so much as haue thought of it, if it had not beene thus shewed.
2 The vse of this doctrine is this, that all of vs being coupled and ioyned together with Christ by faith, might become the Sonnes of God, in which thing onely consisteth all happinesse. 3 Now he entreth into a question, whereby we may vnderstand that we are ioyned together with Christ, to wit, if wee be gouerned by his light, which is perceiued by the ordering of our life. And thus he reasoneth, God is in himselfe most pure light, therefore hee agreeth with them, which are lightsome, but with them which are darkesome he hath no fellowship. * *Iohn 8. 12.* *d God is said to be light of his owne nature, and to be in light, that is to say, in that euerlasting infinite blessednesse: and we are said to walke in light, in that the beames of that light doe shine vnto vs in the world.* 4 A digression or going from the matter hee is in hand with, to the remission of sinnes: for this our sanctification which walke in the light, is a testimony of our ioyning and knitting together with Christ: but because this our light is very darke, we must needes obtaine another benefit in Christ, to wit, that our sinnes may bee forgiuen vs being sprinkled with his bloud: and this in conclusion is the proppe and stay of our saluation. * *Heb. 9. 28. 1 peter 1. 19. reuel. 1. 5.* 5 There is none but needeth this benefit, because there is none that is not a sinner. * *1. Kings 8. 46. 2 chron. 6. 36. prou. 20. 9.* *e This place doeth fully refute that perfectnesse, and workes of superrogation which the Papists dreame of.* *f So then, Iohn speaketh not thus for modesties sake, as some say, but because it is so indeede.* 6 Therefore the beginning of saluation is to acknowledge our wickednes, and to require pardon of him who freely forgiueth all sinnes because hee hath promised so to doe, and he is faithfull and iust. *g So then our saluation hangeth vpon the free promise of God, who because he is faithfull and iust, wil performe that which he hath promised.* *h Where are then our merits? for this is our true felicity.* 7 A rehearsall of the former sentence, wherein he condemned al of sinne without exception insomuch that if any man perswade himselfe otherwise, he doth as much as in him lieth, make the word of God himselfe vaine and to no purpose, yea he maketh God a lyar: for to what end either in times past needed sacrifices or now Christ and the Gospel, if we be not sinners? *i They doe not only deceiue themselues, but also are blasphemous against God.* *k His doctrine shall haue no place in vs, that is, in our hearts.*

CHAP. II.

1 Hee declareth that Christ is our mediatour and aduocate, 3 & sheweth that the knowledge of God consisteth in holines of life, 12 which appertaineth to all sorts, 14 that depend on Christ alone: 15 Then hauing exhorted them to contemne the world, 18 hee giueth warning that Antichrists bee auoided, 24 and that the knowne truth bee stood vnto.

MY [1] little children, these things write I vnto
you, that ye sinne not: and if any man sinne,
wee haue an [a] Aduocate with the Father, Iesus
Christ, the Iust.
2 And he is the [b] reconciliation for our sinnes:
and not for ours onely, but also for *the sinnes* of
the [c] whole world.
3 [2] And heereby we are sure that we [d] knowe
him, [e] if we keepe his commandements.
4 [3] Hee that saith, I know him, and keepeth
not his commandements, is a liar, and the trueth
is not in him.
5 [4] But he that keepeth his word, in him is the
[f] loue of God perfect indeede: heereby wee know
that we are in [g] him.
6 [5] He that saith he remaineth in him, ought
euen so to walke as he hath walked.
7 [6] Brethren, I write no new commandement
vnto you: but an old commandement, which yee
haue had from the beginning: this old comman-
dement is that word, which ye haue heard from
the beginning.
8 [7] Againe, a new commandement I write vnto
you, that [h] which is true in him: & also in you: for
the darkenes is past, & that true light now shineth
9 [8] Hee that saith that he is in that light, and
hateth his brother, is in darkenes, vntil this time.
10 * He that loueth his brother, abideth in that
light, and there is no occasion of euill in him.
11 But he that hateth his brother, is in darke-
nesse, and walketh in darkenesse, and knoweth
not whither hee goeth, because that darkenesse
hath blinded his eies.
12 [9] Little children, [i] I write vnto you, because
your sinnes are forgiuen you for his [k] Names sake.

1 It followeth not heereof that wee must giue our wicked nature the bridle, or sinne so much the more frely, because our sinnes are clensed away by the bloud of Christ, but wee must rather so much the more diligently resist sin. And yet we must not despaire because of our weaknesse, for we haue an Aduocate and a purger, Christ Iesus the iust, and therefore acceptable vnto his father.
a In that he nameth Christ he shutteth forth all other.
b Reconciliation and intercession goe together, to giue vs to vnderstand that he is both aduocate and hie Priest.
c For men of all sorts, of all ages and all places, so that this benefit belongeth not to the Iewes one, of whom he speaketh as appeareth ver. 7 but also to other nations.
2 He returneth to the testimony of our coniunction, with God, to wit, to sanctification, declaring what it is to walke in the light, to wit, to keepe Gods commandements. Wherby it followeth that holines doth not consist in those things which men haue deuised, neither in a vaine profession of the Gospel. *d This must bee vnderstood of such a knowledge, as hath faith with it, and not of a common knowledge.* *e For the Tree is knowne by the fruit.* 3 Holinesse, that is, a life ordered according to the prescript of Gods commandements how weake soeuer they be, is of necessity ioined with faith, that is, with the true knowledge of the Father in the Sonne. 4 He that keepeth Gods commandements, loueth God indeed. He that loueth God, is in God, or is ioined together with God. Therefore he that keepeth his commandements, is in him. *f Wherewith we loue God.* *g He meaneth our coniunction with Christ.* 5 He that is one with Christ, must needes liue his life. that is, must walke in his steps. 6 The Apostle going about to expound the commandement of charity one toward another, telleth first, that when he vrgeth holinesse he bringeth no new trade of life (as they vse to doe which deuise traditions, one after another) but putteth them in minde of the same Lawe which God gaue in the beginning, to wit, by Moses, at that time that God began to giue Laws to his people 7 He addeth that the doctrine indeed is old, but it is now after a sort new both in respect of Christ, and also of vs: in whom he through the Gospel, engraueth his Law effectually, not in tables of stone, but in our mindes. *h Which thing (to wit, that the doctrine is new of which I write vnto you) is true in him and in you.* 8 Now he commeth to the second Table, that is to charitie one towards another, & denieth that that man hath true light in him, or is indeed regenerate and the son of God, which hateth his brother: and such an one wandreth miserably in darkenesse brag he of neuer so great knowledge of God, for that wittingly and willingly he casteth himselfe headlong into hell. * *Chap 3. 14.* 9. He returneth againe from sanctification to remission of sins, because that free reconciliation in Christ is the ground of our saluation, whereupon afterwards sanctification must be built as vpon a foundation. *i Therefore I write vnto you, because you are of their number whom God hath reconciled to himselfe* *k For his owne sake: And in that he nameth Christ, he shutteth out all others, whether they be in heauen or earth.*

13 [10] I write

13 10 I write vnto you fathers,because ye haue
knowen him that is frō the beginning 11 I write
vnto you,yong men, because ye haue ouercome
that wicked one. 12 I write vnto you,little chil-
dren,because ye haue knowen the Father.
14 13 I haue written vnto you fathers,because
ye haue knowen him that is from the beginning,
I haue written vnto you,young men,because yee
are strong,and the word of God abideth in you,
and ye haue ouercome that wicked one.
15 14 Loue not this [l] world,neither the things
that are in this world.If any man loue this world
the [m] loue of the Father is not in him.
16 For all that is in this world,(*as* the lust of
the flesh,the lust of the eyes,and the pride of life)
is not of the Father,but is of this world.
17 15 And this world passeth away , and the
lust thereof:but he that fulfilleth the will of God
abideth euer.
18 16 [n] Little children , 17 it is the last time,
18 and as ye haue heard that Antichrist shal come
euen now there are many Antichrists : whereby
we know that it is the last time.
19 19 They went out from vs, but they were
not of vs:for if they had bene of vs,[o] they should
haue continued with vs. 20 But *this commeth to
passe*, that it might appeare,that they are not all
of vs.
20 21 But yee haue an [p] oyntment from that
[q] Holy one,and know all things.
21 22 I haue not written vnto you,because ye
know not the trueth:but because ye know it,and
that no lie is of the trueth.
22 23 Who is a liar, but hee that denieth that
Iesus is [r] that Christ? the same is that Antichrist
that denieth the Father and the Sonne.
23 [s] Whosoeuer denieth the Sonne , the same
hath not the Father.
24 24 Let therefore abide in you that same
which ye haue heard from the beginning. If that
which ye haue heard from the beginning,shall re-
maine in you,ye shall also continue in the Sonne,
and in the Father.
25 And this is the promise that hee hath pro-
mised vs,*euen* that eternall life.
26 25 These things haue I written vnto you,
concerning them that deceiue you.
27 But that [t] anointing which ye receiued of
him,dwelleth in you: and ye [u] neede not that any
man teach you : but as the same [x] anointing tea-
cheth you of all things , and it is true & is not ly-
ing,and as it taught you, ye shall abide in him.
28 26 And now, litle children, abide in him,
that when he shall appeare, we way be bold, and
not be ashamed before him, at his comming.
29 27 If ye know that he is righreous,know ye
that he which doth righteously,is borne of him.

10 He sheweth that this doctrine agreeth to al ages, and first of al speaking to old men, he sheweth that Christ and his doctrine are passing ancient,and therefore if they be delighted with old things, nothing ought to bee more acceptable vnto them.
11 He aduertiseth yong men, if they bee desirous to shew their strength that they haue a most glorious cōbate set heere before them,to wit, Satan the worst enemie, who must bee ouercome: willing them to be as sure of ỹ victory as if they had already gotten it.
12 Finally, hee sheweth to children,that that true Father, from whō they haue to looke for al good things, is set foorth vnto them in ỹ Gospel.
13 He addeth afterward in like order, as many exhortations:as if he should say, Remēber your fathers, as I wrote euen now,that the euerlasting Sonne of God is reuealed to vs. Remember ye yong men, that that strength whereby I said that you put Satan to flight, is giuen you by the word of God, which dwelleth in you 14 The world which is full of wicked desires, lusts or pleasures,and pride, is vtterly hated of our heauenly Father. Therefore the Father and the world cannot bee loued together: and this admonition is very necessary for greene and flourishing youth. *l He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to loue the world with an infinit loue, Iohn 3.16.that is to say, those whom he chose out of the world.* *m Wherewith the Father is loued.* 15 Hee sheweth how much better it is to obey the Fathers will,then the lusts of the world,by both their natures & vnlike euent. 16 Now he turneth himselfe to little children, which notwithstanding are well instructed in the summe of religion,and willeth them by diuerse reasons to shake off slothfulnesse,which is too too familiar with that age. *n Hee vseth this word (little) not because he speaketh to children,but to allure them the more by vsing such sweet words.* 17 First,because the last time is at hande , so that the matter suffereth no delay. 18 Secondly,because Antichrists that is, such as fall from God,are already come, euen as they heard that they should come. And it was very requisite to warne that vnheedy and warelesse age of that danger. 19 A digression against certaine offences and stumbling blocks,whereat that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foule falling backe of certaine,first he maketh plaine vnto them, that although such as fall from God and his religion,had place in the Church, yet they were neuer of the Church, because the Church is the company of the elect which cannot perish, and therefore cannot fall from Christ. *o So then the elect can neuer fall from grace.* 20 Secondly, he sheweth that these things fall out to the profite of the Church, that hypocrites may be plainely knowen. 21 Thirdly, hee comforteth them to make them stand fast, insomuch as they are anointed of the holy Ghost with the true knowledge of saluation. *p The grace of the holy Ghost: and this is a borowed kinde of speech taken from the oinings vsed in the Law.* *q From Christ who is peculiarly called holy.* 22 The taking away of an obiection. He wrote not these things as to men which are ignorant in religion, but rather as to them which doe well know the troth, yet so farre foorth that they are able to discerne troth from falshood. 23 Hee sheweth now plainely the false doctrine of the Antichrists, to wit,that either they fight against the person of Christ, or his office, or both together,and at once. And they that do so do in vaine boast and brag of God, for that in denying the Son, the Father also is denied. *r Is the true Messias.* *s They then are deceiued themselues and also doe deceiue others which say that the Turkes and other infidels worship the same God that we doe* 24 The whole preaching of the Prophets and Apostles is contrary to that doctrine: Therefore it is vtterly to be cast away and this wholly to bee holden and kept. which leadeth vs to seeke eternall life in the free promise, that is to say, in Christ alone, who is giuen vs of the Father.

25 The same Spirit which endueth the elect with the knowledge of the truth, and sanctifieth them, giueth them therewithall the gift of perseuerance, to continue to the end.
t The Spirit which you haue receiued of Christ and which hath lead you into all truth.
u You are not ignorant of those things, and therefore I teach them not as things that were neuer herd of, but call them to your remembrance as things which you doe know. *x He commendeth both the doctrine which they had embraced, and also highly praiseth their faith and the diligence of such as taught them, yet so, that hee taketh nothing from the honour due to the holy Ghost.* 26 The conclusion both of the whole exhortation, and also of the former treatise. 27 A passing ouer to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order : for before hee taught vs to goe vp from the effects to the cause, and in this that followeth, he goeth downe from the causes to the effects. And this is the summe of this argument : God is the fountaine of all righteousnesse,and therefore they that giue themselues to righteousnesse , are knowen to be borne of him, because they resemble God the Father.

CHAP. III.

1 Setting downe the inestimable glory of this that we are Gods sonnes, 7 he sheweth that newnesse of life must bee testified by good workes,whereof charitie is a manifest token. 19 Of faith. 22 and praying vnto God.

BEhold, 1 [a] what loue the Father hath giuen to
vs, that we should bee [b] called the sonnes of
God: 2 for this cause this world knoweth you not,
because it knoweth not him.
2 3 Dearely beloued , now are we the sonnes
of God, but yet it is not made manifest what wee
shall be: and we know that when hee shalbe made
manifest, we shall bee [c] like him: for wee shall see
him [d] as he is.
3 4 And euery man that hath this hope in
him,purgeth himselfe,euen [e] as he is pure.
4 5 Whosoeuer [f] committeth sinne, transgres-
seth also the Law : for [g] sinne is the transgression
of the Law.
5 6 And ye know that he was made manifest,
that he might * take away our sinnes, and in him
is no sinne.
6 Whosoeuer abideth in him , sinneth not :
whosoeuer [h] sinneth, hath not seene him , neither
hath knowen him.
7 7 Litle children,let no man deceiue you,hee
that doeth righteousnesse, is righteous, as hee is
righteous.

1 He beginneth to declare this agreement betweene the Father and the Sonne at the highest cause, to wit, at that free loue of God towards vs wherewith he so loueth vs that he also adopteth vs to be his children.
a What a gift of how great loue.
b That we should be the sonnes of God, and so that all the world may perceiue we are so.
2 Before he declareth this adoption he saith two things: the one, that this so great a dignity is not to be esteemed according to the iudgement of the flesh, because it is vnknowen to the world, for the world knoweth not God the Father himselfe. 3 The other: This dignity is not fully made manifest to our selues , much lesse to strangers but we are sure of the accomplishment of it, insomuch that we shall bee like to the Sonne of God himselfe, and shall enioy his sight indeed, such as hee is now: but yet notwithstanding this is deferred vntill his next comming. *c Like, but not equall* *d For now we see as in a glasse. 1 Cor.13 12.* 4 Now he describeth this adoption (the glory whereof as yet consisteth in hope) by the effect, to wit because that whosoeuer is made the Sonne of God , endeuoureth to resemble the Father in puritie. *e This word signifieth a likenesse, but not an equality.* 5 The rule of this puritie can from no whence els bee taken but from the Lawe of God , the transgression whereof is that which is called sinne. *f Giueth not himselfe to purenesse.* *g A short definition of sinne.* 6 An argument taken from the materiall cause of our saluation: Christ in himselfe is most pure , and he came to take away our sinnes,by sanctifying vs with the holy Ghost. Therefore, whosoeuer is truely partaker of Christ,doeth not giue himselfe to sinne: and contrariwise he that giueth himselfe to sinne knoweth not Christ, * *Isa 53.6.9.11. 2. pet 2.22 24.* *h He is said to sinne, that giueth not himselfe to purenesse and in him sinne reigneth: but sinne is said to dwell in the faithfull, and not to reigne in them.* 7 Another argument of things coupled together: Hee that liueth iustly, is iust, and resembleth Christ that is iust,and by that is knowen to be the Sonne of God.

An argument taken of contrarie: the deuill is the authour of sinne, and therefore he is of the deuill, or is ruled by the inspiration of the deuill that ferueth sinne: and if he be the deuill sinne, then is he not Gods sonne: for the deuill and God are so contrary the one to the other, that euen the Sonne of God was sent to destroy the works of the deuill. Therefore on the contrary side, whosoeuer resisteth sinne, is the Sonne of God, being borne against his spirit as of new seed, insomuch that of necessity hee is now deliuered from the seruiuge of sinne.

8 [8] He that * committeth sinne, is of the [i] deuill: for the deuill [k] sinneth from the [l] beginning: for this purpose was made manifest that Sonne of God, that hee might loose the workes of the deuill.

9 Whosoeuer is borne of God sinneth not: for his [m] seede remaineth in him, neither can hee sinne, because he is borne of God.

10 [n] In this are the children of God knowen, and the children o[f] the deuill: whosoeuer doeth not righteousnesse, is not of God, [10] neither hee that loueth not his brother.

11 [11] For this is the message that yee heard from the beginning, that * we should loue one another.

12 [12] Not as * [n] Cain *which* was of that wicked one, and slew his brother: [13] and wherefore slew he him? because his owne workes were euil, and his brothers good.

13 Marueile not my brethren, though this world hate you.

14 [14] Wee know that we are translated from death vnto life, because we loue the brethren: * he that loueth not *his* brother, abideth in death.

15 [15] Whosoeuer hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 * [16] Hereby haue we perceiued loue, that he laide downe his life for vs. therefore we ought also to lay downe *our* liues for the brethren.

17 * [17] And whosoeuer hath this [p] worlds good, and seeth his brother haue need, & [q] shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 [18] My litle children, let vs not loue in word, neither in tongue *onely*, but indeed and in truth.

19 [19] For thereby we know that we are of the truth, [20] and shall before him assure our hearts.

20 For [r] if our hearts condemne vs, God is greater then our heart, and knoweth all things.

21 [21] Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 * [22] And whatsoeuer we aske, wee receiue of him, because wee keepe his commandements, and doe those things which are pleasing in his sight.

23 * This is then his commandement, that we beleeue in the Name of his sonne Iesus Christ, and loue one another, as hee gaue commandement.

24 * For hee that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, *euen* by that [s] Spirit which hee hath giuen vs.

* *Matth. 21. 22. Iohn 15. 7. and 16. 23 chap. 5. 14.*

[22] The conclusion: That faith in Christ, and loue one towards another, are things ioined together, and therefore the two word testimonies of sanctification must and do answer that inward testimony of the Spirit giuen

[s] *Hee meaneth the vnto vs.* * *Iohn 6. 23 and 17. 3.* * *Iohn 13. 34. and 15. 10.* *Spirit of sanctification whereby we are borne anew, and liue vnto God.*

CHAP. IIII.

1 *Hauing spoken somewhat touching the trying of spirits:* 4 *For some speake after the world,* 5 *and some after God.* 7 *Hee returneth to charitie.* 11. 19 *and by the example of God he exhorteth to brotherly loue.*

DEarely [1] beloued, beleeue not euery [a] spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the world.

2 [2] Hereby shall yee know the Spirit of God, [b] Euery spirit that confesseth that [c] Iesus Christ is come into the [d] flesh, is of God.

3 And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God. but this is the *Spirit* of Antichrist, of whom yee haue heard, how that he should come, and now already he is in this world.

4 [4] Litle children, ye are of God, and haue ouercome them: for greater is hee that is in you, then he that is in this world.

5 [4] They are of this world, therefore spake they of this world, and this worlde heareth them.

6 [4] We are of God, * hee that knoweth God, heareth vs he that is not of God heareth vs not. Hereby know we the [e] Spirit of truth, and the spirit of error.

7 [5] Beloued, let vs loue one another: 7 for loue commeth of God, and euery one that loueth is borne of God, and knoweth God.

8 Hee that loueth not, knoweth not God, [8] for God is [f] loue.

[1] Taking occasion by the name of the Spirit, lest loue and charitie should be separated from the worship of God, which chiefly dependeth of his true knowledge, he returneth to that which he spake in the second Chapter touching the taking heed of Antichrists. And he will haue vs here to take heed of two things, the one is, that seeing there be many false prophets, we doe not lightly giue credit to euery man: the other is, that because many men teach false things, we should not therefore beleeue any. We must then obserue a meane, that we may bee able to discerne impure spirits which are to bee eschewed.

the Spirits of God, which are altogether to be followed from

a Thus spoken by the figure Metonymie and it is as if hee had said, Beleeue not euery one that saieth that hee hath a gift of the holy Ghost to doe the office of a Prophet. 2 Hee giueth a certaine and perpetuall rule to know the doctrine of Antichrist by, to wit, if either the diuine or humane nature of Christ, or the true vniting of them together bee denied: or if the least iote that Prophet, and euerlasting high Priest. *b Hee speaketh simply of the doctrine, and not of the person.* *c The true Messias.* *d Is true man.* 3 Hee confirmeth the elect with a most sure hope of victory: but yet so, that he teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 4 Hee bringeth a reason: why the world receiueth these teachers more willingly then the true: to wit, because they breathe out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by. 5 Hee testifieth vnto them that his doctrine and the doctrine of his fellowes, is the assured word of God, which of necessitie we haue boldly to set against al the mouths of the whole world, and thereby discerne the vtterly from falsehood. ✠ *Iohn 8. 47.* *e The Prophets against whom are false prophets, that is, such as are the false liues, and leaue other into error.* 6 Hee returneth to the commending of brotherly loue and charitie. 7 The first reason: Because it is a very diuine thing: and therefore very meet for the sonnes of God: so that whosoeuer is voyde of it, can not bee sayde to know God aright. 8 A confirmation: For it is the nature of God to loue men, whereof we haue a most manifest proofe aboue all other: in that that of his onely free and infinite good will toward vs his enemies, hee deliuered vnto death not a common man, but that his owne Sonne, yea, his onely begotten Sonne, to the end that we being reconciled through his blood, might be made partakers of his euerlasting glory. *f In that hee called God, Loue, hee saydth more then if hee had sayd that hee loueth vs infinitely.*

9 *Herein was that loue of God made manifest amongst vs, because God sent that his onely begotten Sonne into this world, that wee might liue through him.

10 Herein is that loue, not that we loued God, but that he loued vs, and sent his Sonne *to be* a reconciliation for our sinnes.

11 [9] Beloued, if God so loued vs, we ought also to loue one another.

12 *[10] No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is [g] perfect in vs.

13 Hereby know we, that we dwel in him, and hee in vs: because he hath giuen vs of his Spirit.

14 [11] And we haue seene, & do testifie, that the Father sent the Son *to be* the Sauiour of the world.

15 Whosoeuer [h] confesseth that Iesus is the Son of God, in him dwelleth God, & he in God.

16 And we haue knowen, & beleeued the loue that God hath in vs, [12] God is loue, and hee that dwelleth in loue, dwelleth in God, & God in him.

17 [13] Herein is that loue perfect in vs, that we should haue boldnesse in the day of iudgement: for [i] as he is, euen so are we in this world.

18 There is no [k] feare in loue, but perfect loue casteth out feare: for feare hath painefulnesse: and he that feareth, is not perfect in loue.

19 [14] We loue him, because he loued vs first,

20 [15] If any man say, I loue God, and hate his brother, he is a lyar: [16] for how can hee that loueth not his brother whom hee hath seene, loue God whom he hath not seene?

21 *[17] And this commandement haue wee of him, that hee that loueth God, should loue his brother also.

*Iohn 3.16.

9 Another reason by comparison: if God so loued vs shall not we his children loue one another.

*Iohn 1.18. 1.tim 6.16.

10 A third reason: Because God is inuisible, therefore by this effect of his Spirit, to wit, by charitie, he is vnderstood, yea, and to be not out of vs, but ioyned with vs, & in vs in whom he is so effectually working.

g *It sheweth in very deed and in trueth.*

11 He vnder layeth this charitie with another foundation, to wit, faith in Iesus, which ioyneth vs indeede with him, euen as charitie witnesseth that we are ioyned with him. Furthermore he testifieth of Christ, as who had seene him with his eyes.

h *With such a confession as commeth from true faith and is accompanied with loue, so that there be an agreement of all things.* 12 A fourth reason: God is the fountaine and welspring of charitie, yea, charitie it selfe: therefore whosoeuer abideth in it, hath God with him. 13 Againe (as a little before) he commendeth loue, for that seeing that by our agreement with God in this thing, we haue a certaine testimonie of our adoption, it commeth thereby to passe, that without feare wee looke for that latter day of iudgement, so that trembling and that torment of conscience is cast out by this loue. *i* *This signifieth a likenesse, not equalitie.* *k* *If we vnderstand by loue, that we are in God and God in vs, that we are [illegible] and that we know God and that euerlasting life is in vs: he concludeth aright that we may well gather peace and quietnesse thereby.* 14 Lest any man should thinke that that peace of conscience proceedeth from our loue as from the cause, he goeth backe to the fountaine, to wit, to the free loue, wherewith God loueth vs although we deserued and doe deserue his wrath. And hereof springeth another double charity, which both are tokens and witnesses of that first, to wit, that, wherewith we loue God who loued vs first, & then for his sake our neighbours also. 15 As he shewed that the loue of our neighbour cannot be separate from the loue wherewith God loueth vs, because this last engendreth the other: so he denieth that the other kinde of loue wherewith we loue God, can be separate from the loue of our neighbour: whereof it followeth, that they lye impudently which say they worship God, and yet regard not their neighbour. 16 The first reason taken of comparison, why we cannot hate our neighbour and loue God, to wit, because that hee that cannot loue his brother, whom he seeth, how can hee loue God whom he seeth not? * *Iohn 13.34 and 15 12.* 17 A second reason, why God cannot be hated and our neighbour loued, because the selfe same Lawmaker commanded both to loue him and our neghbour.

CHAP. V.

1 Hee sheweth that brotherly loue and faith are things inseparable: 1 And that there is no faith towards God, but by beleeuing in Christ: 14 Hence proceedeth calling vpon God with assurance, 16 and also that our prayers bee auaileable for our brethren.

WHosoeuer [1] beleeueth that Iesus is that [a] Christ, is borne of God: and euery one that loueth him, which begate, loueth [b] him also which is begotten of him.

2 [2] In this we know that we loue the children of God, when we loue God, and keepe his [c] commandements.

3 [3] For this is the loue of God, that we keepe his commandements: [4] and his * commaundements are not [d] burdenous.

4 [5] For all that is borne of God, ouercommeth this world: [6] and this is that victory that [e] hath ouercome this world, *euen* our [f] faith.

5 *[7] Who is it that ouercommeth this world, but hee which beleeueth that Iesus is that Sonne of God?

6 [8] This is that Iesus Christ that came by water and blood: [9] not by water onely, but by water and blood: and it is that [g] Spirit that beareth witnesse: for that Spirit is trueth.

7 For there are three, which beare record in heauen, the Father, the [h] Worde, and the holy Ghost: and these three are [i] one.

8 And there are three, which beare record in the earth, the Spirit, & the Water, and the Blood: and these three agree in one.

9 [10] If we receiue the witnesse of men, the witnesse of God is greater: for [k] this is the witnesse of God, which he testified of his Sonne.

10 *[11] Hee that beleeueth in that Sonne of God, hath the witnesse in himselfe: he that beleeueth not God, hath made him a lyar, because hee beleeued not the record, that God witnessed of that his Sonne.

11 [12] And this is that record, *to wit*, that God hath giuen vnto vs eternall life, and this life is in that his Sonne.

12 Hee that hath that Sonne, hath that life: and he that hath not that Sonne of God, hath not that life.

13 [13] These things haue I written vnto you,

1 He goeth on forward in the same argument, shewing how both those loues come into vs from the loue wherewith God loueth vs, to wit, by Iesus our Mediator laid hold on by faith, in whom we are made the children of God and doe loue the Father of whom we are so begotten and also our brethren which are begotten with vs. *a* *It the true Messias.* *b* *By one he meaneth all the faithfull.* 2 The loue of our neighbour doeth so hang vpon the loue wherewith we loue God, that this last must needes goe before the first: whereof it followeth, that that is not to be called loue when men agree together to doe euill, neither that, when as in louing our neighbors, we respect not Gods commandements

c *There is no loue where there is no true desire.*

3 The reason for to loue God is to keepe his commandements, which being so, and seeing that both the loues are commanded of one and the selfe same lawmaker (as he taught before) it followeth also that we doe not loue our neighbour, when we breake Gods commandements.

4 Because experience teacheth vs that there is no abilitie in our flesh, neither yet will to performe Gods commandements, therefore lest the Apostle should seeme, by so often putting them in minde of the keeping of the commandements of God, to require things that are impossible, he pronounceth that the commandements of God are not in such sort grieuous or burdensome, that we can be oppressed with the burden of them.

* *Matth.11.30.* *d* *To them that are regenerate, that is to say, borne anew, which are led by the Spirit of God, and are through grace deliuered from the curse of the Lawe.* 5 A reason: Because by regeneration wee haue gotten strength to ouercome the worlde, that is to say, whatsoeuer striueth against the commandements of God. 6 He declareth what that strength is, to wit, Faith. *e* *He vseth the time that is past to giue vs to vnderstanding, that although wee bee in the battell, yet vndoubtedly wee shall bee conquerours, and are most certaine of the victorie* *f* *Which is the instrumentall cause, and as a meane and band whereby we lay hold on him who indeed doth performe this, that is, hath and doeth ouercome the worlde, Euen Christ Iesus.* * 1.Cor. 15. 57. 7 Moreouer hee declareth two things, the one what true faith is, to wit, that which resteth vpon Iesus Christ the Sonne of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawen from Iesus Christ the Sonne of God. 8 Hee prooueth the excellencie of Christ, in whom onely all things are giuen vs by sixe witnesses, three heauenly, and three earthly, which wholly and fully agree together. The heauenly witnesses are, the Father who sent the Sonne, the Worde it selfe which became flesh, and the holy Ghost. The earthly witnesses are water, (that is, our sanctification) blood, (that is our iustification) the Spirit, (that is, acknowledging of God the Father in Christ by faith through the testimonie of the holy Ghost.) 9 He warneth vs not to separate water from blood, (that is, sanctification from iustification, or righteousnesse begunne, from righteousnesse imputed) for wee stand not vpon sanctification but so farre foorth as it is a witnesse of [illegible] righteousnesse imputed vnto vs: and although this imputation of Christes righteousnesse be neuer separated from sanctification, yet it is onely the matter of our saluation. *g* *Our spirit, which is the third witnesse, testifieth that the holy Ghost is trueth, that is to say, that that is true which he telleth vs, to wit, that wee are the sonnes of God.* *h* *Looke Iohn 8.14.* *i* *Agree in one.* 10 Hee sheweth by an Argument of comparison, of what great weight the heauenly testimonie is, that the Father hath giuen of the Sonne, vnto whom agreeth both the Sonne himselfe and the holy Ghost. *k* *I conclude this aright: for that testimonie which I said is giuen in heauen, commeth from God, who so setteth foorth his Sonne.* * *Iohn 3. 36.* 11 Hee prooueth the surenesse of the earthly witnesses by euery mans conscience, hauing that testimonie in it selfe, which conscience he saith cannot be deceiued, because it consenteth to the heauenly testimonie, which the Father giueth to the Sonne: For otherwise the Father must needes be a lyar, if the conscience, which accordeth and assenteth to the Father should lye. 12 Now at length hee sheweth what this testimonie is, that is confirmed with so many witnesses: to wit, that life or euerlasting felicitie, is the meere and onely gift of God, which is in the Sonne, and proceedeth from him into vs, which by faith are ioyned with him, so that without him life is no where to be found. 13 The conclusion of the Epistle wherein hee sheweth first of all, that euen they which already beleeue, doe stand in neede of this doctrine, to the ende that they may growe more and more in faith, that is to say, to the end that they may bee dayly more and more certified of their saluation in Christ through faith.

that

that beleeue in the Name of that Sonne of God, that ye may know that yee haue eternall life, and that yee may beleeue in the Name of that Sonne of God.

14 [14] And this is that assurance that we haue in him, * that if we aske any thing according to his will he heareth vs.

15 And if we know that he heareth vs, whatsoeuer we aske, we know that wee haue the petitions, that we haue desired of him.

16 [15] If any man see his brother sinne a sinne that is not vnto death, let him [l] aske, and he shal giue him life for them that sinne not vnto death. *There is a sinne vnto death, I say not that thou shouldest pray for it,

17 [16] All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 [17] *We know that whosoeuer is born of God, sinneth not: but he that is begottē of God keepeth himselfe, and that wicked one toucheth him not,

19 [18] Wee know that we are of God, and this whole world lieth in wickednesse.

20 But we know that that Sonne of God is * come, and hath giuen vs a mind to know him, which is true, and we are in him that is true, *that is*, in that his Sonne Iesus Christ, the same is that very [m] God, and that eternall life.

21 [19] Little children keepe your selues from idoles. Amen.

14 Because we do not retine effect obtain that which we hope for, the Apostle ioyneth inuocation or prayer with faith, which he will haue to proceed from faith, and more ouer to be conceiued in such sort, that nothing bee asked but that which is agreeable to the will of God: and such prayers cannot bee vaine. *Chap 3.22.* 15 We haue to make prayers not only for our selues, but also for our brethren: which doe sinne, that their sinnes be not vnto them, to death: and yet hee exceepteth that sinne, which is neuer forgiuen, or the sinne against the holy Ghost, that is to say, an vniuersall and wilfull falling away from the knowen trueth of the Gospel. *l This is as much as if he said, Let him desire the Lord to forgiue him, and he will forgiue him being so desired.* * *Matth.12.31. marke 3.29.*

16 The taking away of an obiection: Indeed al iniquities is comprehended vnder the name of sin but yet we must not despaire therefore, because euery sin is not deadly, and without hope of remedie.

17 A reason why not all, nay rather why no sin is mortall to some: to wit because they bee borne of God, that is to say, made the sonnes of God in Christ, and being indeed with his Spirit, they doe not leroue sin, neither are dead & wounded of Satan. 18 Euery man must particularly apply to himselfe the generall promises, that we may certainely perswade our selues, that whereas all the world is by nature lost, we are freely made the sons of God, by the sending of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God, and euerlasting life. * *Luke 24.45.* m *The diuinitie of Christ is most plainely prouued in this place.* 19 He expresseth a plaine precept of taking heed of idoles: which he seteth against the onely true God, that with this feale as it were he might seale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 *This Epistle is written to a woman of great renowme, 4 who brought vp her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7 that shee accompanie not with Antichrist, 10 nor auoid them.*

[a] *This is no proper name, but to be taken as the word signifieth, that is to say, to the worthy and noble Lady.* [b] *Excellent and honourable Dame.*

THE Elder to the [a] elect [b] Ladie, and her children, [c] whom I loue in the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the trueths sake which dwelleth in vs, and shall be with vs for euer:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with [e] trueth and loue.

4 [2] I reioyced greatly, that I found of thy children walking in [d] trueth as we haue receiued a commandement of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandement vnto thee, but the same which we had from the beginning) that we * loue one another.

6 And this is that loue that we should walke after his commandements. This commandement is, that as ye haue heard from the beginning, yee should walke in it.

7 [3] For many deceiuers are entred into this world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.

8 [4] [e] Looke to your selues, that we loose not the things which we haue done, but that we may receiue a full reward.

9 Whosoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 [5] If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his euil deeds. Although I had many things to write vnto you, yet would I not *write* with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine elect sister greete thee, Amen.

2 Because of the Christian gratulation.

3 Antichrists fighting against the person and office of Christ, were already crept into the Church, in the time of the Apostles.

4 He that maketh shipwracke of doctrine, loseth all.

[c] *Beware and take good heed.*

5 We ought to haue nothing to doe with them that defend peruerse doctrine. * *Rom.16.17.*

THE THIRD EPISTLE OF IOHN.

1 *Hee commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrephes for vaine glory: 10 Hee exhorteth Gaius to continue in well doing: 12 and in the ende commendeth Demetrius.*

THE [1] Elder vnto the beloued Gaius whom I loue in the trueth.

B Beloued, I wish chiefly that thou prosperest, and farest well as thy soule prospereth.

3 For I reioyced greatly when the brethren came & testified of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioy then [2] these, *that is*, to heare that my sonnes walke in veritie.

5 Beloued, thou doest [b] faithfully, whatsoeuer thou doest to the brethren, and to strangers,

6 Which bare witnesse of thy loue before the Churches, Whom if thou [c] bringest on their iourney as it beseemeth according to God, thou shalt doe well,

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue such, that we might be [d] helpers to the trueth.

9 [3] I wrote vnto the Church. but Deotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prating against vs with malicious words, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued follow not that which is euill, but that which is good: he that doth well is of God: but he that doeth euill, hath not [e] seene God.

[d] *That we our selues may helpe somewhat to the preaching of the trueth.*

2 Ambition and couetousnesse, two pestilent plagues (especially in them which haue any Ecclesiasticall function) are condemned in Diotrephes person.

[e] *Hath not known God.*

12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and wee our selues beare record, and ye know that our record is true.
13 I haue many things to write: but I will not with ynke and pen write vnto thee:
14 For I trust I shal shortly see thee & we shall speake mouth to mouth. Peace *be* with thee. The friends salute thee. Greete thy friends by name.

THE GENERALL EPISTLE OF IVDE.

3 Heere warneth the godly to take heede of such men, 4 that make the grace of God a cloake for their wantonnesse: 5 and shew they shall not escape vnpunished, for the contempt of that grace. 6. 7 Yet promisth by sweet examples: 14 and alledgeth the prophecie of Enoch: 20 Finally bee shewth the godly a meane to ouerthrow all the snares of those enemies.

IVde a seruant of Iesus Christ, and [a] brother of Iames, to the which are called and sanctified [b] of God the Father, and [c] reserued to Iesus Christ:
2 Mercy vnto you, and peace and loue be multiplied.
3 [1] Beloued, when I gaue all diligence to write vnto you of the [d] common saluation, it was needfull for me to write vnto you, to exhort you, that ye should earnestly [e] contend for *the maintenance* of the faith, which was [f] once giuen vnto the Saints.
4 [2] For there are certaine men crept in, which were before of olde ordeined to this condemnation: [3] vngodly men *they are*, which turne the grace of our God into wantonnesse, and * denie God the onely Lord, and our Lord Iesus Christ.
5 [4] I will therefore put you in remembrance, forasmuch as yee once knew this, how that the Lord, after that hee had deliuered the people out of Egypt, * destroyed them afterward which beleeued not.
6 5 The * Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darknesse vnto the iudgement of the great day.
7 As * Sodom and Gomorrhe, and the cities about them, which in like maner as they did, [g] committed fornication, and followed [h] strange flesh, are set foorth for an example, and suffer the vengeance of eternall fire.
8 Likewise notwithstanding these [i] sleepers also defile the flesh, [6] and despise [k] gouernment, and speake euill of them that are in authoritie.
9 [7] Yet Michael the Archangel, when hee stroue against the deuill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.
10 [8] But these speake euill of those things, which they know not: and whatsoeuer things they know naturally as beasts, which are without reason, in those things they corrupt themselues.
11 [9] Woe *be* vnto them for they haue followed the way * of Cain, and are cast away by the deceit * of Balaams wages, and perish in the gainesaying * of Core.
12 [10] These are rockes in your [l] feastes of charity, when they feast with you, without [m] all feare, feeding themselues: * cloudes *they are* without water, caried about of windes, corupt trees and without fruit, twise dead, *and* plucked vp by the rootes.
13 *They are* the raging waues of the sea, foming out their owne shames: *they are* wandring starres, to whom is reserued the [n] blacknesse of darknesse for euer.
14 And Enoch also the seuenth from Adam, prophesied of such, saying, * Behold, the Lord [o] commeth with thousands of his Saints,
15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.
16 These are murmurers, complainers, walking after their owne lustes: * whose mouthes speake proud things, hauing mens persons in admiration, because of aduantage.
17 [11] But, yee beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ:
18 How that they tolde you that there should bee mockers * in the last time, which should walke after their owne vngodly lusts.
19 [12] These are they that separate themselues from other, naturall, hauing not the Spirit.
20 But, yee beloued, edifie your selues in your most holy faith, praying in the holy Ghost.
21 And keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternall life.
22 [13] And haue compassion of some, in putting difference:
23 And other saue with [p] feare, pulling them out of the fire, & hate euen that [q] garment which is spotted by the flesh.
24 [14] Now vnto him that is able to keepe you that yee fall not, and to present you faultlesse before the presence of his glory with ioy,
25 *That is*, to God onely wise, our Saiuour *bee* glory, and maiestie, and dominion, and power, both now and for euer. Amen.

a This is put to make a difference betweene him and Iudas Iscariot.
b By God the Father.
c Set aside by the euerlasting counsell of God, to be deliuered to Christ to be kept.
1 The end and marke whereat he shooteth in this Epistle, is, that he confirmeth the godly against certaine wicked men, both in wholesome doctrine and good maners.
d Of those things that pertaine to the saluation of all of vs.
e That ye should defend the faith by all the weapons you can, both by true doctrine and good example of life.
f Which was once so giuen, that it may neuer be changed.
2 It is by Gods prouidence and not by chance, that many wicked men creepe into the Church.
3 He condemneth this first in them, that they take a pretence or occasion to waxe wanton, by the grace of God which cannot be, but the chiefe empire of Christ must be abrogated, in that such men giue vp themselues to Satan: 22 at this time the feed of the Anabaptists doth, which they call Libertines.
g Pet. 2.1.
4 He setteth foorth the horrible punishment of them which haue abused the grace of God to follow their owne lustes.
h Numb. 14.37.
5 The fall of the Angels was most sincerely punished, how much more then will the Lord punish wicked and faithlesse men?
i 2 Pet. 2.4.
k Gen. 19.24.
l Following the steps of Sodome and Gomorrhe.
m Them be conuersi sestesh fearse their horrible and wonderfull lusses.
i Which are so blockish and voide of reason, as if all their sensles and wits were in a most deadsle pet.
6 Another most pernitious doctrine of theirs in that they take away the authority of Magistrates, and speake euill of them, as at this day the Anabaptists doe.
k It is a greater matter to despise gouernment, then the gouernors, that is to say, the matter is sesse, then the persons.
7 An argument of comparison, Michael one of the chiefest Angels, was content to deliuer Satan, although a most cursed enemie, to the iudgement of God to bee punished: and these peruerse men are not ashamed to speake euill of the powers which are ordeined of God.
8 The conclusion. These men are in a double fault, to wit, both for their rash follie in condemning some, and for their impudent and shamelesse contempt of that knowledge, which when they had gotten, yet notwithstanding they liued as brutish beasts, seruing their bellies.
9 He setteth forth their destruction, because they resemble or shew forth Cain's shamelesse malice, Balaam's filthy couetousnesse, and to be short, Core's seditious and ambitious head.
l Gene. 4.8.
m Num. 9.22.23.
n Iere. 2.15.
o Numb. 16.1.
10 He reboketh most sharply with many other notes and markes, both their dishonestie or filthinesse, and their sawcinesse, but especially their vaine brauery of words, and most rame pride, ioyning therewithall a most grane and heauie threatning out of a most ancient prophecie of Enoch touching the iudgement to come.
l The feasts of charitie were certaine bankets, which the brethren that were members of the Church, kept altogether, as Tertullian testifieth them forth in his Apolog. Chap. 39. 9. m Impudently, without all reuerence vtter to God or man.
n 2 Pet. 2.17.
o Most grosse workmesse.
p Reuel. 1.7.
o The present time for the time to come.
p Iesu. 47.19.
11 The rising vp of such monsters was spoken of before, that we should not bee troubled at the newesse of the matter.
q 1. Tim. 4.1. 2 tim. 3 1.2. peter 3.3.
12 It is the property of Antichristes to separate themselues from the godly, because they are not gouerned by the Spirit of God: and contrariwise it is the propertie of Christians to edifie one another through godly prayers both in faith and also in loue, until the mercy of Christ appeare to their full saluation.
13 Among them which wander and goe astray, the godly haue two sis choise, that they handle some of them gently, and that other some being euen in the very flame, they endeuoure sase with feare and sharp reinstruction of the present danger: yet so, that they doe in such sort abhorre the wicked and dishonest, that they eschew euen the least contagion that may be.
p By forming them, and holding them backe with godly feare.
q An amplification taken from the so hidden things of the Law which did defile
14 Hee commendeth them to the grace of God, declaring sufficiently that it is God onely that can giue vs that constancie which be requireth of vs.

THE ORDER OF TIME,

whereunto the Contents of this booke are to bee referred.

The yeere of Christ.

1.&c. THE dragon watcheth the Church of the Iewes, which was ready to trauaile: She bringeth forth, fleeth, and hideth her selfe, whilest Christ was yet vpon the earth.

34. The dragon persecuteth Christ ascending into heauen, hee fighteth and is throwen down: and after persecuteth the Church of the Iewes.

67. The Church of the Iewes is receiued into the wildernesse, for three yeeres and an halfe.

70. When the Church of the Iewes was ouerthrowen, the dragon inuaded the Catholike Church, all this is in the 12. chap.

The dragon is bound for a 1000. yeeres, chap. 20.

The dragon raiseth vp the beast with seuen heads, and the beast with two heads, which make hauocke of the Church Catholike, and her Prophets for 1260. yeeres after the Passion of Christ, chap. 13. and 11.

97. The seuen Churches are admonished of things present, somewhat before the end of Domitian his reigne, & are forewarned of the persecution to come vnder Traiane for ten yeeres, chap. 2. and 3.

God by word and signes prouoketh the world, and sealeth the godly, chap. 6, and 7.

He sheweth foorth exemplars of his wrath vpon all creatures, mankinde excepted, chap. 8.

1073. The dragon is let loose after 1000. yeeres, and Gregory the vij being Pope, rageth against Henrie the third then Emperour, chap. 20.

1217. The dragon vexeth the world 150. yeeres, vnto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Frederick the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

1295. The dragon killeth the Prophets after 1260. yeeres, when Boniface the viij. was Pope, who was the authour of the sixt booke of the Decretals: hee excommunicated Philip the French King.

Boniface celebrateth the Iubile.

1300. About this time was a great earthquake, which ouerthrew many houses in Rome.

1301. Prophesie ceaseth for three yeeres and and an halfe, vntill Benedict the second succeeded after Boniface the viij, Prophesie is reuiued, chap 11.

2305. The dragon and the two beasts oppugne Prophesie, chap. 13.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15 with singular iudgements, chap. 16.

Christ giueth his Church victorie ouer the harlot, chap. 17. and 18. Ouer the two beasts, chap. 19. Ouer the dragon and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Christ Iesus, chap. 21. and 22.

THE

THE REVELATION OF SAINT IOHN THE APOSTLE AND Euangelist with the Annotations of *Francus Iunius.*

CHAP. I.

1 He declareth what kind of doctrine is here handled, 8 euen his that is the beginning and ending. 12 Then the mystery of the seuen Candlestickes and starres 20 is expounded.

1 This Chapter hath two principal parts, the title or inscription, which standeth in stead of an exordium: and a narration going before the whole prophesie of this booke: The inscription is double, generall and particular. The generall containeth the kind of prophesie, the authour, end, matter, instruments, & maner of communicating the same, in the first verse: the most religious faithfulnesse of the Apostle as a publike witnesse, verse 2. And the vse of communicating the same taken from the promise of God, and from the circumstance of the time, verse the third.

a An opening of a secret and hid thing.

THE [1] a Reuelation of b Iesus Christ, which God gaue vnto him, to shewe vnto his seruants things which must shortly bee done: which hee sent, and shewed by his Angel vnto his seruant Iohn.

2 who bare record of the word of God, and of the testimonie of Iesus Christ, and of al things that he saw.

3 Blessed *is he* that readeth, and they that heare the words of this prophesie, and keepe those things which are written therein: for the time is at hand.

4 [2] Iohn to the seuen Churches which are in Asia. Grace *be* with you, and peace [3] from him, c Which * is, and Which was, and which is to come, and from [4] the d seuen Spirits which are before his Throne,

5 And from Iesus Christ [5] which is that * faithfull witnesse, *and* * that first begotten of the dead, and that Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his * blood,

6 And made vs * Kings and Priests vnto God euen his Father, to him, *I say, be* glory, and dominion for euermore, Amen.

7 Behold, he commeth with * clouds, and euery e eye shall see him: yea, euen they which pearced him thorow: and all kinreds of the earth shal waile before him. Euen so, Amen.

8 [6] I * am f Alpha & Omega, the beginning & the ending, saith the Lord, Which is, & Which was, and which is to come, *euen* the Almighty.

9 [7] I Iohn euen your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the g Ile called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was *rauished* in h spirit on the i Lords day, and heard behind me a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, that first and that last. and that which thou seest write in a booke, & send it vnto the seuen Churches which are in Asia, vnto Ephesus, & vnto Smyrna, & vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and, vnto Laodicea.

12 [8] Then I turned backe to k see the voyce that spake with me: [9] and when I was turned, I sawe seuen golden candlestickes,

13 And in the mids of the seuen candlestickes, one like vnto the sonne of man, clothed with a garment downe to the feete, and girded about the paps with a golden girdle.

14 His head and haires *were* white as white wool, *and* as snow, & his eies *were* as a flame of fire

15 And his feet like vnto fine brasse burning as in a fornace: and his voyce as the sound of many waters.

16 And he had in his right hand seuen starres: and out of his mouth went a sharpe two edged sword, and his face *shone* as the sunne shineth in his strength.

17 [10] And when I sawe him, I fell at his feete as dead: [11] then he laide his right hand vpon me saying vnto me, Feare not: [12] I am that * first

6 A confirmation of the salutation aforegoing, taken from the words of God himselfe: in which he auoucheth his opperation in euery singular creature, the immutable eternitie that is in himselfe, and his omnipotencie in all things: and concludeth in the vnitie of his owne essence, that Trinitie of persons, which was before spoken of.

* Chap. 21.6. and 22.13.

f I am he before whom there is nothing, yea, by whom euery thing that is made, was made and shall remaine though all they should perish.

7 The narration opening the way to the declaring of the authoritie and calling of Saint Iohn the Euangelist in this singular Reuelation and to procure faith, and credit vnto this prophesie, This is the second part of this Chapter consisting of a proposition and an exposition The proposition sheweth, first who was called vnto this Reuelation, in what place, and how occupied, verse 9. Then at what time, and by what meanes, namely, by the spirit and the word, and that on the Lords day, which day euer since the resurrection of Christ, was consecrated for Christians vnto the religion of the Sabbath: that is to say, to bee a day of rest. verse 10. Thirdly, who is the authour that calleth him, and what is the sum of his calling. *g Patmos is one of the Iles of Sporas whither John was banished as some write. h This is that holy rauishment expressed, wherewith the Prophets were rauished, and being as it were carried out of the world, were conuersant with God: and so Ezekiel saith often, that he was carried from place to place of the Lords Spirit, & that the Spirit of the Lord fell vpon him. i He calleth it the Lords day, which Paul calleth the first day of the weeke. 1.Cor. 16.2.* 8 The exposition, declaring the third and last point of the proposition (for ye other points are euident of themselues) wherein is spoken first of the authour of his calling, vnto the 17 ver. Secondly of the calling it selfe vnto the end of the Chap. And first of all the occasion is noted in this verse, in that S. Iohn turned himselfe towards the vision: after is set downe the discription of the author in the verses following. 13. 14. 15. 16. *k To see him whose voyce I had heard.* 9 The description of the Authour, which is Christ: by the candlesticks that standeth about him, that is the Churches that stand before him, and depend vpon his direction, in this verse: by his properties, that hee is one furnished with wisdome & dexteritie to the atchieuing of great things. verse 13. and ancient grauitie and most excellent sight of the eye, verse 14. with strength inuincible & with a mightie word, verse 15 By his operations, that he ruleth ye ministery of his seruants in the Church giueth the effect thereunto by the sword of his word, and enlightening all things with his countenance, doth most mightily prouide for euery one by his diuine prouidence. verse 16. 10 A religious feare that goeth before the calling of the Saints, & their full confirmation to take vpon them the vocation of God. 11 A diuine confirmation is this calling partly by signe & partly by word of power. 12 A most elegant description of this calling conteined in three things, which are necessary vnto a iust vocation first the authoritie of him that calleth, for that he is the beginning and the end of all things, in this verse, for that hee is eternall and omnipotent, verse 18. Secondly the sum of this propheticall calling and reuelation. verse. 19. Lastly a declaration of those persons vnto whom this prophecie is by the commandement of God directed in the description thereof, verse. 20. * Esai. 14.14.

b Which the Sonne opened to vs out of his Fathers bosome by Angels. 2 This is the particular or singular inscription, wherein salutation is written vnto certaine Churches by name, which represent the Church Catholike: and the certainty and the trueth of the same is declared, from the Authour thereof, vnto the eight verse. 3 That is, from God the Father, eternall, immortall, immutable: whose vnchangeablenesse, S. Iohn declareth by a forme of speach which is vndeclined. For there is no incongruitie in this place, where, of necessitie the words must be attempered vnto the mysteries and not the mysteries corrupted or impaired by the word *c By these three times, Is, Was and shall bee, is signified this word Iehouah, which is the proper name of God.* * Exod. 3.14. 4 That is, from the holy Ghost which proceedeth from the Father and the Sonne. This Spirit is one in person according to his subsistencie: but in communication of his vertue, and in demonstration of his diuine workes in those seuen Churches, doeth so perfectly manifest himselfe, as if there were so many Spirits, euery one perfectly working in his owne Church. Wherefore after Chap. 5.6. they are called the seuen hornes and seuen eyes of the Lambe as much to say, as his most absolute power and wisedome: and Chap 3 1. Christ is said to haue these seuen Spirits of God, and Chap. 4. 5. it is said, that seuen lampes doe burne before his throne, which also are those seuen Spirits of God. That this place ought to be so vnderstood, it is thus prooued. For first grace and peace is asked by prayer of this Spirit, which is a diuine worke, and in action incommunicable, in respect of the most high Dietie. Secondly, he is placed betweene the Father and the Sonne, as set in the same degree of dignitie and operation with them. Besides hee is before the throne, as of the same substance with the Father and the Son: as the seuen eyes and seuen hornes of the Lambe. Moreouer, these spirits are neuer sayde to adore God, as all other things are. Finally, that is the power whereby the Lambe opened the booke, and loosed the seuen seales thereof when none could be found amongst all creatures by whom the booke might be opened, Chap. 5, Of these things long agoe, Master Iohn Luid of Oxford wrote learnedly vnto mee. Now the holy Ghost is set in order of words before Christ, because there was in that which followeth, a long processe of speach to be vsed concerning Christ. *d These are the seuen spirits, which are afterward, Chap 5 verse. 6. called the hornes and eyes of the Lambe and are now made as a garde waiting vpon God* 5 A most ample and graue commendation of Christ first from his offices the Priesthood and kingdomes secondly from his benefits, as his loue toward vs, and washing vs with his blood, in this verse, and communication of his kingdome and Priesthood with vs: thirdly from his eternall glory and power, which alwayes is to bee celebrated of vs. verse 6 Finally from the accomplishment of all things once to bee effected by him, at his second comming, what time hee shall openly destroy the wicked, and shall comfort the godly in the trueth, verse. 7. * Psal 89.28. 1 Cor. 15 21. colos. 1.18. * Heb. 9. 14. 1 pet. 1,29 1. iohn, 1.9. * 1. Pet. 2.5. * Esay. 3.14. matth. 24. 30. verse 14. *e All men.*

and

13 The summe of this prophesie, that the Apostle must write what soeuer he should see, adding nothing, nor taking away any thing, as verse 2. Hereof there are two parts: one is a narration of those things which are, that is, which then were at that time contained in the second and third Chapters: the other part is of those things which were to come, contained in the rest of this booke. 14 That is, the things which was mystical, signified by the particulars of the vision before going. l By the Angels he meanth the Ministers of the Church.

CHAP. II.

1 Iohn is commanded to write those things which the Lord knew necessarie to the Churches of Ephesus. 8 Of the Smyrnians. 12 of Pergamus. 18 and of Thyatira. 25 that they keepe those things which they received of the Apostles.

1 VNto the Angel of the Church of Ephesus write, 2 These things saith he that holdeth the seuen starres in his right hand, and walketh in the mids of the seuen golden candlesticks.

2 3 I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou wast burdened, and hast patience and for my Names sake hast laboured, and hast not fainted.

4 Neuertheleſſe, I haue *somewhat* against thee, because thou hast left thy firſt loue.

5 Remember therefore from whence thou art fallen, and repent and doe the firſt workes: or elſe I will come againſt thee ſhortly, and will remoaue thy candleſticke out of his place, except thou amend.

6 But this thou haſt that thou hateſt the workes of the Nicolaitanes, which I alſo hate.

7 4 Let him that hath an eare heare what the Spirit ſaith vnto the Churches: To him that ouercommeth, will I giue to eate of the tree of life which is in 5 the middes of the b Paradiſe of God.

8 ¶ 6 And vnto the Angel of the Church of the c Smyrnians write, Theſe things ſaith hee that is firſt and laſt, which was dead and is aliue.

9 7 I know thy workes and tribulation, and pouertie (but thou art rich) and *I know* the blaſphemie of them, which ſay they are Iewes, and are not, but *are* the Synagogue of Satan.

10 Feare none of thoſe things, which thou ſhale ſuffer: beholde, it ſhall come to paſſe, that the deuill ſhall caſt ſome of you into priſon, that yee

1 The former part of this booke is comprised in a narration of those things which then were as S. Iohn taught vs, chap. 1. 19. it belongeth wholly to instruction & in these 2 next Chapters, contained seuen places according to the number and condition of those Church es which were named before, Chap. 1. 11. figured verse 12 & distributed most aptly into their Pastors and flocks verse 20. which verse of that Chap is as it were a passage vnto the first part. Every one of the seuen places hath three principall members an Exordium taken from the person of the Authour: a Proposition, in which is praise and commendation of that which is good, reprehension of that which is euill: and instruction containing either an exhortation alone, or with all a dissuasion opposite vnto it, & a conclusion stirring vnto attention by diuine promises. And this first place is vnto the Pastours of the Church of Ephesus. 2 The exordium wherein are contained the speciall praises of Christ Iesus the Authour of this prophesie, out of the 16 and 13. verses of the first Chapter. 3 The proposition, first condemning the Pastour of this Church verse 2, 3. then reproouing him, verse 4 after informing him, and withall threatning that he will translate the Church to another place, verse. 5 This commination or threate Christ mitigateth by a kind of correction, calling to minde the particular vertue and praise of the Church, which God neuer leaueth without recompence verse 6 Concerning the Nicolaitans see after vpon the 15. verse. 7 *To deale with thee for.*

4 The conclusion, containing a commandement of attention and a promise of euerlasting life, shadowed out in a figure of which Gene 2. 9. 5 That is, in Paradise after the manner of the Hebrew phrase. *h Thus Christ speaketh as the Mediator.* 6 The second place is vnto the Pastours of the Church of the Smyrnians. The exordium is taken out of the 17 and 18 verses of the first Chap. c *Smyrna was one of the cities of Ionia in Asia.* 7 The proposition of praise is in this verse and of exhortation ioyned with promise, is in the next verse.

and that laſt,

18 And am aliue, but I was dead: and behold, I am aliue for euermore. Amen: and I haue the keyes o hell and of death.

19 13 Write the e things which thou haſt ſeene and the things which are, and the things which ſhall come hereafter.

20 14 The myſtery of the ſeuen ſtarres which thou ſaweſt in my right hand, and the ſeuen golden candleſtickes *in thy*, The ſeuen ſtarres are the l Angels of the ſeuen Churches: and the ſeuen candleſticks which thou ſaweſt, are the ſeuen Churches.

8 That is, often yeeres. For ſo commonly both in this booke and in Daniel, yeeres are ſignified by the name of dayes: that God thereby might declare, that the ſpace of time ſaappointed by him, and the ſame very ſhort. Now becauſe Saint Iohn wrote this booke in the end of Domitian the Emperour his reigne as Euſtine and Ireneus doe witneſſe, it is altogether neceſſarie that this ſhould be referred vnto that perſecution which was done by the authoritie of the Emperour Traian who began to make hauocke of the Chriſtian Church in the tenth yeere of his reigne, as the Hiſtoriographers doe write: and his bloody perſecution continued vntill Adrian the Emperor had ſucceeded in his place: the ſpace of which time is preciſely tenne yeeres, which are here mentioned. 9 The concluſions as verse. 7. 10. See Chap. 20 6. 11 The third place is vnto the Paſtors of Pergamus. The Exordium is taken out of the 12 verse of the firſt Chapter. *d Pergamus was the name of a famous citie in Aſia where the Kings of the Italians were always reſident.* 12 The proposition of praiſe is in this verſe, of reprehenſion in the two following, and of exhortation ioyned with a conditionall threate, verse 16. Now this Antipas was the Angel or minister of the Church of Pergamus, as Aretas writeth. *e The faith of them of Pergamus is ſo much the more ſightly commended becauſe they were amongſt men in the very heat of perſecution.* * *Numb. 24 14. and 25. 1. f That which is here ſpoken of things offered to idoleſs meant of the ſame kinde which Paul ſpeaketh of 1. Cor. 10. 13.* 13 Which follow the footſteps of Balaam, and ſuch as are abandoned vnto all filthineſſe, as he ſhewed in the verſe aforegoing, and is here ſignified by a note of ſimilitude. And thus alſo muſt the ſixt verſe be vnderſtood. For this matter eſpecially Ireneus muſt bee conſulted withall. 14 The concluſion, containing of exhortation as before, and of promiſe. *g He alludeth to that ſermon which we reade of Iohn 6 and in the place we finde Pſalme 105. 40. h Aretas writeth, that ſuch a ſtone was wont to bee given to wreſtlers at games, or elſe that ſuch ſtones did in olde time witneſſe the quaiting of a man.* 15 The bread of life, inuiſible, ſpirituall, and heauenly, which is kept ſecretly with God, from before all eternitie, 16 Which is a ſigne and witneſſe of forgiuenneſſe and remiſſion of ſinnes, of righteouſneſſe and true holineſſe, and of purity vncorrupted, after that the old man is killed 17 A ſigne and teſtimonie of newneſſe of life in righteouſneſſe and true holineſſe, by putting on the new man, whom none doeth inwardly know, ſaue the ſpirit of man which is in himſelfe, the praiſe whereof is not of men, but of God Rom. 2. 28. 18 The fourth place is vnto the Paſtours of Thyatira. The exordium is taken out of the 14 & 15. verſes of the firſt Chapter. 19 The propoſition of praiſe is in this verſe: of reprehenſion, for that thy toleratest with them, the doctrine of vngodlineſſe and vnrightcouſneſſe, is verse 20. the authours whereof though they were called backe of God, yet repented not verse 21 whereunto is added a moſt heauie threatning, verse 22. and 23. of a conditionall promiſe, and of exhortation to hold faſt the truth, is in the two verſes following. 1 *So here call th those offices of charity which are done to the Saints.* k *By fornication is oftimes in the Scripture idolatrie meant.*

22 Behold I will cast her into a bed,[*] and them
that commit fornication with her, into great af-
fliction,except they repent them of their workes.
23 And I will kill her children with death,and
all the Churches shall know that I am he which
* search the reines and hearts: and I will giue vn-
to euery one of you according vnto your works.
24 And vnto you I say,the rest of them of Thy-
atira, As many as haue not this learning, neither
haue knowen the [l] deepenesse of Satan (as they
speake) I will [m] put vpon you none other burden,
25 But that which ye haue already, holde fast
till I come.
26 [20] For he that ouercommeth and keepeth
my works vnto the end,to him will I giue [21] po-
wer ouer nations.
27 * And he shall rule them with a rod of yron:
and as the vessels of a potter,shal they be broken:
28 Euen as I receiued of my Father, so will I
giue him [22] the morning Starre.
29 Let him that hath an eare, heare what the
Spirit saith to the Churches.

* 1.Sam.16.7. psal 7.10.iere.11.20.and 17.10.
l He pointeth out the bragging of certaine men,which boasted of their deepe, that is plentifull and common knowledge,which notwithstanding is deuilish.
m I will speake no worse thing against you, being content to haue shewed you what I require to be in you.
20 The conclusion, wherein Christ assureth vnto his seruants the communion of his Kingdome and glory,in this verse and that following,and commandeth an holy attention in the last verse. 21 That is, I will make him a King by communion with me,and my fellow heire,as it is promised, Mat.19.18.& 25.34. Rom.8.17. and 1.Cor.6.3. Ephe 2.6.and 2.Tim.2.12. Apoc. 3.21. and 4.4. * *Psal.* 2.9. 22 The brightnesse of greatest glory and honour neerest approching vnto the light of Christ,who is the Sonne of righteousnesse,and our head,Matth.4.

CHAP. III.

1 The fift Epistle sent to the Pastors of the Church of Sardis. 7 of Philadelphia. 14 And of the Laodiceans, 16 that they be not luke warme, 20 but endeuour to further Gods glory.

1 AND write vnto the Angel of the Church
which is at [a] Sardis,These things saith he
that hath the seuen Spirits of God, and the seuen
stars,[2] I know thy works:for thou hast a [b] name
that thou liuest,but thou art dead.
2 But awake,and strengthen the things which
remaine, that are [c] ready to die: for I haue not
found thy workes perfit before God.
3 Remember therefore, how thou hast recei-
ued and heard,and hold fast and repent, * If ther-
fore thou wilt not watch, I will come on thee as
a thiefe, and thou shalt not know what houre I
will come vpon thee.
4 *Notwithstanding* thou hast a few names yet
in Sardis, [3] which haue not defiled their gar-
ments: and they shall walke with me in [4] white:
for they are [d] worthy.
5 He [5] that ouercommeth, shall be clothed in
white aray,and I will not put out his Name out
of the * booke of life, but I will confesse his
name before my Father,and before his Angels.
6 Let him that hath an eare, heare, what the
Spirit saith vnto the Churches.
7 ¶ [6] And write vnto the Angel of the Church
which is of Philadelphia, These things saith hee
that is holy and True, which hath the [e] key of
Dauid,which openeth and no man shutteth, and
shutteth and no man openeth.
8 [7] I know thy workes: behold I haue set
before thee an open doore & no man can shut it:
for thou hast a little strength, and hast kept my
word,and hast not denied my Name.
9 Behold,I will make them of the Synagogue
of Satan,which call themselues Iewes, & are not,
but doe lie,behold, *I say*, I will make them that
they shal come [8] and worship before thy feet,and
shall know that I haue loued thee.
10 Because thou hast [g] kept the word of my
patience, therefore I will deliuer thee from the
houre of tentation,which will come vnto all the
world, to try them that dwell vpon the earth.
11 Behold I come shortly: hold that which
thou hast,that no man take thy crowne.
12 [9] Him that ouercommeth, will I make a
pillar in the Temple of my God, and he shall goe
no more out: [10] and I will write vpon him the
Name of my God,and the name of the city of my
God,*which is* the new Ierusalem, which commeth
downe out of heauen from my God, and *I will
write vpon him* my new Name.
13 Let him that hath an eare, heare what the
Spirit sayeth vnto the Churches.
14 [11] And vnto the Angel of the Church of the
Laodiceans write,These things saith [h] Amen, the
faithfull and true witnes, that [i] beginning of the
creatures of God.
15 [12] I know thy works,that thou art neither
cold nor hote: I would thou werest cold or hot.
16 Therefore because thou art luke warme,and
neither cold nor hote, it will come to passe that
I shall spew thee out of my mouth.
17 For thou sayest, I am rich, and increased
with goods,and haue need of nothing, & know-
est not how thou art wretched and miserable,
[13] and poore,and blind,and naked.
18 I counsell thee to buy of me gold tryed by
the fire,that thou maiest be made rich:and white
rayment,that thou maist be clothed,and that thy
filthy nakednesse doe not appeare: and anoint
thine eyes with eye salue,that thou mayest see.
19 As many as I loue, * I rebuke and chasten:
be [k] zealous therefore and amend.
20 Behold, I stand at the doore, and knocke
[14] If any man heare my voice, & open the doore,
I will come in vnto him, and will sup with him,
and he with me.
21 [15] To him that ouercommeth,will I graunt
to sit with me in my throne, euen as I ouercame,
and sit with my Father in his throne.
22 Let him that hath an eare, heare what the
Spirit sayeth vnto the Churches.

1 The fift place is vnto the Pastors of Sardis. The exordium is taken out of the 4.& 16. verses of the 1.Chap.
a Sardis is the name of a most flourishing and famous Citie. where the Kings of Lydia kept their courts.
2 The proposition of reproofe is in this verse: of exhortation ioyned with a threatning in the two verses that follow,and of qualification by way of correction vnto the comfort of the good,which yet remained there verse.4.
b Thou art said to liue but art dead in deede.
c Other things, whose state is such, that they are now going,and vnlesse they be confirmed, will perish fourthwith.
* *Chap.16.15.1.thes 5.1.2.pet.3.10.*
3 That is,who haue with all religion guarded themselues from sinne and contagion,euen from the very shew of euill, as S. Iude exhorteth,verse 23. 4 Pure from all spot and shining with glory. So it is to be vnderstood alwayes hereafter as in the next verse. 5 The conclusion standing vpon a promise and a commandement as before. *d They are meet and fit,to wit, because they are iustified in Christ as they haue truely shewed it: for he is righteous that worketh righteousnesse: but so,as the tree bringeth forth the fruit, Looke, Rom 8.18.* * *Chap.* 20.12.*and* 21.27.*phil.*4.3. 6 The sixt place is vnto the Pastors of Philadelphia, The exordium is taken out of the 18.verse of the 1.chapter. *e All power of rule in commaunding and forbidding, deliuering and punishing. And the house of Dauid is the Church,and the continuall promise of Dauids Kingdome belongeth to Christ.* 7 The proposition of praise is in this verse, of promises, to bring home againe them that wander, verse 9.and to preserue the godly,verse 10.and of exhortation,verse 11.

f I will bring them to that case.
8 That is,fall downe and worship either thee ciuily, or Christ religiously at thy feete (and thus I had rather take it) whether here in the Church (which seemeth more proper to the argument of this place) or there in the world to come. For Christ verely shall fulfill his word.
g Because thou hast bene patient & constant, as I would my seruant should be.
9 The conclusion which conteineth a promise and a commandement.
10 That is,the new man shalbe termed after his Father, Mother,and head Christ.
11 The seuenth place is vnto the pastors of the Church of Laodicea. The exordium is taken out of the 5.verse of the 1.chapter.
h Amen soundeth as much in the Hebrew tongue as True,or Truth it selfe.
i Of whom all things that are made haue their beginning.
12 The proposition of reproofe is in this verse, whereunto is adioyned a threatning, ver. 16. with a confirmation declaring the same verse 17.and of exhortation vnto faith and repentance,verse 18. 19. whereunto is added a conditionall promise,verse 20.
13 The spirituall misery of men is metaphorically expressed in three points:vnto which are matched as correspondent those remedies which are offered, verse 18. * *Pro.* 3. 12. *heb.*12.5. *k Zeale is set against them which are neither hote nor cold.* 14 This must be taken after the maner of an allegory, as Iohn 14.23. 15 The conclusion,consisting of a promise,as chap.2.verse 26.and of an exhortation. Hitherto hath bin the first part of the booke of the Apocalypse.

CHAP. IIII.

1 Another vision conteining the glory of Gods Maiesty. 8 which is magnified of the foure beasts 10 and the foure & twenty Elders.

AFter [1] this I looked,and behold,a doore was
open in heauen, and the first voice which I
heard

1 Hereafter followeth the second part of this booke altogether propheticall, foretelling those things which were to come as was said before,Chap.1.19. This is diuided into two histories:one common vnto the whole world,vnto the 9.Chapter:and another singuler of the Church of God, thence vnto the 22.chapter. And these histories are said to be described in seueral bookes,chap. 5.1.and 10.2. Now this verse is as it were a passage from the former part vnto this second: where it is said,that the heauen was opened, that is, that heauenly things were vnlocked and that a voice as of a trumpet sounded in heauen to stirre vp the Apostle,and call him to the vnderstanding of things to come. The first history hath two parts: one of the causes of things done, and of this whole Reuelation, in this and the next chapter. Another of the Actes done,in the next 4.chapters. The principall causes according to the distinction of persons in the vnitie of the diuine essence,and according to the œconomie or dispensation thereof, are two. One the beginning, which none can approch vnto,that is,God the Father, of whom is spoken in this chapter. The other, the Sonne, who is the meane cause, easie to be approched vnto,in respect that he is God and man in one Person: of whom, Chap 5.

heard, was as it were of a trumpet talking with
me, saying Come vp hither, and I will shew thee
things which must be done hereafter.
2 And [a] immediately I was *rauished* [a] in the
spirit, [3] and beholde, a throne was set in heauen,
and one sate vpon the throne.
3 [4] And he that sate was to looke vpon, like
vnto a iasper stone, and a sardine, and there *was* a
rainebow round about the throne, in sight like to
an emeraud.
4 [5] And round about the throne *were* foure
and twentie seats, and vpon the seats I saw foure
and twentie Elders sitting, clothed in white ray-
ment, and had on their heads crownes of gold.
5 [6] And out of the throne proceeded light-
nings, and thundrings and voices, and there were
seuen lampes of fire burning before the throne,
which are the seuen spirits of God.
6 [7] And before the throne there *was* a Sea of
glasse like vnto chrystall: and in the midst of the
throne, and round about the throne *were* foure
beastes, full of eyes before and behinde.
7 And the first beast *was* like a lyon, and the
second beast like a calfe, and the third beast had a
face as a man, and the fourth beast *was* like a fly-
ing Eagle.
8 And the [b] foure beasts had each one of them
sixe wings about him, and they were full of eyes
within and they ceased not [8] day nor night, say-
ing, Holy, holy, holy, Lord God Almighty, Which
was, and which is, and which is to come.
9 And when those beastes [c] gaue glory, and
honour & thanks to him that sate on the throne,
which liueth for euer and euer,
10 [9] The foure and twentie Elders fell downe
before him that sate on the throne, and worship-
ped him that liueth for euermore, and cast their
crownes before the throne, saying,
11 [10] Thou art * worthy O Lord, [11] to receiue
glory, and honour, and power: for thou hast cre-
ated all things, and for thy wils sake they are, and
haue beene created.

a The maner of reuelation, as before, 1.10. a *Looke Chap.* 1.10. 3 A description of God the Father, and of his glory in the heauens, framed vnto the maner of men, by his office, nature, company, attending, effect, instruments and euents that follow afterwards. In this verse, hee is presented in office a iudge, as Abraham sayd, Gen. 18. which is declared by his throne, as an ensigne of iudgement, and his sitting thereupon. 4 By his nature, in that he is the Father, most glorious in his owne person, and with his glory ouershining all other things. 5 By the company attending about him in that, as that most high Iudge, he is accompanied with the most honourable attendance of Prophets and Apostles, both of the old and new Church, whom Christ hath made to be Priests and Kings, Chap. 1.6. and 5.10. 6 By effects, in that most mightily he speaketh all things by his voice and word, as Psal. 29.3. and with the light of his spirit and prouidence peruseth and passeth through all. 7 By instruments vsed, in that he both hath a most readie treasurie, and as it were a workehouse excellently furnished with all things, vnto the executing of his will, which things flow from his commandement, as is repeated, cha 15. And hath also ye Angels most ready administers of his counsels & pleasure vnto all parts of the world, cōtinually watching (in this verse) working by reason otherwise then ye instruments without life last mentioned, couragious as lions mightie as buls, wise as men, swift as eagles, vers. 7. most apt vnto all purposes, as furnished with wings on euery part, most piercing of sight, and finally pure and perfect Spirits, alwayes in continuall motion, vers. 8. *b Euery beast had sixe wings.* 8 By euents, in that for all the causes before mentioned, God is glorified both of Angels, as holy, Iudge, omnipotent, eternall, and immutable, vers. 8. and also after their example hee is glorified of holy men (vers. 9.) in signe and in speach, verse. 10, 11. *c God is sayd to haue glory, honour, kingdome, and such like giuen vnto him, when we godly & reuerently set forth that which is properly and onely his.* 9 Three signes of diuine honour giuen vnto God, prostration or falling downe, adoration and casting their crownes before God in which the godly, though made kings by Christ, doe willingly emptie themselues of all glory, mooued with a religious respect of the maiesty of God. 10 The summe of their speach: that all glory must bee giuen vnto God: the reason, because hee is the eternall beginning of all things, from whose only wil they haue their being and are gouerned: and finally in all respects are that which they are. * *Chap* 5.12. 11 That is, that thou shouldest challenge the same to thy selfalone, But as for vs, we are vnworthy, that euen by thy goodnes we should be made partakers of this glory And hitherto hath bin handled the principal cause vnapproachable, which is God.

CHAP. V.

1 The booke sealed with seuen seales, 3 which none could open. 6 That Lambe of God 9 is thought worthy to open, 12 euen by the consent of all the company of heauen.

1 AND I saw in the [2] right hand of him that sate
vpon the throne, [3] a booke written within, and
on the backside sealed with seuen seales.
2 And I saw a strong Angel which preached
with a loude voyce, Who is worthy to open the
booke, and to loose the seales thereof?
3 [4] And no man in heauen nor in earth, nei-
ther vnder the earth, was able to open the book,
neither to looke thereon.
4 Then I wept much, because no man was
found worthy to open, and to reade the booke,
neither to looke thereon.
5 [5] And one of the Elders said vnto me, Weepe
not: behold, that * [6] Lion which is of the tribe of
Iuda, that roote of Dauid, hath obtained to open
the booke, and to loose the seuen seales thereof.
6 Then I beheld, and loe, [7] in the mids of the
throne, and of the foure beasts, and in the mids of
the Elders stood a Lambe, as though he had bene
killed, which had seuen hornes, and seuen eyes,
which are the seuen spirits of God, sent into all
the world.
7 [8] And he came, and tooke the booke out of
the right hand of him that sate vpon the throne.
8 [9] And when hee had taken the booke, the
foure beasts, and the foure and twenty Elders fell
downe before the Lambe, hauing euery one
[10] harpes and golden vials full of odours, which
are the [a] prayers of the Saints.
9 And they sung a [b] new [11] song, saying, [12] Thou
art worthy to take the booke, and to open the
seales thereof, because thou wast killed, and hast
redeemed vs to God by thy blood out of euery
kindred, and tongue, and people, and nation.
10 And hast made vs vnto our God * Kings,
and Priests, and we shall reigne on the earth.
11 [13] Then I beheld, & I heard the voice of ma-
ny Angels round about the throne, and *about* the
beasts & the Elders, [14] & there *were* * [c] ten thou-
sand times ten thousand, & thousand thousands.
12 Saying with a loude voice, Worthy is the
Lambe that was killed, to [d] receiue power, and ri-

1 A passing vnto the second principall cause, which is the Sonne of God, God and man, the mediator of all, as the eternall word of God the Father, manifested in the flesh. This chapter hath two parts: one that prepareth the way vnto the Reuelation, by rehearsal of the occasions that did occurre in the first foure verses. Another, the history of ye Reuelation of Christ, thence vnto the end of the chapter. 2 That is, in the very right hand of God. 3 Here are shewed the occasions for which this principall cause, and this Reuelation was also necessary: the same are three, the first a present vision of the booke of the counsels of God, concerning the gouernment of this whole worlde, which booke is sayd to be laid vp with the Father as it were in his hand: but shut and vnknowen vnto all creatures, in this verse. The second is a religious desire of the Angels of God to vnderstand the mysteries of this booke, vers 2. whereof see 1. Pet. 1.12. The third is a lamentation of Saint Iohn and all the godly, mooued by the same desire, vers. 4. when they sawe that it was a thing vnpossible for any creature to effect which is declared in the third verse. 4 Thus neither of them that are in heauen, not of them which are in the earth, &c. And this I like better. Now this enumeration of partes is sufficient to denying of the whole. For of the creatures one sort is in heauen aboue the earth: another in the earth: and another vnder the earth in the sea, as is after declared, verse 13. 5 The second part of this chapter, in which is set downe the Reuelation of the Sonne, as before was said. This part conteineth first an history of the maner how God prepared S. Iohn to vnderstand this Reuelation in this verse. Secondly, the Reuelation of the Sonne himselfe vnto the 7. verse. Thirdly, the accidents of this Reuelation, in the rest of the chapter. The maner how, is here described in two sorts, one from without him, by speech in this verse. Another within by opening the eyes of S. Iohn (which before were held) that he might see, in the verse following. * *Gen.* 49.6. 6 That is, the most mighty and most approued Prince: according to the vse of the Hebrew speach. 7 The summe of this Reuelation: Christ the mediator taketh & openeth the booke, verse. 6.7. Therefore in this Reuelation is described the person of Christ, in this verse. His fact, in the next verse. The person is thus described, Christ, the mediatour betweene God, Angels and men, as the eternall word of God, and our redeemer: as the Lambe of God, standing as slaine, and making intercession for vs by the vertue & merit of his euerlasting sacrifice, is armed with the Spirit of God, in his own person, that is, with the power & wisdom of God essentially vnto the gouernment of this whole world. 8 The fact of Christ the Mediator, that he commeth vnto the throne of the Father, of which chap. 4 and taketh the booke out of his hand to open it. For that he opened it, it is first expressed, chap. 6.1. &c. 9 Now follow in the ende, the accidents of the Reuelation last spoken of: that all the holy Angels, & men did sing vnto him: both the chiefe, vers 9 10. & common order of Angels, vers. 11, 12. and of all things created, verse 13. the princes of both sorts agreeing thereunto verse. 14. 10 The symbols or signes of praise, sweet in sauour, and acceptable vnto God. See chap. 8 3. *a Looke chap* 8.3. *b No common song.* 11 That is, composed according to the present matter: the Lambe hauing receiued the booke, as it were with his feete, and opened it with his hornes, as is said in the Canticles. 12 The song of the Nobles or Princes standing by the thorne, consisting of a publication of the praise of Christ, and a confirmation of the same from his benefits, both which we haue receiued of himselfe (as are the suffering of his death, our redemption vpon the crosse by his blood in this verse: and our communion with him in Kingdome & Priesthood, which long ago he hath granted vnto vs with himselfe) & which we hereafter hope to obtaine, as our kingdom to come in Christ, in the verse following. * *Chap.* 1. 6. 1. *pet.* 2. 9. 13 The consent of the common order of Angels, answering in melody vnto their Princes that stood by the throne. 14 A number finite, but almost infinite for one infinite in deede, as Dan. 7. 10. * *Daniel* 7. 10. *c By this is meant a great number. d To haue all prayse giuen to him as to the mightiest and wisest &c.*

ches, and wisdome, and strength, and honour, and glory, and praise.

13 [15] And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Praise, and honour, and glory, and power *be* vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 [16] And the foure beasts said, Amen, and the foure and twenty Elders fell downe and worshipped him that liueth for euermore.

15 The consent of all the common multitude of the creatures.
16 A confirmation of the praise before going, from the contestation of the Nobles, expressed in word and signes, as once or twise before this.

CHAP. VI.

1 The Lambe openeth the first seale of the booke, 3 The second, 5 the third, 7 the fourth, 9 The fifth, 12 and the sixth, and then arise murders, famine, pestilence, outcries of Saints, earthquakes, and diuers strange sights in heauen.

1 AFter I beheld when the Lambe had opened one of the seales, and I heard one of the foure beastes say, as *it were* the noise of thunder, Come and see.

2 Therefore [2] I beheld, and loe, there *was* a white horse, and he that sate on him, had a bow, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

3 And [3] when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, *that was* red, and power was giuen to him that sate thereon to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 [4] And when he had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and hee that sate on him had balances in his hand.

6 And I heard a voyce in the mids of the foure beasts say, A [a] measure of wheate for a penny, and three measures of barley for a peny, [5] and oyle, and wine hurt thou not.

7 [6] And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse, and his name that sate on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kil with sword, and with hunger, and with death, and with beasts of the earth.

9 [7] And when hee had opened the fifth seale, I saw vnder the altar the soules of them that were killed for the word of God, and for the testimony which they maintained.

10 And they cryed with a loud voyce, saying, How long, Lord, which art holy and true! doest not thou iudge and auenge our blood on them, that dwell on the earth?

11 And long [8] white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a little season vntill their fellow seruants, and their brethren that should be killed euen as they were, were [b] fulfilled.

12 [9] And I beheld when hee had opened the sixt seale, and loe, there was a great earthquake, and the Sunne was as blacke as [c] sackcloth of haire, and the Moone was like blood.

13 And the starres of heauen fell vnto the earth, as a figge tree casteth her greene figges, when it is shaken of a mighty winde.

14 And heauen departed away, as a scroule, when it is rolled, and euery mountaine and yle were moued out of their places.

15 [10] And the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, & euery free man, hid themselues in dennes, and among the rockes of the mountaines,

16 And said to the mountaines and rockes, [11] * Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

1 This is the second part of this first history (which I said was common and of the whole world) of the workes of God in the gouernment of all things. Of this part there are generally 3. members, the foresignifying, the caution, & the execution of al the euils which God powreth out vpon this world, which hath most hardly deserued of him. The foresignifying is set downe in this chap. the caution for preseruing the Church, is in the next chap. and the execution is described, cha. 8. 9 In euery part of the foresignifying, there are three branches: the seuerall and expresse calling of S. Iohn, to prepare himselfe to take knowledge of ẏ thinges that were to be shewed vnto him in the opening of the seales: the signe and the word expounding the signe: And albeit the expresse calling of S. Iohn, be vsed only in foure of ẏ signes, yet the same is also to be vnderstood in the rest that follow The author of the foresignifyings is the Lamb, as that word of the Father made the Mediator, opening the seales of the booke. The instruments are the Angels in most of the visions, who expound the signe and the words thereof. Now this first verse containeth an expresse calling of S. Iohn, to marke the opinion of the first seale. 2 The first signe ioyned with declaration, is that God for the sins and horrible rebellion of the world, will inuade the same: and first of all will as a farre off, with his darts of pestilence most suddenly, mightily, and gloriously, beate downe the same as iudge, and triumph ouer it as conquerour. 3 The second signe ioyned with wordes of declaration (after the expresse calling of S. Iohn as before) is that God being prouoked vnto wrath by the obstinacy & hard heartednes of the world not repenting for the former plague, as setting vpon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another. 4 The third signe with declaration, is, that God will destroy the world with famine, withdrawing all prouision: which is by the figure Synecdoche comprehended in wheate, barley, wine, and oyle. *a Hereby is signified what great scarcity of corne there was, for the word here vsed is a kind of measure of dry things, which is in quantity but the eight part of a bushell, which was an ordinary portion to bee giuen to seruants for their stint of meat for one day.* 5 I had rather distinguish and reade the wordes thus, *and the wine and the oyle thou shalt not deale vniustly.* In this sence likewise the wine and the oyle shall be sold a very little for a peny. Thou shalt not deale vniustlie, namely, when thou shalt measure out a very little for a great price: so is the place euident: otherwise that is most true, which the wise man saith, that who so withholdeth the corne shall be cursed of the people, Prouerb 11.26 6 The fourth signe ioyned with wordes of declaration, is that God will adde the fourth part of the world indifferently vnto death and hell, or the graue by all those meanes at once. By which before seuerally and in order hee had recalled their mindes vnto amendment. Vnto these are also added the wilde and cruell beastes of the earth, out of Leuiticus 16.22. Thus doth God according to his wisedome dispense the treasures of his power, iustly towards all, mercifully towards the good, and with patience or long sufferance towards his enemies.

7 The first signe is that the holy Martyrs which are vnder the altar, whereby they are sanctified that is, receiued into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the iustice of God, in an holy zeale to aduance his kingdome, and not of any priuate perturbation of ẏ mind, in this & the next verse, & that God will, in deed signe and word comfort them ver. 11. 8 As before 3.4. *b Vntill their number be fulfilled.* 9 The sixt signe, the narration whereof hath two parts, the signe, & the euent The signe is, that the earth, heauen, and the things that are in them for horrour of the sinnes of the world vpon those most heauie foretellings of God, & complaints of the Saints shall be shaken most vehemently, trembling in horrible maner, and loosing their light, in this verse: falling from on high, verse 13. withdrawing themselues and flying away for the greatnesse of the trouble, verse 14. So holily doe all creatures depend vpon the will of God, and content themselues in his glory. *c So they called in old time those women workes that were of haire.* 10 The euent of the signe afore going: that there is no man that shall not be astonished at that generall commotion, flie away for feare and hide himselfe in this verse, and wish vnto himselfe most bitter death for exceeding horror of the wrath of God, and of the Lambe, at which before he was astonished Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal. 17.14. Not that sorrow which is according vnto God, which worketh repentance vnto saluation, whereof a man shall neuer repent him, but that worldly sorrow that bringeth death, 2. Cor. 7.9. as their wishings doe declare: for this history is of the whole world. seuered from the history of the Church, as I haue shewed before cha 4.1. 11 These are words of such as despaire of their escape: of which despaire there are two arguments, the presence of God and of the Lamb prouoked to wrath against the world in this verse, and the conscience of their owne weaknesse, whereby men feele that they are no way able to stand in the day of the wrath of God, verse 17. as it is said, Esay 14.27. * Esa. 2.19 hos. 10 8. luke 23 30.

CHAP. VII.

1 The Angels comming to hurt the earth. 3 are stayed vntill the elect of the Lord, 5 of all tribes were sealed 13 Such as suffered persecution for Christs sake, 16 haue great felicitie, 17. and ioy

AND [1] after that, I saw foure Angels stand on the [a] foure corners of the earth, holding the foure winds of the earth, that the windes should

1 The 2. member of this part, is a preuenting of danger, as wee distinguished the same before, Chap. 6. 1. that is of the caution whereby God tooke care before hand and prouided for his that after the example of the Israelites of old, Exod. 8. 23. the faithfull might be exempted from the plagues of this wicked world. This whole place is a certaine interloqution and bringing in for this whole Chap. by occasion of the prediction and argument of the sixt seale. For first that euill is preuented in the elect vnto the 9 vers. Then thanks are giuen by the elect for that cause, ver. 10. 11 12. Lastly, the accomplishment of the thing is set forth vnto the end of the chap. The first ver. is a transition speaking of the Angels which keep these inferiour parts from all euill, vntill God do command For (as it is excellently figured by Ezech. 1. 12) their faces and their wings are reached vpwards, continually waiting vpon and beholding the countenance of God for their direction, and euery of them goeth into that part that is right before his face, whither soeuer the Spirit shall goe, they goe, they step not out of the way, that is, they depart not so much as a foot bredth from the path commanded them of God. *a On the foure quarters or coasts of the earth.*

not blow on the earth, neither on the sea, 2 nei-
ther on any tree.
2 3 And I saw 4 another Angel come vp from
the East, which had the seale of the liuing God,
and he cryed with a loud voyce to the foure An-
gels to whom power was giuen to hurt the earth,
and the sea, saying,
3 Hurt ye not the earth, neither the sea, nei-
ther the trees, til we haue sealed the seruants of our
God in their foreheads.
4 And I heard the number of them, which
were sealed, and there *were* sealed 5 an hundreth
and foure and fourtie thousand of all the tribes of
the children of Israel.
5 Of the tribe of Iuda were sealed twelue
thousand. Of the tribe of Reuben were sealed
twelue thousand. Of the tribe of Gad were sealed
twelue thousand.
6 Of the tribe of Aser were sealed twelue thou-
sand. Of the tribe of Nephtali were sealed twelue
thousand. Of the tribe of Manasses were sealed
twelue thousand.
7 Of the tribe of Simeon were sealed twelue
thousand. 6 Of the tribe of b Leui were sealed
twelue thousand. Of the tribe of Issachar were
sealed twelue thousand. Of the tribe of Zabulon
were sealed twelue thousand.
8 Of the tribe of c Ioseph were sealed twelue
thousand. Of the tribe of Beniamin were sealed
twelue thousand.
9 After these things I beheld, and loe, a great
multitude, 7 which no man could number, of all
nations, & kinreds, & people, & tongues 8 stood
before the throne, and before the Lambe, clothed
with long white robes, and palmes in their hands.
10 9 And they cried with a loud voice, saying,
Saluation *commeth* of our God, that sitteth vpon
the throne, and of the Lambe.
11 And all the Angels stood round about the
throne, and *about* the Elders, and the foure beasts,
and they fell before the throne on their faces, and
worshipped God,
12 Saying, Amen, Praise and glory, and wise-
dome, and thankes, and honour, and power, and
might, *be* vnto our God for euermore, Amen.
13 10 And one of the Elders spake, saying vnto
me, What are these which are arayed in long white
robes? and whence came they?
14 And I said vnto him, Lord, thou knowest.
And he said vnto me, These are they which came
out of great tribulation, and haue washed their
long robes, & haue made their long robes white
in the blood of the Lambe.
15 Therefore are they in the presence of the
throne of God, and serue him d day and night in
his Temple, and he that sitteth on the throne will
dwell e among them.
16 * They shall hunger no more, neither thirst
any more, neither shall the sunne light on them,
neither any heate.
17 For the Lambe, which is in the mids of the
throne, shall gouerne them, and shall leade them
vnto the liuely fountaines of waters, and * God
shall wipe away all teares from their eies.

CHAP. VIII.

1 After the opening of the seuenth seale, 3 the Saints prayers are offered vp with odours. 6 The seuen Angels come foorth with trumpets 7 The foure first blow, and fire falleth on the earth, 8 the sea is turned into blood, 10. 11. the waters waxe bitter, 12 and the starres are darkened

1 AND when hee had opened the seuenth seale,
there was silence in heauen about halfe an
houre.
2 2 And I saw the seuen Angels, which a stood
before God, and to them were giuen seuen trum-
pets.
3 3 Then another Angel came and stood be-
fore the Altar, hauing a golden censer, and much
odours was giuen vnto him, that he should offer
with the praiers of all Saints vpon the golden Al-
tar, which is before the throne.
4 And the smooke of the odours with the
prayers of the Saints, b went vp before God, out
of the Angels hand.
5 And the Angel tooke the censer, and filled
it with fire of the Altar, and cast it into the earth,
and there were voyces, and thundrings, and light-
nings, and earthquake.
6 4 Then the seuen Angels, which had the se-
uen trumpets, prepared themselues to blow the
trumpets.
7 5 So the first Angel blew the trumpet, and
there was haile & fire mingled with blood, and
they were cast into the earth, and the third part of
trees was burnt, and all greene grasse was burnt.
8 6 And the second Angell blew the trumpet,

and

2 That is, neither into the ayre, into which the tops of trees are aduanced. 3 Now God prouideth against the danger of his elect by commandement, verse 2. and 3 and by signe or figure, both for those of the nation of the Iews, thence vnto the 8. verse, & also of the Gentiles, verse 9. 4 Not onely another, or differing in number from the common Angels of God, but also in essence office, and operation excelling all Angels: that is, Christ Iesus the eternall Angel or word of God, and mediator of the couenant. So hereafter chapter 8.3. and 10. 1. 5 That is, of the Iewes a number certaine in it selfe before God, and such as may be numbred of vs: for which cause also the same is here set downe as certain. But of the elect which are of the Gentiles, the number indeed is in it selfe certaine with God but of vs not possibly to bee numbred, as God, Gen. 15. 5. & often elsewhere, and Esay figured most excellently, Chap. 49. and 60. This therfore is spoken with respect, when a certaine number is put for one vncertaine. Conferre this with verse 6. *b He skipped Dan, & reckoneth Leui. c Of Ephraim, who was Iosephs other sonne, and had the birthright giuen him, whereof he is called Ioseph.* 6 Here the tribe of Leui is reckoned vp in common with the rest, because all the Israelites were equally made Priestes with them in Christ by his Priesthood, chap. 1. 6. and 5. 10. and Rom. 12. 1. & 1. Pet. 2. 9. The name of Dan is not mentioned because the Danites long before forsaking the worship of God, were fallen away from the fellowship of Gods people vnto the part of the Gentiles, which euill many ages before Iaakob foresaw, Gen. 49 18. for which cause also there is no mention made of this tribe in the first booke of the Chronicles. 7 See before vpon the 4. verse. 8 As Priests, Kings, and glorious conquerers by martyrdome: which things are noted by their proper signes in this verse 9 The praise of God celebrated first by the holy men, in this verse, then by the heauenly Angels in the two verses following. 10 A passage ouer vnto the expounding of the vision, of which the Angell enquireth of S. Iohn to stir him vp withall, in this ver. and Iohn in the forme of speech, both acknowledgeth his owne ignorance, attributing knowledge vnto the Angel, and also in most modest manner requesteth the expounding of the vision. 11 The exposition of the vision, wherein the Angel telleth first the actes of the Saints, that is their sufferings and work of faith in Christ Iesus, in this verse Secondly their glory, both present which consisteth in two things, that they minister vnto God, and that God protecteth them ver. 15. and to come, in their perfect deliuerance from all annoiances ver. 16. and in participation of all good things which euen ẏ memory of former euils shal neuer be able to diminish, ver 17 The cause efficient, & which containeth al these things, is only one, euen the Lambe of God, the Lord, the Mediator, & the Sauiour Christ Iesus.

d He alludeth to the Leuites, which serued day and night, for else there is no night in heauen. e Or, vpon them, whereby is meant Gods defence and protectiō, as it were towards them, who are as safe, as men in the Lords tents. * Esai 49. 10. * Esai 25. 8. chap. 21. 4.

1 He returneth to the history of the seales of the booke, which the Lambe openeth. The seuenth seale is the next foresignification, and a precise commaundement of the execution of the most heauy iudgements of God vpō this wicked world which foresignification being vnderstood by the seale, all things in heauen are silent, and in horror thorow admiration vntill commandement of execution be seuerally giuen of God vnto the ministers of his wrath. So he passeth vnto the third member of which I spake before in Chapt. 6. ver. 1. which is of the execution of those euils wherewith God most iustly determined to afflict the world. 2 Now followeth the third branch of the common history, as euen now I said: which is the execution of the iudgements of God vpon the world. This is first generally prepared vnto the 6. verse, then by seuerall parts expounded according to the order of those that administred the same vnto the end of the Chapter following. Vnto the preparation of this execution are declared these things: first, who were the administers & instruments thereof in this verse. Secondly, what is the work both of the Prince of Angels giuing order for this execution, thence vnto the 5. vers. and of his administers in ẏ 6. ver. The administers of the execution are said to be seuen Angels: their instruments, trumpets, whereby they should as it were sound the alarme at the commanndement of God. They are propounded seuen in number, because it pleased God not at once to powre out his wrath vpon the rebellious world, but at diuers times, and by piece meale, and in slow order, and as with an vnwilling mind to exercise his iudgements vpon his creatures, so long called vpon both by word and signes if happily they had learned to repent. *a Which appeare before him as his ministers.* 3 This is that great Emperour, the Lord Iesus Christ our King and Sauiour: who both maketh intercession to God the Father for the Saints, filling the heauenly Sanctuary with most sweete odour, and offering vp their prayers, as the Calues and burnt sacrifices of their lips, in this verse: in such sort as euery one of them (so powerfull is that sweet sauour of Christ, & the efficacy of his sacrifice) are held in reconcilement with God and themselues made most acceptable vnto him, verse 4. And then also out of his treasury, and from the same sanctuary powreth forth vpon the world the fire of his wrath, adding also diuine tokens thereunto: and by that meanes (as of old the Heraulds of Rome were wont to doe) he proclaimeth warre against the rebellious world. *b Our prayers are nothing worth, vnlesse that true and sweete sauour of that only oblation be especially and before all things with them, that is to say, vnlesse we being first of all iustified through faith in his Sonne, be acceptable vnto him.* 4 This is the worke of the administers. The Angels the administers of Christ, only by sounding trumpet & voyce (for they are onely as Heraulds) do effectually call forth the instruments of the wrath of God, through his power Hitherto haue beene things generall. Now followeth the narration of things particular, which the Angels six in number wrought in their order set out in the 19 verse of the next chap and is concluded with the declaration of the euent which followed vpon these things done in the world, and in the 10 & 11. chap. 5. The first execution at the sound of the first Angel vpon the earth, that is, the inhabitants of the earth (by Metonymie) & vpon all the fruits therof: as the comparing of this ver. with the second member of the 9 ver. doth not obscurely declare. 6 The second execution, vpon the sea in this verse and all things that are therein in the next verse.

and as *it were* a great mountaine, burning with fire, was caſt into the ſea, and the third part of the ſea became blood.

9 And the third part of the creatures, which were in the ſea, and had life, died, and the third part of ſhips were deſtroyed.

10 7 Then the third Angel blew the trumpet, and there fell a great ſtarre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the ſtar is called 8 wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, becauſe they were made bitter.

12 9 And the fourth Angel blew the trumpet, and the third part of the ſunne was ſmitten, and the third part of the moone, and the third part of the ſtarres, ſo that the third part of them was darkened: and the day *was ſmitten*, that the third part of it could not ſhine, and likewiſe the night.

13 10 And I beheld, and heard one Angel flying thorow the middes of heauen, ſaying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, becauſe of the ſounds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

7 The third execution vpon the floods and fountaines, that is, vpon all freſh waters, in this verſe: the effect whereof is, that many are deſtroyed with the bitterneſſe of waters, in the verſe following. 8 This is ſpoken by Metaphor, of the name of a moſt bitter herbe, and cōmonly knowen, vnleſſe perhaps a man following thoſe that note the deriuation of words had rather expound it adiectiuely, for that which by reaſon of bitternes cannot be drunke, or which maketh the liquour into which it is powred, more bitter then that any man can drink the ſame. 9 The fourth execution vpon theſe lightſome bodies of heauen, which miniſter vnto this inferiour world. 10 A lamentable prediction or foretelling of thoſe parts of the diuine execution which are yet behinde: which alſo is a paſſage vnto the argument of the next Chapter. Of all theſe things in a manner Chriſt himſelfe expreſly foretold in the 21. Chapter of S. Luke, Verſe 24. &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 The fift Angel bloweth his trumpet, 3 and ſpoiling locuſts come out. 13 The ſixt Angel bloweth, 16 and bringeth foorth horſemen. 20 to deſtroy mankind.

AND the 1 fift Angel blew the trumpet, and I ſaw a 2 ſtarre fal from heauen vnto the earth, 3 and to him was giuen the key of the a bottomleſſe pit.

2 4 And he opened the bottomleſſe pit, and there aroſe the ſmoke of the pit, as the ſmoke of a great fornace, and the ſunne, and the ayre were darkened by the ſmoke of the pit.

3 5 And there came out of the ſmoke Locuſts vpon the earth, and vnto them was giuen power, as the ſcorpions of the earth haue power.

4 6 And it was commanded them that they ſhould not hurt the graſſe of the earth, neither any greene thing, neither any tree: but only thoſe men which haue not ÿ ſeale of God in their foreheads.

5 And to them was commaunded that they ſhould not kill them, but that they ſhould bee vexed fiue moneths, and that their paine ſhould be as the paine that commeth of a ſcorpion, when he hath ſtung a man.

6 * Therefore in thoſe dayes ſhall men ſeeke death, and ſhall not find it, and ſhall deſire to die, and death ſhall flie from them.

7 7 And the forme of the locuſts *was* like vnto horſes prepared vnto the battell, and on their heads *were* as *it were* crownes, like vnto gold, and their faces *were* like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lyons.

9 And they had habbergions, like vnto habbergions of yron, and the ſound of their wings *was* like the ſound of charets when many horſes runne vnto battell.

10 And they had tailes like vnto ſcorpions, and there were ſtings in their tailes, and their power was to hurt men fiue moneths.

11 8 And they haue a king ouer them, which is the Angel of the bottomleſſe pit, whoſe name in Hebrew *is* Abaddon, and in Greeke hee is named Apollyon, *that is, deſtroying*.

12 9 One woe is paſt, *and* behold, yet two woes come after this.

1 The fift execution vpon the wicked men inhabiting the earth (as a litle before the Angel ſaid) wrought by the infernall powers, is declared in this place vnto the eleuenth verſe. And after the ſixt execution thence vnto the nineteenth verſe. And laſtly is ſhewed the common euent that followed the former execution in the world, in the two laſt verſes. 2 That is, that the Angel of God glittering with glory, as a ſtarre fell downe from heauen. Whether thou take him for Chriſt, who hath the keyes of hell of himſelfe, and by Princely authority, Chap. 1. verſe 18. or whether for ſome inferior Angel, who hath the ſame key permitted vnto him, and occupieth it miniſterially, or by office of his miniſtery, here, and Chap. 21 ſo the word *falling*, is taken, Gen. 14.10. and 24.64. and Heb. 6.6. 3 The key was giuen to this ſtarre. For thoſe powers of wickedneſſe are thruſt downe into hel, and bound with chaines of darkeneſſe: and are there kept vnto damnation, vnleſſe God for a time doe let them looſe, 2. Pet. 2.4. Iude 6. and of this booke, Chap. 20.2. the hiſtorie of which chapter hath agreement of time with this preſent chapter. *a By the bottomleſſe pit, hee meaneth the deepeſt darkeneſſe of hell.* 4 Vnto this is added the ſmoke of the helliſh and infernall ſpirits, all darke, and darkening all things in heauen and in earth. The ſpirituall darkneſſes are the cauſes of all diſorder and confuſion. For the deuill at a time certaine (whereof verſe the fift) ſent theſe darkneſſes into his kingdome, that he might at once and with one impreſsion ouerthrow all things and peruert if it were poſsible the elect themſelues. By this darkneſſe all ſpiritual light, both actiue as of the Sunne, and paſsiue, as of the ayre which is lightened by the Sunne, is taken away: and this is that which goeth before the ſpirits: it followeth of the ſpirits themſelues. 5 And deſcription of the malignant ſpirits inuading the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certaine locuſtes in quickeneſſe, ſubtiltie, hurtfulneſſe, number, and ſuch like, in this verſe. From their power, for that they are as the ſcorpions of the earth, of a ſecret force to doe hurt. For our battell is not here with fleſh and blood, but with powers, &c. Epheſ. 6.12. This place of the power of the Deuils, generally noted in this verſe, is particularly declared afterwards in the three next verſes.

6 Here that power of the deuils is particularly deſcribed according to their actions & and effects of the ſame. Their actions are ſaid to be bounded by the counſell of God: both becauſe they hurt not all men, but onely the reprobate, for the godly and elect, in whom there is any part of a better life, God gardeth by his decree (whom Chriſt ſhall not haue ſealed, in this verſe: and alſo becauſe they neither had all power nor at all times, no not ouer thoſe that are their owne, but limited in maner and time, by the preſcript of God, verſe 5. So their power to afflict the godly, is none, & for ÿ wicked is limited in act and in effect by the will of God: for the maner was preſcribed vnto them that they ſhould not ſlay but torment the wretched world. The time is for fiue moneths or for an hundered & fiftie dayes, that is, for ſo many yeeres in which the deuils haue indeed mightily peruerted all things in the world: and yet without ÿ publike and vnpuniſhed licence of killing, which afterward they vſurped when the ſixt Angel had blowen his trumpet, as ſhalbe ſaid vpon the 13 verſe. Now this ſpace is to bee accounted from the end of that thouſand yeeres mentioned, Chap. 20.3 and that is from the Popedome of that Gregory the ſeuenth, a moſt monſtrous Necromancer, who before was called Hildebrandus Senenſis: for this man being made altogether of impiety & wickedneſſe, as a ſlaue of the deuil, whom he ſerued, was the moſt wicked firebrand of the world: he excommunicated the Emperor Henry the fourth: went about by all maner of trecherie to ſet vp and put downe empires and kingdomes as liked himſelfe, and doubted not to ſet Rodolph the Swedon ouer the Empire in ſtead of Henry before named, ſending vnto him a Crowne with this verſe annexed vnto it, *Petra dedit Petro, Petrus diadema Rodolpho*: that is, The Rocke to Peter gaue the crowne, and Peter Rodolph doth renowne. Finally, he ſo finely beſtirred himſelfe in his affaires, as he miſerably ſet all Chriſtendome on fire, and conueyed ouer vnto his ſucceſſours the burning brand of the ſame: who enraged with like ambition, neuer ceaſed to nouriſh that flame, and to enkindle it more and more: whereby Cities, Common weales, and whole kingdomes ſet together by the eares amongſt themſelues by moſt expert cutthroats, came to ruine, whiles they miſerably wounded one another. This terme of an hundred and fiftie yeeres, taketh end in the time of Gregory the ninth, or *Hugolinus Anagnienſis* (as he was before called) who cauſed to be compiled by one Raimond his chapleine and confeſſour, the body of Decretals, and by ſufferance of the Kings and Princes to be publiſhed in the Chriſtian world, and eſtabliſhed for a law. For by this ſleight at length the Popes arrogated vnto themſelues licence to kill whome they would, whiles other were vnwares: and without feare eſtabliſhed a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the fift Angel had expreſly forbidden, and had hindered vntil this time. The effects of theſe bloody actions are declared vpon the ſixt verſe: that the miſerable world languiſhing in ſo great calamities, ſhould willingly run together vnto death, and preferre the ſame before life, by reaſon of the grieuouſneſſe of the miſeries that oppreſſed them. * *Chap. 6.16. Eſai 2.19. Hoſe. 10.8.* 7 The forme of theſe helliſh ſpirits and adminiſters, is ſhadowed out by ſignes & viſible figures in this ſort: that they are very expert and ſwift: that whereſoeuer they are in the world, the kingdome is theirs: that they manage all their affaires with cunning and skill, in this verſe, that making ſhew of mildneſſe and tender affection to draw on men withall, they moſt impudently rage in all miſchiefe: that they are moſt mighty to doe hurt, Verſ. 8. that they are freed from being hurt of any man, as armed with the colour of religion and ſacred authoritie of priuiledge: that they fill all things with horror, Ver. 9. that they are fraudulent: that they are venimous and extremely noiſome, though their power bee limited, Verſ. 10. All which things are properly in the infernall powers, and communicated by them vnto their miniſters and vaſſals. 8 The order of the powers of maliciouſnes: that they are ſubiect to one infernall King, whom thou mayeſt call in Engliſh, The Deſtroyer: who driueth the whole world both Iewes and Gentiles into the deſtruction that belongeth vnto himſelfe. And I cannot tell whether this name belongeth vnto the Etymological interpretation of Hildebrand, by a figure often vſed in the holy Scripture: which albeit it may otherwiſe be turned of the Germanes (as the ſenſe of compound words is commonly ambiguous) yet in very deed it ſignifieth as much as if thou ſhouldeſt call him the firebrand, that is he that ſetteth on fire thoſe that be faithful vnto him. 9 A paſſage vnto the next point, and the hiſtorie of the time following.

10 The ſixt execution done vpon the world by the tyrannicall powers thereof, working int the foure parts of the earth, that is in moſt cruell maner executing their tyrannous dominion through the whole world, and killing the miſerable people without puniſhment, which before was not lawfull for them to doe in that ſort, as I ſhewed vpon ẏ fourth ver. This narration hath two parts: a commandement from God in the 14 ver. and an execution of the commandement, in the verſe following.

11 The commandement giuen by Chriſt himſelfe, who is gouernour ouer all.

b Hee alludeth to the altar of incenſe, which ſtood in the Court which the Prieſts were in, ouer againſt the Arke of the Couenant, hauing a veile betwixt them.

13 ¶ [10] Then the ſixt Angel blew the trumpet,
[11] and I heard a voice from the [b] foure hornes of
the golden altar, which is before God,

14 Saying to the ſixt Angel, which had the
trumpet, [12] Looſe the foure Angels, which are
bound in the great riuer Euphrates.

15 [13] And the foure Angels were looſed, which
were prepared at an houre, at a day, at a moneth,
and at a yeere to ſlay the third part of men.

16 And the number of horſemen of warre were
twenty thouſand times ten thouſand: for I heard
the number of them.

17 And thus I ſaw the horſes in a viſion, and
them that ſate on them, hauing fierie habergeons,
and of Iacinth, and of brimſtone, and the heads of
the horſes were as the heads of lyons: and out of
their mouthes went foorth fire, and ſmoake, and
brimſtone.

18 Of theſe three was the third part of men killed, *that is*, of the fire, and of the ſmoke, and of the
brimſtone, which came out of their mouthes.

19 For their power is in their mouthes, and in
their tailes: [14] for their tailes were like vnto ſerpents, and had heads wherewith they hurt.

20 [15] And the remnant of the men which were
not killed by theſe plagues, repented not of the
workes of their hands that they ſhould not worſhip deuils, and * idoles of gold, and of ſiluer, and
of braſſe, and of ſtone, and of wood, which neither can ſee, neither heare, nor goe.

21 Alſo they repented not of their murther, and
of their ſorcerie, neither of their fornication, nor
of their theft.

12 As if he should haue ſaid, Theſe hitherto haue bene ſo bound by the power of God, that they could not freely run vpon all men as themſelues luſted, but were ſtayed and reſtrained at that great flood of Euphrates, that is, in their ſpirituall Babylon (for this is a Periphraſis of the ſpirituall Babylon, by the limits of the ſpirituall Babylon long ſince ouerthrowen) that they might not commit thoſe horrible ſlaughters which they long breathed after. Now goe to: let looſe thoſe foure Angels, that is, adminiſters of the wrath of God, in that number that is conuenient to the ſlaughtering of the foure quarters of the world: ſtirre them vp and giue them the bridle, that ruſhing out of that Babylon of theirs, which is the ſeate of the wicked ones, they may flie vpon all the world, therein to rage, and moſt licentiouſly to exerciſe their tyrannie, as God hath ordeined. This was done when Gregorie the ninth by publike authoritie eſtabliſhed for law his own Decretals, by which he might freely lay traines for the life of ſimple men. For who is it that ſeeth not that the lawes Decretal moſt of them are as ſnares to catch ſoules withall? Since that time (O good God!) how great ſlaughters haue there beene? how great maſſacres? All hiſtories are full of them: and this our age aboundeth with moſt horrible and monſtrous examples of the ſame. 13 The execution of the commandement is in two points: one, that thoſe butchers are let looſe, that out of their tower of the ſpirituall Babylon they might with furie runne abroad through all the world, as well the chiefe of that crew which are moſt prompt vnto all aſſayes, in this verſe: as their multitudes, both moſt copious, of which a number certaine is named for a number infinite, Verſe 16. and in themſelues by all meanes fully furniſhed to hide and to hurt, Verſe 17. as beeing armed with fire, ſmoake and brimſtone, as appeareth in the colour of their armour, which dazeleth the eyes of all men: and haue the ſtrength of Lyons to hurt withall, from which (as out of their mouth) the fierie, ſmoakie, and ſtinking darts of the Pope are ſhot out, Verſe 18. *T*he other point is, that theſe butchers haue effected the commandement of God by fraud and violence, in the two verſes following. 14 That is, they are harmeful euery way: on what part ſoeuer thou put thine hand vnto them or they touch thee, they doe hurt. So the former are called Scorpions, Verſe 3. 15 Now remaineth the euent (as I ſaid vpon the firſt verſe) which followed of ſo many and ſo grieuous iudgements in the moſt wicked world: namely, an impenitent obſtination of the vngodly in their impietie and vnrighteouſneſſe, though they feele themſelues moſt vehemently preſſed with the hand of God: for their obſtinate vngodlineſſe is ſhewed in this verſe: and their vnrighteouſneſſe in the verſe following. Hitherto hath bene the generall hiſtorie of things to bee done vniuerſally in the whole world: which becauſe it doeth not ſo much belong to the Church of Chriſt is therefore not ſo expreſly diſtinguiſhed by certainty of time and other circumſtances, but is wouen, as they ſay with a ſlight hand. Alſo there is none other cauſe why the hiſtorie of the ſeuenth Angel is paſſed ouer in this place, then for that the ſame more properly apperteineth vnto the hiſtorie of the Church But this is more diligently ſet out according to the time thereof, Chap. 11. and 16. as ſhall appeare vpon thoſe places. * *Pſal. 115 4. and 135.15.*

CHAP. X.

1 Another Angel appeareth clothed with a cloude 2 holding a booke open, 3 and crieth out 8 A voyce from heauen commandeth Iohn to take the booke. 10 He eateth it.

1 Now Saint Iohn paſſeth vnto the other Prophetical hiſtorie, which is of the Church of God, as I ſhewed that this booke ſhould be diſtinguiſhed, Chap. 4. 1. This ſtorie reacheth hence vnto the two and twentieth Chapter. And this whole Chapter is but a tranſition from the common hiſtorie of the world, vnto that which is particular of the Church. There are in this tranſition or paſſage, two preparatiues as it were, vnto this Church-ſtorie comprifed in this whole Chapter. One is the authoritie of Chriſt reuealing his myſteries, and calling his ſeruant, vnto the ſeuenth verſe. The other is Saint Iohn his calling, proper vnto this place, and repeated from before vnto the end of this chapter. Authoritie is giuen vnto this Reuelation by theſe things First, by the appearing from heauen in this habite and countenance, ſtrong, ready, glorious, ſuruey-ing all things by his prouidence and gouerning them by his omnipotencie, verſe the firſt. Secondly, that he brought

AND [1] I ſawe [2] another mightie Angel come
downe from heauen, clothed with a cloud,
and the rainebowe vpon his head, and his face
was as the ſunne, and his feete as pillars of
fire.

2 And hee had in his hand a [3] little booke open, and hee put his right foot vpon the ſea, and
his left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, ſeuen thunders vttered their voyces.

4 [4] And when the ſeuen thunders had vttered
their voyces, I was about to write: but I heard a
voyce from heauen, ſaying vnto mee, [a] Seale vp
thoſe things which the ſeuen thunders haue ſpoken, and write them not.

5 And the Angel which I ſawe ſtand vpon
the ſea, and vpon the earth, [b] lift vp his hand to
heauen,

6 And ſware by him that liueth for euermore,
which created heauen, and the things that therein
are, and the earth, and the things that therein are,
and the ſea, and the things that therein are, [5] that
[c] time ſhould be no more.

7 But in the dayes of the [6] voyce of the ſeuenth Angel, when hee ſhall begin to blow the
trumpet, euen the myſterie of God ſhall be finiſheth, as he hath declared to his ſeruants the Prophets.

8 [7] And the voyce which I heard from heauen, ſpake vnto mee againe, and ſaid, Goe, and
take the little booke which is open in the hand of
the Angel, which ſtandeth vpon the ſea, and vpon the earth.

9 So I went vnto the Angel, and ſayd to
him, Giue mee the little booke. And he ſaid vnto
mee, Take it, and eat it vp, and it ſhall make thy
belly bitter, but it ſhall bee in thy mouth as ſweet
as hony.

10 Then I tooke the little booke out of the
Angels hand, and ate it vp, and it was in my
mouth as ſweet as hony: but when I had eaten
it, my belly was bitter.

11 [8] And he ſaid vnto mee, Thou muſt propheſie againe among the people and nations, and
tongues, and to many Kings.

not by chance, but out of a booke, this open Reuelation, ſet foorth vnto the eye, to ſignifie the ſame vnto the ſea, and land, as Lord ouer all, Verſe the ſecond. Thirdly, that he offered the ſame not whiſpering or muttering in a corner (as falſe prophets doe) but crying out with a lowd voyce vnto them which ſleepe, and with a lyoniſh and terrible noyſe rouſed vp the ſecure: the very thunders themſelues giuing teſtimony thereunto, Verſe the third. Laſty, for that hee confirmed all by an oath, Verſe 5.6,7. 2 Chriſt Ieſus, ſee the ſeuenth Chapter, and the ſecond verſe. 3 Namely, a ſpeciall booke of the affaires of Gods Church. For the booke that conteineth things belonging vnto the whole world, is ſaid to bee kept with the Creatour, the fift Chapter and the firſt verſe, but the booke of the Church, with the Redeemer: and out of this booke is taken the reſt of the hiſtorie of this Apocalypte. 4 A godly care is laudable, but muſt bee ioyned with knowledge. Therefore nothing is to bee taken in hand, but by calling, which muſt bee expected and waited for of the godly. *a Keepe them cloſe. b This was a geſture vſed of one that ſweareth, which men doe now adayes vſe.* 5 Neither time it ſelfe, nor the things that are in time: but that the world to come is at hand which is altogether of eternitie and beyond all times. *c There ſhall neuer bee any more time.* 6 Whereof Chap. 11. 15. and 16. 17. 7 The other part of this Chapter, concerning the particular calling of Saint Iohn to the receiuing of the prophecie following which is enioyned him, firſt by ſigne in three verſes, then in plaine words in the laſt verſe. Vnto the ſetting forth of the ſigne belong theſe things: That Saint Iohn is taught from heauen to demaund the booke of the Prophecie in this verſe: for theſe motions and deſires God doeth inſpire: that demaunding the booke, hee is charged to take it in a figuratiue maner, the vſe whereof alſo is expounded, verſe the ninth, (as in the ſecond Chapter of Ezechiel and the ninth verſe) whence this ſimilitude is borrowed: laſtly, for that Saint Iohn at the commandement of Chriſt tooke the booke, and found by experience that the ſame as proceeding from Chriſt was moſt ſweet, but in that it foretelleth the afflictions of the Church it was moſt bitter vnto his ſpirit. 8 A ſimple and plaine declaration of the ſigne before going, witneſſing the diuine calling of S. Iohn, and laying vpon him the neceſſitie thereof.

CHAP. XI.

The temple is commanded to be measured. 3 The Lord stirred vp two witnesses, 7 whom the beast murthereth, 9 and no man burieth them. 11 God raiseth them to life, 12 and calleth them vp to heauen. 13 the wicked are terrified. 15 by the trumpet of the seuenth Angel the resurrection, 18 and iudgement is described.

1 THen was giuen me a reede like vnto a rod
and the Angel stood by, saying, Rise and
2 mete the Temple of God, and the Altar, and
them that worship therein.
2 3 But the a Court which is without the
Temple b cast out, and mete it not. for it is giuen
vnto the 4 Gentiles, and the holy citie shall they
tread vnder foote, 5 two and fourtie Moneths.
3 But 6 I will giue power vnto my two witnesses, & they shal 7 prophesie a thousand two hundreth and threescore dayes clothed in sackcloth.
4 These 8 are two oliue trees, and two candlestickes, standing before the God of the earth.
5 9 And if any man will hurt them, fire proceedeth out of their mouthes, & deuoureth their enemies: for if any man would hurt them, thus must hee be killed.
6 These haue power to shut heauen, that it raine not in the dayes of their prophesiing, and haue power ouer waters to turne them into blood and to smite the earth with al manner plagues, as often as they will.
7 10 And when they haue c finished their testimonie, 11 the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall 12 ouercome them, and kill them,
8 And their corpses shall lie in the 13 streets of the great citie, which d spiritually is called Sodom and Egypt, 14 where our Lord also was crucified.
9 And they of the people and kinreds, and tongues, and Gentiles, shall see their corpses 15 three dayes and an halfe, and shall not suffer their carkeises to be put in graues.
10 And they that dwel vpon the earth, 16 shall reioice ouer them and be glad, and shall send gifts one to another, for these two Prophets 17 vexed them that dwelt on the earth.

1 The authoritie of the intended reuelation being declared, together with the necessity of that calling which was particularly imposed vpon Saint Iohn: hereafter followeth the historie of the estate of Christ his Church both conflicting or warfaring, and ouercomming in Christ. For both the true Church of Christ is said to fight against that which is falsly so called, ouer the which Antichrist ruleth, Christ Iesus ouerthrowing Antichrist by the spirit of his mouth: and Christ is said to ouercome most gloriously vntill he shall slay the Antichrist by the appearance of his comming, as the Apostle excellently teacheth, 2. Thess 2.8. So, this historie hath two parts: One of the state of the Church conflicting with temptations, vnto the 16. Chapter. The other of the state of the same Church obtaining victory, thence vnto the 20. Chapter. The first part hath two members most conueniently distributed into their times, whereof the first containeth an historie of the Christian Church for 1260. yeeres, what time the Gospel of Christ was as it were taken vp from amongst men into heauen: the second containeth an historie of the same Church vnto the victorie perfected. And these two members are briefly, though dictintly, propounded in this Chapter, but are both of them more at large discoursed after in due order. For wee vnderstand the state of the Church conflicting out of Chapters 12. and 13 and of the same growing out of afflictions, out of the 14. 15 and 16. Chapters. Neither did Saint Iohn at vnawares ioyne together the hystorie of these two times in this Chapter, because here is spoken of prophesie, which all confesse to be but one iust and immutable in the Church, and which Christ commanded to be continuall. The hystory of the former time reacheth vnto the 14. verse: the latter is set downe in the rest of this Chapter. In the former are shewed these things: the calling of the seruants of God in 4. verses: the conflicts which the faithfull must vndergo in their calling, for Christ and his Church, thence vnto the 10. verse, and their resurrection and receiuing vp into heauen vnto the 14 verse. In the calling of the seruants of God are mentioned two things: the begetting and setling of the Church in two verses, and the education thereof in two verses The begetting of the Church is here commended vnto S. Iohn by signe and by speech: the signe is a measuring rod, and the speach a commandement to measure the Temple of God, that is, to reduce the same vnto a new forme: because the Gentiles are already entred into the Temple of Ierusalem, and shall shortly defile and ouerthrow the same vtterly. 2 Either that of Ierusalem which was a figure of the Church of Christ, or that heauenly example, wherof verse 19. but the first liketh me better, and the things following doe all agree thereunto. The sense therefore is. Thou seest all things in Gods house, almost from the passion of Christ to be disordered: and that not onely the citie of Hierusalem but also the court of the Temple is trampled vnder foot of the nations, and of prophane men whether Iewes or strangers: and that onely the Temple, that is, the body of the Temple, with the Altar, and a small company of good men which truely worship God, doe now remaine, whom God doth sanctifie and confirme by his presence. Measure therefore this, euen this true Church, or rather the true type of the true Church omitting the rest, and so describe all things from me that the true Church of Christ may be as it were a very little center, and the Church of Antichrist as the circle of the center, euery way in length and breadth compassing about the same, that by way of prophesie thou maiest so declare openly, that the state of the Temple of God and the faithfull which worship him, that is, of the Church, is much more streight then the Church of Antichrist. 3 As if he should say, it belongeth nothing vnto thee, to iudge those which are without, 1 Cor. 15.12. which bee innumerable: looke vnto those of the houshold onely, or vnto the house of the liuing God. *a He speaketh of the outward court, which was called the peoples court, because all men might come into that.* *b That is counted to be cast out, which in measuring is refused as prophane.* 4 To prophane persons wicked and vnbeleeuers, aduersaries vnto the Church. 5 Or a thousand, two hundred and threescore daies, as is said in the next verse: that is a thousand two hundred and threescore yeeres, a day for a yeere, as often in Ezechiel and Daniel, which thing I noted before 2.10. The beginning of these thousand two hundred and threescore yeeres, wee account from the passion of Christ, whereby (the partition wall being broken downe) wee were made of two one, Ephes. 2.14. I say one flocke vnder one Shepheard, Iohn 10.16 and the end of these yeeres precisely falleth into the Popedome of Boniface the eight, who a little before the end of the yeere of Christ a thousand two hundreth ninetie foure, entred the Popedome of Rome, in the feast of S. Lucie (as *Bergomensis* saith) hauing put in prison his predecessor *Coelestinus*, whom by fraud, vnder colour of oracle, he deceiued: for which cause, that was well said of him. *Intrauit vt vulpes, regnauit vt leo, mortuus est vt canis.* That is, he entred like a foxe, raigned like a lyon, and died like a dogge. For if from a thousand two hundred ninetie foure yeeres thou shalt take the age of Christ which hee liued on the earth, thou shalt finde there remaineth iust 1260. yeeres, which are mentioned in this place and many others. 6 I had rather translate it *illud* then *illam*, the Temple then the citie: for God saith, I will giue that Temple, and commit it vnto my two witnesses, that is vnto the Ministers of the word, who are few indeede, weake and contemptible: but yet two, that is, of such a number as one of them may helpe another, and one confirme the testimony of another vnto all men, that from the mouth of two or three witnesses euery word may be made good amongst men, 2. Cor. 13.1. 7 They shall exercise their office enioined by me by the space of those thousand two hundred & sixtie yeeres, in the middest of afflictions though neuer so lamentable, which is figuratiuely shewed by the mourning garment. 8 That is, the ordinary and perpetuall instruments of spirituall grace, peace, and light in my Church, which God by his onely power preserued in this Temple. So Zacharie 4. 3. 9 The power and efficacie of the holy ministerie, and which is truely Euangelicall, is declared both in earth & in heauen, protecting the administers thereof, and destroying the enemies in this verse, vertue indeed diuine most mightily shewing it selfe forth in heauen, earth and the sea, vers. 6 as it is described 2. Corinth. 10.4. according to the promise of Christ, Mark. 16.17. And this is the second place (as I said before) of the combats which the seruants of God must needes vndergoe in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are these things: to ouercome, in these two verses: to be ouercomme and killed, verse 7. After the slaughter follow these things, that the carkeises of the godly are laid abroad, vers. 8. beeing vnburied, are made a matter of scorne, together of cursing and bitter execrations, ver. 9. and, that therefore gratulations are publikely and priuately made, verse 10. 10 That is, when they haue spent those thousand two hundred and sixty yeeres, mentioned verse 2. and 3. in publishing their testimonie according to their office. *c When they haue done their message.* 11 Of which after, chap. 13. &c. That beast is the Roman Empire, made long agoe of ciuill, Ecclesiasticall: the chiefe heade whereof was then Boniface the eight, as I said before: who lifted vp himselfe in so great arrogancy (saith the authour of *Fasciculus temporum*) that he called himselfe Lord of the whole world, as well in temporal causes as in spirituall: There is an extant of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, *ca. vnam sanctam, extra de maioritate & obedientia*, and in ẏ sixt of the Decretals (which is from the same authour) many things are found of the same argument. 12 Hee shall persecute most cruelly the holy men, and put them to death, and shall wound and pierce through with cursings both their names and writings. And that this was done to very many godly men by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude first of the brethren Waldenses or Lugdunenses, then also of the Fraticels, was pretended, that good men might with more approbation be massacred. 13 That is, openly at Rome: where at that time was a most great concurse of people, the yeere of Iubile being then first ordained by Boniface vnto the same ende, in the yeere of Christ a thousand three hundred, example whereof is read chap. 1. *Extra de pœnitentijs & remissionibus*. So by one act he committed double iniurie against Christ, both abolishing his truth by the restoring of the type of Iubile, and triumphing ouer his members by most wicked superstition. O religious heart! Now that wee should vnderstand the things of Rome, Saint Iohn himselfe is the authour, both after in the seuenteenth Chapter almost throughout, and also in the circumscription now next following, when he saith, it is that great Citie (as Chap. 17. 18. hee calleth it) and is spiritually termed Sodome and Egypt: and that spiritually (for that must here againe be repeated from before) Christ was there crucified. For the two first appellations signifie spirituall wickednesse: the latter signifieth the shew and pretence of good, that is, of Christian and sound religion, Sodome signifieth most licentious impiety and iniustice: Egypt most cruell persecution of the people of God: and Ierusalem signifieth the most confident glorying of that citie, as it were in true religion being yet full of falsehood and vngodlinesse. Now who is ignorant that these things do rather, and more agree vnto Rome, then vnto any other citie? The commendations of the citie of Rome for many yeres past, are publikely notorious, which are not for me to gather together. This only I wil say that he long since did very wel see what Rome is, who taking his leaue thereof, vsed these verses.

Roma vale, vidi, satis est vidisse: reuertar
Quum leno, meretrix, scurra cinaedus ero.

Now farewell Rome, I haue thee seene: It was innough to see:
I will returne when as I meane, baud, harlot. knaue to be.

d After a most secret kinde of meaning and vnderstanding. 14 Namely in his members, as also he said vnto Saul, Acts 9.5. 15 That is, for three yeeres and a halfe. for so many yeeres Boniface liued after his Iubile, as Bergomensis witnesseth. 16 So much the more shall they by this occasion exercise the iolity of their Iubile. 17 The Gospell of Christ, is the affliction of the world, and the ministery thereof, the sauour of death vnto death to those that perish, 2 Cor. 2.16.

18 The third place as I noted before, is of the rising againe o the Prophets from the dead, and their carying vp into heauen For then resurrection is shewed in this verse: their calling and lifting vp into heauen, in the verse folowing.
19 That is, what time God shall destroy that wicked Boniface.
20 That is, the Prophets of God shall in a sort rise againe, not the same in person (as they say) but in spirit, that is in the power and efficacie of their ministery, which S. Ioh. expressed before vers 5. & 6. And so the prophecie that is spoken of Elias, is interpreted by the Angel to be vnderstood of Iohn the Baptist, Luke 1.17. For the same Boniface himselfe, who sought to kill and destroy thē, was by the fire of Gods mouth (which the holy ministery sheweth & exhibiteth) deuoured and died miserably in prison, by the endeauour of Sarra Columensis, and Nogaretus a french knight, whom Philip the faire King of France sent into Italy but with a smal power.

11 [18] But after [19] three daies & a halfe, [20] the
spirit of life *comming* from God, shall enter into
them, and they [21] shall stand vp vpon their feete:
and great feare shall come vpon them which saw
them.
12 And they shall heare a great voice from
heauen, saying vnto them, [22] Come vp hither.
And they shall ascend vp to heauen in a cloude,
[23] and their enemies shall see them.
13 [24] And the same houre shal there be a great
earthquake, and the tenth part of the citie shall
fall, and in the earthquake shall be slaine in number
seuen thousand: & the remnant were sore feared,
[25] and [e] gaue glory to God of heauen.
14 [26] The second woe is past, *and* behold, the
third woe will come anon.
15 [27] And the seuenth Angel blew the trumpet,
& there were great voices in heauen, saying,
[28] The kingdomes of the world are our Lords, &
his Christs, and he shall reigne for euermore.
16 [29] Then the foure and twenty Elders, which
sate before God on their seates, fell vpon their
faces and worshipped God,
17 Saying, We giue thee thanks, Lord God Almighty,
Which art, and which wast, and Which
art to come: for thou hast receiued thy great
might, and hast obtained thy kingdome.
18 [30] And the Gentiles were angry, & thy wrath
is come, & the time of the dead, that they should
be iudged, & that thou shouldest, giue reward vnto
thy seruants the Prophets, & to the Saints, & to
them that feare thy Name, to small and great, and
shouldest destroy them, which destroy the earth.
19 Then the Temple of God was [31] opened
in heauen, and there was seene in the Temple the
Arke of his couenant: and there were lightnings,
and voices, and thundrings, and earthquake, and
much haile.

21 That is, the most greeuous heat of afflictions & persecution shall stay for a while, for the great amaze that shall arise vpon that sodden and vnlooked for iudgement of God. 22 They were called by God into heauen & taken out of this malignant world, into the heauenly Church, which also lieth hidden here in the earth, to exercise their calling secretly: as of whom this wretched world was vnworthy, Heb 11.38 For the Church of the wicked is by comparison called the earth or the world: and the Church of the godly, heauen. So in aucient time amongst the godly Israelites: so amongst the Iewes in the daies of Manasses & other Kings, when the earth refused the beltes of heauen, we read that they lay hidden as heauen in the earth. 23 Yet could they not hinder the secret ones of the Lord (as the Psalmist called them, Psal. 83.4) but they that went on forward in his worke. 24 Bergomensis saith, in the yere of our Lord 1301. this yere a blasing starre foretelling great calamity to come, appeared in heauen, in which yere vpon the feast of S Andrew, so great an earthquake arose, as neuer before: which also continuing, by times, for many daies, ouerthrew many stately houses. This saith he of ye yere next following the Iubile: which S. Iohn so many ages before, expressed word for word. 25 They were indeed broken with present astonishment of mind, but did not earnestly repent as they ought to haue done. e *Glorified God by confessing his name.* 26 He passeth vnto the second historie: which is the second part of this Chapter. S. Iohn calleth these the second and third woe, hauing respect vnto Cha. 9.12. 27 Of whose sounding the trumpet Christ expresly foretold, Chap 10.7 and this the second part of this Chapter, containing a generall historie of the Christian Church, from the time of Boniface 8. vnto the consummation of the victorie declared by voice from heauen. In this history there are three branches: a preparation by the sound of the Angels trumpet: a narration by the voices of heauenly Angels and Elders: and a confirmation by signe. 18 The narration hath two parts: an acclamation of the heauenly creatures, in this verse, and both an adoration by all the Elders, ver. 16. & also a most ample thanksgiuing, ver. 17, 18. The sense of the acclamation is, Now the Lord is entred on his kingdome, & hath restored his Church, in which most mightily recouered from the profanation of the Gentiles, he may glorifie himselfe. Namely, that which the Lord ordained when first he ordained his Church, that the faith of the Saints doth now behold as accomplished 29 As before 7.11. This giuing of thankes is altogether of the same consent with the words going before. 30 A speach of the Hebrew langauge, as much to say, as, Gentiles being angrie thine inflamed wrath came vpon them and shewed it selfe from heauen, occasioned by their anger and furie. 31 This is the confirmation of the next prophesie before going by signes exhibited in heauen, and that of two sorts, whereof some are visible, as the passing away of the heauen, the opening of the Temple, the Arke of the couenant appearing in the Temple, and testifying the glorious presence of God, and the lightnings: others apprehended by eare and such dull senses which beare witnesse in heauen and in earth to the truth of the iudgements of God,

CHAP. XII.

1 A woman 2 appeareth trauelling with child, 4 whose childe the dragon would deuoure, 7 but Michael ouercommeth him, 9 and casteth him out. 13 and the more he is cast downe and vanquished, the more fiercely he exercised his subtilties.

AND [1] there appeared a great wonder in heauen:
[2] A woman clothed with the Sun, and
the Moone was vnder her feet, and vpon her head
a crowne of twelue Starres.
2 And [3] she was with childe, and cried trauelling
in birth, & was pained ready to be deliuered.
3 And there appeared another wonder in heauen:
[4] for behold, a great red dragon hauing [5] seuen
heads, and ten [6] hornes, and seuen crowns vpon
his heads:
4 [7] And his taile drewe the third part of the
starres of heauen, and cast them to the earth. And
the dragon [8] stood before the woman, which was
ready to be deliuered, [9] to deuoure her child, when
she had brought it forth.
5 [10] So she brought forth a man [11] child, which
should rule all nations with a rod of yron: & that
her child was takē vp vnto God & to his throne.
6 [12] And the woman fled into the wildernes,
where she hath a place prepared of God, that
[13] they should feed her there a thousand, two
hundreth

1 Hitherto hath beene the generall prophecy comprehended in 2. parts as I shewed vpon Cha. 11. Now shall be declared the first part of this prophecy, in this & the next cha. & the latter part in the 14.15. and 16. cha. Vnto the first part, which is of the cōflicting or militant Church belong 2. things. The beginning and the progresse of the same in conflicts & Christian combats. Of which two, the beginning or vpspring of the Church is described in this Chap. and the progresse therof in the Cha. following, The beginning of the Christian Church, we define to be from the first moment of her conception of Christ, vntill that time wherein this Church was as it were weined and taken away from the brest or milke of her Mother: which is the time when the Church of the Iewes with their citie and Temple was ouerthrowne by the iudgement of God. So we haue in this chapter the story of 69 yeres & vpwards. The parts of this chap. are three. The first is, the historie of the conception & bearing in womb, in 4. veries. The second, an history of the birth from the 5. vers. vnto the 12. The third is, of the woman that had brought forth, vnto the end of the chap. And these seueral parts haue euery one their conflicts. Therefore in that first part are two things contained, one, the conception and bearing in womb, in two verses: & another of the lying in wait of the Dragon against that should bee brought forth, in the next 2. verses. In the first point are these things, the description of the mother, vers. 1. & the dolors of childbirth, vers. 2. all shewed vnto Iohn from heauen. 2 A type of the true & holy Church, which then was in the nation of the Iewes. This Church (as is the state of the holy Church Catholike) did in it selfe shine about with glory giuen of God, trod vnder feet mutability and changeablenesse, and possessed the kingdome of heauen as the heire thereof. 3 For this is that barren woman that brought not forth, of which Esa 45.1. and Gal 4 27. shee cried out for good cause, and was tormented at that time, when in the iudgemēt of all she seemed neere vnto death, and in maner ready to giue vp the ghost by reason of her weakenesse and pouerty. 4 That is the diuell or Satan (as is declared ver. 9) mighty, angry, & ful of wrath. 5 Thereby to withstand those seuen Churches spoken of, that is the Catholike Church, and that with kingly furniture and tyrannical magnificence: signified by the crowns set vpon his heads, and if the same without controuersie belonged vnto him by the proper right: as also he boasted vnto Christ, Math. 4.9 See after. vpon chap. 13.1. 6 More then are the hornes of the Lambe, or then the Churches are: so well furnished doth the tyrant brag himselfe to be, vnto all maner of mischiefe. 7 After the description of Satan followeth this action, that is, his battell offered vnto the Church partly to that which is visible wherein the wheat is mingled with the chaffe, and the good fish with that which is euil: a good part thereof, though in appearance it shined as the Starres shine in heauen, he is said to thrustdown out of heauen, and to peruert: for if it were possible he would peruert euen the elect, Matth. 24.24. and partly to the elect members of the holy Catholike Church In the second part of this vers. Many therefore of the members of this visible Church (saith S Iohn) he ouerthrew and triumphed vpon them. 8 He withstood that elect Church of the Iewes which was now ready to bring foorth the Christian Church, and watched for that she should bring foorth. For the whole Church, and whole body is compared vnto a woman: and a part of the Church vnto that which is brought forth as we haue noted at large vpon Cant. 7.6. 9 Christ mistical (as they eal him) that is the whole Church, consisting of the person of Christ as the head, and of the body vnited thereunto by the Spirit, so is the name of Christ taken 1 Cor 12.12. 10 The 2 history of the Church deliuered of child: in which first the consideration of the child borne, & of the Mother is described in 2. verses: secondly the battel of the Dragon against the yong child, and the victory obtained against him in 3. verses following: last of all is sung a song of victory, vnto the 12. vers. Now S. Iohn in consideration of the child borne, noteth two things: for he describeth him, & his station or place in this ver. 11 That is, Christ the head of the Church ioyned with his Church (the beginning, root & foundation wherof is the same Christ) endowed with kingly power, & taken vp into heauen out of the iawes of Satan (who as a serpent did bite him vpon the crosse) that sitting vpon the celestial throne he might raigne ouer all. 12 The Church of Christ which was of the Iewes, after his assumption into heauen, hid it selfe in the world as in a wildernes, trusting in the only defēce of God as witnesseth S. Luke in the Acts of the Apostles. 13 Namely the Apostles, & seruants of God ordained to feed with the word of life, the Church collected both of the Iewes & Gentiles, vnles that any man will take the word *alerent* impersonally after the vse of the Hebrewes insteed of *aleretur*, but I like the first better. For hee hath respect vnto those two Prophets of whom chap. 11. 3, as for the meaning of the 1260. dayes, looke the same place.

hundreth and threeſcore dayes.
7 And there was a battell in heauen, 14 Mi-
chael and his Angels, fought againſt the dragon,
and the dragon ought and his angels.
8 15 But they preuailed not, neither was their
a place found any more in heauen.
9 And the great dragon that olde ſerpent,
called the deuill and Satan, was caſt out, which
deceiueth all the world: hee was *euen* caſt in-
to the earth, and his angels were caſt out with
him.
10 Then I heard a loude voice in heauen, ſay-
ing, 16 Now is ſaluation, and ſtrength, and the
kingdome of our God, and the power of his
Chriſt: for the accuſer of our brethren is caſt
downe, which accuſed them before our God day
and night.
11 But they ouercame him by that blood of
that Lambe, and by that worde of their teſti-
monie, and they b loued not their liues vnto the
death.
12 Therefore reioyce, ye heauens, and ye that
dwell in them. Woe to the inhabitants of the
earth, and of the ſea: for the deuill is come downe
vnto you, which hath great wrath, knowing that
he hath but a ſhort time.
13 And when 17 the dragon ſaw that he was
caſt vnto the earth, hee perſecuted the woman
which had brought foorth the man *child*.
14 18 But to the woman were giuen two
wings of a great Eagle, that ſhee might flie into
the wildernes, into her c place where ſhe is nouri-
ſhed for a 19 time, and times, and halfe a time,
from the preſence of the ſerpent.
15 20 And the ſerpent caſt out of his mouth
water after the woman, like a flood, that hee
might cauſe her to bee caried away of the
flood.
16 21 But the earth holpe the woman, and the
earth opened her mouth, and ſwallowed vp the
flood, which the dragon had caſt out of his
mouth.

14 Chriſt is the Prince of Angels, and head of the Church, who beareth that yron rod verſe the fift. See the notes vpon Daniel, chap. 12.1. In this verſe a deſcription of the battell and of the victory in the two verſes following. The Pſalmiſt had reſpect vnto this battell, Pſal. 68, 9. and Paul Epheſians 4.8. and Coloſſians 2.15. 15 The deſcription of the victory, by denying of the thing in this verſe, and by affirming the contrary in the next verſe. As that Satan gained nothing in heauen but was by the power of God throwne downe into the world, whereof he is the prince, Chriſt himſelfe and his elected members ſtanding ſtill by the throne of God. a *They were caſt out, ſo that they were neuer ſeene any more in heauen.* 16 The ſong of victory or triumph containing firſt, a propoſition of the glory of God and of Chriſt ſhewed in that victory: ſecondly, it conteineth a reaſon of the ſame propoſition taken from the effects, as that the enemie is ouercome in battell in this verſe, and that the godly are made conquerours (and more then conquerours, Rom. 8.37) verſe 11. Thirdly, a concluſion wherein is an exhortation vnto the Angels, and the Saints, and vnto the world, a prophecie of great miſerie, and of deſtruction procured by the deuill againſt mankind, leſt himſelfe ſhould ſhortly be miſerable alone, ver 12. b *He is ſaid in the Hebrew tongue, to loue his life that eſteemeth nothing more precious then his life: and on the other ſide, he is ſaid not to loue his life, who doubteth not to hazard it, whereſoeuer neede requireth.* 17 The third part: an hiſtory of the woman deliuered, conſiſting of two members, the ſecond battell of Satan againſt the Chriſtian Church of the Iewiſh nation, in foure verſes: and the battell intended againſt the ſeed thereof, that is, againſt the Church of the Gentiles, which is called holy, by reaſon of the Goſpel of Chriſt in the two laſt verſes. 18 That is, being ſtrengthened with diuine power: and taught by oracle, ſhe fled ſwiftly from the aſſault of the deuill, and from the common deſtruction of Ieruſalem, and went into a ſolitary Citie beyond Iorden called Pella, as Euſebius telleth in the fift Chapter of the third booke of his Eccleſiaſticall hiſtorie: which place God had commanded her by Reuelation. c *Into that place where God had appointed her.* 19 That is, for three yeeres and a halfe: ſo the ſame ſpeech is taken, Dan. 7. 25. This ſpace of time is reckoned in maner from that laſt & moſt grieuous rebellion of the Iewes, vnto the deſtruction of the citie and Temple, for their deſtruction or falling away, began in the twelft yeere of Nero, before the beginning whereof, many foreſignes and predictions were ſhewed from heauen, as Ioſephus writeth, lib. 7. cap. 12. & Hegeſippus lib. 5. cap. 44 amongſt which this is very memorable, ŷ in the feaſt of Pentecoſt, not only a great ſound & noiſe was heard in the Temple, but alſo a great voice was heard of many out of ŷ Sanctuary which cried out vnto al, Let vs depart hence. Now three yeeres and a halfe after this defection was begun of the Iewes, and thoſe wonders happened, the Citie was taken by force, the Temple ouerthrowen, and the place forſaken of God: and this compaſſe of time Saint Iohn noted in this place. 20 That is, he enflamed the Romanes and nations, that they perſecuting the Iewiſh people with cruell armes, might by the ſame occaſion inuade the Church of Chriſt, now departed from Ieruſalem & out of Iudea. For it is an vſuall thing in Scripture, that the raging tumults of the nations, ſhould be compared vnto waters. 21 That is, there was offered in their place other Iewes, vnto the Romanes & nations raging againſt that people: and it came to paſſe thereby that ŷ Church of God was ſaued whole from that violence, that moſt raging flood of perſecution which the Dragon vomited out being altogether ſpent in the deſtruction of thoſe other Iewes.

17 22 Then the dragon was wroth with the
woman, and went and made warre with the rem-
nant of her ſeede, which keepe the commande-
ments of God, and haue the teſtimonie of Ieſus
Chriſt.
18 23 And I ſtood on the ſea ſand.

22 Being ſet on fire by this means, he began to be more madde, and becauſe hee perceiued that his purpoſe againſt the Chriſtian Church of the Iewiſh remnant was come to nought, hee reſolued to fall vpon her ſeed, that is, the Church gathered alſo by God of the Gentiles, and the holy members of the ſame. And this is that other branch, as I ſaid vpon the 13 ver. in which the purpoſe of Satan is ſhewed, verſe 17 and his attempt verſe 18. 23 That is, a moſt mighty tempeſt, that he ruſhed vpon the whole world (whoſe prince hee is) to raiſe the floods and prouoke the nations, that they might with their furious bellowes toſſe vp and downe, driue here and there, and finally deſtroy the Church of Chriſt with the holy members of the ſame. But the prouidence of God reſiſted his attempt, that he might fauour the Church of the Gentiles, yet tender and as it were greene. The reſt of the ſtory of the Dragon is excellently proſecuted by the Apoſtle S. Iohn hereafter in the twentieth chapter. For heere the Dragon endeuouring to doe miſchiefe, was by God caſt into priſon.

CHAP. XIII.

1 The beaſt with many heads is deſcribed. 12 which draweth the moſt part of the world to idolatrie. 11 The other beaſt riſing out of the earth. 15 giueth power vnto him.

AND I 1 ſaw a beaſt riſe 2 out of the ſea, ha-
uing ſeuen heads, and 3 ten hornes, and vp-
on his hornes *were* ten crownes, and 4 vpon his
head 5 the name of blaſphemie.
2 And the beaſt which I ſaw was

1 The Apoſtle hauing declared the ſpringing vp of the Chriſtian Church and the ſtate of ŷ Church from which ours taketh her beginning, doth now paſſe vnto the ſtory of the progreſſe thereof, as I ſhewed in the entrance of the former Chapter. And this hiſtorie of the progreſſe of the Church, and the battels thereof, is ſet downe in this Chapter, but diſtinctly in two parts, one is of the ciuill Roman Empire, vnto the tenth verſe. Another of the body Eccleſiaſticall or propheticall, thence vnto the end of the chapter. In the former part are ſhewed theſe things: Firſt the ſtate of that Empire, in foure verſes: then the actes thereof in three verſes: after the effect, which is exceeding great glory, ver 8, And laſt of all is commended the vſe: and the inſtruction of the godly againſt the euils that ſhall come from the ſame, ver. 9. 10. The hiſtorie of the ſtate containeth a moſt ample deſcription of the beaſt, firſt entire, ver. 1. 2. and then reſtored after hurt, ver. 3. 4. 2 On the ſand whereof ſtood the deuill practiſing new tempeſts againſt the Church, in the verſe next before going: what time the Empire of Rome was endangered by domeſticall diſſentions, & was mightily toſſed, hauing euer and anone new heads, & new Emperours. See in the ſeuenteenth chapter and the eight verſe. 3 Hauing the ſame inſtruments of power, prouidence, and moſt expert gouernment which the Dragon is ſaid to haue had in the 12 chapter and in the verſe 3. 4 We read in the twelfth chapter & third verſe, that the Dragon had ſeuen crownes ſet vpon ſeuen heads: becauſe the theefe auoucheth himſelfe to be proper Lord and Prince of the world: but this beaſt is ſaid to haue ten crowns ſet vpō ſeueral, not heads, but hornes: becauſe the beaſt is beholden for all vnto the Dragon, verſe 2 and doth not otherwiſe raigne then by law of ſubiection giuen by him, namely that he employ his hornes againſt ŷ Church of God. The ſpeech is taken from the ancient cuſtome and forme of dealing in ſuch caſe: by which they that were abſolute kings did weare the diademe vpon their heads: but their vaſſals & ſuch as raigned by grace frō them, wore the ſame vpon their hoods: for ſo they might commodiouſly lay downe their diademes when they came into the preſence of their Soueraignes: as alſo their Elders are ſaid, when they adored God which ſate vpon the throne, to haue caſt downe their crownes before him, chap. 4. verſe 10. 5 Contrary to that which God of old commanded ſhould be written in the head peece of the hie Prieſt, that is, *Sanctitas Iehoua*, Holineſſe vnto the Lord. The name of blaſphemie impoſed by the Dragon, is (as I thinke) that which S. Paul ſayeth in the 2. chapter of his 2. Epiſtle to the Theſſalonians, the 4. verſe. *He ſitteth as God, and boaſteth himſelfe to be God.* For this name of blaſphemie both ŷ Romane Emperors did then challenge vnto themſelues, as Suetonius and Dion doe report of Caligula & Domitian: and after them the Popes of Rome did with full mouth profeſſe the ſame of themſelues, when they chalenged vnto themſelues ſoueraignitie in holie things: of which kind of ſayings the ſixt booke of the Decretals, the Clementines, and the Extrauagants, are very full. For theſe men were not content with that which Anglicus wrote in his *Poetria* (the beginning whereof is, *Papa ſtupor mundi*, The Pope is ŷ wonder of the world. *Nec Deus es, nec homo, ſed neuter es inter vtrunq.* Thou art not God, ne art thou man, but neuter mixt of both: as the gloſſe witneſſeth vpon the ſixt booke: but they were bold to take vnto themſelues the very name of God, and to accept it giuen of other: according as almoſt an hundred and twentie yeere ſince, there was made for Sixtus the fourth, when he ſhould firſt enter into Rome in his dignitie Papal, a Pageant of triumph, and cunningly fixed vpon the gate of the citie he ſhould enter at, hauing written vpon it this blaſphemous verſe.

Oraclo vocis mundi moderaris habenas,
Et merito in terris crederis eſſe deus.

By oracle of thine owne voice the world thou gouernſt all,
And worthily a God on earth, men thinke, and doe thee call.

Theſe and ſixe hundred the like who can impute vnto that modeſtie whereby good men of old would haue them ſelues called the ſeruants of the ſeruants of God; verilie either this is a name of blaſphemie, or there is none at all.

6 like a leopard, and his feete like a beares, and
his mouth as the mouth of a Lyon: 7 and the dra-
gon gaue him his power and his throne, and great
authoritie.
3 8 And I saw one of his heads as *it were* woũ-
ded to death, but his deadly wound was healed
and all the world wondered *and* followed the
beast.
4 And they worshipped the dragon which
gaue power vnto the beast, and they worship-
ped the beast, saying, who is like vnto the beast!
who is able to warre with him.
5 9 And there was giuen vnto him a mouth,
that spake great things & blasphemies, and power
was giuen vnto him, 10 to doe two and fourtie
moneths.
6 And hee opened his mouth vnto blas-
phemie against God, to blaspheme his Name,
11 and his tabernacle, 12 and them that dwell in
heauen.
7 And it was giuen vnto him to make warre
with the Saints, and to ouercome them, and pow-
er was giuen him ouer euery kinred, and tongue,
and nation.
8 Therefore all that dwell vpon the earth,
shall worship him, 13 whose names are not
written in the booke of life of that Lambe,
which was slaine from the beginning of the
world.
9 14 If any man haue an eare, let him
heare.
10 If any leade into captiuitie he shall goe in-
to captiuitie: * if any kill with a sword, he
must be killed by a sword: heere is the patience
and the faith of the Saints,
11 15 And I beheld another beast comming
out of the earth, 16 which had two hornes like
the Lambe, but he spake like the dragon.
12 17 And he did all that the first beast could
do before him, and he caused the earth, and them
which dwell therein, 18 to worship the first beast,
whose deadly wound was healed.
13 19 And hee did great wonders, so that hee
made fire to come downe from heauen on the
earth, in the sight of men,
14 And deceiued them that dwell on the earth
by the signes, which were permitted to him to do
in the sight of the beast, saying to them that dwell
on the earth, that they should make the 20 image
of the 21 beast, which had the wound of a sword,
and did liue.
15 22 And it was permitted to him to giue a
a spirit vnto the image of the beast, so that the

6 Swift as the Leopard, easily clasping al things, as the Beare doth with his foote, and tearing and deuouring all things with the mouth as doth the Lion. 7 That is, hee lent the same vnto the beast to vse, when he perceiued that himselfe could not escape, but must needes be taken by the hand of the Angel, and cast into the bottomlesse pit, Chapter 20. yet did not he abandon the same vtterly from himselfe, but that hee might vse it as long as he could. 8 This is the other place that pertaineth to the description of the beast of Rome: that besides that naturall dignitie and amplitude of the Roman Empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was wounded as it were vnto death, and was healed againe, as from heauen, in the sight of all men. This head was Nero the Emperour, in whome the race of the Cesars fell from the imperiall dignitie, and the gouernment of the Common weale was translated vnto others: in whose handes the Empire was so cured and recouered vnto health, as he seemed vnto all so much the more deepely rooted and grounded fast, then euer before. And hence followed those effects, which are next spoken of: First an admiration of certaine power, as it were sacred and diuine, sustaining the Empire and gouerning it: Secondly, the obedience and submission of the whole earth in this verse: Thirdly, the adoration of the Dragon, and most wicked worshipping of Deuils, confirmed by the Romane Emperours: Lastly, the adoration of the beast himselfe, which grew into so great estimation, as that both the name and worship of a God was giuen vnto him, verse the fourth. Now there were two causes which brought in the mindes of men this religion: the shewe of excellencie, which bringeth with it reuerence: and the shew of power inuincible, which bringeth feare. Who is like (say they) vnto the beast? Who shall be able to fight with him? 9 The second member containing an historie of the actes of ỹ beast; as I said verse 1 The historie of them is concluded in two points, the beginning and the maner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impiety against God, and his immanitie and iniustice against all men; especially against the godly and those that were of the housheld of faith, verse the fift. The maner of the actes or actions done, is of two sortes, both impious in minde, and blasphemous in speech against God, his Church and the godly verse sixt: and also most cruell and iniurious in deedes, euen such as were done of most raging enemies, and of most insolent and proud conquerours, verse the seuenth. 10 Namely his actions and maner of dealing. As concerning those two and fourtie moneths, I haue spoken of them before in the twelfth Chapter and second verse. 11 That is, the holy Church, the true house of the liuing God. 12 That is, the godly in generall who hid themselues from his crueltie. For this bloodie beast surcharged those holy soules most falsely with innumerable accusations for the Name of Christ, as we reade in Iustine Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine, and others: which example the latter times followed most diligently, in destroying the flocke of Christ: and we in our owne memorie haue found by experience, to our incredible griefe. Concerning heauen, See the eleuenth Chapter, and the twelfth verse. 13 That is, such as are not from euerlasting elect in Christ Iesus. For this is that Lambe slaine, of which Chapter the fift, verse the sixt. These wordes I doe with Aretas distinguish in this maner: *Whose names are not written euen from the laying of the foundation of the world, in the book of life of the Lambe slaine.* And this distinction is confirmed by a like place hereafter, cha. 17.8. 14 The conclusion of this speech of the first beast, consisting of two parts. An exhortation to attentiue audience, in this verse: and a foretelling, which partly containeth threatnings against the wicked, and partly comforts for those which in patience and faith shall waite for the glorious comming of our Lord and Sauiour Christ, verse the tenth. * Gene. 9.6. matth. 26.52.

15 The second member of the vision, concerning the ecclesiasticall dominion, which in Rome succeded that which was politicke, and is in the power of the corporation of false Prophets, and of the forgers of false doctrine. Wherefore the same beast, and the same body or corporation is called of S Iohn by the name of false prophet, chap. 16 ver. 13 and 19. ver. 20. The forme of this beast is first described in this verse, then his actes, in the verses following: and the whole speech is concluded in the last verse. This beast is by his breed a Sonne of the earth (as they say) obscurely borne, and by little and little creeping vp out of his abiect estate. 16 That is, in shew hee sembled the Lambe (for what is more mild or more humble then to be the seruant of the seruants of God) but in deede hee played the part of the Dragon, and of the Wolfe, Matth. 7.15. For euen Satan changeth himselfe into an Angel of light, 2. Corint. 11.14 and what should his honest disciples and seruants doe? 17 The historie of the actes of this beast, containeth in summe three things, hypocrisie, the witnesse of miracles, and tyrannie: of which the first is noted in this verse, the second in the 3 verses following: the third in the sixteenth and seuenteenth verses. His hypocrisie is most full of leasing, whereby he abuseth both the former beast & the whole world: in that albeit he hath by his cunning, as it were by lime, made of the former beast a most miserable σκέλετον or anatomie, vsurped all his authoritie vnto himselfe and most impudently exerciseth the same in the sight and viewe of him: yet hee carieth himselfe so, as if hee honoured him with most high honour, and did in very trueth cause him to bee honoured of all men. 18 For vnto this beast of Rome, which of a ciuill Empire is made an Ecclesiasticall hierarchie, are giuen diuine honours, and diuine authoritie: so farre as he is beleeued to be aboue the Scriptures, which the glosse vpon the Decretals declareth by this deuilish verse,

Articulos soluit, synodumque facit generalem.

That is,

He changeth the Articles of faith, and giueth authoritie to generall Councels.

Which is spoken of the Papal power. So the beast is by birth, foundation, seate, and finally substance, one: onely the Pope hath altered the forme and maner thereof, being himselfe the head both of that tyrannicall Empire, and also of the false Prophets, for the Empire hath he taken vnto himselfe, and thereunto hath added this cunning deuise. Now these words, *whose deadly wound was cured*, are put here for distinctions sake, as also sometimes afterwards: that euen at that time the godly readers of this prophesie might by this signe bee brought to see the things as present: as if it were said, that they might adore this very Empire that now is, whose head wee haue seene in our owne memorie to haue bene cut off, and to be cured againe. 19 The second point of the things done by the beast, is the credite of great wonders or miracles, appertaining to the strength of this impietie: of which signes some were giuen from aboue, as it is said, that fire was sent downe from heauen by false sorcerie, in this verse. Others were shewed here below in the sight of the beast to establish idolatrie, and deceiue soules, which part S Iohn setteth forth, beginning (as they say) at that which is last, in this maner: First the effect is declared in these words, *He deceiueth the inhabitants of the earth.* Secondly the common maner of working in two sorts, one of miracles, *For the signes that were giuen him to do in the presence of the beasts:* the other of the words added to ỹ signes, & teaching ỹ idolatrie cõfirmed by those signs, *Saying vnto the inhabitants of the earth, that they should make an image vnto the beasts, which &c.* Thirdly, a special maner is declared: *That it is giuen vnto him to put life into the image of the beast:* and that such a kind of quickening, that the same both speaketh by answer vnto those that aske counsell of it, & also pronounceth death against all those that doe not obey nor worship it: all which things oftentimes by false miracles through the procurement & inspiration of the Deuil, haue bin effected and wrought in images. The histories of the Papists are full of examples of such miracles, the most of them fained, many also done by the deuill in images, as of old in the serpent, Gene. 3.1. By which examples is confirmed, not the authoritie of the beast, but the trueth of God, & of these prophesies. 20 That is, images by *enallage* or change of the number: for the worship of them euer since the second Councill of Nice, hath bene ordained in the Church by publike credite, & authoritie contrary vnto the Law of God. 21 In the Greeke the word is of the Datiue case, as much to say, as vnto the worship, honour and obeying of the beast: for by this maintenance of images, this Pseudopropheticall beast doth mightily profite the beast of Rome, of whom long agoe he receiued them. Wherefore the same is hereafter very fitly called the image of the beast, for that images haue their beginning from the beast, and haue their forme or maner from the will of the beast & haue their end and vse fixed in the profit & commoditie of the beast. 22 And of this miracle of the images of the beast (that is which the beast hath ordained to establish idolatry) which miraculously speake & giue iudgment, or rather maruelously, by the fraud of the false prophets the Papist books are full franghted. a To giue life as Iannes and Iambres imitated the wonders that Moses wrought.

image

image of the beast should speake, and should cause
that as many as would not worship the image of
the beast, should be killed.
16 [23] And he made all, both small and great,
rich and poore, free and bond, to receiue [24] a
[b] marke in their right hande or in their fore-
heads,
17 And that no man might [25] buy or sell, saue
he that had the [26] marke or the name of the beast
or the number of his name.
18 [27] Here is wisdome. Let him that hath wit,
count the number of ye beast: for it is the [28] num-
ber of a man, and his number is sixe hundreth
threescore and sixe.

23 The third place, is a most wicked and most insolent tyranny as was said before, vsurped ouer the persons of men in this verse: and ouer their goods and actions, in the next verse. For he is said, both to bring vpon al persons a tyrannous seruitude, that as bondslaues they might serue the beast: and also to exercise ouer all their goods and actions, a pedler like abuse of indulgences and dispensations (as they terme them) amongst their friends, & against others to vse most violent interdictions, and to shoot out cursings, euen in naturall and ciuill, priuate and publike contracts, wherein all good faith ought to haue place. 24 That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make seruile vnto themselues, the persons and doings of men, signing them in their forehead & hands: and as for the figne left by Christ (Of which Chapter 7.3.) and the holy Sacrament of Baptisme they make as voyd. For whom Christ hath ioyned vnto himselfe by Baptisme, this beast maketh challenge vnto them by her greasie Chrisme, which hee doubteth not to preferre before Baptisme, both in authoritie and in efficace. *b The marke of the name of the beast.* 25 That is, haue any traffique or enterconrse with men, but they onely which haue this annointing and consecration of Clearkely tonsure, as they call it. Read Gratian *de Consecratione, distinct. 5. c. omnes, cap Spiritus, &c.* of these matters. 26 Here the false Prophets doe require three things, which are set downe in the order of their greatnesse, a character, a name, & the number of the name. The meaning is, that man that hath not first their annoynting and clericall tonsure or shauing: secondly holy orders, by receiuing whereof is communicated the name of the beast: or finally hath not attained that high degree of Pontificall knowledge, and of the Law (as they call it) Canonicall, & hath not as it were made vp in account and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse. 27 That is in this number of the beast consisteth that Popish wisedome, which vnto them seemeth the greatest of all others. In these words S. Iohn expoundeth that saying which went before of the number of the beast, what it hath aboue his marke or accognisance & his name. These things, sayth S. Iohn, the marke and name of the beast, doe easily happen vnto any man: but to haue the number of the beast, is wisedome: that is, onely the wise and such as haue vnderstanding, can come by that number: for they must bee most illuminate doctours that attaine thereunto, as the wordes following doe declare. 28 How great and of what denomination this number of the beast is, by the which the beast accounteth his wisedome, S. Iohn declareth in these wordes. Doest thou demaund how great it is? it is so great, that it occupieth the whole man: he is alway learning, and neuer commeth to the knowledge thereof: he must be a man in deed that doeth attaine vnto it. Askest thou of what denomination it is? verily it standeth of sixe throughout and perfectly artseth of all the parts thereof in their seuerall denominations (as they terme them) it standeth of sixe by vnities, tennes, hundreds, &c. so as there is no one part in the learning, and order Pontifical, which is not either referred vnto the head and as it were, the top thereof, or conteined in the same: so fitly doe all things in this hierarchie agree one with another, and with their head. Therefore that cruel beast Boniface the eight doeth commend by the number of sixe those Decretals which hee perfected, in the proeme of the sixt booke. *Which booke (sayeth hee) being to bee added vnto fiue other bookes of the same volume of Decretals, wee thought good to name Sextum the sixt: that the same volume by addition thereof conteining a senarie, or the number of sixe bookes (which is a number perfect) may yeeld a perfect forme of managing all things, and perfect discipline of behauiour.* Here therefore is the number of the beast who powreth from him else all his parts, and bringeth them all backe againe vnto himselfe by his discipline in most wise and cunning maner. If any man desire more of this, let him reade the glosse vpon that place. I am not ignorant that other interpretations are brought vpon this place: but I thought it my duetie, with the good fauour of all, and without the offence of any, to propound mine opinion in this point. And for this cause especially, for that it seemed vnto mee neither profitable, nor like to be true, that the number of the beast, or of the name of the beast should be taken as the common sort of interpreters doe take it. For this number of the beast teacheth, giueth out, imprinteth, as a publike marke of such as bee his, and esteemeth that marke aboue all others as the marke of those whom hee loueth best. Now those other expositions seeme rather to bee farre remoued from his propertie and condition of that number: whether you respect the name *Latinus*, or *Titan*, or another. For these the beast doeth not teach, nor giue foorth, nor imprint but most diligently forbiddeth to bee taught, and audaciously denieth: hee approoueth not these, but reproou eth them: and hateth them that thinke so of this number, with an hatred, greater then that of *Vatinius*.

CHAP. XIIII.

1 The Lambe standeth on mount Sion, 4 with his chaste worshippers. 6 One Angel preacheth the Gospel: 8 another foretelleth the fall of Babylon: 9 the third warneth that the beast bee auoided. 13 A voyce from heauen pronounceth them happie who die in the Lord. 16 The Lords sickle thrust into the haruest. 18 and into the vintage.

THen I looked, and loe, a Lambe [1] stood on
mount Sion, and with him [2] an hundreth,
fourtie and foure thousand, hauing his Fathers
[3] Name written in their foreheads.
2 And I heard a voyce from heauen as the
sound of many waters, and as the sound of a
great thunder: and I heard the voyce of harpers,
harping with their harpes.
3 And they sung as *it were* a new song before
the throne, and before the foure beastes, and the
Elders: and no man could learne that song, but
the hundreth, fourtie and foure thousand, which
were bought from the earth.
4 These are they which are not defiled with wo-
men: for they are virgins: these follow the Lambe
whithersoeuer he goeth: these are bought frō men,
being the first fruits vnto God, & vnto the Lamb.
5 And in their mouthes was found no guile:
for they are without spot before ye throne of God.
6 ¶ [4] Then I saw [5] another Angel fly in the mids
of heauen, hauing an euerlasting Gospel to preach
vnto them that dwell on the earth, and to euery
nation and kinred, and tongue, and people,
7 [6] * Saying with a loude voyce, Feare God, &
giue glory to him: for the houre of his iudgment
is come: & worship him that made * heauen and
earth, and the sea and the fountaines of waters.
8 And there followed another Angel, saying,
* Babylon that great citie is fallen, it is fallen: for
she made all nations to drinke of the wine of the
[a] wrath of her fornication.
9 ¶ And the third Angel followed them, say-
ing with a loud voyce, [7] If any man worship the

1 The history of the Church of Christ being finished for more then a thousand and three hundreth yeeres at which time Boniface the eight liued as before hath bene said: there remaineth the rest of the historie of the conflicting or militant Church, from thence vnto the time of the last victorie in three chapters. For first of all, as the foundation of ye whole history, is described the standing of the lambe with his armie, and retinue in fiue verses, after his worthie acts which he hath done, and yet doth in most mightie maner, whilest hee ouerthroweth Antichrist with ye spirit of his mouth, in the rest of this chapter, and in the two following. Vnto the description of the Lambe, are propounded three things his situation, place and attendance: for the rest are expounded in the former visions, especially vpon the fift chapter. 2 As ready girt to do his office (as act. 5.56.) in the midst of the Church, which aforetime mount Sion did prefigure. 3 As before 7. 2 This retinue of the Lambe is described first by diuine marke (as before 7. 2.) in this verse. Then by diuine occupation, in that all and euery one in his retinue most vehemently & sweetly (verse 3.) doe glorifie the Lambe with a speacial song before God & his elect Angels: which song flesh and blood cannot heare, nor vnderstand, verse 3. Lastly by their deeds done before, and their sanctification in that they were virgins, pure from spirituall and bodily fornication, that is, from impietie & vnrighteousnes, that they followed the Lambe as a guide vnto all goodnes, and cleaued vnto him: that they are holy vnto him, as of grace redeemed by him: that in truth and in simplicity of Christ, they haue exercised all these things, sanctimony of life, the direction of the Lambe, a thankefull remembrance of the redemption by him: finally (to conclude in a word) that they are blameles before the Lord verse 4. 5. 4 The other part (as I said on the first verse) is of the acts of the Lambe, the maner whereof is deliuered in two sorts, of his speech, & of his facts. His speaches are set forth vnto the 13. ver. of this chapter, and his facts vnto the 16. chapter. In the speach of the Lambe, which is the word of the Gospel, are taught in this place, these things: The seruice of the godly consisting inwardly of reuerence towardes God, and outwardly of the glorifying of him: the visible signe of which is adoration, verse 7. The ouerthrowing of wicked Babylon, verse 8. and the fall of euery one of the vngodly which worship the beast, verse 9. 10. 11. Finally, the state of the holy seruants of God both present ver 11. and to come, most blessed, according to the promise of God, verse 15. 5 This Angel is a type or figure of the good and faithfull seruants of God, whom God especially from that time of Boniface the eight, hath raised vp to ye publishing of the Gospel of Christ, both by preaching and by writing. So God first, neere vnto the time of the same Boniface, vsed Peter Cassidorus an Italian after, Arnold *de villa noua* a French man, then Ockam, Dante, Petrarch, after that *Iohannes de rupe cissa*, a Franciscane: after again, Iohn Wickliffe an Englishman, & so continually one or another vnto the restoring of the truth, & enlarging of his Church. 6 That is, Babylon is destroyed by the sentence & iudgement of God: the execution whereof S. Iohn describeth chap 18. And this voice of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsell & manifest malice oppugned the light of the Gospel offered from God. * *Psal 14. 5. 6.* * *Acts 14. 15.* * *Isa. 21.9 iere 51. 8. chap. 18. 2.* *a Of her fornication, whereby God was prouoked to wrath.* 7 That is, shall not worship God alone, but shall transferre his diuine honour vnto this beast, whether he doth it with his heart or counterfeiting in shew. For he (saith Christ) that denieth me before men, him will I denie before my Father, and his Angels, Matt. 10. 32. And this is that voyce of the holy ministery, which at this time is very much vsed of the holy and faithfull seruants of God. For hauing now sufficiently found out the publique obstinacy of Babylon, they labour not any longer to thunder out against the same: but to touch some particular member by terror (as S. Iude speaketh) and to plucke them out of the publique flame, or els by a vehement commiseration of their estate to lead them away, they set before them eternall death, into which they rush vnwares, vnlesse in good time they returne vnto God, but the godly which are of their owne flocke, they exhort, vnto patience, obedience, and faith in the Lord Iesus, and charge them to giue light by their good example, of good life vnto others.

beast

beast and his image, and receiue *his* marke in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoeuer receiueth the print of his name.

12 [8]Here is the patience of Saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die [b]in the Lord, *are* fully blessed. Euen so saith the Spirite: for they rest from their labours, and their [c]works follow them.

14 ¶ [9]And I looked, and behold, [10]a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, [11] hauing on his head a golden crowne, and in his hand a [12] sharpe sickle.

15 [13] And another Angel came out of the Temple, crying with a loud voyce to him that sate on the cloude, * Thrust in thy sickle and reape, for the time is come to reape: for the * harueſt of the earth is ripe.

16 And hee that sate on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 [14] Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the citie, [15]and blood came out of the winepresse vnto the horse bridles, by the space of a thousand and fixe hundreth furlongs.

8 The patience, sanctification, and iustification by faith: the consequence whereof are, rest, felicitie, and glory eternall in the heauenly fellowship of God and his Angels.

9 The second part of this Chapter, as I sayde verse. 1. Of the acts and doings of Christ in ouerthrowing of Antichrist and his Church by the Spirit of his diuine mouth: seeing that hauing beene called back by worde both publicly and priuately vnto his duetie, and admonished of his most certaine ruine: he yet ceaseth not to maintaine and protect his owne adherents, that they may doe him seruice: and to afflict the godly with most barbarous persecutions. Of those things which Christ doth, there are two kindes: one common or generall in the rest of this chapter, another particular against that

CHAP. XV.

1 The seuen Angels hauing the seuen last plagues. 3 They that conquered the beast praise God. 6 To the seuen Angels, 7 seuen vials full of Gods wrath are deliuered.

AND [1] I sawe another signe in heauen, great and marueilous, seuen [2] Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 [3] And I sawe [4] as *it were* a glassie sea, mingled with fire, and [5] them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, [6] stand at the glassie sea, hauing the harpes of God,

3 And they sung [7] the song of Moses the [a] seruant of God, and the song of the Lambe, saying, [8] Great and marueilous *are* thy works, Lord God Almighte: iust and true *are* thy [*b] wayes, King of Saints.

4 * Who shall not feare thee, O Lord, and glorifie thy Name! for thou onely *art* holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 [9] And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heauen.

6 And the seuen Angels came out of the Temple, which had the [10] seuen plagues, clothed in [11] pure and bright linen, and hauing their breasts [12] girded with golden girdles.

7 And one of the [13] foure beasts gaue vnto the seuen Angels seuen golden vials full of the wrath of God which liueth for euermore.

8 And the temple was full of the smoke of the glory of God & of his power, and [14] no man was able to enter into the Temple, til the seuen plagues of the seuen Angels were fulfilled.

1 This is that other place of the actes of Christ, as I noted before 14. 14. Now therefore is shewed a singular worke of the iudgements of God belonging to the ouerthrow of Antichrist and his forces, of which diuine worke the preparation is described in this Chapter: and the execution in the next. The preparation is first set downe generally and in type in this verse: and is after particularly set foorth in the rest of the Chapter.

2 Of which Chap. 8. 9. in powring forth in the plagues of the world: for euen those plagues do for the most part agree with those.

3 There are two parts of the narration: one the confession of the Saints glorifying God, whē they saw that preparation of the iudgements of God, vnto the 4 verse: another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his iudgements, 4 This part of the vision alluded vnto the sea or laue in which the Priests washed themselues in the enterance of the tabernacle: for in stead of the Gentiles (as it is called verse. 5.) is laide to haue bene a sea of glasse, most light some and cleare, vnto the commoditie of those that is, as containing the treasurie of the iudgements of God to be powred forth & dispensed according to his owne pleasure: for out of the former, the Priests were cleansed of old: & out of this the vngodly are destroyed now cha. 4. 6. That is the Godly martyrs of Christ, who shall not giue place euen in miracles vnto that beast: of these see before Chap. 13. 17. & 14. 9. 10. 6. Glorified God, from the particular obseruatiō of the weapons and instruments of Gods wrath, flotting in the sea of glasse. 7 That song of triumph which is Exo. 15. 2. *a So is Moses called, for honours sake, as it is set forth. Deut. 34. 10.* 8 This song hath two parts, one a confession, but particular in this verse, and generall, in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kind is eternall in it selfe, & most present vnto the godly in that God is both holy, & alone God, another kind is future and to come in that the elect taken out of the Gentiles (that is, out of the wicked ones and vnbeleeuing: as Chap. 11. 2.) were to be brought vnto the same state of happinesse, by the magnificencie of the iudgement of God, in the next verse. * *Psal. 144. 17. b Thy doings.* * *Ier. 10. 7.* 9 The second part of the narration (as was not verse. 2.) wherein first the authoritie of the whole argument and matter thereof is figured by a forerunning type of a temple opened in heauen, as Chap. 11. 19. namely that all those things are diuine and of God, that proceede from thence, in this verse. Secondly, the administers or executers, come forth out of the Temple. verse. 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the manner of the same iudgements, verse 7. Finally, they are confirmed by testimonie of the visible glory of God, in the last verse. A like testimonie whereunto was exhibited of old in the law, Exod. 20. 34. 10 That is, cōmandements to inflict those seuen plagues. Here is the figure called *Metonymia.* 11 Which was in old time a signe of the kingly or princely dignitie. 12 That is, girding was a signe of diligence, & the girdle of gold was a signe of sincerity, and trustines in taking in charge the commandements of God. 13* Of these before, Chap. 4. 7. 14 None of those seuen Angels might returne, till he had perfōmed fully the charge committed vnto him according to the decree of God.

CHAP. XVI.

1 And 17 the Angels powre out the seuen vials of Gods wrath given vnto them, and so diuers plagues arise in the world 38 to terrifie the wicked, 19 and the habitants of the great citie.

1 And

1 In the former Chapter was set downe the preparation vnto the work of God: here is deliuered the execution thereof. And in this discourse of the execution, is a generall commandement, in this verse, then a particular recitall in order of the execution done by euery of the seuen Angels, in the rest of the chapter. This speciall execution against Antichrist and his crew, doeth in maner agree vnto that which was generally done vpon the whole world, cha 8 & 9. & belongeth (if my coniecture faile me not) vnto the same time. Yet herein they doe differ one from another, that this was particularly effected vpon the Princes and ringleaders of the wickednesse of the world, the other generally against the whole world being wicked. And therfore these iudgements are figured more grieuous then those.

AND [1] I heard a great voice out of the Temple,
saying to the seuen Angels, Goe your wayes,
and powre out the *seuen* vials of the wrath of God
vpon the earth.
2 [2] And the first went & powred out his viall
vpon the earth: & there fell a noysome & a grie-
uous sore vpō the men which had the [3] mark of the
beast, & vpon them which worshipped his image.
4 [4] And the second Angel powred out his vi-
all vpon the sea, and it [a] became as the blood of a
dead man: and euery liuing thing died in the sea.
4 [5] And the third Angel powred out his vial
vpon the riuers and fountains of waters, and they
became blood.
5 And I heard the Angel of the waters say,
Lord, Thou art iust, which art, and Which wast:
and Holy, because thou hast iudged these things.
6 For they shed the blood of the Saints, and
Prophets, & therfore hast thou giuen them blood
to drinke: for they are worthy.
7 [6] And I heard another out of the Sanctua-
ry say, Euen so, Lord God almightiy, true & righ-
teous are thy iudgements.
8 [7] And the fourth Angel powred out his vi-
all on the sunne, and it was giuen to him to tor-
ment men with heate of fire,
9 And men boyled in great heat, & blasphe-
med the Name of God, which hath power ouer
these plagues, and they repented not to giue him
glory.
10 [8] And the fifth Angel powred out his viall
vpon ẏ throne of the beast, & his kingdom waxed
darke, and they gnawed their tongues for sorow,
11 And blasphemed the God of heauen for
their paines, and for their sores, and repented not
of their workes.
12 [9] And the sixt Angel powred out his viall vp-
on the great riuer [10] Euphrates, and the [11] water
thereof dried vp, [12] that the way of the Kings of
the East should be prepared.
13 And I sawe [13] three vncleane spirits [14] like
frogs come out of the mouth of that [15] dragon,
and out of the mouth of that [16] beast, and out of
the mouth of that [17] false prophet.
14 For they are the spirits of deuils, working
miracles, to goe vnto the kings of the earth, and
of the whole world, to gather them to the battell
of that great day of God Almightie.
15 [18] (* Behold, I come as a thiefe. Blessed *is*
he that watcheth, and keepeth his garments, lest
he walke naked, and men see his filthinesse)
16 [19] And they gathered them together into a
place called in Hebrew, [20] Armagedon.
17 ¶ [21] And the seuenth Angel powred out his
vial into the [22] aire: and there came a loud voice
out of the Temple of heauen from [23] the throne,
saying, [24] It is done.
18 [25] And there were voices, and thundrings,
and lightnings, & there was a great earthquake,
such as was not since men were vpon the earth,
euen so mightie an earthquake.
19 [26] And the great citie was diuided into
three parts: and the cities of the nations [27] fell:
and that great [28] Babylon came in remembrance
before God, * to giue vnto her the cuppe of the
wine of the fiercenesse of his wrath.
20 And euery yle fledde away, and the moun-
taines [29] were not [b] found.
21 [30] And there fell a great haile, like [c] talents,
out of heauen vpon the men, and men blasphemed
God, because of the plague of the haile: for the
plague thereof was exceeding great.

13 That is, euery of them bent their whole force, and compiled that by wonders, word and worke, they might bring into ẏ same destruction all Kings, Princes and Potentates of the world, cursedly bewitched of them by their spirits, & teachers of the vanity & impurity of the beast that committed fornication with the Kings of the earth. And this is a right description of our times 14 Croking with all importunity, & continually day & night prouoking and calling forth to armes, as the trumpets and furies of warres: as is declared in the next verse. 15 That is, the deuil, as chap. 12.3. 16 Wherof chap 13.1. 17 That is, of that other beast, of which, chap. 13.11. for so he is called also cha. 19.20. and 20.10.

2 The history of the first Angel, whose plague vpon the earth, is described almost in the same words with that sixt plague of the Egyptians, Exo. 9.9. But it doth signifie a spirituall vlcer, and that torture or butcherie of conscience seared with an hote yron, which accuseth the vngodly within, & both by truth of the word (the light whereof God hath now so long shewed forth) and by bitternes stirreth vp & forceth out the sword of Gods wrath. 3 See cha. 13 16. 4 The history of the second Angel who trobleth and molesteth the seas, that he may stirre vp the conscience of men sleeping in their wickednes. See Cha. 8.8. a *It was turned into rotten and filthy blood, such as is in dead bodies.* 5 The history of the third Angel striking the riuers, in this verse who proclaiming the iustice of God, commendeth the same by a most graue comparison of the sinnes of men with the punishment of God: which is common to this place, and that which went before. Wherfore also this praising is attributed to ẏ Angel of the waters, a name common to the second and third Angels, according as both of them are said to be sent against the waters, albeit, the one of the sea the other of the riuers, in two verses. 6 A confirmation of the praise before going, out of the Sanctuary of God, whether immediatly by Christ, or by some of his Angels, for Christ also is called another Angel, Cha. 7.2, 3.8. & 12.1. 7 The historie of the fourth Angel, who throweth the plague vpon the heauen & vpon the Sun, of which, Luk. 21.26. the effects wherof are noted two. The one peculiar, that it shall scorch men with heat, in this verse. The other proceeding accedentally frō the former, that their furie shall so much the more be enraged against God in the next verse, when yet (O wonderful mercy & patience of God) al other creatures are first striken often & grieuously by the hand of God before mankind by whom he is prouoked: as the things before going do declare. 8 The story of the fift Angel, who striketh the kingdom of the beast with two plagues abroad with darkenes, within with byles and dolours most grieuous, throughout his whole kingdome, that thereby he might wound the conscience of the wicked, and punish that most peruerse obstinacie of the idolaters, whereof arose perturbation, and thence a furious indignation and desperate madnes, raging against God, and hurtfull vnto it selfe. 9 The story of the sixt Angel, diuided into his act, and the euent thereof. The act is, that the Angel did cast out of his mouth the plague of a most glowing heat, wherewith euen the greatest floods, & which most were wont to swell and ouerflow (as Euphrates) were dried vp by the counsell of God in this verse. The euent is, that the meere madnes wherewith the wicked are enraged, that they may scorne the iudgements of God, & abuse them furiously to serue their owne turne, and to the executing of their owne wicked outrage. 10 The bound of the spirituall Babylon, and to the fortresses of the same. cha. 9.14. 11 So the Church of the vngodly and kingdom of the beast is said to be left naked, all the defences whereof, in which they put their trust, being taken away from it. 12 That is, that euen they which dwell furthest off, may with more commodity make haste vnto that sacrifice which the Lord hath appointed.

18 A parenthesis for admonition in which God warneth his holy seruants who rest in the expectation of Christ, alwayes to addresse their minds vnto his comming, and to looke vnto themselues, that they be not shamefully made naked & circumuented of these vncleane spirits, & so they be miserably vnprepared at the comming of their Lord, Mat. 24.26. & 25.13. *Cha. 3.3. mat. 24.44. luk. 12.39.* 19 Namely the Angel, who holily according to the commaundement of God was to do sacrifice: notwithstanding that those impure spirits do the same wickedly as seruants not vnto God, but vnto that beast that hath seuen heads. 20 That is (to say nothing of other expositions) the mountaine it selfe, or mountaine places of Megiddon. Now it is certaine by the holy Scripture, that Megiddon is a city & territory in the tribe of Manasses, bordering vpon Issacar & Aser, & was made famous by ẏ lamentable ouerthrow of king Iosias, whereof 2. Reg. 23.30. & 2. Chro 35.22. & Zach. 12.11. In this mountaine countrey God saith by figure & type, that the kings of the peoples which serue the beast, shal meet together: because ẏ Gentiles did alwayes cast ẏ lamentable ouerthrow in the teeth of the Church of the Iewes, vnto their great reproch: & therfore were perswaded that that place should be most fortunate vnto them (as they speake) & vnfortunate vnto the godly: But God here pronounceth, that that reproch of the Church, & confidence of the vngodly, shal by himselfe be taken away, in the selfe same place where the nations perswaded themselues, they should mightily exsult & triump against God & his Church. 21 The story of the seuenth Angel vnto the end of the chapter, in which first is shewed by figure & speach, the argument of this plague, in this verse: and then is declared the execution therof in the verses following. 22 From whence he might moue the heauen aboue & the earth beneath. 23 That is, from him that sitteth on the throne, by the figure called *Metonymia.* 24 That is, Babylon is vndone, as is shewed ver, 19. & in the Chapters folowing. For the first onset (as I might say) of this denunciation, is described in this Chapter: and the last containing a perfect victory is described in those that follow. 25 Now is declared the execution (as is said in ver. 27.) & the things that shall last come to passe in heauen & in earth, before the ouerthrow of the beast of Babylon: both generally, vers. 18. & particularly in the cursed citie, and such as haue any familiaritie therewith, in the 3. last verses. 26 That seat or standing place of Antichrist. 27 Of all such as cleaue vnto Antichrist, & fight against Christ. 28 That harlot, of whō in the Chapter next following. Now this phrase, *to come into remembrance*, is after the common vse of the Hebrew speech, but borowed from men, and attributed vnto God. * *Iere. 25.15.* 29 That is, were seene no more, or were no more extant. A borowed Hebraisme. b *Appeared not, which the Hebrews vtter after this sort, were not, Reue. 5.24.* 30 The maner of the particular execution, most euidently testifying the wrath of God by the originall & greatnesse thereof: the euent whereof is the same with that which is Chap. 9.12. & that which hath beene mentioned in this Chapter, from the execution of the fourth Angel hitherto, that is to say, an incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, verse 9. & 11. c *As it were about the weight of a talent was threescore pound, that is, sixe hundred groates, whereby is signified a maruellous and strange kind of waight.*

CHAP. XVII.

1 That great whore is described, 2 with whom the Kings of the earth committed fornication. 6 She is drunken with the blood of Saints 7 The mysterie of the woman, and the beast that carried her, expounded. 11 Their destruction. 14 The Lambs victory.

Then

THen [1] there came one of the seuen Angels,
which had the seuen vials, and talked with
me,saying vnto me,Come: I will shew [2] thee the
[a] damnation of the great whore that sitteth vpon
many waters,
2 With whom haue cõmitted fornication the
kings of the earth, & the inhabitants of the earth
are drunken with the wine of her fornication.
3 [3] So he caried me away into the wildernes
in the Spirit,and I saw a woman sit vpon a [b] scar-
let coloured beast, full of names of blasphemie,
which had seuen heads,and ten hornes.
4 And [4] the woman was arrayed [5] in purple
and scarlet, and gilded with gold, and precious
stones,and pearles,[6] and had a cup of gold in her
hand full of abomination, and filthinesse of her
fornication.
5 [7] And in her forehead *was* a name written,
A mystery, [8] that great Babylon that mother of
whoredomes,and abominations of the earth.
6 [9] And I saw the woman drunken with the
blood of Saints, and with the blood of the Mar-
tyrs of IESVS: & when I saw her,[10] I wondered
with great maruell.
7 [11] Then the Angel sayd vnto me,Wherfore
maruellest thou? I will shew thee the mystery of
that woman, and of that beast that beareth her,
which hath seuen heads,and ten hornes.
8 [12] The beast that thou hast seene,[13] was,and
is not, and [14] shall ascend out of the bottomlesse
pit,& shall go into perdition,and they that dwel
on the earth shall wonder (whose names are not
written in the booke of life from the foundation
of the world) [15] when they behold the beast that
was,and is not, and yet is.
9 [16] Here *is* the minde that hath wisedome,
The [c] seuen heads [17] are seuen mountaines,
whereon the woman sitteth: [18] they are also seuen
Kings.
10 [19] Fiue are fallen, [20] and one is,[21] and ano-
ther is not yet come: and when he commeth, he
must continue a short space.
11 [22] And the beast that was,and is not, is e-
uen [23] the eight,and is [24] one of the seuen, [25] and
shall goe into destruction.
12 [26] And the ten hornes which thou sawest,

1 The state of the Church militant being declared, now followeth the state of the Chuch ouercomming & getting victorie, as I shewed before in the beginning of the 10.chapter. The state is set forth in 4. chapters. As in ẏ place before going I noted, that in that historie the order of time was not alwayes exactly obserued,so the same is to be vnderstood in this history,that it is distinguished according to the persons of which it treateth,& that in the seuerall stories of the persons is seuerally obserued in the time thereof. For first is deliuered the story of Babylon destroyed,in this & the next chap (for this Babylon out of all doubt shall perish before the 2. beasts & the Dragon.) Secondly is deliuered the destruction of both the two beasts, cha. 19. And lastly of ẏ Dragon,cha. 20. In ẏ story of ẏ spirituall Babylon are distinctly set forth the state therof in this chap. & the ouerthrow done from God. cha. 18. In this verse & that which followeth is a transition or passage vnto the first argument, consisting of a particular calling of the Prophet (as often heretofore) and a generall proposition. 2 That is,the damnable harlot,by a figure called *hyppallage* For S. Iohn as yet had not seene her. Although another interpretation may be borne, yet I like this better. *a The sentence that is pronounced against this harlot.* 3 Hence-forth is propounded the type of Babylon,and the state thereof in 4. verses. After a declaration of the type, in ẏ rest of this chap. in the type are described two things, the beast(of whom cha. 13.) in the 3. vers. & the woman ẏ sitteth vpon the beast,ver. 4.5.6. The beast in processe of time hath gotten somewhat more then was expressed in the former vision. First in that it is not read before ẏ he was apparrelled in scarlet, a robe imperiall & of triumph. Secondly,in that this is full of names of blasphemy: the other caried the name of blasphemy only in his heads. So God did teach that this beast is much increased in impiety and iniustice,and doth in this last age,triumph in both these more insolently & proudly then euer before. *b A skarlet colour,that is, with a red and purple garment: & surely it was not without cause that the Romish clergie were so much delighted with this colour.* 4 That harlot,the spirituall Babylon, which is Rome. She is described by her attire,profession and deeds. 5 In attire most glorious,triumphant,most rich,& most gorgious. 6 In profession, the nourisher of all,in this verse,and teaching her mysteries vnto all,vers. 5. setting forth all things most magnificently: but indeed most pernicious besotting miserable men with her cup,& bringing vpon them a deadly giddines. 7 Deceiuing with the title of religion,& publike inscription of mystery: which the beast in times past did not beare. 8 An exposition: in which S. Iohn declareth what maner of woman this is. 9 In maner of deeds: She is red with blood,and sheddeth it most licentiously,and therefore is coloured with the blood of the Saints, as on the contrary part, Christ is set forth imbrued with ẏ blood of his enemies, Esa. 63.1. 10 A passage vnto the second part of this chapter, by occasion giuen of S. Iohn, as the words of the Angel do shew,in the next verse 11 The second part or place,as I said vers. 1. The enarration of the vision,promised in this verse,& deliuered in the verse following. Now there is deliuered first an enarration of the beast, & his story,vnto the 14. ver. After, of the harlot,vnto the end of the chap. 12 The story of the beast hath a triple description of him. The first is a distinction of this beast from all that euer hath bene at any time: which distinction is contained in this verse: The second is a delineation or painting out of the beast by things present, by which he might euen at that time be knowen of the godly: & this delineation is according to his heads,ver 9.10.11. The third is an historical foretelling of things to come,& to be done by him: & these are ascribed vnto his hornes,ver. 12.13.14. This beast is that Empire of Rome, of which I spake cha. 13.1 1,according to the mutations & changes whereof which then had already happened,the holy Ghost hath distinguished & set out the same. The Apostle distinguisheth this beast frõ all others in these words: *The beast which thou sawest, was and is not.* For so I expound the words of the Apostle for euidency sake,as I will further declare in the notes following. 13 The meaning is,that beast which thou sawest before (cha 13.1.)& which yet thou hast now seene, was,(I say was) euen frõ Iulius Cæsar in respect of beginning,rising vp,station,glory,dominiõ,maner & stock,frõ the house of Iulius: & yet is not now the same,if thou looke vnto the house & stocke: for the dominion of this family was translated vnto another,after the death of Nero, frõ that other vnto a third,from a third vnto a forth,& so forth, was varied & altered by innumerable changes Finally,the Empire is one,as it were one beast: but exceedingly varied by kinreds,families & persons. It was therfore (saith S. Iohn) in the kinred or house of Iulius: and now it is not in that kinred,but translated vnto another.

14 As if hee should say, Also the same that is, shall shortly not bee: but shall ascend out of the depth,or out of the sea (as was said, cha. 13.1) that is, shalbe a new stock from amongst the nations without difference,and shal in the same state goe vnto destruction or ruine,and perish: and so shall successiuely new Princes or Emperours come & go, arise and fall, the body of the beast remaining still, but tossed with so many and often alterations, as no man can but marueile that this beast was able to stand and hold out, in so many mutations. Verily no Empire that euer was tossed with so many changes, and as it were with so many tempests of the sea, euer continued so long. 15 That is as many as haue not learned the prouidence of God,according to the faith of the Saints, shall maruell at these grieuous & often changes: when they shall consider,the selfe same beast,which is the Romane Empire,to haue bin, not to be,and to be and still molested with perpetuall mutation,and yet in the same to stand and continue. This in mine opinion is the most simple exposition of this place, confirmed by the euent of the things themselues. Although the last change also, by which the Empire, that before was ciuill became Ecclesiastical,is not obscurely signified in these words: of which two,the first exercised cruelty vpon the bodies of the Saints: the other also vpon their soules: the first by humane order and pollicie, the other vnder the colour of the lawe of God, and of Religion,raged and imbrued it selfe with the blood of the godly. 16 An exhortation preparing vnto audience,by the same argument,with that of Christ: *He that hath eares to heare,let him heare.* Wherefore,for mine owne part, I had rather read in this place, *Let there be here a minde, &c.* So the Angel passeth fully vnto the second place of this discription. *c Very children know what that seuen hilled citie is, which is so much spoken of,and whereof Virgil thus reporteth.* And compasseth seuen towres in one wall: *that citie it is, which when Iohn wrote these things had rule ouer the kings of the earth: It was and is not, and yet it remaineth to this day, but it is declining to destruction.* 17 This is the painting out of the beast by things present (as I said before) wherby S. Iohn endeuoured to describe the same, that he might both be knowen of the godly in that age, and be further obserued and marked of posteritie afterwards. This delineation hath one type,that is, his heads, but a double description or application of the type: one permanent from the nature of it selfe, the other changeable, by the working of men. The description permanent,is by the seuen hils,in this verse, the other that fleeteth, is from the seuen kings,verse 10 11. And here it is worthy to be obserued, that one type hath sometimes two or more applications,as seemeth good vnto the holy Ghost to expresse either one thing by diuers types,or diuers things by one type. So I noted before,of the seuen spirits chap. 1.4. Now this woman that sitteth vpon seuen hils, is the citie of Rome, called in times past of the Grecians ἑπτάλοφος. i. of seuen tops or creasts, and of Varro *septiceps* i. of her seuen heads (as here) of seuen heads, and of others *septicollis.* i. standing vpon seuen hils. 18 The beginning of these Kings or Emperours is almost the same with the beginning of the Church of Christ, which I shewed before cha 11 1. Namely from the yere 35. after the passion of Christ, what time the Temple and Church of the Iewes was ouerthrowen. In which yere it came to passe by the prouidence of God, that that saying, *The beast was and is not*, was fulfilled before that the destruction the Iewes immediatly following came to passe. That was the yere from the building of the city of Rome 809. from which yere S. Iohn both numbred the Emperors which hitherto had bene, when he wrote these things, and foretelleth of two other next to come: and that with this purpose, that when this particular prediction or foretelling of things to come, should take effect the truth of all other predictions in the Church, might be the more confirmed. Which signe God of old mentioned in the Law, Deut 18. and Ieremie confirmeth chap. 28.8. 19 Whose names are these: the first *Seruius Sulpitius Galba*, who was the seuenth Emperor of the people of Rome, the second *Marcus Saluius Otho*, the third, *Aulus Vitellius*, the fourth, *Titus Flauius Vespasianus*, the fifth, *Titus Vespasianus* his sonne of his owne name. 20 *Flauius Domician* sonne of the first *Vespasian*. For in the latter end of his dayes S. Iohn wrote these things: as witnesseth Irenæus *Lib. 5. aduersus heresies.* 21 Nerua The Empire being now translated from the family of *Flauius*. This man reigned onely one yere, foure moneths, & nine dayes, as the history writers do tell. 22 This is spoken by the figure synecdoche, as much to say, as that head of the beast which was & is not, because it is cut off, & Nerua in so short time extinguished. How many heads there were, so many beasts there seemed to be in one. See ẏ like speech in the 3. vers. of the 13. cha. 23 Nerua Traianus, who himself in diuers respects is called here ẏ seuenth & eight. 24 Though in number & order of succession he be the eighth, yet he is reckoned together with one of these heads, because Nerua & he were one head. For this man obtained authoritie together with Nerua, and was Consul with him, when Nerua left his life. 25 Namely to molest with persecutions the Churches of Christ, as the histories do accord, & I haue briefly noted cha 2.10. 26 The third place of this description as I said verse 8. is a prophetical prediction of things to come which the beast should doe, as in the words following S. Iohn doeth not obscurely signifie, saying, *which haue not yet receiued the kingdome &c.* For there is an Antithesis or opposition betweene these kings, and those that went before. And first the persons are described, in this verse, then their deeds in the two verses following.

are

are [27] ten kings, which yet haue not receiued a
kindome, but shall receiue power, as Kings [28] at
one houre with the beast.
13 [29] These haue one minde, and shall giue
their power and authoritie vnto the beast.
14 These shall fight with the [30] Lambe, and the
Lambe shall ouercome them: *for he is Lord of
Lords, and King of Kings: and they that are on
his side, called, and chosen, and faithfull.
15 [31] And he sayd vnto me, The waters which
thou sawest, where the whore sitteth, [32] are peo-
ple, and multitudes, and nations, and tongues.
16 And the ten [33] hornes which thou sawest
vpon the beast, are they that shal hate the whore,
and shall make her desolate, and naked, and shall
eate her flesh, and burne her with fire.
17 [34] For God hath put in their hearts to ful-
fill his will, and to doe with one consent for to
giue their kingdome vnto the beast, vntill the
words of God be fulfilled.
18 And that woman which thou sawest, is
that [35] great citie which reigned ouer the kings
of the earth.

27 That is, arising with their kingdomes out of the Romane beast: at such time as that politicall Empire began by the craft of the Popes greatly to fail. 28 Namely, with the second beast whom we called before a false prophet, which beast, ascending out of the earth got vnto himselfe all the authoritie & power of the first beast and exerciseth the same before his face, as was sayd Chapter 4, 11, 12. For when the politicall Empire of the West began to bow downewards, there both arose those ten kings, and the second beast tooke the opportunitie offered to vsurpe vnto himselfe all the power of ẏ former beast. These kings long ago, many haue numbred & described to be ten and a great part of the euents plainely testifieth the same in this our age. 29 That is, by consent and agreement, that they may conspire with the beast, & depend vpon his becke. Their storie is diuided into three parts, counsels, actes, and euents. The counsellers some of them consist in communicating of iudgements and affections: and some in communicating of power, which they are said to haue giuen vnto this beast in this verse. 30 With Christ and his Church, as the reason following doeth declare, and here are mentioned the factes and the euents which followed for Christ his sake, and for the grace of God the Father towards those that are called, elected, and are his faithfull ones in Christ. * Chap. 19. 16. 1. tim. 6. 15. 31 This is the other member of the enarration, as I said verse 7 belonging vnto the harlot, shewed in the vision verse 3. In this historie of the harlot, these 3. things are distinctly propounded, what is her magnificence in this verse, what is her fall, and by whom it shall happen vnto her, in the two verses following: and lastly, who that harlot is, in the last verse. This place which by order of nature should haue bene the first, is therefore made the last, because it was more fit to bee ioyned with the next Chapter. 32 That is, as vnconstant and variable as are the waters. Vpon this foundation sitteth this harlot as Queene, a vaine person vpon that which is vaine. 33 The ten Kings as verse 12 The accomplishment of this fact and euent is dayly increased in this our age by the singular prouidence and most mighty gouernment of God. Wherefore the facts are propounded in this verse, and the cause of them in the verses following, 34 A reason rendred from the chiefe efficient cause, which is the prouidence of God, by which alone S. Iohn by inuersion of order affirmeth to haue come to passe, both that the Kings should execute vpon the harlot, that which pleased God, and which hee declared in the verse next before going: and also that by one consent and counsell, they should giue their kingdome vnto the beast, &c. verse 13 14. For as these being blinded haue before depended vpon the becke of the beast that lifteth vp the harlot, so it is said that afterward it shall come to passe, that they shall turne backe, and shall fall away from her when their hearts shall bee turned into better state by the grace and mercy of God. 35 That is, Rome that great Citie, or onely Citie (as Iustinian calleth it) the King and head whereof was then the Emperour, but now the Pope, since that the condition of the beast was changed.

CHAP. XVIII.

1 The horrible destruction of Babylon set out. 11. 16. 18. The merchants of the earth, who were enriched with the pompe and luxuriousnesse of it, weepe and wayle: 20 but all the elect reioyce for that iust vengeance of God.

1 AND after these things I saw *another*, [2] Angel
come down frō heauen, hauing great pow-
er, so that the earth was lightened with his glory,
2 And hee cryed out mightly with a loude
voyce, [3] saying, *It is fallen, it is fallen, Babylon
that great *city*, and is become the habitation of
deuils, and the hold of all foule spirits, and a cage
of euery vncleane and hatefull bird.
3 For all nations haue drunken of the wine
of the wrath of her fornication, and the kings of
the earth haue committed fornication with her,
and the merchants of the earth are waxed rich of
the abundance of her pleasures.
4 [4] And I heard an other voice frō heauen say,
[5] Go out of her, my people, ẏ ye be not partakers
of her sinnes, & that ye receiue not of her plagues:
5 For her sinnes are [a] come vp into heauen,
and God hath remembred her iniquities.
6 [7] Reward her, euen as shee hath rewarded
you, and giue her double according to her
works: *and* in the cup that she hath filled to you,
fill her the double.
7 In asmuch as she glorified her self, & liued in
pleasure, so much giue ye to her torment & sorow:
for she saith [b] in her heart, I sit being a queen, and
am [c] no widow, and shall [d] see no mourning.
8 Therefore shall her plagues come at [e] one
day, death, and sorow, and famine, and she shal be
burnt with fire: for that God which condemneth
her, is a strong Lord,
9 And the [8] kings of the earth shall bewaile
her, and lament for her, which haue committed
fornication, and liued in pleasure with her, when
they shall see that smoke of that her burning,
10 And shall stand afarre off for feare of her
torment, saying, Alas, alas, that great citie Baby-
lon, that mightie citie: for in one houre is thy
iudgement come.
11 [9] And the merchants of the earth shall
weepe and wayle ouer her: for no man buyeth
their ware any more.
12 The ware of gold, and siluer, and of preci-
ous stone, and of pearles, and of fine linnen, and
of purple, and of silke, and of skarlet, and of all
maner of Thynewood, and of all vessels of yuo-
rie, and of al vessels of most precious wood, and
of brasse, and of yron, and of marble,
13 And of cinamon, and odours, and oynt-
ments, and frankincense, and wine, and oyle, and
fine floure, and wheate, and beasts, and sheepe,
and horses, and charets, and seruants, and soules
of men.
14 ([10] And the [f] apples that thy soule lusted
after, are departed from thee, and all things which
were fat and excellent, are departed from thee,
and thou shalt finde them no more.)
15 The merchants of these things which were
waxed rich, shall stand a farre off from her, for
feare of her torment, weeping and wayling.

1 The second place (as I sayd before 17. 1.) of the hystory of Babylon, is of the wofull fall and ruine of that whore of Babylon. This historicall prediction concerning her, is threefold. The first a plaine and simple foretelling of her ruine in three verses, the second a figuratiue prediction by the circumstances, thence vnto the 20 verse. The third, a confirmation of the same by signe or wonder, vnto the end of the Chapter. 2 Either Christ the eternall word of God the Father (as often elsewhere) or a created Angel, and one deputed vnto this seruice: but throughly furnished with greatnesse of power, and with light of glory, as the ensigne of power. 3 The prediction or forethewing of her ruine, conteining both the fall of Babylon, in this verse, and the cause thereof vttered by way of allegory concerning her spiritvall and carnall wickednesse, that is, her most great impietie and vniustice in the next verse. her fall is first simply declared of the Angel: and then the greatnesse thereof is shewed heere by the euents, when hee saith it shall be the seate and habitation of deuils, of wilde beastes and of cursed. foules, as of old Esay. 13, 21, and often elswhere. * Chap. 14. 8. esay. 21. 9. iere. 51. 8

4 The second prediction, which is of the circumstances of the ruine of Babylon: of these there are two kinds one going before it: as that before hand the godly are deliuered vnto the ninth verse: the other following vpon her ruine, namely the lamentation of the wicked and reioycing of the godly, vnto the twentieth verse. 5 Two circumstances going before the ruine, are commanded in this place: one is, that the godly depart out of Babylon: as I mentioned, chapter 12. to haue bene done in time past before the destruction of Ierusalem: this charge is giuen here, and in the next verse. The other is, that euery one of them occupy themselues in their owne place, in executing the iudgement of God, as it was commanded the Leuites of old, Exod. 32. 27. and that they sanctifie their hands vnto the Lord, verse 6. 7, 8. 6 Of his commandement: here are two causes to auoid the contagion of sinne, and to shun the participation of those punishments that belong thereunto. a *He vseth a word which signifieth the following of sins one after another, and rising one of another in such sort, that they grew at length to such an heape that they came vp euen to heauen.* 7 The prosecution of the godly, and the commandement of executing the iudgements of God, stand vpon three causes which are here expressed: the vniust wickednes of the whore of Babylon, in this verse her cursed pride opposing it selfe against God, which is the fountaine of al euill actions, verse 7 and her most iust damnation by the sentence of God. verse 8. b *In this her selfe.* c *I am full of people and mightie.* d *I shall take no mourning.* e *Shortly and at one instant.* 8 The circumstances following the fall of Babylon, or the consequents thereof (as I distinguished them, verse 4) are two namely the lamentation of the wicked vnto the 19. verse: and the reioycing of the godly. verse 20. This most sorrowfull lamentation, according to the persons of them that lament, hath three members, the first whereof is the mourning of the kings and mightie men of the earth, in two verses. The second is, the lamentation of the merchants that traffike by land thence vnto the 16. verse. The third is the wailing of those that merchandise by sea, verse 16 17, 18. In euery of these the cause and maner of their mourning is described in order, according to the condition of those that mourne with obseruation of that which best agreeth vnto them. 9 The lamentation of those that trade by land, as I distinguished immediatly before. 10 An apostrophe, or turning of the speach by imitation, vsed for more vehemencie, as if those merchants, after the manner of mourners should in passionate speech speake vnto Babylon, though now vtterly fallen and ouerthrowen. So Esai. 12 9. and in many other places. f *By this is meant that season which is next before the fall of the leafe, at what season fruits ripen, and the word signifieth such fruits as are longed for.*

16 And

11 The manner of moutaing vsed by them that trade by sea.

12 The other consequent vpon the other ruine: of Babylon, is the exaltation or reioycing of the godly in heauen and in earth as was noted verse 9.

13 The third prediction, as I said verse 1. standing of a signe, and the interpretation thereof: of the interpretation thereof is in 2. sorts, first by a simple propounding of the thing it selfe, in this verse and then by declaration of ẏ euents in the verses following.

*Ierem.51.63.

14 The euents are two, the one of them opposite vnto the other for amplification sake There shal be saith he, in Babylon no mirth nor ioy at all, in this and the next verse, but all heauy and lamentable things from the bloody slaughters of the righteous and the vengeance of God comming vpon it for the same.

15 That is, shed by bloody massacres, and calling for vengeance.

16 That is, proued and found out, as if God had appointed a iust enquirie concerning the impietie, vnnaturalnesse and vniustice of those men.

16 And saying, Alas, alas, that great citie, that was clothed in fine linnen and purple, and skarlet, and gilded with gold, and precious stones, and pearles.

17 [11] For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupy ships and shipmen, and whosoeuer traffike on the sea, shall stand a farre off.

18 And cry, when they see that smoke of that her burning, saying, What *city was* like vnto this great city?

19 And they shall cast dust on their heads, and cry, weeping, and wayling, and say, Alas, alas that great citie, wherein were made rich all that had ships on the sea by her costlines: for in one houre she is made desolate.

20 [12] O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath punished her, to be reuenged on her for your sakes.

21 [13] Then a mighty Angel tooke vp a stone, like a great milstone, * and cast it into the sea, saying, With such violence shall that great city Babylon be cast and shall be found no more.

22 [14] And the voyce of harpers, and musicians and of pipers, and trumpetters shall bee hard no more in thee, and no craftsman, of whatsoeuer craft *he bee*, shalbe found any more in thee: and the sound of a milstone shalbe heard no more in thee.

23 And ẏ light of a candle shal shine no more in thee: and the voice of the bridegrome & of the bride shalbe heard no more in thee: for thy merchants were the great men of the earth: and with thine inchantment were deceiued all nations.

24 And in her was found the [15] blood of the Prophets: [16] and of the Saints, and of all that were slaine vpon the earth.

CHAP XIX.

1 The heauenly company praise God for auenging the blood of his seruants on the whore. 9 They are written blessed, that are called to the Lambes supper 10 The Angell will not bee worshipped 11 That mighty King of Kings appeareth from heauen. 19 The battell, 20 wherein the beast is taken, 21 and cast into the burning lake.

1 This chapter hath in summe two parts, one transitory or of passage vnto the things that follow vnto the 10 verse, another historicall of the victorie of Christ gotten against both the beastes vnto the end of the chapter, which I sayd was the second historie of this argument, chap.17.1. The transition hath two places, one of praising God for the ouerthrow done vnto Babylon in 4. verses, and another likewise of praise, and Propheticall, for the comming of Christ vnto his kingdome, and his most royall marriage with his Church, thence vnto the tenth verse. The former praise hath three branches, distinguished after the ancient maner of those that sing: προσφώνησις, that is, an inuitation or prouokement in two verses, ἀντιφωνία, a response or answere in the thrid verse, and συνῳδία, a close or ioyning together in harmonie: all which I thought good of purpose to distinguish in this place, lest any man should with Porphyrius, or other like dogs, obiect to Saint Iohn of the heauenly Church, a childish and idle repetition of speech.

a Praise the Lord.

2 The proposition of praise with exhortation in this verse, and the cause thereof, in the next verse.

3 The song of the Antiphonie or response, containing an amplification of the praise of God, from the perpetuall and most certaine testimony of his diuine iudgement as was done at Sodome and Gemorrah. Gen 19.

AND [1] after these things I heard a great voice of a great multitude in heauen, saying, [a] [2] Hallelu-iah, saluation, and glory, and honour, and power *be* to the Lord our God.

2 For true and righteous *are* his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants *shed* by her hand.

3 And againe they said, [3] Halleluiah: and that her smoke rose vp for euermore.

4 And the foure and twenty Elders, and the foure beasts fell downe, and worshiped God that sate on the throne, saying, Amen, Hallelu-iah.

5 [4] Then a voice came out of the [5] throne, saying, Praise our God, all ye his seruants, and yee that feare him, both small and great.

6 And I heard [6] like a voice of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah: for the Lord that God that Almighty one hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the marriage of the Lambe is come, and his wife hath made [7] her selfe ready.

8 And to her was granted, that shee should be arayed with [8] pure fine linnen and shining, for the fine [9] linnen is the [b] righteousnesse of Saints.

9 [10] Then he said vnto me, Write, *Blessed *are* they which are called vnto ẏ Lambs supper. And he said vnto me, These words of God are true.

10 [11] And I fell before his feet, *to worship him, but he said vnto me, See thou do it not: I am thy fellow seruant, & one of thy brethren, which haue the [c] testimony of Iesus, Worship God: for the testimony of [d] Iesus is the Spirit of prophesie.

11 [12] And I saw [13] heauen open, and behold a white horse, and he that sate vpon him was called faithful and true, and he iudgeth and fighteth righteously.

12 And his eyes *were* as a flame of fire, and on his head *were* many crownes: and hee had a name written, that no man knew but himselfe.

13 And hee was clothed with a garment dipt in blood, and his name was called, THE WORD OF GOD,

14 [14] And the hostes which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 [15] And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall * rule them with a rod of yron for he it is that treadeth the wine presse of the fiercenes and wrath of Almighty God.

16 [16] And he hath vpon his garment, and vpon his thigh, a name written, *THE KING OF KINGS AND LORD OF LORDS.

17 [17] And I saw an Angel stand in the [18] sunne who cryed with a loud voyce, saying, to all the foules that did flie by [19] the mids of heauen, come

4 The second place of praise as I said verse 1. which first is commanded from God in this verse: and then is in most ample maner pronounced of ẏ creatures, both because they see that kingdom of Christ to come, which most they desire, vers.6. also because they see that the Church is called forth to be brought home into ẏ house of her husband by holy mariage vnto the fellowship of his kingdom, verse 7.

8 Wherefore S. Iohn is commaunded to write in a booke the Epiphonema, or acclamation ioyned with a diuine testimony verse 9.

5 Out of the Temple from God, as 11.19.

6 Without the Temple in heauen.

7 Namely vnto that holy mariage both her selfe in person in this verse and also furnished of her spouse with marriage gifts princely & diuine is adorned & prepared in the next verse.

8 As an ensigne of Kingly & priestly dignitie: which dignitie Christ bestoweth vpon vs, Chap.1.6.

9 This is a gift giuen by the husband for marriage sake and a most choice ornament, which Christ bestoweth vpon vs, as vpon his spouse.

b *Good workes which are liuely testimonies of faith.*

* *Matth.* 2.2.2.

10 Namely the Angel, as appeareth by the next verse.

11 The particular historie of this verse is brought in by occasion, and as it were besides the purpose, that Saint Iohn might make a publike example of his owne infirmitie, and of the modest sanctimonie of the Angel, who hath renounced for himselfe the diuine honours, and recalled all the seruants of God, vnto the worship of him alone: as also 22.8, * *Chap.*22 8.

c *Which are commanded to beare witnesse of Iesus.*

d *For Iesus is the marke that all the prophesies shote at.*

12 The second place of this Chapter (as I sayde verse 1.) is of the victory gotten by Christ against both the beastes: in which first Christ is described as one ready to fight, vnto the 16, verse then is shewed the battell to bee begun, thence vnto the 18. verse: lastly is set foorth the victory vnto the end of the Chapter. In this place doe shine most excellent properties of Christ as our heauenly iudge and reuenger, according to his person, companie, effects, and names.

13 Properties belonging to his person, that hee is heauenly, iudge, faithfull, true, iust, in this verse, searching out all things ruling ouer all, to bee searched out of none, verse 12. the triumpher, and the very essentiall worde of God, verse 13.

14 The company or retinue of Christ, holy innumerable, heauenly, iudiciall royall and pure.

15 The effects of Christ prepared vnto battell, that with his mouth hee striketh the Gentiles, ruleth and destroyeth. * *Psalme.*2.9.

16 The name agreeing vnto Christ according to the former properties, expressed after the manner of the Hebrewes. * *Chap* 17.14.1.*tim* 6 15.

17 The second member as I sayde verse 11. A reprochfull calling forth of his enemies vnto battell: in which not themselues (for why should they be called foorth of the king of the world, or prouoked being his subiects? for that were not comely) but in their hearing, the birds of the ayre are called to eate their carkasses.

18 That is openly, and in sight of all, as Numb. 25.4. and 2, Sam.12 11.

19 That is, through this inferiour heauen, and which is neerer vnto vs: an Hebrew phrase.

and

and gather your selues together vnto the supper
of the great God,
18 That yee may eate the flesh of kings, & the
flesh of high captaines, and the flesh of mighty
men, and the flesh of horses, and of them that sit
on them, and the flesh of all free men, and bond
men, and of small and great.
19 [20] And I saw the beast, and the kings of the
earth, and their hosts gathered together to make
battell against him that sate on the horse, and a-
gainst his armie.
20 But the beast [21] was taken, and with him
[22] that false prophet that wrought miracles be-
fore him, whereby he deceiued them that receiued
the beasts marke, and them that worshipped his
image. These both were aliue cast into a lake of
fire burning with brimstone.
21 And the remnant were slaine with the
sword of him that sitteth vpon the horse, which
commeth out of his mouth, and all the fowles
were filled full with their flesh.

20 The 3. member (as was sayde verse 11.) of the victory obteined by Christ. Vnto this appeteineth two things: his buckling with the beast and his forces in this verse: and the euent most magnificent, described after the maner of men, in the verses following. All these things are plaine.
21 Namely that beast with seuen heads, of which before Chapter 13.1 and 17.3. 22 That is, that beast with two heads, of which 13.11. Looke more Chap. 16.14.

CHAP. XX.

1 The Angel 2 bindeth Satan for a thousand yeeres. 8 Being loosed, he stirreth vp Gog and Magog, that is, priuie and open enemies against the Saints, 11 but the vengeance of the Lord cutteth off their violence. 12 The bookes are opened, by which the dead are iudged.

AND [1] I saw an Angel come downe from hea-
uen, hauing the key [2] of the bottomlesse pit,
and a great chaine in his hand.
2 And he tooke the dragon that old serpent,
which is the deuill and Satan, and he bound him
[3] a thousand yeeres:
3 And cast him into the bottomles pit, and
he shut him vp, & sealed *the doore* vpon him, that
hee should deceiue the people [4] no more till the
thousand yeeres were fulfilled: for after that he
must bee loosed for [5] a little season.
4 [6] And I saw [a] [7] seates: and they sate vpon
them, and iudgement was giuen vnto them, and
I saw the soules of them that were [8] beheaded for
the witnesse of Iesus, and for the word of God,
and which [9] did not worship the beast, neither his
image, neither had taken his marke vpon their
foreheads or on their hands: and they liued, and
reigned with Christ a thousand yeere.
5 [10] But the rest of the dead men [11] shall not
liue againe, vntill the thousand yeres be finished:
this is the first resurrection.
6 Blessed and holy is he, that hath part in the
first resurrection: *for* on such the [12] second death
hath no power: but they shall be the Priestes of
God and of Christ, [13] and shall reigne with him
a thousand yeere.
7 [14] And when the [15] thousand yeeres are ex-
pired, Satan shall be loosed out of his prison,
8 [16] And shall goe out to deceiue the people,
which are in the foure quarters of the earth: *e-
uen* * Gog and Magog, to gather them toge-
ther to battell, whose number *is* as the sand of the
Sea.
9 And they went vp into the [b] plaine of the
earth, and they compassed the tents of the Saints
about, & the beloued citie: but [17] fire came down
from God out of heauen, and deuoured them.
10 [18] And the deuill that deceiued them, was
cast into a lake of fire and brimstone, where that
beast and that false prophet *are*, and shall bee tor-
mented euen day and night for euermore.
11 [19] And I saw a great [20] white throne, and
one that sate on it, [21] from whose face fled away
both the earth and heauen, and their place was
no more found.
12 And I saw the dead, both great and small
stand before [22] God and the [23] bookes were ope-
ned, and * another booke was opened, which is
the booke [24] of life, and the dead were iudged of
those things, which were written in the bookes,
according to their workes.
13 [25] And the sea gaue vp her dead, which
were in her, and death and hell deliuered vp the
dead, which were in them: and they were iudged
euery man according to their workes.
14 [26] And death, and hell were cast into the
lake of fire: this is the second death.
15 And whosoeuer was not found written in
the booke of life, was cast into the lake of fire.

1 Now followeth the 3 place of the prophetical historie which is of the victory whereby Christ ouercame the dragon, as I noted Chap. 7.1. This place must necessarily bee ioyned with the ende of the 12. chapter and be applyed vnto the iust vnderstanding thereof. This chapter hath two parts one of the dragon ouercome, vnto the 10. verse the other of the resurrection and last iudgement vnto the end of the chapter. The history of the dragon is double: First of the first victory after which he was bound by Christ, vnto the 6 verse. The second is of the last victory, whereby he was throwen downe into euerlasting punishment, thence vnto the 10. verse. This first history happened in the first time of the Christian Church, when the dragon throwen downe fro heauen by Christ, went about to molest the new birth of the Church in the earth. Cha. 12 17 18 For which cause I gaue warning, that this story of the Dragon must be annexed vnto that place. 2 That is of hell, whither God threw downe the Angels which had sinned, and bound them in chaines of darkenesse to bee kept vnto damnation, 2. Pet 2.4 Iude 6. 3 The first whereof (continuing this history with the end of the 12 chapter) is the 36. yeere from the passion of Christ, when the Church of the Iewes being ouerthrowen, Satan assayled to inuade the Christian Church gathered of the Gentiles, and to destroy part of her seed, Chap. 12 17. The thousandth yeere falleth precisely vpon the times of that wicked Hildebrand, who was called Gregorie the seueuth, a most damnable Necromancer and sorcerer, whome Satan vsed as an instrument when he was loosed out of bonds, thenceforth to annoy the Saints of God with most cruell persecutions, and the whole world with dissentions, and most bloody warres: as Benno the Cardinall reporteth at large. And this is the first victory gotten ouer the Dragon in the earth. 4 Namely, with that publike and violent deceit which he attempted before Chap. 12. & which after a thousand yeeres (a lacke for woe) hee most mightily procured in the Christian worlde. 5 Which being once expired, the second battell and victory shall bee, of which verse 7 8 6 A description of the common state of the Church of Christ in earth in that space of a thousand yeres, for which the diuell was in bonds: in which first the authoritie, life, and common honour of the godly, is declared. verse 4. Secondly, newnes of life is preached vnto others by the Gospel after that space, ver. 5. Finally, he concludeth with promises ver 6. *a For iudgement was committed to them, as to the members ioyned to their head, not that Christes office was giuen ouer them.* 7 This was a type of the authoritie of the good and faithfull seruants of God in the Church, taken from the maner of men. 8 Of the Martyrs, which suffered in those first times 9 Of the Martyrs which suffered after that both the beasts were now risen vp, Chap. 13. for these there things are expounded.

10 Whosoeuer shall lie dead in sin, and not know the trueth of God. 11 They shall not be renewed with that newnesse of the life by the enlightning of the Gospell of the glory of Christ. For this is the first resurrection, by which the soules of the godly doe rise from their death. In the second resurrection their bodies shall rise againe. 12 That whereby both body and soule, that is, the whole man is addicted and deliuered vnto eternall death. So chapter 2.11. 13 A returne vnto the intended history, by resuming the words which are in the end of the fourth verse. 14 The second history, of the latter victorie of Christ, as was said verse 1 In which are summarilly described the worke, euerthrow & eternall punishment of Sathan. 15 Of which I spake verse 2. Then therefore shall be giuen vnto him liberty to rage against the Church & to molest the Saints for the sinnes of men: vnto whom the faithfull shall haue associated themselues more then was meete, tasting with them of their impuritie of doctrine and life. 16 The worke or acte of Sathan (which is the first member as I distinguished in the verse before going) to deceiue the whole world, euen vnto the vttermost nations thereof: to arme them against the people of God, in this verse, & to besiege and oppresse the Church, with his whole strength, in the verse following. * Ezechiel 39.2 *b As if hee said in so much that the whole face of the earth, how great soeuer it is, was filled.* 17 The wrath of God, consuming the aduersaries, and ouerthrowing all their enterprises. Heb. 10. 27. And this is the second member mentioned verse 7. the ouerthrow of Satan. 18 The third member, eternal destruction against those that are ouercome: as I noted in the same place. 19 The second part of this Chapter, in which is described the iudge, in this verse, and the last iudgement in the verse following. 20 That is, a tribunal seate most Princelike and glorious: for so doeth the Greeke word also signifie. 21 That is, Christ, before whom when he commeth vnto iudgement, heauen and earth shall perish for the greatnesse of his maiestie, 2 Peter 3.7, 10. &c. 22 That is, Christ the iudge, 2 Cor 5 10. 23 As it were, our books of reckoning or accompts: that is, the testimonie of our conscience, and of our works, which by no meanes can be auoyded. This is spoken after the maner of men. * Chap. 3. 5. and 21.27. phil. 4 3. 24 The booke of the eternall decree of God, in which God the Father hath elected in Christ according to the good pleasure of his will, those that shalbe heires of life. This also is spoken according to the maner of men. 25 This is a preuention or an answere to an obiection: for happly some man will say, but they are dead whom the sea, death and the graue hath consumed, how shall they appeare before the iudge? S. Iohn answereth, by resurrection from death, wherunto all things (howsoeuer repugnant) shal minister and serue at the commandement of God. as Dan. 12 26 The last enemie which is death shalbe abolished by Christ (that he may no more make any attempt against vs) 1 Cor 15. 26 and death shall feede vpon the reprobate in hell for euermore, according to the righteous iudgement of God, in the next verse.

CHAP. XXI.

1 He describeth new Hierusalem descending from heauen, 9 The bride the Lambes wife, 11 and the glorious building of the citie, 19 garnished with precious stones, 22 whose Temple the Lambe is.

1 Now followeth the second part of the history prophetical (as I said Cha. 1. and 11. 1.) of the future estate of the Church in heauen after the last iudgment, vnto the fift verse of the next chapter. In this are two things briefly declared. The station, seate or place thereof, verse 1. Then her state and condition in the verses following. Before the state of the Church described, is set downe the state of the whole world, that there shalbe a new heauen, and a new earth as Esay 65.7 and 66.22. and 2. Pet. 3.13. and this is the seat or place of the Church, in which righteousnes shall dwell.

*Esay. 65 17 and 66.22.

* 2. Pet. 3.13.

2 The state of this glorious Church is first described generally, vnto the 8. vers and then specially & by parts, in the verses following. The generall description consisteth in a vision shewed a farre of, vers. 2. & in speach spoken, from heauen. In the general these things are common, that the Church is holy, new, the workmanship of God, heauenly, most glorious, the spouse of Christ, and partaker of this glorie in this verse.

AND[1] I saw *a new heauen, and a new earth: for the * first heauen, and the first earth were passed away, and there was no more sea.

2 [2] And I Iohn saw the holy citie new Hierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 [3] And I heard a great voice out of heauen, saying, Beholde, the Tabernacle of God *is* with men, and he will dwell with them: and they shall be his people, and God himselfe shalbe their God with them.

4 * And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 [4] And he that sate vpon the throne, said, *Behold, I make all things new: and he said vnto me, Write: for these things are faithfull and true.

6 And he sayd vnto mee, * [5] It is done, I am Alpha and Omega, the beginning and the end: I will giue to him that is athirst, of the well of the water of life freely.

7 He that ouercommeth, shal inherit all things, and I will be his God, and he shalbe my Sonne.

8 But the fearefull and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and sorcerers, and idolaters, & all liars shall haue their [a] part in the lake which burneth with fire and brimstone, which is the second death.

9 [6] And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shew thee the bride the Lambs wife.

10 And hee caried mee away in the spirit to a great and [7] an high mountaine, and he shewed me [8] that great city, that holy Ierusalem, descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, as a iasper stone cleare as chrystall,

12 [9] And had a great wall and high, and had [10] twelue gates, and at the gates [11] twelue Angels, & the names written which are the twelue tribes of the children of Israel:

13 On the East part *there were* three gates, *and* on the North side three gates, on the South side three gates, *and* on the West side three gates.

14 And the wall of the citie had [12] twelue foundations, & in them the names of the Lambes twelue Apostles.

15 [13] And he that talked with me, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

16 [14] And the citie lay [b] foure square, and the length is as large as the bredth of it, and he measured the citie with the reed, twelue thousand furlongs: and the length, and the bredth, and the height of it are equall.

17 And he measured the wall thereof an hundred fourty and foure cubits, by the measure of man, that is, of the [c] Angel.

18 [15] And the building of the wall of it was of iasper: and the citie was pure golde, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation *was* iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraud:

20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beril: the ninth of a Topaz: the tenth of a Chrysophrasus. the eleuenth of a Iacynth: the twelfth an Amethyst.

21 and the twelue gates *were* twelue pearles, and euery gate *is* of one pearle, and the [d] street of the citie *is* pure gold, as shining glasse.

22 And I saw no Temple therin: for the Lord God Almighty and the Lambe are the Temple of it.

23 * [16] And their citie hath no neede of the Sunne, neither of the Moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 * And the people which are saued, shall walke in the light of it, and the kings of the earth shall bring their glory and honour vnto it.

25 * And the gates of it shall not bee shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought vnto it.

27 And there shal enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambs * booke of life.

12 That is, foundation stones, according to the number of the gates, as is shewed verse 19.

13 A transition vnto a more exquisite description of the parts of the Church, by finding out the measure of the same by the Angel that measured them.

14 The measure and forme most equall in 2. verses.

b A foure squared figure hath equall sides, and outright corners, and therefore the Grecians call by this name those things that are steady, and of continuance and perfect.

c He addeth this, because the Angel had the shape of a man.

15 The matter most precious and glittering which the presence of God maketh most glorious.

d By streete, he meaneth the broadest place of the citie.

* *Esa. 10.19.*

16 The second forme of particular description (as I said verse 12) from forraine and outward accidents: which are these, Light from God himselfe, in this verse: glory from men, verse 24. perfect securitie from all harme. vers. 25. Finally such trueth and incorruption of glory (vers. 26.) as can beare and abide with it, nothing that is inglorious, verse the last. * *Esay 60 3.* * *Esay. 60.11.* **Chap. 3.5. and 20.12. phil.* 4.3.

3 The Church is described by speach first of an Angel, in two verses, then of God himselfe, in 3. verses. The Angels speach describeth the glory of the Church by the most familiar cohabitation of God therewith, by comunication of all maner good things according to the couenant, in this verse: & by remouing or putting far away of all euill things in the verse following. * *Cha. 7 17. esa. 15.8.* 4 In the speach of God himselfe describing the Church, is first a certaine exordium, or entrance, verse 5 Then followeth a magnificent description of the Church, by the present and future good things of the same, in 3. verses following. In the exordium God challengeth to himselfe the restoring of all the creatures, of which verse 1. & witnesseth the calling of S. Iohn vnto the writing of these things, in this verse. * *Esa 43.19. 2. cor. 5.17.* * *Chap 1.8 and 21.13.* 5 The description of the Church is of three sorts, by abolishing of olde things: by the being of present things in God, that is of things eternall: and by the communication of all good things with the godly, verse 6. If so be they shall striue manfully, verse 7. But the reprobate are excluded from thence, ver. 8. *a Their lot, and inheritance as it were.* 6 A transition vnto the particular describing of the heauenly Church by the expresse calling of saint Iohn in this verse, and his rapting vp by the Spirit, in confirmation of the trueth of God in the verse following. 7 Hee meaneth the place and stately seate of the Church, shadowed out in a mountaine. 8 A type of that Church which is one, ample, or Catholike, holy celestiall, built of God, in this verse: and glorious in the verse following. This type propounded generally, is after particularly declared, verse. 12, &c. 9 A particular description (as I noted, verse 2) of the celestiall Church First, by the essentiall parts of the same, vnder the similitude of a citie to verse 12. Secondly, by forreine accidents, vnto the end of the chapter. Thirdly, by the effects, in the beginning of the next chapter, the essentiall parts are noted the matter and the forme in the whole worke: of these the superficies and foundation of the wall are entire parts (as they vse to bee called) which parts are first described in figure, vnto the 14. ver. and afterward more exactly. 10 According to the number of the tribes, of which chap. 7. For here the outward part is attributed vnto the old Testament, and the foundation of the new Testament. 11 He meaneth the Prophets, who are the messengers of God, and watchmen of the Church.

CHAP. XXII.

1 The riuer of water of life is shewed, 2 and the tree of life: 6. 7 Then followeth the conclusion of this prophesie, 8 where Iohn declareth, that the things herein contained are most true, 13 And now the third time repeateth these wordes, All things come from him, who is the beginning and the end.

AND [1] hee shewed me a pure riuer of water of life, cleare as Chrystal, proceeding out of the throne of God, and of the Lambe.

2 In the middest of the streete of it and of either side of the riuer was the tree of life, which bare twelue maner of fruits, and gaue fruit euery moneth: and the leaues of the tree *serued* to heale the nations with.

3 And there shall bee no more curse, but the throne of God and of the Lambe shalbe in it, and his seruants shall serue him.

1 Here is absolued and finished the description of the celestiall Church (as I shewed before chap. 21.12.) by the effects in 5. verses, and then this booke is concluded in the rest of the chapter. The effects proceeding from God, who dwelleth in the Church are these: the euerlasting grace of God in this verse, the eternall liuing of the godly. as chap. 2 7. the eternall fruits which the godly bring foorth vnto God, themselues & others vers. 2. freedome and immunity from all euill God himselfe taking pleasure in his seruants, & they likewise in their God, ver 3. The beholding and sight of God, & sealing of the faithfull from all eternity, ver 4. the light of God, and an euerlasting kingdome and glory. verse. 5.

4 And they shall see his face, and his Name shalbe in their foreheads.

5 * And there shalbe no night there, and they need no candle, neither light of the Sunne: for the Lord God giueth them light, and they shal reigne for euermore.

6 2 And hee said vnto mee, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angell to shew vnto his seruants the things which must shortly bee fulfilled.

7 Behold, I come shortly. Blessed *is* hee that keepeth the wordes of the prophesie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, * I fell downe to worship before the feete of the Angell which shewed me these things.

9 But he said vnto me, See thou *do it* not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the words of this booke: worship God.

10 3 And he said vnto me, 4 Seale not the words of the prophesie of this booke: for the time is at hand.

11 5 He that is vniust, let him be vniust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 6 And behold, I come shortly, and my reward is with me, * to giue euery man according as his worke shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they, that doe his Commandements, 7 that their right may be in the tree of life, & may enter in through the gates into the citie.

15 For without *shalbe* dogges and enchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh lies.

16 8 I Iesus haue sent mine Angell, to testifie vnto you these things in the Churches: I am the root and the generation of Dauid, and the bright morning Starre.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is a thirst, come: and * let whosoeuer will, take of the water of life freely.

18 9 For I protest vnto euery man that heareth the words of the prophecie of this booke, If any man shall adde vnto these things, God shall adde vnto him the plagues ẏ are written in this booke:

19 And if any man shal diminish of the words of the booke of this prophecy, God shall take away his part out of the booke of life, and out of the holy city, and from those things which are written in this booke.

20 10 He which testifieth these things, saith, Surely I come quickly. Amen. Euen so, come Lord Iesus.

21 11 The grace of our Lord Iesus Christ *bee* with you all, Amen.

* *Esai. 60. 19.*

2 This whole booke is concluded and made vp, by a confirmation, and a salutation. The confirmation hath three places: The words of the Angel vnto the 19. verse, the words of Christ: vers. 16. 17. and the obtestation made by Saint Iohn from diuine authority, thence vnto the 20. verse. By the speech of the Angel this prophesie is confirmed, vnto the 8. verse, and then he speaketh of the vse of this booke in the verses following. The prophesie is first confirmed by the Angel from the nature thereof, that it is faithfull and true. Secondly from the nature of the efficient cause, Angel, in this verse. Thirdly, from the promises of God concerning his comming to effect all these things, and concerning our saluation, ver. 7. Fourthly, from the testification of S. Iohn himselfe, ver. 8. The rest of the speech of the Angell tending to the same end S. Iohn interrupted, or brake off by his vnaduised act of worshipping him, in the same verse, which the Angell forbidding, teacheth him that odoration must be giuen not to him, but only to God: as for himselfe, that he is of such nature and office, as he may not be adored: which thing also was in like maner done, chap. 26. 10. * *Chap. 19. 10.* 3 The Angell returneth vnto his former speech: in which he teacheth the vse of this booke, both towards our selues in this and the next verse, and in respect of God for declaration of his truth, thence vnto the 15. verse. 4 That is, propound this prophesie openly vnto all, and conceale no part of it. The contrary whereunto is commanded, Esai 8. 6. and Dan. 8. 26 5 An obiection preuented. But there will be some that wil abuse this occasion vnto euil, and will wresti this Scripture vnto their own destruction, as Peter saith. What then? saith the Angell, the mysteries of God must not therfore be concealed, which it hath pleased him to communicate vnto vs. Let them be hurtfull vnto others, let such bee more and more vile in themselues, whom this Scripture doeth not please: yet others shalbe further conformed thereby vnto rightcousnesse, and true holinesse. The care and reformation of these may not be neglected, because of the voluntarie and malicious offence of others.

6 Thes. place belonging vnto the vse of this booke, as I said verse 10. Also (saith God by the Angel) though there should be no vse of this booke vnto men: yet it shall be of this vse vnto me, that it is a witnesse of my truth vnto my glory, who will come shortly to giue and execute iust iudgement, in this verse: who haue taught that al these things haue their being in me, in the 13. verse, and haue denounced blessednesse vnto my seruants in ẏ Church, verse 14. & reprobation vnto the vngodly, verse 15. * *Rom. 2. 6.*

* *Chap. 1. 8. and 21. 6. esa. 41. 44. and 44. 6.*

7 The blessednesse of the godly, set downe by their title and interest thereunto & their fruit in the same.

8 The 2 place of confirmation (as I said verse 6.) is the speech of Christ ratifying the vocation of S. Iohn, and the authority of his calling and testimony, both from the condition of his owne person being God and man, in whom all the promises of God are Yea and Amen. 2 Cor. 1. 20. and also from the testification of other persons, by the acclamation of the holy Ghost, who here is at it were an honorable assistant of the marriage of the Church as the spouse & of euery of the godly as members: and finally from the thing present, that of their own knowledge & accord they are called forth vnto the participation of the good things of God. verse 17. * *Esai 55 2.*

9 The obtestation of S. Iohn (which is the 3. place of the confirmation as was noted verse 6.) iouned with a curse or execration, to preserue the truth of this booke entire and vncorrupted in two verses. 10 A diuine confirmation of sealing of the obtestation: first from Christ auouching the same, and denouncing his comming against all those that shall put their sacrilegious hands thereunto: then from S. Iohn himselfe who by a most holy prayer, calleth Christ to take vengeance of them. 11 The salutation Apostolical, which is the other place of the conclusion, 21 said verse 6. and is the end almost of euery Epistle: which we wish vnto the Church, and to all the holy and elect members thereof in Christ Iesus our Lord, vntill his comming to iudgement, *Come Lord Iesus* and do it. Amen, againe Amen.

THE END.

A briefe Table of the interpretation of the proper names which are chiefly found in the Old Testament, where the first number signifieth the Chapter, the second the Verse.

WHereas the wickednesse of time, and the blindnesse of the former age hath beene such that all things altogether haue beene abused and corrupted, so that the very right names of diuers of the holy men named in the Scriptures, haue beene forgotten, and now seeme strange vnto vs, and the names of infants, that should euer haue some godly aduertisements in them, and should be memorials and markes of the children of God receiued into his houshold, haue bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie: we haue now set foorth this Table of the Names that be most vsed in the Olde Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they shall knowe the true names of the godly Fathers, and what they signifie, that their children now named after them, may haue testimonies by their verie names, that they are wishin that faithfull familie, that vnlall their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancie, and haue occasion to praise him for his workes wrought in them, and their fathers, but chiefly to restore the names to their integritie, where by many places of the Scriptures and secret mysteries of the holy Ghost shall better be vnderstood. We haue medled rarely with the Greeke names, because their interpretation is vncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margent of this Table, which haue bene corrupted by the Greeians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader bee carefull: for he shall finde them in places most conuenient amongst the annotations: at least for so many as may seeme to make for any edification, and vnderstanding of the Scriptures.

A.

Aron, or *Aharon*, a teacher, Exod. 4.14.

Abdia ¶ *Abda*, a seruant, 1.Kings chap.4. verse 6.

Abdiel *Abdeel*, a seruant of God, Ierem. 36.26.

Abdai *Abdi*, my seruant, 1.Chron.6.7.

Abdi and Abdias *Abdiah*, a seruant of the Lord, 1.Kings 18.3. and *Obadiah*, one of the twelue Prophets.

Abdiel, the same, 1.Chron.5.15.

Abednago *Abed-nego*, seruant of shining, Dan.1.7.

Abil, mourning, the name of a citie, Iudg.11.33. 1.Sam.6.18. but Habel, the name of a man doth signifie vanitie, Gen.4.2.

Abagatha *Abgatha*, father of the winepresse, Ester. 1.10.

Abagtha *Abiah*, the will of the Lord, 2.Chron.29.1.

Abiam *Abiam*, father of the Sea, 1.Kings 14.31.

Abiasaph *Abiasaph*, a gathering father, 1.Chro.6.23. Exo. 6.24.

Ebiasaph *Abiathar*, father of the remnant, or excellent father, 1.Sam.22.21.

Abida, father of knowledge, Gen.25.4.

Abidan, father of iudgement, Num.1.11.

Abiel, my Father is God, 1.Sam.9.1.

Abiezer, the fathers helpe, Iosh.17.2.

Abigail *Abigail*, the fathers ioy, 1.Sam.25.3.

Abihail, the father of strength, Num.3.35.

Abiu *Abihu*, he is a father, Exod.6.23.

Abiud *Abihud*, the father of praise, 1.Chron.8.3.

Abilene, lamentable, Luke 3.1.

Abimael, a father from God, Gen.10.28.

Abimelech, the Kings father, or a father of counsell, or the chiefe King. Gen.20.3.

Aminadab *Abinadab*, a father of a vow, or of free minde, or Prince, 1.Sam.16.8.

Abinoom *Abinoam*, father of beautie, Iudg.4.6.

Abirom *Abiram*, an high father, 1.King.16.34.

Abshalon *Abishag*, the fathers ignorance, 1.King.1.3.

Abshalom *Abishai*, the fathers reward, 1.Sam.26.6.

Absalom *Abishalom*, the fathers peace, or the peace of the father, 2.Sam.15.2.

Abishua, the father of saluation, 1.Chron.6.4. Abisue

Abishur, the father of a song, or of a wall, or of righteousnesse, 1.Chron.2.19.

Abital the father of the dew, 2.Sam.3.4.

Abitob, the father of goodnesse, 1.Chron.8.11. Ahitub

Abner, the fathers candle, 1.Sam.13.50. Abitub

Abram, an high father, Gen.11.31.

Abraham, a father of a great multitude, as the name was changed, Gen.17.5.

Abshalom, a father of peace, or the fathers peace, or reward, 2.Sam.3.3. Abesalom Abessalom

¶ *Achan*, troubling, Iosh.7.1. who is called Achar, 2.Chron.2.7. Absolom

¶ *Adadezer*, reade Adarezer, beautifull helpe, 2. Sam.8.3. and 1.Chron.18.3. Hadadezer

Adaiah, the witnesse of the Lord, 1.Chron.6.41. Adaias

Adaliah, pouertie, Ester 9.8. Adalia

Adam, man, earthly, reade Gen.5.2.

Adiel, the witnesse of God, 1.Chron.4.36.

Adoniah, the Lord is the ruler, 2.Sam.3.4. Adonias

Adonibezek, the Lord is thunder, Iudg.1.5. Adoniiah

Adonikam, the Lord is risen, Ezra 2.13. and 8.13.

Adoniram, the high Lord, 1.King.4.6.

Adonizedek, the Lord sustice, Iosh.10.1.

¶ *Agabus*, a grashopper, Actes 11.28.

Agar, a stranger, Gen.16.1. Gal.4.24. Hagar

¶ *Ahaz*, taking or possessing, 2.King.16.1. Achas

Ahasueros, a prince, or head, Dan.9.1. Ahasueros

Ahban, a brother of vnderstanding, 1.Chron.2.29.

Ahiiah, brother of the Lord, 1.Chron.2.25.

Ahimaas, brother of counsell, 1.Sam.14.50.

Ahiman, brother of the right hand, Num.13.23.

Ahimelech, a kings brother, 1.Sam.21.1.

Ahimoth, a brother of death, 1.Chron.6.25.

Ahinoam, the brothers beautie, 1.Sam.14.15.

Ahihor, the brothers light, Iudeth 5.5. Achior

Ahilab, an heartie brother, Iudeth 1.31. Ahalab

Ahiab, a sweet sauouring meadow, 1.Chron.8.1. Ahlab

Ahikam, a brother arising, or auenging, 2.King. 22.12. Ahara Achiam

Ahiezer, the brothers helpe, Num.1.12.

Aholah,a mansion,or dwelling in herselfe.
Aholibah,my mansion in her,Ezek.23.4.
Ahud,praising or confessing,Iudg.3.15.
Aod ¶ Aliah,high,1.Chron.1.40.
Aluan ¶ Amalek,a licking people,Gen.36.12.
Amariah, the Lord said, or the lambe of the Lord,Zeph.1.1.
Amasa,sparing the people,2.Sam.27.25.
Amasai,the gift of the people,1.Chro.6.35.
Amashsi,the reading of the people,Nehe.11.12.
Amasiah,the burden of the Lord,2.Chron.17.16
Amithi,true or fearing,2.King.14.25.
Ammiel, a people of God, or God with mee, 1. Chron.3.5.
Ammishaddai,the people of the Almightie,Num. 1.21.
Amnon Ammon,a people,Gen.19.38.
Aminon Amon,faithfull,2.King.21.18.
Amos,a burden,one of the twelue Prophets.
Amoz,strong,the father of Isai,Isai.1.1.
Amzi,strong,1.Chron.6.46.
Annas ¶ Anah,afflicting,answering or singing,Ge.36.2. and Hanna,gracious or merciful,1.Sam.1.2.
Ananiah,the cloud of the Lord,Acts 5.1.
Andreas,manly,Matt.4.18.
Anub,a grape,1.Chron.4.8.
Antipas,for all,or against all,Reuel.2.13.
Aphdeno ¶ Apadno, the wrath of his iudgement,or the tabernacles of his palace,Dan.11.46.
Apollos Apollo, destroyer, Acts 18.24. the name also of an idole.
Apphia,bringing forth or increasing, Philem.2.
Ram ¶ Aram,height,or their curse,Gen.10.23.
Aran,Oren Arbel,Bel,or God hath auenged,Hose.10.14.
Archelaus,a prince of the people,Matt.2.22.
Areli,the altar of God,Gen.46.16.
Aretas,vertuous,2.Mac.5.8.
Artaxhasste,feruent to spoile,Ezra 7.21.
¶ Asa,a physician,1.King.15.8.
Asiel,God hath wrought,2.Sam.2.18.
Asaph,gathering,1.Chron.6.39.
Asharelah,the blessednesse of God,1.Chron.25.2
Ashbel,an old fire,Gen.46.21.
Asher,blessednesse,Gen.30.13.
Asiel Ashiel,the worke of God,1.Chron.4.35.
Ashur,blessed,or trauailing,Gen.10.22.
Asmodens,a destroyer,Tobit 3.8.
Astyages,gouernour of the citie,Dan.13.65.
¶ Atarath, a crowne,1.Chron.2.26.
Athaiah,the time for the Lord,Nehe.11.4.
Athaliah,time for the Lord,2.King.8.26.
Vzza ¶ Aza,strength,Ezra 2.49.
Azanias Azaniah,hearkening the Lord,Neh.10.9.
Azareel,the helpe of God,1.Chron.12.6.
Asarias Azariah,helpe of the Lord,2.King.14.21.
Azarikam,helpe rising vp,Neh.11.15.
Azamoth Azmaueth,strength of death,2.Sam.23.31.
Azubah,forsaken,1.King.22.42.
Azur,holpen,or helper,Ier.28.8.

B.

Bead BAal,Bealim,lord,lords: the name of the idole of the Sidonians, or a generall name to all idoles, because they were as the lords and owners of all that worshipped them,1.Sam.7.4. Iudg.2.13.and 3.7.
Baalida,a master of knowledge,1.Chro.14.7.
Beelsada Baal-meon, the lord or master of the mansion of the house,as also Baalzibub,signifieth the same, Luke 11.15.Num.32.38.
Beelmeon Baal-zebub,the master of flies,2,King.1.2.
Beelzebub

Baanah,in affliction,2.Sam,4.2.
Babel,confusion,Gen.10.10.and 11.9. Babylon
Bacchides , one that holdeth of Bacchus , or a drunkard,1.Mac.7.8.
Bachenor,and Bacenor,the same,2.Mac.12.35.
Badaiah,the Lord alone,Ezra 10.35. Badaias
Baladan,ancient in iudgment,2.King.20.12. Bediah
Baldad,old loue,or without loue,Iob 8.1. Bildad
Barachel,blessing God,Iob 32.2.
Barachiah,blessing the Lord,Zech.1.1. Berechiah
Barionah,sonne of a doue,Matt.16.17.
Barnabas,the sonne of consolation,Acts 4.36.
Barabbas,the sonne of confusion,Matt.27.16.
Baruch,blessed,Ierem.32.12.
Bathseba, the seuenth daughter, or the daughter of an oath,2.Sam.11.3. Bethsabe
Bathshua,the daughter of saluation,1.Chron.3.5. Baltasar
¶ Belshatsar,without treasure,or searcher of treasure,Dan.5.1. Beltesshazzar Belesshatsar
Benaiah,the Lords building,1.Chron.4.36. Belesshazzar
Beniamin, sonne of the right hand, who was first called Benoni,the sonne of sorrow,Gen.35.18. Barak
Beraiah,the Lords creature,1.Chron.8.21.
Berak,lightening,Iudg.4.6. Phathoniah
Bered,haile,1.Chron.7.20. Bezeleel
Bethiah,the Lords daughter,1.Chro.4.18. Balaam
Bezaleel,in the shadow of God,Exod.31.2.
¶ Bileam,the ancient of the people,Num.22.5. Boos,Boaz
Bilhah,old,or fading,Gen.29.29.
¶ Boaz,in power,or strength,Ruth 2.2.

C.

CAaiaphas,a searcher,Matt.26.57.
Calcol,nourishing,1.King.4.31. Chakchol
Caleb,as an hart,Num.13.7.
Canaan,a merchant,Gen.9.18.
Carmi,my vine,Gen.46.9.
Casseluhim,as pardoned,Gen.10.14. Chaselon
¶ Cephas,a stone,Ioh 1.42. Chassonijm
Cepirah,a lionesse,Ezra.2.25 Casluhim
¶ Cherub,as a childe,Ezra 2.59. Chephirah
Chileab,the restraint of the father,2.Sam,3.3.
Chilion,perfit,all like a doue,Ruth 1.2. Chisslon
¶ Cislon,hope or confidence,Num.34.21.
¶ Clemens,meeke,Phil.4.3.
Cleopatra, the glory of the countrey, 1.Maccab. 10.57.
¶ Col-hozeh,seeing all,Nehe.3.15. Col-hazeh
Coneniah,the stability of the Lord, 2.Chr.31.13. Conaniah
Cosbi,a lyar,Num.25.18. Cozbi
¶ Cusan, Cusi, blacke, or an Ethiopian. 2.Sam. 18.21. Cushi

D.

DAlaiah,the poore of the Lord,1.Chro.3.24. Dissaias
Dalilah,a bucket,or consumer,Iudg.16.4. Delaias
Damaris,a little wife,Acts 17.34. Delaiah
Dan,a iudgement,Gen.14.14. Delilah
Daniel,iudgement of God,Dan.1.6,
Dathan,statute or law,Num.16.1.
Dauid,beloued,1.Sam.17.12.
¶ Deborah,a word or a Bee.Gen.35.8.
Delphon,a dropping downe,Ester 9.7. Dalphon
Demas,fauouring the peple,Col.4.14.
Damophon,slaying the people,2.Mac.12.2.
Deuel,know God,Num.11.4. Duel
¶ Diblaim,cluster of figges,Hos.1.3. Debelaim
Didymus,a twinne,Ioh 11.16. Diblaim
Dinah,indgement,Gen.30.21. Dina
Diotrephes,nourished of Iupiter,3.Iohn 9.
Dishan,a threshing,Gen.36.21. Dishon
¶ Dodanah,loue,2,Chron,20,37. Dodauah

Dodanim,

Rodanim	Dodanim, beloued, Gen.10.4	Gad, a band or garrison, Gen.30.11.	
	Doeg, carefull, 1 Sam. 21.7	Galal, a rolle, 1.Chron.9.15	
	Dorcas, a Doe, Acts 9.39.	Gamaliel, Gods reward, Acts 5.34	
Darda	Dorda, generation of knowledge, 1 Kings 4.31	Gamaria, a consuming of the Lord, Ier.29.3	Gamaniah
	Dositheus, gueri ti God, 2 Mac. 12.19.	Gazabar, a treasurer, Ezra 1.8	Gemariah
		¶ Gedaliah, the greatnesse of the Lord, Ier. 38.1	Godoliah
	E	Gedeon, a breaker or destroier, Iudg.6.13.	Gideon
	EBer, passing or passage, Gen.10.24	Gehazi, valley of vision, 2.Kings.4.12	Giezi
	¶ Eden, pleasure, 2 Kings 19.12	Gera, a pilgrime or stranger, Gen. 46.21	
	Eder, a flocke, 1. Chron.23.23	¶ Ginath, a garden, 1.Kings 16.21.	
	Edom, reddy or earthy, Gen.25.30	¶ Gog, a roofe of an house, Ezek. 38.2	
Eshanan	¶ Elchanan, the mercy of God, 2.Sam.23.24	Goliah, a captiuity, 1.Sam. 7.4.	
	Eldaah, the loue of God, Gen.25.4	Gomer, a consumer, Gen. 10.2	
	Eldad, the loue of God, Numb.11.16	Gorgias, terrible, 1.Mac. 3.38.	
	Eleadah, witnesse of God, 1.Chron.7.21		
Elead	Eleasah, the worke of God, 1.Chron.2.39	H	
	Eleazar, the helpe of God, Exod.6.23	HAbakkuk, a wrastler, Hab.1.1	Abakuk
Eleazarus	Eliab, My God the father, Num.26.8	Habazaniah, the hiding of the Lords shield. Iere.35.3	Habazziniah
Eliazar	Eliah, God the Lord, 1.Chron.8.27.	Habiah, the hiding of the Lord, Nehe.7.63	Habaiah
Eli	Eliakim, God arisseth, Isa.22.20	Hacaliah, waiting of the Lord. Nehe.10.1	Achaliah
Elias	Eliam, the people of God, 2.Sam.23.34	Hadad, ioy, Gen. 25.15. 1. Chron. 1.30	Hecheliah
	Eliasaph, the Lord increaseth, Num.1.14	Hagab, a grashopper, Ezra 2. 46	Hadar
	Eliashib, the Lord returneth, 1 Chron.3.24.	Haggiah, the Lords feast, 1. Chron. 6.30	Hagaba
	Eliatha, thou art my God, 1.Chron.25.4	Ham, Hamathi, indignation, or heat, Gen.10.18	Aggia
Eliathas	Eliehoenai, to the Lord mine eies, 1.Chron.26.3	Hamdan, heat of iudgement, Gen. 36.26	Abatha
Eliathah	Elidad, the beloued of God, Numb.34.21	Hamul, mercifull, Gen.46.12.	Anameel
Elimelech	Elihu, he is my God, 1. Chron.12.20	Hanameel, the mercy of God, Ier.32.7	Haniel
	Elimelech, my God the King, or the counsell of God, Ruth 1.2	Hananeel, the grace of God, Nehe. 3.1	
Elionai.	Elioenai, to him mine eies, 1. Chron.3.23	Hanani gracious, or merciful, 1.Kings 16.7	Ananias
	Eliphal, a miracle of God, 1. Chron. 11.35	Hananiah, grace of the Lord, Iere.37.17	
Elipelet	Eliphalet, the God of deliuerance, 2. Sam. 5.16.	Harim, dedicate to God. 1. Chron. 24.8	Asadiah
Elisua	Elisha, my God saueth, 1. Kings 19.16.	Hasadiah, the mercy of the Lord, 1.Chro.3.20	Hazadiah
Elisseus	Elishah, the Lambe of God, Gen.10.4	Hattil, an howling for sinne, Ezra. 2.57	Heua
Elissa	Elishaphat, my God iudgeth, 2.Chron.23.1	Hauah, liuing or giuing life, Gen 3.20	Azael
Elizabeth	Elisheba, the oath of God, or the fulnesse of God, Exod.6. 23	Hazael, seeing God, 1. King.19.17	Ozea
	Elizur, the strength of God, Num.1.5	Hazariah, seeing the Lord, Nehe.11 5.	Chobor
	Elkanah, the zeale of God, Exod.6.24	¶ Heber, a companion, Gen.46.17.	Helchi
Almodad	Elmoded, God measureth, Gen.10.26	Helkiah, the portion of the Lord, 2. King. 18.18	Hanoch
	Elnathan, Gods gift, Ier. 20.22	Henoch, taught or dedicate. Gen. 5.18.	Enoch
Elpaal	Elphaal, Gods worke, 1. Chron. 8.11	Hepher, a digger or deluer, 1.Chron 4.6	Haphsiba
	Eluzai, God my strength, 1.Chron. 12.5	Hephzebah, my delight in her, 2.King. 21.1	Epsiba
	Elimas, a corrupter or sorcerer, Acts 13.8	Heth, feare or breaking, Gen.23.3.	Ezron
Enosh	¶ Enos, man, or miserable, Gen.4.26	Hezri, or Hezro, Hesron, Asar, Essi, Gen. 46.12	
	¶ Epaphroditus, pleasant, Philip.2.25	¶ Hiel, the Lord liueth, 1.Kings 16.34	Huram
	Epenetus, laudable, Rom.16.5	Hiram, the height of life, 2.Sam.5.11	Exechias
	Ephah, weary, Gen.25.4	Hizkiah, strength of the Lord, 2.King. 18.1	Obab
Gephar	Epher, dust, Gen. 29.4	¶ Hobab, beloued, Numb. 10.26.	
Ephron	Ephraim, fruitfull, or encreasing, Gen.41. 52	Hori, a Prince, Gen.36.22	Hoshaaiah
	¶ Erastus, amiable, Acts 19.22	Hoshaiah, saluation of the Lord, Ier. 42.1	Hosea
	¶ Esau, working, Gen.25.25	Hoshea, saluation, Hos.1.1	Aosah
	Eshcol, a cluster, Gen.14.24.	Hosa, trusting, 1. Chron. 26. 10	
Esther	Eshek, violence. 1. Chron. 8.39	Hotham, a seale or signet, 1.Chron.7.32	Huziel
Hester	Ester, hid, Ester 2.7	Hoziel, seeing God, 1. Chron. 23. 9	Haziel
	¶ Ethan, strength, 1.Kings 33.1	¶ Hul, sorrow or infirmitie, Gen.10.23	
	¶ Eubulus, wise or of good counsel, 2.Tim.4.21	Hur, liberty or prince, 1.Chron. 4.1.	Ousa
	Epolemus, a good warriour, 1.Mac. 8.17	Hushash, hasting, 1. Chron. 4.4	
	Eutychus, fortunate, Acts 20.9		
Assebon	¶ Ezbon, hasting to vnderstand, 1.Chron.7.7	I	
	Ezekiel, strength of the Lord, Ezek.1.3	IAakob, a supplanter, Gen.25.26	Iakob
Azaliah	Ezeliah, neere the Lord, 2 Chron. 34.8	Iaakan, destroying, 1. Chron. 5.13	Ioakam
	Ezer, an help, 1.Chron.4.4	Iaasiel, the worke of God, 1.Chron.11.47	Essiel
	Ezra, an helper, Ezra 7.1	Iaazaniah, the hearkening of the Lord, Ier.3.3	Iobel
Azriel	Ezriel, the helpe of God, Iere. 36.26	Iabal, bringing or budding, Gen.4.20	
	Ezrikam, an helpe arising, 1.Chron.3.23	Iabesh, drought, 2.Kings 15. 10	
		Iabez, sorrow, 1.Chron. 4.9	
	G	Iabin, vnderstanding, Iosh.11.1	
	GAal, an abomination, Iudg.9.35	Iachin, stabilitie, Gen. 46.10	Iedaiah
	Gabriel, a man of God, or the strength of God, the name of an Angel, Dan.8.16.	Iadiah, knowing the Lord, Ezra.2.36	Iahel
		Iael a Doe, or a cending, Iudg.4.17	Ialoleel
		Iahaleel, praising God, 1.Chro.4.16	

Iahzeel	Iahaziel, God hasteth, Gen.46.24	Iokshean, an offence, Gen. 25.2	Iechsan
Ariel	Iahaziel, seeing God, Ezra. 8.5	Ioktan, a little one, Gen.10.25	Ieztan
Achoel, Iahiel	Iaheh el, hope in God, or beginning in God, Gen. 46.14	Ionah, a doue, 2.Kings 14.25	
Iah leel	Iair, Lightened, Deut.3.14	Ionadab, voluntarie or willing, 2.Sam.13.5	Iehonadab
Iairus	Iakim, stablishing, 1. Chron.8.19	Ionathan, the gift of the Lord, Iudges 18. 30	Iehonathro
Iambres	Iambri, rebellious, 1.Mac.9.37	Ioseph, encreasing, Gen.30.24	
Ambri	Iamin, right hand, Gen.46.10	Iosh abeth, the sulnesse of the Lord, 2. Chr.22.11	Iehoshabat
Iamrah	Iamuel, God is his day, Gen.46.10.	Iosh iah, the fire of the Lord, 2.Kings 22.3	Iehoshabath
Iemuel	Ianohah, resting, Iosh. 16.6	Iotham, perfite, 2.Kings 15.32	
	Ianum, sleeping, Iosh. 15. 53	Iozobad, endowed, 1.Chron.12.20	Iosiah
	Iapheth, perswading and entising, Gen. 5.32.	¶ Iphdiah, the redemption of the Lord, 1.Chron. 8.25	Iphedeiah
Iaphie	Iaphia, lightning, 2. Sam. 5.15	Iphtah, opening, Iudges 11.1	
Irpeel	Iarephel, health of God, Iosh. 18.27	¶ Ira, a watchman, 1. Chron. 11.28	Iras
	Iarib, fighting or auenging, 1. Chron.4. 24	Irad, a wild asse, Gen.4.18	
	Iashen, ancient, 2.Sam.23.32	Iriah the feare of the Lord, Iere. 37.13	Iriiah
Iaasar	Iasher, righteous, Iosh. 10. 13	Irmeiah, exalting the Lord, 1.Chron. 5.24	Ieremias
Iaiub	Ia hub, a returning, 1. Chron. 7.1	¶ Ishacar, a wages, Gen. 30.18	Issachar
Iathanael	Iathniel, a gift of God, 1. Chron. 26.2	Ishai, a gift or oblation, Ruth 4. 17	Iesai
Iether	Iattir, a remnant or excellent, Iosh.15.48	Ishbosheth, a man of shame, 2.Sam. 2.12.	
Iethrai	Ithri, Ithro, Ithron, the same.	Ishcariot, an hireling, or man of death, Mat.10.4	Scariot
Ionia	Iaun, making ad, Gen.10.2	Ishmael, God hath heard. Gen. 16.11	Iscariot
Iaaziel	Iaziel, the strength of God, 1.Chron.15.18	Ishtob, good man, 2.Sam.10. 8	
	Iaziz, brightnesse, 1. Chron. 27.31	Israel, a prince of God, or preuailing with God, Gen.35.10	
Ibhar	¶ Ibhac, chosen, 2.Sam.5. 15	¶ Ithamar, woe to the change, Exod.6.23	
	¶ Ichabod, where is glory? 1.Sam. 4.21	Ittai, strong, 2.Sam. 23.29	
Iaddo	¶ Iddo, his confession, 1. Chron.27.21	Ittiel, God with me, Nehe.11.7	Itti, Itai
Chonias	¶ Ieconiah, stability of the Lord, 1. Chro.3.16	¶ Iubal, bringing, or fading, Gen.4.21	Ethai
Ieddia	Iedaiah, the hand of the Lord, or confessing the Lord, 1.Chron. 4. 37.	Iuchal, mighty Iere. 38.1	Ithiel
Iedd da	Iedidah, beloued, 2.Sam. 12. 25	¶ Izabel, woe to the house, 1.Kings 16.31	Iehucal
Iedidiah	Iediel, knowledge of God. 1. Chron. 7.6	Izhak, laughter, Gen. 17.19	Iucal
Iediael	Ieduthun, confessing, 1.Chron.9.16	Izrahiah, the Lord arisseth, or the clearenesse of the Lord, 1.Chron.17.19	Isaac
Iehiah	Iehiah, the Lord liueth, 1.Chron. 15.24	Izreel, the seed of God. Iosh. 15. 56	Izhak
Iehieli	Iehiel, God liueth, 1.Chron. 26.22		Izrahaiah
Ioadan	Iehoadan, the Lords pleasure, 2.Kings 14.2	K	
Ioahas	Iehoahas, the profession of the Lord, 2.Kings 23 34.	Kahath, a congregation, Gen.46.11	Chaath
Ioas	Iehoash, the fire of the Lord, 2.Kings 11.21	Kainan, a buyer, or owner, Gen.5.9	Choath
Ionan Iohannes	Iehohanan, grace or mercy of the Lord, 1. Chro. 26.3.	Kain, a possession, Gen.4.1	Kohath
	Iehoiada, the knowledge of the Lord, 2.Kings 11.15	Kallaiah, the voice of the Lord. Nehe.12.20	Ca aiah
Ioacim	Iehoiakim, the rising or auenging of the Lord, 2. King.23.34	Kamuel, God is risen, Gen. 22.21	Kal ai
Iosaphat	Iehosaphat the Lord is the iudge, 1. Chr.3.10	Kareah, bald Iere. 41.11	Chemuel
Iosedec	Iehoshua, the Lords saluation, Zech. 3.1	¶ Kedar, blacknesse. Gen. 25.13	Kemuel.
Iuda, Iudah	Iehozadak, the iustice of the Lord, 1.Chron.6.14	Kedem, East, Iere. 41.11	
Iacenna	Iehudah, confession or praise, Gen. 29.35.	Keren-happuch, the horne of beauty, Iob 41.14	
	Iekamiah, the Lord shall arise, establish, or auenge, 1.Chron. 2.41	¶ Kish, hard, or sore, 1. Sam.9.1	
	Iekodeam, the burning of the people, Iosh. 15. 56.	¶ Kolaiah, the voice of the Lord, Nehe.11.2	Coliah
Iaphlet	Iephlet, deliuered, 1.Cbron.7.32	Korah, bald, Gen. 36. 5.	
	Iephunneh, beholding, Num.13.7	Kore, crying, 1.Chron. 9.19	
	Ierahmeel, the mercy of God, 1.Chron.2.9	¶ Kushaiah, hardnesse, 1.Chron. 15. 17	Kushaiah
Iared	Iered, ruling, Gen. 5.51	L	
Ieruel	Ie iel, the feare of God, 1.Chron. 7.2	Laadah, to gather, or testifie, 1.Chron.4.21	
	Ierimoth fearing death, 1. Chron. 7.7	Laadan, for pleasure, 1. Chron. 7.26	Leedan
	Ieroboam, increasing the people, 2. King.14.23	Laban, white, Gen.24.29	
Iehoram	Ieroham, high, 1.Chron.6.27	Lael, to God, or to the mighty, Numb. 3.24	
Ioram	Ierubbaal, let Baal auenge, Iudg. 6.32	Lahad, to praise, 1.Chron.4.2.	
Ierobaal	Iesaiah, saluation o th Lord, Isa. 1.1	Lamuel, with whom is God? Prou.31.1,4	Laad
Esaiah, Isaiah	Iesua, a Sauiour, Matth. 1.16	Lappidoth, lightnings, Iudg.4.4	Lemuel
	¶ Igal, redeemed, 1.Chron.3.22	¶ Lehabim, enflamed, Gen.10.13	Lahahim
Iesus	Igdaliah, the greatnesse of the Lord, Iere, 35.4	Lemech, poore, or smitten, Gen.4.18	Lamech
Igeal	¶ Iob, willing, or voluntary, 1.Chron. 2.16	Letushim, hammer men, Gen.25.3	
Iobab	Iob, sorrowfull or hated. Iob. 1,1	Leui, ioyned or coupled, Gen. 29.34	
Ibniiah	Iobamah, the building of the Lord, 1. Chron.9.8	Leah, painfull, or wearied, Gen. 29.16	Libni
Iochabed	Iochebed, glorious, Exod. 6.20	¶ Lobin, whitenesse, Exod. 6.17	Lotan
	Ioel, willing, or beginning, Ioel, Ioel 1.1	Lot, wrapped, or ioyned, Gen. 11.27	Ludim
		¶ Lud, a natiuity or generation, Gen.10.22	
		¶ Lysias dissoluing, 1.Mac.3.32	
		Lysimachus, dissoluing battel, 2.Mac.4.29	

Maacha-

M

Maachah — MAachathi, broken, 2.Kings 25.23.
Maharzioth, seeing a signe, 1.Chron. 2.5.4.
Maaseiah — Maheiah, the protection of the Lord, Ier. 32.12.
Maala — Mahlah, weakenesse, or a dance, Num. 26.33.
Maasei — Maasai, my worke, 1.Chron 9.12.
Maasias — Maaseiah, the worke of the Lord, 1.Chro.15.11.
Maasiios — Maaziah, the strength of the Lord, 1.Chron.24.18.
Macaz, finishing or watching, 1.Kings 4.9.
Machabani — Macbani, my poore sonne, 1.Chro.12.13.
Machi, poore, or a smiter, Num. 13.16.
Machir, selling or knowing, Gen. 50.23.
Madaia, a measure or iudging, Gen. 10.2.
Midian — Madan, strife, Gen. 25.2.
Magdalena, magnified, or exalted, Mat.27.56.
Magdiel, preaching God, Gen. 46.43.
Mahalon — Magog, couering or melting, Gen. 10.2.
Mahalath — Mahalah, infirmity, or sickenesse, 2.Chron. 11.18.
Maharai, hasting, 1.Chro. 11.30.
Mahath, wiping away, or fearing, 1.Chro.6.35.
Malachias — Malachi, my messenger, Mal. 1.1.
Malaleel — Mahaleel, praising God, Gen. 5.12.
Mahalaleel — Mamzer, a bastard, Deut. 33.2.
Manahem, a comforter, 2.Kings 15.14.
Manoe — Manoach, rest, Iudges 13.2.
Manathi — Maon, dwelling place, Iosh. 15.55.
Mordecai — Mordecai, bitter contrition, Ester. 2.5.
Martha, bitter, or prouoking, Luke 10.38.
Mattanah — Mattan, a gift, 2.Chro.23.27.
Matthanaim — Mattani, Mattaniah, Matthaniah, Matthaniah, his gift, Ezra 10.33.
Mattathias — Mattathia, a gift of the Lord, 1.Chro. 9.31.
Mathias — Malchiel, God is my King, Gen. 46.17.
Melchiel — Malchi-zedek, a King of righteousnesse, Gen.14.10.
Melchiah
Melchizedek
Malchisshua, my King the Sauiour, 1.Sam.14.49.
¶ Mehetabel, how good is God? Gen.36.39.
Aman — Mehuman, troubled, Ester 1.10.
Mahuiael, teaching God, Gen. 4.18.
Mathushael, asking death. Gen. 4.18.
Methushelah, spoiling, his death Gen. 5.21.
Melatiah, deliuerance of the Lord, Nehe. 3.7.
Meleias — Menelaus, strength of the people, 2.Mac. 4.24.
Menasseth, forgetting, Gen. 41.15.
Manasse — Meraioth, bitternesse, 1.Chron. 9.11.
Merari — Mered, rebellious, 1.Chro. 4.17.
Mousa — Mesha, salutation, 1.Chro. 2.42.
Meshelemiah, the peace of the Lord, 1.Chron. 26.1.
Meshullam, peaceable, 1.Kings 22.3.
Mephibosheth, shame of mouth, 2.Sam. 4.4.
Melcha — Meshech, prolonging, Gen. 10.2.
Melcah — ¶ Milchah, a woman of counsell, Gen.11.29.
Milchom, their King or counseller, the idole of the Ammonites, 2.Kings 23.13.
Michah — Mizzah, a dropping, or consuming, Gen.39.13.
Micah — Michah, poore or smitten, or who is heere? 2.Chro. 34.20.
Micheas
Michaias — Michaiah, who is like the Lord? 2.Kings 22.12.
Michael, who is like God? 1.Chron. 7.3.
Michal, who is perfect? 1.Sam. 14.49.
Mishael, who demandeth, Exod. 6.22.
Maria — Miriam, exalted, or teaching, Exod. 15.20.
Mithredath, dissoluing the Law, Ezra 1.8.
¶ Moab, of the father, Gen. 19.37.
Moses — Mosheh drawen vp, Exod. 2.10.
Moza, found, or vnleauened, 1.Chron. 2.46.
¶ Mutach, anointing or vaile, 2.Kings 16.18.
Mushi, departing, Exod. 6.19.

N

NAamah, beautifull, Gen.4.22.
Naaman, faire or beautifull, Gen.46.22. — Noeman
Naarah, a maide, or watching, Iosh.16.7. — Naarath
Naariah, a childe of the Lord, 1.Chron.3.22. — Neariah
Nabaioth, buds, or prophecies, Gen.25.13. — Nebo
Nabal, a foole, 1.Sam.25.2. — Naboth
Nadab, a prince, or liberall, Exod.6.23.
Naggai, clearenesse, Luke 3.25. — Nagge
Nahaliel, the inheritance of God, Num.21.19.
Naham, Nahum, a comforter, or repentant. 1.Chr. 4.19. — Nahamani
Nahas, a serpent, 1.Chron.4.12. — Nahash
Nahor, hoarse or angry, Gen.11.22.
Naioth, beauty, or a dwelling place, 1.Sam.19.11.
Naphtali, wrestling, or comparison, Gen.30.8.
Nathan, giuen, 2.Sam.5.14.
¶ Nabuchad-rezzar, which is written for the most part in Ieremie, and sometime in Ezekiel, Nabuchad-nezzar, signifieth the mourning of the generation, Ier.27.8. and 34.1. — Nabuchodonosor
Nepheg, weake, 2.Sam.5.15.
Nephtuim, an opening, Gen.10.13. — Naphtuhim
Ner, a light, 1.Sam.14.51.
Nethaneel, the gift of God, 2.Chron.35.9.
Nethaniah, a gift of the Lord, 2.Kings 25.23. — Nemed
¶ Nimrod, rebellious, Gen.10.8.
¶ Nondiah, the witnessing or testification of the Lord, Ezra 8.33.
Noah, rest, Gen.5.29.
Nogah, brightnesse. 1.Chron.14.6.
¶ Nun, sonne, or posteritie, Num.13.9.

O

OBadiah, seruant of the Lord, 1.Chron.3.21. — Obdias
Obed, a seruant, Iudges 9.26.
Obed-edom, the seruant of Edom, or a seruant Edomite, 2.Sam.6.10. — Abdias
Obel, borne, or brought, 1.Chron.27.30. — Ebed
¶ Omar, speaking, or exalting, Gen.36.11.
¶ Onam, sorow, strength, Gen.36.23. — Oman
Onan, sorow, or iniquitie, Gen.38.4. — Aunan
¶ Ophel, a tower, or darkenesse, 2.Chron.33.14.
Ophir, ashes, Gen.10.29.
¶ Ornan, reioycing, 1.Chron.21.18. — Ophrah
Orpah, a necke, Ruth 1.4.
Orthosias rectified, 1.Mach.15.37.
¶ Othni, my time, 1.Chron.26.7.
Otholiah, time to the Lord, 1.Chron.8.26. — Athaliah
Othoniel, the time of God, Iosh.15.17. — Othniel
¶ Ozariah, the strength of the Lord, 1.Ch.15.21. — Oziah
Ozziel, the helpe of God, 1.Chron.27.19. — Azariah
Azriel

P

PAgiel, God hath met, Num.1.13.
Palal, praying, or iudging, Nehe.5.25. — Phalali
Paltiel, deliuerance of God, Num.13.10.
Paltiel, deliuerance of God, Num.34.26. — Phaltias
Palu, marueilous, Gen.46.9. — Phallu
Paroh, vengeance, Exod.8.1. — Pharaoh
Paruah, flourishing, or fleeing, 1.Kings 4.17.
Pashur, increasing libertie, Iere.20.3.
¶ Pedahel, the redemption of God, Num.34.28.
Pedah-zur, a mightie redeemer, Num.1.10. — Phadasur
Padaiah, the Lords redeeming, 2.Kings 22.1. — Adaiah
Pekaiah, the Lords opening, 2.Kings 15.22. — Pekahiah
Pelaiah, the miracle of the Lord, 1.Chron.3.24.
Pelaiah, a miracle of the Lord, Nehe.8.7. — Phalatias
Pelatiah, deliuerance of the Lord, 1.Chron.3.21. — Phaltias
Peleg, a diuision, Gen.10.25. — Peleth
Pelet, deliuerance, 1.Chron.2.33. — Phaniel
Peniel, seeing God, 1.Chron.4.4.

Pereſh,a horſeman,1.Chron.7.16.
Pharez — Perez,a diuiſion,Gen.38.29.
Peruda,a diuiſion, Ezra 2.55.
Pethathiah — Pethaiah,the Lord openeth,Ezra 10.23.
¶ Pichol the mouth of all,Gen.21.22.
Phinees — ¶ Phinehas,a bold countenance, Num.25.7.
Phinehas — ¶ Puah,a mouth,Gen.46.13.

R

RAmaiah,the thnuder of the Lord,Nehe. 7.7.
Raddai,ruling, 1.Chro.2.14.
Rahab,proud or ſtrong,Ioſhua 2.1.
Raham,mercie or compaſſion,1.Chron.2.44.
Rahel, a ſheepe,Gen.29.9.
Ram,high,1.Chron.2.9.
Ramiah,exaltation of the Lord,Ezra 10.25.
Kapha,releaſe or medicine,1.Chron.8.2.
¶ Reaiah,a viſion of the Lord,1.Chro.5.5.
Reba,the fourth,Ioſh.13.21.
Rechab,a rider, 2.Kings 10.15.
Reelaiah,a ſhepheard to the Lord,Ezra 2.
Rehabeam,dilating the people,1.Kings 11.43.
Rehum,p.tifull,or pitied,Ezra 2.2.
Roboam — Remaliah,the exaltation of the Lord,2.Kings 15.27.
Rehoboam — Rephael,medicine of God,1.Chro.26.7.
Raphael — Rephaiah,medicine of the Lord, 1.Chro.3.21.
Reu,his ſhepheard,Gen.11.19.
Reuben,the ſonne of viſion,ſo named,becauſe the Lord did ſee his mothers affliction,Gen.29.32.
Raguel — Reuel,a ſhepheard of God,Exod.2.18.
Rezon,a ſecretarie,or leane, 1.Kings 11.23.
¶ Ribai,ſtrife or increaſed,2.Sam.23.29.
Rebecca — Ribkah,fed, Gen.22.23.
Rebekah — Rinnah,a ſong or reioycing,1.Chron.4.20.
Riphath,medicine or releaſe, Gen.10.3.
¶ Rogel,a footman,or an accuſer.Ioſh.15.7.
¶ Ruth,watered or filled,Ruth 1.4.

S

Sabatha — SAbtah,a compaſſe,or old age, Gen.10.7.
Sabtecha — Sabteca,the cauſe of ſmiting,Gen.10.7.
Sarah,a Lady,or dame,Gen.17.15.
Sarai,my dame or miſtreſſe,Gen.11.29.
Soba,Sheba — ¶ Seba,a compaſſe,Gen.10.7.
Seled.affliction,1.Chron.2.30.
Semachiah,cleauing to the Lord,1.Chron.26.7.
Sheal,Saul — ¶ Shaal,Shaul,asked,Ezra,10.29.1.Sam.9.2.
Saaph — Shaaph flying, or thinking,1.Chro.4.7.
Shabbethai,my reſt,Nehe.11.16.
Sacar — Shachir,wages,1.Chro.11.35.
Shageh — Shage,ignorant,1.Chro.11.34.
Sellum — Shallum,peaceable,2.Kings 15.10.
Sallum — Shalman,peaceable.Hoſ.10.14.
Shalmah — Shalmon,peaceable,Ruth.4.21.
Shalma — Shamgar,deſolation,of the ſtranger,Iudg.3.31.
Salmon — Shammah,deſolation,deſtruction, 1.Sam.16.9.
Shamma — Shammua,obedient,Num.12.5.
Shaphan,a conie,or one hid,1.Chro.5.12.
Shaphat,a Iudge,Num.13.6.
Sharezer,a treaſurer, 2.Kings 19.37.
Salathiel — Shealthiel,asked of God, Hag.1.1.
Sheariah,the gate of the Lord,1.Chro.8.38.
Shaba — Sheba,captiuitie,Gen.10.7.
Shebarim hope.Iothua 7.5.
Sheber,hope,or wheate,1.Chro.2.48.
Sechia — Shecaniah,the habitation of the Lord, 1.Chron.3.21.
Sechaniah — Shechem,a part,or portion,Num.26.31.
Shedeur,a field of fire, or the light of the Almighetie,Num.1.5.
Sagub — Shegub,exalted,1.Kings 16.34.
Shehariah, the morning of the Lord,1.Chron.8.26.
Seir — Sheir,rough,or hairie,Gen.36.20.
Shelah,diſſoluing.Gen.38.5.
Shelah,ſending or ſpoyling, Gen.10.14.
Shelemiah,peace of the Lord,Ezra 10.39.
Shalmiah — Sheleph,drawing out,Gen.10.26.
Sheleſh,a captaine,1.Chron.7.35.
Shelomith,peaceable, Leuit.24.11.
Shelomoh,peaceable,2.Sam.5.14.
Salomon — Sheluniel,the peace,2.Sam.5.14.
Shemaiah,hearing the Lord,1.Chron.4.37.
Iſhmaiah — Shemariah,the keeping of the Lord,Ezra 10.32.
Shamariah — Shemed,deſtroing,1.Chron.8.12.
Shamed — Shemer,a keeper,1.Kings 16.24.
Shemida,a name of knowledge,Num.26.32.
Semuel — Shemuel,appointed of God,1.Chron.7.2.
Samuel — Shemuel,heard of God,1.Sam.1.20.
Shephatiah,the Lord iudgeth,2.Sam.3.4.
Seraiah — Sheraiah,a prince of the Lord,1.Chron.4.14.
Serug — Sherug,a bough,or plant,Gen.11.20.
Seth — Sheth,ſet or put,Gen.4.25.
Shethar,a remnant or hid,Eſter 1.14.
Sheua,vanitie,1.Chron.2.39.
Sechia — Shiciah,the protection of the Lord, 1.Chro.8.10.
Shimeah — Shimei,hearing,or obedient,Exod.6.17.
Simon — Shimeon hearing or obedient,Gen.29.33.
Samſon — Shimſhon, there the ſecond time became the Angel appeared the ſecond time at the prayer of his father, Iudges 13.24.
Shiphtan,a Iudge,Num.34.24.
Shiphrah — Shiphrah,faire,Exod.1.15.
Sobab — Shobab,returned,1.Sam.5.14.
Shobal,a path.Gen.36.20.
Shebnah — Shobnah,a builder.2.Kings 18.18.
Sua — Shua,crying,or ſauing,Gen.38.2.
Shuah,praiſing or humiliation,Gen.25.2.
Shubuel — Shubael,the returning of God,1.Chron.24.20.
Shuah — Shanah,a pit,1.Chron.4.11.
Shumathi,renowmed,1.Chron.2.53.
Shumi,changed,or ſleeping,Gen.46.16.
¶ Sithri,my ſecret,Exod.6.22.
¶ Sodi,my ſecret,Num.13.11.
¶ Suah,rooting vp,1.Chron.7.36.

T

TAbeel,good God,Iſa.7.6. — Tabeal
Tahaſh,haſting,Gen.22.24. — Thahaſh
Tahath,feare,1.Chron.6.37.
Talmai,a furrow,Ioſh.15.14.
Tamer,a palme tree, Gen.36.7. — Tholmai
Tanhumeth,conſolation,Iere.40.8. — Thamar
Talmon dew prepared, 1.Chro.9.17. — Tanehumeth
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2.31.and 4.43.and 5.32.he speaketh the words of God, Iohn 3.44.he preacheth that the kingdome of the Messias is at hand, and exhorteth to repentance,and to beleeue the Gospel,Matt.4.17.and 9. 35.hee is hungry,Mat.4.2.he is wearie, Iohn 4.6.hee is poore, Matth. 8.20.he entreth into Ierusalem riding vpon an asse, Matth.21.7. hee is solde by Iudas, Mat. 26.14. he is bussfeted, Mat. 26.67. he is deliuered to be crucified,Matth.27 26. hee prayeth for them that persecute him,Luk.23.34.he yeelideth vp the ghost Mat. 27.50. his resurrection,Mat.28.he is caried vp into heauen, Marke 16. 19. Luke 24.51.
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¶ The Apostles forbid the Gentiles to be Circumcised, Acts 15.28.
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Paul Circumciseth Timothie,Acts16,3.
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Abraham commaunded to Circumcise his familie,Gen.17.9,10.
Circumcision and vncircumcision are nothing, 1.Cor.7.19.
Circumcision is seruitude,Gal.2.4.
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¶ None cleane before God,Iob 25.4.
Gleopatra the daughter of Ptolemeus, 1. Mac.10.57.
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The renting of the Clothes a signe of great heauinesse, Iosh.7.6.Mat.26,65.2.Sam. 1.11.
¶ To heape Coales vpon the head of his emie,Rom.12.20.
One ought to comfort another, 1.Thess.4. 18.and 5.14.
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The Comming of Christ with his Angels, Mat.16.17.
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The Common vse of goods in the Primitiue Church,Acts 2.44.
The word Concubine for wife, Iudg.19.2.
A shame not to confesse Christ,2.Timoth. 1.8.
To Confesse God, for to prayse him, is oft times in the Psalmes.
To Confesse that Iesus is Christ is the gift of God, Mar.16.17.
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Moses confesseth to God the sinne of the people, Exod.32.31.
Confession of sinnes commaunded to the Priests of the Iewes, Leuit.16.21.
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¶ All things Created by Christ, Col. 1.16.
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God vseth the Creatures according to his pleasure, Isa.45.9.
We are new Creatures by faith in Christ, 2. Cor.5.17. Gal.6.15.
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Paul reioyced in the Crosse of Iesus Christ, Gal.6.14.
The Crowne of righteousnesse,2.Timothy 4.8.
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Dauid lamenteth his sonne Ammon, 2.Samuel.13.31.
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Saul seeketh to the dead, 1.Sam.28.11.
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Christ forespeaketh his owne death, Matt. 16.21.
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Delilah betrayeth Samson, Iudges 16.
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If we denie Christ, he will denie vs, 2.Tim. 2.12.
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The Deuill is a murtherer, Iohn 8.44.
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The deuill seduceth the woman, and is therefore cursed, Gen.3.14.
The king is bound to reade the booke of Deuteronomie, and why, Deut.17.19.20.
Deuteronomie is commaunded to bee read to women and children, Deut.31.11,12, 13.
Deuteronomie is deliuered to the Leuites and Elders, Deut.32.9.
Iosiah read the booke of Deuteronomie to the people, 2.Kings 13.2.
¶ The Diligence of Ministers, Prouerbes 17.23.
Dinah, the daughter of Iaakob, rauished, Gen.34.2.
Dionysus an Areopagite beleeueth in Christ, Actes 17.34.
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The Disciples wherein they may be known, Iohn.8.31.and 13.35.
Diseases are the fruits of sinne, Iohn 5.14.
In diseases God ought to bee sought vnto, 1,Kings 1.16.
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How God hateth disobedience, 1.Sam.15. 23.
The Disobedient striken with madnesse, and blindnesse, Deut.28.28.
The man that disobeyeth the Iudge, shall die, Deut.17.12.
He that disobeieth God is subiect vnto many curses, Deut 28.15.
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Doeg disclosed Dauid to Saul, 1. Samu. 22. 9.
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The Dogge is returned to his vomit. 2.Pet. 2.22.
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The doue sent out of the Arke, Gen.8.8.
The Dumme is healed, Matth.9.32.
¶ The Dragon, the old serpent. Reuelation 20.2.
By dreames God speaketh to the Prophets, Num.12.6.
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Christ was called in scorne a Drinker of wine, Matth.11.19. the Apostles also, Actes 2.13.
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The euils that come of drunkennesse. Pro. 23.29.
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¶Man is Dust. Gen.3.19.
The Dust of the feete shaken off, against whom, Matth.10.14.
¶ Many Dwelling places in the house of God, Iohn 14.2.
¶ Paul desireth to Die, Phil.1.23.
Christ prayeth not to Die, Matth.26.39.
Christ desireth to Die for vs, Luke 12.50.
It is ordeined for all to die once, Hebrewes 9.27.
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THe Earth is cursed for Adams transgression, Gene. 3.18.
The Earth is corrupt, Gene.6.11.
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¶ Ebed-melech the black Moore, Ieremie 38.7.
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¶Esau, why he is called Edom, Gen.25.30.
Edom denieth passage to Israel, Numb.20. 14,18.
Edom rebelleth from vnder Iudah, 2.King. 8.10.
¶The Egyptians eat not with the Ebrewes, Genesis 43.22. of whom looke in Exodus 11.and 12.Deut.23.7.Ier.46.Ezekiel 32.12.
Egypt the yron furnace. Deut.4.20.
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¶ The Ekronites and their doings, 1.Sam. 5.10.
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Make your calling and election sure, 2.Pet. 1.10.
As touching the election they are loued for the Fathers sakes, Rom.11.28.
The Elect haue obtained that Israel obtained not. Rom.11.7.
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Elisheba Aarons wife, Exod.6.23.
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¶Emmanuel, Matth.1.23.
¶ Take from among you all Enchaunters Deut.18.10,11.

Enchanters, and Soothsayers driuen out of Israel by Saul.1.Sam.28.3.
The End of all things is at hand, 1.Pet.4.7.
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Eneas healed by meanes of Peter, Actes.9.33.
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¶Ephesians worshipped Diana. Act.19.35.
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The Ephramites murmure against Gibeon Iudg.8.1.
The Epicures dispute with Paul, Act.17.18
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¶The Earnest of the spirit in our hearts, 2.Cor.1.22.and 5.5.
¶Esarhaddon reigneth after Saneherib, 2.Kings 19.37.
Esau and his doings, Gen.25.vnto the 37.
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¶ Hate that that is Euill, Rom.12.9.
Recompense not Euill for euill, Romanes 12.17.
God turneth the Euill into good, Gen.50.20.Rom.8.28.
Doe not company with euill men, Prouer.24.1.
We are Euill of nature, Matt.7.11.Gen.6.5.
An Eunuch, Candaces chiefe gouernour, beleeueth in Iesus Christ, Actes 8.37.
Eutychus restored to life, Actes.20.9,10.
¶He that Exalteth himself shalbe brought lowe, Luke 18.14.
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Examine thy selfe before thou come to the supper of the Lord.1.Cor.11.28.
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The Excommunication that Paul vsed, 1.Cor.5.5.
Exorcists hurt by the euill spirit. Actes 19.13,16.
Experience bringeth hope, Rom.5.4.
¶The good Eye, Matth.6.22.
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The Apostles pray to haue their Faith increased, Luke 17.5.
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The Faith of the Fathers, Heb.11.
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To Fall into the hands of the liuing God, Hebr.10.31.
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Moses Fasteth fourty dayes, and fourtie nights, Exod.34.28. Christ likewise. Matth.4.2.
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¶ The feareful l must absent themselues from warre, Deut.20.8.
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¶ God teacheth to fight, 2.Sam.22.35.
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The first borne in the land of Egypt die, Exod.11.4,5.and 12.29.30.
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¶ Paul neuer vsed Flatterie, 1.Thess.2.5.
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Flesh lusteth against the spirit. Gala.5.17.
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The care of the flesh ought to be reiected, Rom.13.14.
To eate the Flesh with the blood is forbid, Gen.9.4.
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¶ By the Folde is vnderstood the Church, Iohn 10.16.
A rod belongeth to the Fooles backe, Pro.26.3.
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¶ Mans Fragilitie, Isa.40.6,7.
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¶ Woe to them that be full, Luke 6.25.
¶ The piller of Fire, Exod.40.38.
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The conuersion of the Gentiles, Isa. 2. 2. Acts 11.17. and 14.27.
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God for a time suffered the Gentiles to walke in their owne wayes, Actes 14. 16.
¶ The men of Gibeah, & their wickednes Iudg. 19.22.
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God measureth the Gift according to the Heart, Matth. 12.44.
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Gehazi receiued Gifts of Naaman, 2. King. 5.23,24.
The Gifses of the holy Ghost are diuers, 1. Cor. 12.4.
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Giue and it shall bee giuen vnto you, Luke 6.38.
It is a blessed thing to giue, rather then to receiue, Acts 20.35.
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Mary Magdalene, and her doings, Mat.27. 61. Iohn 20.1.
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Mary the Virgine and mother of our Saiuour Iesus Christ, according to the flesh, Luke 1.31. and 2.7. Iohn 2.3.
Marke, Barnabas sisters sonne, Col.4.10.
Martha receiueth Christ into her house, Luk.10.31. her faith, Iohn 11.27.
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¶ Truft Measures, Leuit.19.36.
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Moses the Mediatour of Israel, Deuteronomie, 5.5.
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God is Mercifull to those that loue him, Exod.20.6. and 34.7. Deut.5.10.
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¶ Michael striueth against the deuill, Iude 9.
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The Midianites are slain at Gods commandement, Num.25.17.
Beginners must bee fed with Milke, Hebr. 5.12.
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Moses and the Prophets are the Scripture of the old Testament, Luke 16.29.
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Moses Murmureth, Numb.11.11.
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He that doth not honour his Mother, is accursed, Deut.27.16.
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Nadab the sonne of Ieroboam, 1.King.14.20.
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¶ Nebat, 1.King.15.1.
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Euery man in his necessitie is our Neighbour, Luke 10.29,37.
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O.

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Obedient to father and mother, Exod.20.12. Deut.5.16.
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To obey is better then sacrifice, 1.Sam.15.22.
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¶ Obed the Prophet reproueth the Israelites, 2.Chron.28.9.
¶ Giue no occasion of Offence to thy brother, Rom.14.10. 1.Cor.13.31.
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¶ Og, the king of Bashan, and his people conquered, Num.21.33,35.
¶ The praise of Old age, Prou.16.31.
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¶ Onan is slaine by the Lord, and why, Genesis 38.9.
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¶ An Oathe is the end of all strife, Hebr.6.16.
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¶ The Oxe that goreth man or woman, is stoned to death, Exod.21.28.
¶ The holy oynting Oyle, Exod.30.31.
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Esaiah reproueth the Pastours of his time, Isa.56.10.
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¶ We are called to Peace, Col.3.15.
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Peace-makers the children of God, Matth.5.9.
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The Peace that Salomon had round about him, 1.Kin.4.24.
Peace to the Churches of Iewrie, Galilee, and Samaria, Acts 9.31.
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Perath the riuer, Gen.2.14.
Paul exhorteth vs to Perfection, Heb.6.1.
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Persecutions are sent of God, and why, Psal.39.9,10,11.
Persecutions make some to bee offended, Marke 4.17.
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Christ exhorteth vs to Perseuere in him, Iohn 15.4.
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Andrew bringeth Peter to Christ, Iohn 1. 41. He is called Satan, Marke 8.33.
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¶ The Phariſes and Sadduces, generations of vipers, Matt.3.7. Serpents, Mat.23.33. theeues and robbers, Iohn 10.8.
The Phariſes deuoure widowes houſes, Luke 20.47.
The Phariſes mocke Chriſt, Luke 16.14.
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Philip is called, Iohn 1.43.and 14.8.Act.8. 26.and 21.8.
Out of whom came the Philiſtims, Gen.10. 14. of them reade Iudg.3.and 10.and 13. and 14.and 15.and 16. 1.Sam.4.& 5.and 6.and 7.and 13.and 2.Sam.5.and 21.
Beware leſt thou be ſpoiled by Philoſophie, Col.2.8.
The Phioles of the Temple, 2.Chron.4.11.
Phin has the ſonne of Eli the Prieſt, 1.Sam. 1.3.and 2.12.and 4.11.
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¶ Pilate and his doings, Iohn 18.29.
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The Pillar conducted the children of Iſrael, Exod.13.21.
The pillars of the Tabernacle, and their faſhion, 1.King.7.15.
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Pithom a citie, Exod.1.11.
¶ Ieroboam buildeth the high Places, 1. King. 12.31. they are throwen downe by Hezekiah, 2.King.18.4.
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Paul Planted the Corinthians, 1.Cor3.6.
Men Pleaſers cannot be ſeruants of Chriſt, Gal.1.10.
¶ Pollution that commeth in the night ſeaſon, Deut.23.10.
There ſhall be Poore alwayes, Deut.15.11. Matt.26.11.
Shut not thine heart from thy Poore brother, Deut.15.7.Pro.28.27.
Hee that giueth to the Poore, giueth to Chriſt, Matt.24.40.
Poore in ſpirit, Matth.5.3.
The Poore receiue the Goſpel, Mat.11.5.
Pouertie to the diſobedient, Deut.28.22.
The Poole of Bethesda, Iohn 5.2.
If it bee Poſſible, haue peace with all men, Rom.12.18.
Chriſt Prayeth that if it were Poſſible, that houre might paſſe from him, Marke 14. 35.
If it were poſſible, the very elect ſhould be deceiued, Matt.24.24.Mar.13.22.
If it had bene Poſſible, you would haue giuen to me your eyes, Gal.4.15.
All things are Poſſible to God, Matth.19. 26.
Ezekiel prepareth a Pot, Ezek.24.3.
The Potter maketh of clay what hee will, Ierem.18.6.
There is no power but of God, Rom.13.1.
Man by his owne Power is not able to attaine to riches, Deut.18.17. neither doth hee poſſeſſe any thing for his righteouſneſſe, Deut.9.4.
The mighty Power of God, Iſa.50.2.
The Power of God ſhewed in Pharaoh, Exod.9.16.
¶ Pray alwayes, Matt.7.7. Luk.18.1. Rom. 12.12. Epheſ.6.18. Col.4.2. 1.Tim.2.8.
Prayer and faſting, Acts 13.3.and 14.23.
Paul deſireth the faithfull to Pray for him, Rom.15.30. 2.Cor.1.11, Hebr.13.18.
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Pray for them that hurt thee, Mat.5.44.
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Chriſt falling flat vpon his face, maketh his Prayer, Matt.26.39. Iohn 17.1. Luke 22. 42. the ſame doeth Paul, Acts 20.36.
The Prayers of all Saints, Reuel.8.3.
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Chriſt prayeth all the night long, Luke 6. 12.
Moſes prayeth fourtie dayes and fourtie nights, Deut.9.25.
Chriſt Prayeth for vs, Iohn 16.26.and 17. 9,20. he Prayeth for Peter, Luke 22.32.
Chriſt Prayeth to the Father for vs, Hebr.7. 25.and 9.24.
Paul Prayeth without ceaſing, 1.Theſ.1.2.
He Prayeth in the Temple, Acts 22.17.
None can Preach but hee that is ſent, Rom. 10.15.
Chriſt Preached alwayes openly, Iohn 18. 20.
Preachers are Gods labourers, 1.Cor.3.9.
Preachers ought to beware of vſurped authoritie, 1.Pet.5.3.
Chriſt Preacheth in the ſhip, Matt.13.2.
Wee are Predeſtinate according to the purpoſe of God, Epheſ.1.11.
Wee are Predeſtinate to bee adopted in Ieſus Chriſt, Epheſ.1.5.
Pleade not againſt God in his Predeſtination, Rom.9.20.
The Preſumption of the Corinthians, 1. Cor.4.6.
Chriſt our high Prieſt, Hebr.2.17. and 3.1. and 7.15.
The office of Prieſts, Leuit.10.6. and 16.2. their couetouſneſſe, Iſa.3.12.
The hie Prieſt wherefore he was ordeined, Heb.5.1.and 8.3.
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Princes are the miniſters of God, Rom.13. 14.
God leadeth away Princes as a pray, Iob 12 19.
Againſt thoſe Princes that oppreſſe the poore, Amos 4.1.and 6.1. Zeph.3.3.
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Chriſt our Prophet, Deut.18.15.
The child of Promiſe, Rom.9.8.
The land of Promiſe, Deut.8.7.
The Promiſes of God are true. Gen.32.10.
The Promiſe of the Father, the holy Ghoſt, Actes 1.4.
To Prophesie, is better then to ſpeake ſtrange tongues, 1.Cor.14.5.
Prophecie is the gift of God, Rom.12.6.
The Prophet reproueth Ieroboam, 1.Kin. 13.2.
Obadiah hid an hundred Prophets, 1.King. 18.4.
Elijah ſlayeth Baals Prophets, 1.King.18. 40. Iehu deſtroyeth them alſo, 2.Kin.10. 19,25.
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450. falſe Prophets againſt Elijah the true and onely Prophet of God, 1.Kin.18.19.
The ſpirits of Prophets are in the power of the Prophets, 1.Chron.14.32.
The falſe Prophets ſhall die the death, Deu. 18.20.and 1.5.
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The Prophets example to vs of patience, Iames 5.10.
The authoritie of the Prophets of God, Micah 3.8. 2.King 5.8.
The Prophets did deſire to ſee Chriſt, Matt. 13.7.
The Prophets in old time were called Seers, 1.Sam.9.9.
The ſonnes of the Prophets poore, 2.King. 6.2. they were refreſhed by Eliſha, 2.Kin. 4.43.
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Proſperitie and aduerſitie are of the Lord, Prou.3.33.
The Proſperitie of the wicked, Iob 21.7.
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God Prooueth Abraham, Gen.22.1.
God prooueth his people, Exod.15.25. and 16.4.
Gods Prouidence toward the wicked, 1. King.18.1.
¶ Of Publicanes, Luke 3.12.
The Publicanes beleeued in Chriſt, Mat.21. 32. They iuſtified God, Luke 7.29.
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RAbbah, a citie of the Ammonites, 2. Sam.12.26.
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29.and 30,31.and 35.
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Ahab and Iehoſhaphat goe vp againſt Ramoth Gilead,1.Kings 22.29.
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¶ Follow not thine owne Reaſon, Deuter. 12.8.
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Imprinted at LONDON by ROBERT BARKER, Printer to the KINGS most excellent Maieſtie.

Cum priuilegio Regiæ Maieſtatis.

ANNO 1615.

Ann Eyre THE Ann Eyre

BOOKE OF COMMON PRAYER, WITH THE PSALTER OR PSALMES OF DAVID,

Of that Translation which is appointed to be vsed in Churches.

IMPRINTED AT LONDON
BY ROBERT BARKER PRINTER
to the Kings most Excellent Maiestie.
ANNO 1615.

¶ Cum Priuilegio.

An Almanacke for 45. yeeres.

The yeere of our Lord.	The golden number.	Dominicall letters.	The first day of Lent.	The last day of Lent.	Easter day.	Rogation week.	Ascension day.	Whitsunday.	Advent Sunday.
1597.	ii	B	23. January.	9. Febr.	March.27	2. Mai.	5. Mai.	15. Mai.	27. Nou.
1598.	iii	A	12. Febr.	1. March.	Aprill.16.	22.	25.	4. June.	3. Decem.
1599.	iiii	G	4. Febr.	21. Febr.	8.	14.	17.	27. Mai.	2.
1600	v	D	20. Jan.	6.	March.23	28. Apr.	1.	11.	30. Nou
1601.	vi	C	8. Febr.	25.	Aprill.12.	18. Mai.	21.	31.	29.
1602.	vii	B	31. Jan.	17.	4.	10.	13.	23.	28.
1603.	viii	A	20. Febr.	9. March.	24.	30.	2. June.	12. June.	27.
1604.	ix	G	5.	22. Febr.	8.	14.	17. Mai.	27. Mai.	2. Decem.
1605.	x	F	17. Jan.	13.	March.3	6.	9.	19.	1.
1606.	xi	E	16. Febr.	5. March.	Aprill.20.	26.	29.	8. June.	30. Nou.
1607.	xii	D	1. Febr.	18. Febr.	5.	11.	14.	24. Mai.	29.
1608.	xiii	C	24. Jan.	10.	March.27	2.	5.	15.	27.
1609.	xiiii	A	12. Febr.	1. March.	Aprill.16.	22.	25.	4. June.	3. Decem.
1610.	xv	G	4.	21. Febr.	8.	14.	17.	27. Mai.	2.
1611.	xvi	F	20. Jan.	6.	March.24	29. Apr.	2.	12.	1.
1612.	xvii	D	9. Febr.	25.	Aprill. 12.	18. Mai.	21.	31.	Nou. 29
1613.	xviii	C	31. Jan.	17.	4.	10.	13.	23.	28.
1614.	xix	B	20. Febr.	9. March.	24.	30.	2. June.	12. June.	27.
1615.	i	A	5.	22. Febr.	9.	15.	18. Mai.	28. Mai.	3. Decem.
1616.	ii	F	28. Jan.	14.	March. 31	6.	9.	19.	1.
1617.	iii	E	16. Febr.	5. March.	Aprill.20.	26.	29.	8. June.	30. Nou.
1618.	iiii	D	1.	18. Febr.	5.	11.	14.	24. Mai.	29.
1619.	v	C	24. Jan.	10.	March.28	3.	6.	16.	28.
1620.	vi	B	13. Febr.	1. March.	Aprill. 16	22.	25.	4. June.	3. Decem.
1621.	vii	G	28. Jan.	14. Febr.	1.	7.	10.	20. Mai.	2.
1622.	viii	F	17. Febr.	6. March.	21.	27.	30.	9. June.	1.
1623.	ix	E	9. Febr.	26. Febr.	13.	19.	22.	1.	30. Nou.
1624.	x	D	25. Jan.	11.	March.28	3. Mai.	6.	16. Mai.	28.
1625.	xi	B	13. Febr.	2. March.	Aprill.17.	23.	26.	6. June.	27.
1626.	xii	A	5.	22. Febr.	9.	15.	18.	28. Mai.	3. Decem.
1627.	xiii	G	21. Jan.	7.	March.25	30. Apr.	3.	13.	2.
1628.	xiiii	F	10. Febr.	27.	Aprill. 13.	19. Mai.	22.	1. June.	30. Nou.
1629.	xv	D	1.	18.	5.	11.	14.	24. Mai.	29.
1630.	xvi	C	24. Jan.	10.	March.28	3.	6.	16.	28.
1631.	xvii	B	6. Febr.	23.	Aprill.10.	16.	19.	29.	27.
1632.	xviii	A	29. Jan.	20.	1.	7.	10.	20.	2. Decem.
1633.	xix	F	17. Febr.	6. March.	Aprill. 21.	27.	30.	9. June.	1.
1634.	i	E	2. Febr.	19. Febr.	6.	12.	15.	25.	30. Nou.
1635.	ii	D	25. Jan.	11. Febr.	March.29	4.	7.	17. Mai.	29.
1636.	iii	A	14. Febr.	2. March.	Aprill.17.	23.	26.	6. June.	27.
1637.	iiii	G	5.	22. Feb..	9.	15.	18.	28. Mai.	3. Decem.
1638.	v	E	21. Jan.	7.	March. 5.	30. Apr.	3.	13.	2.
1639.	vi	F	10. Febr.	27.	Aprill. 14.	20. Mai	23.	2. June.	1.
1640.	vii	D	2.	19.	5.	11.	14.	24. Mai.	29. Nou.
1641.	viii	C	21. Jan.	10. March.	25.	31.	3. June.	13. June.	28.

¶ The Golden number.

THe Golden number is so called, because it was written in the Kalender with letters of Gold, right at that day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the Sunne: and therefore it is also called the Cicle of the Moone, in the which the Solstices and Equinoctials doe returne to all one point in the Zodiaque.

To finde it euery yeere, you must adde one yeere to the yeere of Christ (for Christ was borne one yeere of the 19. already past) then diuide the whole by 19. and that which resteth, is the Golden number for that yeere: if there bee no surplusage, it is then 19.

Note that the Golden number and Dominicall letter doeth change euery yeere the first day of Ianuary. Note also that the yeere of our Lord beginneth the xxv. day of March, the same day supposed to bee the first day vpon which the world was created, and the day when Christ was conceiued in the wombe of the Virgin Mary.

¶ January hath xxxi. dayes.

		Primes.	Morning praier.		Euening praier.		
			1. Lesso.	2. Lesso.	1. Lesso.	2. Lesson
1	a	Kalendes	Circumcision	Gen.17	Rom.ii.	Deut.x.	Col.ii.
2	b	iiii No.		Gen.i.	Matth.i	Gen.ii.	Rom.i.
3	c	iii No.		iii	ii	iiii	ii
4	d	Pri. No.		v	iiii	vi	iii
5	e	Nones.	Epiphany.	vii	iiii	viii	iiii
6	f	viii Id.		Esai.lx.	Luke iii	Isa.xlix.	John ii.
7	g	vii Id.		Gen.ix.	Mat.v.	Gen.xii	Rom. v.
8	a	vi Id.	Lucian.	xiii	vi	xiiii	vi
9	b	v Id.		xv	vii	xvi	vii
10	c	iiii Id.		xvii	viii	xviii	viii
11	d	iii Id		xix	ix	xx	ix
12	e	Pri. Id.	Sol. Epiph.	xxi	x	x	x
13	f	Ides	Hillarie.	xiii	xi	xiiii	xi
14	g	xix kl.	Felixantii.	xxv	xii	xvi	xii
15	a	xviii kl.		xxvii	xiii	xviii	xiii
16	b	xvii kl.		xix	xiiii	xx	xiiii
17	c	xvi kl.		xxi	xv	xxii	xv
18	d	xv kl.	Prisca.	xxiii	xvi	xxiiii	xvi
19	e	xiiii kl.		xxv	xvii	xxvi	1. Cor.i.
20	f	xiii kl.	Fabian.	xxviii	xviii	xxix	ii
21	g	xii kl.	Agnes.	xl	xix	xli	iii
22	a	xi kl.	Vincent.	xlii	xx	xliii	iiii
23	b	x kl.		xliv	xxi	xlv	v
24	c	ix kl.		xlvi	xxii	xlvii	vi
25	d	viii kl.	Cõ. of Paul	Wisd.v.	Act.xxii.	Wisd. vi.	Act.xxvi
26	e	vii kl.		Gen.48	Mat.23	Gen. 49	1. Cor.7.
27	f	vi kl.		l	xxiii	Exod.i.	viii
28	g	v kl.		Exod.ii.	xxv	xii	ix
29	a	iiii kl.		iiii	xxvi	v	x
30	b	iii kl.		vii	xxvii	viii	xii.
31	c	Pri. kl.		ix	xxviii	x	xii

¶ February hath xxviii. dayes.

		Primes.	Morning praier.		Euening praier.		
			1. Lesso.	2. Lesso.	1. Lesso.	2. Lesso
1	d	Kalendes.	Fast.	Exo.xi.	Mark.i.	Exo.xii.	1. Cor. xiii
2	e	iiii No.		Wisd. x.		Wisd.xii.	xiiii
3	f	iii No.	Blasii.	Exo.xiii	ii	Exo.14.	xv
4	g	Pri. No		xv	iiii	xvi	xvi
5	a	Nones.	Agathe.	xvii	v	xviii	2. Cor.i.
6	b	viii Id.		xix	vi	x	ii
7	c	vii Id.		xxi	vii	xxii	iii
8	d	vi Id.		xxiii	viii	xxiiii	iiii
9	e	v Id.		xxvii	ix	xxviii	v
10	f	iiii Id	Sol. in Pisc.	xxviiii	x	Leui. 18	vi
11	g	iii Id		Leui.xix	xi	xx	vii
12	a	Pri. Id.		xxvi	xii	Num.xi	viii
13	b	Ides		Nu. xii.	xiii	xiii	ix
14	c	xvi kl	Valentine.	xiiii	xiiii	xvi	x
15	d	xv kl	Sarche.	xvii	xv	x	xi
16	e	xiiii kl.		xxi	xvi	xxii	xii
17	f	xiii kl.		xxiii	Lu.vi.i.	xxiiii	xiii
18	g	xii kl.		xv	vi.i.	xvii	Gala.i.
19	a	xi kl.		xx	ii	xxi	ii
20	b	x kl.		xxii	iii	xxv	iii
21	c	ix kl.		xxvi	iiii	Deut.i.	iiii
22	d	viii kl.		Deu.ii.	v	iii	v
23	e	vii kl.	Fast.	iiii	vi	v	vi
24	f	vi kl.	Matthie	Wis.xix.	vii	eccles.i.	Ephes.i
25	g	v kl.		Deu.vi.	viii	Deu.vii	ii
26	a	iiii kl.		viii	ix	x	iii
27	b	iii kl.		x	x	xi	iiii
28	c	Pri. kl.		xii	xi	xv	v

¶ March hath xxxi. dayes.

		Primes.	Morning praier.		Euening praier.		
			1. Lesso.	2. Lesso.	1. Lesso.	2. Lesso.
1	d	Kalendes.	David.	Deu.16	Luk.xii	Deu.17	Eph.v
2	e	vi No.	Cedde.	xviii	xiii	xix	Phil.i.
3	f	v No.		xx	xiiii	xxi	ii
4	g	iiii No.		xxii	xv	xxiiii	iii
5	a	iii No.		xxv	xvi	xvi	iiii
6	b	Pri. No.		xxvii	xvii	xxviii	Colos.i.
7	c	Nones.	Perpetue.	xxix	xviii	xx	ii
8	d	viii Id.		xxxi	xix	xxii	iii
9	e	vii Id.		xxxiii	xx	xxiiii	iiii
10	f	vi Id.		Iosh.i.	xxi	Iosh.2	1. Thes.i
11	g	v Id.	Sol. in Aries	iii	xxii	iiii	ii
12	a	iiii Id.	Gregorie.	v	xxiii	vi	iii
13	b	iii Id.		vii	xxiiii	viii	iiii
14	c	Pri. Id.		ix	John i.	x	v
15	d	Ides		xiii	ii	xviii	2. Thes.i
16	e	xvii kl.	Apilis.	Iudg.i.	iii	Iud.2.	ii
17	f	xvi kl.		iii	iiii	iiii	iii
18	g	xv kl.	Edward.	v	v	vi	1. Tim.i
19	a	xiiii kl.		vii	vi	viii	ii. iii.
20	b	xiii kl.		ix	vii	x	iiii
21	c	xii kl.	Benedict.	xi	viii	xii	v
22	d	xi kl.		xiii	ix	xiiii	vi
23	e	x kl.		xv	x	xvi	2. Ti.i.
24	f	ix kl.	Sol. Ing. Ar.	xvii	xi	xviii	ii
25	g	viii kl.	Annu. of Mary	eccle.ii.	xii	Eccle.3	iii
26	a	vii kl.		Iud.xix.	xiii	Iud.20	iiii
27	b	vi kl.		xxi	xiiii	Ruth.i.	Titus.i
28	c	v kl.		Ruth.2	xv	iii	ii.iii.
29	d	iiii kl.		iiii	xvi	1. Kin.i.	Phile.i
30	e	iii kl.		1. Kin.2	xvii	iii	Hebr.i.
31	f	Pri. kl.		iiii	xviii	v	ii

¶ Apilis hath xxx. dayes.

		Primes.	Morning praier.		Euening praier.		
			1. Lesso.	2. Lesso.	1. Lesso.	2. Lesso.
1	g	Kalendes.		1. Sã.6.	Joh.xix.	1. Sã.7.	Hebr.3.
2	a	iiii No.		viii	xx	ix	iiii
3	b	iii No.	Richard.	x	xxi	xi	v
4	c	Pri. No.	Ambrose.	xii	Actes i.	xiii	vi
5	d	Nones.		xiiii	ii	xv	vii
6	e	viii Id		xvi	iii	xvii	viii
7	f	vii Id.		xviii	iiii	xix	ix
8	g	vi Id.		xx	v	xxi	x
9	a	v Id.		xxii	vi	xxiii	xi
10	b	iiii Id.	Sol. in Tau	xxiiii	vii	xxv	xii
11	c	iii Id.		xxvi	viii	xxvii	xiii
12	d	Pri. Id.		xxviii	ix	xxix	Iam.i.
13	e	Ides		xx	x	xxi	ii
14	f	xviii kl.	Vail.	2. Sã.i.	xi	2. Sã.2	iii
15	g	xvii kl.		ii	xii	iiii	iiii
16	a	xvi kl.		v	xiii	vi	v
17	b	xv kl.		vii	xiiii	viii	i. Pet.i
18	c	xiiii kl.		x	xv	x	ii
19	d	xiii kl.	Alphege.	xi	xvi	xii	iii
20	e	xii kl.		xiii	xvii	xiiii	iiii
21	f	xi kl.		xv	xviii	xvi	v
22	g	x kl.		xvii	xix	xviii	2. Pet.
23	a	ix kl.	S. George	xix	xx	xx	ii
24	b	viii kl.		xxi	xxi	xxii	iii
25	c	vii kl.	Mark Euan.	Eccl.4.	xxii	Eccl.5.	i. Joh.i
26	d	vi kl.		2. Sã.23.	xxiii	2. Sã.24.	ii
27	e	v kl.		1. Kin.i.	xxiiii	1. Kin.2	iii
28	f	iiii kl.		ii	xv	iiii	iiii
29	g	iii kl.		v	xxvi	vi	v
30		Pri. kl.		vii	xxvii	viii	i. Joh.3

¶ May hath xxxi. dayes.

		Psalmes.		Morning praier. 1. Lesso.	2. Lesso.	Euening praier. 1. Lesso.	2. Lesson.
1	b	Kalend.	Phil. & Ia.	Eccle. 7	Act. viii	Eccle. 9	Iude i.
2	c	vi	No.	i. Kin. 9	xxviii	i. Kin. 1	Rom. i
3	d	v	No.	Iruen.	vi	Mat. 1.	xii
4	e	iiii	No.	the Crosse.	viii	ii	viiii
5	f	iii	No.		xv	iii	xvi
6	g	Pri.	No.	Iob. Euan	xvii	iiii	xviii
7	A	Nonas.			xix	v	x
8	b	viii	Id.		xxi	vi	xxii
9	c	vii	Id.		2. Kin. i	vii	2. Kin. 2
10	d	vi	Id.		iii	viii	iiii
11	e	v	Id.		v	ix	vi
12	f	iiii	Id.	Sol in Gem.	vii	x	viii
13	g	iii	Id.		ix	xi	x
14	A	Pri.	Id.		xi	xii	xii
15	b	Idus.			xiii	xiii	xiiii
16	c	xvii	kl.	Iuuen.	xv	xviii	xvi
17	d	xvi	kl.		xvii	xv	xvii
18	e	xv	kl.		xix	xvi	xx
19	f	xiiii	kl.	Dunstane.	xxi	xvii	xxii
20	g	xiii	kl.		xxiii	xviii	xxiii
21	A	xii	kl.		xxv	xix	Ezra. ii
22	b	xi	kl.		Ezra. 3	xx	xiiii
23	c	x	kl.		v	xxi	vi
24	d	ix	kl.		vii	xxii	ix
25	e	viii	kl.		Nehe. i.	xxiii	Nehe. 2
26	f	vii	kl.	Augustine.	iiii	xxiiii	v
27	g	vi	kl.		vi	xxv	viii
28	A	v	kl.		ix	xxvi	x
29	b	iiii	kl.		xiii	xxvii	Est. i.
30	c	iii	kl.		Est. ii.	xxviii	iii
31	d	Pri.	kl.		iiii	Mark. i	v

¶ June hath xxx. dayes.

		Psalmes		Morning praier. 1. Lesso.	2. Lesso	Euening praier. 1. Lesso.	2. Lesso.
1	e	Kalend.		Esther. 6	Mark. 2	Est. viii.	i. Cor. xv
2	f	iiii	No.	viii	iii	ix	xvi
3	g	iii	No.	Michomede	Iob i.	iiii	Iob ii.
4	A	Pri.	No.		iiii	v	iiii
5	b	Nonas.		Boniface.	vi	vi	vi
6	c	viii	Id.		vii	vii	viii
7	d	vii	Id.		ix	viii	x
8	e	vi	Id.		xi	ix	xii
9	f	v	Id.		xiii	x	xiiii
10	g	iiii	Id.		xv	xi	xvi
11	A	iiii	Id.	Barnabe.	Eccle. x	Act. 14.	Eccl. xii
12	b	Pri.	Id.	Sol in Can.	Iob 17.	Mar. xii	Iob xix.
13	c	Idus.		Solstitiũ æst	xx. (18.	xiii	xxi
14	d	xviii	kl.	Iulii.	xxii	xiiii	xxiii
15	e	xvii	kl.		24. 25.	xv	26. 27.
16	f	xvi	kl.		xxviii	xvi	xix
17	g	xv	kl.		xx	Luk. i.	xxi
18	A	xiiii	kl.		xxii	ii	xxiii
19	b	xiii	kl.	Nat. K. Iam.	xxiiii	iii	xxv
20	c	xii	kl.	Edward.	xxvi	iiii	xxvii
21	d	xi	kl.		xxviii	v	xxix
22	e	x	kl.		xi	vi	xi
23	f	ix	kl.	Fast	xiii	vii	Prou. i.
24	g	viii	kl.	Iohn Bapt.	Mal. 3.	Mat. 3.	Mala. 4
25	A	vii	kl.		Prou. ii.	Luk. 8.	Prou. 3
26	b	vi	kl.		iiii	ix	v
27	c	v	kl.		vi	x	vii
28	d	iiii	kl.	Fast.	viii	xi	ix
29	e	iii	kl.	S. Iohn. Ap.	Eccle. 15	Acts iii.	Eccl. xix
30	f	Pri.	kl.		Prou. x.	Luk. xii	Prou. xi

¶ July hath xxxi. dayes

		Psalmes.		Morning praier. 1. Lesso.	2. Lesso.	Euening praier. 1. Lesso.	2. Lesso.
1	g	Kalend.	Vlt. of Ma.	Prou. xii	Luk. 13	Prou. 13	Phili.
2	A	vi	No.	xiiii	xiiii	xv	ii
3	b	v	No. Martin.	xvi	xv	xvii	iiii
4	c	iiii	No.	xviii	xvi	xix	v
5	d	iii	No.	xx	xvii	xxi	Colos. i
6	e	Pri.	No. Dog daies.	xxii	xviii	xxiii	ii
7	f			xxiiii	xix	xv	iiii
8	g	viii	Id.	xvi	xx	xviii	iiii
9	A	vii	Id.	xviii	xxi	xix	i. thes. i
10	b	vi	Id.	xxi	xxii	eccles. i.	ii
11	c	v	Id.	Eccle. 2	xxiii	iii	iii
12	d	iiii	Id.	iii	xxiiii	v	iiii
13	e	iii	Id.	vi	Ioh. i.	vii	v
14	f	Pri.	Id.	viii	ii	ix	2. thes. i.
15	g	Idus.		x	iii	xi	ii
16	A	xiii	kl.	Iuguſt.	iii	Iere. i.	iii
17	b	xii	kl.		Iere. ii.	v	iii
18	c	xi	kl.		iii	vi	ii. iii.
19	d	xiiii	kl.		vi	vii	iiii
20	e	xiii	kl.	Margaret.	viii	xii	ix
21	f	xii	kl.		x	x	vi
22	g	xi	kl.	Magdalen.	xii	x	xiii
23	A	x	kl.		xiiii	xi	xv
24	b	ix	kl.	Fast.	xv	xii	xvi
25	c	viii	kl.	Iames Apo.	Eccl. 21.	xiii	eccl. 29.
26	d	vii	kl.	Anne.	Iere. 18.	xiiii	Iere. xix
27	e	vi	kl.		xx	xv	xi
28	f	v	kl.		xxi	xvi	xxiii
29	g	iiii	kl.		xxiiii	xvii	xv
30	A	iii	kl.		xxvi	xviii	xvi
31	b	Pri.	kl.		xxviii	xix	xix

¶ August hath xxxi. dayes.

		Psalmes.		Morning praier. 1. Lesso.	2. Lesso.	Euening praier. 1. Lesso.	2. Lesso
1	c	Kalend.	Lammas.	Ier. 30.	Ioh. 20.	Ier. 31.	Heb. iii.
2	d	iiii	No.	xxii	xxi	xxiii	v
3	e	iii	No.	xxiiii	Actes i.	xxv	vi
4	f	Pri.	No.	xxvi	ii	xxvii	viii
5	g	Nonas.		xxviii	iii	xxix	viiii
6	A	viii	Id.	Transfigu.	v	iiii	xi
7	b	vii	Id.	name of Ie	vi	v	xiii
8	c	vi	Id.		viiii	vi	xv. xvi.
9	d	v	Id.		xxvi	vii	xvii
10	e	iiii	Id.	Laurence.	xix	viii	x	xiii
11	f	iii	Id.	Sol in Virg	ii	ix	xii	Iam. i.
12	g	Pri.	Id		Lam. i.	x	Lam. ii.	iii
13	A	Idus.			iii	xi	iiii	iii
14	b	xix	kl.	Septembr.	v	xii	Eze. ii	iiii
15	c	xviii	kl.		Eze. iii.	xiii	v	v
16	d	xvii	kl.		vii	xiiii	viii	i. Pet. i
17	e	xvi	kl.		xiiii	xv	xviii	ii
18	f	xv	kl.		xxiii	xvi	xxiiii	iii
19	g	xiiii	kl.		Dan. i.	xvii	Dan. ii.	xiii
20	A	xiii	kl.		iii	xviii	iiii	v
21	b	xii	kl.		v	xix	vi	ii. Pet.
22	c	xi	kl.		vii	xx	viii	ii
23	d	x	kl.	Fast.	ix	xxi	x	iii
24	e	ix	kl.	Bartl. Ap	eccl. 25.	xxii	eccl. 29.	i. Ioh. i
25	f	viii	kl.		Dan. xi.	xxiii	Dan. xii	ii
26	g	vii	kl.			xxiiii	Prou. 30.	iii
27	A	vi	kl.		Hose. i.	xxv	Hos. 2. 3	iiii
28	b	v	kl.	Augustine.	iiii	xxvi	b. vi.	v
29	c	iiii	kl.	Behead. of	vi	xxvii	vii	2. 3. Ie
30	d	iii	kl.	Iohn.	ix	xxviii	x	Iude
31	e	Pri.	kl.		xi	Mat. i.	xii	Rom. i.

Note that the 13. of Daniel, touching the history of Susanna, is to be read vntil these words: *And king Astiages, &c.*

¶ September hath xxx. dayes.

Kalendar				Morning praier. 1. Lesson	2. Lesson	Euening praier. 1. Lesson	2. Lesson
1	f	Kalendas	Giles.	Hose. 13	Mar. ii.	Hos. 14.	Rom. ii
2	g	iiii	No.	Joel. i.	iii	Joel. ii.	iii
3	A	iii	No.	iii	iiii	Amos i.	iiii
4	b	Pri.	No.	Amos ii	v	iii	v
5	c	Nonas.		Hose.	vi	v	vi
6	d	viii.	Id.	Dogdayes	vii	vi	vii
7	e	vii	Id.	ende.	vii	vii	viii
8	f	vi	Id.	Natiuitie of	Obad. i.	ix	Iona. i.	ix
9	g	v	Id.		Ion. 2. 3	x	iii	x
10	A	iiii	Id.		Mica. i.	xi	Mica. 2	xi
11	b	iii	Id.		iii	xii	iiii	xii
12	c	Pri.	Id.	Sol in Libra	v	xiii	vi	xiii
13	d	Idus.			vii	xiiii	Nahu. i	xiiii
14	e	viii	kl.	Holycrosse.	Nahu. 2	xv	iii	xv
15	f	vii	kl.	Equinoc.	Haba. i.	xvi	Haba. 2	xvi
16	g	vi	kl.	autumnale.	iii	xvii	Zeph. i.	i. Cor. i.
17	A	v	kl.	Lambert.	Zeph. ii.	xviii	iii	ii
18	b	iiii	kl.		Hag. i.	xix	Hag. ii.	iii
19	c	iii	kl.		Zech. i.	xx	Zec. 2. 3	iiii
20	d	ii	kl.	Fast.	iiii. v.	xxi	vi	v
21	e	i	kl.	S. Matthew.	Eccliu. 35	xxii	eccl. 38.	vi
22	f	e	kl.		Zech. vii	xxiii	Zech. 8.	vii
23	g	ix	kl.		ix	xxiiii	x	viii
24	A	viii	kl.		xi	xxv	xii	ix
25	b	vii	kl.		xiii	xxvi	xiiii	x
26	c	vi	kl.	Cipzian.	Mala. i.	xxvii	Mala. 2.	xi
27	d	v	kl.		iii	xxviii	iii	xii
28	e	iiii	kl.		Tobi. i.	Mark. i.	Tobi. ii	xiii
29	f	iii	kl.	S. Michael.	eccliu. 39	ii	eccl. 44.	xiiii
30	g	Pri.	kl.	Hierome.	Tobi. 3.	iii	Tobi. 4.	xv

¶ October hath xxxj. dayes.

				Morning praier. 1. Lesson	2. Lesson	Euening praier. 1. Lesson	2. Lesson
1	A	Kalendas	Remige.	Tobi. 5.	Mar. 4.	Iosu. 20	i. Cor. 16
2	b	iii	No.	vii	v	Iosu. 22	ii. Cor. i
3	c	ii	No.	ix	vi	Tobi. 7.	ii
4	d	iiii	No.	xi	vii	xii	iii
5	e	iii	No.	xiii	viii	xiiii	iiii
6	f	Pri.	No.	Fayth.	Iudit. ii	x	Iudit. ii	v
7	g				iii	x	iii	vi
8	A	viii	Id.		v	xi	vi	vii
9	b	vii	Id.	Dennis.	vii	xii	viii	viii
10	c	vi	Id.		ix	xiii	x	ix
11	d	v	Id.		xi	xiii	xii	x
12	e	iiii	Id.		xiii	xv	xiiii	xi
13	f	iii	Id.	Edward.	xv	xvi	xvi	xii
14	g	Pri.	Id.		Wisd. i.	Iudi. ii.	Wisd. ii.	xiii
15	A				iii	vi. i.	iiii	Gala. i.
16	b	viii	kl.	Nouemb.	v	ii	vi	ii
17	c	vii	kl.	Etheldred.	vii	iii	viii	iii
18	d	vi	kl.		Eccliu. li.	iiii	Iob i.	iiii
19	e	viiii	kl.		Wisd. ix.	v	Wisd. x.	v
20	f	iiii	kl.		xi	vi	xii	vi
21	g	iii	kl.		xiii	viii	xiiii	Ephes. i
22	A	ii	kl.		xv	viii	xvi	ii
23	b	i	kl.		xvii	ix	xviii	iii
24	c	ix	kl.		xix	x	eccliu. i.	iiii
25	d	viii	kl.	Crispine.	eccliu. ii.	xi	iii	v
26	e	vii	kl.		iiii	xii	v	vi
27	f	vi	kl.	Fast.	vi	xiii	vii	Phil. i.
28	g	v	kl.		Iob. 24. 25	xiiii	Iob 42.	ii
29	A	iiii	kl.		eccliu. 8.	xv	eccl. ix.	iii
30	b	iii	kl.		x	xvi	xi	iiii
31	c	Pri.	kl.	Fast.	xii	xvii	xiii	Colos. i

¶ November hath xxx. dayes.

				Morning praier. 1. Lesson	2. Lesson	Euening praier. 1. Lesson	2. Lesson
1	d	Kalendas	All Saints	Wisd. 3	Heb. 11. 12	Wisd. v.	Ipocr. i
2	e	iiii	No.	eccliu. 14	Luk. 18	eccliu. x	Colo. ii.
3	f	iii	No.	xvi	xx	xvii	ii
4	g	Pri.	No.	xviii	xx	xix	iii
5	A	Nonas.	Papists con.	xx	xxi	xxi	i. Thes. i.
6	b	viii	Id.	Leonard.	xxii	xxiii	ii
7	c	vii	Id.		xxiiii	xxiii	xxv	iii
8	d	vi	Id.		xxvii	xxiiii	xxviii	iiii
9	e	v	Id.		xxix	John i.	xxx	v
10	f	iiii	Id.		xxxi	ii	xxxii	i. Thes. i.
11	g	iii	Id.	S. Martin.	xxxiii	iii	xxxiiii	i
12	A	Pri.	Id.	Sol in Sagit.	xxxv	iiii	xxxvi	ii
13	b	Idus.		Brice.	xxxvii	v	xxxviii	iii. iiii. i
14	c	viii	kl.	Decembris	xxix	vi	xl	ii. iii.
15	d	vii	kl.	Machute.	xli	vii	xlii	iiii
16	e	vi	kl.		xliii	viii	xliiii	v
17	f	v	kl.	Hugh bisho.	xlv	ix		vi
18	g	iiiii	kl.		xlvii	x	xlviii	ii. iii. v
19	A	iii	kl.		xlix	xi	l	vi
20	b	ii	kl.	Edmund king	li	xii	Baru. i	i
21	c	i	kl.		Baru. 2	xiii	iii	ii
22	d	x	kl.	Cicilie.	iiii	xiiii	v	Tit. i.
23	e	ix	kl.	Clement.	vi	xv	Ezai. i.	i. iii.
24	f	viii	kl.		Ezai. ii.	xvi	iii	phile. i
25	g	vii	kl.	Katherine.	iiii	xvii	v	Hebr. i.
26	A	vi	kl.		vi	xviii	vii	i
27	b	v	kl.		viii	xix	ix	ii
28	c	iiii	kl.		x	xx	xi	iii
29	d	iii	kl.	Fast.	xii	xxi	xiii	v
30	e	Idus.	kl.	Andrew Ap.	Ezo. xv	Acts i.	Ezo. xvi	v

☞ Note, that y beginning of the xxvi. Chap. of Ecclus. (vnto) ver. 6. But a griefe of heart, &c. must be read with the 25. Chap.

Note that the 46. Chapter of Ecclesiasticus is to be read vnto these words. And after his death, &c.

¶ December hath xxxj. dayes.

				Morning prayer. 1. Lesson	2. Lesson	Euening prayer. 1. Lesson	2. Lesson
1	f	Kalendas		Esa. 14	Act. ii.	Esa. 1	Iob. 7
2	g	iiii	No.	xvi	iii	xvii	xiii
3	A	iii	No.	xviii	iiii	xix	x
4	b	Pri.	No.	xx. xxi.	v	xxii	i
5	c	Nonas.		xxiii	vi	xxiiii	ii
6	d	viii	Id.	Nicho. Bi.	xxv	xxvi.	xxvi	iii
7	e	vii	Id.	Concep. Ma.	xxvii	xxvi.	xxviii	iiii
8	f	vi	Id.		xxix	xxii	xxx	Iam. i.
9	g	v	Id.		xxxi	x	xxxii	v
10	A	iiii	Id.		xxxiii	x	xxxiiii	vi
11	b	iii	Id.		xxxv	xi	xxxvi	vii
12	c	Pri.	Id.	Sol in Capric.	xxxvii	xii	xxxviii	v
13	d		Lucie.	xxxix	xiii	xl	Ii. Pet. i.
14	e	xix	kl.	Iannerii.	xli	xiiii	xlii	ii
15	f	viii	kl.		xliii	xv	xliiii	iii
16	g	vii	kl.	Olaipentia.	xlv	xvi	xlvi	iiii
17	A	vi	kl.		xlvii	xvii	xlviii	v
18	b	v	kl.		xlix	xviii	l	ii. Pet.
19	c	iiii	kl.		li	xix	lii	ii
20	d	iii	kl.	Fast.	liii	x	liiii	iii
21	e	ii	kl.		Dan. 2	xxi	Dan. 24	i. Joh. i
22	f	i	kl.		Esa. lv.	xxii	Esa. 56	ii
23	g	x	kl.		lvii	xxiii	lviii	iii
24	A	ix	kl.	Fast.	lix	xxiiii	lx	iiii
25	b	viii	kl.	Christmas.	Esa. ix.	Luk. ii.	Esa. lii	Tit. iii
26	c	vii	kl.		Dan. 28.	Act. 6. 7	eccle. 4.	Act. vi
27	d	vi	kl.	Iohan.	eccles. 5	Reue. i.	eccle. 6.	Re. 2. 3
28	e	v	kl.	Innocents.	Jer. 31.	Act. xvi.	Wisd. i.	i. Joh.
29	f	iiii	kl.		Esa. 61.	xxvii	Esa. lxii	2. Joh.
30	g	iii	kl.		lxiii	xxviii	lxiiii	3. Joh.
31	A	Idus.	kl.	Siluest. Bi.	lxv	xxviii	lxvi	Iude

¶ Proper Lessons to be read for the first Lessons

both at Morning and Euening prayer, on the Sundayes throughout the yeere, and for some also the second Lessons.

Sundayes of Aduent.	¶ Mattens.	¶ Euensong.
The first.	Isaiah.i.	Isaiah.ii.
ii	v	xxiii
iii	xxv	xxvi
iiii	xxx	xxxii

Sundayes after Christmas.	¶ For Morning.	¶ For Euening.
The first.	xxxvii	xxxviii
ii	xli	xlii

Sundayes after the Epiphanie.	For Morning.	¶ For Euening.
The first.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii

Septuagesima.	Gen.i.	Gen.ii.
Sexagesima.	iii	vi
Quinquagesima.	ix	xii

Lent.	¶ For Morning.	¶ For Euening.
First Sunday.	Gen.xix.	Gen.xxii.
ii	xxvii	xxviii
iii	xxix	xlii
iiii	xliii	xlv
v	Exod.iii.	Exod.v.
vi	ix	x

Easter day.	¶ For Morning.	¶ For Euening.
i. Lesson.	Exod.xii.	Exod.xiii.
ii. Lesson.	Rom.vi.	Acres.ii.

¶ Sundayes after Easter.

	For Morning.	¶ For Euening.
The first.	Rom.vi.	Romb.xvi.
ii	xvii	xvi
iii	Deut.iii.	Deut.v.
iiii	vi	vii
v	viii	ix
Sunday after Ascension day.	Deut.xii.	Deut.xiii.
Whitsunday.	¶ For Morning.	¶ For Euening.
i. Lesson.	Deut.xvi.	Wisdome.i.
ii. Lesson.	Actes. x. Then Peter opened his mouth, &c.	Actes.xix. It fortuned that while Apollo was at Corinth, &c. unto After these things

Trinitie Sunday.	¶ For Morning.	¶ For Euening.
i. Lesson.	Gen.xviii.	Iosthua.x.
ii. Lesson	Matth.iii.	

¶ Sundayes after Trinitie.

The first.	¶ For Morning.	¶ For Euening.
	Iosiah.x.	Iosiah.xviii.
ii	Iudic.iii.	Iudic.v.
iii	1. King.ii.	1. King.iii.
iiii	xii	xiii
v	xv	xvi
vi	2. King.xii.	2. King.xxi.
vii	xxii	xxiii
viii	3. Kings.xiii.	3. King.xvii.
ix	xviii.	xix
x	xxi	xxii
xi	4. Kings.v.	4. King.ii.
xii	x	xviii
xiii	xix	xxiii.
xiiii	Ieremi.v.	Ieremi.xxii.
xv	xxxv	xxxvi
xvi	Ezech.ii.	Ezech.xiiii.
xvii	xvi	xxxii
xviii	xx	xxiiii
xix	Daniel.iii.	Daniel.vi.
xx	Ioel.ii.	Miche.vi.
xxi	Abac.iii	Prouerb.i.
xxii	Prouerb.ii.	iii
xxiii	v	xi
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

Lessons proper for holy dayes.

	¶ For Morning.	¶ For Euening.
S. Andrewe.	Prouerb.xx.	Prouerb.xxi.
S. Thomas Apost.	xxiii.	xxiiii.
Christmas day.		
i. Lesson.	Esai.ix.	Esai.vii. Moreouer the Lord spake once, &c.
ii. Lesson.	Luke.ii. unto Good will toward men.	Titus. iii. The kindnesse and loue, &c.
S. Steuen.		
i. Lesson.	Prouer.xxviii.	Eccle.iiii.
ii. Lesson.	Actes. vi. & vii. And Steuen full of faith & power, &c. unto And when xl. yeeres. &c.	Acts.vii. And when xl. yeeres were expired there appeared vnto Moses, &c. unto But he being full of the holy Ghost &c.

	For Morning.	For Euening.
S.Iohn		
i.Lesson.	Ecclesiastes.v.	Ecclesiast.vi.
ii.Lesson.	Reuel.i.	Reuel.xvii.
Innocents.	Iere.xxvi. vnto I haue surely heard Ephraim.	Wisdome.i.
Circumcision day.		
i.Lesson.	Gene.xvii.	Deut.x. vnto And now Israel, &c.
ii.Lesson.	Rom.ii.	Colos.ii.
Epiphanie.		
i.Lesson.	Isaiah.xl.	Isaiah.xlix.
ii.Lesson.	Luke iii. vnto Being as was supposed the son of Ioseph.	Iohn ii. vnto After this hee went to Capernaum.
Conuersion of S.Paul.		
i.Lesson.	Wisdome v.	Wisdome vi.
ii.Lesson.	Actes xxii. vnto, They heard him.	Actes xxvi.
Purification of ye virgin Mary.	Wisdome ix.	Wisdome xii.
Saint Matthias.	Wisdome.xix.	Eccles.i.
Annunciation of our Lady.	Eccles.ii.	Eccles.iii.
Wednesday before Easter.	Hosea.xiii.	Hosea xiiii.
Thursday afore Easter.	Daniel ix.	Iere.xxxi.
Good Fryday.	Genesis xxii.	Esai.liii.
Easter Euen.	Zechariah.ix.	Exodus xiii.
Munday in Easter weeke.		
i.Lesson.	Exodus xvi.	Exodus xvii.
ii.Lesson.	Matth.xxviii.	Actes.iii.
Tuesday in Easter weeke.		
i.Lesson.	Exodus xx.	Exodus xxxii.
ii.Lesson.	Luke xxiiii. vnto, And beholde two of them.	i.Corinth.xv.

	For Morning.	For Euening.
S.Marke.	Eccles.iiii.	Eccles.v.
Philip and Iacob	Eccles.vii.	Eccles.ix.
Ascension day.	Deut.x.	ii.King.ii.
Munday in whitsun weeke.		
i.Lesson.	Gene.xi. vnto, These are the generations of Shem.	Numb.xi. Gather vnto me 70 men, &c. vnto, Moses gate him into the campe, &c.
ii.Lesson.	i.Cor. xii.	
Tuesday in whitsun weeke.	i.King.xix. Dauid came to Samuel to Rama, &c.	Deut.xxx.
S.Barnabe.		
i.Lesson.	Eccles. x.	Eccles. xii.
ii.Lesson.	Actes. xiiii.	Actes xv. vnto After certaine dayes.
S.Iohn Baptist.		
i.Lesson.	Mala.iii.	Mala.iiii.
ii.Lesson.	Matth.iii.	Matth.xiiii. vnto, When Iesus heard.
Saint Peter.		
i.Lesson.	Ecclus.xv.	Ecclus.xix.
ii.Lesson.	Actes.iii.	Actes.iiii.
Saint Iames.	Ecclus.xxi.	Ecclus.xxiii.
S.Bartholomew.	xxb	xxix
Saint Matthewe.	Ecclus.xxxb.	Ecclus.xxxviii
Saint Michael.	xxxix	xliiii
Saint Luke.	li	Iob.i.
Simon and Iude.		
i.Lesson.	Iob.xxiiii.xxb.	xlii.
All Saintes.		
i.Lesson.	Wisd. iii. vnto Wherefore blessed is the barren.	Wisd.v. vnto He shall take to &c.
ii.Lesson.	Hebr.xi.xii. Saints by faith. vnto. If yee endure chastening.	Apocalyp. xix. vnto, And I saw an Angel stand.

¶ Pro-

¶ Proper Psalmes on certaine dayes

	For Morning.		For Euening.
Christmas day	Psalm. xix. xlvi. lxxvb.	Psalm. lxxxix. cx. cxxxii.	
Easter day.	Psalm. ii. lxiii. cxi.	Psalm. cxiii. cxiiii. cxviii	
Ascension day	Psalm. viii. xv. xxi.	Psalm. xviii. xlviii. cviii.	
Whitsun day	Psalm. xiv xlviii.	Psalm. civiii. cxiv.	

Septuagesima. Sexagesima. Quinquagesima. Quadragesima.	before Easter.	ix. weekes. viij weekes. vij. weekes. vj. weekes.
Rogations. Whitsunday. Trinitie sunday.	after Easter.	v. weekes. vij weekes. viij. weekes.

¶ Howe the rest of holy Scripture besides the Psalter, is appointed to be read.

THe Old Testament is appointed for the first Lessons at Morning and Euening prayer, & shal be read through euery yeere once, except certaine Books & chapters which be least edifying, & vnglad: these be spared, & therefore be left vnread.

The New Testament is appointed for the second Lessons at Morning and Euening prayer, and shalbe read ouer orderly euery yeere thrise beside the Epistles and Gospels: except the Reuelation, out of the which there be onely certaine Lessons appointed vpon diuers proper Feasts.

And to know what Lessons shalbe read euery day: Finde the day of the moneth in the Kalender going before, & there ye shal perceiue the Bookes and Chapters that shall bee read for the Lessons both at Morning and Euening prayer.

And here is to be noted, that whosoeuer there be any proper Psalmes or Lessons appointed for the Sundayes, or for any Feast moueable or vnmoueable: then the Psalmes & Lessons appointed in the Kalēder, shalbe omitted for that time.

Yet must note also that the Collect, Epistle and Gospel appointed for the Sunday, shall serue all the weeke after, except there fall some feast that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts, which is euery fourth yeere, then the Sunday letter leapeth, and that yeere the Psalmes and Lessons which serue for the xxiij. day of February, shall be read againe the day following, except it be Sunday, which hath proper Lessons of the Old Testament appointed in the Table seruing to that purpose.

Also, wheresoeuer the beginning of any Lesson, Epistle or Gospel is not expressed: there ye must begin at the beginning of the Chapter.

And wheresoeuer is not expressed how farre shall be read: there you shall reade to the end of the Chapter.

Item, so often as the first Chapter of S. Matthew, is read either for Lesson or Gospel, ye shal begin the same at verse xviij. *Now the birth of Iesus Christ was, &c.* And the third Chapter of S. Lukes Gospel shall bee read into the middle of verse xxiij. *Being as men supposed the sonne of Ioseph, &c.*

¶ A briefe declaration when euery Terme beginneth and endeth.

BEit knowen that *Easter Terme* beginneth alwayes the xviij. day after Easter, reckoning Easter day for one: and endeth the Munday next after the Ascension day.

¶ *Trinitie Terme* beginneth xij dayes after Whitsunday, and continueth xix. dayes.

¶ *Michaelmas Terme* beginneth the ix. or x. day of October, and endeth the xxviij. or xxix. day of Nouember.

¶ *Hillarie Terme* beginneth the xxiij. or xxiiij. day of Ianuarie, and endeth the xij. or xiij day of Februarie.

¶ In Easter Terme, on the *Ascension day*. In Trinitie Terme, on the Natiuitie of *S. Iohn Baptist*. In Michaelmas Terme, on the feast of *All Saints*. In Hillarie Terme on the feast of the *Purification* of our Lady, the Kings Iudges of Westminster doe not vse to sit in Iudgement, nor vpon any *Sundayes*.

¶ The table for the order of the Psalmes to be vsed at Morning and Euening prayer.

¶ Psalmes for morning prayer.	¶ Psalmes for Eueningprayer.
1 i.ii.iii.iiii.v.	vi.vii.viii.
2 ix.x.xi.	xii.xiii.xiiii.
3 xv.xvi.xvii.	xviii.
4 xix.xx.xxi.	xxii.xxiii.
5 xxiii.xxv.xxvi.	xxvii.xxviii.xxix.
6 xxx.xxxi.	xxxii.xxxiii.xxxiiii.
7 xxxv.xxxvi.	xxxvii.
8 xxxviii.xxxix.xl.	xli.xlii.xliii.
9 xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
10 l.li.lii.	liii.liiii.lv.
11 lvi.lvii.lviii.	lix.lx.lxi.
12 lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13 lxviii.	lxix.lxx.
14 lxxi.lxxii.	lxxiii.lxxiiii.
15 lxxv.lxxvi.lxxvii.	lxxviii.
16 lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
17 lxxxvi.lxxxvii.lxxxviii.	lxxxix.
18 xc.xci.xcii.	xciii.xciiii.
19 xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20 ciii.ciii.	ciiii.
21 cv.	cvi.
22 cvii.	cviii.cix.
23 cx.cxi.cxii.cxiii.	cxiiii.cxv.
24 cxvi.cxvii.cxviii.	cxix. Iudge iiii.
25 Iudge v.	Iudge iiii.
26 Iudge v.	Iudge iiii.
27 cxx.cxxi.cxxii.cxxiii.cxxiiii. cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxxx. cxxxi.
28 cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
29 cxxxix.cxl.cxli.	cxlii.cxliii.
30 cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

¶ Together with the Holy dayes, and none other.

THat is to say: All *Sundayes* in the yere.
The dayes of the feastes of the *Circumcision* of our Lord Iesus Christ.
Of the *Epiphanie*.
Of the *Purification* of the blessed virgine.
Of Saint *Matthias* the Apostle.
Of the *Annunciation* of ỳ blessed virgin.
Of Saint *Marke* the Euangelist.
Of Saint *Philip & Iacob* the Apostles.
Of the *Ascension* of our Lord Iesus Christ
Of the Natiuitie of Saint *Iohn Baptist*.
Of Saint *Peter* the Apostle.
Of Saint *Iames* the Apostle.
Of Saint *Bartholomewe* the Apostle.
Of Saint *Matthewe* the Apostle.
Of Saint *Michael* the Archangel.
Of Saint *Luke* the Euangelist.
Of Saint *Simon* and *Iude* the Apostles
Of *All Saintes*.
Of Saint *Andrewe* the Apostle.
Of Saint *Thomas* the Apostle.
Of the *Natiuitie* of our Lord.
Of Saint *Steuen* the Martyr.
Of Saint *Iohn* the Euangelist.
Of the holy *Innocents*.
Munday and *Tuesday* in Easter weeke.
Munday and *Tuesday* in Whitsun weeke.

THE BOOKE OF COMMON

prayer, and adminstration of the Sacraments.

¶ The order where Morning and Euening prayer shall bee vsed and sayd.

¶ The Morning and Euening prayer shall be vsed in the accustomed place of the Church, Chappell, or Chancell, except it shall be otherwise determined by the Ordinary of the place, and the Chancels shall remaine as they haue done in times past.

¶ And here is to be noted, that the Minister at the time of the Communion, and at all other times, in his ministration, shall vse such Ornaments in the Church, as were in vse by authoritie of Parliament, in the second yeere of the reigne of King Edward *the sixt, according to the Act of Parliament, in that case made and prouided.*

¶ An order for Morning Prayer dayly throughout the yeere.

¶ At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall reade with a lowd voyce some one of these Sentences of the Scriptures that follow: And then bee shall say that which is written after the sayd sentences.

Eze. 18. 21 22. AT * what time so euer a sinner doeth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.

Psal. 51. 3. * I doe know mine owne wickednesse, and my sinne is alway against me.

Psal. 51. 9. * Turne thy face away from our sinnes (O Lord) and blot out all our offences.

Psal. 51. 17. * A sorrowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts.

Ioel 2. 13. * Rent your hearts and not your garments, and turne to the Lord your God, because he is gentle and merciful, he is patient, and of much mercie, and such a one that is sory for your afflictions.

Dan 9. 9, 10. * To thee (O Lord God) belongeth mercie and forgiuenesse, for we haue gone away from thee, and haue not hearkened to thy voice, wherby we might walke in thy Lawes which thou hast appointed for vs.

Ier. 10. 24. * Correct vs (O Lord) and yet in thy iudgement: not in thy fury, lest wee should bee consumed and brought to nothing.

Psal. 6. 1. * Amend your liues, for the kingdome of God is at hand.

Matth. 3. 2. * I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy sonne.

Luke 15. 18, 19. * Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

Psal. 143. 2. 1. Iob. 1. 8. * If we say that wee haue no sinne, wee deceiue our selues: and there is no trueth in vs.

DEarely beloued brethren the Scripture mooueth vs in sundry places, to acknowledge and confesse our manifold sins and wickednes, and that we should not dissemble nor cloake them before the face Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiuenes of the same by his infinite goodnesse & mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble & meet together, to render thanks for ỳ great benefits that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to aske those things that be requisite & necessary, as well for the body as the soule. Wherefore I pray and beseech you as many as be here present, to accompany me with a pure heart and humble voice vnto the Throne of the heauenly grace, saying after me.

¶ A generall confession to bee said of the whole Congregation after the Minister kneeling.

ALmighty and most merciful Father, wee haue erred & strayed from thy waies like lost sheepes: wee haue followed too much the deuices and desires of our owne hearts: wee haue offended against thy holy Lawes: we haue left vndone those things which wee ought to haue done, and wee haue done those things which we ought not to haue done: and there is no health in vs: but thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faults: Restore thou them that be penitent, according to thy promises declared vnto mankind in Christ Iesu our Lord: and grant, O most merciful Father, for his sake, that we may hereafter liue a godly, righteous and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sinnes to be pronounced by the Minister alone.

ALmighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednes, and liue, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes, hee pardoneth and absolueth all them which truely repent, and vnfainedly beleeue his holy Gospel. Wherefore we beseech him to grant vs true repentance and his his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord.

The people shall answere,

Amen.

Then shal the Minister begin the Lords prayer with a lowd voyce.

OVr Father which art in Heauen, halowed be thy Name, Thy kingdom come, Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation But deliuer vs from euill. Amen.

Then likewise he shall say,

O Lord open thou our lips.

Answere,

And our mouth shall shew forth thy praysе.

Minister.

O God make speede to saue vs.

Answere.

O Lord make haste to helpe vs.

Minister.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

Prayse yee the Lord.

¶ *Then shall bee said or sung this Psalme following.*

Venite exultemus. Psal 95.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thanksgiuing: and shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the strength of the hilles is his also.

The sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worship and fall down: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if yee will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: prooued mee, and saw my workes.

Fortie yeeres long was I grieued with this generation, & said: it is a people that do err in their hearts, for they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the, &c.

As it was in the beginning is now, &c.

¶ *Then shall follow certaine Psalmes in order as they bee appointed in a Table made for that purpose except there bee proper Psalmes appointed for the day. And at the end of euery Psalme throughout the yeere, and likewise in the end of* Benedictus, Benedicite, Magnificat, *and* Nunc dimittis *shall be repeated.*

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Then shall bee read two Lessons distinctly with a lowd voyce, that the people may heare. The first of the old Testament, the second of the New, like as they bee appointed in the Kalender, except there bee proper Lessons assigned for that day: the Minister that readeth the Lesson, standing, and turning him so, as he may best be heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter, he shall say, Here endeth such a Chapter of such a Booke.

And (to the end the people may the better heare) in such places where they doe sing, there shall the Lessons be sung in a plaine tune, after the manner of distinct reading, and likewise the Epistle and Gospel.

After the first Lesson, shall follow Te Deum laudamus *in English dayly throughout the whole yeere.*

Te Deum laudamus.

WE prayse thee, O God: we knowledge thee to be the Lord.

All § earth doth worship thee: § Father euerlasting.

To thee all Angels cry allowd: the heauens and all the powers therein.

To thee Cherubin & Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabbaoth.

Heauen & earth are ful of the Maiesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly felowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee.

The Father: of an infinite maiestie.

Thy honourable: true, and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the euerlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins wombe.

When thou hadst ouercome the sharpenesse of death: thou didst open the kingdome of heauen to all beleeuers.

Thou sittest on the right hand of God: in the glory of the Father.

We beleeue that thou shalt come: to be our Iudge.

Wee therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worship thy Name: euer world wout end.

Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercie vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer be confounded.

Or this Canticle, Benedicite omnia opera Domini.

Benedicite.

O All ye workes of the Lord, blesse ye the Lord: praise him, and magnifie him for euer.

O ye Angels of the Lord, blesse ye the Lord: praise him, and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him, and magnifie him for euer.

O ye waters that be aboue the firmament, blesse ye the Lord: praise him, and magnifie him for euer.

O all ye powers of the Lord, blesse yee the Lord: praise him, and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord: praise him, and magnifie him for euer.

O yee starres of heauen, blesse yee the Lord: praise him, and magnifie him for euer.

O yee showres and deaw, blesse ye the Lord: praise him, and magnifie him for euer.

O ye winds of God, blesse ye the Lord: praise him, and magnifie him for euer.

O ye fire and heate, blesse ye the Lord: praise him, and magnifie him for euer.

O ye winter and Summer, blesse ye the Lord: praise him, and magnifie him for euer.

O ye dewes & frosts, blesse ye the Lord: praise him, and magnifie him for euer.

O ye frost and cold, blesse ye the Lord: praise him, and magnifie him for euer.

O ye yce and snow, blesse ye the Lord: praise him, and magnifie him for euer.

O yee nights and dayes, blesse yee the Lord: praise him, and magnifie him for euer.

O ye light and darkenesse, blesse ye the Lord: praise him, and magnifie him for euer.

O yee lightnings and cloudes, blesse ye the Lord: praise him, and magnifie him for euer.

O let the earth blesse the Lord: yea, let it praise him, and magnifie him for euer.

O yee mountaines and hilles, blesse yee the Lord: praise him, and magnifie him for euer.

O all ye greene things vpon the earth, blesse ye the Lord: praise him, and magnifie him for euer.

O ye welles, blesse yee the Lord: praise him, and magnifie him for euer.

O ye seas and floods, blesse ye the Lord: praise him and magnifie him for euer.

O ye whales, and all that moue in the waters, blesse ye the Lord: praise him, and magnifie him for euer.

O all

O all ye foules of the aire, blesse ye the Lord: praise him, and magnifie him for euer.

O all ye beasts and cattell, blesse ye the Lord: praise him, and magnifie him for euer.

O ye children of men, blesse ye the Lord: praise him and magnifie him for euer

O let Israel blesse the Lord: praise him and magnifie him for euer.

O ye Priests of the Lord, blesse ye the Lord: praise him, and magnifie him for euer.

O ye seruants of the Lord, blesse ye the Lord: praise him, and magnifie him for euer.

O ye spirits and soules of the righteous, blesse yee the Lord: praise him, and magnifie him for euer.

O ye holy and humble men of heart, blesse ye the Lord: praise him, and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse ye the Lord: praise him, and magnifie him for euer.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

And after the second Lesson, shal be vsed and said Benedictus Dominus Deus Israel, *in English, as followeth.*

Benedictus. Luke 1.68.

BLessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised vp a mighty saluation for vs: in the house of his seruant Dauid.

As hee spake by the mouth of his holy Prophets: which haue been since the world began.

That we should bee saued from our enemies: and from the hands of all that hate vs.

To performe the mercie promised to our forefathers: and to remember his holy couenant.

To performe the oath which he sware to our forefather Abraham: that he would giue vs.

That wee, being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou child shalt be called the Prophet of the highest: for thou shalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the dayspring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feete into the way of peace.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or this C. Psalme, Iubilate.

Iubilate Deo.

OBe ioyfull in the Lord, all yee lands: serue the Lord with gladnesse, and come before his presence with a Song.

Be ye sure that the Lord hee is God: it is hee that hath made vs, and not we our selues, we are his people and the sheepe of his pasture.

O goe your way into his gates with thanksgiuing, and into his courts with praise: bee thankefull vnto him, and speake good of his Name.

For the Lord is gracious, his mercie is euerlasting: & his truth endureth from generation to generation.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

This shall bee said the Creede by the Minister and the people, standing.

IBeleeue in God the Father Almighty, maker of heauen and earth And in Iesus Christ his only Son our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth on the right hand of God the Father Almighty, from thence shall he come to iudge the quick and the dead. I beleeue in the holy Ghost, the holy Catholicke Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting, Amen.

And after that these prayers following, as well at Euening prayer, as at morning prayer, all deuoutly kneeling. The Minister first pronouncing with a lowde voyce.

The Lord be with you.

Answere.

And with thy spirit.

Minister.

¶ Let vs pray.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Then the Minister, Clerkes, and people shall say the Lords prayer in English, with a lowd voyce.

Our Father which art in heauen, &c.

Then the Minister standing vp shall say.

O Lord shew thy mercie vpon vs.

Answere.

And grant vs thy saluation.

Minister.

O Lord saue the King.

Answere.

And mercifully heare vs when we call vpon thee.

Minister.

Endue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Minister.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Minister.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but onely thou, O God.

Minister.

O God make cleane our hearts within vs.

Answere.

And take not thine holy Spirit from vs.

Then shall follow three Collects. The first of the day, which shall bee the same that is appointed at the Communion. The second, for peace. The third, for grace to liue well. And the two last Collects shall neuer altar, but dayly bee sayd at Morning prayer, throughout all the yeere as followeth.

The second Collect for peace.

O God which art author of peace, & louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome: defend vs thy humble seruants in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord, Amen.

The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sinne, neither runne into any kind of danger, but that all our doings may be ordered by thy gouernance, to doe al waies that is righteous in thy sight, through Iesus Christ our Lord, Amen.

¶ An order for Euening prayer throughout the whole yeere.

Then shall the Minister say.

O VrFather which art in Heauen, &c.

Then likewise he shall say.

O Lord open thou our lips.

Answere.

And our mouth shall shew foorth thy praise.

Minister.

O God make speede to saue vs.

Answere.

O Lord make haste to helpe vs.

Minister.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.
Praysе ye the Lord.

Then Psalmes in order as they bee appointed in the Table for Psalmes, except there bee proper Psalmes appointed for that day. Then a Lesson of the Olde Testament, as it is appointed likewise in the Kalender, except there be proper Lessons appointed for that day. After that Magnificat in English, as followeth.

Magnificat. Luke 1.46.

MY soule doth magnifie the Lord: and my spirit hath reioyced in God my Sauiour.
For he hath regarded: the lowlinesse of his handmaiden.
For behold from henceforth: all generations shal call me blessed.
For he hat is mighty hath magnified me: and holy is his Name.
And his mercy is on them that feare him: throughout all generations.
He hath shewed strength with his arme: hee hath scattered the proud in the imagination of their harts.
Hee hath put downe the mighty from their seate: and hath exalted the humble and meeke.
He hath filled the hungry with good things: and the rich he hath sent empty away.
He remembring his mercie, hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seed for euer.
Glory bee to the Father, and to the Sonne: and to the holy Ghost.
As it was in the beginning, is now and euer shall be: world without end.

Or the 98. Psalme.

Cantate Domino.

O Sing vnto the Lord a new song: for he hath done marueilous things.
With his own right hand, and with his holy arme: hath he gotten himselfe the victory.
The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.
He hath remembred his mercie and trueth toward the house of Israel: and all the ends of the world haue seen the saluation of our God.
Shew your selues ioyful vnto the Lord all ye lands: sing, reioyce and giue thankes.
Praysе the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgiuing.
With trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.
Let the sea make a noyse, and all that therein is: the round world and they that dwell therein.
Let the floods clap their hands, and let the hilles be ioyfull together before the Lord: for hee is come to iudge the earth.
With righteousnesse shall he iudge the world: and the people with equity.
Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

Then a Lesson of the new Testament, and after that Nunc dimittis *in English, as followeth.*

Nunc dimittis Luke 2.29.

LOrd now lettest thou thy seruant depart in peace: according to thy word.
For mine eyes haue seen: thy saluation.
Which thou hast prepared: before the face of all people.
To be a light to lighten the Gentiles: and to bee the glory of thy people Israel.
Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

Or this Psalme.

Deus misereatur. Psal 67.

GOd be merciful vnto vs, and blesse vs: and shew vs the light of his countenance, and be merciful vnto vs.
That thy way may be knowen vpon the earth: thy sauing health among all nations.
Let the people praysе thee, O God: yea, let all the people praysе thee.
O let the nations reioyce & be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.
Let the people praysе thee, O God: let all the people praise thee.
Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.
God shall blesse vs: and all the ends of the world shall feare him.
Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

Then shall follow the Creede, with other prayers as is before appointed at Morning prayer after Benedictus, *and with three Collects: First, of the day: Second, for peace: Third, for ayde against all perils, as hereafter followeth, which two last Collects shall bee dayly sayd, at Euening prayer without alteration.*

The second Collect at Euening prayer.

O God from whom all holy desires, all good counsels and all iust workes doe proceed: giue vnto thy seruants that peace which the world cannot giue that both our hearts may be set to obey thy commandements and also that by thee, wee being defended from the feare of our enemies, may passe our time in rest and quietnes, through the merits of Iesus Christ our Sauiour, Amen.

The third Collect for ayde against all perils.

LIghten our darkenesse, wee beseech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Iesus Christ, Amen.

In the feasts of Christmas, the Epiphanie, S. Matthias, Easter, the Ascension, Pentecost, S. Iohn Baptist, S. Iames, S. Bartholomew, S. Matthew, S. Simon and Iude, S. Andrew, and Trinitie Sunday, shall bee sung or sayd immediatly after Benedictus, *the confession of our Christian faith.*

Whosoeuer

Quicunque vult.

WHosoeuer will be saued: before all things it is necessary that he hold the Catholike faith.

Which faith except euery one doe keepe holy and vndefiled: without doubt he shal perish euerlastingly.

And the Catholike faith is this: that wee worship one God in Trinity, and Trinity in Vnitie,

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equal, the Maiesty coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternal.

As also there be not three incomprehensibles, not three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almightie.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian verity: to acknowledge euery person by himselfe to bee God and Lord.

So are we forbidden by the Catholike Religion: to say there be three Gods or three Lords.

The Father is made of none: neither created nor begotten.

The Sonne is of the Fathr alone: not made, nor created, but begotten.

The holy Ghost is of the Father, & of the Son: neither made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three Sons: one holy Ghost, not three holy Ghosts

And in this Trinitie none is afore or after other, none is greater or lesse then another.

But the whole three persons be coeternal together: and coequall.

So that in all things as is aforesaid: the Vnity in Trinity, & the Trinity in Vnity is to be worshipped.

He therefore that will be saued: must thus thinke of the Trintie.

Furthermore it is necessary to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that we beleeue and confesse that our Lord Iesus Christ, the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God and perfect man of a reasonable soule: and humane flesh subsisting.

Equall to the Father as touching the Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnity of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation, descended into hell: rose againe the third day from the dead.

Hee ascended into heauen, hee sitteth on the right hand of the Father, God Almighty: from whence he shall come to iudge the quicke and the dead.

At whose cõming all men shal rise againe with their bodies: and shall giue account for their own works.

And they that haue done good shall go into life euerlasting: and they that haue done euil, into euerlasting fire.

This is the Catholike faith, which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *Thus endeth the order of Morning and Euening prayer throughout the whole yeere.*

¶ Here followeth the Letany, to be

vsed vpon Sundayes, Wednesdayes, and Fridayes, and at other times when it shall be commanded by the Ordinary.

O God the Father of heauen: haue mercie vpon vs miserable sinners.

O God the Father of heauen, &c.

O God the Sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the Sonne, &c.

O God the holy Ghost, proceeding from the Father and the Son: haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy, blessed and glorious Trinity, three persons and one God: hauemercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinity, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuie, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sin, & from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell, and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mystery of thy holy incarnation: by thy holy natiuity and circumcision, by thy Baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agony and bloody sweate, by thy crosse and passion, by thy pecious death and buriall, by thy

glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, & in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beeseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant Iames our most gracious King and Gouernour.

We beseech thee, &c.

That it may please thee to rule his heart in thy faith, feare and loue, and that hee may euermore haue affiance in thee, and euer seeke thy honour and glory.

We beseech thee, &c.

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee, &c.

That it may please thee to blesse and preserue our gracious Queene Anne, Prince Charles, Fredericke the Prince Elector Palatine, and the Lady Elizabeth his wife.

We beseech thee, &c.

That it may please thee to illuminate all Bishops, Pastors and ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing, they may set it foorth and shew it accordingly.

We beseech thee, &c.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisedome, and vnderstanding.

We beseech thee, &c.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine trueth;

We beseech thee, &c.

That it may please thee to blesse and keepe all thy people.

We beseech thee, &c.

That it may please thee to giue to all nations vnity peace and concord.

We beseech thee, &c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We beseech thee, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekly thy word, and to receiue it with pure affection, and to bring foorth the fruits of the Spirit.

We beseech thee, &c.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseech thee, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, & finally to beat down Satan vnder our feete.

We beseech thee, &c.

That it may please thee to succour, helpe and comfort all that be in danger, necessitie and tribulation.

We beseech thee, &c.

That it may please thee to preserue all that trauell by land or by water, all women labouring of childe, all sicke persons and yong children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defend and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee, &c.

That it may please thee to haue mercy vpō al men.

We beseech thee, &c.

That it may please thee to forgiue our enemies persecuters and slanderers, and to turne their hearts.

We beseech thee, &c.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee, &c.

That it may please thee to giue vs true repentance, to forgiue vs all our sins, negligences and ignorances, and to endue vs with the grace of thy holy Spirit to amend our liues according to thy holy word.

We beseech thee, &c.

Sonne of God: we beseech thee to heare vs.

Sonne of God we beseech thee to heare vs.

O Lambe of God that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill Amen.

The Verficle.

O Lord deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God merciuill Father, that despisest not ye sighing of a contrite heart, nor the desire of such as be sorowfull, mercifully assist our prayers ye make before thee in all our troubles and aduersities, whensoeuer they oppresse vs: and graciously heare vs, that those euils which the craft & subtilty of the deuil, or man worketh against vs, be brought to nought, & by the prouidence of thy goodnesse they may be dispersed, that we thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, help vs, and deliuer vs for thy Names sake.

O God, we haue heard with our eares, & our fathers haue declared vnto vs the noble works that thou didest in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of the people,

Fauourably with mercie heare our prayers.

O Sonne of Dauid haue mercie vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs, O Lord Christ.

The Versicle.

O Lord let thy mercie be shewed vpon vs.

The Answere.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake, turne from vs all those euils, that wee most righteously haue deserued: and graunt that in all our troubles wee may put our whole trust and confidence in thy mercie, & euermore serue thee in holinesse and purenesse of liuing, to thy honour and glory, through our only Mdiatour and Aduocate Iesus Christ our Lord, Amen.

A prayer for the Kings Maiestie.

O Lord our heauenly Father high & mighty, King of kings, Lord of lords, the only ruler of princes, which doest from thy throne behold all the dwellers vpon earth, most heartily we beseech thee with thy fauour to behold our most gracious Souereigne lord King Iames, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will and walke in thy way, endue him plenteously with heauenly gifts, graunt him in health and wealth long to liue, strengthen him, that he may vanquish and ouercome all his enemies, and finally after this life, he may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord, Amen.

A prayer for the Queene and Prince, and other the King and Queenes children.

ALmighty God, which hast promised to be a Father of thine elect, and of their seed, we humbly beseech thee to bless our gracious Queene *Anne*, Prince *Charles*, *Frederike* the Prince Elector Palatine, and the Lady *Elizabeth* his wife: endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting kingdome, through Iesus Christ our Lord, Amen.

ALmighty & euerlasting God, which only workest great maruels, send down vpō our Bishops and Curats, & all Congregations committed to their charge, the healthful Spirit of thy grace, & that they may truly please thee, powre vpon them the continual dew of thy blessing: grant this (O Lord) for the honor of our Aduocate and Mediator Iesus Christ, Amen.

A prayer of Chrysostome.

ALmighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee. & doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting.

2. Cor. 13. 13 THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

¶ *For Raine, if the time require.*

O God heauenly Father, which by thy Son Iesus Christ hast promised to al them seeke thy kingdom & the righteousnes therof, al things necessary to their bodily sustenāce, send vs we beseech thee, in this our necessity, such moderate raine & showres, that we may receiue the fruits of the earth to our comfort, & to thy honour, through Iesus Christ our Lord, Amen.

For faire weather.

O Lord God which for the sinne of man didst once drown all the world, except eight persons, & afterwards of thy great mercie didst promise neuer to destroy it so again: we humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord, Amen.

In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts increase, & fishes do multiply: behold we beseech thee, the afflictions of thy people, and grant that the scarcity, and dearth (which we doe now most iustly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be praise for euer, Amen.

In the time of warre.

O Almighty God, King of all kings, and gouernor of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be merciful vnto them that truly repent: saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, assuage their malice, and confound their deuices, that we being armed with thy defence, may bee preserued euermore from all perils, to glorifie thee which art the onely giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord, Amen.

In the time of any common plague, or sicknesse.

O Almigty God, which in thy wrath in the time of king Dauid, didst slay with the plague of pestilence threescore and ten thousand, & yet remembring thy mercy didst saue the rest: haue pity vpon vs miserable sinners, that now are visited with great sicknes and mortality, that like as thou didst then command thine Angel to cease from punishing, so it may now please thee to withdraw from vs this plague & grieuous sicknes, through Iesus Christ our Lord, Amen.

O God, whose nature and property is euer to haue mercie and to forgiue, receiue our humble petitions: and though wee be tied and bound with the chaine of our sinnes, yet let the pitifulnes of thy great mercie loose vs, for the honour of Iesus Christs sake, our Mediatour and Aduocate, Amen.

¶ *A thanksgiuing for Raine.*

O God our heauenly Father, who by thy gracious prouidence doest cause the former & the later raine to descend vpon the earth, that it may bring foorth fruit for the vse of man: wee giue thee humble thankes, that it hath pleased thee in our greatest necessity, to send vs at the last a ioyfull raine vpon thine inheritance, and to refresh it when it was drie, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord, Amen.

A thanksgiuing for faire weather.

O Lord God, who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercie hast relieued and comforted our soules by this seasonable and blessed change of weather, wee praise and glorifie thy holy Name for this thy mercie, and will alwaies declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord, Amen.

A thanksgiuing for plenty.

O Most merciful Father, which of thy gracious goodnesse hast heard the deuout prayers of thy Church, & turned our dearth & scarcitie, into cheapnesse and plenty: Wee giue thee humble thankes for this thy especial bounty, beseeching thee to continue

this thy louing kindnesse vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord. Amen.

¶ A thanksgiuing for peace and victorie.

O Almighty God, which art a strong tower of defence vnto thy seruants, against the face of their enemies: we yeeld thee praise and thanksgiuing for our deliuerance from these great and apparant dangers, wherwith we were compassed: we acknowledge it thy goodnesse, that we were not deliuered ouer as a pray vnto them, beseeching thee stil to continue such thy mercie toward vs, that all the world may know that thou art our Sauiour and mighty Deliuerer, through Iesus Christ our Lord, Amen.

A thanksgiuing for deliuerance from the plague.

O Lord God, which hast wounded vs for our sins and consumed vs for our transgressions by thy late heauy and dreadfull visitation, and now in the midst of iudgement remembring mercie, hast redeemed our soules from the iawes of death: we offer vnto thy fatherly goodnesse, our selues, our soules and bodies, which thou hast deliuered, to be a liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the middest of the congregation, through Iesus Christ our Lord, Amen.

Or thus.

WE humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in the Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercy, vpon our weake and vnworthy humiliation, to assuage the noysome pestilence, wherewith we lately haue been sore afflicted, & to restore the voice of ioy & health into our dwellings. We offer vnto thy diuine Maiesty the sacrifice of prayse and thanksgiuing, lauding and magnify ing thy glorious Name for such thy preseruation and prouidence ouer vs, through Iesus Christ our Lord, Amen.

The end of the Letanie.

¶ The Collects, with the order how to find the beginning and ende of the Epistles and Gospels in the New Testament by the Chapter and Verse, as it is appointed in the Booke of Common prayer.

¶ The first Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that we may cast away the works of darknes and put on the armour of light, now in the time of this mortal life, (in the which thy Sonne Iesus Christ came to visit vs in great humility) that in the last day when he shal come againe in his glorious Maiesty, to iudge both the quicke and the dead, wee may rise to life immortall through him, who liueth and reigneth with thee and the holy Ghost, now and euer, Amen.

The Epistle.

Owe nothing to any man. verse 8. to the end. — Rom. 13

The Gospel.

And when they drew neere. verse 1. vnto verse 14. — Matth. 21.

The second Sunday in Aduent.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to be writtē for our learning, grant that we may in such wise heare them, read, marke, learne, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ. Amen.

The Epistle.

For whatsoeuer things. verse 4. vnto verse 14. — Rom. 15

The Gospel.

Then there shall be signes in the. verse 25. vnto verse 34. — Luke 21

The third Sunday in Aduent.

The Collect.

LOrd we beseech thee giue eare to our prayers, and by thy gracious visitation, lighten the darknesse of our hearts, by our Lord Iesus Christ, Amen.

The Epistle.

Let a man so esteeme of vs. verse 1 vnto verse 6. — 1. Cor. 4

The Gospel.

And when Iohn heard in the. verse 2. vnto verse 11. — Matth. 11.

The fourth Sunday in Aduent.

The Collect.

LOrd raise vp, we pray thee, thy power, & come among vs, and with great might succour vs, that whereas through our sins and wickednes we be sore let & hindred, thy bountiful grace & mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs, to whom with thee and the holy Ghost, be honour and glory world without end Amen.

The Epistle.

Reioyce in the Lord alway. verse 4. vnto verse 8. — Phil. 4

The Gospel.

Then this is the record of Iohn. verse 19. vnto verse 29. — Iohn 1

On Christmas day.

The Collect.

ALmighty God, which hast giuen vs thy only begotten Son to take our nature vpon him, & this day to be borne of a pure Virgin grant that we, being regenerate, & made thy children by adoption & grace may daily be renued by thy holy Spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle

At sundry times and in diuers. verse 1. vnto verse 13. — Heb. 1.

The Gospel.

In the beginning was the. verse 1. vnto verse 15. — Iohn 1.

Saint Steuens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed

prayed for his perſecutours, to thee which liueſt and reigneſt,&c.

¶ *Then ſhall follow a Collect of the Nativitie, which ſhall be ſaid continually vntill New yeeres day.*

The Epiſtle.

But he being full of the holy. Acts 7.
verse 15. vnto the end.

The Goſpel.

Wherefore behold, I ſend. Matth. 23.
verse 34. vnto the end.

Saint Iohn Euangeliſts day.

The Collect.

MErcifull Lord, we beſeech thee to caſt thy bright beames of light vpon thy Church, that it being lightned by the doctrine of thy bleſſed Apoſtle and euangeliſt Iohn, may attaine to thy euerlaſting giftes, through Ieſus Chriſt our Lord. Amen.

The Epiſtle.

That which was from the. 1. Iohn 1.
verse 1. vnto the end.

The Goſpel.

He ſaid vnto him, Follow me. Iohn 21.
verse 19. vnto the end.

Innocents day.

The Collect.

ALmightie God, whoſe praiſe this day the young Innocents thy witneſſes haue confeſſed and ſhewed foorth, not in ſpeaking, but in dying, mortifie and kill all vices in vs, that in our conuerſation our life may expreſſe thy faith, which with our tongues we doe confeſſe, through Ieſus Chriſt our Lord.

The Epiſtle.

Then I looked, and loe a Lambe. Reuel. 14.
verse 1. vnto the end.

The Goſpel.

The Angel of the Lord appeared. Matth. 2.
verse 13. vnto verse 19.

Sunday after Chriſtmas day.

The Collect.

ALmightie God, which haſt giuen vs thine onely begotten Son to take our nature vpon him, and this day to be borne of a pure Virgin, grant, that we being regenerate, & made thy children by adoption and grace, may dayly bee renewed by thy holy ſpirit, through ſ̃ ſame our Lord Ieſus Chriſt, who liueth, &c.

The Epiſtle.

Then I ſay, that the heire. Galat. 4
verse 1. vnto verse 8.

The Goſpel.

The booke of the generation. Matth. 1.
verse 1. to the end.

The Circumciſion of Chriſt.

The Collect.

ALmightie God, which madeſt thy bleſſed Sonne to bee circumciſed and obedient to the law for man, grant vs the true circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnall luſtes, may in all things obey thy bleſſed will, through the ſame thy Sonne Ieſus Chriſt our Lord.

The Epiſtle.

Bleſſed is the man to whom. Rom. 4.
verse 8. and verse 15.

The Goſpel.

And it came to paſſe when the. Luke 2.
verse 15. vnto verse 22.

¶ *If there be a Sunday betweene the Epiphanie and the Circumciſion, then ſhall be vſed the ſame Collect, Epiſtle and Goſpel at the Communion, which was vſed vpon the day of Circumciſion.*

The Epiphanie.

The Collect.

O God, which by the leading of a ſtarre didde ſt manifeſt thy onely begotten Son to ſ̃ Gentiles, merciſfully graunt, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Chriſt our Lord.

The Epiſtle.

For this cauſe I Paul. Epheſ. 3.
verse 1. vnto verse 13.

The Goſpel.

When Ieſus then was borne. Matth. 2.
verse 1. vnto verse 13.

The firſt Sunday after the Epiphany.

The Collect.

LOrd wee beſeech thee merciſfully to receiue the prayers of thy people which call vpon thee, and grant ſ̃ they may both perceiue & know what things they ought to do, and alſo haue grace & power faithfully to fulfill ſ̃ ſame, through Ieſus Chriſt our Lord.

The Epiſtle.

I beſeech you therefore brethren. Rom. 12.
verse 1. vnto verse 6.

The Goſpel.

And when he was twelue yeere. Luke 2.
verse 42. vnto the end.

The ſecond Sunday after the Epiphanie.

The Collect.

ALmighty and euerlaſting God, which doeſt gouerne all things in heauen and in earth, merciſfully heare the ſupplications of thy people, and grant vs thy peace all the dayes of our life.

The Epiſtle.

Seeing then that we haue gifts. Rom. 2.
verse 6. end in verse 16. at, Be not wiſe, &c.

The Goſpel.

And the third day was there a. Iohn 2.
verse 1. vnto verse 12.

The third Sunday after the Epiphanie.

The Collect.

ALmighty and euerlaſting God, merciſfully looke vpon our infirmities, and in all our dangers and neceſſities, ſtretch foorth thy right hand to helpe and defend vs, through Chriſt our Lord.

The Epiſtle.

Be not wiſe in your ſelues. Rom. 12.
verse 16. vnto the end.

The Goſpel.

Now when he was come downe. Matth. 8.
verse 1. vnto verse 14.

The fourth Sunday after the Epiphanie.

The Collect.

GOd which knoweſt vs to be ſet in the mids of ſo many and great dangers, that for mans frailenes we cannot alway ſtand vprightly: graunt to vs the health of body and ſoule, that all thoſe things which we ſuffer for ſinne, by thy help we may well paſſe and ouercome, through Chriſt our Lord.

The Epiſtle.

Let euery ſoule be ſubiect. Rom. 13.
verse 1. vnto verse 8.

The Goſpel.

And when he was entred into. Matth. 8.
verse 23. vnto the end.

The fifth Sunday after the Epiphanie.

The Collect.

LOrd, wee beſeech thee to keepe thy Church and houſhold continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Chriſt our Lord.

The

The Epistle.

Now therefore as the elect. Col. 3.
verse 12. vnto verse 18.

The Gospel.

The kingdome of heauen is. Matth. 13.
verse 24. vnto verse 31.

¶ *The sixt Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fifth Sunday.*

Septuagesima Sunday.

The Collect.

O Lord, wee beseech thee fauourably to heare the prayers of thy people, that wee which are iustly punished for our offences, may be mercifully deliuered by thy goodnes, for the glory of thy Name, through Iesus Christ our Sauiour, who liueth and reigneth, &c.

The Epistle.

Know ye not that they which. 1. Cor. 9.
verse 24. vnto the end.

The Gospel.

For the kingdome of heauen. Matth. 20.
verse 1. vnto verse 17.

Sexagesima Sunday.

The Collect.

LOrd God, which seest that we put not our trust in any thing that we doe, mercifully graunt that by thy power we may be defended against all aduersitie, through Iesus Christ our Lord.

The Epistle.

For ye suffer fooles gladly. 2. Cor. 11.
verse 19. vnto verse 32.

The Gospel.

Now when much people were. Luke 8.
verse 4. vnto verse 16.

Quinquagesima Sunday.

The Collect.

O Lord, which doest teach vs that all our doings without charitie are nothing worth, send thy holy Ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace, and all vertues, without the which whosoeuer liueth, is counted dead before thee: graunt this for thy onely Sonne Iesus Christs sake.

The Epistle.

Though I speake with the. 1. Cor. 13.
verse 1. vnto the end.

The Gospel.

Then Iesus tooke vnto him. Luke 18.
verse 31. vnto the end.

The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: Create and make in vs new and contrite hearts, that wee worthily lamenting our sins, and acknowledging our wretchednes, may obtaine of thee the God of all mercy, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

Turne you vnto me with all. Ioel 2.
verse 12. vnto verse 18.

The Gospel.

Moreouer when ye fast, looke. Matth. 6.
verse 16. vnto verse 22.

The first Sunday in Lent.

The Collect.

O Lord, which for our sakes diddest fast fourtie dayes and fourtie nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glorie, which liuest and reignest, &c.

The Epistle.

So we therefore as workers. 2. Cor. 6.
verse 1. vnto verse 11.

The Gospel.

Then was Iesus led of the. Matth. 4.
verse 1. vnto verse 12.

The second Sunday in Lent.

The Collect.

ALmightie God, which doest see that we haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodies, and inwardly in our soules, that wee may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.

The Epistle.

And furthermore we beseech. 1. Thes. 4.
verse 1. vnto verse 9.

The Gospel.

And Iesus went thence. Matth. 4.
verse 21. vnto verse 29.

The third Sunday in Lent.

The Collect.

WE beseech the Almightie God, looke vpon the hearty desires of thy humble seruants, and stretch forth the right hand of thy Maiestie, to be our defence against all our enemies, through Iesus Christ our Lord. Amen.

The Epistle.

Be ye therefore followers of the. Ephes. 5.
verse 1. vnto verse 15.

The Gospel.

Then he cast out a deuill. Luke 11.
verse 14. vnto verse 29.

The fourth Sunday in Lent.

The Collect.

GRaunt we beseech thee Almighty God, that we which for our euil deeds are worthily punished, by the comfort of thy grace may mercifully be relieued, through our Lord Iesus Christ.

The Epistle.

Tell me, ye that will be vnder. Galat. 4.
verse 21. vnto the end.

The Gospel.

Iesus went his way ouer the. Iohn 6.
verse 1. vnto verse 15.

The fifth Sunday in Lent.

The Collect.

WE beseech thee Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preserued euermore both in body and soule, through Iesus Christ our Lord. Amen.

The Epistle.

But Christ being come an hie. Hebr. 9.
verse 11. vnto verse 16.

The Gospel.

Which of you can rebuke me of. Iohn 8.
verse 46. vnto the end.

The Sunday next before Easter.

The Collect.

ALmighty and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humilitie: mercifully graunt that we both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord.

The

The Epistle.

Let the same minde be in you. Phil.2.
verse 5. vnto verse 12.

The Gospel.

And it came to passe, when. Matth.26.
verse 1. vnto Chap 27. verse 57.

Munday next before Easter.

The Epistle.

Who is this that commeth. Isaiah 63.
verse 1. vnto the end.

The Gospel.

And two dayes after followed. Marke 14.
verse 1. vnto the end.

Tuesday before Easter.

The Epistle.

The Lord God hath opened. Isaiah 50.
verse 5. vnto the end.

The Gospel.

And anon in the dawning. Marke 15.
verse 1. vnto the end.

Wednesday before Easter.

The Epistle.

For where a Testament is. Heb. 9.
verse 16. vnto the end.

The Gospel.

Now the feast of vnleauened bread. Luke 22.
verse 1. vnto the end.

Thursday next before Easter.

The Epistle.

Now in this that I declare. 1. Cor. 11.
verse 17. vnto the end.

The Gospel.

Then the whole multitude. Luke 23.
verse 1. vnto the end.

On good Friday.

The Collects.

ALmighty God, wee beseech the graciously to behold this thy Family, for the which our Lord Iesus Christ was contented to be betrayed, and giuen vp into the hands of wicked men, and to suffer death vpon the Crosse: who liueth and reigneth, &c.

ALmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified, receiue our supplications & prayers which we offer before thee, for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lord Iesus, &c.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldst the death of a sinner, but rather that he should be conuerted and liue, haue mercy vpon all Iewes, Turkes, Infidels and Heretiques, and take from them all ignorance, hardnesse of heart, and contempt of thy word, and so fetch them home (blessed Lord) to thy flocke, that they may be saued among the remnant of the true Israelites, & be made one fold vnder one Shepheard, Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

For the Law hauing the. Hebr. 10.
verse 1. vnto verse 26.

The Gospel.

When Iesus had spoken these. Iohn 18.
verse 1. vnto the end of Chapter 19.

Easter Euen.

The Epistle.

For it is better (if the will of. 1. Pet. 3.
verse 17. vnto the end.

The Gospel.

And when the Euen was come. Matth. 27.
verse 57. vnto the end.

Easter day.

¶ *At Morning prayer, instead of the Psalme,* O come, let vs, &c. *these Anthemes shalbe sung or said.*

CHrist rising again from the dead, now dieth not, death from henceforth hath no power vpon him, for in that he died, he died tut once to put away sinne, but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

CHrist is risen againe, the first fruits of them that sleepe, for seeing that by man came death, by man also came the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shall bee restored to life.

The Collect.

ALmighty God, which through thine only begotten Son Iesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life, wee humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires, so by continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

If ye be then risen with Christ. Colosf 3.
verse 1. vnto verse 8.

The Gospel.

Now the first day of the. Iohn 20.
verse 1. vnto verse 11.

Munday in Easter weeke.

The Collect.

Almighty God' *As vpon Easter day*

The Epistle.

Then Peter opened his. Actes 10.
verse 34. vnto verse 44.

The Gospel.

And behold two of them went. Luke 24.
verse 13. vnto verse 36.

Tuesday in Easter weeke.

The Collect.

AAmighty Father which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that wee may alway serue thee in purenesse of liuing and trueth, through Iesus Christ our Lord. Amen.

The Epistle.

Ye men and brethren, children of. Acts 13.
verse 26. vnto verse 42.

The Gospel.

Iesus himselfe stood in the. Luke 24.
verse 36. vnto verse 49.

The first Sunday after Easter.

The Collect.

Almightie God, &c. *At vpon Easter day.*

The Epistle.

For all that is borne of God. 1. Iohn 5.
verse 4. vnto verse 13.

The Gospel.

The same day at night. Iohn 20.
verse 19. vnto verse 24.

The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thy only Sonne to be vnto vs both a sacrifice for sinne, and also an example of good life, giue vs the grace that wee may alwayes most thankefully receiue that his inestimable benefit, and also dayly endeuour our selues to follow the blessed steps of his most holy life.

The Epistle.

For this is thanke worthy. 1. Pet. 2.
verse 19. vnto the end.

The

The Gospel.

I am the good shepheard, verse 11. vnto verse 17. — Iohn 10.

The third Sunday after Easter.

The Collect.

ALmightie God, which sheweſt to all men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteouſneſſe, grant vnto all them that be admitted into the felowſhip of Chriſts religion, that they may eſchew thoſe things that be contrary to their profeſſion, and follow all ſuch things as bee agreeable to the ſame, through our Lord Ieſus Chriſt.

The Epiſtle.

Dearely beloued, I beſeech you, verse 11. vnto 18. — 1. Pet. 2.

The Goſpel.

A little while and ye ſhall not, verse 16. vnto verse 23. — Iohn 16.

The fourth Sunday after Easter.

The Collect.

ALmighty God, which doeſt make the mindes of all faithfull men to be of one wil, grant vnto thy people, that they may loue ỳ thing which thou commandeſt, & deſire that which thou doeſt promiſe, that among the ſundry & manifold changes of the world, our hearts may ſurely there be fixed, whereas true ioyes are to be found, through Ieſus Chriſt our Lord. Amen.

The Epiſtle.

Euery good giuing, and euery, verse 17. vnto verse 22. — Iames 1.

The Goſpel.

But now I goe my way, verse 5. vnto verse 16. — Iohn 16.

The fift Sunday after Easter.

The Collect.

LOrd, from whom all good things do come, grant vs thy humble ſeruants, that by thy holy inſpiration wee may thinke thoſe things that be good, and by thy merciſull guiding may performe the ſame, through our Lord Ieſus Chriſt. Amen.

The Epiſtle.

And be doers of the word, verse 22. vnto the end. — Iames 1.

The Goſpel.

Verily, verily I ſay vnto you, verse 23. vnto the end. — Iohn 16.

Aſcenſion day.

The Collect.

GRant wee beſeech thee Almighty God, that like as wee doe beleeue thine onely begotten Sonne our Lord to haue aſcended into the heauens: ſo wee may alſo in heart and mind thither aſcend, and with him continually dwell.

The Epiſtle.

I haue made the former, verse 1. vnto verse 12. — Actes 1.

The Goſpel.

Finally he appeared vnto, verse 14. vnto the end. — Marke 16.

The Sunday after Aſcenſion day.

The Collect.

O God the king of glory, which haſt exalted thine onely Sonne Ieſus Chriſt with great triumph into thy kingdome of heauen: we beſeech thee leaue vs not comfortleſſe, but ſend vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth, &c.

The Epiſtle.

Now the end of all things is at hand, verse 7. vnto verse 12. — 1. Pet 4.

The Goſpel.

But when th comforter ſhall, verse 26. end Chap. 16. in verse 4. at, And theſe — Iohn 15

Whitſunday.

The Collect.

GOd, which as vpon this day, haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy Spirit, graunt vs by the ſame Spirit to haue a great iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Ieſus Chriſt our Sauiour, who liueth and reigneth with thee in the vnitie of the ſame ſpirit, one God world without end. Amen.

The Epiſtle.

And when the day of Pentecoſt, verse 1. vnto verse 12. — Acts 2.

The Goſpel.

If ye loue me, keepe my, verse 15. vnto the end. — Iohn 14.

Munday in Whitſun weeke.

The Collect.

God, which as &c. — *As vpon Whitſunday.*

The Epiſtle.

Then Peter opened *his* mouth, verse 34. vnto the end. — Acts 10.

The Goſpel.

For God ſo loued the world, verse 16. vnto verse 22. — Iohn 3.

Tuesday in Whitſun weeke.

The Collect.

God which as, &c, — *As vpon Whitſunday.*

The Epiſtle.

Now when the Apoſtle, which, verse 14. vnto verse 18. — Acts 8.

The Goſpel.

Verily, verily, I ſay vnto you, verse 1. vnto verse 11. — Iohn 10.

Trinitie Sunday.

The Collect.

ALmighty and euerlaſting God which haſt giuen vnto vs thy ſeruants grace by the confeſſion of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of thy diuine Maieſtie to worſhip the vnitie: we beſeech thee that through the ſtedfaſtneſſe of this faith, we may euermore be defended from all aduerſitie, which liueſt and reigneſt, &c.

The Epiſtle.

After this I looked, and behold, verse 1. vnto the end. — Reuel. 4.

The Goſpel.

There was now a man of the, verse 1. vnto verse 16. — Iohn 3.

The firſt Sunday after Trinitie.

The Collect.

GOd, the ſtrength of all them that truſt in thee, merciſully accept our prayers: and becauſe the weakeneſſe of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy commaundements, wee may pleaſe thee both in will and deed through Ieſus Chriſt our Lord.

The Epiſtle.

Beloued let vs loue one, verse 7. vnto the end. — 1. Iohn 4.

The Goſpel.

There was a certaine rich man, verse 19. vnto the end. — Luke 26.

The ſecond Sunday after Trinitie.

The Collect.

LOrd make vs to haue a perpetuall feare & loue of thy holy Name, for thou neuer faileſt to help and gouerne

gouerne them, whom thou doest bring vp in thy stedfast loue: graunt this, &c.

The Epistle.

Marueile not, my brethren, though. 1. Iohn 3.
verse 13. vnto the end.

The Gospel.

A certaine man made a great. Luke 14.
verse 16. vnto verse 25.

The iij. Sunday after Trinitie.

The Collect.

LOrd wee beseech thee mercifully to heare vs, and vnto whome thou hast giuen an heartie desire to pray, graunt that by thy mightie ayde we may be defended, through Iesus Christ our Lord.

The Epistle.

And submit your selues euery. 1. Pet. 5.
verse 5. vnto verse 12.

The Gospel.

Then resorted vnto him all the. Luke 15.
verse 1. vnto verse 11.

The iiij. Sunday after Trinitie.

The Collect.

GOd the protector of all that trust in thee, without whom nothing is strong, nothing is holy, encrease and multiply vpon vs thy mercy, that thou being our ruler and guide, wee may so passe through things temporall, that wee finally lose not the things eternall: grant this heauenly Father, for Iesus Christs sake our Lord.

The Epistle.

For I count that the afflictions. Rom. 8.
verse 18. vnto verse 24.

The Gospel.

Be ye therefore mercifull, as. Luke 6.
verse 36. vnto verse 43.

The v. Sunday after Trinitie.

The Collect.

GRaunt Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnes, through Iesus Christ our Lord.

The Epistle.

Finally, be ye all of one minde, 1. Pet. 3.
verse 8. end in verse 15. at, And be ready.

The Gospel.

Then it came to passe as the. Luke 5.
verse 1. vnto verse 12.

The vi. Sunday after Trinitie.

The Collect.

GOd which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts such loue toward thee, that wee louing thee in all things, may obtaine thy promises, which exceede all that wee can desire, through Iesus Christ, &c.

The Epistle.

Know ye not, that all we which. Rom. 6.
verse 3. vnto verse 12.

The Gospel.

For I say vnto you, except your. Matth. 5.
verse 20. vnto verse 27.

The vij. Sunday after Trinitie.

The Collect.

LOrd of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, encrease in vs true religion, and nourish vs with all goodnes, and of thy great mercy keepe vs in the same, through Iesus Christ, &c.

The Epistle.

[illegible] the maner of man. Rom. 6.
verse 19. vnto the end.

The Gospel.

In those dayes when there was. Marke 8.
verse 1. vnto verse 10.

The viij. Sunday after Trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs: through Iesus Christ our Lord.

The Epistle.

Therefore brethren, we are debters. Rom. 8.
verse 12. vnto verse 18.

The Gospel.

Beware of false prophets. Matth. 7.
verse 15. vnto verse 22.

The ix. Sunday after Trinitie.

The Collect.

GRaunt vs Lord, wee beseech thee, the spirit to thinke and doe alwayes such things as be rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

Moreouer brethren, I would. 2. Cor. 10.
verse 1. vnto verse 14.

The Gospel.

And he said also vnto his. Luke 16.
verse 1. vnto verse 10

The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, bee open to the prayers of thy humble seruants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

Now concerning spirituall gifts. 1. Cor. 12.
verse 1. vnto verse 12.

The Gospel.

And when he was come neere. Luke 19.
verse 41. end in verse 47. at, And the high Priests and the.

The xi. Sunday after Trinitie.

The Collect.

GOd which declarest thy Almighty power, most chiefly in shewing mercy and pity, giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

Moreouer, brethren, I declare. 1. Cor. 15.
verse 1. vnto verse 12.

The Gospel.

He spake also this parable vnto. Luke 18.
verse 9. vnto verse 15.

The xij. Sunday after Trinitie.

The Collect.

ALmighty & euerlasting God, which art alwayes more ready to heare then wee to pray, and art wont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercie, forgiuing vs those things whereof our conscience is afraide, and giuing vnto vs that that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

And such trust haue we through, 2. Cor. 3.
verse 4. vnto verse 10.

The Gospel.

And he departed againe. Marke 7.
verse 31. vnto the end.

The xiij. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of whose only gift it commeth, that thy faithfull people doe vnto thee, true and laudable seruice: Graunt wee beseech thee, that we may so runne to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

Now to Abraham and his seed. Galat. 3.
verse 16. vnto verse 23.

The Gospel.

Blessed *are* the eyes which see. Luke 10.
verse 23. vnto verse 38.

The xiiij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope, and charitie, and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle.

Then I say walke in the spirit. Galat. 5
verse 16. vnto verse 25.

The Gospel.

And so it was when he went. Luke 17.
verse 11. vnto verse 20.

The xv. Sunday after Trinitie.

The Collect.

KEepe wee beseech thee, O Lord, thy Church, with thy perpetuall mercy, and because the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

Ye see how large a letter. Galat. 6.
verse 11. vnto the end.

The Gospel.

No man can serue two masters. Matth. 6.
verse 24. vnto the end.

The xvi. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pity clense and defend thy congregation: and because it cannot continue in safety without thy succour, preserue it euermore by thy help and goodnes, through Iesus Christ our Lord.

The Epistle.

Wherefore I desire that ye. Ephes. 3.
verse 13. vnto the end.

The Gospel.

And it came to passe the day after. Luke 7.
verse 11. vnto verse 18.

The xvij. Sunday after Trinitie.

The Collect.

LOrd we pray thee, ẏ thy grace may alwayes preuent and folow vs, and make vs continually to be giuen to all good workes, through Iesus Christ, &c.

The Epistle.

I therefore being prisoner. Ephes. 4.
verse 1. vnto verse 7.

The Gospel.

And it came to passe that when. Luke 14.
verse 1. vnto verse 12.

The xviij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, grant thy people grace to auoide the infections of the deuill, and with pure heart and mind to folow thee the only God, through Iesus Christ our Lord.

The Epistle.

I thanke my God alwayes. 1. Cor. 1.
verse 4. vnto verse 9.

The Gospel.

But when the Pharises had. Matth. 22.
verse 34. vnto the end.

The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee we are not able to please thee, graunt that the working of thy mercie may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

This I say therefore, and testifie. Ephes. 4.
verse 17. vnto the end.

The Gospel.

Then he entred into a ship. Matt. 9.
verse 1. vnto verse 9.

The xx. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of thy bountifull goodnes keepe vs from all things that may hurt vs, that we, being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Take heede therefore that ye. Ephes. 5.
verse 15. vnto verse 22.

The Gospel.

the kingdome of heauen is, Matth. 22.
verse 2. vnto verse 15.

The xxi. Sunday after Trinitie.

The Collect.

GRaunt wee beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be clensed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Finally my brethren, be strong. Ephes. 6.
verse 10. vnto verse 21.

The Gospel.

And there was a certaine Ruler. Iohn 4.
verse 46. vnto the end.

The xxij. Sunday after Trinitie.

The Collect.

LOrd wee beseech thee to keepe thy houshold the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle.

I thanke my God, *hauing*. Phil. 1.
verse 3. vnto verse 12.

The Gospel.

Then came Peter to him. Matth. 18.
verse 21. vnto the end.

The xxiij. Sunday after Trinitie.

The Collect.

GO I our refuge and strength, which art the author of all godlinesse, bee ready to heare the deuout prayers of the Church, and grant that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

Brethren, be followers of me. Phil. 3.
verse 17. vnto the end.

The Gospel.

Then went the Pharises and. Matth. 22.
verse 15. vnto verse 23.

The xxiiij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, assoile thy people from their offences, that through thy bountifull goodnes we may

may be deliuered from the bonds of all those sinnes, which by our frailty we haue committed, Grant this, &c.

The Epistle.

We giue thankes to God. Colost. 1.
verse 3. vnto verse 13.

The Gospel.

While he thus spake. Matth. 9.
verse 18. vnto verse 27.

The xxv. Sunday after Trinitie.

The Collect.

STirre vp we beseech thee, O Lord, the wils of thy faithfull people, that they plentiously bringing forth the fruit of good workes, may of thee be plentiously rewarded, through Iesus Christ our Lord.

The Epistle.

Behold, the dayes come. Iere. 23.
verse 5. vnto verse 9.

The Gospel.

Then Iesus lift vp his eyes. Iohn 6.
verse 5. vnto verse 15.

¶ *If there be any moe Sundayes before Aduent Sunday, to supply the same, shalbe taken the Collect, Epistle and Gospel of some of those Sundayes which were omitted betweene the Epiphanie and Septuagesima.*

Saint Andrewes day.

The Collect.

ALmighty God, which diddest giue such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Son Iesus Christ, and followed him without delay: graunt vnto vs all that we being called by thy holy word, may forthwith giue ouer our selues obediently to folow thy commaundements, through the same Iesus Christ our Lord.

The Epistle.

For if thou shalt confesse. Rom. 10.
verse 9. vnto the end.

The Gospel.

And Iesus walking by the. Matth. 4.
verse 18. vnto verse 23.

S. Thomas the Apostle.

The Collect.

ALmighty and euerlasting God, which for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtfull in thy Sons resurrection: graunt vs so perfectly, and without all doubt to beleeue in thy Sonne Iesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Iesus Christ to whom, &c.

The Epistle.

Now therefore ye are no. Ephes. 2.
verse 19. vnto the end.

The Gospel.

But Thomas one of the. Iohn 20.
verse 24. vnto the end.

Conuersion of Paul.

The Collect.

GOd which hast taught all the world, through the preaching of thy blessed Apostle S. Paul: graunt we beseech thee that we which haue this wonderfull conuersion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Iesus, &c.

The Epistle.

And Saul yet breathing out. Actes 9.
verse 1. vnto verse 23.

The Gospel.

Then answered Peter, and. Matth. 19.
verse 27. vnto the end.

Purification of S. Mary the Virgin.

The Collect.

ALmightie and euerlasting God, we humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in the Temple in the substance of our flesh: so graunt that wee may be presented vnto thee with pure and cleare minds, by Iesus Christ our Lord.

The Epistle.

The same Epistle appointed the Sunday before.

The Gospel.

And when the dayes of her. Luke 2.
verse 22. end in verse 27. at, And when the.

Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traitour Iudas diddest chuse thy faithful seruant Matthias to be of the number of the twelue Apostles, graunt that thy Church, being alwayes preserued from false Apostles, may be ordered and guided by faithfull and true Pastours, through Iesus Christ our Lord.

The Epistle.

And in those dayes Peter. Actes 1.
verse 15. vnto the end.

The Gospel.

At that time Iesus answered. Matth. 11.
verse 25. vnto the end.

Annunciation of the Virgin Mary.

The Collect.

WE beseech the Lord, powre thy grace into our hearts, that as wee haue knowen Christ thy Sonnes incarnation by the message of an Angel: so by his crosse and passion, wee may be brought vnto the glory of his resurrection, through the same Christ our Lord, Amen.

The Epistle.

And the Lord spake againe vnto. Esai 7.
verse 10. vnto verse 16.

The Gospel.

And in the 6. moneth. Luke 1.
verse 26. vnto verse 39.

Saint Markes day.

The Collect.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke: giue vs grace, that wee be not like children, caried away with euery blaste of vaine doctrine, but firmely to be established in ỳ truth of thy holy Gospel, through Iesus Christ our Lord, Amen.

The Epistle.

But now euery one of vs is. Ephes. 4.
verse 7. vnto verse 17.

The Gospel.

I am the true vine, and my. Iohn 15.
verse 1. vnto verse 12.

S. Philip and Iames day.

The Collect.

ALmighty God, whom truely to know is euerlasting life, graunt vs perfectly to know thy Sonne Iesus Christ to be the Way, the Trueth, and the Life, as thou hast taught Saint Philip and other Apostles, through Iesus Christ our Lord.

The Epistle.

Iames a seruant of God. Iames 1.
verse 1. vnto verse 13.

The Gospel.

And he said to his disciples. Iohn 14.
verse 1. vnto verse 15.

Saint Barnabe Apostle.

The Collect.

LOrd Almighty, which hast indued thy holy Apostle Barnabas, with singular gifts of the holy Ghost: let vs not be destitute of thy manyfold gifts, nor yet of grace, to vse them alway to thy honor and glory: through Iesus Christ, &c.

The

The Epistle.

Then tidings of those things. verse 22. vnto the end. — Acts. 11.

The Gospel.

This is my commandement. verse 12. vnto verse 17. — Iohn 15.

Saint Iohn Baptist.

The Collect.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Sonne our Sauiour, by preaching of penance: make vs to follow his doctrine & holy life, that we may truely repent according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the Trueths sake, through Iesus Christ our Lord.

The Epistle.

Comfort ye, comfort ye my. verse 1. vnto verse 12. — Esai. 40.

The Gospel.

Now Elisabets time was. verse 57. vnto the end. — Luke 1.

Saint Peters day.

The Collect.

ALmighty God, which by thy Sonne Iesus Christ hast giuen to thy Apostle S. Peter many excellent gifts, and commãdedst him earnestly to feed thy flocke: make wee beseech thee, all Bishops and Pastours diligently to preach thy word, and the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle.

Now about that time Herod. verse 1. vnto verse 12. — Acts 12.

The Gospel.

Now when Iesus came. verse 13. vnto verse 20. — Matth. 16.

Saint Iames the Apostle.

The Collect.

GRant, O mercifull God, that as thine holy Apostle S. Iames leaving his father, and all that hee had, without delay was obedient vnto the calling of thy Sonne Iesus Christ and followed him: so we forsaking all worldly and carnall affections, may beeuer more ready to follow thy Commaundements, through Iesus Christ our Lord.

The Epistle.

In those daies also came. verse 27. end Chap. 12. in verse 3. at, Then were the — Acts 11.

The Gospel.

Then came to him the. verse 20. vnto verse 29. — Matth. 20.

Saint Bartholomew the Apostle.

The Collect.

OAlmighty and euerlasting God, which hast giuen grace to thy Apostle Bartholomew, truely to beleeue and to preach thy word, grant we beseech thee vnto thy Church, both to loue that he beleeued, and to preach ẏ he taught, through Christ our Lord.

The Epistle.

Thus by the hands of the. verse 12. vnto verse 17. — Acts 5.

The Gospel.

And there arose also a strife. verse 24. vnto verse 31. — Luke 22.

Saint Matthew the Apostle

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of Custome to be an Apostle & Euangelist: grant vs grace to forsake all couetous desires, and inordinate loue of riches, and to follow thy said Son Iesus Christ, who liueth, and reigneth, &c.

The Epistle.

Therefore, seeing that wee. verse 1. vnto verse 7. — 2. Cor. 4.

The Gospel.

And as Iesus passed foorth. verse 9. vnto verse 14. — Matth. 9.

Saint Michael and all Angels.

The Collect.

EVerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order, mercifully graunt, that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Iesus Christ our Lord.

The Epistle.

And there was a battell in. verse 7. vnto verse 13. — Reuel. 12.

The Gospel.

The same time the Disciples. verse 1. vnto verse 11. — Matth 18.

Saint Luke the Euangelist.

The Collect.

ALmighty God, which hast called Luke the Phisitian, whose praise is in the Gospel, to be a Phisitian of the soule, it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.

But watch thou in all things. verse 5. vnto verse 16. — 2. Tim. 4.

The Gospel.

After these things the Lord. verse 1. end in verse 7. at, Goe not from house. — Luke 10.

Simon and Iude Apostles.

The Collect.

ALmighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: graunt vs so to be ioyned together in vnitie of Spirit by their doctrine, that wee may be made an holy Temple acceptable vnto thee, through Iesus Christ our Lord.

The Epistle.

Iude a seruant of Iesus Christ. verse 1. vnto verse 9. — Iude.

The Gospel.

These things command. verse 7. vnto the end. — Iohn 15.

All Saints day.

The Collect.

ALmighty God, which hast knit together thy elect in one communion & felowship in the mysticall body of thy Sonne Iesus Christ our Lord: graunt vs grace so to follow thy holy Saints in all vertuous & godly liuing, that we may come to those vnspeakable ioyes which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ our Lord. Amen.

The Epistle.

And I saw another Angel come. verse 2. vnto verse 13. — Reuel. 7.

The Gospel.

And when he saw the. verse 1. vnto verse 13. — Matth. 5.

The end of the Colects.

The order for the administration of the Lords Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouer night, or else in the morning before the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, vntill he haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may thereby bee satisfied, which before were offended, and that he haue recompensed the parties whom he hath done wrong vnto, or at the least, declare himselfe to be in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whom he perceiueth malice and hatred to reigne, not suffering them to be partakers of the Lords Table, vntill he know them to be reconciled, and if one of the parties so at variance, be content to forgiue from the bottome of his heart, all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other party will not be persuaded to a godly vnity, but remaine still in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time, hauing a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancell, where Morning and Euening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

The Communion.

ALmighty God, vnto whom all hearts be open, all desires knowen, and from whom no secrets are hidde, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly loue thee, and worthy magnifie thy holy Name, through Christ our Lord. *Amen.*

¶ Then shall the Minister rehearse distinctly all the tenne Commandements, and the people kneeling, shall after euery Commandement, aske Gods mercy, for their transgression of the same, after this sort.

Minister.

GOD spake these words and said, I am the Lord thy God, thou shalt haue none other Gods but mee.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any grauen image nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: For I the Lord thy God am a ielous God, and visite the sinne of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands, in them that loue me, and keepe my commandements.

People.

Lord haue mercy vpon vs, &c,

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, &c.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and do all that thou hast to do: but the seuenth day is the Sabboth of ye Lord thy God. In it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy manseruant, and thy maid seruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen, and earth, the Sea, and all that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, &c.

Minister.

Honor thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, wee beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Minister standing vp, and saying.

¶ Let vs pray.

ALmighty God, whose kingdome is euerlasting and power infinite, haue mercy vpon the whole Congregation, & so rule the heart of thy chosen seruant Iames, our king and gouernour, that he (knowing whose minister he is) may aboue all things seeke thy honour and glory, and that we his subiects (duely considering whose authoritie he hath) may faithfully serue, honor, and humbly obey him, in thee, and for thee, according to thy blessed word & ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth, euer one God world without end. Amen.

ALmighty and euerlasting God, we be taught by thy holy word, that the hearts of kings are in thy rule & gouernance, and y thou dooſt despose & turne them as it seemeth best to thy godly wisedome: wee humbly beseech thee, so to dispose and gouerne the heart of Iames thy seruant our King and gouernour, that in all his thoughts, words and works, he may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace, and godlinesse: Graunt this O merciful Father, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

¶ Immediately after the Collects, the ministers shall read the Epistle, beginning thus,

The Epistle written in the Chapter of

¶ And the Epistle ended, he shall say the Gospel, beginning thus

The Gospel written in the Chapter of

¶ And the Epistle and Gospel being ended, shall bee said the Creed.

I Beleeue in one God the Father Almighty, maker of heauen and earth, and of all things visible, and inuisible: and in one Lord Iesus Christ, the only begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, who for vs men, and for our saluation, came downe from heauen and was incarnate by the holy Ghost of the Virgine Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. Hee suffered and was buried, & the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And he shal come again with glory to iudge both the quicke and the dead: whose kingdome shall haue none end. And I beleeue in the holy Ghost the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorysied, who spake by the Prophets. And I beleeue one Catholicke and Apostolike Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authoritie.

After such Sermon Homily, or exhortation, the Curate shall declare vnto the people, whether there be any holy dayes or fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying or one more of these sentences following, as he thinketh most conuenient by his discretion.

* Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen. *Mat. 5.16.*

* Lay not vp for your selues treasure vpon the earth where the rust and moth doth corrupt, and where theeues breake through and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doth corrupt, and where theeues do not breake thorow and steale. *Matth.6. 19, 20.*

* Whatsoeuer ye would that men should doe vnto you, euen so do vnto them, for this is the Law and the Prophets. *Matth.7.12*

* Not euery one that saith vnto mee, Lord, Lord, shall enter into the kingdome of heauen: but hee that doeth the will of my Father which is in heauen. *Matth.7.21.*

* Zache stood forth and said vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure folde. *Luke 19 8.*

* Who goeth a warfare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke? *1.Cor.9.7.*

* If we haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things? *1 Cor.9.11.*

* Doe ye not know that they which minister about holy things, liue of the sacrifice? and they which wait of the altar, are partakers with the altar? Euen so hath the Lord also ordeined, that they which preach the Gospel, should liue of the Gospel. *1.Cor.9.13, 14.*

* He that soweth little, shall reape little: and he that soweth plenteously, shall reape plenteously. Let euery man doe according as he is disposed in his heart, not grudging, or of necessity, for God loueth a cheerefull giuer. *2.Cor.9.6,7.*

* Let him that is taught in the word, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked: For whatsoeuer a man soweth that shall he reape. *Gal.6.6,7.*

* While we haue time, let vs do good vnto al men, & specially vnto the which are of the houshold of faith. *Gal.6.10.*

* Godlines is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out. *1.Tim 6.6,7*

* Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life. *1.Tim.6. 17 18, and 19.*

* God is not vnrighteous, that he will forget your works, and labor that proceedeth of loue: which loue ye haue shewed for his Names sake, which haue ministred vnto the Saints, and yet doe minister. *Heb.6.10.*

* To do good and to distribute forget not, for with such sacrifices God is pleased. *Heb.13.16.*

* Who so hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him how dwelleth the loue of God in him? *1.Joh.3.17.*

* Giue almes of thy goods, and turne neuer thy face from any poore man: and then the face of the Lord shall not be turned away from thee *Tob.4.7.*

* Be merciful after thy power. If thou hast much, giue plenteously. If thou hast little, doe thy diligence gladlie to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessity. *Tob.4.8,9.*

* He that hath pittie vpon the pore, lendeth vnto the Lord: and looke what he layeth out, it shall bee paied him again. *Prou.19.17.*

* Blessed is the man that prouideth for the sick and needy: the Lord shal deliuer him in the time of trouble *Psal.41 1.*

¶ Then

¶ *Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman shall pay to the Curate, the due and accustomed offering. After which done the Priest shall say.*

¶ Let vs pray for the whole state of Christs Church militant here in earth.

If there be no almes giuen to the poore, then shall the words (of accepting our almes) be left out vnsaid.

ALmighty and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: we humbly beseech thee most mercifully (*to accept our almes and*) to receiue these our prayers, which we offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Church with the spirit of truth, vnity and concord: & grant that all they that do confesse thy holy Name, may agree in the truth of thy holy word, and liue in vnity and godly loue. We beseech thee also to saue and defend all Christian kings, princes, and gouernours, and specially thy seruant Iames our King, that vnder him we may be godly and quietly gouerned: and grant vnto his whole counsel, and to all that be put in authority vnder him, that they may truly and indifferently minister iustice, to the punishment of wickednes and vice, and to maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine, set forth thy true and liuely word, and rightly and duly administer thy holy Sacraments: and to al thy people giue thy heauenly grace, and specially to this congregation here present, that with meek heart and due reuerence, they may here and receiue thy holy word, truely seruing thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse. O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickenesse, or any other aduersitie: grant this, O Father, for Iesus Christs sake our onely Mediatour and Aduocate Amen.

¶ *Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.*

WE become together at this time (dearely beloued brethren) to feed at the Lords supper, vnto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lords Iesus Christs sake, that ye will not refuse to come thereto, being so louingly called and bidden of God himselfe. Ye know how grieuous and vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of prouision, so that there lacketh nothing but the ghests to sit downe, and yet they which bee called (without any cause) most vnthankefully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great iniury & wrong done vnto him? Wherefore most dearely beloued in Christ, take ye good heed, lest ye withdrawing your selues from this holy Supper prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: but such excuses bee not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraid to come: Wherefore then doe ye not repent and amend? When God calleth you, be you not ashamed to say, you will not come? When you should returne to God, will you excuse your selfe, and say that you be not ready? Consider earnestly with your selues, how little such feined excuses shall auaile before God. They that refused the feast in the Gospel, because they had bought a Farme, or would try their yoks of oxen, or because they were married, were not to excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you as you loue your own saluat on, that ye wil be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeelde vp his soule by death vpon the Crosse for your health: euen so it is your duty to receiue the Communion together in the remembrance of his death, as hee himselfe commanded. Now if you wil in no wise thus do, consider with your selues how great iniury you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banquet: I admonish, exhort and beseech you, that vnto this vnkindnes ye will not adde any more: which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and bee not partakers of the same your selues. For what thing can this be accounted else, then a further contempt, and vnkindnesse vnto God? Truely it is a great vnthankefulnesse to say nay, when yee be called: but the fault is much greater, when men stand by and yet will neither eate nor drinke this holy Communion with other. I pray you what can this bee else but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate, take and drinke ye all of this, doe this in remembrance of me. With what face then, or with what countenance shall yee heare these words? What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then ye should so do, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues from whom you depart. Yee depart from the Lords Table, ye depart from your brethren, and from the banket of most heauenly foode. These things if ye earnestly consider, ye shall by Gods grace returne to a better mind. For the obtaining whereof we shall make our humble petitions, while we shall receiue the holy Communion.

¶ *And sometime shall this be said also, at the discretion of the Curate.*

DEarely beloued, forasmuch as our duty is to render to Almighty God our heauenly Father, most hearty thanks, for that hee hath giuen his Sonne our Sauiour Iesus Christ, not only to die for vs, but also to be our spirituall food and sustenance, as it is declared vnto vs, as well by Gods word, as by the holy Sacraments of his blessed body & blood, the which being so comfortable a thing to them which receiue it worthily, & so dangerous to them ẏ wil presume to receiue it vnworthily. My duty is to exhort you to consider the dignity of the holy mystery, & the great peril of the vnworthy receiuing thereof, and so to search & examine your own consciences as you should come holy and cleane to a most godly, & heauenly Feast, so that in no wise you come but in the marriage garment required of God in holy Scripture, and so come & be receiued, as worthy partakers of such an heauenly table. The way & meanes thereto, is: First to examine your liues and conuersation, by the rule of Gods commandements, and wherin soeuer ye shall perceiue your selues to haue offended, either by will, word, or deede, there bewaile your owne sinful liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if ye shal perceiue your offences to be such, as be not only against God, but also against your neighbors: then ye shall reconcile your

selues vnto them, ready to make restitution and satisfaction, according to the vtteremost of your powers, for all iniuries and wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you as you would haue forgiuenesse of your offences at Gods hand: For otherwise the receiuing of the holy Communion, doth nothing else but encrease your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid, cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to me, or some other discreet and learned Minister of Gods word, and open his griefe, that he may receiue such ghostly counsel, aduise and comfort, as his conscience may be relieued, and that by the ministery of Gods word he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

¶ Then shall the Minister say this exhortation.

DEarely beloued in the Lord, ye ye mind to come to the holy Communion of the body & blood of our Sauiour Christ, most consider what Saint Paul writeth to ye Corinth ans, how he exhorteth al persons diligently to try & examine themselues, before they presume to eate of that bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart & liuely faith we receiue that holy Sacrament: (For then we spiritually eate the flesh of Christ, and drinke his blood, then we dwel in Christ, and Christ in vs: we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily. For then we be guilty of ye body & blood of Christ our Sauiour, we eat and drinke our own damnation, not considering the Lords body: We kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or enuie, or, in any other grieuous crime, bewaile your sins, and come not to this holy Table, lest after the taking of ye holy Sacrament, the deuil enter into you, as he entred into Iudas, & fil you ful of al iniquities, and bring you to destruct on both of body & soule. Iudge therefore your selues (brethren) that ye be not iudged of the Lord. Repent you truly for your sins past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, & be in perfect charity with al men so shal you be meet partakers of those holy mysteries. And aboue all things, ye must giue most humble and hartty thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of ye world by the death & passion of our Sauiour Christ both God and man, who did humble himself euen to the death vpon the crosse for vs miserable sinners, which lay in darknesse and shadow of death, that he might make vs the children of God, and exalt vs to euerlasting life. And to the end that we should alway remember the exceeding great loue of our master and onely Sauiour Iesus Christ, thus dying for vs, & the innumerable benefits which by his precious blood shedding he hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue, & continual remembrances of his death, to our great & endless comfort. To him therefore with the Father & the holy Ghost let vs giue (as we are most bounden) continuall thankes, submitting our selues wholy to his holy will and pleasure, and studying to serue him in true holinesse and righteousnes all the daies of our life. Amen.

¶ Then shall the Minister say vnto them that come to receiue the holy Communion.

YOu that doe truly & earnestly repent you of your sinnes & be in loue and charity with your neighbours, and intend to lead a new life, following the commandements of God, and walking from henceforth in his holy wayes: draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this congregation heere gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall confession be made in the name of all those that are minded to receiue the holy Communion, either by one of them, or elsby the Minister himselfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Iesus Christ maker of all things, iudge of all men, we knowledge and bewaile our manifold sins and wickednes, which we frō time to time most grieuously haue committed, by thought, word and deed, against thy diuine Maiesty: prouoking most iustly thy wrath and indignation against vs: wee doe earnestly repent, and bee heartily sory for these our misdoings: the remēbrance of them is grieuous vnto vs: the burthen of them is intollerable. Haue mercy vpon vs, haue mercy vpon vs, most merciful Father, for thy Sonne our Lord Iesus Christs sake, forgiue vs all that is past, and grant that we may euer hereafter serue and please thee in newnes of life, to the honour and glory of thy Name through Iesus Christ our Lord. Amen.

¶ Then shall the Minister, or the Bishop (being present) stand vp, and turning himselfe to the people, say thus.

ALmighty God our heauenly Father, who of his great mercy hath promised forgiuenes of sinnes, to all them which with hearty repentance and true faith turne vnto him: haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to euerlasting life, through Iesus Christ our Lord. Amen.

Then shall the Minister also say.

Here what comfortable words our Sauiour Christ saith to all that truely turne to him.

* Come vnto me all ye that trauaile, and be heauy laden, and I will refresh you. * So God loued the world, that he gaue his onely begotten Sonne, to the end that al that beleeue in him should not perish, but haue life euerlasting. *Mat. 11. 28. John 3. 16.*

Heare also what S. Paul saith.

* This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners. *1. Tim. 1. 15.*

Here also what S. Iohn saith.

* If any man sinne we haue an aduocate with the Father, Iesus Christ the righteous, and hee is the propitiation for our sinnes. *1. Ioh. 2. 1, 2*

¶ After which the Minister shall procede, saying,

Lift vp your hearts.

Answere.

We lift them vp vnto the Lord.

Minister.

Let vs giue thankes vnto our Lord God.

Answere.

Answere.

It is meet and right so to doe.

Minister.

It is very meete, right, and our bounden duty that wee should at all times, and in all places giue thanks vnto thee, O Lord, holy Father, almighty euerlasting God.

¶ *Heere shall follow the proper Preface, according to the times, if there be any specially appointed: or else immediately shall follow.* Therfore with Angels, and Archangels, &c.

¶ Proper prefaces.

Vpon Christmas day and seuen dayes after.

BEcause thou diddest giue Iesus Christ thine onely Sonne to bee borne as this day for vs, who by the operation of the Holy Ghost was made very man, of the substance of the Virgin Mary his Mother, and that without spot of sinne, to make vs cleane from all sin, Therefore with Angels, &c.

Vpon Easter day and seuen dayes after.

BVt chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for he is the very Paschall Lambe, which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlasting life, Therefore with Angels, &c.

Vpon Ascention day and seuen dayes after.

THrough thy most deare beloued Sonne Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to al his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore, &c.

Vpon Whitsunday and sixe dayes after.

THrough Iesus Christ our Lord, according to whose most true promise the holy Ghost came down this day from heaue, with a sudden great sound as it had bene a mighty wind, in the likenesse of fiery tongues lighting vpon the Apostles, to teach them, and to lead them to all truth, giuing them both the gift of diuers languages, and also boldnes with fervent zeale constantly to preach the Gospel vnto all nations, whereby we are brought out of darknes and errour, into the cleare light, and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore, &c.

Vpon the Feast of Trinity onely.

IT is very meete, right, and our bounden duety, that we should at al times, and in all places giue thanks to thee, O Lord Almighty, & euerlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same we beleeue of the Sonne and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

After which Prefaces shall follow immediately.

Therefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praising thee, and saying, Holy, holy, holy, Lord God of hosts. Heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ *Then shall the Minister kneeling downe at Gods bord, say in the name of all them that shall receiue the Communion, this prayer following.*

WE doe not presume to come to this thy Table, (O merciful Lord) trusting in our owne righteousnesse, but in thy manifold and great mercies. We bee not worthy so much as to gather vp the crumbes vnder thy Table. But thou art the same Lord, whose property is alway to haue mercy: grant vs therefore gracious Lord, so to eat the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

Then the Minister standing vp shall say as followeth.

ALmighty God our heauenly Father, which of thy tender mercy didst giue thine onely Son Iesus Christ, to suffer death vpon the crosse for our redemption who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetuall memory of that his precious death, vntill his comming againe, Heare vs, O merciful Father, we beseech thee, and grant that we receiuing these thy creatures of bread and wine, according to thy Sonne our Sauiour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body & blood, who in the same night that he was betrayed tooke bread, and when hee had giuen thankes, he brake it, and gaue it to his disciples, saying, Take, eat this is my body which is giuen for you, doe this in remembrance of me. Likewise after Supper he tooke the cup, and when he had giuen thanks, he gaue it to them, saying, Drinke ye al of this, for this is my blood of the new Testament, which is shed for you, and for many, for remission of sinnes: doe this as oft as yee shall drinke it, in remembrance of me.

¶ *Then shall the Minister first receiue the Communion in both kinds himselfe, and next deliuer it to the other Ministers (if any be there present) that they may helpe the chiefe Minister, and after to the people in their hands, kneeling. And when he deliuereth the bread he shall say.*

The body of our Lord Iesus Christ, which was giuen for thee, preserue thy body and soule into euerlasting life: and take and eat this in remembrance that Christ dyed for thee, and feed on him in thine heart by faith with thankesgiuing.

¶ *And the Minister that deliuereth the cup, shall say.*

The blood of our Lord Iesus Christ, which was shed for thee, preserue thy body and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee and be thankefull.

¶ *Then shall the Minister say the Lords prayer, the people repeating after him euery petition. After shall bee said as followeth.*

O Lord and heauenly Father, wee thy humble seruants entirely desire thy Fatherly goodnes, mercifully to accept this our sacrifice of praise & thanksgiuing, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sins, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selues, our soules, and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all wee which bee partakers of this holy Communion, may bee filled with thy grace and heauenly benediction. And although we be vnworthy, through our manifold sins,

to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duty and seruice, not weighing our merites, but pardoning our offences, through Iesus Christ our Lord, by whom and with whom, in the vnity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without ende. Amen.

Or this.

ALmighty and euerliuing God, we most heartily thanke thee, for that thou dost vouchsafe to feed vs, which haue duely receiued these holy Mysteries, with the spiritual foode of the most precious body and blood of thy Sonne our Sauiour Iesus Christ, and dost assure vs therby of thy fauour and goodnesse toward vs, & that we be very members incorporate in thy mistical body, which is the blessed company of al faithfull people, and bee also heires through hope of thy euerylasting kingdom, by the merites of the most precious death and passion of thy deare Sonne: wee now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, ✝ wee may continue in that holy fellowship, and do all such good works as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end, Amen.

¶ Then shall be said or sung.

GLory bee to God on high, and in earth peace, good will toward men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we giue thanks to thee for thy great glory, O Lord God heauenly King, God the Father Almighty, O Lord the onely begotten Sonne Iesus Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world haue mercie vpon vs. Thou that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, receiue our praiers. Thou that sittest at the right hand of God ✝ Father, haue mercy vpon vs: for thou onely art holy thou onely art the Lord, thou only O Christ, with the holy Ghost, art most high in the glory of God the Father, Amen.

¶ Then the Minister or the Bishop, if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and minds in the knowledge and loue of God, and of his Sonne Iesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost be amongst you, and remaine with you alwayes, Amen.

¶ Collects to be said after the Offertory, when there is no Communion, euery such day one. And the same may bee said also as oft as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion, or Letany, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euerlasting saluation, that among al the changes and chances of this mortal life, they may euer bee defended by thy most gracious and ready helpe, throug Christ our Lord, Amen.

OAlmighty Lord and euerlasting God, vouchsafe we beseech thee, to direct, sanctifie, and gouerne, both our hearts and bodies in the wayes of thy lawes, and in the workes of thy commandements, that throw thy most mighty protection, both heere and euer, we may be preserued in body and soule, through our Lord and Sauour Iesus Christ, Amen.

GRant wee beseech thee Almighty God, that the words which wee haue heard this day with our outward eares, may through thy grace bee so graffed inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord, Amen.

PReuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued and ended in thee, wee may glorifie thy holy Name, and finally by thy mercie obtaine euerlasting life, through Iesus Christ our Lord, Amen.

ALmighty God ✝ fountaine of all wisdom, which knowest our necessities before we aske, and our ignorance in asking, we beseech thee to haue compason vpon our infirmities, and those things which for our vnworthinesse wee dare not, and for our blindenesse wee cannot aske, vouchsafe to giue vs for the worthinesse of thy sonne Iesus Christ our Lord, Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to encline thine eares to vs, that haue made now our prayers & supplications vnto ther, and grant that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the relieue of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord.

Vpon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntil the end of the Homily, concluding with the generall prayer (for the whole estate of Christs Church militant here in earth) and one or moe of the se Collects before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lords Supper, except there be a good number to Communicate with the Minister according to his discretion.

And if there be not aboue twentie persons in the parish of discretion to receiue the Communion, yet there shall be no Communion, except foure or three at the leeast Communicate with the Minister.

And in Cathedrall or Collegiat Churches, where bee many Ministers and Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition which any person hath or might haue in the Bread and Wine; it shall suffice that the Bread be such as is vsuall to be eaten at the Table with other meates, but the best and purest wheat Bread that conueniently may be gotten. And if any of the Bread or Wine remaine, the Curate shall haue it to his owne vse.

The Bread and Wine for the Communion, shall be prouided by the Curate and Churchwardens, at the charges of the Parish, and the Parish shalbe discharged of such summes of money, or other dueties, which hitherto they haue payed for the same by order of their houses euery Sunday.

And note that euery Parishioner shall Communicate at the leeast three times in the yeere, of which Easter to bee one, and shall also receiue the Sacraments, and other Rites, according to the order in this Booke appointed. And yeerely at Easter euery Parishioner shall reckon with his Parson, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him all Ecclesiastical dueties, accustomally due then and at that time to be payed.

The administration of Baptisme to be vsed in the Church.

It appeareth by ancient writers that the Sacrament of Baptisme in the old time was not commonly ministred but at two times in the yeare. At Easter and Whitsuntide. At which times it was openly ministred in the presence of all the Congregation: Which custome now being growen out of vse (although it cannot for many considerations bee well restored againe) it is thought good to follow the same, as nere as conuenently may be. Wherefore the people are to be admonished, that it is most conuenient that Baptisme should not bee ministred but vpon Sundayes and other holy dayes, when the most number of people may come together, as well for that the Congregation there present may testifie the receiuing of them that be newly baptized into the number of Christs Church, as also because the Baptisme of Infants, euery man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme be ministred in the English tongue. Neuertheless (if necessity so require) children may at all times bee baptized at home.

When there are children to be baptized vpon the Sunday or holy day, the Parents shall giue knowledge ouer night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers and people with the children, must be ready at the Font, either immediately after the last Lesson at Morning prayer, or else immediately after the last Lesson at Euening prayer, as the Curate by his discretion shall appoint. And then standing there, the Minister shall aske whether the children be baptized, or no. If they answere, No: then shall the Minister say thus.

DEarely beloued, forasmuch as all men be conceiued and borne in sinne, and that our Sauiour Christ saith, None can enter into the kingdom of God, except he be regenerate and borne anew of water and of the holy Ghost: I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercy hee will grant to these children that thing which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

¶ *Then shall the Minister say.*

¶ Let vs pray.

ALmighty and euerlasting God, which of thy great mercy diddest saue Noe and his family in the Arke from perishing by water, and also didst safely lead the children of Israel thy people through the red sea, figuring thereby thy holy baptisme, and by the baptisme of thy welbeloued Sonne Iesus Christ, didst sanctifie the flood Iordan, and all other waters, to the mystical washing away of sinne: Wee beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may be receiued into the Ark of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublesom world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord, Amen.

ALmighty and immortall God, the aid of all that need, the helper of al that flee to thee for succor, the life of them that beleeue, & the resurrection of the dead: wee call vpon thee for these Infants, that they comming to thy holy Baptisme, may receiue remission of their sinne: by spiritual regeneration. Receiue them (O Lord) as thou hast promised by thy welbeloued Sonne, saying, Aske, and you shall haue, seeke, and you shall find, knocke, and it shall be opened vnto you. So giue now vnto vs that aske: let vs that seeke, finde: open the gate vnto vs that knocke, that these Infants may inioy the euerlasting benediction of thy heauenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord, Amen.

¶ *Then shall the Minister say.*

¶ Here the words of the Gospel written by S. Marke in the tenth Chapter.

AT a certaine time they brought children to Christ that he should touch them. And his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, whosoeuer doeth not receiue the kingdome of God as a little Child, he shall not enter therin. And when he had taken them vp in his armes he put his hands vpon them and blessed them. *Mar. 10. 13.*

¶ *After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel*

FRiends, you heare in this Gospel the words of our Sauiour Christ, that hee commanded the children to bee brought vnto him, how he blamed those that would haue kept them from him, how hee exhorted all men to follow their innocency. You perceiue how by his outward gesture and deed, he declared his good will toward them: For he embraced them in his armes, he laid his hands vpon them, & blessed them. Doubt ye not therefore, but earnestly beleeue that he will likewise fauourably receiue these present Infants, that he will embrace them with the armes of his mercy, that hee will giue vnto them the blessing of eternall life, & make them partakers of his euerlasting kingdom. Wherfore we being thus perswaded of the good will of our heauenly Father toward these Infants, declared by his Sonne Iesus Christ, and nothing doubting but that he fauorably allow eth this charitable worke of ours in bringing these children to his holy Baptisme: let vs faithfully and deuoutly giue thankes vnto him, and say.

ALmighty and euerlasting God, heauenly Father, wee giue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirme this faith in vs euermore: giue thy holy spirit to these infants, that they may be borne againe, and bee made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth and raigneth with thee and the holy spirit, now and for euer, Amen.

¶ Then the Minister shall speake vnto the Godfathers and Godmothers on this wise.

WElbeloued frien's, ye haue brought these children here to be baptized, ye haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their sinnes, to giue them the Kingdome of heauen, and euerlasting life. Ye haue heard also that our Lord Iesus Christ hath promised in his Gospel, to grant all these things that ye haue prayed for: which promise, he for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their sureties, that they will forsake the deuill and all his workes, and constantly beleeue Gods holy word, and obediently keepe his Commandements.

¶ Then shall the Minister demaund of the Godfathers and Godmothers on this wise.

Doest thou forsake the deuill all his workes, the vaine pompe, and glory of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answere.

I forsake them all.

Minister.

Doest thou beleeue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his only begotten Son our Lord? And that he was conceiued by the holy Ghost, borne of the Virgin Mary, that he suffered vnder pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise againe the third day, that he ascended into heauen and sitteth at the right hand of God the Father Almighty, and from thence shal come againe at the end of the world to iudge the quicke & the dead? And doest thou beleeue in the holy Ghost, the holy Catholike Church the Communion of Saints, the remission of sins, the resurrection of the flesh, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Minister.

Wilt thou be baptized in this faith?

Answere.

That is my desire.

¶ Then shall the Minister say.

O Mercifull God, grant that the old Adam in these children may be so buryed, that the new man may be raised vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit, may liue and grow in them. Amen

Grant that they may haue power and strength to haue victory and to tryumph against the deuill, the world and the flesh. Amen.

Grant that whosoeuer is here dedicated to thee by our office & ministery, may also be indued with heauenly vertues, and euerlastingly rewarded, through thy mercy, O blessed Lord God, who doest liue, and gouerne all things world without end. Amen.

ALmighty euerlasting God, whose most dearely beloued Son Iesus Christ, for the forgiuenesse of our sinnes, did shed out of his most precious side both water and blood, & gaue commandement to his disciples, that they should go teach al nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: regard, we beseech thee, the supplications of thy congregation, and grant that all thy seruants which shall be baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull & elect children, through Iesus Christ our Lord.

¶ Then shall the Minister take the child in his hands, and aske the name: and naming the childe, shall dip it in the water, so it be discreetly and warily done, saying,

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the child be weake, it shall suffice to powre water vpon it, saying the foresaid words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Minister shall make a crosse vpon the childes forehead, saying.

WE receiue this childe into the Congregation of Christs flocke, and doe signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner against sinne, the world & the deuil, and to continue Christs faithfull souldier, and seruant vnto his liues end. Amen.

¶ Then shall the Minister say.

SEeing now, dearely beloued brethren, that these children be regenerate, and grafted into the body of Christs Congregation, let vs giue thankes vnto God for these benefits, and with one accord make our prayers vnto Almighty God, that they may lead the rest of their life according to this beginning.

¶ Then shall be said,

Our Father which art in heauen, &c.

¶ Then shall the Minister say.

WEe yeelde thee hearty thankes, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy spirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation: And humbly wee beseech thee to graunt, that he being dead vnto sinne, and liuing vnto righteousnes, and being buried with Christ in his death, may crucifie the old man, and vtterly abolish the whole body of sinne, that as hee is made partaker of the death of thy Sonne, so hee may be partaker of his resurrection: so that finally, with the residue of thy holy Congregation, he may bee inheritour of thine euerlasting kingdome, through Christ our Lord. Amen.

¶ At the last end the Ministers calling the Godfathers and Godmothers together, shal say this exhortation following.

FOrasmuch as these children haue promised by you to forsake the deuil & all his works, to beleeue in God, & to serue him: you must remember ẏ it is your parts and dueties to see that these infants bee taught, so soone as they shalbe able to learne what a solemne

vow, promise, and profession they haue made by you. And that they may know these things the better, yee shall call vpon them to heare sermons, and chiefly you shall prouide that they may learne the Creed, the Lords prayer, & the ten Commandements in the English tongue. & al other things which a Christiã man ought to know & beleeue to his soules health, & that these children may be vertuously brought vp to leade a godly & a Christian life, remembring alwayes that Baptisme doth represent vnto vs our profession, which is to follow the example of our autour Christ, and to be made like vnto him, that as he died & rose againe for vs, so should we which are baptized, die from sin, and rise againe vnto righteousnes, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

¶ *The Minister shall command that the children be brought to the Bishop, to be confirmed of him, so soone as they can say in the vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.*

¶ Of them that are to be baptized in priuate houses in time of necessitie, by the Minister of the Parish, or any other lawfull Minister that can be procured.

THe Pastours and Curates shall often admonish the people, that they differre not the Baptisme of infants any longer then the Sunday or other holy day next after the child be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approued.

And also they shall warne them, that without great cause and necessitie, they procure not their children to be baptized at home in their houses. And when great need shall compell them so to doe, then Baptisme shall be administred on this fashion.

First let the lawfull Minister and them that bee present call vpon God for his grace, and say the Lords prayer, if the time will suffer. And if one child being named by some one that is present, the said lawfull Minister shall dip it in water, or power water vpon it, saying the words.

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And let them not doubt, but that the childe so baptized, is lawfully and sufficiently baptized, and ought not to bee baptized againe. Howbeit nevertheless, if the childe which is after this sort baptized, doe afterward liue, it is expedient that it bee brought vnto the Church, to the intent, that if the Priest or Minister of the same Parish did himself baptize that childe, the Congregation may be certified of the true forme of Baptisme vsed him priuately before vsed. Or if the childe were baptized by any other lawfull Minister, that then the Minister of the Parish, where the childe was borne or christened, shall examine and trie, whether the childe bee lawfully baptized or no. In which case if those that bring any child to the Church, do answere that the same child is already baptized, then shall the Minister examine them further, saying,

By whom was the childe baptized?

who was present when the childe was baptized?

And because some things, essentiall to this Sacrament, may happen to be omitted through feare or haste in such times of extremitie: therefore I demand further of you,

With what matter was the childe baptized?

With what words was the childe baptized?

Whether thinke you the child to be lawfully and perfectly baptized?

¶ *And if the Minister shall finde by the answeres of such as bring the childe, that all things were done as they ought to bee: then shall he not christen the childe again, but shall receiue him as one of the flocke of the true Christian people, saying thus.*

I Certifie you, that in this case all is well done. and according vnto due order, cõcerning the baptizing of this child, which being borne in originall sin, and in the wrath of God, is now by the lauer of regeneration in baptisme receiued into the number of the children of God, and heires of euerlasting life. For our Lord Iesus Christ doeth not denie his grace and mercie vnto such infants, but mostlouingly doth call them vnto him, as the holy Gospel doth witnes to our comfort on this wise.

AT a certaine time they brought children to Christ that he should touch them And his disciples rebuked those that brought them. But when Iesus saw it, hee was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the Kingdome of God. Verily I say vnto you, whosoeuer doeth not receiue the Kingdome of God as a little childe, hee shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them. *Mat. 10. 13.*

¶ *After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.*

FRiends, you heare in this Gospel the words of our Sauiour Christ, that he commanded the childrẽ to be brought vnto him, how he blamed those that would haue kept them from him, how he exhorted al men to follow their innocencie. Ye perceiue how by his outward gesture & deed he declared his good wil toward them, For he embraced them in his armes, he laid his hands vpon them, & blessed thẽ. Doubt ye not therefore, but earnestly beleeue that he hath likewise fauourably receiued this present infant, that he hath embraced him with the armes of his mercy, that he hath giuen vnto him the blessing of eternall life, and made him partaker of his euerlasting kingdome. Wherefore we being thus perswaded of the good will of our heauenly Father, declared by his Sonne Iesus Christ toward this infant, let vs faithfully and deuoutly giue thankes vnto him, and say the prayer which the Lord himselfe

himselfe taught, and in declaration of my faith, let vs recite the Articles contained in our Creede.

¶ *Here the Minister with the Godfathers and Godmothers, shall say.*

¶ Our Father which art in heauen, &c.

¶ *Then shall the Priest demaund the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say.*

Doest thou in the name of this childe, forsake the deuill and all his workes, the vaine pompe, and glory of the world, with al the couetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answere.

I forsake them all?

Minister.

Doest thou in the name of this childe professe this faith to beleeue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his only begotten Sonne our Lord? And that he was conceiued by the holy Ghost, borne of the virgine Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried: that he went down into hell and also did rise again the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almightie, and from thence he shall come againe at the end of the world to iudge the quicke & the dead? And doe you in his name beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, resurrection, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Let vs pray.

ALmightie and euerlasting God, heauenly Father, wee giue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Increase this knowledge and confirme this faith in vs euermore: giue thy holy spirit to this infant, that he being borne againe, and being made heire of euerlasting saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the vnitie of the same, holy Spirit euerlastingly. Amen.

¶ *Then shall the Minister make this exhortation to the Godfathers and Godmothers.*

FOrasmuch as this childe hath promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your part and duetie to see that this infant be taught, so soone as hee shall be able to learne, what a solemne vow, promise, & profession he hath made by you. And that he may know these things the better, ye shall call vpon him to heare sermons, & chiefly ye shall prouide that he may learne the Creede, the Lords prayer, and the ten Commandements in the English tongue, and al other things which a Christian man ought to know and beleeue to his soules health, and that this childe may be vertuously brought vp, to leade a godly and a Christian life, remembring alway that Baptisme doth represent vnto vs our profession, which is to follow the example of our Saiuour Christ, and be made like vnto him, that as hee dyed and rose againe for vs, so should we which are baptized, die from sinne, and rise againe vnto right cousnesse, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

And so forth as in Publique Baptisme.

¶ *But if they which bring the infants to the Church, doe make such vncertaine answeres to the Priests questions, as that it cannot appeare that the childe was baptized with water,* In the Name of the Father, and of the Sonne, and of the holy Ghost *(which are essentiall parts of Baptisme) then let the Priest baptize it in forme aboue written, concerning publique Baptisme, saying that at the dipping of the childe in the Font, he shall vse this forme of wordes.*

If thou bee not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

The order of Confirmation, or laying on of hands vpon children baptised, and able to render an account of their faith according to the Catechisme following.

TO the ende that Confirmation may bee ministred to the more edifying of such as shall receiue it, (according to Saint Pauls doctrine, who teacheth that all things should bee done in the Church, to the edification of the same) it is thought good that none hereafter shall bee confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commandements, and can also answere to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion appose him in. And this order is most conuenient to bee obserued for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same, and also promise that by the grace of God, they will euermore endeuour themselues faithfully to obserue and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as confirmation is ministred vnto them that be baptized, that by imposition of handes and prayer they may receiue strength and defence against all temptations to sinne, and the assaults of the world and the deuil, it is most meete to bee ministred when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the world and the deuil, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs religion, should openly professe their owne faith, and promise to be obedient vnto the will of God.

And

And that no man shall thinke that any detriment shall come to the children by deferring of their Confirmation, her shall know for truth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their saluation, and be vndoubtedly saued,

A Catechisme, that is to say, An instruction to beelearned of euery childe, before he be brought to be confirmed by the Bishop.

Question.

WHat is your name?

Answere.

N. or M.

Question.

Who gaue you this name?

Answere.

My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christ, the childe of God, and an inheritour of the kingdome of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise & vow three things in my name. First, that I should forsake the deuill & all his works, the pompes, and vanitie of the wicked world, and all the sinful lusts of the flesh. Secondly that I should beleeue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy wil and commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not think that thou art bound to beleue and to doe as they haue promised for thee?

Answere.

Yes verily: and by Gods helpe so I will. And I heartily thanke our heauenly Father, that he hath called me to this state of saluation, through Iesus Christ our Sauiour. And I pray God to giue mee his grace, that I may continue in the same vnto my liues end.

Question.

Rehearse the Articles of thy belief.

Answere.

I Beleeue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the virgin Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from ye dead, he ascended into heauen, and sitteth at the right hand of God the Father Almightie, from thence hee shall come to iudge the quick and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy belief?

Answere.

First, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankinde.

Thirdly in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You saide that your Godfathers and Godmothers did promise for you, that you should keep Gods commandements. Tell me how many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

THe same which God spake in the xx. Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe any graueen image, nor the likenes of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth. Thou shalt not bow down to them, nor worship them: For I the lord thy God am a ielous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shewe mercy vnto thousands in them that loue me, and keepe my commandements.

iii. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltless that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no maner of worke, thou and thy son, and thy daughter thy manseruant and thy maidseruant, thy cattel, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and al that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maidse, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these commandements?

Answere.

I learne two things: My duety towards God, and my duety towrds my neighbour.

Question.

What is thy duetie towards God?

Answere.

My duetie towards God, is to beleue in him, to feare him, & to loue him with al my heart, with al my mind with all my soule, and with all my strength. To worship him, to giue him thankes, to put my whole trust in him, to cal vpon him, to honor his holy Name and his word, & to serue him truly all the dayes of my life.

Question.

Question.

What is thy duety toward thy neighbour?

Answere.

My duety towards my neighbour is to loue him as my selfe, and to doe all men as I would they should doe vnto me. To loue, honor, & succour my father and mother. To honour and obey the King and his Ministers. To submit my selfe to all my gouernours, teachers, spiritual pastors, and masters. To order my selfe lowly and reuerently, to all my betters. To hurt no body by word or deede. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill speaking, lying, and slandering. To keepe my body in temperance, soberness, and chastity. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing and to doe my duety in that state of life, vnto the which it shall please God to call me.

Question.

My good child, know this, that thou art not able to doe these things of thy selfe, nor to walke in the commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answere.

OVr Father which art in heauen. Hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euill. Amen.

Question.

What desi est thou of God in this prayer?

Answere.

I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, to send his grace vnto me, and vnto all people, that we may worship him, serue him, & obey him as we ought to doe. And I pray vnto God, that hee will send vs all things that be needfull both for our soules and bodies. And that hee will be mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defend vs in all dangers, ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemie, and from euerlasting death. And this I trust he will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say Amen, So be it.

Question.

HOw many Sacraments hath Christ ordayned in his Church?

Answere.

Two onely as generally necessary to saluation, that is to say, Baptisme and the Supper of the Lord.

Question.

What meanest thou by this word *Sacrament?*

Answere.

I meane an outward and visible signe, of an inward and spirituall grace giuen vnto vs, ordained by Christ himselfe, as a meanes whereby wee receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answere.

Two: The outward visible Signe, and the inward Spirituall grace.

Question.

What is the outward visible signe, or forme in Baptisme?

Answere.

Water: wherein the person baptized is dipped, or sprinkled with it, *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

Question.

What is the inward and spirituall grace?

Answere.

A death vnto sinne, and a new birth vnto righteousnesse. For being by nature borne in sinne, and the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answere.

Repentance, whereby they forsake sinne: and Faith, whereby they stedfastly beleeue the promises of God, made to them in that Sacrament.

Question.

Why then are infants baptized, when by reason of their tender age, they cannot performe them?

Answere.

Yes: they doe performe them by their Sureties, who promise and vow them both, in their names: which when they come to age, themselues are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answere.

For the continual remembrance of the Sacrifice of the death of Christ, and the benefits which wee receiue thereby.

Question.

What is the outward part or signe of the Lords Supper?

Answere.

Bread and Wine which the Lord hath commanded to be receiued.

Question.

What is the inward part, or thing signified?

Answeere.

The Body and Blood of Christ, which are verily and indeed, taken and receiued of the faithfull in the Lords Supper.

Question.

What are the benefits, whereof wee are partakers thereby?

Answere.

The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question.

What is required of them, which come to the Lords Supper?

Answere.

To examine themselues whether they repent them truely of their former sinnes, stedfastly purposing to leade a new life: haue a liuely faith in Gods mercie through Christ, with a thankefull remembrance of his death, and be in charitie with all men.

¶ *So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, and the tenne Commandements, and also can answere to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion oppose them in: then shall they bee brought to the Bishop by one that shall be his Godfather or Godmother, that euery childe may haue a witnesse of his confirmation. And the Bishop shall confirme them on this wise.*

¶ Confirmation

Minister.

OVr helpe is in the Name of the Lord.

Answere.

Which hath made heauen and earth.

Minister.

Blessed be the Name of the Lord.

Answere.

Henceforth world without end.

Minister.

Lord heare our prayers.

Answere.

And let our crie come vnto thee.

¶ Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them we beseech thee, O Lord, with the holy Ghost the Comforter, and dayly increase in them thy manifold gifts of grace, the spirit of wisedome and vnderstanding, the spirit of counsaile and Ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the spirit of thy holy feare, Amen.

¶ Then the Bishop shall lay his hand vpon euery childe seuerally, saying,

Defend, O Lord, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increase in thy holy Spirit more and more, vntill he come vnto thy euerlasting kingdome. Amen.

¶ Then shall the Bishop say.

Let vs pray.

ALmightie and euerliuing God, which makest vs both to will, and to doe those things that be good and acceptable vnto thy Maiestie, we make our humble supplications vnto thee for these children, vpon whom (after the example of the holy Apostles) wee haue laid our hands, to certifie them (by this Signe) of thy fauour and gracious goodnesse toward them: let thy Fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit be euer with them, and so leade them in the knowledge and obedience of thy Word, that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus,

THe blessing of God almightie, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

The Curate of euery Parish, or some other at his appointment shall diligently vpon Sundayes and Holydayes, halfe an houre before Euening prayer, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time will serue, and as hee shall thinke conuenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, and Dames, shall cause their children, seruants and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare and be ordered by the Curate, vntill such times as they haue learned all that is here appointed for them to learne. And whensoever the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Article of the Faith, the Lords prayer, and the ten commandements, and also how many of them can answere to the other questions contained in this Catechisme.

And there shall none be admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

¶ The forme of solemnization of Matrimonie.

FIrst, the Banes must be asked three seuerall Sundayes, or Holydayes, in the time of Seruice, the people being present, after the accustomed manner.

And if the persons that would be maried dwell in diuers Parishes, the Banes must be asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice asked from the Curate of the other Parish.

At the day appointed for solemnization of Matrimonie, the persons to be maried, shall come into the body of the Church, with their friends and neighbours, and there the Priest shall say thus.

DEarely beloued friends, we are gathered together heere in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honorable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galile, and is commended of S. Paule to be honourable among all men, and therefore is not to be enterprised nor taken in hand vnaduisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts that haue no vnderstanding, but reuerently, discreetly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimony was ordeined. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordeined for a remedie against sinne, and to auoid fornication, that such persons as haue not the gift of continencie might marrie, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe and comfort that the one ought to haue of the other, both in prosperity and aduersity: into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause why they may not lawfully be ioyned together, let him now speake, or els hereafter for euer hold his peace.

¶ And

¶ *And also speaking to the persons that shall be married, he shall say.*

I Require & charge you, (as you will answere at the dreadfull day of iudgment, when the secrets of all hearts shalbe disclosed) that if either of you doe know any impediment why ye may not be lawfully ioyned together in Matrimony that yee confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ *At which day of marriage, if any man doe alledge and declare any impediment, why they may not bee coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and suffic ent sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to bee married doe sustaine, to prouebu allegation, then the solemnization must be deferred vnto such time as the truth be tried. If no impediment bee alleadged, then shall the Curate say vnto the man.*

N. Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance in the holy estate of Matrimony? Wilt thou loue her, comfort her, honour, and keepe her in sicknes and in health, and forsaking all other, keepe thee onely to her, so long as you both shall liue?

The man shall answere.

I will.

Then shall the Minister say to the woman.

N. Wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him, and serue him, loue honour, and keepe him in sicknes and in health, and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

The woman shall answere.

I will.

Then shall the Minister say.

Who giueth this woman to be married to this man?

¶ *And the Minister receiuing the woman at her father or friends hands, shall cause the man to take the woman by the right hand, and saith.* r *to giue their troth to other, the man first saying,*

I, N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for beter for worse, for richer, for poorer, in sicknesse and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the woman, taking again the man by the right hand, shall say,*

I, N. take thee N. to my wedded husband, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sicknes and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ *Then shall they againe loose their handes, and the man shall giue vnto the woman a Ring, laying the same vpon the booke, with the accustomed duetie to the Minister and Clerke. And the Minister taking the Ring, shall deliuer it vnto the man to put it vpon the fourth finger of of the womans left hand. And the man taught by the Minister shall say.*

With this Ring I thee wedde, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *Then the man leaving the Ring vpon the fourth finger of the womans left hand, the Minister shall say.*

¶ Let vs pray.

O Eternall God, creator and preserue of all mankinde, giuer of all spirituall grace, the autour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we bless in thy Name, that as Isaac and Rebecca liued faithfully together, so these persons may surely perform and keepe the vowe and couenant betweene them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfit loue & peace together, and liue according vnto thy Laws, through Iesus Christ our Lord. Amen.

¶ *Then shall the Minister ioyne their right hands together, and say.*

Those whom God hath ioyned together, let no man put asunder.

¶ *Then shall the Minister speake vnto the people.*

Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and therefore haue giuen, and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *And the Minister shall adde this blessing.*

God the Father, God the Sonne, God the holy Ghost, blesse preserue, and keepe you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spiritual benediction and grace, that you may so liue together in this life, that in the world to come ye may haue life euerlasting Amen.

¶ *Then the Minister or Clerkes going to the Lords Table, shall say or sing this Psalme following.*

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy hands: O well is thee, and happy shalt thou be.

Thy wife shall bee as the fruitfull Vine: vpon the walles of thine house.

Thy children like the Oliue branches: round about thy table.

Lee, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or this Psalme

GOdbe merciful vnto vs, and blesse vs: and shew vs the light of his countenance, and be merciful vnto vs. *Deus misereatur. psal. 67.*

That thy way may bee knowen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the nations reioyce & be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people prayse thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shalbe: world without end. Amen.

¶ *The*

¶ *The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Minister standing at the Table, and turning his face toward them, shall say.*

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from all euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answere.

Which put their trust in thee.

Minister.

O Lord send them help from thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a towre of strength,

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruants, and sow the seed of eternall life in their mindes, that whatsoeuer in thy holy word they shal profitably learne, they may indeed fulfill the same. Looke, O Lord, mercifully vpon them from heauen and blesse them. And as thou didst send thy blessing vpon Abraham, and Sara to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alwayes being in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Iesus Christ our Lord, Amen.

¶ *This prayer next following shall bee omitted, where the woman is past childbirth.*

O Mercifull Lord, and heauenly Father, by whose gracious gift mankinde is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue & honestyy, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord, Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) diddest appoint that out of man (created after thine own image and similitude) woman should take her beginning and knitting them together, diddest teach, that it should neuer be lawfull to put asunder those, whom thou by Matrimony hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent mysterie, that in it is signified and represented the spirituall marriage and vnity betwixt Christ and his Church: looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy Word, as Christ did loue his spouse the Church, who gaue himself for it, louing and cherishing it euen as his owne flesh: and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie and peace, be a follower of holy and godly matrons, O Lord blesse them both, and graunt them to inheritie thy euerlasting kingdome, through Iesus Christ our Lord, Amen.

Then shall the Minister say.

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioine them together in marriage, powre vpon you the riches of his grace, sanctifie and blesse you that ye may please him both in body and soule, and liue together in holy loue vnto your liues end, Amen.

¶ *Then shall beginne the Communion. And after the Gospel shall be saide a Sermon, wherein ordinarily (so oft as there is any marriage) the office of man and wife shall bee declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.*

ALl yee which be married, or which intend to take the holy state of Matrimonie vpon you, heare what holy Scripture doeth say as touching the duetie of husbands toward their wiues, and wiues toward their husbands.

S. Paul in his Epistle to the Ephesians the fifth Chapter, doth giue this commandement to all maried men. Yee husbands, loue your wiues, euen as Christ loued the Church, & hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water through the word, that he might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy & blameles. So men are bound to loue their owne wiues as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth & cherisheth it, euen as the Lord doth the Congregation: for we are members of his body, of his flesh, and of his bones, for this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This misterie is great, but I speake of Christ and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe. *Ephes. 5. 20. &c.*

Likewise the same S. Paul, writing to the Colossians, speaketh thus to all men that be married: Yee men loue your wiues, and be not bitter vnto them. *Colos. 3. 19.*

Heare also what S. Peter the Apostle of Christ, which was himselfe a married man saith vnto all men that are married: Ye husbands dwell with your wiues according to knowledge, giuing honor vnto the wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindred. *1. Pet. 3. 7.*

Hitherto ye haue heard the duty of the husband toward the wife. Now likewise yee wiues, heare and learne your dueties toward your husbands: euen as it is plainely set forth in holy Scripture.

S. Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Yee women submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauiour of the whole body. *Ephes. 5. 21. to verse 25.*

Therefore as the Church or Congregation is subiect vnto Christ: so likewise let the wiues also bee in subiection vnto their own husbands in all things. And again he saith, Let the wife reuerence her husband. And (in his Epistle to the Colossians) S. Paul giueth you this short lesson. Ye wiues submit your selues vnto your owne husbands, as it is conuenient in the Lord. *Colos. 3. 18.*

S. Peter also doeth instruct you very godly, thus saying: Let wiues be subiect to their owne husbands, so that if any obey not the Word, they may be wonne without the Word, by the conuersation of the wiues, while they behold your chaste conuersation coupled with feare. Whose apparell let it not be outward, with broided *1. Pet. 3. 1. to verse 7.*

broided haire, and trimming about with gold, either in putting on of gorgeous apparell: but let the hidde man which is in the heart, be without all corruption, so that the spirit bee milde and quiet, which is a precious thing in the sight of God. For after this manner (in the old time) did the holy women which trusted in God, apparell themselues, being subiect to their owne husbands, as Sara obeyed Abraham, calling him Lord, whose daughters ye are made, doing well, and not being dismayed with any feare.

¶ *The new married persons (the same day of their meriage) must receiue the holy Communion.*

¶ The order for the visitation of the sicke.

¶ *The Minister entring into the sicke persons house shall say:* Peace be in this house, and to all that dwell in it.

¶ *When he commeth into the sicke persons presence, he shall say, kneeling downe.*

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
Our Father which art in heauen, &c.
And leade vs not into temptation.
Answere.
But deliuer vs from euill. Amen.
Minister.
O Lord saue thy seruant.
Answere.
Which putteth his trust in thee.
Minister.
Send him helpe from thy holy place.
Answere.
And euermore mightily defend him.
Minister.
Let the enemie haue none aduantage of him.
Answere.
Nor the wicked approach to hurt him.
Minister.
Be vnto him, O Lord, a strong towre.
Answere.
From the face of his enemie.
Minister.
O Lord heare our prayers.
Answere.
And let our cry come vnto thee.
Minister.

O Lord looke downe from heauen, behold, visite and relieue this thy seruant, Looke vpon him with the eyes of thy mercy, giue him comfort & sure confidence in thee, defend him from the danger of the enemie and keep him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

HEare vs Almighty and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant which is grieued with sicknesse: visite him O Lord, as thou diddest visite Peters wiues mother, and the Captaines seruant. So visit and restore vnto this sicke person his former health (if it bee thy will) or else giue him grace to to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting. Amen.

¶ *Then shall the Minister exhort the sicke person after this forme, or other like.*

DEarely beloued, know this that Almightie God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse and sickenes. Wherfore, whatsoeuer your sickenes is, know you certainly that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it be to try your patience for the example of other, and that your faith may bee found in the day of the Lord, laudable, glorious, and honorably, to the increase of glory and endlesse felicitie, or else it bee sent vnto you to correct and amend in you whatsoeuer doeth offend the eyes of your heauenly Father: know you certainely, that if you truely repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercy, for his deare Sonne Iesus Christs sake, and render vnto him humble thankes for his Fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ *If the person visited be very sicke, then the Curate may end his exhortation in this place.*

Take therefore in good worth the chastisement of the Lord For whom the Lord loueth, hee chastiseth, yea, as Saint Paul saith, hee scourgeth euery sonne which hee receiueth. If yee endure chastisement, hee offereth himselfe vnto you, as vnto his own children. What sonne is he that the father chastiseth not? If yee be not vnder correction (whereof all true children are partakers) then are yee bastards and not children. Therefore, seeing that when our carnall fathers doe correct vs, we reuerently obey them: shal we not now much rather be obedient to our spirituall Father, and so liue? and they for a few dayes doe chastise vs, after their owne pleasure. But he doeth chastise vs for our profit, to the entrent he may make vs partakers of his holines. These words (good brother) are Gods words and written in holy Scripture for our comfort and instruction, that we should patiently and with thankesgiuing, beare our heauenly Fathers correction, whensoeuer by any manner of aduersitie it shall please his gracious goodnesse to visite vs. And there should bee no greater comfort to Christian persons, then to bee made like vnto Christ, by suffering patiently aduersities troubles, & sicknesses. For he himselfe went not vp to ioy, but first he suffered paine, he entred not into his glory, before hee was crucified: So truely our way to eternall ioy is to suffer here with Christ, & our doore to enter into eternall life is, gladly to die with Christ, that we may rise again from death, and dwell with him in euerlasting life. Now therefore taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life there is account to bee giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, that accusing and condemning your selfe for your own faults, you may find mercy at your heauenly Fathers hand for Christs sake, and not bee accused and condemned in that fearefull iudgement. Therefore I shall shortly rehearse the Articles of our

Faith-

Faith, that you may know whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the faith, saying thus,

Doest thou beleeue in God the Father Almighty? (and so foorth as it is in Baptisme)

Then shall the Minister examine whether he be in charitie with all the world, exhorting him to forgiue from the bottom of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenes, & where he hath done iniury or wrong to any man, that he make amends to the vttermost of his power. And if he haue not afore disposed of his goods, let him then make his Will and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnes of his Executors. But men must be oft admonished, that they set an order for their temporall goods and lands, when they bee in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget, nor omit to mone the sicke person, & that most earnestly to liberalitie toward the poore.

Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any weighty matter. After which confession, the Minister shall absolue him after this sort.

OVr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truly repent and beleeue in him, of his great mercie forgiue thee thine offences, and by his authority committed to me, I absolue thee from all thy sinnes, in the Name of the Father, and of the Sonne, & of the holy Ghost. Amen.

And then the Minister shall say this Collect following.

¶ Let vs pray.

O Most mercifull God, which according to the multitude of thy mercies, doest so put away the sins of those which truly repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenes. Renew in him (most louing Father) whatsoeuer hath been decayed by the fraud and malice of the deuill, or by his owne carnal wil and fraileness: preserue and continue this sicke member in the vnity of the Church, consider his contrition, accept his teares, assuage his paine, as shall be seen to thee most expedient for him. And forasmuch as hee putteth his full trust only in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued Son Iesus Christ. Amen.

Then shall the Minister say this Psalme.

Ante Deum sperani. Psal 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnes, encline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle

Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of ỳ vnrighteous & cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I been holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy praise: (that I may sing of thy glory) and honour all the day long.

Cast me not away in the time of age: forsake mee not when my strength faileth me.

For mine enemies speake against mee, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God haste thee to helpe me.

Let them be confounded and perish that are against my soule: let them bee couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall dayly speake of thy righteousnes and saluation: for I know no end, thereof.

I will goe foorth in the strength of the Lord God: and will make mention of thy righteousnesse only.

Thou O God, hast taught me, from my youth vp vntill now: therfore wil I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me & yet didst thou turne and refresh me: yea, and brought st me from the depth of the earth again.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

My lips will beefaine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Adding thus.

O Sauiour of the world, sane vs, which by thy Crosse and precious blood hast redeemed vs, helpe vs we beseech thee, O God.

Then shall the Minister say.

THe Almighty Lord, which is a most strōg towre to all them that put their trust in him, to whō all things in heauen, in earth, & vnder the earth do bow and obey, be now and euermore thy defence, & make thee knowe and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but onely the Name of our Lord Iesus Christ. Amen.

¶ The Communion of the sicke.

FOrasmuch as all mortall men be subiect to many sudden perils, diseases, and sicknesses, and euer vncertaine what time they shall depart out of this life: therefore to the intent they may bee alwayes in a readinesse to die whensoeuer it shall please Almighty God to call them, the Curates shall diligently from time to time, but specially in the plague time exhort their parishioners to the oft receiuing (in the Church) of the holy Communion of the bodie and blood of our Sauiour Christ: which if they doe, they shall haue no cause in their sudden visitation to be vnquiet for lacke of the same.

But if the sicke person be not able to come to the Church, and yet is desirous to receiue the Communion in his house, then he must giue knowledge ouer night, or els early in the morning to the Curate: signifying also how many bee appointed to communicate with him. And hauing a conuenient place in the sicke mans house, where the Curate may reuerently minister, and a good number to receiue the Communion with the sicke person, with all things necessary for the same, he shall there minister the holy Communion.

The Collect.

ALmightie eueliuing God, maker of mankinde, which doest correct those whom thou doest loue, & chastisest euery one whom thou doest receiue: we beseech the to haue mercie vpon this thy seruant, visited with thy hand, and to grant that he may take his sickenesse patiently, and recouer his bodily health (if it be thy gracious will) and whensoeuer his soule shall depart from the body, it may be without spot presented vnto thee, through Iesus Christ our Lord. Amen.

The Epistle.

Heb. 12. ver. 5. MY sonne, despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth: yea, and he scourgeth euery sonne whom he receiueth.

The Gospel.

Ioh. 5. ver. 24. VErely, verely I say vnto you, He that heareth my word, and beleeueth on him that sent me, hath euerlasting life, and shall not come into damnation, but passeth from death to life.

At the time of the distribution of the holy Sacrament, the Priest shall first receiue the Communion himselfe, and after minister vnto them that be appointed to communicate with the sicke.

But if a man either by reason of extremitie of sickenesse, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iust impediment, do not receiue the Sacrament of Christs body and blood: then the Curate shall instruct him, that if hee doe truely repent him of his sinnes, and stedfastly beleeue that Iesus Christ hath suffred death vpon the Crosse for him, and shed his blood for his redemption, earnestly remembring the benefits he hath thereby, and giuing him hearty thankes therefore, he doth eate and drinke the body and blood of our Saiuour Christ profitably to his soulee health, although he doe not receiue the Sacrament with his mouth.

When the sicke person is visited, and receiueth the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Psalme (In thee O Lord, haue I put my trust) *and goe straight to the Communion.*

In the time of Plague, Sweate, or such other like contagious times of sickenesses, or diseases, when none of the parish or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon special request of the diseased, the Minister may alonely communicate with him.

¶ The order for the burial of the dead.

The Minister meeting the corps at the Church stile, shall say, or els the Minister and Clerkes shall sing, and so goe either vnto the Church, or towards the graue.

Ioh. 11. 25, 26. IAm the Resurrection and the life (saith the Lord) he that beleeueth in mee, yea, though hee were dead, yet shall hee liue. And whosoeuer liueth and beleeueth in me, shall not die for euer.

Iob 19. 25, 26, 27. IKnow that my redeemer liueth, and that I shall rise out of the earth in the last day, and shall be couered againe with my skin, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other but with these same eyes.

1. Tim. 6. 7. Iob 1. 21. WE brought nothing into this world, neither may we cary any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord so commeth things to passe: Blessed be the Name of the Lord.

When thy come to the graue, while the corps is made ready to be layd into the earth, the minister shall say, or the minister and the Clerkes shall sing.

Iob 14. 1, 2. MAn that is borne of a woman, hath but a short time to liue, and is full of misery. He commeth vp and is cut downe like a flowre: he fleeth as it were a shadow, & neuer continueth in one stay. In the midst of life, we be in death: of whom may we seeke for succour but of thee, O Lord, which for our sinnes iustly art displeased? Yet O Lord God most holy, O Lord most mighty, O holy & most merciful Sauiour, deliuer vs not into the bittet paines of eternall death. Thou knowest Lord § secrets of our hearts, shut not vp thy merciful eyes to our prayers: But spare vs Lord most holy, O God most mighty, O holy and merciful Sauiour. thou most worthy Iudge eternall, suffer vs not at our last houre for any pains of death to fal frõ thee.

Then while the earth shall be cast vpon the body, by some standing by the Minister shall say.

FOrasmuch as it hath pleased Almighty God of his great mercy, to take vnto himself the soule of our deare brother here departed, we therfore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body that it may be like to his glorious body, according to the mighey working wherby he is able to subdue all things to himselfe.

Then shall be sung or said.

Reu. 14. 13. IHeard a voice from heauen, saying vnto me, Write, From henceforth blessed are the dead which die in the Lord: euen so saith the Spirit, that they rest from their labours.

Then shall follow this Lesson taken out of the 15. Chapter to the Corinthians, the first Epistle.

1. Cor. 15. 20 CHrist is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming. Then commeth the end when he hath deliuered vp the kingdome to God the Father, when hee hath put down all rule, and all authority, and power. For he must reigne till he hath put all his enemies vnder his feete. The last enemie that shall be destroyed is death. For he hath put all things vnder his feete. But when he saith, All things are put vnder him, it is manifest that he is excepted which hath put al things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him

him that put all things vnder him, that God may bee all in all. Els what doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand we alway then in ieopardy? By our reioycing which I haue in Christ Iesus our Lord, I die daily. That I haue fought with beasts at Ephesus after the maner of men, what aduantageth it me if the dead rise not againe?. Let vs eate and drinke, for to morrow we shall die. Be not deceiued, euill words corrupt good manners awake truely out of sleepe, and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man will say, How rise the dead? With what body shal they come? Thou foole, that which thou sowest, is not quicked except it die. And what sowest thou? thou sowest not the bodie that shall be, but bare corne, as of wheate, or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one maner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes: another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner of glory of the Sunne, another glory of the Moone, and another of the Starres. For one Starre differeth from another in glory: so is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption: it is sowen in dishonour, it riseth againe in honour: it is sowen in weaknesse, it riseth againe in power. It is sowen a naturall body, it riseth again a spirituall body. There is a naturall body, and there is a spirituall bodie an it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit that is not first which is spiritual, but that which is naturall, and then that which is spirituall. The first man is of the earth earthly: the second man is the Lord from heauen, heauenly. As is the earthy, such are they that bee earthy. And as is the heauenly such are they that are heauenly. And as wee haue borne the image of the earthy, so shall we beare the image of the heauenly. This say I brethren that flesh and blood cannot inherite the kingdome of God neither doth corruption inherite incorruption. Behold, I shew you a mystery, we shal not all sleepe, but we shall all be changed, and that in a moment in the twinckling of an eye, by the last trumpe. For the trumpe shall blow and the dead shall rise incorruptible, and wee shall bee chenged: for this corruptible must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written, Death is swallowed vp into victory: Death where is thy sting? hell where is thy victory? The sting of death is sinne, and the strength of sinne is the Lawe: but thankes bee vnto God, which hath giuen vs victorie through our Lord Iesus Christ. Therefore my deare brethren, be ye stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as ye know how that your labour is not in vaine in the Lord.

The Lesson ended, the Minister shall say.

Lord haue mercie vpon vs.

Christ haue mercy vpon vs.

Lord haue mercie vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation, &c.

Answere

But deliuer vs from euill, Amen.

Minister.

ALmighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, bee in ioy and felicitie: Wee giue thee hearty thankes for that it hath pleased thee to deliuer this N. our brother, out of the miseries of this sinfull world, beseeching thee that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoeuer beleeueth shall liue, though he die, and whosoeuer liueth, and beleeueth in him, shall not die eternally, who also taught vs (by his holy Apostle Paul) not to be sory, as men without hope, for them that sleepe in him: wee meekely beseech thee, O Father, to raise vs vp from the death of sinne vnto the life of righteousnesse, that when we shall depart this life we may rest in him, as our hope is this our brother doeth: and that at the generall resurrection in the last day wee may bee found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue and feare thee, saying, Come ye blessed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

¶ The thankesgiuing of women after childbirth, commonly called the Churching of women.

¶ The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her shall say these words or suchlike, as the case shall require.

FOrasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of childbirth, yee shall therefore giue hearty thanks vnto God, and pray.

Then shall the Priest say this Psalme.

Psal 121. I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to be mooued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day:

nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shal preserue thy going out, & thy comming in: from this time forth for euermore.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God which hast deliuered this woman thy seruant from the great paine and perill of child birth: grant we beseech thee most mercifull Father, that shee through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will in this life present, and also may be partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

The woman that commeth to giue her thankes, must offer her accustomed offerings: and if there be a Communion it is conuenient that shee receiue the holy Communion.

¶ A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

After Morning prayer, the people being called together by the ringing of a Bel, and assembled in the Church, the English Letany shall be said after the accustomed maner: which ended the Minister shall goe into the pulpit, and say thus.

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, & punished in this world, that their soules might be saued in the day of the Lord: & that other admonished by their example, might be the more afraid to offend.

In the stead whereof, vntill the said discipline may be restored again (which thing is much to be wished) it is thought good, that at this time in your presence should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture and that ye should answere to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather bee called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which yee affirme with your owne mouthes the curse of God to be due.

Deut.27.15. Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answere and say.

Amen.

Minister.

Deut.27.16. Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Deut.27.17. Cursed is he he that remooueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Deut.27.18. Cursed is hee that maketh the blind to goe out of his way.

Answere.

Amen.

Minister.

Cursed is hee that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes. Deut.27.19.

Answere.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly. Deut.27.24.

Answere.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife. Leuit.20.10.

Answere.

Amen.

Minister.

Cursed is he that taketh reward to slay the soule of innocent blood. Deut.27.25.

Answere.

Amen.

Minister.

Cursed is hee that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. Iere.17.5.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners. Matt.25.41 1.cor.6.9,10 Gal.5.19, 20,21.

Answere.

Amen.

Minister.

NOw seeing that all they bee accursed (as the Prophet Dauid beareth witnesse) which *doe erre and goe astray from the Commandements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition and meeknesse of heart, bewailing and lamenting our sinful life, knowledging and confessing our offences, & seeking to bring forth worthy Psal.119.21.

fruits

Matth.3.10. fruites of penance. * For now is the axe put vnto the
roote of thetrees, so that euery tree which bringeth
not foorth good fruit, is hewen downe and cast into
the fire.

Heb.10.31. * It is a fearefull thing to fall into the hands of
the liuing God: hee shall powre downe raine vpon
Psal.11.6. the sinners, *snares, fire and brimstone, storme and
tempest, this shall be their portion to drinke. For
Isa.26.21. loe, * the Lord is commen out of his place, to visite
the wickednesse of such as dwell vpon the earth.
But * who may abide the day of his comming? Who
Mal.3.2. shall be able to endure when he appeareth? * His fan
Matt.3.12. is in his hand, and he will purge his flowre, and ga-
ther his wheate into the barne: but he will burne the
chaffe with vnquenchable fire.

1.Thes.5.2,3. * The day of the Lord commeth as a thiefe in the
night: and when men shall say, Peace, and all things
are safe, then shall sudden destruction come vpon
them, as sorrow commeth vpon a woman trauailing
Rom.2.4,5. with child, and they shall not escape. Then * shall ap-
peare the wrath of of God in the day of vengeance,
which obstinate sinners, through the stubbornnesse
of their heart haue heaped vnto themselues, which
despised the goodnesse, patience and long sufferance
of God, when hee called them continually to re-
Pro.1.28,29 pentance. *Then shall they call vpon mee (sayth
the Lord) but I will not heare, they shall seeke mee
early, but they shall not finde mee, and that because
they hated knowledge, and receiued not the feare of
the Lord, but abhorred my counsell, and despised
Mat.25.10, my correction. Then shall it bee too late to *knocke,
11,12. when the doore shall be shut, and too late to crie for
mercie: when it is the time of iustice. O terrible
voyce of most iust iudgement, which shall be pro-
nounced vpon them, when it shall bee sayd vnto
Mat.25.41. them, * Goe cursed into the fire euerlasting,
which is prepared for the deuill and his angels.

2.Cor.6.2. * Therefore brethren, take wee heed betime, while
the day of saluation lasteth, for the night commeth,
John 9.4,5. when no man can worke: but let * vs while we haue
the light, beleeue in the light, and walke as children
of the light: that wee be not cast into the vtter dark-
Mat.25.30. nesse, * where is weeping and gnashing of teeth. Let
vs not abuse the goodnesse of God which calleth vs
mercifully to amendment, and of his endlesse pitie,
promiseth vs forgiuenesse of that which is past, if
(with a whole minde and true heart) wee returne
Esa.1.18,30 vnto him. * For though our sinnes bee as redde as
scarlet, they shall bee as white as snow, and though
they bee like purple, yet shall they bee as white as
wooll.

Exek.18.30. * Turne you cleane (saith the Lord) from all your
wickednesse, and your sinne shall not bee your de-
struction.

Cast away from you all your vngodlinesse that yee
haue done, make you new hearts, and a new Spirit,
Wherefore will yee die, O yee house of Israel, see-
ing that I haue no pleasure in the death of him that
dieth, saith the Lord God? Turne you then, and yee
shall liue.

1.Joh.2.1,2. * Although we haue sinned, yet haue we an aduo-
cate with the Father, Iesus Christ the righteous, and
he it is that obtaineth grace for our sinnes.

Esa.53.5. * For he was wounded for our offences, and smit-
ten for our wickednesse, Let vs therefore returne
vnto him, who is the mercifull receiuer of all
true penitent sinners, assuring our selues, that hee
is ready to receiue vs, and most willing to pardon
vs, if wee come to him with faithfull repentance,
Mat.11,29, if wee will submit our selues vnto him, and from
30. henceforth, walke in his wayes, *if we will take his
easie yoke and light burden vpon vs, to follow him
in lowlinesse, patience, and charitie, and bee ordered
by the gouernance of his holy Spirit, seeking al waies
his glory, and seruing him duely in our vocation,
with thankesgiuing. This if we doe, Christ will de-
liuer vs from the curse of the Law, and from the ex-
treme maledicton which shall light vpon them that
shal be set on the left hand, and hee will set vs on his
*right hand, and giue vs the blessed benediction of his Matth.25.
Father, commanding vs to take possession of his glo- 33,34.
rious kingdome, vnto the which hee vouchsafe to
bring vs all for his infinite mercy. Amen.

¶ Then shall they all kneele vpon their knees, and the Minister and Clarkes kneeling (where they are accustomed to say the Letany,) shall say this Psalme.

¶ Miserere mei Deus.

HAue mercie vpon mee, O God, after thy great Psalm.51.
goodnesse: according to the multitude of thy
mercies doe away mine offences.

Wash mee throughly from my wickednsse: and
cleanse me from my sinne.

For I knowledge my faults: and my sinne is euer
before mee.

Against thee onely haue I sinned, and done this euil
in thy sight: that thou mightest bee iustified in thy
saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne
hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts:
and shalt make me to vnderstand wisedome secretly.

Thou shalt purge mee with hysope, and I shall bee
cleane: thou shalt wash me, and I shal be whiter then
snow.

Thou shalt make me heare of ioy and gladnes: that
the bones which thou hast broken, may reioyce.

Turne thy face from my sinnes: and put out all my
misdeeds.

Make me a cleane heart, O God: and renew a right
spirit within me.

Cast me not away from thy presence: and take not
thy holy Spirit from me.

O giue mee the comfort of thy helpe againe: and
stablish me with thy free Spirit.

Then shal I teach thy wayes vnto the wicked: and
sinners shall be conuerted vnto thee.

Deliuer me from blood guiltinesse, O God, thou
that art the God of my health: and my tongue shall
sing of thy righteousnesse.

Thou shalt open my lips (O Lord:) my mouth shal
shew thy praise.

For thou desirest no sacrifice, else would I giue it
thee: but thou delightest not in burnt offering,

The sacrifice of God is a troubled spirit: a broken
and contrite heart (O God) wilt thou not despise.

O bee fauourable and gracious vnto Sion: build
thou the walles of Ierusalem.

Then shalt thou bee pleased with the sacrifice of
righteousnesse, with the burnt offerings and obla-
tions: then shal they offer yong bullocks vpon thine
altar.

Glory be to the Father, and to the. &c.

As it was in the beginning, is now, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our Father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them

Minister.

Helpe vs, O God our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs: bee mercifull vnto vs sinners for thy names sake.

Minister.

O Lord heare our prayers.

Answere

And let our crie come vnto thee.

¶ Let vs pray.

O Lord we beseech thee mercifully heare our praiers, and spare all those which confesse their sins vnto thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may bee absolued, through Christ our Lord. Amen.

O Most mighty God and mercifull Father, which hast compassion on all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs which be grieued and wearied with the burden of our sins: thy propertie is to haue mercie, to thee onely it appertaineth to forgiue sins. Spare vs therfore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine ire from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord, Amen.

¶ *Then shall the people say this that followeth, after the Minister.*

TVrne thou vs, O good Lord, and so shall wee be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, ful of compassion, long suffering, and of great pity. Thou spareſt when we deserue punishment, and in thy wrath thinkest vpon mercie Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

¶ The

¶ The Psalmes of Dauid, of that Translation, which is commonly vsed in the Churches.

Beatus vir qui non abijt. Psal. 1.

Morning prayer.

BLessed is the man that hath not walked in the counsell of the vngodly, nor stand in the way of sinners: and hath not sit in ỹ seat of the scornefull.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And he shalbe like a tree planted by the water side; that will bring forth his fruit in due season.

4 His leafe also shal not wither: and looke whatsoeuer he doeth, it shall prosper.

5 As for the vngodly, it is not so with them: but they are like the chaffe which the wind scattereth away from the face of the earth.

6 Therfore the vngodly shal not be able to stand in the Iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt. Psal. 2.

WHy doe ỹ heathen so furiously rage together: & why do the people imagine a vaine thing?

2 The kings of the earth stand vp, and the rulers take counsell together against the Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heauen shal laugh them to scorne: the Lord shall haue them in derision.

5 Then shall hee speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my king: vpõ my holy hil of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: Thou art my Sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

LOrd how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me.

6 I wil not be afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare mee when I call, O God of my righteousnesse: for thou hast set me at liberty when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

2 O ye sons of men, how long wil ye blaspheme mine honour: and haue such pleasure in vanity, and seeke after leasing?

3 Know this also that the Lord hath chosen to himselfe the man that is godly: when I cal vpon the Lord, he will heare me.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnes in mine heart: since the time that their corne and wine and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely ỹ make st me dwel in safety.

Verba mea auribus. Psal. 5.

PONder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voice of my calling, my King & my God: for vnto thee wil I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shal any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanity.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirsty and deceitfull man.

7 But as for mee, I will come into thy house, euen vpon the multitude of thy mercies: and in thy feare will I worship toward thy holy Temple.

8 Leade me, O Lord, in thy righteousnes, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnes in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre, they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thanks, because thou defendest them, they that loue thy Name shalbe ioyfull in thee,

13 For thou, Lord, wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him as with a shield.

Domine ne in furore. Psal. 6.

Euening prayer.

O Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.
5 For in death no man remembreth thee: and who will giue thankes in the pit?
6 I am weary of my groning, euery night wash I my bed: and water my couch with my teares.
7 My beauty is gone for very trouble: and worne away because of all mine enemies.
8 Away from me all ye that worke vanity: for the Lord hath heard the voice of my weeping.
9 The Lord hath heard my petition: the Lord will receiue my prayer.
10 All mine enemies shalbe confounded & sore vexed: they shalbe turned back, & put to shame suddenly

Domine Deus meus. Psal.7,

O Lord my God, in thee haue I put my trust: saue me frō all them that persecute me & deliuer me.
2 Lest he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.
3 O Lord my God, if I haue done any such thing or if there be any wickednes in my hands.
4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemie.
5 Then let mine enemie persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.
6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in ȳ iudgement that thou hast commanded.
7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.
8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnes, and according to the innocencie that is in me.
9 O Let the wickednesse of the vngodly come to an end: but guide thou the Iust.
10 For the righteous God: trieth the very hearts and reines.
11 My helpe commeth of God: which preseueth them that are true of heart.
12 God is a righteous iudge, strong and patient: and God is prouoked euery day.
13 If a man will not turne, he wil whet his sword: he hath bent his bow, and made it ready.
14 Hee hath prepared for him the instruments of death: he ordeineth his arrowes against the persecuters.
15 Behold, he trauaileth with mischiefe: he hath conceiued sorrow, and brought forth vngodlines.
16 He hath grauen and digged vp a pit: and is fallen himselfe into the destruction ȳ he made for other.
17 For his trauell shal come vpon his owne head: and his wickednes shall fall on his owne pate.
18 I wil giue thanks vnto the Lord, according to his righteousnes: and will praysе the Name of the Lord the most High.

Domine Dominus, Psal 8.

O Lord our gouernor, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens!
2 Out of the mouth of very babes and sucklings hast thou ordeined strength, because of thine enemies: thou mightest still the enemy and the auenger.
3 For I will consider the heauens, euen the works of thy fingers: the Moone and the starres which thou hast ordained.
4 What is man that thou art mindful of him: and the sonne of man that thou visitest him?
5 Thou madest him lower then the Angels: to crowne him with glory and worship.
6 Thou makest him to haue dominion of the works of thy hands: and thou hast put all things in subiection vnder his feete.
7 All sheep and oxen: yea, & the beasts of the field.
8 The soules of the ayre, and the fishes of the Sea: & what soeuer walketh thorow the paths of the seas.
9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi. Psal.9.

I Will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes. *Morning prayer.*
2 I wil be glad & reioyce in thee: yea, my songs will I make of thy Name, O thou most Highest.
3 While mine enemies are driuen backe: they shall fall and perish at thy presence.
4 For thou hast maintained my right and my cause: thou art set in the Throne that iudgest right.
5 Thou hast rebuked the heathen, & destroyed the vngodly: thou hast put out their name for euer & euer
6 O thou enemie, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.
7 But the Lord shall endure for euer: he hath also prepared his seat for iudgement.
8 For he shall iudge the world in righteousnes: and minister true iudgement vnto the people.
9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.
10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.
11 O praise the Lord which dwelleth in Sion: shew the people of his doings.
12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.
13 Haue mercie vpon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that listest me vp from the gates of death.
14 That I may shew al thy praises within the ports of the daughter of Sion: I wil reioice in thy saluation.
15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily is their foote taken.
16 The Lord is knowen to execute iudgement: the vngodly is trapped in the works of his owne hands.
17 The wicked shal be turned into hell: and all the people that forget God.
18 For the poore shal not alway be forgotten: the patient abiding of the meeke shal not perish for euer
19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.
20 Put them in feare (O Lord) that the heathen may know themselues to be but men.

Vt quid Domine. Psal.10.

WHy standest thou so farre off (O Lord:) & hidest thy face in the needfull time of trouble?
2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the crafty wiles that they haue imagined.
3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.
4 The vngodly is so prond, that he careth not for God: neither is God in all his thoughts.
5 His wayes are alwayes grieuous: thy iudgements are farre aboue out of his sight, and therefore desieth he all his enemies.
6 For he hath said in his heart, Tush, I shal neuer be

be cast downe: there shall no harme happen vnto me.
7 His mouth is full of cursing, deceit and fraude: vnder his tongue is vngodlinesse and vanitie.
8 He sitteth lurking in the theeuish corners of the streets: and priuily in his lurking dens doth he murther the innocent, his eyes are set against the poore.
9 For he lieth waiting secretly, euen as a lion lurketh he in his denne: that he may rauish the poore.
10 Hee doth rauish the poore: when hee getteth him into his net.
11 He falleth downe and humbleth himselfe: that the congregation of the poore may fal into the hand of his captaines.
12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, & he will neuer see it.
13 Arise (O Lord God) and lift vp thy hand: forget not the poore.
14 Wherefore should the wicked blasphemе God: while he doth say in his heart, Tush, thou God careest not for it?
15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.
16 That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.
17 Breake thou the power of the vngodly & malicious: take away his vngodlines, & thou shalt find none.
18 The Lord is King for euer and euer: and the heathen are perished out of the land.
19 Lord thou hast heard the desire of ye poore: thou preparest their heart, & thine eare hearkneth thereto.
20 To help the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say you then to my soule, that she should flee as a bird vnto the hill?
2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiuer: that they may priuily shoote at them which are true of heart.
3 For the foundations will bee cast downe: and what hath the righteous done?
4 The Lord is in his holy Temple: the Lords seat is in heauen.
5 His eyes consider the poore: and his eye liddes tryeth the children of men.
6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doth his soule abhorre.
7 Vpon the vngodly he shal raine snares, fire, and brimstone, storme and tempest: this shall bee their portion to drinke.
8 For the righteous Lord loueth righteousnes: his countenance will behold the thing that is iust.

Salvum me fac. Psal. 12.

Euening prayer.

HElp me Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.
2 They talke of vantie euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.
3 The Lord shall root out all deceitfull lips: and the tongue that speaketh proude things.
4 Which haue said, with our tongue wee will preuaile: wee are they that ought to speake, who is Lord ouer vs?
5 Now for the comfortles troubles sake of the needie: and because of the deepe sighing of the poore.
6 I will vp (saith the Lord:) and will help euery one from him that swelleth against him, and will set them at rest:
7 The words of the Lord are pure words, euen as the siluer which from the earth is tryed, and purified seuen times in the fire.
8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.
9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?
2 How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?
3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.
4 Lest mine enemy say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.
5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.
6 I will sing of the Lord, because hee hath dealt so louingly with me; yea, I will praise the Name of the Lord, most Highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart there is no God.
2 They are corrupt and become abominable in their doings: there is not one that doeth good (no not one.)
3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.
4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.
5 Their throate is an open sepulchre, with their tongues haue they deceiued: the poison of Aspes is vnder their lips.
6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.
7 Destruction and vnhappinesse is in their waies: and the way of peace haue they not knowne, there is no feare of God before their eyes.
8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?
9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.
10 As for you, ye haue made a mocke at the counsaile of the poore: because hee putteth his trust in the Lord.
11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shall be glad.

Domine quis habitabit? Psal. 15.

Morning prayer.

LOrd who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill?
2 Euen hee that leadeth an vncorrupt life: and doeth the thing that is right, and speaketh the trueth from his heart.
3 Hee that hath vsed no deceite in in his tongue, nor done euill to his neighbour: and hath not slaundered his neighbours.
4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.
5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his own hinderance.
6 Hee that hath not giuen his money vpon vsurie:

rie: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast saide vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another god: shall haue great trouble.

5 Their drinke offrings of blood wil I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before mee: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glorie reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hel: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew mee the pathe of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer: that goeth not out of fained lips.

2 Let my sentence come foorth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tryed mee, and shalt finde no wickednesse in me: for I am vtterly purposed, that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lips: I haue kept me from the waies of the destroyer.

5 O hold thou vp my goings in the pathes: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: for such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse mee round about to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proude things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedie of his pray: and as it were a Lions whelpe lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine,

14 From the men of thine hand, O Lord, from the men, I say, and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid Treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for mee, I will beholde thy presence in righteousnesse: and when I waike vp after thy likenesse, I shall be satisfied with it.

Diligam te. Psal. 18.

I Will loue thee (O Lord) my strength, the Lord is my stony rocke and my defence: my Sauiour, my God, and my might, in whome I will trust, my buckler, the horne also of my saluation, & my refuge. *Euening prayer.*

2 I will call vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrowes of death compassed me: and the ouerflowings of vngodlinesse made me afraide.

4 The paine of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall he heare my voice out of his holy Temple: and my complaint shall come before him, it shal enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hils shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also and came downe: and it was darke vnder his feet.

10 He rode vpon the cherubims and did flie: he' came flying vpon the wings of the winde.

11 He made darkenesse his secret place: his Pauilion round about him, with darke water, and thicke cloudes to couer him.

12 At the brightnesse of his presence his cloudes remooued: hailestones and coales of fire,

13 The Lord also thundred out of heauen, and the Highest gaue his thunder: hailestones and coales of fire.

14 He sent out his arrowes and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemy, and from them which hate me: for they are too mightie for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauor vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompence me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God, as the wicked doth.

22 For I haue an eie vnto all his Lawes: and will not cast out his Commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleannesse of my hands in his eyesight.

25 With the holy, thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the cleane, thou shalt bee cleane: and with the froward, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie:

ſitie: & ſhalt bring downe § high looks of the proud.
28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkeneſſe to be light.
29 For in thee I ſhall diſcomfit an hoſt of men: and with the help of my God, I ſhall leape ouer the wall.
30 The way of God is an vndefiled way: the word of the Lord alſo is tryed in the fire: he is the defender of all them that put their truſt in him.
31 For who is God but the Lord: or who hath any ſtrength except our God?
32 It is God that girdeth mee with ſtrength of warre: and maketh my way perfect.
33 He maketh my feet like Harts feet: and ſetteth me vp on high.
34 He teacheth my hands to fight: & mine armes ſhall breake euen a bow of ſteele.
35 Thou haſt giuen mee the defence of thy ſaluation: thy right hand alſo ſhall hold mee vp, and thy louing correction ſhall make me great.
36 Thou ſhalt make roome enough vnder me for to goe: that my footſteps ſhall not ſlide.
37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue deſtroyed them.
38 I will ſmite them, that they ſhall not bee able to ſtand: but fall vnder my feet.
39 Thou haſt girded mee with ſtrength vnto the battell: thou ſhalt throw downe mine enemies vnder me.
40 Thou haſt made mine enemies alſo to turne their backes vpon me: and I ſhall deſtroy them that hate me.
41 They ſhall cry but there ſhall be none to helpe them: yea, euen vnto the Lord ſhall they cry, but hee ſhall not heare them.
42 I will beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.
43 Thou ſhalt deliuer me from the ſtriuings of the people: and thou ſhalt make me the head of the heathen.
44 A people whom I haue not knowen: ſhal ſerue mee.
45 Aſſoone as they heare of mee, they ſhall obey me: but the ſtrange children ſhal diſſemble with me.
46 The ſtrange children ſhall faile: and be afraid out of their priſons.
47 The Lord liueth, and bleſſed bee my ſtrong helper: and praiſed be the God of my ſaluation.
48 Euen the God, which ſeeth that I bee auenged: and ſubdueth the people vnto me.
49 It is he that deliuereth me from my (cruell) enemies, and ſetteth me vp aboue mine aduerſaries: thou ſhalt rid me from the wicked man.
50 For this cauſe will I giue thankes vnto thee (O Lord) among the Gentiles: and ſing praiſes vnto thy Name.
51 Great proſperity giueth he vnto his King: and ſheweth louing kindneſſe vnto Dauid his annointed, and vnto his ſeed for euermore.

Cæli enarrant. Pſal. 19.

Morning prayer.

THe heauens declare the glory of God: and the firmament ſheweth his handy worke.
2 One day telleth another: and one night certifieth another.
3 There is neither ſpeech nor language: but their voyces are heard among them.
4 Their ſound is gone out into all lands: and their words vnto the ends of the world.
5 In them hath he ſet a tabernacle for the Sunne: which commeth foorth as a bridegroome out of his chamber, and rejoyceth as a Giant to run his courſe.
6 It goeth foorth from the vttermoſt part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heat thereof.
7 The Law of the Lord is an vndefiled Law, conuerting the ſoule: the teſtimonie of the Lord is ſure, and giueth wiſedome vnto the ſimple.
8 The Statutes of the Lord are right, and reioyce the heart: The Commandement of the Lord is pure, and giueth light vnto the eyes.
9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.
10 More to be deſired are they then gold, yea, then much fine gold: ſweeter alſo then hony, and the hony combe.
11 Moreouer by them is thy ſeruant taught: and in keeping of them there is great reward.
12 Who can tell how oft he offendeth: O cleanſe thou me from my ſecret faults.
13 Keepe thy ſeruant alſo from preſumptuous ſins, leſt they get the dominion ouer me: ſo ſhall I be vndefiled, and innocent from the great offence.
14 Let the words of my mouth, and the meditation of my heart: be aiway acceptable in thy ſight.
15 O Lord: my ſtrength and my redeemer.

Exaudiat te Dominus. Pſal 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee,
2 Send thee helpe from the Sanctuary: and ſtrengthen thee out of Sion.
3 Remember all thy offerings: and accept thy burnt ſacrifice.
4 Grant thee thy hearts deſire: and fulfill all thy minde.
5 We will reioyce in thy ſaluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.
6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholeſome ſtrength of his right hand.
7 Some put their truſt in chariots, and ſome in horſes: but we will remember the Name of the Lord our God.
8 They are brought downe and fallen: but we are riſen and ſtand vpright.
9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Pſal. 21.

THe King ſhall reioyce in thy ſtrength, O Lord: exceeding glad ſhall he be of thy ſaluation.
2 Thou haſt giuen him his hearts deſire: and haſt not denyed him the requeſt of his lips.
3 For thou ſhalt preuent him with the bleſſings of goodneſſe: and ſhalt ſet a crowne of pure goid vpon his head.
4 He aſked life of thee, and thou gaueſt him a long life: euen for euer and euer.
5 His honour is great in thy ſaluation: glory and great worſhip ſhalt thou lay vpon him.
6 For thou ſhalt giue him euerlaſting felicity: and make him glad with the ioy of thy Countenance.
7 And why? becauſe the King putteth his truſt in the Lord: and in the mercy of the moſt Higheſt, he ſhall not miſcarie.
8 All thine enemies ſhall feele thine hand: thy right hand ſhall find out them that hate thee.
9 Thou ſhalt make them like a fierie oute in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.
10 Their fruit ſhalt thou root out of the earth: and his ſeed from among the children of men.

11 For

11 For they intended miſchiefe againſt thee: and imagined ſuch a deuice as they are not able to performe.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted Lord in thine owne ſtrength: ſo will we ſing and praiſe thy power.

Deus, Deus meus. Pſal. 22.

Euening prayer.

MY God, my God (looke vpon mee) why haſt thou forſaken mee: and art ſo farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou didde ſt deliuer them.

5 They called vpon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for mee, I am a worme, and no man: a very ſcorne of men, and the outcaſt of the people.

7 All they that ſee me, laugh me to ſcorne: they ſhoote out their lips, and ſhake their heads, ſaying,

8 He truſted in God, that hee would deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe: thou waſt my hope when I hanged yet vpon my mothers breaſts.

10 I haue beene left vnto thee euer ſince I was borne: thou art my God euen from my mothers wombe.

11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee: fat bulles of Baſan cloſe me in on euery ſide.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart alſo in the midſt of my bodie is euen like melting waxe.

15 My ſtrength is dryed vp like a potſheard, and my tongue cleaueth to my gummes: and thou ſhalt bring me into the duſt of death.

16 For (many) dogs are come about me: and the counſell of the wicked layeth ſiege againſt me.

17 They pearced my hands and my feet, I may tell all my bones: they ſtand ſtaring & looking vpon me.

18 They part my garments among them: and caſt lots vpon my veſture.

19 But be not thou farre from mee, O Lord: thou art my ſuccour, haſte thee to helpe me.

20 Deliuer my ſoule from the ſword: my darling from the power of the dogge.

21 Saue mee from the lions mouth: thou haſt heard me from among the hornes of the Vnicornes.

22 I will declare thy Name vnto my brethren: in the middeſt of the Congregation will I praiſe thee.

23 O praiſe the Lord ye that feare him: magnifie him all ye of the ſeed of Iacob, and feare him all yee ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the low eſtate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praiſe is of thee in the great Congregation: my vowes will I performe in the ſight of them that feare him.

26 The poore ſhall eat and be ſatiſfied: they that ſeeke after the Lord ſhall praiſe him, your heart ſhall liue for euer.

27 All the ends of the world ſhall remember themſelues, and be turned vnto the Lord: and all the kinreds of the nations ſhall worſhip before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All ſuch as bee fat vpon earth: haue eaten and worſhipped.

30 All they that goe downe into the duſt, ſhall kneele before him: and no man hath quickned his owne ſoule.

31 My ſeed ſhall ſerue him: they ſhall be counted vnto the Lord for a generation.

32 They ſhall come, and the heauens ſhall declare his righteouſneſſe: vnto a people that ſhall be borne, whom the Lord hath made.

Dominus regit me. Pſal. 23.

THe Lord is my ſhepheard: therefore can I lacke nothing.

2 He ſhall feede me in a greene paſture: and lead me foorth beſide the waters of comfort.

3 He ſhall conuert my ſoule: and bring me forth in the paths of righteouſneſſe for his Names ſake.

4 Yea, though I walke through the valley of the ſhadow of death, I will feare no euill: for thou art with me, thy rod and thy ſtaffe comfort me.

5 Thou ſhalt prepare a table before mee againſt them that trouble mee: thou haſt anointed my head with oyle, and my cup ſhall be full.

6 But thy louing kindneſſe and mercie ſhall follow me all the dayes of my life: and I will dwell in the houſe of the Lord for euer.

Domini eſt terra. Pſal. 24.

THe earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwel therein. Morning prayer.

2 For he hath founded it vpon the ſeas: and prepared it vpon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe vp in his holy place?

4 Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor ſworne to deceiue his neighbour.

5 Hee ſhall receiue the bleſſing from the Lord: and righteouſneſſe from the God of his ſaluation.

6 This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp yee euerlaſting doores: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, and be ye lift vp yee euerlaſting doores: and the King of glory ſhall come in.

10 Who is the King of glory: euen the Lord of hoſtes, he is the King of glorie.

Ad te Domine. Pſal. 25.

VNto thee, O Lord, wil I lift vp my ſoule, my God, I haue put my truſt in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, ſhall not be aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhall be put to confuſion.

3 Shew me thy wayes, O Lord: and teach me thy pathes.

4 Leade me foorth in thy trueth, and learne me: for thou art the God of my ſaluation, in thee hath bin my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindneſſe, which hath bin euer of olde.

6 Oh,

6 Oh, remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shal he guide in iudgment: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and trueth vnto such as keep his Couenant, and his testimonies.

10 For thy Names sake, O Lord: be merciful vnto my sinne, for it is great.

11 What man is hee that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seed shall inherite the land.

13 The secret of the Lord is among them that feare him: and he shall shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feet out of the net.

15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.

16 The sorrowes of my heart are enlarged: O bring thou me out of my trouble.

17 Looke vpon mine aduersitie & miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let mee not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath beene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath beene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prooue mee: try out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the Congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocencie, O Lord: and so will I goe to thine altar.

7 That I may shew the voice of thankes-giuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the bloodthirstie.

10 In whose hands is wickednesse: and their right hands are full of gifts.

11 But as for me, I will walke innocently. O Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus illuminatio. Psal. 27.

Euening prayer.

THe Lord is my light and my saluation, whome then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an hoste of men were laid against me, yet shal not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beautie of the Lord, and to visite his Temple.

5 For in the time of trouble he shal hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and let me vp vpon a rocke of stone.

6 And now shall hee lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing & speake praises vnto the Lord.

8 Hearken vnto my voice, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 Mine heart hath talked of thee, seeke yee my face: thy face Lord will I seeke.

10 O hide not thy face from me: nor cast thy seruant away in thy displeasure.

11 Thou hast beene my succour: leaue mee not, neither forsake me: O God of my saluation.

12 When my father and my mother forsake mee: the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verily to see the goodnesse of the Lord in the land of the liuing.

16 O tary thou the Lords leasure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VVto thee will I cry, O Lord my strength: thinke no scorne of mee, lest if thou make as though thou hearest not, I become like them that go downe into the pit.

2 Heare the voice of my humble petitions when I cry vnto thee: when I holde vp my hands toward the Mercie seat of thy holy Temple.

3 O plucke mee not away (neither destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbours: but imagine mischiefe in their hearts.

4 Reward them according to their deedes: and according to the wickednes of their own inuentions.

5 Recompence them after the worke of their hands: pay them that they haue deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him & I am helped: therefore my heart daunceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his anoynted.

10 O saue thy people, & giue thy blessing vnto thine inheritance: feed them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O yee mightie) bring young rams vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commaundeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voyce of the Lord is mightie in operation: the voice of the Lord is a glorious voice.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus,

6 He made them also to skip like a calse: Libanus also and Syrion like a yong Vnicorne.
7 The voice of the Lord diuideth the flames of fire, the voice of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cades.
8 The voyce of the Lord maketh the Hindes to bring forth yong, and discouereth the thicke bushes: in his Temple doth euery man speake of his honour.
9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.
10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou hast set mee vp: and not made my foes to triumph ouer mee.
2 O Lord my God, I cryed vnto thee: and thou hast healed me.
3 Thou Lord hast brought my soule out of hel: thou hast kept my life from the that goe downe to the pit.
4 Sing praises vnto the Lord (O ye Saints of his:) and giue thankes to him for a remembrance of his holinesse.
5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.
6 And in my prosperity I said, I shall neuer be remoued: thou Lord of thy goodnesse hadst made my hill so strong.
7 Thou diddest turne thy face (from me:) and I was troubled.
8 Then cryed I vnto thee, O Lord: and gate mee vnto my Lord right humbly.
9 What profite is there in my blood: when I goe downe to the pit?
10 Shall the dust giue thankes vnto thee: or shall it declare thy trueth?
11 Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.
12 Thou hast turned my heauinesse into ioy: thou hast put off my sackecloth, and girded me with gladnesse.
13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I wil giue thanks vnto thee for euer.

In te Domine sperani. Psal. 31.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: deliuer me in thy righteousnes.
2 Bow downe thine eare to me make haste to deliuer me.
3 And be thou my strong rock, and the house of defence: that thou mayest saue me.
4 For thou art my strong rocke, and my castle: be thou also my guide, and lead me for thy Names sake.
5 Draw me out of the net that they haue laid priuily for me: for thou art my strength.
6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.
7 I haue hated them that hold of superstitious vanities: and my trust hath beene in the Lord.
8 I wil be glad, and reioyce in thy mercy: for thou hast considered my trouble, & hast know en my soule in aduersities.
9 Thou hast not shut mee vp into the hand of the enemie: but hast set my feet in a large roome.
10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauines, yea, my soule and my body.
11 For my life is waxen olde with heauinesse: and my yeeres with mourning.
12 My strength faileth me, because of mine iniquiquities: and my bones are consumed.
13 I became a reproofe among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.
14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.
15 For I haue heard the blasphemy of the multitude: and feare is on euery side, while they conspire together against mee, and take their counsell to take away my life.
16 But my hope hath beene in thee, O Lord: I haue said, Thou art my God.
17 My time is in thy hand, deliuer me from § hand of mine enemies: and from them that persecute me.
18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.
19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the grane.
20 Let the lying lips be put to silence: which cruelly, disdainefully, and despitefully speake against the righteous.
21 O how plentifull is thy goodnesse, which thou hast laide vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men.
22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.
23 Thankes be to the Lord: for hee hath shewed me marueilous great kindnesse in a strong Citie.
24 And when I made haste, I said: I am cast out of the sight of thine eyes.
25 Neuertheleſſe, thou heardest the voyce of my prayer: when I cryed vnto thee.
26 O loue the Lord all ye his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.
27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Euening prayer.

BLesſed is hee whose vnrighteousnesse is forgiuen: and whose sinne is couered.
2 Blessed is the man, vnto whom the Lord imputeth no sin: and in whose spirit there is no guile.
3 For while I held my tongue: my bones consumed away through my dayly complayning.
4 For thy hand is heauy vpon mee day and night: and my moysture is like the drought in Summer.
5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.
6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.
7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest bee found: but in the great water floods they shall not come nigh him.
8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.
9 I wil enform e thee, & teach thee in § way wherin thou shalt goe: and I will guide thee with mine eye.
10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.
11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord mercy embraceth him on euery side.
12 Be glad, O yee righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate

Exultate iusti. Psal. 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord with Harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing prayses lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the Sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuices of the people to bee of none effect, and casteth out the counsels of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Iehouah: and blessed are the folke that hee hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, & beheld all the children of men: from the habitation of his dwelling he considereth all the that dwell in ye earth.

14 He fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no king that can be saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.

16 An horse is counted but a vaine thing to saue a man: neither shall hee deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.

18 To deliuer their soules from death: and to feed them in the time of dearth.

19 Our soule hath patiently taried for the Lord: for he is our helpe and our shield.

20 For our heart shall reioyce in him: because wee haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thankes vnto the Lord: his praise shall euer be in my mouth

2 My soule shall make her boast of the Lord: the humble shall heare thereof and be glad.

3 O praise the Lord with mee: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightned: and their faces were not ashamed.

6 Loe, the poore cryeth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his Saints: for they that feare him, lacke nothing.

10 The lions doe lacke, and suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Eschew euil, and do good: seeke peace, & ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: & will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be desolate

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not bee destitute.

Iudica Domine. Psal. 35.

PLead thou my cause, O Lord, with them that striue with me: and fight thou against them that fight against mee. *Morning prayer.*

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring forth the speare, and stop the way against them that persecute mee: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them bee as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that hee hath laid priuily, catch himselfe: that he may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoileth him.

11 False witnesse did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had beene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at mee, and ceased not.

16 With the flatterers were busie mockers: which gnash vpon me with their teeth.

17 Lord,

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the Lions.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: holde not thy tongue then, goe not farre from me O Lord.

23 Awake and stand vp to iudge my quarrell: auenge thou my cause, my God and my Lord.

34 Iudge me, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them, say, Wee haue deuoured him.

26 Let them be put to confusion and shame together that reioyce at my trouble: let them be cloathed with rebuke and dishonour that boast themselues against me.

27 Let them bee glad and reioyce that fauour my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall bee talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is euill.

5 Thy mercy, (O Lord) reacheth vnto the heauens: and thy faithfulnesse vnto the cloudes.

6 Thy righteousnes standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast: how excellent is thy mercy, O God, & the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnes vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foot of pride come against mee: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednes: they are cast downe, & shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone bee cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and bee doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and hee shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 Hee shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doth after euill counsailes.

8 Leaue off from wrath, and let goe displeasure: fret not thy selfe, els shalt thou be moued to doe euill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shal inherite the land.

10 Yet a little while, and the vngodly shalbe cleane gone: thou shalt looke after his place, and hee shall be away.

11 But the meeke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for hee hath seene that his day is comming.

14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needie, and to slay such as be of a right conuersation.

15 Their sword shall goe through their owne heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and thir inheritance shall endure for euer.

19 They shall not bee confounded in the perilous time: and in the dayes of dearth they shall haue enough.

20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of the Lambes: yea, euen as the smoke shall they consume away.

21 The vngodly boroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God shall possesse the land: and they that be cursed of him shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though hee fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue beene yong and now am olde: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shall be rooted out.

30 The righteous shall inherite the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisdome: and his tongue will be talking of iudgment.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope

35 Hope thou in the Lord, and keepe his way, & he shall promote thee that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors they shall perish together: and the end of the vngodly is, they shalbe rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shal stand by them, & saue them: he shal deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Morning prayer.

Domine ne in furore. Psal. 38.

PVt mee not to rebuke (O Lord) in thine anger: neither chasten me in thy heauy displeasure.

2 For thine arrowes sticke fast in mee: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burden too heauy for me to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 For my loines are filled with a fore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My louers and my neighbors did stand looking vpon my trouble: and my kinsmen stood a farre off.

12 They also that sought after my life, laid snares for me and they that went about to do me euil, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord, my God

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foot slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and beeforie for my sinne.

19 But mine enemies liue and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward euil for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Haste thee to helpe me: O Lord God my saluation.

Dixi, Custodiam. Psal. 39.

I Said, I will take heede to my waies: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea euen from good words, but it was paine and griefe to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therfore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 Oh spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectauí. Psal. 40.

I Waited patiently for the Lord: and he enclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feet vpon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: euen a thankesgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proude, and to such as goe about with lies.

6 O Lord my God: great are thy wonderous works which thou hast done: like as be also thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, and speake of them: they should be more then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfill thy will, O my God: I am content to doe it, yea, thy law is within my heart.

11 I haue declared thy righteousnesse in the great congregation: loe, I will not refraine my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnesse within my heart: my talking hath beene of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercy and truth from the great congregation.

14 Withdraw not thou thy mercy from me: O

Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about mee, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are mo in number then the haires of my head, and my heart hath failed me.

16 O Lord, let it bee thy pleasure to deliuer mee: make haste (O Lord) to help me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backward and put to rebuke that wish me euill.

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

Euening prayer.

BLessed is he that consideretb the poore (and needie:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him and keepe him aliue, that hee may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick vpon his bed: make thou all his bed in his sicknesse.

4 I said, Lord be mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiueth falshood within himselfe, and when he commeth foorth, he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceede against him: and now that he lyeth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath layd great wait for me.

10 But bee thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemie doeth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bin my meate day & night: while they dayly say vnto me, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them foorth into the house of God.

5 In the voice of praise and thanksgiuing: among such as keepe holy day.

6 Why art thou so full of heauinesse, (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore wil I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noyse of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath graunted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I wil say vnto the God of my strength, why hast thou forgotten me: why goe I thus heauily, while the enemie oppresseth me?

12 My bones are smitten asunder, as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say dayly vnto mee: where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I wil yet thanke him which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why goe I so heauily, while the enemie oppresseth me?

3 O send out thy light and thy truth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the altar of God euen vnto the God of my ioy & gladnes: & vpon the Harp will I giue thanks vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the help of my countenance, and my God.

Deus auribus Psal. 44.

Morning prayer.

WEe haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of old.

2 How thou hast driuen out the Heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my King, (O God:) send helpe vnto Iacob.

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that saueſt vs from our enemies: and puttest them to confusion that hate vs.

9 Wee make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not foorth with our armies.

11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoile our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the Heathen.

13 Thou sellest thy people for naught: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to be a by-word among the heathen: and that the people shake their heads at vs.

16 My confusion is dayly before mee: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.

21 If wee haue forgotten the Name of our God, and holden vp our hands to any strange god: shal not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our miserie and trouble?

25 For our soule is brought low euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art faiter then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowne.

5 Good luck e haue thou with thine honour: ride on because of the word of trueth, of meekenesse, and righteousnesse, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shal be subdued vnto thee: euen in the middest among the Kings enemies.

7 Thy seate (O God) endureth for euer: the sceptre of thy kingdome is a right sceptre.

8 Thou hast loued righteousnes, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the iuorie palaces, whereby they haue made thee glad

10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of golde (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the king haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought vnto the King in raiment of needle worke: the virgins that be her fellowes shal beare her company, and shalbe brought vnto thee.

16 With ioy and gladnesse shall they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation vnto another: therefore shall the people giue thankes vnto thee world with out end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be mooued: and though the hils be caried into the middest of the Sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of same

4 The riuers of the flood thereof shall make glad the citie of God, the holy place of the tabernacle of the most highest.

5 God is in the middest of her, therfore shal she not be remoued: God shall helpe her, and that right early

6 The heathen make much adoe, and the kingdomes are mooued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hosts is with vs: the God of Iacob is our refuge.

8 O come hither, & behold the works of the Lord: what destruction he hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the Heathen, and I will be exalted in the earth.

11 The Lord of hosts is with vs: the God of Iacob is our refuge.

Omnes gentes plaudite. Psal. 47.

OClape your hands together, (all yee people:) O sing vnto God with the voyce of melodie. *Euening prayer.*

2 For the Lord is high, and to be feared: hee is the great king vpon all the earth.

3 Hee shall subdue the people vnder vs: and the nations vnder our feete.

4 Hee shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a mery noyse: and the Lord with the sound of the trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing yee praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the Citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lieth the Citie of the great King, God is well knowen in her palaces, as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the

City of the Lord of hosts, in the City of our God: God vpholdeth the same for euer.

8 Wee waite for thy louing kindnesse (O God:) in the middes of thy Temple.

9 O God according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy iudgements

11 Walke about Sion, and go round about her: and tell the towres thereof.

12 Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

OHeare ye this all ye people: ponder it with your eares all ye that dwell in the world,

2 High and low, rich and poore: one with another.

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will incline mine eare to the parable: and shew my darke speech vpon the Harpe.

5 Wherefore should I feare in the dates of wickednesse: and when the wickednesse of my heeles compasseth me round about?

6 There bee some that put their trust in their goods: and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also dye, and perish together as well as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: & that their dwelling places shal endure from one generation to another, and call the lands after their owne names.

12 Neuertheless man will not abide in honour: seeing he may bee compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth vpon them, and the righteous shal haue domination ouer them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased,

17 For he shal cary nothing away with him when he dyeth, neither shall his pompe follow him.

18 For while he liued, he counted himselfe a happy man: and so long as thou doest wel vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honor, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50

Morning prayer.

THe Lord, euen the most mighty God hath spoken: and called the world from the rising vp of the sun, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shal go before him a consuming fire, & a mightie tempest shall be stirred vp round about him.

4 He shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me, with sacrifice.

6 And the heauens shal declare his righteousnes: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thine house: nor hee goates out of thy foldes.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the fowles vpon the Mountaines: and the wilde beasts of the field are in my sight.

12 If I bee hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Buls flesh: and drinke the blood of goates?

14 Offer vnto God thanksgiuing: and pay thy vowes vnto the most Highest.

15 And call vpon mee in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: Why doest thou preach my lawes, and takest my couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behind thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast beene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and thou hast slandered thine owne mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this ye that forget God: lest I pluck you away, and there be none to deliuer you.

23 Who so offereth me thanks and praise, he honoureth mee: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: and my sinne is euer before me.

4 Against thee only haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest truth in the inward parts: and shalt make me to vnderstand wisedome secretly.

7 Thou shalt purge me with hyssope, and I shal be cleane: thou shalt wash mee, and I shall bee whiter then snow.

8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make

10 Make mee a cleane heart, O God: and renew a right spirit within me.
11 Cast me not away from thy presence: and take not thy holy Spirit from me.
12 O giue mee the comfort of thy helpe againe: and stablish me with thy free Spirit.
13 Then shal I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.
14 Deliuer mee from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.
15 Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.
16 For thou desireſt no sacrifice, else would I giue it thee: but thou delightest not in burnt offering,
17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.
18 O be fauourable and gracious vnto Sion: build thou the walles of Ierusalem.
19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shal they offer yong bullocks vpon thine altar.

Quid gloriaris. Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?
2 Whereas the goodnesse of God: endureth yet daily.
3 Thy tongue imagineth wickednesse: and with lies thou cutteſt like a sharpe rasor.
4 Thou hast loued vnrighteousnesse more then goodnesse: and to talke of lies more then righteousnesse.
5 Thou hast loued to speake all words that may doe hurt: O thou false tongue.
6 Therefore shall God destroy thee for euer: hee shall take thee, and plucke thee out of thy dwelling, and root thee out of the land of the liuing.
7 The righteous also shall see this, and feare: and shall laugh him to scorne.
8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.
9 As for mee I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for euer and euer.
10 I will alwayes giue thankes vnto thee for that thou hast done: and I wil hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

Euening prayer.

THe foolish body hath said in his heart: there is no God.
2 Corrupt are they, and become abominable in their wickednes: there is none that doth good.
3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.
4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.
5 Are they not without vnderstanding that worke wickednesse: eating vp my people as if they would eat bread? they haue not called vpon God.
6 They were afraid where no feare was: for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.
7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie.
8 Then should Iacob reioyce: and Israel should be right glad.

Deus in Nomine. Psal. 54.

SAue mee, O God, for thy Names sake: and auenge me in thy strength.
2 Heare my prayer, O God: and hearken vnto the words of my mouth.
3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.
4 Beholde, God is mine helper: the Lord is with them that vphold my soule.
5 Hee shall reward euill vnto mine enemies: destroy thou them in thy trueth.
6 An offering of a free heart will I giue thee, and praise thy Name (O Lord) because it is so comfortable.
7 For he hath deliuered me out of all my troubles: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition,
2 Take heede vnto mee, and heare me: how I mourne in my prayer, and am vexed.
3 The enemy cryeth so, and the vngodly commeth on so fast: for they are minded to doe me some mischiefe, so maliciously are they set against me.
4 My heart is disquieted within mee: and the feare of death is fallen vpon me.
5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me,
6 And I said, O that I had wings like a doue: for then would I flee away, and be at rest.
7 Loe, then would I get me away farre off: and remaine in the wildernesse.
8 I would make haste to escape: because of the stormie winde and tempest.
9 Destroy their tongues, (O Lord) and diuide them: for I haue spied vnrighteousnesse and strife in the citie.
10 Day and night they goe about within the wals thereof, mischiefe also and sorrow are in the middes of it.
11 Wickednesse is therein: deceit, and guile goe not out of their streets.
12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.
13 Neither was it mine aduersarie that did magnifie himselfe against mee: for then (peradauenture) I would haue hid my selfe from him.
14 But it was euen thou my companion: my guide, and mine owne familiar friend.
15 We tooke sweet counsell together: and walked in the house of God as friends.
16 Let death come hastily vpon them, & let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.
17 As for me, I will call vpon God: and the Lord shall saue me.
18 In the euening and morning, and at noone day will I pray, and that instantly: and he shal heare my voice.
19 It is hee that hath delivered my soule in peace, from the battell that was against me: for there were many with me.
20 Yea, euen God that endureth for euer, shal heare me, and bring them down: for they wil not turne nor feare God.
21 He laid his hands vpon such as be at peace with him: and he brake his Couenant.

22 The words of his mouth were softer then butter hauing warre in his heart: his words were smoother then oyle, and yet they be very swords.

23 O cast thy burthen vpon the Lord, and he shall nourish thee: and shal not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirsty and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

Morning prayer.

BE mercifull vnto me, O God, for man goeth about to deuoure me: hee is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most highest.

3 Neuertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They dayly mistake my words: all that they imagine, is to doe me euill.

6 They hold all together, and keepe themselues close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lordes word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee (O God) wil I pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death: and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge vntill this tyranny be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

3 He shall send from heauen: and saue mee from the reproofe of him that would eat me vp.

4 God shal send foorth his mercy and trueth: my soule is among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laid a net for my feet, and pressed downe my soule: they haue digged a pit before me, and are fallen into the middes of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harp: I my selfe will awake right early.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

AReyour mindes set vpon righteousnesse, O yee congregation: and doe yee iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they be borne, they goe astray and speake lyes.

4 They are as venemous as the poison of a serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the iaw bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and bee like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hote with thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce when he seeth the vengeance: hee shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Enueing prayer.

DEliuer me from mine enemies (O God:) defend me from them that rise vp against me.

2 O deliuer mee from the wicked doers: and saue me from the bloodthirsty men.

3 For loe, they lie waiting for my soule: the mightie men are gathered against mee, without any offence or fault of me, O Lord.

4 They runne and prepare themselues without my fault: arise thou therefore to helpe mee, and behold.

5 Stand vp (O Lord God of hostes) thou God of Israel, to visite all the heathen: and be not merciful vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grin like a dogge, and runne about thorow the citie.

7 Beholde, they speake with their mouth, and swords are in their lips: for who doth heare?

8 But thou, O Lord, shalt haue them in diuision, and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth mee his goodnesse plenteously: and God shal let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lippes, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dogge, and will goe about the citie.

15 They will runne here and there for meat: and grudge if they be not satisfied.

16 As for me, I wil sing of thy power, & wil praise thy mercy betimes in the morning: for thou hast bin my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also beene displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast given a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iuda is my lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong Citie: who wil bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God shall we doe great acts: for it is he that shall tread downe our enemies.

Exaudi Deus. Psal. 61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the ends of the earth wil I call vnto thee: when my heart is in heauinesse.

3 O set me vp vpon the rock that is higher then I: for thou hast beene my hope, and a strong towre for me against the enemy.

4 I will dwell in thy Tabernacle for euer: and my trust shall be vnder the couering of thy wings.

5 For thou O Lord, hast heard my desires: and hast giuē an heritage vnto those that feare thy name.

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 Hee shall dwell before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.

8 So will I alwaies sing praise vnto thy Name: that I may dayly performe my vowes.

Nonne Deo Psal. 62.

Morning prayer.

MY soule truely waiteth stil vpon God: for of him commeth my saluation.

2 He verily is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long wil ye imagine mischiefe against euery man: yee shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheless my soule, wait thou stil vpon God: for my hope is in him.

6 Hee truely is my strength and my saluation: hee is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway (ye people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanity it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanity: if riches increase, set not your heart vpon them.

11 God spake once and twice: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art merciful: for thou rewardest euery man according to his worke.

Deus Deus, meus Psal. 63.

O God thou art my God: earely will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My soule shall be satisfied euen as it were with marrow and fatnesse: when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast beene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him shall be commended: for the mouth of them that speake lies shall be stopped.

Exaudi Deus. Psal. 64.

HEare my voyce, O God, in my prayer: preserue my life from feare of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoot at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: and commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Yea, their owne tongues shall make them fall: in so much that who so seeth them, shall iaugh them to scorne.

9 And all men that see it shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shal reioice in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

Te decet hymnus. Psal. 65.

Euening prayer.

THou O God, art praised in Sion: and vnto thee shall the vow be performed in Hierusalem.

2 Thou that heaest the prayer: vnto thee shall all flesh come.

3 My misdeeds preuaile against me: O be thou merciful vnto our sinnes.

4 Blessed is the man whom thou choosest, & receiuest vnto thee; he shall dwell in thy Court, and shall

be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the Sea: and the noise of his waues, and the madnesse of his people.

8 They also that dwell in the vtteremost parts of the earth, shall be afraid at thy tokens: thou that makest the outgoings of the Morning and Euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou watereest their furrowes, thou sendest raine into the little valleys therof: thou makest it soft with the drops of raine, and blessest the increase thereof.

12 Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

13 They shall droppe vpon the dwellings of the wildernesse: and the little hilles shall reioyce on euery side.

14 The folds shall bee full of sheepe: the valleyes also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God all ye Lands: sing praises vnto the honor of his Name, make his praise to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the workes of God: how wonderfull hee is in his doing toward the children of men.

5 Hee turned the Sea into dry land: so that they went through the water on foot, there did we reioice thereof.

6 Hee ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O praise our God (yee people:) and make the voyce of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tryed.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a wealthy place.

12 I wil goe into thy house with burnt offerings: and will pay thee my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of Rammes: I will offer bullockes and goates.

14 O come hither & hearken, all ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I incline vnto wickednesse with mine heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voyce of my prayer.

18 Praised be God, which hath not cast out my prayer: not turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowen vpon earth: thy saluing health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folk righteously, and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring foorth her increase: & God, euen our own God shall giue vs his blessing.

7 God shal blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

LEt God arise, and let his enemies be scattered: let them also that hate him flee before him. *Morning prayer.*

2 Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merrie and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 Hee is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 Hee is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest foorth before the people, when thou wentest through the wildernesse.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was wearie.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the houshold diuided the spoile.

13 Though ye haue lien among the pots, yet shall ye be as the wings of a Doue: that is couered with siluer wings, and her feathers like gold.

14 When the Almightie scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen as high hill, as the hill of Basan.

16 Why hop ye so ye high hils? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twentie thousand, euen thousands of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thy enemies, that the Lord God may dwel among them.

19 Praised be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen ye God of whom commeth saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 that thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the Damosels playing with the timbrels.

26 Giue thanks, O Israel, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iuda their counsell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearemen, & multitude of the mighty, are scattered abroad among the beasts of the people: (so that they humbly bring pieces of siluer) and when hee hath scattered the people that delight in warre.

31 Then shal ye princes come out of Egypt: the Morians land shal soon stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, he doeth send out his voyce, yea, and that a mighty voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderful art thou in thy holy places: euen the God of Israel, he will giue strength & power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

Euening prayer.

SAue me, O God: for the waters are come in, euen vnto my soule.

2 I sticke fast in the deepe myre where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long vpon my God.

4 They that hate me without a cause, are moe then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I payed them the things that I neuer tooke: God thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee, be cōfounded through me, O Lord God of Israel

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath eueneaten me: & the rebukes of them ye rebuked thee, are fallē vpon me.

10 I wept and chastened my selfe with fasting, and that was turned to my reproofe.

11 I put on sackcloth also: & they iested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

15 Take me out of the myre that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for, I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauines: I looked for some to haue pity on me, but there was no man, neither found I any to comfort me.

22 They gaue mee gall to eate: and when I was thirsty, they gaue me vineger to drinke.

23 Let their table bee made a snare to take themselues withal: & let the things (that should haue bin for their wealth) be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be voide: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them bee wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauinesse: thy helpe (O God) shall lift me vp.

31 I wil praise the Name of God with a song: and magnifie it with thankesgiuing.

32 This also shall please the Lord: better then a bullocke that hath hornes and hoofes.

33 The humble shall consider this and bee glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the Sea, and all that mooueth therein.

36 For God will saue Sion, and build the cities of Iuda that men may dwel there, & haue it in possession

37 The posterity also of his seruants shal inherite it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them bee ashamed and confounded, that seeke after my soule: let them bee turned backeward and put to confusion that wish me euill.

3 Let them (for their reward) bee soone brought to shame: that crie ouer me, There, there.

4 But let all those that seeke thee, bee ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee vnto me, (O God.)

6 Thou art my helper and my redeemer: O Lord make no long tarying.

Morning prayer.

In te Domine sperauí. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnes, encline thine eare vnto me, and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand o' the vngodly: out of the hand of ỳ vnrighteous & cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I been holden vp euer since I was borne: thou art he that took me out of my mothers wombe, my praise shall be alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: (that I may sing of thy glory) and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

6 For mine enemies speake against me, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God haste thee to helpe me.

11 Let them be confounded and perish that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

12 As for me, I wil patiently abide alway: and will praise thee more and more.

13 My mouth shall dayly speake of thy righteousnes and saluation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousnesse only.

15 Thou, O God, hast taught me, from my youth vp vntil now: therfore wil I tel of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnes, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me, & yet didst thou turne and refresh me: yea, and broughtest me from the deepe of the earth again.

13 Thou hast brought me to great honor, & comforted me on euery side.

20 Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

21 My lips will beefaine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnes all the day long: for they are confounded & brought vnto shame that seeke to doe me euill.

Deus iudicium Psal. 72.

GIue the King thy iudgements (O God:) and thy righteousnesse vnto the Kings sonne.

2 Then shall he iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hils righteousnes vnto the people.

4 He shal keepe the simple folke by their right: defend ỳ children of the poore, & punish the wrong doer

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come down like the raine into a fleece of woll: euen as the drops that water the earth.

7 In his time shal the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominiom shalbe also from the one Sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.

10 The kings of Tharsis & of the yles shal giue presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For he shal deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shalbe fauourable to the simple and needy: and shall preserue the soules of the poore.

14 He shall deliuer their soule from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shal be giuen of the gold of Arabia: prayer shall be made euer vnto him, and dayly shall he be praised.

16 There shall bee an heape of corne in the earth high vpon the hils: his fruit shal shake like Libanus, & shalbe green in the city, like grasse vpon the earth.

17 His Name shall endure for euer, his Name shall remaine vnder the Sun among the posterities: which shalbe blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel: which onely doth wondrous things.

19 And blessed bee the Name of his Maiestie for euer: and all the earth shalbe filled with his Maiestie. Amen. Amen

Quam bonus Israel. Psal. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart

2 Neuertheles my feete were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperity.

4 For they are in no perill of death: but are lusty and strong.

5 They come in no missfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they bee so holden with pride: and ouerwhelmed with cruelty.

7 Their eyes swell with fatnesse: and they doe euen what they lust.

8 They corrupt other, and speake of wicked blasphemy: their talking is against the most Highest.

9 For they stretch forth their mouth vnto ỳ heauen: and their tongue goeth through the world.

10 Therfore fall the people vnto them: and thereout sucke they no small aduantage.

11 Tush (say they) how should God perceiue it: is there knowledge in the most highest?

12 Loe, these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocencie.

13 All the day long haue I been punished: and chastened euery morning.

14 Yea, and I had almost said men as they: but lo, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou doest set them in slippery places: and castest them downe, and destroyest them.

18 Oh, how suddenly doe they consume: perish, and come to a fearefull end?

19 Yea,

19 Yea, euen like as a dream whē one awaketh: so shalt thou make their image to vanish out of the city.
20 Thus my heart was grieued: and it went euen through my reines.
21 So foolish was I and ignorant: euen as it were a beast before thee.
22 Neuertheleſſe I am alwayes by thee: for thou haſt holden me by my right hand.
23 Thou ſhalt guide me with thy counſel: and after that receiue me with glory.
24 Whom haue I in heauen but thee: and there is none vpon earth that I deſire in cōparison of thee.
25 My fleſh and my heart fayleth: but God is the ſtrength of my heart and my portion for euer.
26 For lo, they ſ forſake thee ſhal periſh: thou haſt deſtroied all thē that cōmit fornication againſt thee.
27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeake of all thy works (in the gates of the daughter of Sion.)

Vt quid Deus. Pſal.74.

O God wherfore art thou abſent from vs ſo long: why is thy wrath ſo hot againſt the ſheepe of thy paſture?
2 O thinke vpon thy Congregation: whom thou haſt purchaſed and redeemed of old.
3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou haſt dwelt.
4 Lift vp thy feete, that thou mayeſt vttetly deſtroy euery enemie: which hath done euill in thy Sanctuary.
5 Thine aduerſaries roare in the midſt of thy congregations: and ſet vp their banners for tokens.
6 Hee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.
7 But now they breake downe all the carued worke thereof: with axes and hammers.
8 They haue ſet fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.
9 Yea, they ſaid in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houſes of God in the land.
10 We ſee not our tokens, there is not one Prophet more: no not one is there among vs that vnderſtandeth any more.
11 O God, how long ſhall the aduerſary doe this diſhonour: how long ſhall the enemy blaſpheme thy Name for euer?
12 Why withdraweſt thou thy hand: why pluckeſt not thou thy right hand out of thy boſome to conſume the enemie?
13 For God is my King of old: the helpe that is done vpon earth he doth it himſelfe.
14 Thou didſt diuide the ſea through thy power: thou brakeſt the heads of the dragons in the waters.
15 Thou ſmoteſt the heads of Leuiathan in pieces: and gaueſt him to be meate for the people in the wilderneſſe.
16 Thou broughteſt out fountains, and waters out of the hard rocks: thou drieſt vp mighty waters.
17 The day is thine, and the night is thine: thou haſt prepared the light and the Sunne.
18 Thou haſt ſet all the borders of the earth: thou haſt made Summer and Winter.
19 Remember this, O Lord, how the enemie hath rebuked: and how the fooliſh people haue blaſphemed thy Name.
20 O deliuer not the ſoule of the Turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.
21 Looke vpon the Couenant: for all the earth is full of darkeneſſe, and cruell habitations.
22 Oh let not the ſimple goe away aſhamed: but let the poore and needy giue praiſe vnto thy Name.
23 Ariſe, O God, maintaine thine owne cauſe: remember how the fooliſh man blaſpheme thee daily
24 Forget not the voice of thine enemies: the preſumption of them that hate thee, increaſeth euermore and more.

Confitebimur tibi. Pſal.75.

Morning prayer.

VNto thee (O God) doe we giue thanks: yea, vnto thee doe we giue thanks.
2 Thy Name alſo is ſo nigh: and that doe thy wonderous workes declare.
3 When I receiue the Congregation: I ſhal iudge according vnto right.
4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.
5 I ſaid vnto the fooles, Deale not ſo madly: and to the vngodly ſet not vp your horne.
6 Set not vp your horne on high: and ſpeake not with a ſtiffe necke.
7 For promotion commeth neither from the Eaſt nor from the Weſt: nor yet from the South.
8 And why? God is the Iudge: he putteth down one, and ſetteth vp another.
9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the ſame.
10 As for the dregs thereof: all the vngodly of the earth ſhal drinke them and ſucke them out.
11 But I will talke of the God of Iacob: and praiſe him for euer.
12 All the horns of the vngodly alſo wil I breake: and the hornes of the righteous ſhall be exalted.

Notus in Iudea. Pſal.76.

IN Iury is God knowen: his Name is great in Iſrael.
2 At Salem is his Tabernacle: and his dwelling in Sion.
3 There brake hee the arrowes of the bowe: the ſhield, the ſword, and the battell.
4 Thou art of more honour and might: then the hilles of the robbers.
5 The proud are robbed, they haue ſlept their ſleep: and all the men (whoſe handes were mighty) haue found nothing.
6 At thy rebuke (O God of Iacob:) both the charet and horſe are fallen.
7 Thou, euen thou art to be feared: and who may ſtand in thy ſight when thou art angry?
8 Thou didſt cauſe thy iudgements to bee heard from heauen: the earth trembled and was ſtill.
9 When God aroſe to iudgement: and to helpe all the meeke vpon earth.
10 The fierceneſſe of man ſhall turne to thy praiſe: and the fierceneſſe of them ſhalt thou refraine.
11 Promiſe vnto the Lord your God, and keepe it, all ye that be round about him: bring preſents vnto him that ought to be feared.
12 Hee ſhall refraine the ſpirit of princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Pſal.77.

I Will crie vnto God with my voice: euen vnto God will I crie with my voice, and he ſhall hearken vnto mee.
2 In the time of my trouble I ſought the Lord: my ſore ran, and ceaſed not, in the nighr lection my ſoule refuſed comfort.
3 When I am in heauineſſe, I will thinke vpon God: when my heart is vexed I will complaine.
4 Thou holdeſt mine eyes waking: I am ſo feeble

feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeeres that are past.

6 I call to remembrance my song: & in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and wil he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to bee gracious: and will he shut vp his louing kindnesse in displeasure?

10 And I said, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the most Highest.

11 I will remember the workes of the Lord: and call to mind thy wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God is holy: who is so great a God (as our God?)

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters sawe thee, and were afraid: the depths also were troubled.

17 The clouds powred out water, the ayre thundred: and thine arrowes went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued and shooke withall.

19 Thy way is in the Sea, & thy paths in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populi. Psal.78.

Euening prayer.

HEare my Lawe, O my people: incline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and knowen: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shew the honor of the Lord, his mighty and wonderfull workes that he hath done.

5 Hee made a couenant with Iacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posterity may knowe it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his commandements.

9 And not to be as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim which being harnessed and carying bowes, turned themselues backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgate what he had done: and the wonderfull workes that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the land of Zoan.

14 He diuided the Sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 He claue the hard rocks in the wildernes: and gaue them drinke thereof, as it had been out of the great depth.

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most highest in the wildernes.

19 They tempted God in their hearts: and required meate for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wildernesse?

21 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, hee was wroth: so the fire was kindled in Iacob, and there came vp heauie displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commanded the cloudes aboue, and opened the doores of heauen.

25 He rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

26 So man did eate Angels food: for he sent them meate enough.

27 Hee caused the East wind to blow vnder heauen: and through his power hee brought in the Southwest wind.

28 Hee rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But whilest the meat was yet in their mouthes, the heauy wrath of God came vpon them, and slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanity: and their yeeres in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Couenant.

38 But hee was so merciful, that hee forgaue their misdeedes: and destroyed them not.

39 Yea, many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a wind that passeth away, and commeth not againe

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desert.

42 They turned backe, & tempted God: and moued the holy one in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

44 How hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 He

46 Hee sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the Caterpillar: and their labour vnto the grashopper.

48 Hee destroyed their vines with hailestones: and their mulberry trees with frost.

49 He smote their cattell also with hailestones: and their flockes with hot thunderbolts.

50 He cast vpon them the furiousnes of his wrath, anger, displeasure and trouble: and sent euill angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them foorth like sheepe: and caried them in the wildernesse like a flocke.

54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: euen to his mountaine which he purchased with his right hand.

56 He cast out the heathen also before thē: caused their land to be diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most High God: and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they griefed him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: & tooke sore displeasure at Israel.

61 So that he forsooke the tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuity: and their beauty into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their yong men: and their maidens were not giuen to marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the tabernacle of Ioseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Iuda: euen the hill of Sion, which he loued.

70 And there he builded his Temple on high: and laid the foundation of it like the ground which hee hath made continually.

71 Hee chose Dauid also his seruant: and tooke him away from the sheepfolds.

72 As he was following the Ewes great with yong ones, he tooke him: that he might feed Iacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meate vnto the foules of the ayre: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: & there was no man to bury them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord how long wilt thou be angry shal thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not known thee: and vpon the kingdoms that haue not called vpon thy Name.

7 For they haue deuoured Iacob: and layd waste his dwelling place.

8 O remember not our old sinnes, but haue mercy vpon vs, & that soon for we are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be merciful vnto our sinnes for thy Name sake.

10 Wherfore doe the heathen say: Where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon ỳ heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnes of thy power, preserue thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, (O Lord) seuen fold into their bosome.

14 So we that be thy people & sheep of thy pasture, shal giue thee thanks for euer: & will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal 80.

HEare O thou shepherd of Israel, thou that leadest Ioseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roume for it: when it had taken roote, it filled the land.

10 The hilles were couered with the shadow of it: & the boughs thereof were like ỳ goodly Cedar trees.

11 She stretched out her branches vnto the sea: and her boughes vnto the riuer.

12 Why hast thou then broken down her hedge: that all they that goe by plucke off her grapes?

13 The wild Bore out of the wood doth roote it vp: and the wild beasts of the field deuoure it.

14 Turne thee againe thou God of hostes, looke downe from heauen: behold and visite this vine.

15 And the place of the vineyard that thy right hond hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so will not we go backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng wee merily vnto God our strength: make a cheerefull noyse vnto the God of Iacob.

2 Take the Psalme, bring hither the Tabret: the mertie Harpe with the Lute.

3 Blow vp the trumpet in the new Moone: euen in the time appointed, & vpon our solemne feast day.

4 For this was made a statute for Israel: and a law of the God of Iacob.

5 This hee ordained in Ioseph for a testimonie: when he came out of the land of Egypt, & had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making of the pots.

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I prooued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their own hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue been found lyars: but their time should haue endured for euer.

17 Hee should haue fed them also with the finest wheate floure: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

Euening prayer.

GOd standeth in the congregation of princes: he is a iudge amongst gods.

2 How long will yee giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in need and necessitie, haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand, but walke on still in darkenesse: all the foundations of the earth be out of course.

6 I haue said, Ye are gods: and ye all are children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. Psal. 83.

HOld not thy tongue, O God, keepe not still silence: refraine no: thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue sayd, Come, and let vs root them out: that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites, and the Ismaelites: the Moabites and Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Iabin, at the brooke of Kison.

10 Which perished at Endor, and became as the dung of the earth.

11 Make them & their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba & Salmana.

12 Which say, Let vs take to our selues the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Ichouah:) art only the most highest ouer all § earth.

Quam dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lord of hosts?

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her yong: euen thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of misery, vse it for a well: and the pooles are filled with water.

7 They wil go from strength to strength: & vnto the God of gods appeareth euery one of thee in Sion.

8 O Lord God of hosts, heare my prayer: hearken O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine Anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather be a doore keeper in the house of my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord wil giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LOrd, thou art become gracious vnto thy land: thou hast turned away the captiuity of Iacob.

2 Thou hast forgotten the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I wil hearken what the Lord God will say concerning me: for he shal speake peace vnto his people, and to his Saints that they turne not againe.

9 For

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and trueth are met together: righteousnesse and peace haue kissed each other.

11 Trueth shal flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shal shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shal goe before him: and he shal direct his going in the way.

Inclina Domine. Psal. 86.

Morning prayer.

BOw downe thine eare, O Lord, and heare mee: for I am poore and in misery.

2 Preserue thou my soule, for I am holy. my God, saue thy seruant, that putteth his trust in thee.

3 Be merciful vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I Lift vp my soule.

5 For thou, Lord, art good and gracious: and of great mercie vnto them that call vpon thee.

6 Giue eare Lord vnto my prayer: & ponder the voyce of my humble desires

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All nations whō thou hast made, shal come and worship thee, O Lord: and shal glorifie thy Name.

10 For thou art great, & doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercie toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of cōpassion & mercy: long suffring. plenteous in goodnes & truth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and help the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me may see it, and be ashamed, because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal 87

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are spoken of thee: thou Citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: & they of Tyre, with the Morians, loe there was he borne

5 And of Sion it shall be reported, that hee was borne in her: and the most high shall establish her.

6 The Lord shal rehearse it: when he writeth vp the people. that he was borne there.

7 The singers also and trumpetters shall hee rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cried day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue beene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which bee out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deepe.

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue stretched out mine hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp again and praise thee?

11 Shall thy louing kindnesse bee shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wonderous workes be knowen in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, and like vnto him that is at the point to die: (euen from my youth vp) thy terrors haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me dayly like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Euening prayer.

MY song shall be alway of the louing kindnes of the Lord: with my mouth will I euer be shewing thy trueth, from one generation to another.

2 For I haue said, Mercy shall be set vp for euer: thy trueth shalt thou establish in the heauens.

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seede will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous workes: and thy trueth in the Congregation of the Saints

6 For who is he among the cloudes: that shall be compared vnto the Lord?

7 And what is hee among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hosts, who is like vnto thee: thy trueth (most mightie Lord) is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues there of when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies aboad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

15 Righte-

15 Righteouſnes and equity is the habitation of thy ſeate: mercy and trueth ſhall goe before thy face.
16 Bleſſed is the people (O Lord) that can reioyce in thee: they ſhal walke in ¶ light of thy countenance.
17 Their delight ſhall be daily in thy Name: and in thy righteoutnes ſhal they make their boaſt.
18 For thou art the glory of their ſtrength: and in thy louing kindnes thou ſhalt lift vp our hornes.
19 For the Lord is our defence: the holy One of Iſrael is our King.
20 Thou ſpakeſt ſometimes in viſions vnto thy Saints, and ſaideſt: I haue laid helpe vpon one that is mighty, I haue exalted one choſen out of ¶ people.
21 I haue found Dauid my ſeruant: with my holy oyle haue I anointed him.
22 My hand ſhall hold him faſt: and mine arme ſhall ſtrengthen him.
23 The enemie ſhall not bee able to doe him violence: the ſonne of wickednesse ſhall not hurt him.
24 I ſhal ſmite down his foes before his face: and plague them that hate him.
25 My truth alſo and my mercy ſhalbe with him: and in my Name ſhal his horne be exalted.
26 I will ſet his dominion alſo in the ſea: and his right hand in the floods.
27 He ſhall call me Thou art my Father: my God and my ſtrong ſaluation.
28 And I will make him my firſt borne: higher then the kings of the earth.
29 My mercy will I keepe for him for euermore: and my Couenant ſhall ſtand faſt with him.
30 His ſeede alſo will I make to endure for euer: and his throne as the dayes of heauen.
31 But if his children forſake my law: and walke not in my iudgements.
32 If they breake my ſtatutes, and keepe not my Commandements: I will viſit their offences with the rod, and their ſinne with ſcourges.
33 Neuertheleſſe, my louing kindneſſe will I not vtterly take from him: nor ſuffer my trueth to faile.
34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue ſworn once by my Holineſſe, that I will not faile Dauid.
35 His ſeed ſhall endure for euer: and his ſeate is like as the Sunne before me.
36 He ſhal ſtand faſt for euermore as the Moone: and as the faithfull witneſſe in heauen.
37 But thou haſt abhorred and forſaken thine anointed: and art diſpleaſed at him.
38 Thou haſt broken the couenant of thy ſeruant: and caſt his crowne to the ground.
39 Thou haſt ouerthrown all his hedges: and broken downe his ſtrong holds.
40 All they that goe by ſpoyle him: and he is become a rebuke to his neighbours.
41 Thou haſt ſet vp the right hand of his enemies: and made all his aduerſaries to reioyce.
42 Thou haſt taken away the edge of his ſword: and giueſt him not victory in the battell.
43 Thou haſt put out his glory: & caſt his throne downe to the ground.
44 The dayes of his youth haſt thou ſhortned: and couered him with diſhonour.
45 Lord, how long wilt thou hide thy ſelfe, for euer: and ſhal thy wrath burne like fire?
46 O remember how ſhort my time is: wherfore haſt thou made all men for nought?
47 What man is he that liueth, & ſhal not ſee death: and ſhal he deliuer his ſoule from the hand of hell?
48 Lord, where are thy old louing kindneſſes: which thou ſwareſt vnto Dauid in thy trueth.
49 Remember (Lord) the rebuke that thy ſeruants haue: & how I doe beare in my boſome the rebukes of many people.
50 Wherewith thine enemies haue blaſphemed thee, and ſlandered the footſteps of thine annointed: praiſed be the Lord for euermore, Amen, Amen.

Domine refugium Pſal 90.

LOrd, thou haſt been our refuge: from one generation to another. *Morning prayer.*
2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlaſting and world without end.
3 Thou turneſt man to deſtruction: againe thou ſayeſt, Come againe ye children of men.
4 For a thouſand yeeres in thy ſight, are but as yeſterday: ſeeing that is paſt as a watch in the night.
5 As ſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſuddenly like the graſſe.
6 In the morning it is greene, & groweth vp: but in the euening it is cut down, dried vp and withered.
7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathfull indignation.
8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſinnes in the ſight of thy countenance.
9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.
10 The dayes of our age are threeſcore yeeres and ten, and though men be ſo ſtrong, that they come to foureſcore yeeres: yet is their ſtrength then but labor and ſorrow, ſo ſoone paſſeth it away, & we are gone.
11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, ſo is thy diſpleaſure.
12 O teach vs to number our dayes: that we may apply our hearts vnto wiſdome.
13 Turne thee againe (O Lord) at the laſt: and be gracious vnto thy ſeruants.
14 O ſatisfie vs with thy mercy, and that ſoone: ſo ſhall we reioice and be glad all the dayes of our life.
15 Comfort vs again, now after the time that thou haſt plagued vs: and for the yeeres wherein wee haue ſuffered aduerſity.
16 Shew thy ſeruants thy worke: and their children thy glory.
17 And the glorious maieſty of the Lord our God be vpon vs: proſper thou the worke of our hands vpon vs, O proſper thou our haudie worke.

Qui habitat. Pſal. 91.

WHoſo dwelleth vnder the defence of the moſt High: ſhall abide vnder the ſhadow of the Almighty.
2 I will ſay vnto the Lord, Thou art my hope and my ſtrong hold: my God, in him will I truſt.
3 For hee ſhall deliuer thee from the ſnare of the hunter: and from the noyſome peſtilence.
4 He ſhall defend thee vnder his wings, and thou ſhalt be ſafe vnder his feathers: his faithfulneſſe and truth ſhall be thy ſhield and buckler.
5 Thou ſhalt not be afraid for any terror by night: nor for the arrow that flieth by day.
6 For the peſtilence that walketh in darkeneſſe: nor for the ſicknes that deſtroyeth in the noone day.
7 A thouſand ſhal fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.
8 Yea, with thine eyes ſhalt thou behold: and ſee the reward of the vngodly.
9 For thou Lord art my hope: thou haſt ſet thine houſe of defence very high.
10 There ſhall no euill happen vnto thee: neither ſhall any plague come nigh thy dwelling.
11 For he ſhall giue his Angels charge ouer thee:

to keepe thee in all thy wayes.
12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.
13 Thou shalt go vpon the Lion & Adder: the yong Lion and the dragon shalt thou tread vnder thy feet.
14 Because he hath set his loue vpon me, therfore shall I deliuer him: I shall set him vp because he hath knowen my Name.
15 He shal call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him and bring him to honour.
16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thanks vnto the Lord: and to sing praises vnto thy Name: O most Highest.
2 To tell of thy louing kindnes earely in the morning: and of thy trueth in the night season.
3 Vpon an instrument of ten strings, and vpon the Lute: vpon a lowd instrument, and vpon the harpe.
4 For thou Lord hast made me glad through thy workes: and I will reyoice in giuing praise for the operations of thy hands.
5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.
6 An vnwise man doth not well consider this: and a foole doth not vnderstand it.
7 When the vngodly are greene as the grasse, and when all the workers of wickednes doe flourish: then shall they be destroyed for euer, but thou Lord art the most Highest for euermore.
8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall be destroyed.
9 But my horne shall be exalted like the horne of an Vnicorne: for I am anointed with fresh oyle.
10 Mine eye also shal see his lust of mine enemies: and mine eare shal heare his desire of the wicked that rise vp against me.
11 The righteous shall flourish like a Palme tree: and shall spread abroad like a Cedar in Libanus.
12 Such as bee planted in the house of the Lord: shall flourish in the courts (of the house) of our God.
13 They also shal bring foorth more fruit in their age: and shall be fat and well liking.
14 That they may shewe how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening prayer.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.
2 Hee hath made the round world so sure: that it cannot be mooued.
3 Euer since the world began hath thy seat beene prepared: thou art from euerlasting.
4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.
5 The waues of the sea are mighty and rage horribly but yet the Lord that dwelleth on high is mightier.
6 Thy testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou GOD to whom vengeance belongeth shew thy selfe.
2 Arise thou Iudge of the world: and reward the proud after their deserving.
3 Lord, how long shal the vngodly; how long shal the vngodly triamph?
4 How long shall all wicked doers speake so disdainefully: and make such proud boasting?
5 They smite downe thy people, O Lord: and trouble thine heritage.
6 They murther the widow and the stranger: and put the fatherlesse to death.
7 And yet they say, Tush, the Lord shall not see: neither shall the God of Iacob regard it.
8 Take heede ye vnwise among the people: O yee fooles, when will ye vnderstand?
9 Hee that planted the eare, shall hee not heare: or he that made the eye shall he not see?
10 Or he that nurtereth the Heathen: it is he that teacheth man knowledge, shall not he punish?
11 The Lord knoweth the thoughts of man: that they are but vaine.
12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy law.
13 That thou maiest giue him patience in time of aduersitie: vntil the pit be digged vp for the vngodly.
14 For the Lord will not faile his people: neither will he forsake his inheritance.
15 Vntill righteousnesse turne againe vnto iudgement: all such as be true in heart shall follow it.
16 Who will rise vp with me against the wicked: or who will take my part against the euill doers?
17 If the Lord had not helped me: it had not failed but my soule had beene put to silence.
18 But when I said, my foote hath slipped: thy mercy (O Lord) held me vp.
19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.
20 Wilt thou haue any thing to do with the stoole of wickednesse: which imagineth mischiefe as a law?
21 They gather them together against the soule of the righteous: and condemne the innocent blood.
22 But the Lord is my refuge: and my God is the strength of my confidence.
23 Hee shall recompence them their wickednesse, and destroy them in their owne malice: yea the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.
2 Let vs come before his presence with thanksgiuing: and shew our selues glad in him with Psalmes.
3 For the Lord is a great God: and a great King aboue all gods.
4 In his hand are all the corners of the earth: and the strength of the hilles is his also.
5 The sea is his, and he made it: and his hands prepared the drie land.
6 O come, let vs worship & fall down: and kneele before the Lord our maker.
7 For he is the Lord our God: & we are the people of his pasture and the sheepe of his hands.
8 To day if ye will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.
9 When your fathers tempted me: prououed me, and saw my workes.
10 Forty yeres long was I grieued with this generation, and said: it is a people that doe erre in their hearts, for they haue not knowen my wayes.
11 Vnto whome I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new Song: sing vnto the Lord all the whole earth.
2 Sing vnto the Lord and praise his Name: bee

telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all the people.

4 For the Lord his great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the Heathen they bee but idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord (O ye kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the Heathen, that the Lord is King: and that it is hee which hath made the round world so fast that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth bee glad: let the sea make a noise, and all that therein is.

12 Let the field be ioyfull, & all that is in it: then shal all the trees of the wood reioyce before the Lord.

13 For he commeth, for hee commeth to iudge the earth: and with righteousnes to iudge the world, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may bee glad thereof: yea, the multitude of the yles may be glad therof.

2 Cloudes and darknesse are round about him: righteousnesse and iudgement are the habitation of his seat.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it, and was afraid.

5 The hils melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded bee all they that worship carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad because of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted faire aboue all gods.

10 O yee that loue the Lord, see that yee hate the thing which is euill: the Lord preseruetth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyful gladnesse for such as be true hearted.

12 Reioyce in the Lord yee righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

Euening prayer.

OSing vnto the Lord a new song: for hee hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten him selfe the victory.

3 The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

4 Hee hath remembred his mercy and trueth toward the house of Israel: and al the ends of the world haue seene the saluation of our God.

5 Shewy our selues ioyfull vnto the Lord, all yee lands: sing, reioyce, and giue thankes.

6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thanksgiuing.

7 With Trumpets also and Shawmes: O shewe your selues ioyfull before the Lord the King.

8 Let the Sea make a noyse, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equitie.

Dominus regnauit. Psal. 99

THe Lord is King, bee the people neuer so vnpatient: hee sitteth betweene the Cherubims, bee the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thankes vnto thy Name: which is great, wonderfull and holy.

4 The Kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Iacob.

5 O magnifie the Lord our God: and fall downe before his footestoole, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudie pillar: for they kept his testimonies, & the law yhe gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him, vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

OBe ioyfull in the Lord, all yee lands: serue the Lord with gladnesse, and come before his presence with a Song.

2 Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues, we are his people and the sheepe of his pasture.

3 O goe your way into his gates with thanksgiuing, and into his courts with praise: be thankefull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercie is euerlasting: and his truth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall bee of mercy and iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sins of vnfaithfulnesse: there shal no such cleaue vnto me.

5 A froward heart shall depart from me: I wil not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proude looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shalbe my seruant.

10 There shall no deceitefull person dwell in my house: he that telleth lies, shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the Citie of the Lord.

Domine exaudi. Psal. 102.

HEare my prayer, O Lord: and let my crying come vnto thee. *Morning prayer.*

2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groning: my bones will scarse cleave to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: & they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy maiestie.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When hee turneth him vnto the prayer of the poore destitute, and despiseth not their desire.

18 This shall be written for those that came after: and y people which shal be borne, shal praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuity: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem,

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and shortened my dayes.

24 But I said, O my God: take mee not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shal perish, but thou shalt endure: they all shall waxe old as doeth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seede shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee yong and lusty as an Eagle.

6 The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

7 Hee shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 He wil not alway be chiding: neither keepe he his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord merciful vnto them that feare him.

14 For he knoweth whereof wee bee made: he remembreth that we are but dust.

15 The daies of man are but as grasse: for hee flourisheth as a flower of the field.

16 For assoone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon children children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his commandements to doe them.

19 The Lord hath prepared his seat in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his, ye that excell in strength: ye that fulfill his Commandement, and hearken vnto the voyce of his words.

21 O praise the Lord all ye his hosts: yee seruants of his: that doe his pleasure

22 O speake good of the Lord all ye works of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal 104. *Euening prayer.*

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious: thou art clothed with Maiestie and honour.

2 Thou decke st thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hils.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hils, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shal not passe: neither turne again to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hils.

11 All beasts of the field drinke thereof: and the wilde Asses quench their thirst.

12 Beside them shall the foules of the ayre haue their habitation: and sing among the branches.

13 He waureth the hils from aboue: the earth is filled with the fruit of thy workes.

14 He bringeth forth grasse for the cattel: & greene herbe for the the seruice of men.

15 That he may bring foode out of the earth, and wine that maketh glad the hearr of man: and oyle to make him a cheerful countenance, & bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Storke.

18 The high hils are a refuge for the wild Goats: and so are the stonie rockes for the Conies.

19 Hee appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse, that it may be night: wherein all the beasts of the forrest doe moue.

21 The Lions roaring after their pray: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth foorth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy workes: in wisdome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships & there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe foorth, they shall be made: & thou shalt renew the face of the earth.

31 The glorious Maiestie of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hils, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, & the vngodly shal come to an end: praise thou the Lord, O my soule praise the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

O Giue thankes vnto the Lord, and call vpon his Name: tell the people what things hee hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wonderous workes.

3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous workes that he hath done: his wonders and the iudgements of his mouth.

6 O yee seed of Abraham his seruant: yee children of Iacob his chosen.

7 Hee is the Lord our God: his iudgements are in all the world.

8 He hath beene alwayes mindful of his Couenant and promise: that he made to a thousand generations.

9 Euen the Couenant that hee made with Abraham: and the oath that he sware vnto Isaac.

10 And appointed the same vnto Iakob for a Law: and to Israel for an euerlasting Testament.

11 Saying, Vnto thee will I giue the land of Canaan: the lot of your inheritance.

12 When there were yet but a fewe of them: and they strangers in the land.

13 What time as they went from one Nation to another: from one kingdome to another people.

14 He suffered no man to doe them wrong: but reproued euen Kings for their sakes.

15 Touch not mine Anointed, & doe my Prophets no harme.

16 Moreouer he called for a dearth vpon the land: and destroyed all the prouision of bread.

17 But he had sent a man before them: euen Ioseph which was sold to be a bondseruant.

18 Whose feete they hurt in the stockes: the yron entred into his soule.

19 Vntil the time came that his cause was known: the word of the Lord tried him.

20 The King sent and deliuered him: the Prince of the people let him goe free.

21 Hee made him Lord also of his house: and Ruler of all his substance.

22 That hee might enforme his Princes after his will: and teach his Senators wisedome.

23 Israel also came into Egypt: and Iacob was a stranger in a land of Ham.

24 And hee encreased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so that they hated his people: and dealt vntruly with his seruants.

26 Then sent hee Moses his seruant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and slewe their fish.

30 Their land brought forth frogges: yea, euen in their kings chambers.

31 Hee spake the word, and there came all maner of flies: and lice in all their quarters.

32 He gaue them hailestones for raine: and flames of fire in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coasts.

34 He spake the word, & the grashoppers came, and caterpillars innumerable and did eat vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with siluer & gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and he filled them with the bread of heauen.

40 Hee opened the rocke of stone, and the waters flowed out: so that riuers ran in dry places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: and obseruе his lawes.

Confitemini Domino, Psal. 106.

Euening prayer.

O Giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

2 Who can expresse the noble actes of the Lord Lord: or shew forth all his praise?

3 Blessed are they that alway keepe Iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauor that thou bearest vnto thy people: O visit me with thy saluation.

5 That I may see the felicity of thy Chosen: and reioice in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy greatgoodnes in remembrance: but were disobedient at the Sea, euen at the red Sea.

8 Neuertheless, hee helped them for his Names sake: that he might make his power to be knowen.

9 He rebuked the red sea also, and it was dried vp: so he led them thorow the deepe, as thorow a wildernesse.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and sang praise vnto him.

13 But within a while they forgat his works: and would not abide his counsaile.

14 But lust came vpon them in the wildernesse: and they tempted God in the desert.

15 And hee gaue them their desire: and sent leannesse withall into their soule.

16 They angred Moses also in the Tents: and Aaron the Saint of the Lord.

17 So the earth opened, & swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red Sea.

23 So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their Tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernesse.

27 To cast out their seed among the Nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal Peor: and ate the offerings of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees and prayed: and so the plague ceased.

31 And that was counted vnto him for righteousnesse: among all posterities for euermore

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that hee spake vnaduisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their workes.

36 In so much that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sons and of their daughters, whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained with their owne works: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that hee abhorred his owne inheritance.

40 And hee gaue them ouer into the hand of the Heathen: and they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheless, when he saw their aduersitie, he heard their complaint.

44 He thought vpon his couenant & pitied them according vnto ye multitude of his mercies: yea, he made al those that had led them away captiue to pity them.

45 Deliuer vs (O Lord our God) & gather vs from among the heathen: that we may giue thankes vnto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

O Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer. *Morning prayer.*

2 Let them giue thanks, who the Lord hath redeemed: and deliuered from the hand of the enemy.

3 And gathered them out of the lands from the East & from the West, from the North, & from the South.

4 They went astray in the wildernesse out of the way: and found no citie to dwell in.

5 Hungry and thirsty: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

7 Hee led them forth by the right way: that they might goe to the citie where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadowe of death, being fast bound in miserie and yron.

11 Because they rebelled against the words of the Lord: & lightly regarded ye counsel of the most High,

12 Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death, & brake their bonds in sunder

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and

because of their wickednesse.

18 Their soule abhorred all manner of meat: and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20 Hee sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiuing: and tell out his works with gladnesse.

23 They that goe downe to the Sea in ships: and occupie their businesse in great waters.

24 These men see the works of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and care at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuered them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they bee at rest: and so hee bringeth them to the hauen where they would be.

31 O that men wou'd therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wildernesse: and dryeth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe hee maketh the wildernesse a standing water: and water springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

38 Hee blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe, when they are minished & brought lowe: through oppression, through any plague or trouble.

40 Though hee suffer them to bee euill intreated: through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of misery: and maketh him households like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise, will ponder these things: and they shall vnderstand the louing kindnes of the Lord.

Paratum cor meum. Psal. 108.

Euening prayer.

O God, my heart is ready (my heart is ready:) I wil sing and giue praise with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right tearely.

3 I will giue thankes vnto thee, O Lord, among the people: I will sing praises vnto thee among the Nations.

4 For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy righte hand saue them, and heare thou me.

7 God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Iuda is my Lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistians will I triumph.

10 Who will leade me into the strong Citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou, God, goe forth with our hosts?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shall doe great acts: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe they take now my cõtrary part: but I giue my selfe vnto praier.

4 Thus haue they rewarded me euil for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children bee fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and begge their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that hee hath: and let the stranger spoile his labour.

11 Let there bee no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord, that he may roote out the memorial of them from off the earth.

15 And that because his mind was not to do good: but persecuted the poore helplesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: he loued not blessing, therefore shall it bee farre from him.

17 He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloake that hee hath vpon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: & to those that speake euill against my soule.

20 But deale thou with me (O Lord God) according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the grashopper.
23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.
24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.
25 Helpe me (O Lord my God:) O saue me according to thy mercy.
26 And they shal know how that this is thy hand: and that thou Lord hast done it.
27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.
28 Let mine aduersaries bee clothed with shame: and let them couer themselues with their own confusion, as with a cloake.
29 As for mee, I will giue great thankes vnto the Lord with my mouth: and praise him among the multitude.
30 For he shal stand at the right hand of the poore: to saue his soule from vnrighteous iudges.

Dixit Dominus. Psal. 110.

Morning prayer.

THe Lord said vnto my Lord: Sit thou on my right hand, vntill I make thine enemies thy foote stoole.
2 The Lord shall send the rod of thy power out of Sion: bee thou Ruler euen in the mids among thine enemies.
3 In the day of thy power shall the people offer thee free wil offerings with an holy worship: the dew of thy birth is as the wombe of the morning.
4 The Lord sware, and will not repent: thou art a Priest for euer, after the order of Melchisedech.
5 The Lord vpon thy right hand: shal wound euen kings in the day of his wrath.
6 He shal iudge among the heathen, he shal fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.
7 He shal drinke of the brooke in the way: therfore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I Will giue thankes vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.
2 The workes of the Lord are great: sought out of all them that haue pleasure therein.
3 His worke is worthy to be praised and had in honour: and his righteousnes endureth for euer.
4 The mercifull and gracious Lord hath so done his maruelous workes: that they ought to be had in remembrance.
5 He hath giuen meate vnto them that feare him: he shall euer be mindfull of his Couenant.
6 He hath shewed his people ye power of his works: that he may giue them the heritage of the Heathen.
7 The workes of his hands are veritie and iudgement: all his Commandements are true.
8 They stand fast for euer and euer: and are done in trueth and equitie.
9 Hee sent redemption vnto his people: hee hath commanded his Couenant for euer, holy & reuerent is his Name.
10 The feare of the Lord is the beginning of wisdome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLesse is the man that feareth the Lord: he hath great delight in his Commandements.
2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.
3 Riches and plentiousnesse shall be in his house: and his righteousnesse endureth for euer.
4 Vnto the godly there ariseth vp light in the darknesse: he is merciful, louing, and righteous.
5 A good man is merciful, and lendeth: and will guide his words with discretion.
6 For he shall neuer be mooued: and the righteous shalbe had in an euerlasting remembrance.
7 He will not be afraid for any euil tidings: for his heart standeth fast, and beleeueth in the Lord.
8 His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.
9 He hath dispersed abroad, & giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.
10 The vngodly shall see it, and it shal grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord (ye seruants:) O praise the Name of the Lord
2 Blessed be the Name of the Lord from this time forth for euermore.
3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.
4 The Lord is high aboue all Heathen: and his glory aboue the heauens.
5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?
6 Hee taketh vp the simple out of the dust: and lifteth the poore out of the mire.
7 That he may set him vp with the Princes: euen with the Princes of his people.
8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Iacob from among the strange people.
2 Iuda was his Sanctuary: and Israel his dominion.
3 The Sea sawe that and fled: Iorden was driuen backe.
4 The mountaines skipped like rammes: and the little hilles like yong sheepe.
5 What aileth thee, O thou Sea, that thou fleddest: and thou Iordan, that thou wast driuen backe?
6 Yee mountaines that ye skipped like Rammes: and ye little hils like yong sheepe?
7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.
8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs but vnto thy Name giue the praise: for thy louing mercy, and for thy trueths sake.
2 Wherefore shall the heathen say: Where is now their God?
3 As for our God, hee is in heauen: hee hath done whatsoeuer pleased him.
4 Their idoles are siluer and gold: euen the worke of mens hands.
5 They haue mouthes and speake not: eyes haue they, and see not.
6 They haue eares and heare not: noses haue they and smell not.
7 They haue handes and handle not, feete haue they and walk not: neither speake they through their throat.

8 They that make them are like vnto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Yee that feare the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath bin mindfull of vs, and he ſhall bleſſe vs: euen he ſhall bleſſe the houſe of Iſrael, hee ſhall bleſſe the houſe of Aaron.

13 Hee ſhall bleſſe them that feare the Lord, both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praiſe not thee, O Lord: neither all all they goe downe into the ſilence.

18 But wee will praiſe the Lord, from this time forth for euermore. Praiſe the Lord.

Dil xi quoniam, Pſal. 116.

Morning prayer.

I Am well pleaſed: that the Lord hath heard the voyce of my prayer.

2 That hee hath inclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The ſnares of death compaſſed me round about: and the paines of hell gate hold vpon me.

4 I ſhall finde trouble and heauineſſe, and I ſhall call vpon the Name of the Lord: O Lord, I beſeech thee deliuer my ſoule.

5 Gracious is the Lord and righteous: yea, our God is merciſull.

6 The Lord preſerueth the ſimple: I was in miſerie, and he helped me.

7 Turne againe then vnto thy reſt, O my ſoule: for the Lord hath rewarded thee.

8 And why? thou haſt deliuered my ſoule from death: mine eyes from teares, and my feete from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I ſpeake, but I was ſore troubled: I ſaide in my haſte, All men are lyars.

11 What reward ſhall I giue vnto the Lord: for all the benefits that he hath done vnto me?

12 I wil receiue the cup of ſaluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the preſence of all his people: right deare in the ſight of the Lord, is the death of his Saints.

14 Behold (O Lord) how that I am thy ſeruant: I am thy ſeruant, and the ſonne of thine handmaide, thou haſt broken my bonds in ſunder.

15 I wil offer to thee the ſacrifice of thankſgiuing: and will call vpon the name of the Lord.

16 I will pay my vowes vnto the Lord, in the ſight of all his people: in the courts of the Lords houſe, euen in the middes of thee, O Hieruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. 117.

O Praiſe the Lord all ye heathen: praiſe him all yee nations.

2 For his merciſull kindneſſe is euer more & more toward vs: and the trueth of the Lord endureth for euer. Praiſe ye the Lord.

Confitemini Domino, Pſal. 118.

O Giue thankes vnto the Lord, for he is gracious: becauſe his mercy endureth for euer.

2 Let Iſrael now confeſſe that he is gracious: and that his mercy endureth for euer.

3 Let the houſe of Aaron now confeſſe: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord, confeſſe: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore ſhall I ſee my deſire vpon mine enemies.

8 It is better to truſt in the Lord: then to put any confidence in man.

9 It is better to truſt in the Lord: then to put any confidence in princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on euery ſide, they kept me in (I ſay) on euery ſide: but in the name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my ſtrength and my ſong: and is become my ſaluation.

15 The voice of my ioy & health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſſe.

16 The right hand of the Lord hath the prehemi-nence: the right hand of the Lord bringeth mightie things to paſſe.

17 I will not die but liue: and declare the workes of the Lord.

18 The Lord hath chaſtened and corrected mee: but he hath not giuen me ouer vnto death.

19 Open mee the gates of righteouſneſſe: that I may goe into them, and giue thankes vnto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thanke thee, for thou haſt heard me: and art become my ſaluation.

22 The ſame ſtone which the builders refuſed: is become the head ſtone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord ſend vs now proſperitie.

26 Bleſſed bee hee that commeth in the Name of the Lord: we haue wiſhed you good lucke, yet that be of the houſe of the Lord.

27 God is the Lord which hath ſhewed vs light: bind the ſacrifice with cords, yea, euen vnto the horns of the altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praiſe thee.

29 O giue thankes vnto the Lord, for hee is gracious: and his mercy endureth for euer.

Beati immaculati, Pſal. 119.

Euening prayer.

BLeſſed are thoſe that are vndefiled in the way: and walke in the law of the Lord.

2 Bleſſed are they that keepe his teſtimonies: and ſeeke him with their whole heart.

3 For they which doe no wickedneſſe: walke in his wayes.

4 Thou

4 Thou hast charged: that wee shall diligently keepe thy commandements.
5 O that my wayes were made so direct: that I might keepe thy statutes.
6 So shall I not be confounded: while I haue respect vnto all thy commandements.
7 I will thanke thee with an vntained heart: when I shall haue learned the iudgements of thy righteousnesse.
8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

WHerewithall shall a yong man cleanse his way? euen by ruling himselfe after thy word.
2 With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements.
3 Thy words haue I hid within my heart: that I should not sinne against thee.
4 Blessed art thou, O Lord: O teach me thy statutes.
5 With my lips haue I beene telling: of all the iudgements of thy mouth.
6 I haue had as great delight in the way of thy testimonies: as in all maner of riches.
7 I will talke of thy commandements: and haue respect vnto thy wayes.
8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.
2 Open thou mine eyes: that I may see the wonderous things of thy Law.
3 I am a stranger vpon earth: O hide not thy commandements from me.
4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgements.
5 Thou hast rebuked the proud: and cursed are they that doe erre from thy commandements.
6 O turne from me thame and rebuke: for I haue kept thy testimonies.
7 Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.
8 For thy testimonies are my delight: and my counsellers.

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou me according to thy word.
2 I haue knowledged my wayes, and thou heardst me: O teach me thy statutes.
3 Make me to vnderstand the way of thy commandements: & so shal I talke of thy wonderous works.
4 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.
5 Take from me the way of lying: and cause thou me to make much of thy Law.
6 I haue chosen the way of truth: and thy iudgements haue I laid before me.
7 I haue sticken vnto thy testimonies: O Lord, confound me not.
8 I will runne the way of thy commandements: when thou hast set my heart at liberty.

Legem pone.

Morning prayer.

TEach me, O Lord, the way of thy statutes: and I shall keepe it vnto the end.
2 Giue me vnderstanding and I shal keepe thy Law: yea, I shall keepe it with my whole heart.
3 Make me to goe in the path of thy commandements: for therein is my desire.
4 Incline my heart vnto thy testimonies: and not couetousnesse.
5 O turne away mine eyes, lest they behold vanity: and quicken thou me in thy way.
6 O stablish thy word in thy seruant: that I may feare thee.
7 Take away the rebuke that I am afraid of: for thy iudgements are good.
8 Behold, my delight is in thy commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lord: euen thy saluation, according vnto thy word.
2 So shall I make answere vnto my blasphemers: for my trust is in thy word.
3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.
4 So shall I alway keepe thy Law: yea, for euer and euer.
5 And I will walke at libertie: for I seeke thy commandements.
6 I will speake of thy testimonies also, euen before Kings: and will not be ashamed.
7 And my delight shal be in thy commandements: which I haue loued.
8 My hands also wil I lift vp vnto thy commandements, which I haue loued: and my study shall bee in thy statutes.

Memor esto verbi tui.

O Thinke vpō thy seruant, as cōcerning thy word: wherein thou hast caused me to put my trust.
2 The same is my comfort in my trouble: for thy word hath quickened me.
3 The proud haue had me exceedingly in derision: yet haue I not shrinked from thy Law.
4 For I remembred thine euerlasting iudgments, O Lord: and receiued comfort.
5 I am horribly afraid, for the vngodly that forsake thy Law.
6 Thy statutes haue bene my songs: in the house of my pilgrimage.
7 I haue thought vpon thy Name O Lord, in the night season: and haue kept thy Law.
8 This I had: because I kept thy commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.
2 I made my humble petition in thy presence with my whole heart: O be merciful vnto me according to thy word.
3 I called mine owne wayes to remembrance: and turned my feet vnto thy testimonies.
4 I made haste, and prolonged not the time to keepe thy commandements.
5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.
6 At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements.
7 I am a companion of all them that feare thee: and keepe thy commandements.
8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.
2 O learne me true vnderstanding and knowledge: for I haue beleeued thy commandements.
3 Before I was troubled, I went wrong, but now haue I kept thy word.
4 Thou art good and gracious: O teach mee thy statutes.
5 The proud haue imagined a lie against me: but I will keepe thy cōmandements with my whole heart.

6 Their

6 Their heart is as fat as brawne: but my delight hath beene in thy Law.
7 It is good for me that I haue beene in trouble: that I may learne thy statutes.
8 The Law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

Euening prayer.

THy hands haue made me and fashioned me: O giue mee vnderstanding that I may learne thy commandements.
2 They that feare thee will be glad when they see mee: because I haue put my trust in thy word.
3 I knew (O Lord) that thy iudgments are right: and that thou of very faithfulnesse hast caused me to be troubled.
4 O let thy mercifull kindnesse be my comfort: according to thy word vnto thy seruant.
5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.
6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandements.
7 Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.
8 O let my heart be found in thy statutes: that I be not ashamed.

Deficit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.
2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?
3 For I am become like a bottle in the smoke: yet doe I not forget thy statutes.
4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?
5 The proud haue digged pits for me: which are not after thy Law.
6 All thy commandements are true: they persecute me falsely, O be thou my helpe.
7 They had almost made an end of me vpon earth: but I forsooke not thy commandements.
8 O quicken mee after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lord thy word: endureth for euer in heauen.
2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.
3 They continue this day according to thine ordinance: for all things serue thee.
4 If my delight had not bene in thy Law: I should haue perished in my trouble.
5 I will neuer forget thy commandements: for with them thou hast quickned me.
6 I am thine, oh saue me: for I haue sought thy commandements.
7 The vngodly laid waite for me to destroy me: but I will consider thy testimonies.
8 I see that all things come to an ende: but thy commandement is exceeding broad.

Quomodo dilexi.

WOrd, what loue haue I vnto thy Law: all the day long is my study in it.
2 Thou through thy commandements hast made me wiser then mine enemies: for they are euer with me.
3 I haue more vnderstanding then my teachers: for thy testimonies are my study.
4 I am wiser then the aged: because I keepe thy commandements.
5 I haue refrained my feet from euery euill way: that I may keepe thy word.
6 I haue not shrunke from thy iudgements: for thou teachest me.
7 O how sweet art thy words vnto my throat: yea, sweeter then hony vnto my mouth.
8 Through thy commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Morning prayer.

THy word is a lanterne vnto my feete: and a light vnto my pathes.
2 I haue sworne and am stedfastly purposed: to keepe thy righteous iudgements.
3 I am troubled aboue measure: quicken me (O Lord) according to thy word.
4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy iudgements.
5 My soule is alway in my hand: yet doe I not forget thy Law.
6 The vngodly haue laid a snare for me: but yet I swarued not from thy commandements.
7 Thy testimonies haue I claimed as mine heritage for euer: & why? they are § very ioy of my heart.
8 I haue applyed my heart to fulfill thy statutes alway: euen vnto the end.

Iniquos odio habui.

IHate them that imagine euill things: but thy lawe doe I loue.
2 Thou art my defence and shield: and my trust is in thy word.
3 Away from me ye wicked: I will keep the commandements of my God.
4 O stablish me according vnto thy word, that I may liue: and let me not be disappointed of my hope.
5 Hold thou me vp and I shall be safe: yea, my delight shall be euer in thy statutes.
6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.
7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.
8 My flesh trembleth for feare of thee: and I am afraid of thy iudgements.

Feci iudicium.

IDeale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.
2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.
3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnes.
4 O deale with thy seruant according vnto thy louing mercy: and teach me thy statutes.
5 I am thy seruant, O grant mee vnderstanding: that I may know thy testimonies.
6 It is time for thee Lord, to lay to thine hand: for they haue destroyed thy Law.
7 For I loue thy commandements: aboue gold and precious stone.
8 Therefore hold I straight all thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

THy testimonies are wonderfull: therfore doth my soule keepe them.
2 When thy word goeth foorth: it giueth light and vnderstanding to the simple.
3 I opened my mouth and drew in my breath: for my delight was in thy commandements.
4 O looke thou vpon me, and be merciful vnto me: as thou vsest to doe vnto those that loue thy Name.
5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.
6 O deliuer mee from the wrongfull dealings of men: and so shall I keepe thy commandements.
7 Shew the light of thy countenance vpon thy seruant:

seruant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

RIgheous art thou, O Lord: and true is thy iudgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed me: because mine enemies haue forgotten thy words.

4 Thy word is tryed to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet doe I not forget thy commandements.

6 Thy righteousnes is an euerlasting righteousnesse: and thy Law is the trueth.

7 Trouble and heauinesse haue taken hold vpon me: yet is my delight in thy commandements.

8 The righteousnesse of thy testimonies is euerlasting: O grant me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

Euening prayer.

I Call with my whole heart: heare mee, O Lord, I will keepe thy Statutes.

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy testimonies.

3 Early in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voice, O Lord, according vnto thy louing kindnesse: quicken mee according as thou art woont.

6 They draw nigh that of malice persecute mee: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersity, and deliuer mee: for I doe not forget thy Law.

2 Auenge thou my cause, and deliuer me: quicken me according vnto thy word.

3 Health is far from the vngodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken mee as thou art woont.

5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy testimonies

6 It grieueth mee when I see the transgressors: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy commandements: O quicken mee according to thy louing kindnesse.

8 Thy word is true from euerlasting: all the iudgments of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted mee without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoyles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy commandements.

7 My soule hath kept thy testimonies: and loued them exceedingly.

8 I haue kept thy commandements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shal sing of thy word: for all thy commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I do not forget thy commandements.

Ad Dominum. Psal. 120.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and hee heard me.

2 Deliuer my soule, O Lord, from lying lyps: and from a deceitfull tongue.

3 What reward shall be giuen or done vnto thee, thou false tongue: euen mighty and sharpe arrowes, with hot burning coales.

4 Woe is me that I am constrained to dwel with Mesech: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

5 I labour for peace, but when I speake vnto them therof: they make them ready to battell.

Leuauí oculos Psal. 121.

IWill lift vp mine eyes vnto the hils: from whence commeth my help.

2 My help commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to be mooued: and he that keepeth thee will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out and thy comming in: from this time forth for euer.

Letatus sum. Psal. 122.

IWas glad when they said vnto me: we will goe into the house of the Lord.

2 Our feet shall stand in thy gates: O Ierusalem:

3 Ierusalem is builded as a citie: that is at vnity in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

5 For there is the seate of iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Ierusalem: they shall prosper that loue thee.

7 peace be within thy walles: and plentiousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistrisse: euen so our eyes waite vpon the Lord our God, vntil he haue mercy vpon vs

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not bene on our side (now may Israel say:) if the Lord himselfe had not been on our side, when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proude: had gone euen ouer our soule.

5 But praysed be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped euen as a bird out of the snare of the fowler: the snare is broken and wee are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord shall be euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hils stand about Ierusalem: euen so standeth the Lord round about his people, from this time foorth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true heart.

5 As for such as turne backe vnto their own wickednesse: the Lord shall lead them forth with the euil doers: but peace shall be vpon Israel.

In conuertendo. Psal. 126.

WHen the Lord turned againe ỹ captiuity of Sion: then were we like vnto them that dreame

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the Heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuity, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good seed: shal doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the citie: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest. and eate the bread of carefulnesse: for so he giueth his beloued sleepe,

4 Lo, children and the fruit of thy wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Giant euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall bee as the fruitfull Vine: vpon the walles of thy house.

4 Thy children like the Oliue brances: round about thy Table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord frō out of Sion shal so blesse thee: that thou shalt see Ierusalem in prosperity al thy life long.

7 Yea that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against mee from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against mee.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpō the house tops: which withereth afore it be plucked vp.

7 Wherof the mower filleth not his hand: neither he that bindeth vp the sheaues his bosome.

8 So that they which goe by, say not so much as the Lord prosper you: we wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 Oh, let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt be extreme to marke what is done amisse: Oh Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared:

5 I looke for the Lord, my soule doth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: & with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine non est. Psal. 131.

LOrd, I am not high minded: I haue no proude lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keep it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

LOrd remember Dauid: and all his trouble.

2 How he sware vnto the Lord: and vowed a vow vnto the Almighty God of Iacob.

3 I will not come within the tabernacle of my house: nor climb vp into my bed.

4 I wil not suffer mine eyes to sleep, nor mine eyelids to slumber: neither the temples of my head to take any rest.

Euening prayer.

Morning prayer.

5 Vntill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Iacob.
6 Loe, wee heard of the fame at Euphrata: and found it in the wood.
7 We will goe into his Tabernacle: and fall low on our knees before his footstoole.
8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.
9 Let thy Priests be clothed with righteousnesse: and let thy Saints sing with ioyfulnesse.
10 For thy seruant Dauids sake: turne not away the presence of thine anoynted.
11 The Lord hath made a faithfull oath vnto Dauid: and he shall not shrinke from it.
12 Of the fruit of thy body: shall I set vpon thy seate.
13 If thy children wil keepe my couenant and my testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.
14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.
15 This shall bee my rest for euer: heere will I dwell, for I haue a delight therein.
16 I will blesse her vitailes with increase: and will satisfie her poore with bread.
17 I will decke her Priests with health: and her Saints shall reioyce and sing.
18 There shall I make the horne of Dauid to flourish: I haue ordained a lanterne for mine anoynted.
19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnity.
2 It is like the precious oyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.
3 Like as the deaw of Hermon: which fell vpon the hill of Sion.
4 For there the Lord promised his blessing: and life for euermore.

Eccenunc. Psal. 134.

BEhold (now) praise the Lord: all yee seruants of the Lord.
2 Yet that by night stand in the house of the Lord: euen in the courts of the house of our God.
3 Lift vp your handes in the Sanctuary: and praise the Lord.
4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

O Praise the Lord, laud yee the Name of the Lord: praise it, O ye seruants of the Lord.
2 Ye that stand in the house of the Lord: in the courts of the house of our God.
3 O praise the Lord, for the Lord is gracious: O sing prayses vnto his Name, for it is louely.
4 For why? the Lord hath chosen Iacob vnto himselfe: and Israel for his owne possession.
5 For I know that the Lord is great: and that our Lord is aboue all gods.
6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, & in all deepe places.
7 He bringeth forth the cloudes from the ends of the world: and sendeth foorth lightenings with the raine, bringing the winds out of his treasures.
8 He smote the first borne in Egypt: both of man and beast.
9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.
10 He smote diuers nations: & slew mighty kings.
11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.
12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.
13 Thy Name O Lord, endureth for euer: so doth thy memorial, O Lord, from one generation to another.
14 For the Lord will auenge his people: and bee gracious vnto his seruants.
15 As for the images of the Heathen, they are but siluer and gold: the worke of mens hands.
16 They haue mouthes, and speake not: eyes haue they, but they see not.
17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.
18 They that make them, are like vnto them: and so are all they that put their trust in them.
19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.
20 Praise the Lord, ye house of Leui: ye that feare the Lord, praise the Lord.
21 Praised be the Lord out of Sion: which dwelleth at Ierusalem.

Confitemini. Psal 136.

O Giue thankes vnto the Lord, for hee is gracious: and his mercy endureth for euer. *Euening prayer.*
2 O giue thanks vnto the God of al gods: for his mercy endureth for euer.
3 O thanke the Lord of all lords: for his mercie endureth for euer.
4 Which only doth great wonders: for his mercie endureth for euer.
5 Which by his excellent wisdome made the heauens: for his mercy endureth for euer.
6 Which laid out the earth aboue the waters: for his mercy endureth for euer.
7 Which hath made great lights: for his mercie endureth for euer.
8 The Sunne to rule the day: for his mercy endureth for euer.
9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.
10 Which smote Egypt with their first borne: for his mercy endureth for euer.
11 And brought out Israel from among them: for his mercy endureth for euer.
12 With a mighty hand and stretched out arme: for his mercy endureth for euer.
13 Which diuided the red sea in two parts: for his mercy endureth for euer.
14 And made Israel to go through the midst of it: for his mercy endureth for euer.
15 But as for Pharaoh and his host, he ouerthrew them in the red sea: for his mercy endureth for euer.
16 Which led his people through the wildernesse: for his mercy endureth for euer.
17 Which smote great Kings: for his mercy endureth for euer.
18 Yea, and slew mighty kings: for his mercy endureth for euer.
19 Sehon king of the Amorites: for his mercy endureth for euer.
20 And Og the king of Basan: for his mercy endureth for euer.
21 And gaue away their land for an heritage: for his mercy endureth for euer.
22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.
23 Which remembred vs when wee were in trouble: for his mercy endureth for euer.
24 And hath deliuered vs from our enemies: for his

his mercy endureth for euer.

25 Which giueth food to all flesh: for his mercy endureth for euer.

26 O giue thanks vnto the God of heauen: for his mercy endureth for euer.

27 O giue thankes vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we sate downe and wept: when we remembred (thee) O Sion.

2 As for our harpes, wee hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.

4 How shal we sing ye Lords song: in a strange land.

5 If I forget thee, O Ierusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Ierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Ierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylō, wasted w̄ misery: yea, happy shal he be ye reward he thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Wil giue thanks vnto thee, O Lord, with my whole heart: euen before ye gods wil I sing praise vnto thee.

2 I wil worship toward thy holy tēple, & praise thy Name, because of thy louing kindnes & truth: for thou hast magnified thy name, & thy word aboue al things.

3 When I called vpon thee, thou heardest me: and endued st my soule with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proud, hee beholdeth them afarre off.

7 Though I walke in the middest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnes toward me: yea, thy mercy, O Lord, endureth for euer, despise not then the works of thine owne hands.

Domine probasti. Psal. 139.

Morning prayer.

O Lord thou hast searched me out, and knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned mee behind and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy Spirit: or whither shall I goe then from thy presence?

7 If I clime vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.

9 Euen then also shal thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradeuenture the darknesse shall couer me: then shall my night be turned to day.

11 Yea, the darknesse is no darknesse with thee but the night is as cleare as the day: the darknes and light (to thee) are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearefully and wonderfully made: marueilous are thy works, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: & in thy booke were al my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I awake vp, I am present with thee.

19 Wilt not thou slay the wicked, O God: depart from me, ye blood-thirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Do not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Trie me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lips.

4 Keepe mee, O Lord, from the hands of the vngodly: preserue mee from the wicked men which are purposed to ouerthrow my goings.

5 The proud haue laid a snare for mee, and spread a net abroad with cordes: yea, and set trappes in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischiefe of their owne lippes fall vpon the head of them: that compasse me about.

10 Let hote burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp again.

11 A man full of wordes shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine clamaui. Psal. 141.

LOrd, I call vpon thee, hast thee vnto me: and consider my voyce, when I cry vnto thee.

2 Let my prayer bee set forth in thy sight, as the incense: and let the lifting vp of my hands be an euening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not mine heart be inclined to any euill thing: let me not be occupied in vngodly works, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their iudges be ouerthrown in stony places: that they may heare my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh & heweth wood vpon the earth.

9 But mine eyes looke vpon thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Evening prayer.

I Cryed vnto the Lord with my voice: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauines, thou knewest my path: in the way wherin I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and said: Thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer me from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thãks vnto thy Name: which thing if thou wilt grant me, then shall the righteous resort vnto my company.

Domine exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto mee for thy trueth and righteousnesse sake.

2 And enter not into iudgment with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life down to the ground: he hath laid me in the darknesse, as the men that haue bin long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past. I muse vpon all thy workes: yea, I exercise my selfe in the works of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in ye morning, for in thee is my trust: shew thou me ye way that I should walk in, for I lift vp my soule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade mee foorth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: & for thy righteousnes sake bring my soule out of trouble.

12 And of thy goodnes slay mine enemies: and destroy al them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the Son of man ye thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightening, and teare them. shoot out thine arrowes, and consume them.

7 Send down thine hand from aboue: deliuer me and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast given victory vnto kings: and hast deliuered David thy seruant from the peril of the sword.

11 Saue me & deliuer me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sonnes may grow vp as the yong plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may bee full and plenteous with all manner of store: that our sheepe may bring forth thousands, and ten thousands in our streets.

14 That our oxen may bee strong to labour, that there be no decay: no leading into captiuity, and no complaining in our streets.

15 Happy are the people that be in such a case: yea, blessed are ye people which haue ye Lord for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be prayed: there is no end of his greatnesse.

4 One generation shal praise thy works vnto another: and declare thy power.

5 As for mee, I will be talking of thy worship: thy glory, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy marueilous acts: and I will also tell of thy greatnesse.

7 The memorial of thine abundant kindnesse shal be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy Saints giue thankes vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy Kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifte h vp all those that be downe.

15 The eyes of all looke vpon thee, O Lord: and thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with righteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his workes.
18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon faithfully.
19 He will fulfill the desire of them that feare him: he also will heare their cry and will helpe them.
20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.
21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Laudate animam mea. Psal. 146.

PRaise the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing prayses vnto my God.
2 O put not your trust in princes, nor in any child of man: for there is no helpe in them.
3 For when the breath of man goeth forth, he shal turne againe to his earth: and then all his thoughts perish.
4 Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.
5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.
6 Which helpeth them to right that suffer wrong: which feedeth the hungry.
7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.
8 The Lord helpeth them that are fallen: the Lord careth for the righteous.
9 The Lord careth for the strangers, he defendeth the fatherless and widow: as for the way of the vngodly, he turneth it vpside downe.
10 The Lord thy God, O Syon, shall be king for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Euening prayer.

O Praise the Lord, for it is a good thing to sing prayses vnto our God: yea, a ioyfull and pleasant thing it is to be thankefull.
2 The Lord doth build vp Ierusalem: and gather together the outcasts of Israel.
3 Hee healeth those that are broken in heart: and giueth medicine to heale their sicknesse.
4 He telleth the number of the Starres: and calleth them all by their names.
5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.
6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.
7 O sing vnto the Lord with thanksgiuing: sing praises vpon the harpe vnto our God.
8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.
9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.
10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.
11 But the Lords delight is in them that feare him: and put their trust in his mercy.
12 Praysse the Lord, O Ierusalem: praise thy God, O Sion.
13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.
14 Hee maketh peace in thy borders: and filleth thee with the flower of wheat.
15 Hee sendeth foorth his commandement vpon earth: and his word runneth very swiftly.
16 He giueth snow like wooll: and scattereth the hoare frost like ashes.
17 He casteth foorth his yce like morsels, who is able to abide his frost?
18 He sendeth out his word and melteth them: he bloweth with his wind, and the waters flow.
19 Hee sheweth his word vnto Iacob: his statutes and ordinances vnto Israel.
20 He hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height.
2 Praise him all yee Angles of his: praise him all his hoste.
3 Praise him Sunne and Moone: praise him all ye starres and light.
4 Praise him all ye heauens: and yee waters that be aboue the heauens.
5 Let them praise the Name of the Lord: for hee spake the word, and they were made, he commanded, and they were created.
6 He hath made them fast for euer and euer: hee hath giuen them a Law which shall not be broken.
7 Praise the Lord on earth: yee dragons and all deepes.
8 Fire and haile, snow and vapours: winde and storme, fulfilling his word.
9 Mountaines and all hilles: fruitfull trees and all Cedars.
10 Beasts and all cattell: wormes and feathered foules.
11 Kings of the earth, and all people: Princes, and all iudges of the world.
12 Yong men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.
13 Hee shall exalt the horne of his people, all his Saints shall praise him: euen the children of Israel, euen the people that seruеth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.
2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.
3 Let them praise his Name in the dance: let them sing praises vnto him with Tabret and Harpe.
4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.
5 Let the Saints be ioyfull with glory: let them reioyce in their beds.
6 Let the praises of God be in their mouth: and a two edged sword in their hands.
7 To bee auenged of the heathen: and to rebuke the people.
8 To binde their kings in chaines: and their Nobles with linkes of yron.
9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.
2 Praise him in his noble actes: praise him according to his excellent greatnesse.
3 Praise him in the sound of the trumpet: praise him vpon the Lute and Harpe.
4 Praise him in the Cymbals and dances: praises him vpon the strings and pipe.
5 Praise him vpon the well tuned Cymbals: praise him vpon the lowd Cymbals.
6 Let euery thing that hath breath: praise the Lord.

FINIS.

¶ A prayer conteining the duety of euery true Christian.

Most mighty God, mercifull and louing Father, I wretched sinner come vnto thee in the Name of thy dearely beloued Sonne Iesus Christ, my onely Sauiour and Redeemer: and most humbly beseech thee for his sake, to be mercifull vnto me, and to cast all my sinnes out of thy sight and remembrance, through the merits of his bloody death and passion.

Powre vpon mee, (O Lord) thy holy Spirit of wisdome and grace: Gouerne and lead me by thy holy Word, that it may bee a lanterne vnto my feete, and a light vnto my steps. Shewe thy mercy vnto me, and so lighten the naturall blindnes and darknesse of my heart through thy grace, that I may daily be renewed by the same Spirit and grace. By the which (O Lord) purge the grossenes of my hearing & vnderstanding, that I may profitably read, heare, and vnderstand, thy word and heauenly will, beleeue and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie and kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble suite of thy seruant, and grant mee thy peace all my dayes: graciously pardon mine infirmities, and defend me in all dangers of body, goods, & name: but chiefly my soule, against all assaults, temptations, accusations, subtill baites and sleights of that old enemy of mankinde, Satan that roaring Lion, euer seeking whom he may deuoure.

And here (O Lord) I prostrate, with most humble mind, craue of thy diuine Maiesty to be mercifull vnto the vniuersall Church of thy Son Christ: And especially according to my bounden duety, beseech thee for his sake to bless, saue and defend the principall member thereof, thy seruant our most deare and Soueraigne Lord King Iames, increase in his royall heart true faith, godly zeale, & loue of the same: And grant him victory ouer all his enemies, a long prosperous and honourable life vpon earth, a blessed end, and life euerlasting.

Moreouer, O Lord, grant vnto his maiesties most honourable Counsellours, and euery other member of this thy Church of England, that they and we in our seuerall callings, may truly & godly serue thee. Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Increase in vs true Faith and Religion: Replenish our minds with all goodnes, and of thy great mercy keepe vs in the same till the end of our liues: giue vnto vs a godly zeale in prayer, true humility in prosperitie, perfect patience in aduersity, and continual ioy in the holy Ghost.

And lastly, I commend vnto thy Fatherly protection, all that thou hast giuen me, as wife, children, and seruants: Aide me. O Lord, that I may gouerne, nourish, and bring them vp in thy feare and seruice. And forasmuch as in this world I must alwayes be at war and strife, not with one sort of enemies, but with an infinite number: not onely with flesh and blod, but with the deuil which is the Prince of darknes, & with wicked men, executers of his most damnable will, grant me therefore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancie against all corruption, which I am compassed with on euery side, vntil such time as I hauing ended the combat which during this life I must sustaine, in the end I may attaine to thy heauenly rest, which is prepared for me, & all thine Elect, through Christ our Lord and onely Sauiour, Amen.

¶ Certaine godly prayers for sundry times.

Munday.

ALmightie God the Father of mercy, and God of all comfort, which onely forguest sin: forgiue vnto vs our sinnes, good Lord, forgiue vnto vs our sinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost we may haue power and strength hereafter to resist sin, by our Sauiour and Lord Iesus Christ, Amen.

Tuesday.

O Lord God, which despisest not a contrite heart, and forgettest the sins and wickednesse of a sinner in what houre soeuer hee doth mourne & lament his old maner of liuing: grant vnto vs (O Lord) true contrition of heart, that we may vehemently despise our sinful life past, and wholly be conuerted vnto thee by our Sauiour and Lord Iesus Christ, Amen.

Wednesday.

O Mercifull Father, by whose power and strength we may ouercome our enemies both bodily and ghostly: grant vnto vs, O Lord, that according to our promise made in our baptisme, we may ouercome the chiefe enemies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after leade our liues in holinesse and righteousnesse, that wee may serue thee in spirit and trueth, and that by our Sauiour and Lord Iesus Christ, Amen.

Thursday.

O Almighty and euerliuing God, which not onely giuest euery good & perfect gift, but also increasest those gifts that thou hast giuen: we most humbly beseech thee (mercifull God) to increase in vs the gift of faith, that we may truely beleeue in thee, and in thy promise made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnesse of temptation, neither by the subtill crafts & assaults of the deuill, wee be driuen from faith in the blood of our Sauiour and Lord Iesus Christ, Amen.

Friday.

GRant vnto vs, O mercifull God, (we most heartily beseech thee) knowledge and true vnderstanding of thy word, that all ignorance expelled, we may know what thy will and pleasure is in all things, and how to doe our dueties, and truly to walke in our vocation & that also we may expresse in our liuing those things that we doe know, that we be not onely knowers of thy word, good Lord, but also bee workers of the same, by our Sauiour and Lord Iesus Christ, Amen.

Saturday.

O Almighty God, which hast prepared euerlasting life to all those that bee thy faithfull seruants: grant vnto vs, Lord, sure hope of the life euerlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our deseruing, but by the merits and deseruing of our Sauiour and Lord Iesus Christ, Amen.

O Mercifull God our only aide, succour & strength at all times: grant vnto vs, O Lord, that in the time of prosperity we be not proud, & so forget thee, but that with our whole heart and strength we may cleaue vnto thee, and in the time of aduersity that we fall not into infidelity and desperation, but that alwayes with a constant faith, we may call for helpe vnto thee: grant this, O Lord, for our aduocates sake, and Sauiour Iesus Christ, Amen.

Sunday.

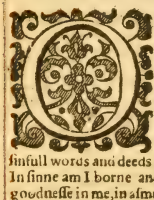
O Almighty and merciful Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: Grant vnto vs, O Lord, thy holy spirit, that bee may beare witnesse with our spirit, that we be thy children, and heires of thy kingdome, and that by the operation of this Spirit, wee may kill all carnall lusts, vnlawfull pleasures, concupiscences, euill affections, contrary vnto thy will, by our Sauiour and Lord Iesus Christ, Amen.

A prayer for trust in God.

THe beginning of the fal of man, was trust in himselfe. The beginning of the restoring of man, was distrust in himselfe, and trust in God O most gracious and most wise guide our Sauiour Christ, which doest lead them § right way to immortal blessednes, which truely and vnfainedly trusting in thee, commit themselues to thee: Grant vs, that like as we be blinde and feeble indeed, so we may take and repute our selues, that we presume not of our selues, to see to our selues, but so far to see, that alway we may haue thee before our eies, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selues wholy vnto thee, that thou which onely knowest the way, mayest lead vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost, be glory for euer, Amen.

¶ Certaine Godly prayers to bee vsed for sundry purposes.

§. A generall confession of sinnes to bee saide euery Morning.



Almighty God our heauenly Father, I confesse and acknowledge, that I am a miserable and a wretched sinner, & haue manifold waies most grieuously transgressed thy most godly commandements through wicked thoughts, vngodly lusts sinfull words and deeds commited all my whole life. In sinne am I borne and conceiued, and there is no goodnesse in me, in asmuch as if thou shouldest enter into thy narrow iudgement with me, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needs perish and be damned forever: So little helpe, comfort, or succour, is there either in me, or in any other creature. Onely this is my comfort (O heauenly father) that thou didst not spare thy onely deare beloued Sonne, but diddest giue him vp vnto the most bitter, and most vile and slanderous death of the crosse for me, that hee might so pay the ransome for my sinnes, satisfie thy iudgment, fulfill and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euerlasting life. Wherefore through the merit of his most bitter death and passion, and through his innocent bloodshedding, I beseech thee, O heauenly Father, that thou wilt vouchsafe to be gracious & mercifull vnto me, to forgiue and pardon me of all my sins, to lighten my heart with thy holy spirit, to renew, confirme, and strengthen me with a right and perfect faith, & to inflame me in loue toward thee & my neighbour, that I may henceforth with a willing and glad heart walke as it becommeth mee, in thy most godly commandements, and so glorifie and praise thee euerlastingly. And also that I may with a free conscience and quiet heart, in all maner of temptations, afflictions, or necessities & euen in the very pangs of death, cry boldly and merily vnto thee, and say, *I beleeue in God the Father almighty maker of heauen and earth, and in Iesus Christ, &c.* But, O Lord God heauenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry and say, *Our Father which art in heauen, hallowed be thy Name, &c.*

Prayers to be said in the Morning.

O Mercifull Lord God, heauenly Father, I tender most high laudes, praise, and thanks vnto thee, that thou hast preserued me both this night, and all the times and daies of my life hitherto vnder thy protection, and hast suffered me to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life, from henceforth into thy tuition, ruling and gouerning me with thy holy Spirit, that al maner of darknesse, of mis beliefe, infidelity and of carnall lusts and affections may be vtterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule through a right and perfect faith and so walke in the light of thy most godly trueth, to thy glory and praise, and to the profit & furtherance of my neighbour, through Iesus Christ our Lord and Sauiour, Amen.

All possible thankes that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past, to be prosperous vnto vs: and we beseech thee likewise to prosper all this same day vnto vs for thy glory, and for the health of out soule, and that thou which art the true Light, not knowing any going downe, and which art the Sunne eternall, giuing life, food and gladnes vnto all things, vouchsafe to shine into our mindes, that wee may not any where stumble to fall into any sinne, but through thy good guiding and conducting, come to the life euerlasting, Amen.

O Lord Iesus Christ, which art the true Sunne of § world, euermore rising, & neuer going downe, which by thy most wholesome appearing and sight, dost bring forth, preserue, nourish & refresh all things as wel that are in heauen, as also that are on earth: we beseech thee mercifully & fauorably to shine into our hearts, that the night and darknesse of sinnes, and the mists of errors on euery side driuē away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, & may decently and seemly walke (as in the day time) being pure and cleane from the works of darknesse, and abounding in all good works which God hath prepared for vs to walke in, which with the Father and with the holy Ghost liuest and reignest for euer and euer. Amen.

O God

O God and Lord Iesus Christ, thou knowest, yea, and hast also taught vs how great the infirmity and weakenesse of man is, and how certaine a thing it is that it can do nothing without thy good helpe. If man trust to himselfe, it cannot be auoyded, but that he must runne headlong, and fall into a thousand vndoings and mischiefes. O our Father, haue thou pitty and compassion vpon the weakenesse of vs thy children, bee thou prest and ready to helpe vs, always shewing thy mercy vpon vs, and prospering whatsoeuer we godly go about, so that thou giuing vs light, we may see what things are truely good indeed: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come where to obtaine them: for we hauing nothing but mistrust in our selues, do yeeld and commit our selues full and wholy vnto thee alone, which workest all things in all creatures, to thy honour and glory. So be it.

A prayer against temptation.

O Lord Iesus Christ, the onely stay and fence of our mortal state, our only hope, our only saluation, our glory, and our tryumph, who in the flesh (which thou hadst for our only cause taken vpon thee) did iest suffer thy selfe to bee tempted of Satan, and who onely and alone of all men didde st vtterly ouercome and vanquish sin, death, the world, the deuill, and all the kingdome of hell: and whatsoeuer thou hast so ouercommed, for our behoofe it is that thou hast ouercommed it: neither hath it beene thy will to haue any of thy seruants to keepe battell, or fight with any of the foresaid euils, but of purpose to reward vs with a crowne of the more glory for it. And to the intent that thou mighteſt likewise ouerthrow Satan in thy members, as thou haddest afore done in thine owne person, giue thou (we beseech thee) vnto vs thy souldiers (O Lion most victorious of the tribe of Iuda) strength against the roaring Lyon, which continually wandreth to and fro, seeking whom hee may deuore. Thou being that same Serpent, the true giuer of health and life, that wast nailed on high vpon a tree, giue vnto vs thy silly ones, wilinesse against the deceitfull awaiting of the most subtile Serpent. Thou being a Lamb e as white as snow, the vanquisher of Sathans tyranny, giue vnto vs thy little sheepe the strength and vertue of thy Spirit, that being in our owne selues weake and feeble, and in thee strong and valiant. we may withstand and ouercome all assaults of the deuill, so that our ghostly enemy may not glory on vs, but being conquered through thee, we may giue thankes to thy mercy, which neuer leauest them destitute that put their trust in thee, who liuest and reignest God for euer without end. Amen.

A prayer for the obtaining of wisdome.

Wisdome. 9. O God of our fathers, and Lord of mercy, thou that hast made all things with thy word, & ordeined man through thy wisdom, that he should haue dominion ouer § creatures which thou hast made, that hee should order the world according to equity & righteousnes, & execute iudgment with a true heart: giue me wisedome, which is euer about thy seate, and put me not out from among thy children: for I thy seruant and sonne of thy handmaide, am a feeble person, of a short time, and too yong to the vnderstanding of thy iudgement and lawes: yea, though a man bee neuer so perfect among the children of men, yet if thy wisedome be not with him, he shall be nothing worth O send thy wisedome out of thy holy heauens, and from the throne of thy Maiestie, that she may be with me, and labour with me, that I may know what is acceptable in thy sight, for shee knoweth and vnderstandeth all things, and she shal conduct me right soberly in thy works, and preserue me in her power, so shal my workes be acceptable. Amen.

A prayer against worldly carefulnesse.

O Most deare and tender Father, our defender and nourisher, indue vs with thy grace that wee may cast off the great blindnesse of our minds, and carefulnesse of worldly things, and may put our whole study and care in keeping of thy holy Law, and that we may labour and trauaile for our necessities in this life, like the birds of the ayre, and the Lillies of the field without care. For thou hast promised to be carefull for vs, and hast commanded that vpon thee wee should cast all our care: which liuest and reignest world without end, Amen.

A prayer necessary for all persons.

O Merciful God, I a wretched sinner reknowledge my selfe bound to keepe thy holy cōmandements, but yet vnable to performe them, & to be accepted for iust without the righteousnes of Iesus Christ thy onely Sonne, who hath perfectly fulfilled thy Law, to iustifie all men that beleeue and trust in him. Therefore grant me grace, I beseech thee, to be occupied in doing of good works, which thou cōmandest in holy Scripture, all the dayes of my life, to thy glory, and yet to trust onely in thy mercy, and in Christs merits, to bee purged from my sins, and not in my good workes, be they neuer so many. Giue mee grace to loue thy holy word feruently, to search the Scriptures diligently, to reade them humbly to vnderstand them truely, to liue after them effectually. Order my life so. O Lord, that it may be alway acceptable vnto thee. Giue me grace not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so contrary to my desires. Teach me so to pray that my petitions may be graciously heard of thee. Keepe me vpright among diuersities of opinions and iudgements in the world, that I neuer swarue from thy trueth taught in holy Scripture. In prosperitie, O Lord, saue me, that I waxe not proud. In aduersity helpe me, that I neither dispaire nor blaspheme thy holy Name, but taking it patiently, to giue thee thankes, and trust to bee deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentance in my heart, that I may bee sorie without desperation, trust in thy mercy without presumption, that I may amend my life, and become truely religious without hypocrisie, lowly in heart without faining, faithfull and trustie without deceit, merry without lightnesse, sad without mistrust, sober without sloothfulnes, contēt with mine owne without couetousnesse. to tel my neighbour his faults charitably without dissimulatiō, to instruct my houshold in thy laws truely, to obey our King and all gouernors vnder him vnfainedly to receiue all lawes and common ordinances (which disagreeth not from thy holy word) obediēctly, to pay euery mā that which I owe vnto him truly, to backbite no man, nor slander my neighbour secretly, and to abhorre al vice, louing all goodnesse earnestly O Lord grant me thus to doe, for the glory of thy holy Name, Amen.

A prayer for patience in trouble.

HOw hast thou (O Lord) humbled and plucked me downe? I dare now vneathes make my prayers vnto thee, for thou art angry with me, but not without my deserving. Certainely I haue sinned. Lord I confesse it: I will not denie it: but oh my God, pardon my trespasses, release my debts, render now thy grace againe vnto me, stoppe my wounds, for I am all to plagued

and

and beaten: yet Lord this notwithstanding I abide patiently, & giue mine attendance on thee continually waiting for relife at thy hand, and that not without skill, for I haue receiued a toke of thy fauour and grace toward me, I meane thy word of promise cõcerning Christ, who for me was offered on the Crosse for a ransom, a sacrifice and price for my sinnes: wherefore according to that thy promise, defend me Lord by thy right hand, and giue a gracious eare to my requests, for all mans stayes are but vaine. Beate downe therefore mine enemies thine owne selfe with thy power, which art my onely ayder and protector, O Lord God Almighty. Amen.

¶ A Prayer to be said at night going to bed.

O Mercifull Lord God heauenly Father, whether wee sleepe or wake, liue or die, wee are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perish in the works of darkenes, but to kindle the light of thy countenance in my heart, that thy godly knowledg may daily increase in me throgh a right & pure faith, & that I may alwayes be found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Sauiour. Amen.

¶ A Prayer to be said at the houre of death.

O Lord Iesus, which art the onely health of all men liuing, & the euerlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed wil. And being sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile & wicked flesh in hope of the resurrection, which in better wise shall restore it to me againe. I beseech thee, most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend mee with the buckler of thy mercy against all the assaults of the deuill I see and knowledge that there is in my selfe no hope of saluation, but all my confidence, hope, and trust is in thy mercifull goodnes. I haue no merits nor good works which I may alledge before thee. Of sinnes and euill workes (alas) I see a great heape, but through thy mercy I trust to be in the number of them to whom thou wilt not impute their sinnes, but take and accept me for righteous & iust, and to be the inheritour of euerlasting life. Thou mercifull Lord wast borne for my sake, thou didst suffer both hunger and thirst for my sake, thou diest preach and teach, thou diddest pray and fast for my sake, thou diddest al good works and deeds for my sake, thou sufferedst most grieuous paines and torments for my sake. And finally thou gauest thy most precious body to die, and thy blood to be shed on the Crosse for my sake. Now most mercifull Sauiour, let all these things profit me, which thou freely hast giuen me, that hast giuen thy selfe for me. Let thy blood cleanse and wash away the spots and foulenesse of my sinnes. Let thy righteousnesse hide and couer mine varighteousnesse. Let the merits of thy passion and blood, be the satisfaction for my sins. Giue me Lord thy grace, that my faith and saluation in thy blood wauer not in mee, but bee euer firme and constant, that the hope of thy mercy and life euerlasting neuer decay in me, that charitie waxe not cold in me. Finally, that the weakenesse of my flesh bee not ouercome with the feare of death. Grant me mercifull Sauiour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still behold and looke vpon thee, that when death hath taken away the vse of my tongue and speach, yet that my heart may cry and say vnto thee, *In manus tuas Domine, commendo spiritum meum*, (that is to say) O Lord, into thy hands I giue and commit my soule: *Domine Iesu accipe spiritum meum*; Lord Iesu receiue my soule vnto thee, Amen.

FINIS.

Ann Eyre THE Ann Eyre

BOOKE OF PSALMES:

COLLECTED INTO ENGLISH Meetre, by THOMAS STERNHOLD, IOHN HOPKINS, and others: conferred with the Hebrew; with apt Notes to sing *them withall.*

Set forth and allowed to be sung in all Churches, of the people together, before and after Morning *and Euening Prayer: As also before and after Sermons; and moreouer* in priuate houses, for their godly solace and comfort, laying apart all vngodly Songs and Ballads, which tend onely to the nourishment of vice, and corrupting of youth.

IAMES V.

If any be afflicted let him pray: if any be merry let him sing Psalmes.

COLLOSSIANS III.

Let the word of God dwell plenteously in you, in all wisedome, teaching and exhorting one another, in Psalmes, Hymnes, and spiritualls Songs, and sing vnto the Lord in your hearts.

LONDON:
Imprinted for the Companie of Stationers. 1617.
Cum Priuilegio.

THE

BOOKE OF PSALMES:

COLLECTED INTO ENGLISH

Meetre, by Thomas Sternhold, Iohn Hopkins, and others: conferred with the Hebrew, vnd ordered by

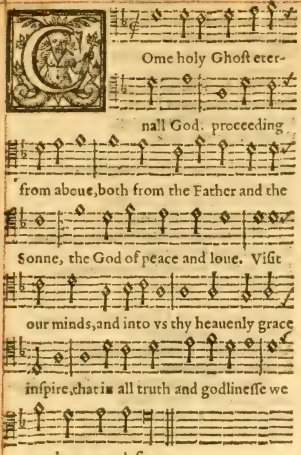
[illegible]

Set forth and allowed to be sung in all Churches of the people together, before and after Morning and Euening Prayer, as also before and after Sermons, and vpon other occasions, as shall be thought most conuenient, being apte all vnfeyntly to sing and playe with vnd euery one to their edifyinge and [illegible]

[illegible]

Cum Priuilegio.

Imprinted [illegible] 1571.



Come holy Ghost eternall God proceeding
from abeue, both from the Father and the
Sonne, the God of peace and loue. Visit
our minds, and into vs thy heauenly grace
inspire, that in all truth and godlinesse we
may haue true desire.

Thou art the very Comforter
in all woe and distresse:
The heauenly gift of God most high,
which no tongue can expresse.
The fountaine and the liuely spring
of ioy celestiall:
The fire so bright, the loue so cleare,
and vnction spirituall.

Thou in thy gifts art manifold,
whereby Christs Church doth stand:
In faithfull hearts writing thy Law
the finger of Gods hand.
According to thy promise made,
thou giuest speech of grace:
That through thy helpe the praise of God
may stand in euery place.

O holy Ghost into our mindes
send downe thy heauenly light:
Kindle our hearts with feruent loue,
to serue God day and night.
Strength and stablish all our weaknesse
so feeble and so fraile,
That neyther flesh, the world, nor diuell,
against vs doe preuaile.

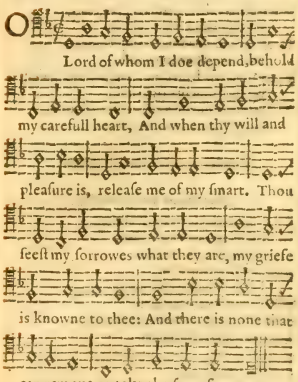
Put backe our enemies farre from vs,
and grant vs to obtaine:
Peace in our hearts with God and man,
without grudge or disdaine.
And grant O Lord, that thou being
our leader and our guide:
We may eschew the snares of sinne,
and from thee neuer slide.

To vs such plenty of thy grace,
good Lord grant we thee pray:
That thou maist be our comforter
at the last dreadfull day.
Of all strife and dissention
O Lord dissolue the bands:
And make the knots of peace and loue,
throughout all Christian Lands.

Graunt vs O Lord, through thee to know
the Father most of might:
That of his deere beloued sonne,
we may attaine the sight.
And that with perfect faith also,
we may acknowledge thee:
The spirit of them both alway,
one God in persons three.

Laud and praise be to the Father,
and to the sonne equall:
And to the holy spirit also,
one God coeternall.
And pray we that thy onely Sonne,
vouchsafe his spirit to send,
To all that doe professe his name,
vnto the worlds end.

The humble suite of a Sinner.



O Lord of whom I doe depend, behold
my carefull heart, And when thy will and
pleasure is, release me of my smart. Thou
seest my sorrowes what they are, my griefe
is knowne to thee: And there is none that
can remoue or take the same from me.

But onely thou whose aide I craue,
whose mercy still is prest:
To ease all those that come to thee,
for succour and for rest.
And sith thou seest my restlesse eyes,
my teares and grieuous grone:
Attend vnto my suite O Lord,
marke well my plaint and mone.

For sinne hath so enclosed me,
and compast me about,
That I am now remediless,
if mercy helpe not out:
For mortall man cannot expresse,
or mitigate this paine:
But euen thy Christ my Lord, and God,
which for my sinne was slaine.

Whose bloody wounds are yet to see,
though not with mortall eye:

Yet doe thy Saints beheld them all,
and ſo I truſt ſhall I.
Though ſinne doth hinder me a while,
when thou ſhalt ſee it good,
I ſhall enioy the ſight of him,
and ſee his wounds and blood.

And as thine Angels and thy Saints,
doe now behold the ſame:
So truſt I to poſſeſſe that place,
with them to praiſe thy name.
But while I liue here in this vaile,
where ſinners doe frequent,
Aſſiſt me euer with thy grace,
my ſinnes ſtill to lament.

Left that I tread in ſinners trace,
and giue them my conſent,
To dwell with them in wickedneſſe;
where to nature is bent.
Onely thy grace muſt be my ſtay,
left that I fall downe flat:
And being downe, then of my ſelfe,
cannot recouer that.

Wherefore, this is yet once againe,
my ſuite and my requeſt,
To grant me pardon for my ſinnes,
that I in thee may reſt.
Then ſhall my heart, my tongue and voice,
be inſtruments of praiſe,
And in the Church and houſe of Saints,
ſing Pſalmes to thee alwaies.

Venite exultemus. Pſal. xcv.

Sing this as the Benedictus.

O Come and let vs now reioyce,
And ſing vnto the Lord,
And to our onely Sauiour:
Alſo with one accord.
O let vs come before his face,
With inward reuerence;
Confeſſing all our former ſinnes,
And that with diligence.
To thanke him for his benefits,
Alway diſtributing.
Wherefore to him right ioyfully,
In Pſalmes now let vs ſing:
And that becauſe that God alone,
Is Lord magnificent,
And eke aboue all other Gods,
A King omnipotent.
His people doth not he forſake,
At any time or tide:
And in his hands are all the coaſts
Of all the world ſo wide.
And with his louing countenance
He looketh euery where:
And doth behold the tops of all,
The mountaines farre and neere.
The ſea and all that is therein
Are his, for he them made:
And eke his hand hath faſhioned,
The earth which doth not fade.
O come therefore and worſhip him,
And downe before him fall,
And let vs kneele before the Lord,
The which hath made vs all.

He is our God, our Lord and King,
And we his people are:
His flockes and ſheepe of his paſture,
On whom he taketh care.
This day if ye will heare his voice,
Yet harden not your heart,
As in their bitter murmuring,
When ye were in deſart.

Which thing was of their negligence
Committed in the time
Of trouble in the wilderneſſe:
A great and grieuous crime.
Whereas your Fathers tempted me,
And tried me euery way:
They proued me and ſaw my workes,
What I could doe or ſay.

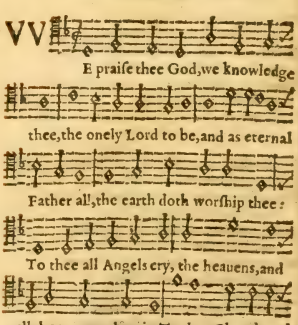
Theſe forty yeeres I haue beene grieued,
With all this generation
And euermore I ſaid they erred
In their imagination.
Wherewith their harts were ſore cumbred
Long time and many daies,
Wherefore I know aſſuredly,
They haue not knowne my waies.

To whom I in my anger ſwore,
That they ſhould not be bleſt,
Nor ſee my ioy celeſtiall,
Nor enter in my reſt.

Gloria patria.

All laud and praiſe be to the Lord,
O that of might art moſt:
To God the Father, and the Sonne,
And to the holy Ghoſt.
As it in the beginning was,
For euer heretofore,
And is now at this preſent time,
And ſhall be euermore.

The ſong of S. Ambroſe, called, *Te Deum.*



O holy, holy, holy Lord,
of Sabboth Lord the God,
Through heauen & earth thy praise is spread,
and glory all abroad.
The Apostles glorious company
yeeld praises vnto thee:
The Prophets goodly fellowship
praise thee continually.

The noble and victorious hoast
of Martyrs sound thy praise:
The holy Church throughout the world,
doth knowledge thee alwayes.
Father of endlesse Maiestie
they doe acknowledge thee,
Thy Christ, thine honourable, true,
and onely sonne to be.

The holy Ghost the Comforter,
of glory thou art King.
O Christ and of the Father art
the sonne euerlasting.
When sinfull mans decay in hand
thou tookest to restore,
To be inclos'd in virgins wombe
thou diddest not abhorre.

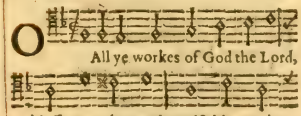
When thou hadst ouercome of death
the sharpe and cruell might,
Thou heauens kingdome didst set ope
to each beleeuing wight.
In glory of the Father thou
doest sit on Gods right hand:
We trust that thou shalt come our Iudge,
our cause to vnderstand.

Lord helpe thy seruants whom thou hast
bought with thy precious bloud:
And in eternall glory set
them with thy Saints so good.
O Lord doe thou thy people saue,
blesse thine inheritance:
Lord gouerne them, and Lord doe thou
for euer them aduance.

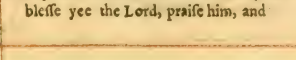
We magnifie thee day by day,
and world without an end
Adore thy holy name, O Lord,
vouchsafe vs to defend
From sinne this day. Haue mercy Lord,
haue mercy on vs all:
And on vs as we trust in thee,
Lord let thy mercy fall.

O Lord I haue reposed all
my confidence in thee:
Put to confounding shame therefore,
Lord let me neuer be.

The song of the three children, praising God, prouoking all creatures to doe the same.



All ye workes of God the Lord,

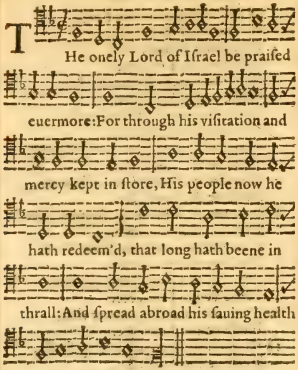


blesse yee the Lord, praise him, and

magnifie him for euer.

2 O all ye Angels of the Lord,
blesse ye the Lord, &c.
3 O ye starry heauens hie,
blesse ye the Lord, &c.
4 O ye the waters aboue the skie,
blesse ye the Lord, &c.
5 O all ye powers of the Lord,
blesse ye the Lord, &c.
6 O ye the shining Sunne and Moone,
blesse ye the Lord, &c.
7 O ye the glistering stars of heauen,
blesse ye the Lord, &c.
8 O ye the showres and dropping dew,
blesse ye the Lord, &c.
9 O ye the blowing windes of God,
blesse ye the Lord, &c.
10 O ye the fire and warming heate,
blesse ye the Lord, &c.
11 Ye winter and the summer tide,
blesse ye the Lord, &c.
12 O ye the dewes and binding frosts,
blesse ye the Lord, &c.
13 O ye the frosts and chilling cold,
blesse ye the Lord, &c.
14 O ye congealed ice and snow,
blesse ye the Lord, &c.
15 O ye the nights and lightsome dayes,
blesse ye the Lord, &c.
16 O ye the darknesse and the light,
blesse ye the Lord, &c.
17 O ye the lightnings and the clouds,
blesse ye the Lord, &c.
18 O let the earth eke blesse the Lord,
yea, blesse the Lord, &c.
19 O ye the mountaines and the hils,
blesse ye the Lord, &c.
20 O all ye greene things of the earth,
blesse ye the Lord, &c.
21 O ye the euer springing wels,
blesse ye the Lord, &c.
22 O ye the seas, and ye the floods,
blesse ye the Lord, &c.
23 Whales and all that in the waters moue,
blesse ye the Lord, &c.
24 O all ye flying fowles of the ayre,
blesse ye the Lord, &c.
25 O all ye beasts and cattle eke,
blesse ye the Lord, &c.
26 O ye the children of mankinde,
blesse ye the Lord, &c.
27 Let Israel eke blesse the Lord,
blesse ye the Lord, &c.
28 O ye the Priests of God the Lord,
blesse ye the Lord, &c.
29 O ye the seruants of the Lord,
blesse ye the Lord, &c.
30 Ye spirits and soules of righteous men,
blesse ye the Lord, &c.
31 Ye holy, and ye meeke of heart,
blesse ye the Lord, &c.
32 O Ananias blesse the Lord,
blesse thou the Lord, &c.
33 O Azarias blesse the Lord,
blesse thou the Lord, &c.
And Misael blesse the Lord,
blesse thou the Lord, &c.

The ſong of Zacharias, called *Benedictus.*



In Dauids houſe his ſeruant true,
According to his minde:
And alſo his annoynted King,
As we in Scripture finde.
As by his holy Prophets all,
Oft times he did declare:
The which were ſince the world began,
His wayes for to prepare.

That we might be deliuered
From thoſe that make debate:
Our enemies, and from the hands,
Of all that doe vs hate.
The mercies which he promiſed
Our Fathers, to fulfill:
And thinke vpon his couenant made
According to his will.

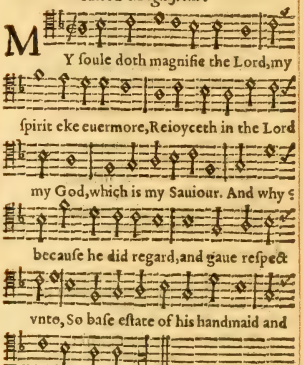
And alſo to performe his oath,
Which he before had ſworne
To Abraham our Father deare,
For vs that were forlorne.
That he would giue himſelfe for vs,
And vs from bondage bring,
Out of the hands of all our foes,
To ſerue our heauenly King.

And that without all manner feare,
And eke in righteouſneſſe:
And alſo for to lead our liues
In ſtedfaſt holineſſe.
And thou O childe which now art borne,
And of the Lord elect,
Shalt be the Prophet of the higheſt,
His wayes for to direct.

For thou ſhalt goe before his face
For to prepare his wayes:
And alſo for to teach his will
And pleaſure all thy dayes.
To giue them knowledge how that their
Saluation is neere:
And that remiſſion of their ſinnes
Is through his mercy meere.

Whereby the Day-ſpring from on high
Is come vs for to viſit:
And thoſe for to illuminate,
Which dwe in darkneſſe ſit.
To lighten thoſe that ſhadowed be
With death and eke oppreſt:
And alſo for to guide their feet
The way to peace and reſt.

The Song of the bleſſed Mary, called *Magnificat.*



For now behold all nations,
And generations all,
From this time forth for euermore
Shall me right bleſſed call.
Becauſe he hath me magnified
Which is the Lord of might:
Whoſe name be euer ſanctified,
And praiſed day and night.

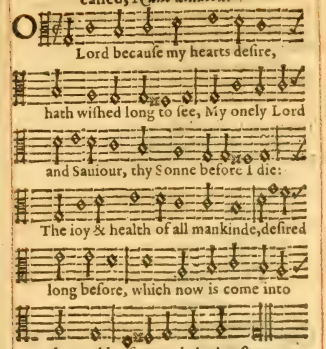
For with his mercy and his grace
All men he doth enflame,
Throughout all generations,
To ſuch as feare his name.
He ſhewed ſtrength with his great arme,
And made the proud to ſtart,
With all imaginations
That they bare in their heart.

He hath put downe the mighty ones
From their ſupernall ſeat:
And did exalt the meeke in heart,
As he hath thought it meet.
The hungry he repleniſhed
With all things that were good:
And through his power he made the rich
Oft times to want their food.

And calling to rememberance
His mercy euery deale,
Hath holpen vp aſſiſtantly
His ſeruant Iſrael,
According to his promiſe made
To Abraham before.
And to his ſeede ſucceſſiuely,
To ſtand for euermore.

The

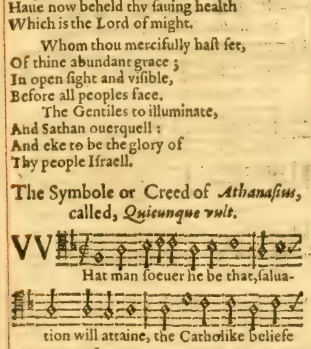
The Song of Simeon, called, *Nunc dimittis.*



Thou ſuffereſt thy ſeruant now,
In peace for to depart,
According to thy holy word,
Which lighteneth my heart:
Becauſe mine eies which thou haſt made,
To giue my body light:
Haue now beheld thy ſauing health
Which is the Lord of might.

Whom thou mercifully haſt ſet,
Of thine abundant grace;
In open ſight and viſible,
Before all peoples face.
The Gentiles to illuminate,
And Sathan ouerquell:
And eke to be the glory of
Thy people Iſraell.

The Symbole or Creed of *Athanaſius*, called, *Quicunque vult.*



The Catholike beliefe is this,
that God we worſhip one
In Trinity, and Trinity
in vnity alone.
So as we neither doe confound
the perſons of the three.

Quicunque vult.

Nor yet the ſubſtance whole of one,
in ſunder parted be:

One perſon of the father is,
another of the ſonne:
Another perſon proper of
the holy Ghoſt alone.
Of father, ſonne and holy Ghoſt,
but one the Godhead is:
Like glory coeternall eke,
the Maieſtie likewiſe.

Such as the father is, ſuch is
the ſonne in each degree:
And ſuch alſo we doe beleeue
the holy Ghoſt to be.
Vncreate is the father, and
vncreate is the ſonne:
The holy Ghoſt vncreate ſo,
vncreate is each one.

Incomprehenſible father is,
incomprehenſible ſonne:
And comprehenſible alſo is,
the holy Ghoſt of none.
The father is eternall, and
the ſonne eternall ſo:
And in like ſort eternall is,
the holy Ghoſt alſo.

And yet though we beleeue that each
of theſe eternall be;
Yet there but one eternall is,
and not eternals three.
As ne incomprehenſible we,
ne yet vncreate three.
But one incomprehenſible, one
vncreate hold to be.

Almighty ſo the Father is,
the ſonne almighty ſo:
And in like ſort almighty is,
the holy Ghoſt alſo.
And albeit that euery one,
of theſe almighty be:
Yet there but one almighty is,
and not almighties three.

The father God is, God the ſonne,
God holy Ghoſt alſo:
Yet there are not three Gods in all,
but one God and no moe:
So likewiſe Lord the father is,
and Lord alſo the ſonne,
And Lord the holy Ghoſt, yet are
there not three Lords but one.

For as we are compelde to grant
by Chriſtian verity:
Each of the perſons by himſelfe,
both God and Lord to be.
So Catholike Religion,
forbiddeth vs alway,
That either Gods be three, or that
there Lords be three to ſay.

Of none the father is ne made,
ne create nor begot:
The ſonne is of the father, not
create, ne made, but got.
The holy Ghoſt is of them both
the father and the ſonne:
Ne made, ne create, nor begot,
but doth proceede alone.

So we one Father hold not three,
one Sonne also not three:
One holy Ghost alone, and not
three holy Ghosts to be.
None in this Trinitie before,
nor after other is,
Ne greater any then the rest,
ne lesser is likewise.

But euery one among themselues,
of all the persons three,
Together coeternall all,
and all coequall be:
So vnity in trinity,
as said it is before,
And trinity in vnity,
in all things we adore.

Therefore what man soeuer that
saluation will attaine:
This faith touching the trinity,
of force we must retaine.
And needfull to eternall life,
it is that euery wight:
Of the incarnating of Christ
our Lord, beleeue aright.

For this the right faith is, that we
beleeue and eke doe know,
That Christ our Lord the Sonne of God,
is God and man also;
God of his fathers substance got
before the world began,
And of his mothers substance borne,
in world a very man.

Both perfect God and perfect man,
in one, one Iesus Christ,
That doth of reasonable soule,
and humane flesh subsist.
Touching his Godhead equall with,
his father God is he,
Touching his manhood lower then,
his father in degree.

Who though he be both very God,
and very man also:
Yet is he but one Christ alone,
and is not persons two.
One: not by turning of Godhead,
into the flesh of man:
But by taking manhood to God,
this being one began.

All one, not by confounding of
the substance into one,
But onely by the vnity,
that is one person.
For as the reasonable soule,
and flesh but one man is.
So in one person God and man,
is but one Christ likewise.

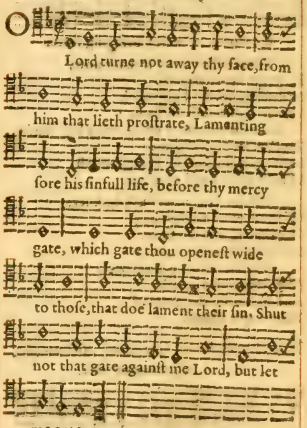
Who suffered for to saue vs all,
to hell he did descend:
The third day rose againe from death,
to heauen he did ascend.
He sits at the right hand of God,
the Almighty father there.
From thence to iudge the quicke and dead,
againe he shall reare.

At whose returne all men shall rise,

with bodies new restorde:
And of their owne workes they shall giue
account vnto the Lord.
And they into eternall life
shall goe, that haue done well,
Who haue done ill, shall goe into
eternall fire to dwell.

This is the Catholike beliefe,
who doth not faithfully
Beleeue the same, without all doubt,
he saued cannot be.
To Father, Sonne, and holy Ghost,
all glory be therefore,
As in beginning was, is now,
and shall be euermore.

The Lamentation of *a Sinner. M.*



And call me not to mine accounts,
How I haue liued here:
For then I know right well O Lord,
How vile I shall appeare:
I need not to confesse my life,
I am sure thou canst tell:
What I haue beene, and what I am,
I know thou knowest it well.

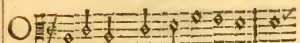
O Lord thou knowest what things be past,
And eke the things that be,
Thou knowest also what is to come,
Nothing is hid from thee:
Before the heauens and earth were made
Thou knowest what things were then:
As all things else that hath beene since,
Among the Sonnes of men.

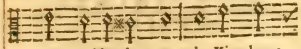
And can the things that I haue done,
Be hidden from thee then?
Nay, nay thou knowest them all O Lord,
Where they were done and when:
Wherefore with teares I come to thee,
To beg and to intreat:

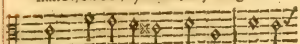
Euen as the Child that hath done euill,
And feareth to be beat:

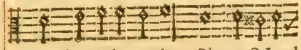
So come I to thy mercy gate
Where mercy doth abound,
Requiring mercy for my ſinne,
To heale my deadly wound.
O Lord I neede not to repeate,
What I doe beg or craue:
Thou know'ſt, O Lord, before I aſke,
The thing that I would haue.
Mercy good Lord, mercy I aſke,
This is the totall ſumme:
For mercy Lord is all my ſuite,
Lord let thy mercy come.

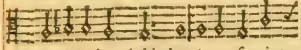
The Lords Prayer, or *Pater Noſter.*

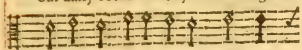

O Vr Father which in heauen art, Lord

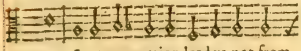

hallowed be thy name, thy Kingdome

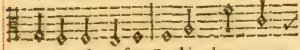

come, thy will be done in earth, euen as

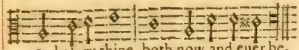

the ſame in heauen is. 2. Giue vs O Lord


our daily bread this day. As we forgiue


our debters, ſo forgiue our debts we

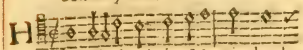

pray. Into temptation lead vs not, from

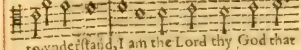

euill make vs free: For kingdome, power

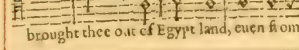

and glory thine, both now and euer be.

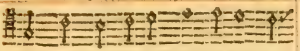
The X Commandements.

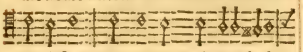
Audi Iſrael. Exod. 20.


H Arke Iſrael, and what I ſay, giue heed


to vnderſtand, I am the Lord thy God that


brought thee out of Egypt land, euen from


the houſe wherein thou did'ſt in thraldome


liue a ſlaue: None other Gods at al before

my preſence ſhalt thou haue.

No maner grauen image ſhalt
thou make at all to be:
Nor any figure like by thee,
ſhall counterfeited be.
Or any thing in heauen aboue,
nor in the earth below:
Nor in the waters beneath the earth,
to them thou ſhalt not bow,

Nor ſhalt thou ſerue. The Lord thy God,
a ieaious God am I,
That puniſh parents faults vnto,
the third and fourth degree.
Vpon their children that me hate,
and mercy doe diſplay
To thouſands of ſuch as me loue,
and my precepts obay:

The name thou of thy Lord thy God.
in vaine ſhalt neuer vſe:
For him that takes his name in vaine,
the Lord will not excuſe.
Remember that thou holy keepe,
the ſacred Sabboth day:
Sixe daies thou labour ſhalt and doe,
thy needfull workes alway.

The ſeuenth day is ſet by the Lord,
thy God to reſt vpon;
No worke then ſhalt thou doe in it,
ne thou, nor yet thy ſonne:
Thy daughter, ſeruant, nor handmaid,
thine Oxe nor yet thine Aſſe;
Nor ſtranger that within thy gates,
hath his abiding place:

For in ſixe daies God heauen and earth,
and all therein did make:
And after thoſe his reſt he did
vpon the ſeuenth day take.
Wherefore he bleſt the day that he
for reſting did ordaine:
And ſacred to himſelfe alone,
appointed to remaine.

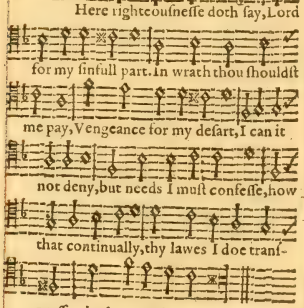
Yeeld honour to thy parents that,
prolongd thy daies may be:
Vpon the land the which the Lord,
thy God hath giuen thee:
Thou ſhalt not murther: thou ſhalt not
commit adultery:
Thou ſhalt not ſteale, nor witneſſe falſe
againſt thy neighbour be.

Thou ſhalt not couet houſe that to
thy neighbour doth belong:
Ne couet ſhalt in hauing of
his wife to doe him wrong.

No

Nor his man-seruant, nor his maide:
Nor oxe, nor asse of his,
Nor any other thing that to
thy neighbour proper is.

The Complaint of a Sinner, who craueth of Christ, to be kept vnder hu mercie.



But if it be thy will
With sinners to contend.
Then all thy flocke shall spill,
And be lost without end.
For who liueth here so right,
That rightly he can say,
He sinnes not in thy sight,
Full oft and euery day?

The Scripture plaine tels me
The righteous man offendeth
Seuen times a day to thee,
Whereon thy wrath dependeth.
So that the righteous man,
Doth walke in no such path,
But he fall'th now and than
In danger of thy wrath.

Then sith the case so stands,
That euen the man right wise
Fall'th oft in sinfull bands,
Whereby thy wrath may rise.
Lord I that am vniust,
And righteousnesse none haue,
Whereto then shall I trust,
My sinfull soule to saue?

But truely to that post,
Whereto I cleaue and shall,
Which is thy mercy most,
Lord let thy mercy fall.
And mitigate thy moode,
Or else we perish all,
The price of this thy blood,
Wherein mercy I call.

The Scripture doth declare,
No drop of blood in thee,
But that thou didst not spare,
To shed each drop for me.
Now let those drops most sweet,

So moist my heart so drie.
That I with sinne repleat,
May liue and sinne may die.

That being mortified,
This sinne of mine in me:
I may be sanctified,
By grace of thine in thee:
So that I neuer fall,
Into such mortall sinne,
That my foes infernall,
Reioyce my death therein.

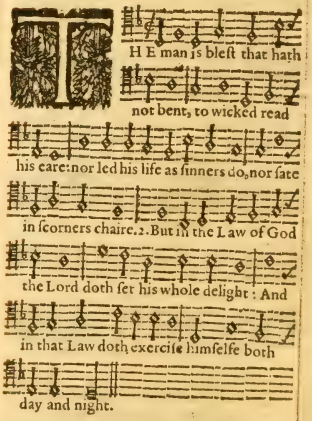
But vouchsafe me to keepe
From those infernall foes,
And from that lake so deepe,
Whereas no mercie growes.
And I shall sing the songs,
Confirmed with the iust,
That vnto thee belongs,
Which art mine onely trust.

FINIS.

THE PSALMES of DAVID.

Beatus vir. Psal. I. T.S.

This Psalme is set first, as a Preface, to exhort all godly men to studie and meditate the heauenly wisedome: for they are blessed that so doe, but the wicked contemners thereof at length shall come to misery.



3 He shall be like the tree that growes
fast by the riuer side:
Which bringeth forth most pleasant fruit,
in her due time and tide.
Whose leafe shall neuer fade nor fall,
but flourish still and stand:
Euen so all things shall prosper well
that this man takes in hand.

4 So shall not the vngodly men,
they shall be nothing so:

But as the duſt which from the earth
the windes driue to and fro.
5 Therefore ſhall not the wicked men
in iudgement ſtand vpright:
Nor yet the ſinners with the iuſt,
ſhall come in place or ſight.

6 For why? the way of godly men
vnto the Lord is knowne:
And eke the way of wicked men
ſhall quite be ouerthrowne.

Quare fremuerunt? Pſal. ij. T S.

Dauid reioyceth, that albeit enemies and worldly power rage, God will aduance his kingdome, euen to the fartheſt end of the world. Therefore hee exhorteth Princes humbly to ſubmit themſelues vnder the ſame. Herein is ſignified Chriſt and his Kingdome.

Sing this as the 1. Pſalme.

WHy did the Gentiles tumults raiſe?
what rage was in their braine?
Why did the Iewiſh people muſe,
ſeeing all is but vaine?
2 The Kings and rulers of the earth
conſpire, and are all bent,
Againſt the Lord and Chriſt his Sonne,
which he among vs ſent.

3 Shall we be bound to them, ſay they?
let all their bonds be broke:
And of their doctrine and their law
let vs reiect the yoke.
4 But he that in the heauen dwels
their doings wi'l deride:
And make them all as mocking ſtockes
throughout the world ſo wide.

5 For in his wrath the Lord will ſay
to them vpon a day:
And in his fury trouble them,
and then the Lord will ſay:
6 I haue annovnted him my King,
vpon my holy hill:
I will therefore, Lord, preach thy lawes,
and eke declare thy will.

7 For in this wiſe the Lord himſelfe
did ſay to me I wot:
Thou art my deare and onely Sonne,
to day I thee begot.
8 All people I will giue to thee,
as heyres at thy requeſt:
The ends and coaſts of all the earth,
by thee ſhall be poſſeſt.

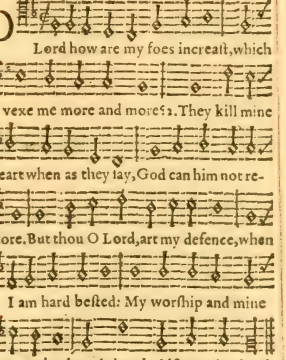
9 Thou ſhalt them bruiſe euen with a mace,
as men vnder foot trod:
And as the potters ſheards ſhalt breake
them with an iron rod.
10 Now yee, O Kings and rulers all,
be wiſe therefore and learn'd:
By whom the matters of the world
be iudged and diſcern'd.

11 See that ye fear e the Lord aboue
in trembling and in feare:
See that with reuerence yee reioyce
to him in like manner.
12 See that ye kiſſe and eke embrace
his bleſſed Sonne I ſay:
Leſt in his wrath ye ſodainly
periſh in the mid way.

13 If once his wrath neuer ſo ſmall,
ſhall kindle in his breſt:
Oh then all they that truſt in Chriſt
ſhall happy be and bleſt.

Domine quid? Pſal. iij. T.S.

Dauid driuen out of his Kingdome by his ſon Abſalon, was greatly tormented in his minde for his ſin. Therefore he calleth vpon God, and is bold in his promiſes, againſt the terrour both of enemies and preſent death. Then he reioyceth for the victory giuen to him and the Church, ouer their enemies.



4 Then with my voyce vpon the Lord,
I did both call and cry:
And he out of his holy hill
did heare me by and by.
5 I laid me downe, and quietly
I ſlept and roſe againe:
For why? I know aſſuredly
the Lord will me ſuſtaine.

6 If ten thouſand had hem'd me in,
I could not be affraid:
For thou art ſtill my Lord, my God,
my Sauiour and mine aide.
7 Riſe vp therefore, ſaue me my God,
for now to thee I call:
For thou haſt broke the cheekes and teeth
of theſe wicked men all.

8 Saluation onely doth belong
to thee O Lord aboue:
Thou doſt beſtow vpon thy folke
thy bleſſing and thy loue.

Cum inuocarem. Pſal. iiij. T.S.

Dauid perſecuted by Saul, calleth vpon God, with aſſured truſt, reproueth his enemies for reſiſting his dominion, and preferreth the fauour of God before all treaſure.

Sing this as the 1. Pſalme.

O God that art my righteouſneſſe,
Lord heare me when I call:
Thou haſt ſet me at liberty

when

when I was bound and thrall.
2 Haue mercy Lord therefore on me,
and grant me my requeſt:
For vnto thee vnceſſantly
to cry I will not reſt.

3 O mortall men how long will ye,
my glory thus deſpiſe?
Why wander ye in vanitie,
and follow after lyes?
4 Know ye that good and godly men,
the Lord doth take and chuſe:
And when to him I make my plaint
he doth me not refuſe.

5 Sinne not but ſtand in awe therefore,
examine well your heart:
And in your chamber quietly
see you your ſelues conuert.
6 Offer to God the ſacrifice
of righteouſneſſe, I ſay:
And looke that in the liuing Lord
you put your truſt alway.

7 The greater ſort craue worldly goods,
and riches doe imbrace:
But Lord grant vs thy countenance,
thy fauour and thy grace.
8 For thou thereby ſhalt make my heart
more ioyfull and more glad,
Then they that of their corne and wine,
full great increaſe haue had.

9 In peace therefore lye downe will I,
taking my reſt and ſleepe:
For thou onely wilt me O Lord,
alone in ſafety keepe.

Verba mea auribus. Pſal. v. T. S.

Dauid perſecuted by Doeg and Achitophel, Sauls flatterers, calleth vpon God to puniſh their malice. Then aſſured of ſucceſſe, he receiueth comfort.

Sing this as the 3. Pſalme.

INcline thine eare vnto my word,
O Lord my plaint conſider:
2 And heare my voyce, my King, my God,
to thee I make my prayer.
3 Heare me betime, Lord tarry not,
for I will haue reſpect
My prayer earely in the morne
to thee for to direct.

4 And I will truſt through patience,
in thee my God alone:
That art not pleaſde with wickednesse,
and ill with thee dwels none.
5 And in thy ſight ſhall neuer ſtand
theſe furious fooles, O Lord:
Vaine workers of iniquitie
thou haſt alwayes abhord.

6 The lyers and the flatterers,
thou ſhalt deſtroy them than:
And God will hate the bloud-thirſtie,
and the deceitfull man.
7 Therefore will I come to thy houſe,
truſting vpon thy grace:
And reuerently will worſhip thee,
toward thy holy place.

8 Lord lead me in thy righteouſneſſe,
for to confound my foes:
And eke the wayes that I ſhall walke,
before my face diſcloſe.
9 For in their mouthes there is no truth,
their hearts are foule and vaine:
Their throat an open ſepulchre,
their tongues doe gloſe and faine.

10 Deſtroy their falſe conſpiracies,
that they may come to nought:
Subuert them in their heapes of ſinne,
which haue rebellion wrought.
11 But thoſe that put their truſt in thee,
let them be glad alwayes:
And render thankes for thy defence,
and giue thy name the praiſe.

12 For thou with fauour wilt increaſe
the iuſt and righteous ſtill:
And with thy grace as with a ſhield,
defend him from all ill.

Domine ne in furore. Pſal. vj. T. S.

Dauid for his ſinnes felt Gods hand, and conceiueth the horror of euerlaſting death. Therefore he deſireth forgiuenes, and not to dye in Gods indignation: then ſodainly feeling Gods mercy, he rebuketh his enemies, who reioyced at his afflictions.

Sing this as the 1. Pſalme.

LOrd in thy wrath reproue me not,
though I deſerue thine ire:
Nor yet correct me in thy rage,
O Lord I thee deſire:
2 For I am weake, therefore O Lord,
of mercy me forbeare:
And heale me Lord, for why? thou knoweſt,
my bones doe quake for feare.

3 My ſoule is troubled very ſore,
and vexed vehemently:
But Lord how long wilt thou delay
to cure my miſery?
4 Lord turne thee to thy wonted grace,
my ſilly ſoule vp take:
O ſaue me not for my deſerts,
but for thy mercies ſake.

5 For why? no man among the dead
remembreth thee one whit.
Or who ſhall worſhip thee O Lord,
in the infernall pit?
6 So grieuous is my plaint and moane,
that I waxe wondrous faint:
All the night long I waſh my bed
with teares of my complaint.

7 My ſight is dim, and waxeth old
with anguiſh of my heart:
For feare of thoſe that be my foes,
and would my ſoule ſubuert.
8 But now away from me all ye,
that worke iniquitie:
For why? the Lord hath heard the voyce
of my complaint and cry.

9 He heard not onely the requeſt,
and prayer of my heart:
But it receiued at my hand,
and tooke it in good part.
10 And now my foes that vexed me
the Lord will ſoone defame:
And ſodainly confound them all,
to their rebuke and ſhame.

Domine

Domine Deus meus. Psal.vij. T.S.

Dauid falsely accused by Chush Saul, kinsman, calleth God to be his defender. First, for that his conscience did not accuse him of any euill towards Saul. Next that it toucheth Gods glory to award sentence against the wicked. And so vpon Gods mercies and promises he waxeth bold, threatning that it shall fall vpon their necks, that which his enemies purposed for others.

Sing this as the 3. Psalme.

O Lord my God, I put my trust,
and confidence in thee:
Saue me from them that me pursue,
and eke deliuer me.
2 Lest like a Lion they me teare,
and rent in pieces small:
Whilest there is none to succour me,
and rid me out of thrall.
3 O Lord my God, if I haue done
the thing that is not right:
Or else if I be found in fault,
or guilty in thy sight:
4 Or to my friend rewarded ill,
or left him in distresse,
Which me pursude most cruelly,
and hated me causelesse:
5 Then let my foes pursue my soule,
and eke my life downe thrust
Vnto the earth, and also lay
mine honour in the dust
6 Start vp, O Lord, now in thy wrath,
and put my foes to paine:
Performe thy kingdome promised,
to me which wrong sustaine.
7 Then shall great nations come to thee,
and know thee by this thing:
If thou declare for loue of them
thy selfe as Lord and King.
8 And thou that art of all men Iudge,
O Lord now iudge thou me
According to thy righteousnesse,
and mine integrity.

The second part.

9 Lord cease the hate of wicked men,
and be the iust mans guide:
By whom the secrets of all hearts
are searched and descride.
10 I take mine helpe to come of God,
in all my griefe and smart:
That doth preserue all those that be
of pure and perfect heart.
11 The iust man and the wicked both
God iudgeth by his power:
So that he feeleth his mighty hand
euen euery day and houre.
12 Except he change his minde, I die,
for euen as he should smite:
He whets his sword, his bow he bends,
ayming where he may hit.
13 And doth prepare his mortall darts,
his arrowes keene and sharpe:
For them that doe me persecute,
whiles he doth mischiefe warpe.
14 But loe, though he in trauell be
of his diuellish fore-cast:
And of his mischiefe once conceiued,
yet brings forth nought at last.
15 He digs a ditch, and delues it deepe,
in hope to hurt his brother:
But he shall fall into the pit,
that he digd vp for other.
16 Thus wrong returneth to the hurt
of him in whom it bred:
And all the mischiefe that he wrought
shall fall vpon his head,
17 I will giue thanks to God therefore,
that iudgeth righteously:
And with my song will praise the name,
of him that is most hie.

Domine Deus noster. Psal.viij.T.S.

The Prophet considering the excellent liberality, and fatherly prouidence of God towards man, whom hee made as it were a God ouer all his works, giueth thankes, and is astonished with the admiration of the same.

Sing this as the 3. Psalme.

O God our Lord how wonderfull,
are thy workes euery where?
Whose fame surmounts in dignity,
aboue the heauens cleare.
2 Euen by the mouthes of sucking babes,
thou wilt confound thy foes:
For in these babes thy might is seene,
thy graces they disclose.
3 And when I see the heauens high,
the workes of thine owne hand:
The Sunne, the Moone, and all the Starres,
in order as they stand.
4 What thing is man, Lord, thinke I then,
that thou dost him remember?
Or what is mans posterity,
that thou doest him consider?
5 For thou hast made him little lesse,
then Angels in degree:
And thou hast crowned him also
with glory and dignity:
6 Thou hast prefer'd him to be Lord
of all thy workes of wonder:
And at his feet hast set all things,
that he should keepe them vnder.
7 As sheepe, and neate, and all beasts else,
that in the fields doe feede:
8 Fowles of the aire, fish of the sea,
and all that therein breed.
9 Therefore must I say once againe,
O God that art our Lord:
How famous and how wonderfull,
are thy workes through the world?

Confitebor tibi Domine. Psal.ix. T.S.

Dauid giuing thanks for his manifold victories receiued, desireth the same women helpe againe, against his new enemies, and their malicious arrogancie to be destroyed.

Sing this as the 4. Psalme.

With heart and mouth vnto thee, Lord,
will I sing laud and praise:
And speake of all thy wondrous works,
and them declare alwaies.
2 I will be glad and much reioyce,
in thee O Lord most hie:
And make my songs extoll thy name,
aboue the starrie skie.

3 For that my foes are driuen backe,
and turned vnto flight:
They fall downe flat, and are deſtroid
by thy great force and might.
4 Thou haſt reuenged all my wrong,
my griefe and all my grudge:
Thou doſt with iuſtice heare my cauſe,
moſt like a righteous Iudge.

5 Thou doſt rebuke the heathen folke,
and wicked ſo confound:
That afterward the memory
of them cannot be found.
6 My foes thou haſt made good diſpatch,
and all their townes deſtroyd:
Thou haſt their fame with them defac'd,
through all the world ſo wide.

7 Know thou that he which is aboue,
for euermore ſhall raigne:
And in the ſeat of equity,
true iudgement will maintaine.
8 With iuſtice he will keepe and guide,
the world and euery wight:
And ſo will yeeld with equity,
to euery man his right.

9 He is Protector of the poore,
what time they be oppreſt:
He is in all aduerſitie,
their refuge and their reſt:
10 All they that know thy holy Name,
therefore ſhall truſt in thee:
For thou forſakeſt not their ſuite,
in their neceſſitie.

The ſecond part.

11 Sing Pſalmes therefore vnto the Lord,
that dwels in Sion hill:
Publiſh among all Nations
his noble acts and will.
12 For he is mindfull of the blood
of thoſe that be oppreſt.
Forgetting not the afflicted heart,
that ſeekes to him for reſt.

13 Haue mercy Lord on me poore wretch,
whoſe enemies ſtill remaine:
Which from the gates of death art wont
to raiſe me vp againe.
14 In Sion that I may ſet forth
thy praiſe with heart and voice:
And that in thy ſaluation Lord,
my ſoule may ſtill reioyce.

15 The heathen ſticke faſt in the pit,
that they themſelues preparde:
And in the net that they did ſet,
their owne feet faſt are ſnarde.
16 God ſheweth his iudgements which were
for euery man to marke: (good,
When as ye ſee the wicked man
lie trapt in his owne warke.

17 The wicked, and the ſinfull men
goe downe to hell for euer:
And all the people of the world,
that will not God remember.
18 But ſure the Lord will not forget
the poore mans griefe and paine:
The patient people neuer looke
for helpe of God in vaine.

19 O Lord ariſe, leſt men preuaile
that be of worldly might.
And let the heathen folke receiue
their iudgement in thy ſight.
20 Lord, ſtrike ſuch terrour, feare and dread
into the hearts of them,
That they may know aſſuredly
they be but mortall men.

Vt quid Domine. Pſal. x. T. S.

Hee complaineth of all the wrongs which worldly men vſe becauſe of their proſperity, who therefore without all feare of God, thinke they may doe all things vncontrolled. He calleth for remedie againſt ſuch, and is comforted with the hope thereof.

Sing this as the 3. Pſalme.

WHat is the cauſe, that thou, O Lord,
art now ſo farre from thine:
And keepeſt cloſe thy countenance,
from vs this troublous time?
2 The poore doe periſh by the proud,
and wicked mens deſire:
Let them be taken in the craft,
that they themſelues conſpire.

3 For in the luſt of their owne heart,
th'vngodly doth delight:
So doth the wicked praiſe himſelfe,
and doth the Lord deſpite.
4 He is ſo proud, that right and wrong
he ſetteth all apart:
Nay, nay, there is no God, ſaith he:
for thus he thinks in heart.

5 Becauſe his waies doe proſper ſtill,
he doth thy lawes neglect:
And with a blaſt doth puffe againſt
ſuch as would him correct.
6 Tuſh, tuſh, ſaith he, I haue no dread,
leaſt mine eſtate ſhould change:
And why? for all aduerſity
to him is very ſtrange.

7 His mouth is full of curſednesſe,
of fraud, deceit, and guile:
Vnder his tongue doth miſchiefe ſit,
and trauell all the while.
8 He lieth hid in waies and holes,
to ſlay the innocent:
Againſt the poore that paſſe him by,
his cruell eies are bent.

9 And like a Lion priuily,
lies lurking in his den:
(If he may ſnare them in his net)
to ſpoile poore ſimple men.
10 And for the nonce full craftily
he croucheth downe, I ſay:
11 So are great heapes of poore men made,
by his ſtrong power, his pray.

The ſecond part.

12 Tuſh, God forgetteth this, ſaith he,
therefore may I be bold:
His countenance is caſt aſide,
he doth it not behold.
13 Ariſe, O Lord, O God in whom
the poore mans hope doth reſt;
Lift vp thine hand, forget not Lord,
the poore that be oppreſt.

14 What blaſphemy is this to thee,
Lord doſt thou not abhorre it?

To heare the wicked in their hearts
say, Tush, thou careſt not for it.
15 But thou ſeeſt all their wickedneſſe,
and well doſt vnderſtand :
16 That friendleſſe and poore fatherleſſe
are leſt into thy hand.
17 Of wicked and malicious men,
then breake the power for euer :
That they with their iniquitie
may periſh all together.
18 The Lord ſhall raigne for euermore,
as King and God alone :
And he will chaſe the heathen folke,
out of his land each one.
19 Thou heareſt (O Lord) the poore mens
their prayers and requeſt : (plaint,
Their hearts thou wilt confirme vntill
thine eares to heare be preſt.
20 To iudge the poore and fatherleſſe,
and helpe them to their right :
That they may be no more oppreſt
with men of worldly might.

In Domino. Pſal. xj. T. S.

This Pſalme ſheweth firſt what aſſaults of temptation and anguiſh of minde he ſuſtained in perſecution. Next, he reioyceth that God ſent him ſuccour in neceſſitie, declaring his iuſtice as well in gouerning the good and wicked men, as the whole world.

Sing this as the 3. Pſalme.

I Truſt in God : how dare ye then
ſay thus my ſoule vntill,
Flie hence as faſt as any fowle
and hide you in your hill ?
2 Behold the wicked bend their bowes,
and make their arrowes preſt,
To ſhoot in ſecret, and to hurt
the ſound and harmeleſſe breſt.
3 Of worldly hope all ſtayes were ſhrunke,
and clearely brought to nought :
Alas, the iuſt and righteous man,
what euill hath he wrought ?
4 But he that in his temple is,
moſt holy and moſt hie :
And in the heauens hath his ſeate
of royall maieſtie,
The poore and ſimple mans eſtate
conſidereth in his minde :
And ſearcheth out full narrowly
the manners of mankinde.
5 And with a chearefull countenance
the righteous man will vſe :
But in his heart he doth abhorre
all ſuch as miſchiefe vſe.
6 And on the ſinners caſteth ſnares,
as thicke as any raine :
Fire and brimſtone, and whirle-windes thick,
appointed for their paine.
7 Ye ſee then how a righteous God
doth righteouſneſſe imbrace :
And to the iuſt and vpright man
ſhewes forth his pleaſant face,

Saluum me fac. Pſal. xij. T. S.

The Prophet ſeeing the miſerable decay of all good order, deſireth God ſpeedily to find reformation. Then comforted with the aſſurance of Gods helpe and promiſes, concludeth that when all orders are moſt corrupted, then God will deliuer his.

Sing this as the 3. Pſalme.

HElpe Lord, for good and godly men
doe periſh and decay :
And faith and truth from worldly men,
is parted cleane away.
2 Who ſo doth with his neighbour talke,
his talke is all but vaine.
For euery man bethinketh how
to flatter, lie, and faine.
3 But flattering and deceitfull lips,
and tongues that be ſo ſtout,
To ſpeake proud words, & make great brags,
the Lord ſoone cuts them out.
4 For they ſay ſtill, we will preuaile,
our tongues ſhall vs extoll :
Our tongues are ours, we ought to ſpeake,
what Lord ſhall vs controll ?
5 But for the great complaint and crie
of poore and men oppreſt :
Ariſe will I, now ſaith the Lord,
and them reſtore to reſt.
6 Gods word is like to ſiluer pure,
that from the earth is tride :
And hath no leſſe then ſeauen times
in fire beene purified.
7 Now ſince thy promiſe is to helpe,
Lord keepe thy promiſe then :
And ſaue vs now and euermore
from this ill kinde of men.
8 For now this wicked world is full
of miſchiefes manifold,
When vanitie with mortall men
ſo highly is extold.

Vſque quo Domine. Pſal. xiij. T. S.

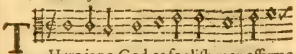
Dauid as it were ouercome with afflictions, flyeth to God his onely refuge, and encouraged through Gods promiſes, hee conceiueth confidence againſt the extreame horrors of death.

Sing this as the 3. Pſalme.

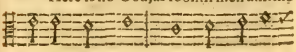
HOw long wilt thou forget me Lord ?
ſhall I ne'er be remembred ?
How long wilt thou thy viſage hide,
as though thou wert offended ?
2 In heart and minde how long ſhall I
with care tormented be ?
How long eke ſhall my deadly foe
thus triumph ouer me ?
3 Behold me now O Lord my God,
and heare me ſore oppreſt :
Lighten mine eyes, leſt that I ſleepe,
as one by death poſſeſt.
4 Leſt thus mine enemie ſay to me,
behold I doe preuaile :
Leſt they alſo which hate my ſoule
reioyce to ſee me quaile.
5 But from thy mercies and goodneſſe
my hope ſhall neuer ſtart :
In thy reliefe and ſauing health,
right glad ſhall be mine heart.
I will giue thankes vnto the Lord,
and praiſes to him ſing :
6 Becauſe he hath heard my requeſt,
and granted my wiſhing.

Dixit inſipiens. Pſal. xiiij. T. S.

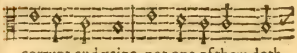
He deſcribeth the wickedneſſe of men, ſo growne to ſuch licenciouſneſſe, that God was brought to vtter contempt, for which albeit he was greatly grieued, yet perſwaded that God would reuiſe it, he is comforted.



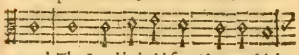
THere is no God, as fooliſh men affirme



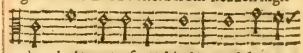
in their mad mood: Their drifts are all



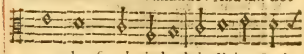
corrupt and vaine, not one of them doth



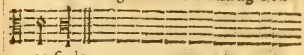
good. The Lord beheld from heauen high



the whole race of mankinde: And ſaw not



one that ſought indeed the liuing God



to finde.

3 They went all wide and were corrupt,
and truely there was none;
That in the world did any good,
I ſay there was not one.
4 Is all their iudgement ſo far loſt,
that all worke miſchiefe ſtill:
Eating my people euen as bread,
not one to ſeeke Gods will?

5 When they thus rage, then ſuddenly
great feare on them ſhall fall:
For God doth loue the righteous men,
and will maintaine them all.
6 Yee mocke the doings of the poore,
to their reproach and ſhame:
Becauſe they put their truſt in God,
and call vpon his name.

7 But who ſhall giue thy people health,
and when wilt thou fulfill
The promiſe made to Iſrael
from out of Sion hill?
8 Euen when thou ſhalt reſtore againe
ſuch as were captiue lad:
Then Iacob ſhall therein reioyce,
and Iſrael ſhall be glad.

Domine quis? Pſal. xv. T.S.

Here is taught why God choſe the Iewes his peculiar people, and placed his temple among them, which was, that they by liuing vprightly, might witneſſe, that they were his holy ſpeciall people.

Sing this as the 3. Pſalme.

OLord within thy tabernacle
who ſhall inhabite ſtill?
Or whom wilt thou receiue to dwell
in thy moſt holy hill?
2 The man whoſe life is vncorrupt,
whoſe workes are inſt and ſtraight:
Whoſe heart doth thinke the very truth,
whoſe tongue ſpeakes no deceit.

3 Nor to his neighbour doth none ill
in body, goods, or name:
Nor willingly doth moue falſe tales
which might impaire the ſame.
4 That in his heart regardeth not
malicious wicked men:
But thoſe that loue and feare the Lord
he maketh much of them.

5 His oath and all his promiſes
that keepeth faithfully:
Although he make his couenant ſo,
that he doth loſe thereby.
6 That putteth not to vſury
his money and his coyne:
Ne for to hurt the innocent,
doth bribe or elſe purloyne.

7 Who ſo doth all things as you ſee,
that here is to be done,
Shall neuer periſh in this world,
nor in the world to come.

Conſerua me. Pſal. xvj. T. S.

Dauid praieth to God for ſuccour, not for his workes but for his faiths ſake, proteſting that hee hateth all idolatry, taking God onely for his comfort and felicitie, who ſuffereth his to lacke nothing.

Sing this as the 14. Pſalme.

LOrd keepe me, for I truſt in thee,
and doe confeſſe indeed,
Thou art my God, and of my goods
O Lord thou haſt no neede.
2 I giue my goods vnto the Saints
that in the world doe dwell:
And namely to the faithfull flocke
in vertue that excell.

3 They ſhall heape ſorrowes on their heads
which runne as they were mad
To offer to the Idoll Gods:
alas it is too bad.
4 As for their bloudy ſacrifice,
and offrings of that ſort:
I will not touch, nor yet thereof
my lips ſhall make report.

5 For why? the Lord the portion is
of mine inheritance:
And thou art the that doſt maintaine
my rent, my lot, my chance.
6 The place wherein my lot did fall,
in beautie did excell:
Mine heritage aſſignde to me
doth pleaſe me wondrous well.

7 I thanke the Lord, that cauſed me
to vnderſtand the right:
For by this meanes my ſecret thoughts
doe reach me euery night.
8 I ſet the Lord ſtill in my ſight,
and truſt him ouer all:
For he doth ſtand on my right hand,
therefore I ſhall not fall.

7 Wherefore my heart and tongue alſo,
doe both reioyce together:
My fleſh and body reſt in hope,
when I this thing conſider.
3 Thou wilt not leaue my ſoule in graue,
(for Lord thou loueſt me)
Nor yet wilt giue thy holy one
corruption for to ſee.

11 But wilt teach me the way to life,
for all treaſure and ſtore
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine. Pſal. xvij. T. S.

Here he complaineth to God of the cruel pride and arrogancy of Saul, who raged without any cauſe, therefore he deſireth God to reuenge his innocencie, and deliuer him.

Sing this as the 3. Pſalme.

O Lord giue eare to my iuſt cauſe,
attend when I complaine:
And heare the prayer that I put forth
with lips that doe not faine.
2 And let the iudgement of my cauſe
proceede alwaies from thee:
And let thine eyes behold and cleare
this my ſimplicitie.

3 Thou haſt well tride me in the night,
and yet couldſt nothing finde,
That I haue ſpoken with my tongue,
that was not in my minde.
4 As for the workes of wicked men,
and paths peruerſe and ill,
For loue of thy moſt holy word,
I haue refrained ſtill.

5 Then in the paths that be moſt pure,
ſtay me Lord and preſerue:
That from the way wherein I walke
my ſteps ma, neuer ſwerue.
6 For I doe call to thee O Lord,
ſurely thou wilt me aide:
Then heare my prayer, and weigh right well
the words that I haue ſaid.

7 O thou the Sauiour of all them
that put their truſt in thee:
Declare thy ſtrength on them that ſpurne
againſt thy Maieſtie.
8 O keepe me Lord, as thou wouldſt keepe
the apple of thine eye:
And vnder couert of thy wings
defend me ſecretly.

The ſecond part.

9 From wicked men that trouble me,
and daily me annoy:
And from my foes that goe about
my ſoule for to deſtroy.
10 Which wallow in their worldly wealth,
ſo full and eke ſo fat:
That in their pride they doe not ſpare
to ſpeake they care not what.

11 They lie in waite where I ſhould paſſe,
with craft me to confound:
And muſing miſchiefes in their mindes,
to caſt me on the ground.

12 Much like a Lion greedily,
that would his prey embrace:
Or lurking like a Lions whelpe
within ſome ſecret place.

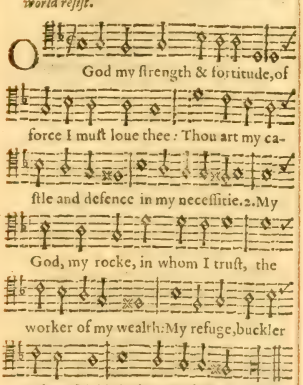
13 Vp Lord, with haſte preuent my foe,
and caſt him at my feet:
Saue thou my ſoule from the ill man,
and with the ſword him ſmite.
14 Deliuer me Lord by thy power,
out of theſe tyrants hands:
Which now ſo long time raigned haue,
and kept vs in their bands.

15 I meane from worldly men, to whom
all worldly goods are riſe:
That haue no hope or part of ioy,
but in this preſent life.
16 Thou of thy ſtore their bellies fill'ſt
with pleaſures to their minde:
Their children haue enough, and leaue
to theirs the reſt behinde.

17 But I ſhall with pure conſcience,
behold thy gracious face:
So when I wake I ſhall be full
of thine image and grace.

Diligam te Domine. Pſal. xviij. T. S.

Dauid giueth thanks, entring into his kingdome, extolling the marueilous graces of God in his preſeruation: wherein is the image of Chriſts Kingdome, which ſhal conquere through Chriſt, by the vnſpeakable loue of God, though all the world reſiſt.



3 When I ſing laud vnto the Lord,
moſt worthy to be ſeru'd:
Then from my foes I am right ſure
that I ſhall be preſeru'd.
4 The pangs of death did compaſſe me,
and bound me every where:
The flowing waues of wickedneſſe
did put me in great feare.

5 The ſlie and ſubtill ſnares of hell
were round about me ſet:

And for my death there was prepar'd
a deadly trapping net.
6 I thus beſet with paine and grieſe,
did pray to God for grace:
And he forthwith did heare my plaint
out of his holy place.

7 Such is his power, that in his wrath,
he made the earth to quake:
Yea, the foundation of the mount
of Baſan for to ſhake.
8 And from his noſtrils came a ſmoake,
when kindled was his ire:
And from his mouth came kindled coales
of hot conſuming fire.

9 The Lord deſcended from aboue,
and bowed the heauens hie:
And vnderneath his feet he caſt
the darkneſſe of the ſkie.
10 On Cherubs and on Cherubins
full royally he rode:
And on the wings of all the windes
came flying all abroad.

The ſecond part.

11 And like a den moſt darke he made
his hid and ſecret place:
With waters blacke, and ayrie clouds,
enuironed he was.
12 But when the preſence of his face
in brightneſſe ſhall appeare:
The clouds conſume, and in their ſtead,
come haile and coales of fire.

13 The fiery darts and thunder-bolts,
diſperſe them here and there:
And with his often lightenings
he puts them in great feare.
14 Lord at thy wrath and threatenings,
and at thy chiding cheare,
The ſprings and the foundations
of all the world appeare.

15 And from aboue the Lord ſent downe,
to fetch me from below:
And pluckt me out of waters great,
that would me ouerflow.
16 And me deliuered from my foes,
that would haue made me thrall:
Yea, from ſuch foes as were too ſtrong
for me to deale withall.

17 They did preuent me to oppreſſe,
in time of my great grieſe:
But yet the Lord was my defence,
my ſuccour and reliefe.
18 He brought me forth in open place,
whereas I might be free:
And kept me ſafe, becauſe he had
a fauour vnto me.

19 And as I was an innocent,
ſo did he me regard:
And to the cleanneſſe of my hands
he gaue me my reward.
20 For that I walked in his wayes,
and in his paths haue trod;
And haue not wauered wickedly
againſt the Lord my God.

The third part.

21 But euermore I haue reſpect
to his law and decree:
His ſtatutes and commandements
I caſt not out from me.
22 But pure and cleane, and vncorrupt,
appear'd before his face:
And did refraine from wickedneſſe,
and ſinne in any caſe.

23 The Lord therefore will me reward,
as I haue done aright:
And to the cleanneſſe of my hands,
appearing in his ſight.
24 For Lord with him that holy is
wilt thou be holy to:
And with the good and vertuous man,
right vertuouſly wilt doe.

25 And to the louing and elect
thy loue thou wilt reſerue:
And thou wilt vſe the wicked men,
as wicked men deſerue.
26 For thou doſt ſaue the ſimple folke,
in trouble when they lie:
And doeſt bring downe the countenance
of them that looke full hie.

27 The Lord will light my candle ſo,
that it ſhall ſhine full bright:
The Lord my God will make alſo
my darkneſſe to be light.
28 For by thy helpe an hoaſt of men
diſcomfit Lord I ſhall:
By thee I ſcale and ouerleape
the ſtrength of any wall.

29 Vnſpotted are the wayes of God,
his word is purely tride:
He is a ſure defence to ſuch
as in his faith abide.
30 For who is God except the Lord?
for other there is none:
Or elſe who is omnipotent
ſauing our God alone?

The fourth part.

31 The Lord that girdeth me with ſtrength,
is he that I doe meane:
That all the wayes wherein I walke
doth euermore keepe cleane.
32 That made my feet like to the Harts,
in ſwiftneſſe of my pace:
And for my ſuretie brought me forth
into an open place.

33 He did in order put my hands,
to battell and to fight:
To breake in ſunder bars of braſſe
he gaue my arme the might.
34 Thou teacheſt me thy ſauing health,
thy right hand is my tower:
Thy loue and familiaritie
doth ſtill increaſe my power.

35 And vnder me thou makeſt plaine
the way where I ſhould walke:
So that my feet ſhall neuer ſlip,
nor ſtumble at a balke.
36 And fiercely I purſue and take
my foes that me annoid:
And from the field doe not returne
till they be all deſtroid.

37 So I ſuppreſſe and wound my foes,
that they can riſe no more:

For

For at my feet they fall downe flat,
I ſtrike them all ſo ſore :
38 For thou doeſt gird me with thy ſtrength
to warre in ſuch a wiſe :
That they be all ſcattered abroad
that vp againſt me riſe.

39 Lord thou haſt put into my hands,
my mortall enemies yoke :
And all my foes thou doeſt deuide,
in ſunder with thy ſtroke :
40 They call'd for helpe, but none gaue eare,
nor helpt them with reliefe :
Yea, to the Lord they call'd for helpe,
yet heard he not their griefe.

The fifth part.

41 And ſtill like duſt before the wind,
I driue them vnder feet :
And ſweepe them out like filthy clay,
that ſticketh in the ſtreet.
42 Thou keep'ſt me from ſeditious folke
that ſtill in ſtrife be led :
And thou doſt of the heathen folke,
appoint me to be head.

43 A people ſtrange to me vnknowne,
and yet they ſhall me ſerue :
And at the firſt obey my word,
whereas mine owne will ſwerue.
44 I ſhall be irkeſome to mine owne,
they will not ſee my light :
But wander wide out of the way,
and hide them out of ſight.

45 But bleſſed be the liuing Lord,
moſt worthy of all praiſe :
That is my rocke and ſauing health,
praiſed be he alwaies.
46 For God it is that gaue me power
reuenged for to be :
And with his holy word ſubdude
the people vnto me.

47 And from my foe deliuered me,
and ſet me higher then thoſe :
That cruell and vngodly were,
and vp againſt me roſe :
48 And for this cauſe O Lord my God,
to thee giue thanks I ſhall :
And ſing out praiſes to thy name,
among the Gentiles all.

49 Thou gaueſt great proſperitie,
vnto the King I ſay :
To Dauid thine annointed King,
and to his ſeed for aye.

Cœli enarrant. Pſal. xix. T.S.

Hee moueth the faithfull to glorifie God by the workemanſhip, proportion, and ornaments of the heauens, and by the law wherein God is reuealed familiarly to his choſen people.

Sing this as the 14. Pſalme.

THe heauens and the firmament,
doe wondrouſly delare :
The glory of God omnipotent,
his workes and what they are.
2 The wondrous works of God appeare,
by euery daies ſucceſſe :
The nights likewiſe which their race run,
the ſelfe ſame thing expreſſe.
3 There is no language, tongue or ſpeech,
where their ſound is not heard :
In all the earth and coaſts thereof,
their knowledge is conferd.
4 In them the Lord made for the Sunne,
a place of great renowne :
Who like a Bridegroome ready trimde
doth from his chamber come.

5 And as a valiant Champion,
who for to get a priſe :
With ioy doth haſte to take in hand,
ſome noble enterpriſe.
6 And all the skie from end to end,
he compaſſeth about :
Nothing can hide it from his heate,
but he will finde it out.

7 How perfect is the law of God,
how is his couenant ſure ?
Conuerting ſoules and making wiſe
the ſimple and obſcure.
8 Iuſt are the Lords commandements,
and glad both heart and minde :
His precepts pure and giueth light
to eyes that be full blinde.

9 The feare of God is excellent,
and doth endure for euer ;
The iudgements of the Lord are true,
and righteous altogether.
10 And more to be imbrac'd alwaies,
then fined gold I ſay ;
The hony and the hony combe,
are not ſo ſweet as they.

11 By them thy ſeruant is forwarnd,
to haue God in regard ;
And in performance of the ſame,
there ſhall be great reward.
12 But Lord what earthly man doth know,
the errors of his life ?
Then cleanſe my ſoule from ſecret ſinnes,
which are in me moſt rife.

13 And keepe me that preſumptuous ſinnes
preuaile not ouer me :
And then ſhall I be innocent
and great offences flee.
14 Accept my mouth and eke my heart,
my words and thoughts each one :
For my redeemer and my ſtrength,
O Lord thou art alone.

Exaudi te Deus. Pſal. xx. T. S.

The people pray to God to heare their King, and receiue his ſacrifice, which hee offered before hee went to battell againſt the Ammonites, declaring that the heathen put their truſt in horſes, but they truſt onely in his name : Wherefore the other ſhall fall, but the King and his people ſhall ſtand.

Sing this as the 14. Pſalme.

IN trouble and aduerſitie,
the Lord God heare thee ſtill :
The maieſtie of Iacobs God,
defend thee from all ill.
2 And ſend thee from his holy place
his helpe at euery need.
And ſo in Sion ſtabliſh thee,
and make thee ſtrong indeed,

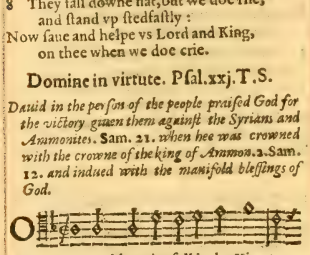
3 Remembring well the ſacrifice,
that now to him is done,
And to receiue right thankfully
thy burnt offrings each one:
4 According to thy hearts deſire,
the Lord grant vnto thee:
And all thy counſell and deuice
full well performe may he.

5 We ſhall reioyce when thou vs ſaueſt,
and our banners diſplay;
Vnto the Lord which thy requeſts
fulfilled hath alway.
6 The Lord will his annointed ſaue,
I know well by his grace:
And ſend him health by his right hand,
out of his holy place.

7 In chariots ſome put confidence,
and ſome in horſes truſt:
But we remember God our Lord,
that keepeth promiſe iuſt.
8 They fall downe flat, but we doe riſe,
and ſtand vp ſtedfaſtly:
Now ſaue and helpe vs Lord and King,
on thee when we doe crie.

Domine in virtute. Pſal. xxj. T. S.

Dauid in the perſon of the people praiſed God for the victory giuen them againſt the Syrians and Ammonites. Sam. 21. *when hee was crowned with the crowne of the king of Ammon.* 2. Sam. 12. *and indued with the manifold bleſſings of God.*



3 Thou didſt preuent him with thy gifes,
and bleſſings manifold:
And thou haſt ſet vpon his head,
a crowne of perfect gold.
4 And when he asked life of thee,
thereof thou mad'ſt him ſure,
To haue long life, yea ſuch a life,
as euer ſhould endure.

5 Great is his glory by thy helpe,
thy benefits and aide:
Great worſhip and great honour both,
thou haſt vpon him laid:
6 Thou ſhalt giue him felicity,
that neuer ſhall decay:
And with thy cheerefull countenance,
wilt comfort him alway.

7 For why? the King doth ſtrongly truſt
in God for to preuaile:
Therefore his goodneſſe and his grace,
will not that he ſhall quaile:
1 But let thine enemies feele thy force,
and thoſe that thee withſtand:
Finde out thy foes and let them feele,
the power of thy right hand.

9 And like an Ouen burne them Lord
in fiery flame and fume:
Thine anger ſhall deſtroy them all,
and fire ſhall them conſume.
10 And thou wilt root out of the earth,
their fruit that ſhould encreaſe,
And from the number of thy folke,
their ſeed ſhall end and ceaſe.

11 For why? much miſchiefe they doe muſe,
againſt thy holy name:
Yet did they faile, and had no power,
for to performe the ſame.
12 But as a marke thou ſhalt them ſet,
in a moſt open place:
And charge thy bow-ſtrings readily
againſt thine enemies face.

13 Be thou exalted Lord therefore,
in thy ſtrength euery houre:
So ſhall we ſing right ſolemnely,
praiſing thy might and power.

Deus Deus meus. Pſal. xxij. T. S.

Dauid complaineth of his deſperate extremities, and declareth whereby hee recouereth himſelfe from temptation. Vnder his perſon Chriſt is figured.

Sing this as the 21. *Pſalme.*

O God my God wherefore doeſt thou
forſake me vtterly?
And helpeſt not when I doe make,
my great complaint and crie?
2 To thee my God euen all day long,
I doe both crie and call:
I ceaſe not all the night, and yet
thou heareſt not at all.

3 Euen thou that in thy ſanctuary,
and holy place doeſt dwell:
Thou art the comfort and the ioy,
and glory of Iſrael.
4 And he in whom our fathers old,
had all their hope for euer,
And when they put their truſt in thee,
ſo didſt thou them deliuer.

5 They were deliuered euer when
they called on thy name:
And for the faith they had in thee,
they were not put to ſhame.
6 But now I am become a worme,
more like then any man:
An outcaſt whom the people ſcorne,
with all the ſpight they can.

7 And me deſpiſe, as they behold
me walking on the way:

They

They grin, they mow, they nod their heads,
and in this wiſe they ſay;
8 This man did glory in the Lord,
his fauour and his loue:
Let him redeeme and help him now,
his power if he will proue.

9 But Lord, out of my mothers wombe
I came by thy beheſt:
Thou didſt preſerue me ſtill in hope,
while I did ſucke her breſt.
10 I was committed from my birth,
with thee to haue aboad:
Since I was in my mothers:
thou haſt beene euer my God.

The ſecond part.

11 Then Lord depart not now from mee,
in this my wretched griefe:
Since I haue none to be my helpe,
my ſuccour and reliefe.
12 So many buls doe compaſſe me,
that be full ſtrong of head:
Yea, buls ſo fat, as though they had
in Baſan field beene fed.

13 They gape vpon me greedily,
as though they would me ſlay:
Much like a Lion roaring out,
and ramping for his prey.
14 But I drop downe as water ſhed,
my ioynts in ſunder breake:
15 My heart doth in my body melt
like waxe againſt the heat.

15 And like a potſheard drieth my ſtrength,
my tongue it cleaueth faſt
Vnto my iawes, and I am brought
to duſt of death at laſt.
16 And many dogs doe compaſſe me,
and wicked counſell eke
Conſpire againſt me curſedly,
they pierce my hands and feet.

17 I was tormented, ſo that I
might all my bones haue told:
Yet ſtill vpon me did they looke,
and ſtill they me behold.
18 My garments they diuided eke
in parts among them all:
And for my coat they did caſt lots,
to whom it might befall.

19 Therefore I pray thee be not farre
from me at my great neede:
But rather ſith thou art my ſtrength,
to help me Lord make ſpeede.
20 And from the ſword Lord ſaue my ſoule
by thy might and thy power:
21 And keepe my ſoule, thy darling deare
from dogs that would deuoure.

21 And from the Lions mouth that would
me all in ſunder ſhiuer:
And from the hornes of Vnicornes
Lord ſafely me deliuer.
22 And I ſha'l to my brethren all
thy maieſtie record:
And in thy Church ſhall praiſe the name
of thee the liuing Lord.

The third part.

23 All yee that feare him praiſe the Lord,
thou Iacob honour him:
And all yee houſe of Iſrael,
with reuerence worſhip him.
24 For he deſpiſeth not the poore,
he turneth not awry
His countenance when they doe call,
but granteth to their crie.

25 Among the flocke that feare the Lord
I will therefore proclaime
Thy praiſe, and keepe thy promiſe made
for ſetting forth thy name.
26 The poore ſhall eate, and be ſuffic'd,
and thoſe that doe their deuer
To know the Lord and praiſe his name,
their hearts ſhall liue for euer.

27 All coaſts of earth ſhall praiſe the Lord,
and turne to him for grace:
The heathen folke ſhall worſhip him
before his bleſſed face.
28 The kingdome of the heathen folke
the Lord ſhall haue therefore:
And hee ſhall be their gouernour,
and King for euermore.

29 The rich men of his goodly gifts
ſhall feede and taſte alſo:
And in his preſence worſhip him,
and bow their knees full low.
30 And all that ſhall goe downe to duſt,
of life by him muſt taſte:
My ſeede ſhall ſerue and praiſe the Lord,
while any world ſhall laſt.

31 My ſeede ſhall plainly ſhew to them
that ſhall be borne hereafter,
His iuſtice and his righteouſneſſe,
and all his workes of wonder.

Dominus regit. Pſal. xxiij. W. W.

Dauid hauing tryed Gods manifold mercies diuers times, gathereth a aſſurance that God will continue his goodneſſe for euer.

Sing this as the 21. Pſalme.

THe Lord is onely my ſupport,
and he that doth me feede:
How can I then lacke any thing
whereof I ſtand in neede?
2 He doth me fold in coats moſt ſafe:
the tender graſſe faſt by:
And after driues me to the ſtreames,
that runne moſt pleaſantly.

3 And when I feele my ſelfe neare loſt,
then doth he me home take,
Conducting me in the right paths,
euen for his owne name ſake.
And though I were euen at deaths doore,
yet would I feare none ill:
For with thy rod and ſhepheards crooke
I am comforted ſtill.

5 Thou haſt my table richly decke
in deſpight of my foe:
Thou haſt my head with balme refreſht,
my cup doth ouerflow.
6 And finally while breath doth laſt,
thy grace ſhall me defend:
And in the houſe of God will I
my life for euer ſpend.

Another of the ſame by Th. Stern.

Sing this as the 21. Pſalme.

MY ſhepheard is the liuing Lord,
nothing therefore I neede:
In paſtures faire, with waters calme
he ſets me for to feede.
2 He did conuert and glad my ſoule,
and brought my minde in frame:
To walke in paths of righteouſneſſe,
for his moſt holy name.

3 Yea, though I walke in vale of death,
yet will I feare none ill:
Thy rod, thy ſtaffe doth comfort me,
and thou art with me ſtill.
4 And in the preſence of my foes,
my table thou ſhalt ſpread:
Thou ſhalt O Lord fill full my cup,
and eke annoint my head.

5 Through all my life thy fauour is
ſo frankly ſhewed to me:
That in thy houſe for euermore
my dwelling place ſhall be.

Domini eſt terra. Pſal. xxiiij. I. H.

The grace of God being now vttered in the temple more glorious then before in the tabernacle. Dauid with exclamation ſtetteth forth the honour thereof, mouing the conſideration of the eternall mauſions prepared in heauen, whereof this was a figure.

Sing this as the 21. Pſalme.

THe earth is all the Lords, with all
her ſtore and furniture:
Yea, his is all the world, and all
that therein doth endure.
2 For he hath faſtly founded it,
aboue the ſea to ſtand:
And laid alow the liquid flouds,
to flow beneath the land.

3 For who is he, O Lord, that ſhall
aſcend into thy hill?
And paſſe into thy holy place,
there to continue ſtill.
4 Whoſe hands are harmeleſſe, and whoſe
no ſpot there doth defile: (heart,
His ſoule not ſet on vanitie,
who hath not ſworne to guile.

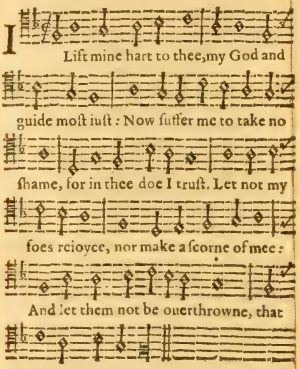
5 Him that is ſuch a one, the Lord
ſhall place in bliſſeful plight:
And God his God and Sauiour,
ſhall yeeld to him his right.
6 This is the brood of traueller
in ſeeking of his grace:
As Iacob did the Iſraelites,
in that time of his race.

7 Ye Princes open your gates, ſtand open
the euerlaſting gate:
For there ſhall enter in thereby
the King of glorious ſtate.
8 What is the King of glorious ſtate?
the ſtrong and mightie Lord:
The mightie Lord in battell ſtout,
and triall of the ſword.

9 Ye Princes open your gates, ſtand open
the euerlaſting gate:
For there ſhall enter in thereby
the King of glorious ſtate.
10 What is the King of glorious ſtate?
the Lord of hoſts he is:
The Kingdome and the royaltie
of glorious ſtate is his.

Ad te Domine. Pſal. xxv. T. S.

Dauid grieued at his ſinne and malicious enemies, moſt feruently prayeth for forgiueneſſe, eſpecially of ſuch ſinnes as he committed in his youth.



3 But ſhame ſhall them befall,
which harme them wrongfully:
Therefore thy paths and thy right waies
vnto me Lord diſcrie.
4 Direct me in thy truth,
and teach me I thee pray:
Thou art my God and Sauiour,
on thee I waite alway.

5 Thy mercies manifold
I pray thee Lord remember:
And eke thy pittie plentifull,
for they haue beene for euer.
6 Remember not the faults,
and frailtie of my youth:
Remember not how ignorant
I haue beene of thy truth.

Nor after my deſerts
let me thy mercie finde:
But of thine owne benignitie
Lord haue me in thy minde.
7 His mercie is full ſweet,
his truth a perfect guide:
Therefore the Lord will ſinners teach
and ſuch as goe aſide.

8 The humble he will teach
his precepts for to keepe:
He will direct in all his waies
the lowly and the meeke.
9 For all the waies of God
are truth and mercie both,
To them that keepe his teſtament,
the witneſſe of his troth.

The

The second part.

10 Now for thy holy Name,
O Lord I thee intreat:
To grant me pardon for my sinne,
for it is wondrous great.
11 Who so doth feare the Lord,
the Lord doth him direct:
To leade his life in such a way,
as he doth best accept.

12 His soule shall euermore,
in goodnesse dwell and stand:
His seede and his posterity,
inherit shall the land;
13 All those that feare the Lord,
know his secret intent:
And vnto them he doth declare,
his Will and Testament.

14 Mine eies and eke my heart,
to him I will aduance:
That pluckt my feet out of the snare,
of sinne and ignorance:
15 With mercie me behold,
to thee I make my mone:
For I am poore and desolate,
and comfortlesse alone.

16 The troubles of my heart,
are multiplied indeed:
Bring me out of this miserie,
necessitie and need.
17 Behold my pouertie,
mine anguish and my paine;
Remit my sinne and mine offence,
and make me cleane againe.

18 O Lord behold my foes,
how they doe still increase:
Pursuing me with deadly hate,
that faine would liue in peace,
19 Preserue and keepe my soule,
and eke deliuer me:
And let me not be ouerthrowne,
because I trust in thee.

20 Let my simple purenesse,
me from mine enemies shend,
Because I looke as one of thine,
that thou shouldst me defend:
21 Deliuer Lord thy folke,
and send them some reliefe.
I meane thy chosen Israel,
from all their paine and griefe.

Iudica me Dom. Psal.xxvj. I. H.

Dauid iniuriously oppressed and helplesse, yet assured of his integrity to Saul, calleth God to defend him causelesse afflicted, then he desireth to be in the company of the faithfull in the congregation of God, when he was banished by Saul, promising godly life, open praises, thanksgiuing and sacrifice for his deliuerance.

Sing this as the 14. Psalme.

LOrd be my iudge, and thou shalt see,
my pathes be right and plaine:
I trust in God, and hope that he,
will strength me to remaine.
2 Proue me my God I thee desire,
my waies to search and trie:
As men doe proue their gold with fire,
my reines and heart espie.

3 Thy goodnesse laid before my face,
I durst behold alwaies:
For of thy truth I tread the trace,
and will doe all my daies.
4 I doe not lust to haunt or vse,
with men whose deeds are vaine:
To come in house I doe refuse,
with the deceitfull traine.

5 I much abhorre the wicked sort,
their deeds I doe despise:
I doe not once to them resort,
that hurtfull things deuise.
6 My hands I wash and doe proceed,
in works to walke vpright;
Then to thine altar I make speed,
to offer their in sight.

7 That I may speake and preach the praise,
that doth belong to thee:
And so declare how wondrous waies,
thou hast beene good to me.
8 O Lord thy house I loue most deare,
to me it doth excell:
I haue delight and would be neere,
whereas thy grace doth dwell.

9 O shut not vp my soule with them,
in sinne that take their fill:
Nor yet my life among those men,
that seeke much loud to spill.
10 Whose hands are heapt with craft & guile
their lips thereof are full,
And their right hand with wrench and wile,
for bribes both pluck and pull.

11 But I in righteousnesse intend,
my time and daies to serue:
Haue mercy Lord and me defend,
so that I doe not swerue.
12 My foot is staid for all assaies,
it standeth well and right:
Wherefore to God will I giue praise,
in all the peoples sight.

Dominus illum. Psal.xxvij. I. H.

Dauid deliuered from great perill, giueth thankes, wherein we see his constant faith against the assaults of all enemies, and the end why he desireth to liue, and to be deliuered: Then he exhorteth to faith, and to attend vpon the Lord.

Sing this as the 18. Psalme.

THe Lord is both my health and light,
shall man make me dismaid?
Sith God doth giue me strength and might,
why should I be afraid?
2 While that my foes with all their strength
begin with me to braule:
And thinke to eate me vp, at length
themselues haue caught the fall.

3 Though they in campe against me lie,
my heart is not afraid;
In battell fight if they will trie,
I trust in God for aid.
4 One thing of God I doe require,
that he will not denie:
For which I pray and will desire,
till he to me apply.

5 That I within his holy place,
my life throughout may dwell,

To ſee the beauty of his face,
and view his temple well:
5 In time of dread he ſhall me hide,
within his place moſt pure,
And keepe me ſecret by his ſide,
as on a rocke moſt ſure.

7 At length I know the Lords good grace,
ſhall make me ſtrong and ſtout:
My foes to foile and cleane deface,
that compaſſe me about.
8 Therefore within his houſe will I,
giue ſacrifice of praiſe:
With Pſalmes and Songs I will apply,
to laud the Lord alwaies.

The ſecond part.

9 Lord heare the voyce of my requeſt,
for which to thee I call:
Haue mercy Lord on me oppreſt,
and ſend me helpe withall.
10 My heart doth knowledge vnto thee,
I ſue to haue thy grace:
Then ſeeke my face ſay'ſt thou to me,
Lord I will ſeeke thy face.

11 In wrath turne not thy face away,
nor ſuffer me to ſlide:
Thou art my helpe ſtill to this day,
be ſtill my God and guide.
12 My parents both their ſonne forſooke,
and caſt me off at large:
And then the Lord himſelfe yet tooke,
of me the care and charge.

13 Teach me, O Lord the way to thee,
and leade me on forth-right:
For feare of ſuch as watch for me,
to trap me if they might
14 Doe not betake me to the will,
of them that be my foes:
For they ſurmiſe againſt me ſtill,
falſe witneſſe to depoſe.

5 My heart would faint, but that in me
this hope is fixed faſt:
The Lord Gods good grace ſhall it ſee,
in life that aye ſhall laſt.
26 Truſt ſtill in God whoſe whole thou art,
his will abide thou muſt:
And he ſhall eaſe and ſtrength thy heart,
if thou in him doe truſt.

Ad te Domine. Pſal.xxviij. T.S.

Being in feare and penſiuenes to ſee God diſhonoured by wicked men, hee crieth for vengeance againſt them, and being aſſured that God hath heard him, he commendeth all the faithfull to his tuition.

Sing this as the 21. Pſalme.

THou art O Lord my ſtrength and ſtay,
the ſuccour which I craue:
Neglect me not leſt I be like
to them that goe to graue.
2 The voyce of thy ſuppliant heare,
that vnto thee doth crie,
When I lift vp my hands vnto
thy holy Arke moſt hie.

3 Repute me not among the ſort,
of wicked and peruert:
That ſpeake right faire vnto their friends,
and thinke full ill in heart,
4 According to their handy worke,
as they deſerue indeed:
And after their inuentions,
let them receiue their meed.

5 For they regard nothing Gods word,
his law, ne yet his lore:
Therefore he will them and their ſeed,
deſtroy for euermore.
6 To render thanks vnto the Lord,
how great a cauſe haue I:
My voice, my prayer and my complaint,
that heard ſo willingly.

7 He is my ſhield and fortitude,
my buckler in diſtreſſe,
My hope, my health, my hearts reliefe,
my ſong ſhall him confeſſe.
8 He is our ſtrength and our defence,
our enemies to reſiſt:
The health and the ſaluation,
of his elect by Chriſt.

9 Thy people and thy heritage,
Lord bleſſe, guide, and preſerue:
Increaſe them Lord and rule their hearts,
that they may neuer ſwerue.

Afferte Domino. Pſal.xxix. T.S.

Dauid exhorteth Princes, (who for the moſt part thinke there is no God) at the leaſt to feare him for the thunders and tempeſts, for feare whereof all creatures tremble. And albeit it threatneth ſinners; yet it moueth his to praiſe his name.

Sing this as the 30. Pſalme.

GIue to the Lord ye Potentates,
ye rulers of the world,
Giue ye all praiſe, honour and ſtrength,
vnto the liuing Lord.
2 Giue honour to his holy name,
and honour him alone:
Worſhip him in his maieſtie,
within his holy throne.
3 His voice doth rule the waters all,
euen as himſelfe doth pleaſe,
He doth prepare the thunder-claps,
and gouernes all the ſeas.
4 The voice of God is of great force,
and wondrous excellent:
It is moſt mighty in effect,
and moſt magnificent.

5 The voice of God doth rend and breake,
the Cedar trees ſo long:
The Cedar trees of Libanus,
which are moſt high and ſtrong.
6 And makes them leape like as a calfe,
or elſe the Vnicorne:
Not onely trees but mountaines great,
whereon the trees are borne.

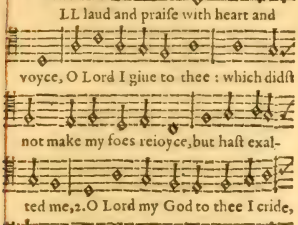
8 His voice diuides the flames of fire,
and ſhakes the wilderneſſe:
It makes the deſart quake for feare,
that called is Cades.
9 It makes the Hindes for feare to calue,
and makes the couert plaine:
Then in his temple euery man,
his glory doth proclaime.
10 The Lord was ſet aboue the flouds,
ruling the raging ſea:
So ſhall he raigne as Lord and King,
for euer and for aye.

11 The

11 The Lord will giue his people power,
in vertue to encrease:
The Lord will blesse his chosen folke,
with euerlasting peace.

Exaltabo te Domine. Psal. xxx. T. S.

When Dauid should dedicate his house to the Lord, he fell extreme sicke, without all hope of life, and therefore after recouery he thanketh God, exhorting others to doe the like, and to learne by him that God is rather merciful then seuere towards his, also that aduersity is sodaine: Then he prayeth and promiseth to praise God for euer.



3 Of thy good will thou hast call'd back
my soule, from hell to saue:
Thou didst reuiue when strength did lack,
and kep'st me from the graue.
4 Sing praise ye Saints that proue and see
the goodnesse of the Lord,
In memory of his maiestie,
reioyce with one accord:
5 For why? his anger but a space
doth last and slake againe:
But in his fauour and his grace,
alwaies doth life remaine.
Though gripes of griefe and pangs full sore,
shall lodge with vs all night:
The Lord to ioy shall vs restore,
before the day be light.
6 When I enioy'd this world at will,
thus would I boast and say:
Tush, I am sure to feele none ill,
this wealth shall not decay.
7 For thou O Lord of thy good grace,
hast sent me strength and aid:
But when thou turn'dst away thy face,
my minde was sore dismaid.
8 Wherefore againe yet did I crie,
to thee O Lord of might:
My God with plaints I did apply,
and pray'd both day and night.
9 What gaine is in my bloud said I,
if death destroy my daies?
Doth dust declare thy maiestie?
or yet thy truth doth praise?
13 Wherefore my God some pitty take,
O Lord I thee desire:
Doe not this simple soule forsake;
of helpe I thee require.
11 Then didst thou turne my griefe and woe
into a cheerefull voice:
The mourning weed thou tookst me fro,
and mad'st me to reioice.
12 Wherefore my soule vnceassantly,
shall sing vnto thy praise,
My Lord my God, to thee will I,
giue laud and thanks alwaies.

In te Domine speraui. Psal xxxj. T. S.

Dauid deliuered from great danger, sheweth first what meditations hee had by the power of faith, when death was before his eies, and how the fauour of God alwaies is ready to those that seaue him. He exhorteth the faithfull to trust in God, because he preseruetb them.

Sing this as the 18. Psalme.

O Lord I put my trust in thee,
let nothing worke me shame.
As thou art iust deliuer me,
and set me quite from blame.
2 Heare me O Lord and that anone,
to helpe me make good speed.
Be thou my rocke and house of stone,
my fence in time of need.
3 For why? as stones thy strength is tride,
thou art my fort and tower:
For thy names sake be thou my guide,
and leade me in thy power.
4 Plucke forth my feet out of the snare,
which they for me haue laid:
Thou art my strength, and all my care
is for thy might and aid.
5 Into thy hands Lord I commit
my spirit, which is thy due.
For why? thou hast redeemed it,
O Lord my God most true.
6 I hate such folke as will not part,
from things to be abhord:
When they on trifles set their heart,
my trust is in the Lord.
7 For I will in thy mercy ioy,
I see it doth excell:
Thou seest when ought would me annoy,
and knowest my soule full well.
8 Thou hast not left me in their hand,
that would me ouercharge:
But thou hast set me out of band,
to walke abroad at large.

The second part.

9 Great griefe O Lord doth me assaile,
some pitty on me take:
Mine eies waxe dim, my sight doth faile,
my wombe for woe doth ake.
10 My life is worne with griefe and paine,
my yeares in woe are past.
My strength is gone and through distaine,
my bones corrupt and wast.
11 Among my foes I am a scorne,
my friends are all dismaid;
My neighbours and my kinsmen borne,
to see me are afraid.

12 As men once dead are out of minde,
so am I now forgot:
As ſmall effect in me they finde,
as in a broken pot.

13 I heard the brags of all the rout,
their threats my minde did fray:
How they conſpird, and went about,
to take my life away.

14 But Lord I truſt in thee for aide,
not to be ouer-trod:
For I confeſſe and ſtill haue ſaid,
thou art my Lord my God.

15 The length of all my life and age,
O Lord is in thy hand:
Defend me from the wrath and rage,
of them that me withſtand.

16 To me thy ſeruant Lord expreſſe,
and ſhew thy ioyfull face:
And ſaue me Lord for thy goodneſſe,
thy mercy and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on thee I call,
But let the wicked beare their ſhame,
and in the grave to fall.

18 O how great good haſt thou in ſtore,
laid vp full ſafe for them,
That feare and truſt in thee therefore,
before the ſonnes of men.

19 Thy preſence ſhall them fence and guide
from all proud brags and wrongs:
Within thy place thou ſhalt them hide,
from all the ſtrife of tongues.

20 Thanks to the Lord that hath declard,
on me his grace ſo farre:
Me to defend with watch and ward,
as in a towne of warre.

21 This did I ſay both day and night,
when I was ſore oppreſt:
Loe I was cleane caſt out of ſight,
yet heardſt thou my requeſt.

22 Ye Saints loue ye the Lord I ſay,
the faithfull he doth guide:
And to the proud he will repay,
according to their pride.

23 Be ſtrong and God ſhall ſtay your heart,
be bold and haue a luſt:
For ſure the Lord will take your part,
ſith ye in him doe truſt.

Beati quorum. Pſal. xxxij. T.S.

Dauid puniſhed with grieuous ſicknes for his ſins, counteth them happy to whom God doth not imputte their tranſgreſſions, and after that hee had confeſſed his ſinnes, and obtained pardon, he exhorteth the wicked men to liue godly, and the good to reioyce.

Sing this as the 30. Pſalme.

THe man is bleſt whoſe wickedneſſe,
the Lord hath cleane remitted,
And he whoſe ſinne and wretchedneſſe,
is hid and alſo couered.

2 And bleſt is he, to whom the Lord,
imputeth not his ſinne:
Which in his heart hath hid no guile,
nor fraud is found therein.

3 For whilſt that I kept cloſe my ſinne,
in ſilence and conſtraint:
My bones did weare and waſt away,
with daily mone and plaint.

4 For night and day thy hand on me,
ſo grieuous was and ſmart.
That all my blood and humours moiſt,
to drineſſe did conuart.

5 I did therefore confeſſe my fault,
and all my ſinnes diſcouer:
Then thou O Lord didſt me forgiue,
and all my ſinnes paſſe ouer.

6 The humble man ſhall pray therefore,
and ſeeke thee in due time:
So that the flouds of water great,
ſhall haue no power on him.

7 When trouble and aduerſitie,
doe compaſſe me about:
Thou art my refuge and my ioy,
and thou doſt rid me out.

8 Come hither and I ſhall thee teach,
how thou ſhalt walke aright,
And will thee guide as I my ſelfe,
haue learn'd by proofe and ſight.

9 Be not ſo rude and ignorant,
as is the horſe and mule:
Whoſe mouth without a reyne or bit,
from harme thou canſt not rule.

10 The wicked man ſhall manifold
ſorrowes and griefe ſuſtaine:
But vnto him that truſts in God,
his goodneſſe ſhall remaine.

11 Be merrie therefore in the Lord,
ye iuſt lift vp your voyce:
And ye of pure and perfect heart,
be glad and eke reioyce.

Exultate iuſti. Pſal. xxxiij. T.S.

Hee exhorteth good men to praiſe God for creating and gouerning all things, and his faithfull promiſes, for ſcattering the counſell of the wicked, teaching that no creature preſerueth any man but onely his mercy.

Sing this as the 30. Pſalme.

YE righteous in the Lord reioyce,
it is a ſeemely ſight:
That vpright men with thankfull voyce,
ſhould praiſe the Lord of might.

2 Praiſe ye the Lord with harpe and ſong,
in Pſalmes and pleaſant things:
With Lute and inſtrument among,
that ſoundeth with ten ſtrings.

3 Sing to the Lord a ſong moſt new,
with courage giue him praiſe:
For why? his word is euer true,
his workes and all his waies.

4 To iudgement, equitie and right,
he hath a great good will,
And with his gifts he doth delight,
the earth throughout to fill.

6 For by the word of God alone,
the heauens all were wrought,
Their hoſtes and powers euery one,
his breath to paſſe hath brought.

7 The waters great gathered hath he,
on heapes within the ſhore,
And hid them in the depth to be,
as in a houſe of ſtore.

8 All men on earth, both least and most,
feare God, and keepe his Law:
Ye that inhabite in each coast,
dread him, and stand in awe.
9 What he commanded wrought it was,
at once with present speede:
What he doth will is brought to passe
with full effect indeede.

10 The counsels of the Nations rude
the Lord doth bring to nought:
He doth defeat the multitude,
of their deuise and thought.
11 But his decrees continue still,
they neuer slacke nor swage:
The motions of his minde and will
take place in euery age.

The second part.

12 And blest are they to whom the Lord,
as God and guide is knowne:
Whom he doth chuse of meere accord
to take them as his owne.
13 The Lord from heauen cast his sight
on men mortall by birth:
14 Considering from his seat of might
the dwellers on the earth.

15 The Lord, I say, whose hand hath wrought
mans heart, and doth it frame:
For he alone doth know the thought
and working of the same.
16 A King that trusteth in his hoast
shall nought preuaile at length:
The man that of his might doth boast
shall faile for all his strength.

17 The troopes of horse-men eke shall faile,
their sturdie steeds shall sterue:
The strength of horse shall not preuaile
the rider to preserue.
18 But loe the eyes of God intend,
and watch, to aide the iust:
With such as feare him to offend,
and on his goodnesse trust.

19 That he of death and great distresse,
may set their soule from dread:
And if that dearth their land oppresse,
in hunger them to feed.
20 Wherefore our soules doe still depend
on God our strength and stay:
He is our shield, vs to defend,
and driue all darts away.

21 Our soule in God hath ioy and game,
reioycing in his might:
For why? in his most holy name
we hope and much delight.
22 Therefore let thy goodnesse O Lord,
still present with vs be:
As we alwaies with one accord,
doe onely trust in thee.

Benedicam Dom. Psal. xxxiiij. T.S.

David having escaped Achis (1 Sam. 21) praiseth God for his deliuerance, giueth others example to trust in God, to praise and serue him, who defendeth the godly with his Angels, and vtterly destroyeth the wicked in their sinnes.

Sing this as the 30. Psalme.

I Will giue laud and honour both
vnto the Lord alwaies:
And eke my mouth for euermore
shall speake vnto his praise.
2 I doe delight to laud the Lord
in soule, and eke in voice:
That humble men and mortified
may heare, and so reioyce.

3 Therefore see that ye magnifie
with me the liuing Lord:
And let vs now exalt his name,
together with one accord.
4 For I my selfe besought the Lord,
he answered me againe:
And me deliuered incontinent
from all my feare and paine.

5 Who so they be that him behold,
shall see his light most cleare:
Their countenance shall not be dasht,
they neede it not to feare.
6 This sillie wretch for some reliefe
vnto the Lord did call:
Who did him heare without delay,
and rid him out of thrall.

7 The Angell of the Lord doth pitch
his tents in euery place:
To saue all such as feare the Lord,
that nothing them deface.
8 Taste and consider well therefore,
that God is good and iust:
O happy man that maketh him
his onely stay and trust.

9 Feare ye the Lord, ye holy ones,
aboue all earthly thing:
For they that feare the liuing Lord
are sure to lacke nothing.
10 The Lions shall be hunger-bit,
and pin'd with famine much:
But as for them that feare the Lord
no lacke shall be to such.

The second part.

11 Come neare therefore my children deare,
and to my words giue eare:
I shall you teach the perfect way
how ye the Lord should feare.
12 Who is the man that would liue long,
and lead a blessed life?
13 See thou refraine thy tongue and lips
from all deceit and strife.

14 Turne backe thy face from doing ill,
and doe the godly deed:
Inquire for peace and righteousnesse,
and follow it with speed.
15 For why? the eyes of God aboue
vpon the iust are bent:
His eares likewise doe heare the plaint
of the poore innocent.

16 But he doth frowne and bend the browes
vpon the wicked traine:
And cuts away the memorie
that should of them remaine.
17 But when the iust doe call and crie,
the Lord doth heare them so,
That out of paine and miserie
forthwith he lets them goe.

18 The Lord is kinde, and straight at hand,
to such as be contrite:

He

He ſaues alſo the ſorrowfull,
the meeke and poore in ſpirit.
19 Full many be the miſeries
that righteous men doe ſuffer:
But out of all aduerſities
the Lord doth them deliuer.

20 The Lord doth ſo preſerue and keepe
his very bones alway,
That not ſo much as one of them
doth periſh and decay.
21 The ſinne ſhall ſlay the wicked man,
which he himſelfe hath wrought:
And ſuch as hate the righteous man
ſhall ſoone be brought to nought.

22 But they that ſerue the liuing Lord,
the Lord doth ſaue them ſound:
And who that put their truſt in him,
nothing ſhall them confound.

Iudica me Domine. Pſal. xxxv. I. H.

Sauls flatterers perſecuted Dauid, who prayeth for reuenge, that his innocency may be declared, and that ſuch as take his part may reioyce, for which he promiſeth to magnifie Gods name al the dayes of his life.

Sing this as the humble ſuit of a Sinner.

LOrd plead my cauſe againſt my foes,
confound their force and might:
Fight on my part againſt all thoſe
that ſeeke with me to fight.
2 Lay hand vpon the ſpeare and ſhield,
thy ſelfe in armour dreſſe:
Stand vp for me, and fight the field,
to keepe me from diſtreſſe.

3 Gird on thy ſword, and ſtop the way,
mine enemies to withſtand:
That thou vnto my ſoule maiſt ſay,
loe I thy helpe at hand.
4 Confound them with rebuke and blame,
that ſeeke my ſoule to ſpill:
Let them turne backe and flie with ſhame,
that thinke to worke me ill.

5 Let them diſperſe and flie abroad,
as winde doth driue the duſt:
And that the Angell of our God,
their might away may thruſt.
6 Let all their waies be void of light,
and ſlipperie like to fall:
And ſend thine Angell with thy might,
to perſecute them all.

7 For why? without my fault they haue
in ſecret ſet their gin:
And for no cauſe haue digd a caue
to catch my ſoule therein.
8 When they thinke leaſt, and haue no care,
O Lord deſtroy them all:
Let them be trapt in their owne ſnare,
and in their miſchiefe fall:

9 And let my ſoule, my heart, and voice,
in God haue ioy and wealth:
That in the Lord I may reioyce,
and in his ſauing health.
10 And then my bones ſhall ſpeake and ſay,
my parts ſhall all agree:
O Lord though they doe ſeeme full gay,
what man is like to thee?

The ſecond part.

11 Thou didſt defend the weake from them
that are both ſtout and ſtrong:
And rid the poore from wicked men,
that ſpoile and doe them wrong.
12 My cruell foes againſt my riſe,
to witneſſe things vntrue:
And to accuſe me they deuiſe,
of what I neuer knew.

13 Where I to them did owe good will,
they quite me with diſdaine:
That they ſhould pay my good with ill,
my ſoule doth ſore complaine.
14 When they were ſick I mourn'd therfore,
and clad my ſelfe with ſacke:
With faſting I did faint full ſore,
to pray I was not ſlacke.

15 As they had beene my brethren deare,
I did my ſelfe behaue:
As one that maketh wofull cheare
about his mothers graue.
16 But they at my diſeaſe did ioy,
and gather on a rout:
Yea, abiect ſlaues at me did toy,
with mockes and checkes full ſtout.

17 The belly-gods, and flattring traine,
that all good things diride:
At me did grin with great diſdaine,
and plucke their mouthes aſide.
18 Lord, when wilt thou amend this geare?
why doſt thou ſtay and pauſe?
O rid my ſoule, mine onely deare,
out of the Lions clawes.

19 And then I will giue thankes to thee,
before thy Church alwaies.
And whereas moſt of people be,
there will I ſhew thy praiſe.
20 Let not my foes prevaile on me,
which hate me for no fault:
Nor yet to winke or turne their eye,
that cauſleſſe me aſſault.

The third part.

21 Of peace no word they thinke or ſay,
their talke is all vntrue:
They ſtill conſult, and would betray
all thoſe that peace enſue.
22 With open mouthes they runne at me,
they gape, they laugh, they ſneere:
Well, well, ſay they, our eye doth ſee
the thing that we deſire.

23 But Lord thou ſeeſt what waies they take,
ceaſe not this geare to mend:
Be not farre off, nor me forſake,
as men that faile their friend.
24 Awake, ariſe, and ſtirre abroad,
defend me in my right:
Reuenge my cauſe, my Lord, my God,
and aide me with thy might.

24 According to thy righteouſneſſe,
my Lord God ſet me ſee:
And let not them their pride expreſſe,
nor triumph ouer me.
26 Let not their hearts reioice and crie,
there, there, this geare goes trim:
Nor giue them cauſe to ſay on high,
we haue our will on him.

27 Con-

27 Confound them with rebuke and shame,
that ioy when I doe mourne:
And pay them home with spite and blame,
that brag at me with scorne.
28 Let them be glad and eke reioyce,
which loue mine vpright way.
And they all times with heart and voice,
shall praise the Lord and say,

29 Great is the Lord and doth excell,
for why? he doth delight
To see his seruants prosper well,
that is his pleasant sight.
30 Wherefore my tongue I will apply,
thy righteousnesse to praise:
Vnto the Lord my God will I,
sing laud and thanks alwaies.

Dixit iniustus. Psal. xxxvj. I. H.

Dauid vexed by the wicked, complaineth of their malice, but considering Gods great mercy to all creatures, specially towards his children, by faith thereof, he is comforted and assured of his deliuerance.

Sing this as the humble suite of a sinner.

THE wicked with his workes vniust,
doth thus perswade his heart,
That of the Lord he hath no trust,
his feare is set a part.
2 Yet doth he ioy in his estate,
to walke as he began:
So long till he deserue the hate,
of God and eke of man.

3 His words are wicked, vile, and naught,
his tongue no truth doth tell
Yet at no hand will he be taught,
which way he may doe well.
4 When he should sleep then doth he muse
his mischiefe to fulfill:
No wicked waies doth he refuse,
nor nothing that is ill.

5 But Lord thy goodnesse doth ascend,
aboue the heauens high:
So doth thy truth it selfe extend,
vnto the cloudy skie.
6 Much more then hills so hie and steepe,
thy iustice is expreſt:
Thy iudgements like to seas most deepe,
thou saueſt both man and beast.

7 Thy mercy is aboue all things,
O God it doth excell:
In trust whereof as in thy wings,
the sonnes of men shall dwell.
8 Within thy house they shall be fed,
with plenty at their will.
Of all delights they shall be sped,
and take thereof their fill.

9 For why? the well of life so pure,
doth ouerflow from thee:
And in thy light we are full sure,
the lasting light to see.
10 From such as thee desire to know,
let not thy grace depart.
Thy righteousnesse declare and shew,
to men of vpright heart.

11 Let not the proud on me preuaile
O Lord of thy good grace:
Nor let the wicked me assaile,
to throw me out of place.
12 But they in their deuise shall fall,
that wicked workes maintaine:
They shall be ouerthrowne with all,
and neuer rise againe.

Noli æmulari. Psal. xxxvij. W. W.

Beraufe the godly should not be daunted to see wicked men prosper, Dauid sheweth that all things shall be granted euen with hearts desire to them that loue and feare God: but the wicked, albeit they flourish for a time, shall at length perish.

Sing this as the 23. Psalme.

GRudge not to see the wicked men
in wealth to flourish still;
Nor yet enuie such as to ill
haue bent and set their will.
2 For as greene grasse and flourishing herbs
are cut and wither away:
So shall their great prosperity,
soone passe, fade and decay.

3 Trust thou therefore in God alone,
to doe well giue thy minde:
So shalt thou haue the land as thine,
and there sure food shalt finde.
4 In God set all thy hearts delight,
and looke what thou wouldst haue,
Or else canst wish in all the world,
thou needst it not to craue.

5 Cast both thy selfe and thine affaires,
on God with perfect trust:
And thou shalt see with patience,
the effect both sure and iust.
6 Thy perfect life and godly name,
he will cleare as the light:
So that the Sunne euen at noone daies,
shall not shine halfe so bright.

7 Be still therefore and stedfastly,
on God see thou wait then,
Not shrinking for the prosperous state,
of lewd and wicked men.
8 Shake off despight, enuie and hate,
at least in any wise,
Their wicked steps auoid and flee,
and follow not their guise.

9 For euery wicked man will God,
destroy both more or lesse.
But such as trust in God are sure,
the land for to possesse.
10 Watch but a while and thou shalt see
no more the wicked traine:
No not so much as house or place,
where once they did remaine.

The second part.

11 But mercifull and humble men,
enioy shall sea and land:
In rest and peace they shall reioyce,
for nought shall them withstand,
12 The lewd men and malicious,
against the iust conspire:
They gnash their teeth at him as men
which doe his bane desire.

13 But while that lewd men thus doe thinke
the Lord laughes them to scorne.
For why? he seeth their terme approch,
when they shall sigh and mourne:

The

14 The wicked haue their ſword out drawne
their bow eke haue they bent:
To ouerthrow and kill the poore,
as they the right way went.

15 But the ſame ſword ſhall pierce their harts
which was to kill the iuſt:
Likewiſe the bow ſhall breake in ſhiuers,
wherein they put their truſt.

16 Doubtleſſe the iuſt mans poore eſtate,
is better a great deale more,
Then all theſe lewd and worldly mens,
rich pompe and heaped ſtore.

17 For be their power neuer ſo ſtrong,
God will it ouerthrow:
Where contrary he doth preſerue
the humble men and low:

18 He ſeeth by his great prouidence,
the good mans trade and way.
And will giue them inheritance,
which neuer ſhall decay.

19 They ſhall not be diſcouraged,
when ſome are hard beſtead:
When other ſhall be hunger bit,
they ſhall be clad and fed.

20 For whoſoeuer wicked is,
and enemie to the Lord:
Shall quaile, yea melt euen as lambes greaſe,
or ſmoke that flies abroad.

The third part.

21 Behold the wicked borroweth much,
and neuer payeth againe:
Whereas the iuſt by liberall gifts,
make many glad and faine.

22 For they whom God doth bleſſe, ſhal haue
the land for heritage,
And they whom he doth curſe likewiſe,
ſhall periſh in his rage.

23 The Lord the iuſt mans cauſe doth guide,
and giues him good ſucceſſe
To euery thing he takes in hand,
he ſendeth good addreſſe.

24 Though that he fall, yet is he ſure,
not vtterly to quaile.
Becauſe the Lord ſtretches out his hand
at need, and doth not faile.

25 I haue beene young and now am old,
yet did I neuer ſee,
The iuſt man left, nor yet his ſeede
to beg for miſery.

26 But giues alwaies moſt liberally,
and lends whereas is neede,
His children and poſterity,
receiue of God their meede.

27 Flie vice therefore and wickedneſſe,
and vertue doe embrace:
So God ſhall grant thee long to haue,
on earth a dwelling place.

28 For God ſo loueth equity.
and ſheweth to his ſuch grace,
That he preſerues them euermore,
but ſtroyes the wicked race.

29 Whereas the good and godly men,
inherit ſhall the land:
Hauing as Lords all things therein,
in their owne power and hand.

30 The iuſt mans mouth doth euer ſpeake,
of matters wiſe and hie:
His tongue doth talke to edifie,
with truth and equity.

31 For in his heart the law of God
his Lord doth ſtill abide:
So that where euer he goe or walke,
his foot can neuer ſlide.

32 The wicked like a rauening wolfe,
the iuſt man doth beſet:
By all meanes ſeeking him to kill,
if he fall in his net.

The fourth part.

33 Though he ſhould fall into his hands,
yet God would ſuccour ſend,
Though men againſt him ſentence giue,
God will him yet defend.

34 Waite thou on God and keepe his way,
he ſhall preſerue thee then;
The earth to rule, and thou ſhalt ſee
deſtroy'd theſe wicked men.

35 The wicked haue I ſeene moſt ſtrong,
and placed in high degree:
Flouriſhing in all wealth and ſtore,
as doth the Lawrell tree.

36 But ſodainly he paſſeth away,
and loe he was quite gone:
Then I him ſought but could ſcarce finde,
the place where dwelt ſuch one.

37 Marke and behold the perfect man,
how God doth him increaſe:
For the iuſt man ſhall haue at length,
great ioy with reſt and peace.

38 As for tranſgreſſours woe to them,
deſtroy'd they ſhall all be:
God will cut off their budding race,
and rich poſterity.

39 But the ſaluation of the iuſt,
doth come from God aboue,
Who in their trouble ſends them aide,
of his meere grace and loue.

40 God doth him helpe, ſaue and deliuer,
from lewd men and vniuſt.
And ſtill will ſaue them while that they
in him doe put their truſt.

Domine ne in furore. Pſal. xxxviij. I. H.

Dauid ſick of ſome grieuous diſeaſe, acknowledgeth himſelfe to be chaſtiſed of the Lord for his ſins: and therefore prayeth God to turne away his wrath; but in the end with firme confidence commending his cauſe to God, hopeth for ſpeedie helpe at his hand.

Sing this as the humble ſuite of a Sinner.

PVt me not to rebuke (O Lord)
in thy prouoked ire:
Ne in thy heauie wrath (O Lord)
correct me I deſire.

2 Thine arrowes doe ſticke faſt in me,
thy hand doth preſſe me ſore:
And in my fleſh no health at all,
appeareth any more.

3 And all this is by reaſon of
thy wrath that I am in:
Nor any reſt is in my bones,
by reaſon of my ſinne.

4 For loe my wicked doings Lord,
aboue my head are gone:
A greater loade then I can beare,
they lie me ſore vpon.

My

5 My wounds ſtincke and are feſtered ſore,
as loathſome for to ſee:
Which all through mine owne fooliſhneſſe
betideth vnto me.
6 And I in carefull wiſe am brought
in trouble and diſtreſſe:
That I goe wailing all the day
my dolefull heauineſſe.
7 My loynes are fill'd with ſore diſeaſe,
my fleſh hath no whole part:
8 I feeble am, and broken ſore,
I roare for griefe of heart.
6 Thou know'ſt Lord my deſire, my groanes
are open in thy ſight:
10 My hart doth pant, my ſtrength hath faild,
mine eyes haue loſt their light.
11 My louers and my wonted friends
ſtand looking on my woe:
And eke my kinſmen farre away
are me departed fro.
12 They that did ſeeke my life laid ſnares,
and they that ſought the way
To doe me hurt, ſpake lies, and thought
on treaſon all the day.

The ſecond part.

13 But as a deafe man I became,
that cannot heare at all:
14 And as one dumbe that opens not
his mouth to ſpeake withall.
15 For all my confidence O Lord
is wholy ſet on thee:
16 O Lord, thou Lord that art my God,
thou ſhalt giue eare to me.
17 This did I erane, that they my foes
triumph not ouer mee:
For when my foot did ſlip, then they
did ioy my fall to ſee.
And truely I poore wretch am ſet
in place a woſull wight:
And eke my grieuous heauineſſe
is euer in my ſight.
18 For while that I my wickedneſſe
in humble wiſe confeſſe:
And while I for my ſinfull deedes
my ſorrowes doe expreſſe.
19 My foes doe ſtill remaine aliue,
and mighty are alſo:
And they that hate me wrongfully
in number hugely grow.
20 They ſtand againſt me that my good,
with euill doe repay:
Becauſe that good and honeſt things
I doe enſue alway.
21 Forſake me not my Lord my God,
be thou not farre away:
Haſte me to helpe, my Lord my God,
my ſafety and my ſtay.

Dixi cuſtodiam. Pſal. xxxix. I. H.

Dauid hauing determined ſilence, yet braſt forth into words that he would not, through his bitter griefe. For hee maketh certaine requeſts which taſte of mans infirmities, yet mixed with many prayers, and all to ſhew a mirable wonderfully troubled, that it might appeare how he did ſtriue mightily againſt death and deſperation.

Song thus as the humble ſuite of a Sinner.

I ſaid I will looke to my wayes:
for feare I ſhould goe wrong:
I will take heede all times that I
offend not in my tongue.
2 As with a bit I will keepe faſt
my mouth with force and might:
Not once to whiſper all the while
the wicked are in ſight.
3 I held my tongue, and ſpake no word,
but kept me cloſe and ſtill:
Yea from good talke I did refraine,
but ſore againſt my will.
4 My heart waxt hot within my breaſt,
with muſing, thought, and doubt:
Which did increaſe and ſtiere the fire,
at laſt theſe words burſt out.
5 Lord number out my life and dayes,
which yet I haue not paſt:
So that I may be certified
how long my life ſhall laſt.
6 Lord thou haſt pointed out my life,
in length much like a ſpan:
Mine age is nothing vnto thee,
ſo vaine is euery man.
7 Man walketh like a ſhade, and doth
in vaine himſelfe annoy:
In getting goods, and cannot tell
who ſhall the ſame inioy.
8 Now Lord ſith things this wiſe doe frame,
what helpe doe I deſire?
Of truth my helpe doth hang on thee,
I nothing elſe require.

The ſecond part.

9 From all the ſinnes that I haue done
Lord quite me out of hand:
And make me not a ſcorne to fooles
that nothing vnderſtand.
10 I was as dumbe, and to complaine
no trouble might me moue:
Becauſe I knew it was thy worke,
my patience for to proue.
11 Lord, take from me thy ſcourge & plague
I can them not withſtand:
I faint and pine away for feare
of thy moſt heauy hand.
12 When thou for ſinne doſt man rebuke
he waxeth woe and wan:
As doth a cloath that moths haue fret,
ſo vaine a thing is man.
13 Lord heare my ſuite, and giue good heed,
regard my teares that fall:
I ſoiourne like a ſtranger here,
as did my fathers all.
14 O ſpare a little, giue me ſpace
my ſtrength for to reſtore:
Before I goe away from hence,
and ſhall be ſeene no more.

Expectans expectaui. Pſal. xl. I. H.

Dauid deliuered from great danger, doth magnifie God therefore, and commendeth his prouidence towards al mankinde. Then he promiſeth to giue himſelfe wholy to Gods ſeruice, and declareth how God is truly worſhipped, afterward hee giueth thanks, and hauing complained of his enemies he calleth for aide and ſuccour.

Song this as the 35. Pſalme.

I Waited long, and ſought the Lord,
and patiently did beare:
At length to me he did accord,

my

my voice and crie to heare.
2 He pluckt me from the lake ſo deepe,
out of the mire and clay:
And on a rocke did ſet my feet,
and he did guide my way.

3 To me he taught a Pſalme of praiſe,
which I muſt ſhew abroad:
And ſing new ſongs of thankes alwaies,
vnto the Lord our God.
4 When all the folke theſe things ſhall ſee,
as people much afraid:
Then they vnto the Lord will flee,
and truſt vpon his aid.

5 O bleſt is he whoſe hope and heart
doth in the Lord remaine:
That with the proud doth take no part,
nor ſuch as lye and faine.
6 For Lord my God thy wondrous deedes
in greatneſſe farre doe paſſe:
Thy fauour towards vs exceedes
all things that euer was.

7 When I intend, and doe deuiſe
thy workes abroad to ſhew:
To ſuch a reckoning they doe riſe,
thereof no end I know.
8 Burnt offrings thou delightſt not in,
I know thy whole deſire:
With ſacrifice to purge his ſinne,
thou doſt no man require,

6 Meat offerings and ſacrifice,
thou wouldſt not haue at all:
But thou O Lord haſt open made
mine eares to heare withall.
10 But then ſaid I, behold and looke,
I come a meane to be:
For in the volume of thy Booke,
thus is it ſaid of me;

11 That I O God ſhould doe thy minde,
which thing doth like me well:
For in my heart thy Law I finde,
faſt placed there to dwell.
12 Thy iuſtice and thy righteouſneſſe
in great reſorts I tell:
Behold my tongue no time doth ceaſe,
O Lord thou knowſt full well.

The ſecond part.

13 I haue not hid within my breaſt
thy goodneſſe as by ſtealth:
But I declare and haue expreſt,
thy truth and ſauing health.
14 I keepe not cloſe thy louing minde,
that no man ſhould it know:
The truſt that in thy truth I finde,
to all the Church I ſhow.

For I with miſchiefes many one
am ſore beſet about:
My ſinnes increaſe, and ſo come on,
I cannot ſpie them out.
15 For why? in number they exceede
the hayres vpon my head:
My heart doth faint for very dread,
that I am almoſt dead.
16 With ſpeede ſend helpe, and ſet me free,
O Lord I thee require:
Make haſte with aide to ſuccour me,
O Lord at my deſire.

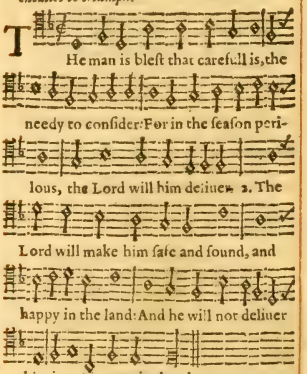
17 Let them ſuſtaine rebuke and ſhame,
that ſeeke my ſoule to ſpill:
Driue backe my foes, and them defame
that wiſh and would me ill.

18 For their ill feates doe them deſerie,
that would deface my name:
Alwaies at me they raile and crie,
fie on him, fie for ſhame.
19 Let them in thee haue ioy and wealth,
that ſeeke to thee alwaies:
That thoſe that loue thy ſauing health,
may ſay, to God be praiſe.

20 But as for me, I am but poore,
oppreſt, and brought full low:
Yet thou O Lord, wilt me reſtore
to health full well I know:
21 For why? thou art my hope and truſt,
my refuge, helpe, and ſtay:
Wherefore my God, as thou art iuſt,
with me no time delay.

Beatus qui intelligit. Pſal. xlj. T.S.

Dauid grieuouſly afflicted, bleſſeth them that pitty his caſe, complaining of faithleſſe friends, ſuch as Iudas, Ioh 15. Then he giueth thankes for Gods mercy, in chaſtiſing him gently, not ſuffering his enemies to triumph.



3 And in his bed when he lies ſicke,
the Lord will him reſtore:
And thou O Lord wilt turne to health
his ſickneſſe and his ſore.
4 Then in my ſickneſſe thus ſay I,
haue mercie Lord on me:
And heale my ſoule, which is full woe
that I offended thee.

3 Mine enemies wiſht me ill in heart,
and thus of me did ſay:
When ſhall he die, that all his name
may vaniſh quite away?
6 And when they come to viſit me,
they aſke if I doe well:
But in their hearts miſchiefe they hatch,
and to their mates it tell.

7 They bite their lips, and whiſper ſo,
as though they would me charme:

And

And caſt their fetches how to trap
me with ſome mortall harme.
8 Some grieuous ſinne hath brought him to
this ſickneſſe ſay they plaine:
He is ſo low that without doubt
riſe can he not againe.

9 The man alſo that I did truſt,
with me did vſe deceit:
Who at my table eate my bread,
the ſame for me laid wait.
10 Haue mercy Lord on me therefore,
and let me be preſerued:
That I may render vnto them,
the things they haue deſerued.

11 By this I know aſſuredly,
I am beloued of thee:
When that mine enemies haue no cauſe
to triumph ouer me.
12 But in my right thou haſt me kept,
and maintained alway:
And in thy preſence place aſſign'd,
where I ſhall dwell for aye.

13 The Lord the God of Iſrael
be praiſed euermore:
Euen ſo be it, Lord will I ſay,
euen ſo be it therefore.

Quemadmodum. Pſal. xlij. I.H.

Dauid is grieued that through perſecution he could not be preſent in the congregation, proteſting his preſence in heart, albeit in body ſeparate: at laſt hee ſheweth, that notwithſtanding theſe ſorrowes and thoughts, yet hee continually putteth his confidence in the Lord.

Sing this as the 35. Pſalme.

LIke as the Hart doth breathe and bray
the welſpring to obtaine:
So doth my ſoule deſire alway
with thee Lord to remaine.
2 My ſoule doth thirſt, and would draw neare
the liuing God of might:
Oh when ſhall I come and appeare
in preſence of his ſight?

3 The teares all times are my repaſt,
which from mine eyes doe ſlide:
When wicked men crie out ſo faſt,
where now is God thy guide?
4 Alas, what grieſe is this to thinke
what freedome once I had?
Therefore my ſoule as at pits brinke
moſt heauie is and ſad.

When I did march in good aray,
furniſhed with my traine,
Vnto the temple was our way,
with ſongs and hearts moſt faine.
5 My heart why art thou ſad alwaies,
and freeſt thus in my breſt?
Truſt ſtill in God, for him to praiſe
I hold it euer beſt.

By him I haue ſuccour at need
againſt all paine and grieſe:
He is my God which with all ſpeede
will haſte to ſend reliefe.
6 And thus my ſoule within me Lord
doth faint to thinke vpon
The land of Iordan, and record
the little hill Hermon.

7 One grieſe another in doth call,
as clouds burſt out their voice:
The floods of euill that doe fall,
runne ouer me with noiſe.
8 Yet I by day felt thy goodneſſe,
and helpe at all aſſaies:
Likewiſe by night I did not ceaſe
the liuing God to praiſe.

9 I am perſwaded thus to ſay
to him with pure pretence:
O Lord, thou art my guide and ſtay,
my rocke, and my defence.
Why doe I then in penſiueneſſe
hanging the head thus walke?
While that mine enemies me oppreſſe
and vexe me with their talke.

10 For why? they vexe mine inward parts,
with pangs to be abhor'd:
When they crie out with ſtubborne hearts,
where is thy God thy Lord?
11 So ſoone why doſt thou faint and quaile,
my ſoule, with paine oppreſt?
With thoughts why doſt thy ſelfe aſſaile,
ſo ſore within my breſt?

12 Truſt in the Lord thy God alwaies,
and thou the time ſhalt ſee,
To giue him thankes with laud and praiſe,
for health reſtor'd to thee.

Iudica me Dom. Pſal. xliij. T.S.

He prayeth to be deliuered from them which conſpire with Abſolon, to the end that he might ioyfully praiſe God in his holy congregation.

Sing this as the 35. Pſalme.

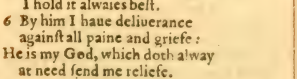
IVdge and reuenge my cauſe O Lord,
from them that euill be:
From wicked and deceitfull men,
O Lord deliuer me.
2 For of my ſtrength thou art the God
why putſt thou me thee fro?
And why walke I ſo heauily
oppreſſed with my foe.

3 Send out thy light, and eke thy truth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then ſhall I to the Altar goe
of God my ioy and cheare:
And on my Harpe giue thankes to thee,
O God my God moſt deare.

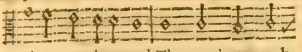
5 Why art thou then ſo ſad my ſoule,
and freeſt thus in my breſt?
Still truſt in God, for him to praiſe
I hold it alwaies beſt.
6 By him I haue deliuerance
againſt all paine and grieſe:
He is my God, which doth alway
at need ſend me reliefe.

Deus auribus. Pſal xliij. T. S.

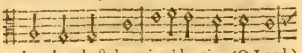
A moſt earneſt prayer made in the name of the faithfull in perſecution, for ſuſtaining the quarrels of Gods word, as in Paul, Rom. 8.



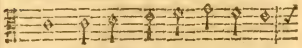
O Vr eares haue heard our fathers tell,



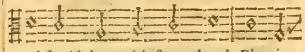
and reuerently record, The wondrous works



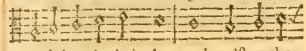
that thou hast done in alder time (O Lord.)



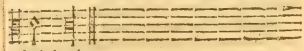
2. How thou didst cast the Gentiles out,



and stroid them with strong hand: Planting



our fathers in their place, and gau'st to them



their land.

3 They conquer'd not by sword, nor strength,
the land of thy behest:
But by thy hand, thine arme, and grace:
because thou louedst them best.
4 Thou art my King, O God, that holpe
Iacob in sundry wise:
5 Led with thy power, we threw downe such
as did against vs rise.

6 I trusted not in bow, ne sword,
they could not saue me sound:
7 Thou kept'st vs from our enemies rage,
thou didst our foes confound.
8 And still we boast of thee our God,
and praise thy holy name:
9 Yet now thou goest not with our hoast,
but leauest vs to shame.

10 Thou mad'st vs flee before our foes,
and so were ouer-trod:
Our enemies rob'd and spoil'd our goods,
while we were sperst abroad.
11 Thou hast vs giuen to our foes
as sheepe for to be slaine:
Among the heathen euery where
scattred we doe remaine.

12 Thy people thou hast sold like slaues,
and as a thing of nought:
For profit none thou hast thereby,
no gaine at all was sought.
13 And to our neighbours thou hast made
of vs a laughing stocke:
And they that round about vs dwell,
at vs doe grin and mocke.

The second part.

14 Thus we serue for none other vse,
but for a common talke:
They mock, they scorn, they nod their heads,
where euer they goe or walke:
15 I am asham'd continually,
to heare these wicked men:
Yea, so I blush that all my face
with red is couered then.

16 For why? we heare such slandrous words,
such false reports and lies:
That death it is to see their wrongs,
their threatnings and their cries.

17 For all this we forget not thee,
nor yet thy couenant breake:
18 We turne not backe our harts from thee,
nor yet thy paths forsake.

19 Yet thou hast trod vs downe to dust,
where dens of Dragons be:
And couered vs with shade of death
and great aduersitie.
20 If we had our Gods name forgot,
and helpe of Idols sought:
21 Would not God then haue tride this out?
for he doth know our thought.

22 Nay, nay, for thy names sake O Lord,
alwaies are we slaine thus:
As sheepe vnto the shambles sent,
right so they deale with vs.
23 Vp Lord, why sleepest thou? awake,
and leaue vs not for all:
24 Why hidest thou thy countenance,
and dost forget our thrall?

25 For downe to dust our soule is brought,
and we now at last cast:
Our belly like as it were glude,
vnto the ground cleaues fast.
26 Rise vp therefore for our defence,
and helpe vs Lord at neede:
We thee beseech of thy goodnesse,
to rescue vs with speede.

Eructauit cor meum. Psal. xlv. I.H.

Salomon his maiestie, honor, strength, beauty, riches and power are praised, his marriage with the Egyptian and heathen woman is blest, if that she renounce her people and countrey, and giue her selfe wholy to her husband. Here is figured the wonderful maiesty and increase of Christs kingdome, and the Church his Spouse, now taken of the Gentiles.

Sing this as the 25. Psalme.

MY heart doth take in hand
some godly song to sing:
The praise that I shall shew therein
pertaineth to the King.
My tongue shall be as quicke,
his honour to indite,
As is the pen of any Scribe
that vseth fast to write.

2 O fairest of all men,
thy speech is pleasant pure:
For God hath blessed thee with gifts
for euer to endure.
3 About thee gird thy sword,
O Prince of might elect:
With honour, glory, and renowne,
thy person pure is deckt.

4 Goe forth with godly speede,
in meeknesse, truth, and right:
And thy right hand shall thee instruct
in workes of dreadfull might.
5 Thine arrowes sharpe and keene,
their hearts so sore shall sting:
That folke shall fall, and kneele to thee,
yea, all thy foes O King.

6 Thy royall seate O Lord,
for euer shall remaine:
Because the sceptre of thy Realme

doth

doth righteouſneſſe maintaine.
7 Becauſe thou louest the right
and doſt the ill deteſt:
God euen thy God hath nointed thee,
with ioy aboue the reſt.

8 With mirrhe and ſauours ſweet,
thy clothes are all beſpread:
When thou doſt from thy palace paſſe,
therein to make thee glad,
9 Kings daughters doe attend,
in fine and rich array:
At thy right hand the Queene doth ſtand,
in gold and garments gay.

The ſecond part.

10 O daughter take good heed,
encline and giue good eare;
Thou muſt forget thy kindred all,
and fathers houſe moſt deare:
11 Then ſhall the King deſire,
thy beauty faire and trim,
For why? he is the Lord thy God,
and thou muſt worſhip him.

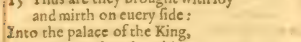
12 The daughters then of Tire,
with gifts full rich to ſee;
And all the wealthy of the land,
ſhall make their ſuite to thee.
13 The daughter of the King,
is glorious to behold:
Within her cloſet ſhe doth ſit,
all deckt with beaten gold.

14 In robes well wrought with needle,
and many a pleaſant thing:
With Virgins faire on her to wait,
ſhe commeth to the King.
15 Thus are they brought with ioy
and mirth on euery ſide:
Into the palace of the King,
and there they doe abide.

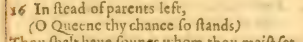
16 In ſtead of parents left,
(O Queene thy chance ſo ſtands)
Thou ſhalt haue ſonnes whom thou maiſt ſet,
as Princes in all lands.
17 Wherefore thy holy name,
all ages ſhall record:
Thy people ſhall giue thanks to thee,
for euermore O Lord.

Deus noſtrum. Pſal.xlvj.I.H.

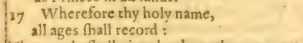
A ſong of thankeſgiuing for the deliuerance of Ieruſalem, after Senacherib with his armie was driuen away, or ſome other like ſodaine & marueilous deliuerance, by the mighty hand of God, wherely the Prophet commending this great benefit, doth exhort the faithfull to giue themſelues wholy into the hands of God, doubting nothing but that vnder his protection, they ſhall be ſafe againſt all the aſſaults of their enemies.



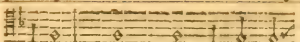
THe Lord is our defence and aide,



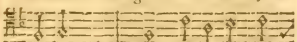
the ſtrength whereby we ſtand: when we



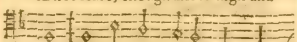
with woe are much diſmaid, he is our helpe



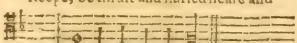
at hand. 2. Though th'earth remoue, we



will not feare, though hils ſo high and



ſteepe, be thruſt and hurled heare and



there, within the ſea ſo deepe.

3 No though the waues doe rage ſo ſore,
that all the bankes it ſpils:
And though it ouerflow the ſhore,
and beate downe mighty hils.
4 For one faire flood doth ſend abroad,
his pleaſant ſtreames apace:
To freſh the Citie of our God,
and waſh his holy place.

5 In midſt of her the Lord doth dwell,
ſhe can no whit decay:
All things againſt her that rebell,
the Lord will truely ſlay.
6 The heathen folke the kingdomes feare,
the people make a noiſe:
The earth doth melt and not appeare,
when God puts forth his voice.

7 The Lord of hoſts doth take our part,
to vs he hath an eie,
Our hope of health with all our heart,
on Iacobs God doth lie.
8 Come neare and ſee with mind & thought
the working of our God:
What wonders he himſelfe hath wrought,
through all the earth abroad.

9 By him all warres are huſht and gone,
which countries did conſpire;
Their bowes he brake and ſpeares each one,
their Chariots burnt with fire:
30 Leaue off therefore (ſaith he) and know
I am a God moſt ſtout:
Among the heathen high and low,
and all the earth throughout.

11 The Lord of hoſts doth vs defend,
he is our ſtrength and tower,
On Iacobs God doe we depend,
and on his might and power.

Omnes Gentes. Pſal.xlvij.I.H.

An exhortation to worſhip God for his mercies towards Iacobs poſterity. Herein is prophesied the kingdome of Chriſt in the time of the Goſpell.

Sing this as the 46. Pſalme.

YE people all with one accord,
clap hands and eke reioyce:
Be glad and ſing vnto the Lord,
with ſweet and pleaſant voice.
2 For hie the Lord and dreadfull is,
with wonders manifold:
A mighty King he is alſo,
in all the earth extold.

3 The people he ſhall make to be,
vnto our bondage thrall:
And vnderneath our feet he ſhall,
the nations make to fall.
4 For vs the heritage he choſe,
which we poſſeſſe alone:
The flouriſhing worſhip of Iacob,
his welbeloued one.

5 Our God aſcendeth vp on hie,
with ioy and pleaſant noiſe:
The Lord goeth vp aboue the skie,
with trumpets royall voice.
6 Sing praiſes to our God, ſing praiſe,
ſing praiſes to our King:
7 For God is King of all the earth,
all skilfull praiſes ſing.

8 God on the heathen raignes, and ſits
vpon his holy throne:
9 The Princes of the people haue,
them ioyned euery one,
To Abrahams people, for our God
which is exalted hie:
As with a buckler doth defend,
the earth continually.

Magnus Dom. Pſal. xlviij. I.H.

Thankes are giuen to God for the notable deliuerance of Ieruſalem from the hands of many kings, the eſtate whereof is praiſed, for that God is preſent at all times to defend it: this Pſalme ſeemeth to be made in the time of Ahaz, Ioſaphas, Aſa, or Ezekias, for then chiefely was the Citie by forraine Princes aſſaulted.

Sing this as the 46. Pſalme.

GReat is the Lord, and with great praiſe,
to be aduanced ſtill:
Within the Citie of our God,
vpon his holy hill.
2 Mount Sion is a pleaſant place,
it gladdeth all the land:
The Citie of the mighty King,
on her North ſide doth ſtand.

3 Within the Pallaces thereof,
God is a refuge knowne:
For loe the Kings are gathered, and
together eke are gone.
4 But when they did behold it ſo,
they wondred, and they were
Aſtonied much, and ſodainly,
were driuen backe with feare.

5 Great terrors then on them doe fall,
for very woe they crie:
As doth a woman when ſhe ſhall,
goe trauell by and by.
6 As thou with Eaſterne winde the ſhips,
vpon the ſea doſt breake:
So they were ſtaid, and euen as
we heard our fathers ſpeake.

7 Loe in the Citie of our God,
we ſaw as it was tould:
Yea in the Citie which our God,
for euer will vphold.
8 O Lord we wait and doe attend,
on thy good help and grace,
For which we doe all times attend
within thy holy place.

9 O Lord according to thy name,
for euer is thy praiſe:
And thy right hand O Lord is full
of righteouſneſſe alwaies.
10 Let for thy iudgement Sion mount,
fulfilled be with ioyes:
And eke of Iuda grant O Lord,
the daughters to reioyce.

11 Goe walke about all Sion hill,
yea round about her goe:
And tell the towers that thereupon
are builded on a row.
12 And marke ye well her bulwarks all,
behold her towers there:
That ye may tell thereof to them,
that after ſhall be here.

13 For this God is our God, our God
for euermore is he:
Yea and vnto the death alſo,
our guider ſhall he be.

Audite hæc. Pſal. xlix. I.H.

Gods ſpirit moueth the conſideration of mans life, ſhewing that the wealthie are not happieſt, but noteth how all things are ruled by Gods prouidence, who as he iudgeth theſe worldly miſers to euerlaſting tormentes, ſo hee preſerueth his, and will reward them in the day of reſurrection. 1 Theſ. 1.

Sing this as the 46. Pſalme.

ALL people hearken and giue eare,
to that that I ſhall tell:
2 Both high and low, both rich and poore,
that in the world doe dwell.
3 For why? my mouth ſhall make diſcourſe,
of many things right wiſe:
In vnderſtanding ſhall my heart,
his ſtudie exerciſe.

4 I will encline mine eares to know,
the parable ſo darke:
And open all the doubtfull ſpeech,
in metre on my harpe.
5 Why ſhould I feare afflictions,
or any carefull toile?
Or elſe my foes which at my heeles,
are preſt my life to ſpoile?

6 For as for ſuch as riches haue,
wherein their truſt is moſt:
And they which of their treaſures great,
themſelues doe brag and boaſt.
7 There is not one of them that can,
his brothers death redeeme:
Or that can giue a price to God,
ſufficient for him.

8 It is too great a price to pay,
none can thereto attaine,
9 Or that he might his life prolong,
or not in graue remaine.
10 They ſee wiſe men as well as fooles,
ſubiect vnto deaths bands:
And being dead, ſtrangers poſſeſſe
their goods, their rents, their lands.

11 Their care is to build houſes faire,
and to determine ſure
To make their name right great on earth,
for euer to endure.
12 Yet ſhall no man alwaies enioy,
high honour, wealth, and reſt,

But

But ſhall at length taſte of deaths cup,
as well as the brute beaſt.

The ſecond part.

13 And though they trie their ſoolishneſſe
to be moſt lewd and vaine:
Their children yet approue their talke,
and in like ſinne remaine.
14 As ſheepe into the fould are brought,
ſo ſhall they into graue:
Death ſhall them eate, and in that day,
the iuſt ſhall Lordſhip haue.

Their image and their royall port
ſhall fade and quite decay:
When as from houſe to pit they paſſe
with woe and well-away.
15 But God ſhall ſurely preſerue me
from death and endleſſe paine:
Becauſe he will of his good grace
my ſoule receiue againe.

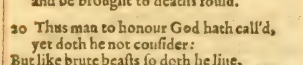
16 If any man waxe wondrous rich,
feare not I ſay therefore:
Although the glory of his houſe
encreaſeth more and more.
17 For when he dyeth, of all theſe things
nothing ſhall he receiue:
His glory will not follow him,
his pompe will take her leaue.

18 Yet in this life he takes himſelfe
the happieſt vnder Sunne:
And others likewiſe flatter him,
and ſay all is well done.
19 And preſuppoſe he liue as long
as did his fathers old:
Yet muſt he needes at length giue place,
and be brought to deaths fould.

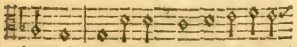
20 Thus man to honour God hath call'd,
yet doth he not conſider:
But like brute beaſts ſo doth he line,
which turne to duſt and powder.

Deus Deorum. Pſal. L. W. W.

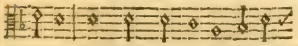
He propheſieth that God will call all nations by the Goſpell, and require no other ſacrifice of his people, but confeſſion of his benefits, and thankſgiuing; and how he deteſteth all ſuch as ſeeme zealous of ceremonies, and not of the pure word of God onely.



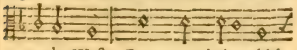
THe mighty God th'eternall hath



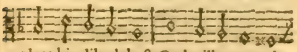
thus ſpoke, And all the world he wil call and



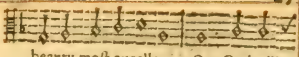
prouoke, Euen from the Eaſt, and ſo forth



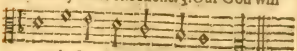
to the Weſt. 2. From toward Sion which



place him liketh beſt: God will appeare in



beauty moſt excellent. 3. Our God will



come before that long time be ſpent.

Deuouring fire
ſhall goe before his face,
A great tempeſt
ſhall round about him trace.
4 Then ſhall he call
the earth and heauens bright,
To iudge his folke
with equitie and right.
5 Saying, goe to,
and now my Saints aſſemble:
My peace they keepe,
their gifts doe not diſſemble.

6 The heauens ſhall
declare his righteouſneſſe:
For God is iudge
of all things more and leſſe.
7 Heare my people,
for I will now reueale:
Liſt Iſraell,
I will thee nought conceale;
Thy God, thy God
am I, and will not blame thee,
8 For giuing not
all manner offrings to me.

9 I haue no neede
to take of thee at all
Goats of thy fould,
or Calfe out of thy ſtall:
10 For all the beaſts
are mine within the woods;
On thouſand hils
Cattell are mine owne goods.
11 I know for mine
all birds that are on mountaines:
All beaſts are mine
that haunt the fields and fountaines.

12 Hungry if I were
I would not thee it tell:
For all is mine
that in the world doth dwell.
13 Eate I the fleſh
of great buls and bullocks?
Or drinke the bloud
of Goates, and of the flockes?
14 Offer to God
praiſe and hearty thankeſgiuing:
And pay thy vowes
vnto God euerliuing.

15 Call vpon me
when troubled thou ſhalt be:
Then will I helpe,
and thou ſhall honour me.
16 To the wicked
thus ſaith th'eternall God;
Why doſt thou preach
my lawes and heſts abroad?

Seeing thou haſt
them with thy mouth abuſed,
17 And hat'ſt to be
by diſcipline reformed.

My words I ſay,
thou doſt reiect and hate:
18 If that thou ſee
a theefe, as with thy mate,
Thou runn'ſt with him
and ſo your prey doe ſeeke:
And art all one
with bawds and ruffians eke.
19 Thou giu'ſt thy ſelfe
to backbite and to ſlander,
And how thy tongue
deceiueth it's a wonder.

20 Thou ſitteſt muſing
thy brother how to blame,
And how to put
thy mothers ſonne to ſhame.
21 Theſe things thou didſt,
and whilſt I held my tongue
Thou didſt me iudge,
becauſe I ſtaid ſo long,
Like to thy ſelfe:
yet though I keepe long ſilence,
Once ſhalt thou feele
of thy wrongs iuſt recompence.

22 Conſider this
ye that forget the Lord:
And feare not when
he threatneth with his word;
Leſt without helpe
I ſpoyle you as a prey.
23 But he that thankes
offreth, praiſeth me aye,
Saith the Lord God:
and he that walketh this trace,
I will him teach
Gods ſauing health to embrace.

Another of the ſame by J.H.

THe God of Gods, the Lord,
hath call'd the earth by name:
From where the Sunne doth riſe, vnto
the ſetting of the ſame.
2 From Sion his faire place,
his glory bright and cleare:
The perfect beauty of his grace,
from thence it did appeare.

3 Our God ſhall come in haſte,
to ſpeake he ſhall not doubt:
Before him ſhall the fire waſte,
and tempeſt round about.
4 The heauens from on hie
the earth below likewiſe:
He will call forth to judge and trie
his folke he doth deuiſe.

5 Bring forth my Saints (ſaith he)
my faithfull flocke ſo deare:
Which are in bond and league with me,
my Law to loue and feare.
6 And when theſe things are tride
the heauens ſhall record:
That God is iuſt, and all muſt bide
the iudgement of the Lord.

7 My people O giue heede,
Iſrael to thee I crie:
I am thy God, thy helpe at neede,
thou canſt it not denie.
8 I doe not ſay to thee,
thy ſacrifice is ſlacke:
Thou offereſt daily vnto me
much more then I doe lacke.

9 Think'ſt thou that I doe neede
thy cattell young or old?
Or elſe deſire ſo much to feede
on Goates out of thy fold?
10 Nay, all the beaſts are mine,
in woods that eate their fils.
And thouſands more of neate and kine
that runne wilde on the hils.

The ſecond part.

11 The birds that build on high
in hils, and out of ſight:
And beaſts that in the fields doe lye,
are ſubiect to my might.
12 Then though I hungred ſore,
what neede I ought of thine:
Sith that the earth with her great ſtore,
and all therein is mine?

13 To buls fleſh haue I minde,
to eate it, doſt thou thinke?
Or ſuch a ſweetneſſe doe I finde
the bloud of Goates to drinke?
14 Giue to the Lord his praiſe,
with thankes to him apply:
And ſee thou pay thy vowes alwayes
vnto the God moſt hie.

15 Then ſeeke and call to me,
when ought would worke thee blame:
And I will ſure deliuer thee,
that thou maiſt praiſe my name.
16 But to the wicked traine,
which talke of God each day:
And yet their workes are foule and vaine,
to them the Lord will ſay;

17 With what a face dar'ſt thou
my word once ſpeake or name?
Why doth thy talke my Law allow?
thy deedes denie the ſame.
18 Whereas for to amend
thy life thou are ſo ſlacke:
My word the which thou doſt pretend,
is caſt behinde thy backe.

The third part.

19 When thou atheefe doſt ſee
by theft to liue in wealth:
With him thou runſt, and doſt agree
likewiſe to thriue by ſtealth.
20 When thou doſt them behold,
that wiues and maids defile:
Thou lik'ſt it well, and waxeſt bold,
to leade that life moſt vile.

21 Thy lips thou doſt apply
to ſlaunder and deſame:
Thy tongue is taught to craft and lye,
and ſtill doth vſe the ſame.

22 Thou

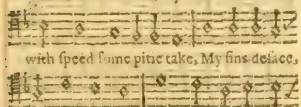
32 Thou ſtudieſt to reuile,
thy friends to thee ſo ſeere;
With ſlander thou wouldſt needs defile,
thy mothers ſonne moſt deere.

33 Hereat while I doe winke,
as though I did not ſee:
Thou goeſt on ſtill, and ſo doſt thinke,
that I am like to thee:
34 But ſure I will not let,
to ſtrike when I begin:
Thy faults in order I will ſet,
and open all thy ſinne.

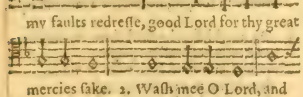
35 Marke this I you require,
that haue not God in minde:
Leſt when I plague you in mine ire,
your helpe be farre to finde,
36 He that doth giue to me,
the ſacrifice of praiſe
Doth pleaſe me well, and he ſhall ſee,
to walke in godly waies.

Miſerere mei. Pſal. Lj. W.W.

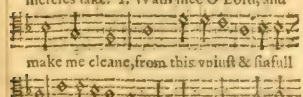
David rebuked by the prophet Nathan for his great offences, acknowledged the ſame to God, proteſting his naturall corruption, wherefore he prayeth God to forgiue his ſins, and renew in him his holy ſpirit, promiſing that hee will not be vnmindfull of thoſe great graces. Finally, fearing leaſt God would puniſh the whole Church for his fault, he requeſteth that he would rather increaſe his grace towards the ſame.



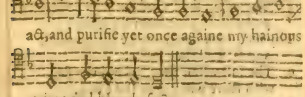
O Lord conſider my diſtreſſe and now



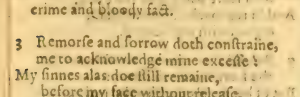
with ſpeed ſome pitie take, My ſins deface,



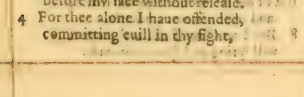
my faults redreſſe, good Lord for thy great



mercies ſake. 2. Waſh mee O Lord, and



make me cleane, from this vniuſt & ſinfull



act, and purifie yet once againe my hainous

crime and bloody fact.

3 Remorſe and ſorrow doth conſtraine,
me to acknowledge mine exceſſe:
My ſinnes alas doe ſtill remaine,
before my face without releaſe.
4 For thee alone I haue offended,
committing euill in thy ſight,
And if I were therefore condemned,
yet were thy iudgements iuſt and right.

5 It is too manifeſt alas,
that firſt I was conceiued in ſinne:
Yea mother ſo borne was,
and yet vile wretch remaine therein.
6 Alſo behold Lord thou doſt loue,
the inward truth of a pure heart:
Therefore thy wiſedome from aboue,
thou haſt reuea'l'd me to conuert.

7 If thou with Iſop purge this blot,
I ſhall be cleaner then the glaſſe,
And if thou waſt away my ſpot,
the ſnow in whiteneſſe ſhall I paſſe.
8 Therefore O Lord ſech loy me ſend,
that inwardly I may finde grace:
And that my ſtrength may now amend,
which thou haſt ſwag'd for my treſpaſſe.

9 Turne backe thy face and frowning ire,
for I haue felt enough thy hand:
And purge my ſinnes I thee deſire,
which doe in numbe: paſſe the ſand.
10 Make new my heart within my breſt,
and ſ[illegible]ame it to thy holy will:
Thy conſtant ſpirit in me let reſt,
which may theſe raging enemies kill.

The ſecond part.

11 Caſt me not Lord out from thy face,
but ſpeedily my torments end:
Take not from me thy ſpirit and grace,
which may from dangers me defend.
12 Reſtore me to thoſe ioyes againe,
which I was wont in thee to finde:
And let me thy free ſpirit retaine,
which vnto thee may ſtirre my minde.

13 Thus when I ſhall thy mercies know,
I ſhall inſtruct others therein:
And men that are likewiſe brought low,
by mine example ſhall flie ſinne.
14 O God that of my health art Lord,
forgiue me this my bloodie vice:
My heart and tongue ſhall then accord,
to ſing thy mercies and iuſtice.

15 Touch thou my lips, my tongue vntie,
O Lord which art the onely kay:
And then my mouth ſhall teſtifie,
thy wondrous works and praiſe alway.
16 And as for outward ſacrifice,
I would haue offered many one:
But thou eſteemeſt them of no price,
and therein pleaſure takeſt none.

17 The heauie heart, the minde oppreſt,
O Lord thou neuer doſt reie&:
And to ſpeake truth it is the beſt,
and of all ſacrifice the effect.
18 Lord vnto Sion turne thy face,
powre out thy mercy on thy hill,
And on Ieruſalem thy grace,
build vp the walls and loue it ſtill.

12 Thou ſhalt accept then our offrings,
of peace and righteouſneſſe I ſay:
Yea calues and many other things,
vpon thine altar will we lay.

Another of the same by T.S.

Sing this as the Lamentation.

HAue mercy on me God after,
thy great abundant grace:
After thy mercies multitude,
doe thou my sinnes deface.
2 Yea, wash me more from mine offence,
and clense me from my sinne,
For I doe know my faults, and still
my sinnes are in mine eyne.

3 Against thee, thee alone I haue
offended in this case:
And euill haue I done before
the presence of thy face.
4 That in the things that thou dost say,
vpright thou maist be tride:
And eke in iudgement that the doome
may passe vpon thy side.

5 Behold in wickednesse my kinde,
and shape I did receiue:
And loe my sinfull mother eke,
in sinne did me conceiue.
6 But loe the truth in inward parts,
is pleasant vnto thee:
And secrets of thy wisedome thou,
reuealed hast to me.

7 With Isope Lord besprinkle me,
I shall be clensed so:
Yea, wash thou me, and so shall I,
be whiter than the snow.
8 Of ioy and gladnesse make thou me,
to heare the pleasant voyce:
That so the bruised bone, which thou
hast broken may reioyce.

9 From the beholding of my sinnes,
Lord turne away thy face:
And all my deeds of wickednesse,
doe vtterly deface.
10 O God create in me a heart,
vnspotted in thy sight:
And eke within my bowels Lord,
renue a stabled sprite.

11 Ne cast me from thy sight, nor take
thy holy spirit away:
The comforts of thy sauing helpe,
giue me againe I pray.
12 With thy free spirit establish me,
and I will teach therefore
Sinners thy waies, and wicked shall,
be turn'd vnto thy lore.

The second part.

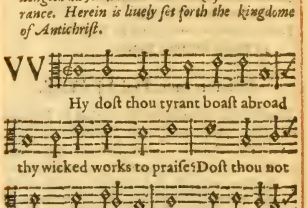
13 O God that art my God of health,
from bloud deliuer me:
That praises of thy righteousnesse,
my tongue may sing to thee.
14 My lips that yet fast closed be,
doe thou O Lord vnlose:
The praises of thy maiestie,
my mouth shall so disclose.

15 I would haue offered sacrifice,
if that had pleased thee:
But pleased with burnt offerings,
I know thou wilt not be:
16 A troubled spirit is sacrifice,
delightfull in Gods eies.
A broken and an humble heart,
God thou wilt not despise.

17 In thy good will deale gently Lord,
to Sion, and withall:
Graunt that of thy Ierusalem,
vpreard may be the wall.
18 Burnt offrings, gifts, and sacrifice,
of iustice in that day:
Thou shalt accept, and Calues they shall
vpon thine altar lay.

Quid gloriaris? Psal.Lij I.H.

Dauid describeth the arrogant tyrannie of Doeg Sauls chiefe shepheard, who by false surmises caused Abimelech and the Priests to be slaine, hee prophesieth his destruction, encourageth the faithfull to trust in God, who most sharply reuengeth his, and rendreth thanks for his deliuerance. Herein is liuely set forth the kingdome of Antichrist.



3 On mischiefe why setst thou thy minde,
and wilt not walke vpright?
Thou hast more lust false tales to finde,
then bring the trueth to light.
4 Thou doest delight in fraud and guile,
in mischiefe, blood and wrong:
Thy lips haue learn'd the flattering stile,
O false deceitfull tongue.

5 Therefore shall God for euer confound
and plucke thee from thy place:
Thy seed root out from off the ground,
and so shall thee deface.
6 The iust when they behold thy fall,
with feare will praise the Lord,
And in reproach of thee withall,
cry out with one accord,

7 Behold the man that would not take,
the Lord for his defence:
But of his goods his God did make,
and trust his corrupt sense.
8 But I an Oliue fresh and greene,
will spring and spread abroad:

For

For why ſ my truſt all times hath beene
vpon the liuing God.
9 For this therefore will I giue praiſe,
to thee with heart and voyce:
I will ſet forth thy name alwaies,
wherein thy Saints reioyce.

Dixit inſipiens. Pſal. Liij. T.S.

Dauid deſcribeth the crooked nature, cruelty and puniſhment of the wicked, when they looke not for it, and deſireth the deliuerance of the godly, that they may reioyce together.

Sing this as the 46. Pſalme.

THe fooliſh man in that which he,
within his heart hath ſaid,
That there is any God at all,
hath vtterly denaid.
2 They are corrupt, and they alſo,
a haynous worke haue wrought:
Among them all there is not one,
of good that worketh ought.
3 The Lord lookt downe on ſons of men,
from heauen all abroad,
To ſee if any were that would
be wiſe, and ſeeke for God.
4 They are all gone out of the way,
they are corrupted all:
There is not one doth any good,
there is not one at all.
5 Doe not all wicked workers know,
that they doe feed vpon,
My people as they feed on bread,
the Lord they call not on.
6 Euen there they were afraid, and ſtood,
with trembling all diſmaid:
Whereas there was no cauſe at all,
why they ſhould be afraid.
7 For God his bones, that thee beſieg'd,
hath ſcattered all abroad:
Thou haſt confounded them, for they
reiected are of God.
8 O Lord giue thou thy people health,
and thou O Lord fulfill:
Thy promiſe made to Iſraell,
from out of Sion hill.
9 When God his people ſhall reſtore,
that earſt was captiue lad.
Then Iacob ſhall therein reioyce,
and Iſraell ſhall be glad.

Deus in nomine. Pſal. Liiij. I H.

Dauid in great danger through Ziphians, calleth vpon God to deſtroy his enemies, promiſing ſacrifice for his deliuerance.

Sing this as the 46. Pſalme.

GOd ſaue me for thy holy name,
and for thy goodneſſe ſake:
Vnto the ſtrength Lord of the ſame,
I doe my cauſe betake.
2 Regard O Lord, and giue an eare
to me when I doe pray,
Bow downe thy ſelfe to me and heare,
the words that I doe ſay.
5 For ſtrangers vp againſt me riſe,
and tyrants vexe me ſtill,
Which haue not God before their eies,
they ſeeke my ſoule to ſpill.
4 But loe, my God doth giue me aide,
the Lord is ſtraight at hand:
With them by whom my ſoule is ſtaid,
the Lord doth euer ſtand.
5 With plagues repay againe all thoſe,
for me that lie in waite:
And in thy truth deſtroy my foes,
with their owne ſnare and baite.
6 An offring of free heart and will,
then I to thee ſhall make:
And praiſe thy name, for therein ſtill
great comfort I doe take.
7 O Lord at length doe ſet me free,
from them that craft conſpire:
And now mine eies with ioy doe ſee,
on them my hearts deſire.

Exaudi Deus. Pſal. Lv. I.H.

Dauid in great diſtreſſe, complaineth of Sauls cruelty, and falſhood of his familiar acquaintance, effectually mouing the Lord to pitty him. Then aſſured of deliuerance, he ſetteth forth the grace of God, as if he had already obtained his requeſt.

Sing this as the 46. Pſalme.

O God giue eare, and doe apply,
to heare me when I pray:
And when to thee I call and cry,
hide not thy face away.
2 Take heed to me, graunt my requeſt,
and anſwere me againe:
With plaints I pray, full ſore oppreſt,
great griefe doth me conſtraine.
3 Becauſe my foes with threats and cries,
oppreſſe me through deſpight:
And ſo the wicked ſort likewiſe,
to vexe me haue delight.
4 For they in counſell doe conſpire,
to charge me with ſome ill:
So with their haſtie wrath and ire,
they doe purſue me ſtill.
5 My heart doth faint for want of breath,
it panteth in my breſt:
The terrors and the dread of Death,
doth worke me much vnreſt.
6 Such dreadfull feare on me doth fall,
that I therewith doe quake:
Such horror whelmeth me withall,
that I no ſhift can make.
7 But I doe ſay, who will giue me
the ſwift and pleaſant wings,
Of ſome faire doue that I may flie,
and reſt me from theſe things?
8 Loe then I would goe farre away,
to flie I would not ceaſe:
And I would hide my ſelfe and ſtay.
in ſome great wilderneſſe.
9 I would be gone in all the haſt,
and not abide behinde:
That I were quite and ouerpaſt,
theſe blaſts of boiſterous winde.
10 Deuide them Lord, and from them pull,
their diuelifh double tongue:
For I haue ſpide their Citie full,
of rapine, ſtriſe and wrong.

11 Which

11 Which things both night & day through-
did cloſe her as a wall, (out
In midſt of her is miſchiefe ſtout,
and ſorrow eke withall.
12 Her priuie parts are wicked plaine,
her deeds are much too vile:
And in her ſtreets there doth remaine,
all craftie fraud and guile.

The ſecond part.

13 If that my foes did ſeeke my ſhame,
I might it well abide:
From open enemies check and blame,
ſome where I could me hide:
14 But thou it was my fellow deare,
which friendſhip didſt pretend:
And didſt my ſecret councell heare,
as my familiar friend.

15 With whom I had delight to talke,
in ſecret and abroad:
And we together oft did walke,
within the houſe of God.
16 Let death in haſt vpon them fall,
and ſend them quick to hell:
For miſchiefe raigneth in their hall,
and parlour where they dwell.

17 But I vnto my God doe crie,
to him for helpe I flee:
The Lord doth heare me by and by,
and he doth ſuccour me.
18 At morning, noone, and euening tide,
vnto the Lord I pray:
When I ſo inſtantly haue cride,
he doth not ſay me nay.

19 To peace he ſhall reſtore me yet,
though warres be neere at hand:
Although the number be full great,
that would againſt me ſtand.
20 The Lord that firſt and laſt doth raigne,
both now and euermore.
Will heare when I to him complaine,
and puniſh them full ſore.

21 For ſure there is no hope that they
to turne will once accord:
For why? they will not God obey,
nor doe not feare the Lord.
22 Vpon their friends they laid their hands,
which were in couenant knit:
Of friendſhip to neglect the bands,
they paſſe or care no whit.

23 While they haue war within their hearts,
as butter are their words:
Although their words were ſmooth as oile,
they cut as ſharpe as ſwords.
24 Caſt thou thy care vpon the Lord,
and he ſhall nouriſh thee:
For in no wiſe will he accord,
the iuſt in thrall to ſee.

25 But God ſhall caſt them deepe in pit,
that thirſt for blood alwaies:
He will no guilefull man permit,
to liue out halfe his daies.
26 Though ſuch be quite deſtroi'd and gone,
in thee O Lord I truſt:
I ſhall depend thy grace vpon,
with all my heart and luſt.

Miſerere mei. Pſal. Lvj I. H.

Dauid being brought to Achis the King of Gath, 1 Sam. 21. 12. complaineth of his enemies, demaundeth ſuccour, truſteth in God, and promiſeth to performe his vow, whith was to praiſe God in his Church.

Sing this as the Lamentation.

HAue mercy Lord on me I pray,
for man would me deuoure:
He fighteth with me day by day,
and troubleth me each houre.
2 Mine enemies dayly enterpriſe,
to ſwallow me outright:
To fight againſt me many riſe,
O thou moſt high of might.

3 When they would make me moſt afraid
with boaſts and brags of pride:
I truſt in thee alone for aide,
by thee will I abide:
4 Gods promiſe I doe minde and praiſe,
O Lord I ſticke to thee:
I doe not care at all aſſaies,
what man can doe to me.

5 What things I either did or ſpake,
they wreſt them at their will:
And all the counſell that they take,
is how to worke me ill.
6 They all conſent themſelues to hide,
cloſe watch for me to lay:
They ſpie my pathes, and ſnares haue laid,
to take my life away.

7 Shall they thus ſcape on miſchiefe ſet?
thou God on them wilt frowne:
For in his wrath he doth not let,
to throw whole kingdomes downe.
8 Thou ſeeſt how oft they make me flee,
and on my teares doſt looke:
Reſerue them in a glaſſe by thee,
and write them in thy booke.

9 When I doe call vpon thy name,
my foes away doe ſtart:
I well perceiue it by the ſame,
that God doth take my part.
10 I glory in the word of God,
to praiſe it I accord:
With ioy I will declare abroad,
the promiſe of the Lord.

11 I truſt in God and yet I ſay,
as I before began:
The Lord he is my helpe and ſtay,
I doe not care for man.
12 I will performe with heart ſo free,
to God my vowes alwaies:
And I (O Lord) all times to thee,
will offer thankes and praiſe.

13 My ſoule from death thou doſt defend,
and keepſt my feet vpright:
That I before thee may aſcend,
with ſuch as liue in light.

Miſerere mei. Pſal. Lvij I. H.

Dauid in the deſert of Ziph, betrayed by the inhabitants, and in the ſame caue with Saul, calleth to God, with full confidence that hee will performe his promiſe, and ſhew his glory in heauen, and in earth, againſt his cruell enemies, therefore he vendreth laud and praiſe.

Sing

Sing this as the 44. Pſalme.

TAke pitty for thy promiſe ſake,
haue mercy Lord on mee:
Forwhy 5 my ſoule doth her betake
vnto the helpe of thee.
2 Within the ſhadow of thy wings
I ſet my ſelfe full faſt:
Till miſchiefe, malice, and like things,
be gone and onerpaſt.

3 I call vpon the God moſt high,
to whom I ſticke and ſtand:
I meane the God that will ſtand by
the cauſe I haue in hand.
4 From heauen he hath ſent his aide,
to ſaue me from their ſpight:
That to deuoure me haue aſſaid,
his mercie, truth, and right.

5 I lead my life with Lions fell,
all ſet on wrath and ire:
And with ſuch wicked men I dwell,
that fret like flames of fire.
6 Their teeth are ſpeares and arrowes long,
as ſharpe as I haue ſeene:
They wound and cut with their quick tongue
like ſwords and weapons keene.

7 Set vp and ſhew thy ſelfe O God,
aboue the heauens bright:
Exalt thy praiſe in earth abroad,
thy maieſtie and might.
8 They lay their nets, and doe prepare
a priuie caue and pit:
Wherein they thinke my ſoule to ſnare,
but they are fallen in it.

9 My heart is ſet to laud the Lord,
in him to ioy alwayes:
My heart I ſay doth well accord
to ſing his laud and praiſe.
10 Awake my ioy, awake I ſay,
my lute, my harpe, and ſtring:
For I my ſelfe before the day
will riſe, reioyce, and ſing.

11 Among the people I will tell
the goodneſſe of my God:
And ſhew his praiſe that doth excell,
in heathen lands abroad.
12 His mercie doth extend as farre
as heauens all are hie:
His truth as high as any ſtarre,
that ſhineth in the ſkie.

13 Set forth and ſhew thy ſelfe O God,
aboue the heauens bright:
Extoll thy praiſe on earth abroad,
thy maieſtie and might.

Si vere vtique. Pſal. Lviij. I.H.

Hee deſcribeth his malicious enemies, Sauls flatterers, who ſecretly and openly ſought his deſtruction, from whom he appealed to Gods iudgement, ſhewing that the iuſt ſhall reioyce at the punishment of the wicked, to Gods glory.

Sing this as the 48. Pſalme.

YE rulers which are put in truſt
to iudge of wrong and right:
Be all your iudgements true and iuſt,
not knowing neede or might?
2 Nay, in your hearts ye marke and muſe
in miſchiefe to conſent.
And where ye ſhould true iuſtice vſe,
your hands to bribes are bent.

3 The wicked ſort from their birth-day
haue erred on this wiſe:
And from their mothers wombe alway
haue vſed craft and lies.
4 In them the poyſon and the breath
of Serpents doe appeare:
Yea, like the Adder that is deafe
and faſt doth ſtop her eare,

5 Becauſe ſhe will not heare the voyce
of one that charmeth well:
No though he were the chieſe of choiſe,
and did therein excell.
6 O God breake thou their teeth at once,
within their mouthes throughout:
The tuſkes that in their great chaw-bones,
like Lions whelpes hang out.

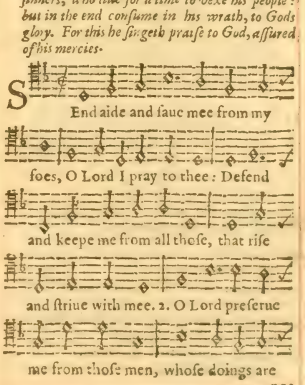
7 Let them conſume away and waſte,
as water runs ſoorth right:
The ſhafts that they doe ſhoot in haſt,
let them be broke in flight:
8 As Snailes doe waſte within the ſhell,
and vnto ſlime doe turne:
As one before his time that fell,
and neuer ſaw the Sunne.

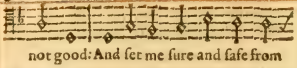
9 Before the thornes that now are young
to buſhes big ſhall grow:
The ſtormes of anger waxing ſtrong,
ſhall take them ere they know.
10 The iuſt ſhall ioy, it doth them good
that God doth vengeance take:
And they ſhall waſh their feet in blood
of them that him forſake.

11 Then ſhall the world ſhew forth and tell
that good men haue reward:
And that a God on earth doth dwell,
that iuſtice doth regard.

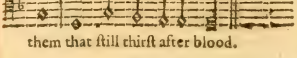
Eripe me. Pſal. Lix. I. H.

Dauid in great danger of Saul, who ſeat to ſlay him in his bed, declareth his innocencie, and their ſwy, praying God to deſtroy all malicious ſinners, who lue for a time to vexe his people: but in the end conſume in his wrath, to Gods glory. For this he ſingeth praiſe to God, aſſured of his mercies.





not good: And ſet me ſure and ſafe from



them that ſtill thirſt after blood.

3 For loe they waite my ſoule to take,
they rage againſt me ſtill:
Yea, for no fault that I did make:
I neuer did them ill.
4 They runne, and doe themſelues prepare,
when I no whit offend:
Ariſe, and ſaue me from their ſnare,
and ſee what they intend.

5 O Lord of hoaſts of Iſrael
ariſe and ſtrike all lands:
And pittie none that doe rebell,
and in their miſchiefe ſtands.
6 At night they ſtirre and ſeeke about,
as hounds they howle and grin:
And all the Citie cleane throughout,
from place to place they runne.

7 They ſpeake of me with mouth alway,
but in their lips are ſwords:
They greed my death, and then would ſay,
what? none doth heare our words.
8 But Lord thou haſt their wayes eſpide,
and laught thereat apace:
The heathen folke thou ſhalt deride,
and mocke them to their face.

9 The ſtrength that doth my foes withſtand,
O Lord doth come of thee:
My God he is my helpe at hand,
a fort of fence to me.
10 The Lord to me doth ſhew his grace
in great abundance ſtill:
That I may ſee my foes in caſe
ſuch as my heart doth will.

The ſecond part.

11 Deſtroy them not at once O God,
leſt it from minde doe fall:
But with thy ſtrength driue them abroad,
and ſo conſume them all.
12 For their ill words & truthloſſe tongues,
conſound them in their pride:
Their wicked oaths, with lyes and wrong,
let all the world deride.

13 Conſume them in thy wrath O Lord,
that nought of them remaine:
That men may know throughout the world
that Iacobs God doth raigne.
14 At euening they returne apace,
as dogs they grin and crie:
Throughout the ſtreets in euery place,
they runne about and ſpie.

15 They ſeeke about for meate I ſay,
but let them not be fed:
Nor finde a houſe wherein they may
be bold to put their head.
16 For I will ſhew thy ſtrength abroad,
thy goodneſſe I will praiſe:
For thou art my defence and God,
at neede in all aſſaies.
17 Thou art my ſtrength, thou haſt me ſtaid,
O Lord I ſing to thee:
Thou art my fort, my fence, and aid,
a louing God to mee.

Deus repuliſti. Pſal. Lx. I. H.

Dauid now king ouer Iudah, after many victories, ſheweth by euident ſignes, that God elected him King, aſſuring the people, that God will proſper them if they approue the ſame. After he prayeth vnto God to finiſh that that he had begun.

Sing this as the 59. Pſalme.

O Lord, thou didſt vs cleane forſake,
and ſcattred'ſt vs abroad:
Such great diſpleaſure thou didſt take:
returne to vs O God.
2 Thy might did moue the land ſo ſore,
that it in ſunder brake:
The hurt thereof O Lord reſtore;
for it doth bow and quake.

3 With heauy chance thou plagueſt thus
the people that are thine:
And thou haſt giuen vnto vs
a drinke of deadly wine.
4 But yet to ſuch as feare thy name
a token ſhall enſue:
That they might triumph in the ſame,
becauſe thy word is true.

5 So that thy might may keepe and ſaue
thy folke that fauour thee:
That they thy helpe at hand may haue,
O Lord grant this to mee.
6 The Lord did ſpeake from his owne place,
this was his ioyfull tale:
I will diuide Sichem by pace,
and mete out Succoth vale.

7 Gilead is giuen to my hand,
Manaſſes mine beſide:
Ephraim the ſtrength of all my land,
my Law doth Iuda guide.
8 In Moab I will waſh my feete,
ouer Edom throw my ſhooe:
And thou Paleſtine ought'ſt to ſeeke,
for fauour me vnto.

9 But who will bring me at this tide,
vnto the City ſtrong:
Or who to Edom will me guide,
ſo that I goe not wrong.
10 Wilt thou O God which didſt forſake,
thy flocke, their land and coaſts?
Our warres in hand thou wouldſt not take,
nor walke among our hoaſts.

11 Giue aide O Lord, and vs relieue,
from them that vs diſdaine:
The helpe that hoaſts of men can giue,
it is but all in vaine.
12 But through our God we ſhall haue might
to take great things in hand:
He will tread downe, and put to flight
all thoſe that vs withſtand.

Exaudi Deus. Pſal. Lxj. I. H.

Whether hee were in danger of the Ammonites, or purſued of Abſolon, here hee cryeth to be deliuered, and confirmed with his kingdome, promiſing perpetuall praiſes.

Sing

Sing this as the 59. Pſalme.

REgard O Lord, for I complaine,
and make my ſuit to thee,
Let not my words returne in vaine,
but giue an eare to me.
2 From off the coaſts and vtmoſt parts,
of all the earth abroad
In griefe and anguiſh of my heart,
I crie to thee O God.

3 Vpon the rock of thy great power,
my woſull minde repoſe:
Thou art my hope, my fort, and tower,
my fence againſt my foes.
4 Within thy tents I luſt to dwell,
for euer to endure:
Vnder thy wings I know right well,
I ſhall be ſafe and ſure.

5 The Lord doth my deſire regard,
and doth fulfill the ſame:
With goodly gifts doth he reward,
all them that feare his name.
6 The king ſhall he in health maintaine,
and ſo prolong his daies:
That he from age to age ſhall raigne,
for euermore alwaies.

7 That he may haue a dwelling place,
before the Lord for aye:
O let thy mercy, trueth, and grace,
defend him from decay.
8 Then ſhall I ſing for euer ſtill,
with praiſe vnto thy name:
That all my vowes I may fulfill,
and dayly pay the ſame.

Nonne Deo. Pſal. Lxij. I.H.

Dauid declareth by his example and the nature of God, that he and all people muſt truſt in God alone, ſeeing that al without God goes to naught, who only is of power to ſaue, and that he rewardeth man according to his workes.

Sing this as the 59. Pſalme.

MY ſoule to God ſhall giue good heed,
and him alone attend:
For why? my health and hope to ſpeed,
doth whole on him depend.
2 For he alone is my defence,
my rocke, my health and aide:
He is my ſtay, that no pretence,
ſhall make me much diſmaid.

3 O wicked folke how long will ye
vſe craft? ſure you muſt fall,
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth loue, ye ſeeke alwaies,
to put him to the worſe,
Ye loue to lie, with mouth ye praiſe,
and yet your heart doth curſe.

5 Yet ſtill my ſoule doth whole depend,
on God my chiefe deſire:
From all ill feates me to defend,
none but him I require.
6 He is my rocke, my ſtrength and tower,
my health is of his grace.
He doth ſupport me, that no power
can moue me out of place.

7 God is my glory and my health,
my ſoules deſire and luſt:
My fort, my ſtrength, my ſtay, my wealth,
God is mine onely truſt.
8 Oh haue your hope in him alway,
ye folke with one accord:
Powre out your hearts to him and ſay,
our truſt is in the Lord.

9 The ſonnes of men deceitfull are,
on ballance but a ſlight;
With things moſt vile doe them compare,
for they can keepe no weight.
10 Truſt not in wrong, robbery or ſtealth,
let vaine delights be gone:
Though goods well got flow in with wealth,
ſet not your hearts thereon.

11 The Lord long ſith one thing did tell,
which here to minde I call;
He ſpake it oft, I heard it well,
that God alone doth all.
12 And that thou Lord art good and kinde,
thy mercy doth exceed:
So that all ſorts with thee ſhall finde,
according to their meed.

Deus Deus meus. Pſal. Lxiij. I.H.

Dauid after his danger of Ziph, giueth God thanks for his wonderfull deliuerance, in whoſe mercies hee truſteth euen in the midſt of miſery, propheſying the deſtruction of Gods enemies, and contrariwiſe happineſſe to all them that truſt in the Lord. 1 Sam. 3.

Sing this as the 44. Pſalme.

O God my God I watch betime,
to come to thee in haſt:
For why? my ſoule and body both,
doe thirſt of thee to taſt,
2 And in this barren wilderneſſe,
where waters there are none:
My fleſh is parcht for thought of thee,
for thee I wiſh alone.

3 That I might ſee yet once againe,
thy glory, ſtrength and might,
As I was wont it to behold,
within thy temple bright.
4 For why? thy mercies farre ſurmount,
this life and wretched daies:
My lips therefore ſhall giue to thee,
due honour, laud and praiſe,

5 And whilſt I liue I will not faile,
to worſhip thee alway:
And in thy name I ſhall lift vp,
my hands when I doe pray.
6 My ſoule is fill'd as with marrow,
which is both fat and ſweet,
My mouth therefore ſhall ſing ſuch ſongs,
as are for thee moſt meet.

7 When as in bed I thinke on thee,
and eke all the night tide:
For vnder couert of thy wings,
thou art my ioyfull guide.
8 My ſoule doth ſurely ſticke to thee,
thy right hand is my power,
9 And thoſe that ſeeke my life to ſtroy,
them death ſhall ſoone deuoure.

10 The

10 The ſword ſhall them deuoure each one,
their carkaſes ſhall feede
The hungry foxes which doe runne,
their prey to ſeeke at need.
11 The King and all men ſhall reioyce,
that doe profeſſe Gods word:
For liars mouthes ſhall then be ſtopt,
which haue the truth diſturb'd.

Exaudi Deus. Pſal. Lxiiij. I. H.

Dauid prayeth againſt the falſe reporters and ſlanderers, hee declareth their puniſhment and deſtruction, to the comfort of the iuſt, and the glory of God.

Sing this as the 18. Pſalme.

O Lord vnto my voice giue eare,
with plaints when I doe pray:
And rid my life and ſoule from dread,
of foes that threat to ſlay.
2 Defend me from that ſort of men,
which in deceits doe lurke?
And from the frowning face of them,
that all ill ſeates doe worke.
3 Who whet their tongues as we haue ſeene
men whet and ſharpe their ſwords:
They ſhoot abroad their arrowes keene,
I meane moſt bitter words.
4 With priuie ſlights ſhoot they their ſhafts
the vpright man to hit:
The iuſt vnware to hit by craft,
they care or feare no whit.
5 A wicked worke they haue decreed,
in counſell thus they crie:
To vſe deceit let vs not dread,
what? who can it eſpie?
6 What waies to hurt they talke and muſe,
all times within their heart:
They all conſult what feats to vſe,
each doth inuent his part.
7 But yet all this ſhall not auaile,
when they thinke leaſt vpon:
God with his dart ſhall ſure aſſault,
and wound them euery one.
8 Their crafts and their ill tongues withall,
ſhall worke themſelues ſuch blame:
That they which then behold their fall,
ſhall wonder at the ſame.
9 Then all that ſee ſhall know right well,
that God the thing hath wrought:
And praiſe his wittie workes, and tell
what he to paſſe hath brought.
10 Yet ſhall the iuſt in God reioyce,
ſtill truſting in his might:
So ſhall they joy with minde and voice,
whoſe heart is pure and right.

Te decet hymnus. Pſal. Lxv. I. H.

A thankeſgiuing vnto God by the faithfull, who are ſignified by Sion and Ieruſalem, for the chuſing, preſeruation, and gouernance of them, and for the plentifull bleſſings powred forth vpon all the earth.

Sing this as the 30. Pſalme.

THy praiſe alone (O Lord) doth raigne,
in Sion thine owne hill.
Their vowes to thee they doe maintaine,
and their beheſts fulfill.
2 For that thou doſt their prayers heare,
and doſt thereto agree.
Thy people all both farre and neere,
with truſt ſhall come to thee.
3 Our wicked life ſo farre exceeds,
that we ſhould fall therein:
But Lord forgiue our great miſdeeds,
and purge vs from our ſinne.
4 The man is bleſt whom thou doſt chuſe,
within thy courts to dwell:
Thy houſe and temple he ſhall vſe,
with pleaſures that excell.
5 Of thy great iuſtice heare vs God,
our health of thee doth riſe:
The hope of all the earth abroad,
and the ſea coaſts likewiſe.
6 With ſtrength thou art beſet about,
and compaſt with thy power:
Thou mak'ſt the Mountaines ſtrong & ſtout,
to ſtand in euery ſhower.
7 The ſwelling ſeas thou doſt aſſwage,
and make their ſtreames full ſtill:
Thou doſt reſtraine the peoples rage,
and rule them at thy will.
8 The folke that dwell full farre on earth,
ſhall dread thy ſignes to ſee:
Which morne and euening in great mirth,
doe paſſe with praiſe to thee.
9 When that the earth is chopt and dry,
and thirſteth more and more:
Then with thy drops thou doſt apply,
and much increaſe her ſtore,
The flood of God doth oueriſlow,
and ſo doth cauſe to ſpring:
The ſeed and corne which men doe ſow,
for he doth guide the thing.
10 With wet thou doſt her furrowes fill,
whereby her clods doe fall:
Thy drops on her thou doſt diſtill,
and bleſſe her fruit withall.
12 Thou deckſt the earth of thy good grace,
with faire and pleaſant crop:
Thy clouds diſtill their dew apace,
great plenty they doe drop.
12 Whereby the deſert ſhall begin,
full great increaſe to bring:
The little hils ſhall joy therein,
much fruit in them ſhall ſpring.
13 In places plaine the flocke ſhall feed,
and couer all the earth:
The vales with corne ſhall ſo exceed,
that men ſhall ſing for mirth.

Iubilate Deo. Pſal. Lxvj. I. H.

Hee exhorteth to praiſe the Lord in his wonderfull works, hee ſets forth the power of God to affray rebels, and ſheweth Gods mercy to Iſrael, to prouoke all men to heare and praiſe his name.

Sing this as the 18. Pſalme.

YE men on earth in God reioyce,
with praiſe ſet forth his name:
2 Extoll his might with heart and voice,
giue glory to the ſame.
3 How wonderfull (O Lord) ſay ye,
in all thy workes thou art?
Thy foes for feare doe ſeeke to thee,
full ſore againſt their heart.
4 All men that dwell the earth throughout,
doe praiſe the name of God,

The

The laud thereof the world about
is ſhew'd and ſet abroad:
5 All folke come forth, behold and ſee
what things the Lord hath wrought:
Marke well the wondrous workes that he
for man to paſſe hath brought.
6 He laid the ſea like heapes on hie,
therein a way they had:
On foot to paſſe both faire and drie,
whereof their hearts were glad.
7 His might doth rule the world alway,
his eyes all things behold:
And ſuch as would him diſobey,
by him ſhall be control'd.
8 Ye people give vnto our God
due laud and thankes alwaſes:
With ioyfull voyce declare abroad,
and ſing vnto him praiſe.
9 Which doth endue our ſoules with life,
and it preſerue withall:
He ſtaieth our feet, ſo that no ſtriſe
can make vs ſlip or fall.
10 The Lord doth prove our deeds with fire,
if that they will abide:
As workemen doe when they deſire
to have their mettals tride.
11 Although thou ſuffer vs ſo long
in priſon to be caſt:
And there with chaines and fetters ſtrong
to lye in bondage faſt.

The ſecond part.

12 Although I ſay thou ſuffer men
on vs to ride and raigne:
Though we through fire and water runne
of very griefe and paine.
Yet ſure thou doſt of thy good grace
diſpoſe it to the beſt:
And bringſt vs out into a place
to liue in wealth and reſt.
13 Vnto thy houſe reſort I will,
to offer and to pray:
And there I will my ſelfe apply
my vowes to thee to pay.
14 The vowes that with my mouth I ſpake
in all my griefe and ſmart:
The vowes I ſay which I did make
in dolour of my heart.
15 Burnt offrings I will giue to thee
of Oxen fat and Rams:
None other ſacrifice ſhall be,
of Bullockes, Goates and Lambs.
16 Come forth and harken here full ſoone,
all yee that feare the Lord:
What he for my poore ſoule hath done,
to you I will record.
17 Full oft I call vpon his grace,
this mouth to him doth crie:
And thou my tongue make ſpeede apace,
to praiſe him by and by.
18 But if I feele my heart within,
in wicked workes reioyce:
Or if I haue delight to ſinne
God will not heare my voice.
19 But ſurely God my voice hath heard,
and what I doe require:
My prayer he doth well regard,
and granteth my deſire.
20 All praiſe to him that hath not put,
nor caſt me out of minde:
Nor yet his mercy from me ſhut,
which I did euer finde.

Deus miſereatur. Pſal. Lxviij. I. H.

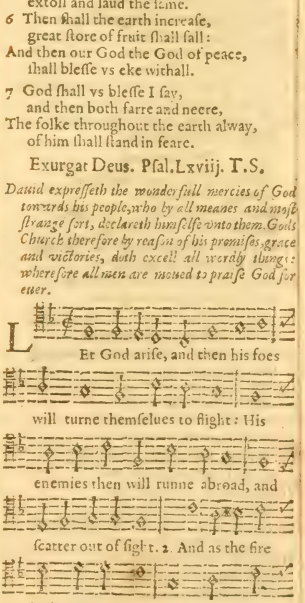
A ſweet prayer for all the faithfull to obtaine the fauour of God, and to be lighted with his countenance, to the end that his wayes & iudgements may be knowne throughout the earth: a reioyeing that God is the gouernour of all nations.

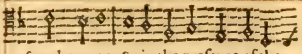
Sing this as the 30. Pſalme.

HAue mercy on vs Lord,
and grant to vs thy grace:
To ſhew to vs doe thou accord
the brightneſſe of thy face.
2 That all the earth may know
the way to godly wealth:
And all the nations on a row
may ſee thy ſaning health.
3 Let all the world O God,
giue praiſe vnto thy name:
O let the people all abroad,
extoll and laud the ſame.
4 Throughout the world ſo wide,
let all reioyce with mirth:
For thou with truth and right doſt guide
the nations of the earth.
5 Let all the world O God,
giue praiſe vnto thy name:
O let the people all abroad,
extoll and laud the ſame.
6 Then ſhall the earth increaſe,
great ſtore of fruit ſhall fall:
And then our God the God of peace,
ſhall bleſſe vs eke withall.
7 God ſhall vs bleſſe I ſay,
and then both farre and neere,
The folke throughout the earth alway,
of him ſhall ſtand in feare.

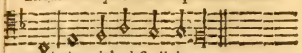
Exurgat Deus. Pſal. Lxviij. T. S.

Dauid expreſſeth the wonderfull mercies of God towards his people, who by all meanes and moſt ſtrange ſort, declareth himſelfe vnto them. Gods Church therefore by reaſon of his promiſes, grace and victories, doth excell all wordly things: wherefore all men are moued to praiſe God for euer.





ſmoake away: So in the preſence of the



Lord, the wicked ſhall decay.

3 But righteous men before the Lord,
ſhall heartily reioyce:
They ſhall be glad, and merrie all,
and chearefull in their voice.
4 Sing praiſe, ſing praiſe vnto the Lord,
who rideth on the ſkie:
Extoll the name of Iah our God,
and him doe magnifie.
5 The ſame is he that is aboue
within his holy place:
That father is of fatherleſſe,
and iudge of widowes caſe.
6 Houſes he giues, and iſſue both,
vnto the comfortleſſe.
He bringeth bond-men out of thrall,
and rebels to diſtreſſe.
7 When thou didſt march before thy folke,
the Egyptians from among:
And brought'ſt them through the wildernes,
which was both wide and long.
8 The earth did quake, the rain pour'd down,
heard were great claps of thunder:
The mount Sinai ſhooke in ſuch ſort,
as it would cleaue in ſunder.
9 Thine heritage with drops of raine
abundantly was waſht:
And if ſo be it barren waxt,
by thee it was refreſht.
10 Thy choſen flocke doth there remaine,
thou haſt prepar'd that place:
And for the poore thou doſt prouide
of thine eſpeciall grace.

The ſecond part.

11 God will giue women cauſes iuſt
to magnifie his name:
When as his people triumphs make,
and purchaſe brute and fame.
12 And puiſant Kings for all their power,
ſhall flie, and take the foile:
And women which remaine at home,
ſhall helpe to part the ſpoile.
13 And though ye were as blacke as pots,
your hew ſhall paſſe the Doue:
Whoſe wings and feathers ſeeme to haue
ſiluer and gold aboue.
14 When in this land God ſhall triumph
ouer Kings both hie and low:
Then ſhall it be like Salmon hill,
as white as any ſnow.
15 Though Baſan be a fruitfull hill,
and in height others paſſe:
Yet Sion Gods moſt holy hill
doth farre excell in grace.
16 Why brag ye thus, ye hils moſt hie,
and leape for pride together?
The hill of Sion God doth loue,
and there will dwell for euer.
17 Gods armie is two millions
of warriours good and ſtrong:
The Lord alſo in Sinai
is preſent them among.
18 Thou didſt O Lord aſcend on high,
and captiue led them all,
Which in time paſt thy choſen flocke
in priſon kept and thrall.
Thou mad'ſt them tribute for to pay,
and ſuch as did repine,
Thou didſt ſubdue that they might dwell
in thy temple diuine.
19 Now praiſed be the Lord, for that
he poures on vs ſuch grace:
From day to day he is the God
of our health and ſolace.

The third part.

20 He is the God from whom alone,
ſaluation commeth plaine:
He is the God, by whom I ſcape
all dangers, death, and paine.
21 Thus God will wound his enemies head;
and breake the hayrie ſcalpe
Of thoſe that in their wickedneſſe
continually doe walke.
22 From Baſan will I bring ſaid he
my people and my ſheepe:
And all mine owne, as I haue done
from danger of the deepe.
23 And make them dip their feet in blood
of thoſe that hate thy name:
And dogs ſhall haue their tongues imbrude
with licking of the ſame.
24 All men haue ſeene how thou O God,
thine enemies doſt deface:
And how thou goeſt as God and King,
into thine holy place:
25 The ſingers goe before with ioy,
the minſtrels follow after:
And in the midſt the damſels play,
with timbrell and with taber.
26 Now in the congregation,
(O Iſrael) praiſe the Lord:
And Iacobs whole poſteritie,
giue thankes with one accord.
27 Their chiefe was little Beniamin,
but Iuda made their boaſt:
With Zabulon and Neptalim,
which dwell about their coaſt.
28 As God hath giuen power to thee,
ſo Lord make firme and ſure
The thing that thou haſt wrought in vs,
for euer to endure.
29 And in thy temple gifts will wee
giue vnto thee O Lord:
For thine vnto Ieruſalem,
ſure promiſe made by word.

The fourth part.

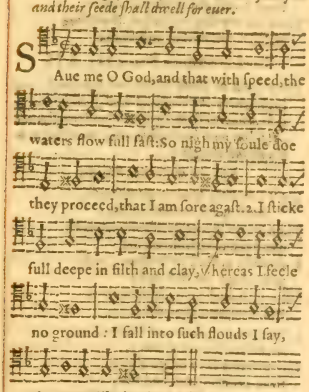
Yea, and ſtrange Kings to vs ſubdude,
ſhall doe like in thoſe dayes:
I meane to thee they ſhall preſent
their gifts of laud and praiſe.
30 He ſhall deſtroy the ſpeare-mens ranckes,
their calues and buls of might:
And cauſe them tribute pay, and daunt
all ſuch as loue to fight.
31 Then ſhall the Lords of Egypt come,
and preſents with them bring:

The

The Moores moſt blacke ſhall ſtretch their (hands
vnto their Lord and King.
33 Therefore ye kingdomes of the earth
giue praiſe vnto the Lord:
Sing Pſalmes to God with one conſent,
thereto let all accord.
34 Who though he ride, and euer hath,
aboue the heauens bright:
Yet by the fearefull thunder claps
men may well know his might.
35 Therefore the ſtrength of Iſrael
aſcribe to God on hie:
Whoſe might and power doth farre extend
aboue the cloudy ſkie.
36 O God thy holineſſe and power
is dread for euermore:
The God of Iſrael giues vs ſtrength,
praiſed be God therefore.

Saluum me fac. Pſal. Lxix. I. H.

Chriſt and his elect are figured in Dauids zeale & anguiſh, the malicious cruelty of whoſe enemies and their puniſhment, Iudas and ſuch traitors noteth, who are accuſed: then gathereth hee courage in afflictions, and offereth prayſes to God, which are more acceptable then all ſacrifices. Finally, he doth prouoke all creatures to praiſes, prophesying of the kingdome of Chriſt and building of Iuda, where all the faithfull and their ſeede ſhall dwell for euer.



3 With crying oft I faint and quaile,
my throat is hoarſe and drie:
With looking vp my ſight doth faile,
for helpe of God on hie.
4 My foes that guiltleſſe doe oppreſſe
my ſoule, with hate are led:
In number ſure they are no leſſe,
then hayres are on my head.

5 Though for no cauſe they vexe me ſore,
they proſper and aue glad:
They doe compell me to reſtore
the things I neuer had.
6 What I haue done for want of wit,
thou Lord all times canſt tell:
And all the faults that I commit
to thee are knowne full well.
7 O God of hoaſts, defend and ſtay
all thoſe that truſt in thee:
Let no man doubt or ſhrinke away
for ought that chanceth me.
8 It is for thee and for thy ſake
that I doe beare this blame:
In ſpight of thee they would me make
to hide my face for ſhame.
9 My mothers ſonnes, my brethren all
forſake me on a row:
And as a ſtranger they me call,
my face they will not know.
10 Vnto thy houſe ſuch zeale I beare,
that it doth pine me much:
Their checkes and taunts at thee to heare
my very heart doth grutch.

The ſecond part.

11 Though I doe faſt my fleſh to chaſt,
yea, if I weepe and mone:
Yet in my teeth this geare is caſt,
they paſſe not thereupon.
12 If I for grieſe and paine of heart,
in ſack-cloath vſe to walke:
Then they anone will it peruert,
thereof they ieaſt and talke.
13 Both high and low, and all the throng
that ſit within the gate:
They haue me euer in their tongue,
of me they talke and prate.
14 The drunkards which in wine delight,
it is their chiefe paſtime
To ſeeke which wayes to worke me ſpight,
of me they ſing and rime.
15 But thee the while O Lord I pray,
that when it pleaſeth thee,
For thy great truth thou wilt alway
ſend downe thine aide to mee.
16 Plucke thou my feet out of the mire,
from drowning doe me keepe:
From ſuch as owe me wrath and ire,
and from the waters deepe.
17 Leſt with the waues I ſhould be drown'd,
and depth my ſoule deuoure:
And that the pit ſhould me confound,
and ſhut me in her power.
18 O Lord of hoaſts to me giue eare,
as thou art good and kinde:
And as thy mercy is moſt deare,
Lord haue me in thy minde.
19 And doe not from thy ſeruant hide,
nor turne thy face away:
I am oppreſt on euery ſide,
with haſte giue eare I ſay.
20 O Lord vnto my ſoule draw nie,
the ſame with aide repoſe:
Becauſe of their great tyrannie,
acquite me from my foes.

The third part.

21 That I abide rebuke and ſhame
thou know'ſt, and thou canſt tell:
For thoſe that ſeeke and worke the ſame,
thou ſeeſt them all full well.
22 When they with brags doe break my hart,
I ſeeke for helpe anone:

But finde no friends to eaſe my ſmart,
to comfort me not one.

22 But in my meate they gaue me gall,
too cruell for to thinke:
And gaue me in my thirſt withall
ſtrong vinegar to drinke.
23 Lord turne their table to a ſnare,
to take themſelues therein:
And when they thinke full well to fare,
then trap them in the gin.

24 And let their eyes be darke and blinde,
that they may nothing ſee:
Bow downe their backe, and doe them binde
in thraldome for to be.
25 Poure out thy wrath as hot as fire,
that it on them may fall:
Let thy diſpleaſure in thine ire,
take hold vpon them all.

26 As deſart dry their houſe diſgrace,
their off-ſpring eke expell:
That none thereof poſſeſſe their place,
nor in their tents doe dwell.
27 If thou doſt ſtrike the man to tame,
on him they lye ſell ſore:
And if that thou doſt wound the ſame,
they ſeeke to hurt him more.

28 Then let them heape vp miſchiefe ſtill,
ſith they are all peruert:
That of thy fauour and good will
they neuer haue no part.
29 And daſh them cleane out of the booke
of life, of hope, of truſt:
That for their names they neuer looke,
in number of the iuſt.

The fourth part.

30 Though I (O Lord) with woe and griefe
haue beene full ſore oppreſt:
Thy helpe ſhall giue me ſuch reliefe,
that all ſhall be redreſt.
31 That I may giue thy name the praiſe,
and ſhew it with a ſong:
I will extoll the ſame alwayes,
with hearty thankes among.

32 Which is more pleaſant vnto thee,
ſuch minde thy grace hath borne:
Then eyther Oxe or Calfe can be
that hath both hoofe and horne.
33 When ſimple folke doe this behold,
it ſhall reioyce them ſure:
All yee that ſeeke the Lord, behold,
your life for aye ſhall dure.

34 For why? the Lord of hoaſts doth heare
the poore when they complaine:
His priſoners are to him full deare,
he doth them not diſdaine.
35 Wherefore the ſkie and earth below,
the ſea with floud and ſtreame,
His praiſe they ſhall declare and ſhew,
with all that liue in them.

36 For ſure our God will Sion ſaue,
and Iudaes Cities build:
Much folke poſſeſſion there ſhall haue,
her ſtreets ſhall all be fild.
37 His ſeruants ſeede ſhall keepe the ſame
all ages out of minde:
And there all they that loue his name
a dwelling place ſhall finde.

Deus in adiuto. Pſal. Lxx. I. H.

Hee prayeth to be right ſpeedily deliuered, his enemies to be aſhamed, and all that ſeeke the Lord to be comforted.

Sing this as the 72. Pſalme.

O God to me take heede,
of help I thee require:
O Lord of hoaſts with haſte make ſpeed,
helpe, helpe, I thee deſire.
2 With ſhame confound them all,
that ſeeke my ſoule to ſpill:
Rebuke them backe with blame to fall,
that thinke and wiſh me ill.

3 Confound them that apply,
and ſeeke to worke me ſhame:
And at my harme doe laugh and cry,
ſo, ſo, there goeth the game.
4 But let them ioyfull be
in thee with ioy and wealth:
Which onely truſt and ſeeke to thee,
and to thy ſauing health.

5 That they may ſay alwayes,
in mirth and one accord:
All glory, honour, laud, and praiſe
be giuen to thee O Lord.
6 But I am weake and poore,
come Lord, thine aide I lacke:
Thou art my ſtay and helpe, therefore
make ſpeed and be not ſlacke.

In te Domine. Pſal. Lxxj. I. H.

Hee prayeth in faith, eſtabliſhed by promiſe, and confirmed by the worke of God from his youth, to be deliuered from his wicked and cruell ſonne Abſolon, with his confederacie, promiſing to be thankefull therefore.

Sing this as the 69. Pſalme.

MY Lord my God in all diſtreſſe,
my hope is whole in thee:
Then let no ſhame my ſoule oppreſſe,
nor once take hold on me:
2 As thou art iuſt defend me Lord,
and rid me out of dread:
Giue eare, and to my ſuite accord,
and ſend me helpe at neede.

3 Be thou my rocke, to whom I may
for aide all times reſort:
Thy promiſe is to helpe alway,
thou art my fence and fort.
4 Saue me my God from wicked men,
and from their ſtrength and power:
From folke vniuſt, and eke from them,
that cruelly deuoure.

5 Thou art the ſtay, wherein I truſt,
thou Lord of hoaſts art hee;
Yea, from my youth I had a luſt,
ſtill to depend on thee.
6 Thou haſt me kept euen from my birth,
and I through thee was borne:
Wherefore I will thee praiſe with mirth,
both euening and at morne.

7 As to a monſter ſeldome ſeene,
much folke about me throng:
But thou art now, and ſtill haſt beene

my

my fence and aide ſo ſtrong.
8 Wherefore my mouth no time ſhall lack,
thy glory and thy praiſe:
And eke my tongue ſhall not be ſlack,
to honour thee alwaies.

9 Refuſe me not O Lord I ſay,
when age my limbs doth take:
And when my ſtrength doth waſte away,
doe not my ſoule forſake.
10 Among themſelues my foes enquire,
to take me through deceit:
And they againſt me doe conſpire,
that for my ſoule laid wait.

The ſecond part.

11 Lay hand and take him now they ſaid,
for God from him is gone:
Diſpatch him quite, for to his aide,
I-wis there commeth none,
12 Doe not abſent thy ſelfe away,
O Lord, when need ſhall be:
But that in time of griefe thou mayſt
in haſt giue helpe to me.

13 With ſhame confound and ouerthrow,
all thoſe that ſeeke my life:
Oppreſſe them with rebuke alſo,
that faine would worke me ſtrife.
14 But I will patiently abide,
thy helpe at all aſſaies,
Still more and more each time and tide,
I will ſet forth thy praiſe.

15 My mouth thy iuſtice ſhall record,
that daily helpe doth ſend:
But of thy benefits O Lord,
I know no count nor end.
16 Yet I will goe and ſeeke forth one,
with thy good helpe O God:
The ſauing health of thee alone,
to ſhew and ſet abroad.

17 For of my youth thou took'ſt the care,
and doſt inſtruct me ſtill:
Therefore thy wonders to declare,
I haue great minde and will.
18 And as in youth from wanton rage,
thou didſt me keepe and ſtay,
Forſake me not vnto mine age,
and till my head be gray.

The third part.

19 That I thy ſtrength and might may ſhew
to them that now be heere:
And that our ſeed thy power may know,
hereafter many a yeere.
20 O Lord thy iuſtice doth exceed,
thy doings all may ſee:
Thy workes are wonderfull indeed,
oh who is like to thee?

21 Thou mad'ſt me feele affliction ſore,
and yet thou didſt me ſaue:
Yea, thou didſt helpe and me reſtore,
and took'ſt me from the graue.
22 And thou mine honour doeſt encreaſe,
my dignity maintaine:
Yea, thou doſt make all ſtrife to ceaſe,
and comfort'ſt me againe.

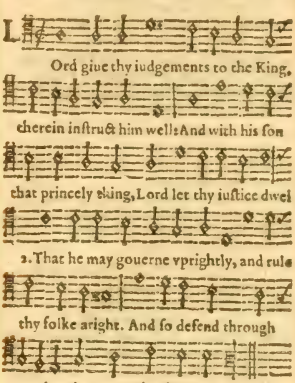
23 Therefore thy faithfulneſſe to praiſe,
I will both lute and ſing:
My harpe ſhall ſound thy laud alwaies,
O Iſraels holy King.

24 My mouth ſhall ioy with pleaſant voyce,
when I ſhall ſing to thee:
And eke my ſoule ſhall much reioyce,
for thou haſt made me free.

25 My tongue thy vprightneſſe ſhall ſound,
and ſpeake it daily ſtill:
For griefe and ſhame doe them confound,
that ſought to worke me ill.

Deus iudicium. Pſal. Lxxij. I. H.

Gods kingdome by Chriſt is repreſented by Salomon, vnder whom ſhall be righteouſneſſe, peace and felicitie, vnto whom all kings and nations ſhall doe homage, whoſe name and power ſhall endure for euer.



3 And let the mountaines that are high,
vnto their folke giue peace,
And eke the little hils apply,
in iuſtice to increaſe:
4 That he may helpe the weake and poore
with aide, and make them ſtrong:
And eke deſtroy for euermore.
all thoſe that doe them wrong.

5 And then from age to age ſhall they
regard and feare thy might:
So long as Sunne ſhall ſhine by day,
or elſe the Moone by night.
6 Lord make the King vnto the iuſt,
like raine to fields new mowne:
And like to drops that lay the duſt,
and freſh the land new ſewne.

7 The iuſt ſhall flouriſh in his time,
and all ſhall be at peace:
Vntill the moone ſhall leaue to prime,
waſte, change, and to increaſe.
8 He ſhall be Lord of Sea and land,
from ſhore to ſhore throughout,
And from the floods within the land,
through all the earth about.

9 The people that in deſert dwell,
ſhall kneele to him full thick:

And all his enemies that rebell,
the earth and duſt ſhall lick.
10 The Lords of all the Iles thereby,
great gifts to him ſhall bring:
The Kings of Saba and Araby,
giue many a coſtly thing.

The ſecond part.

11 All Kings ſhall ſeeke with one accord,
in his good grace to ſtand:
And all the people of the world,
ſhall ſerue him at his hand.
12 For he the needie ſort doth ſaue,
that vnto him doe call:
And eke the ſimple folke that haue
no helpe of man at all.
13 He taketh pitie on the poore,
that are with need oppreſt:
He doth preſerue them euermore,
and brings their ſoule to reſt.
14 He ſhall redeeme their life from dread,
from fraud, from wrong, from ſpight.
And eke the bloud that they ſhall bleed,
is precious in his ſight.
15 But he ſhall liue, and they ſhall bring
to him of Sabaes gold:
He ſhall be honoured as a King,
and daily be extold.
16 The mighty mountaines of his land,
of corne ſhall beare ſuch throng:
That it like Cedar trees ſhall ſtand,
in Libanus full long.
17 Their Cities eke full well ſhall ſpeed,
the fruits thereof ſhall paſſe:
In plenty it ſhall farre exceede,
and ſpring as greene as graſſe.
18 For euer they ſhall praiſe his name,
while that the ſunne is light:
And thinke them happy through the ſame,
all folke ſhall bleſſe his might.
19 Praiſe ye the Lord of hoaſts and ſing,
to Iſraels God each one:
For he doth euery wondrous thing,
yea, he himſelfe alone.
20 And bleſſed be his holy Name,
all times eternally,
That all the earth may praiſe the ſame,
Amen, Amen ſay I.

Quàm bonus Deus. Pſa. Lxxiij. T.S.

Dauid teacheth that neither the proſperity of the vngodly, nor the affliction of the good ought to diſcourage Gods children, but rather moue them to conſider Gods prouidence, and to reuerence his iudgements, for that the wicked vaniſheth away like ſmoake, and the godly enter into life euerlaſting, in hope whereof he reſigneth himſelfe to Gods hands.

Sing this as the 44 Pſalme.

HOw euer it be, yet God is good,
and kinde to Iſrael:
And to all ſuch as ſafely keepe
their conſcience pure and well.
2 Yet like a foole I almoſt ſlipt,
my feete began to ſlide:
And ere I wiſt even at a pinch,
my ſteps awry gan glide.
3 For when I ſaw ſuch fooliſh men,
I grudg'd and did diſdaine:
That wicked men all things ſhould haue,
without turmoile or paine.
4 They neuer ſuffer pangs nor griefe,
as if death ſhould them ſmite:
Their bodies are both ſtout and ſtrong,
and euer in good plight.
5 And free from all aduerſity,
when other men be ſhent:
And with the reſt they take no part
of plague or puniſhment.
6 Therefore preſumption doth embrace
their necks as doth a chaine:
And are euen wrapt as in a robe,
with rapine and diſdaine.
7 They are ſo fed that euen for fat,
their eies oft times out-ſtart:
And as for worldly goods they haue,
more then can wiſh their heart.
8 Their life is moſt licentious,
boaſting much of the wrong
Which they haue done to ſimple men,
and euer pride among.
9 The heauens and the liuing Lord,
they ſpare not to blaſpheme:
And prate they doe of worldly things,
no wight they doe eſteeme.
10 The people of God oft times turne backe,
to ſee their proſperous ſtate:
And almoſt drinke the ſelfe ſame cup,
and follow the ſame rate.

The ſecond part.

11 How can it be that God ſay they,
ſhould know or vnderſtand
Theſe worldly things, ſince wicked men
be Lords of ſea and land?
12 For we may ſee how wicked men,
in riches ſtill increaſe:
Rewarded well with worldly goods,
and liue in reſt and peace.
13 Then why doe I from wickedneſſe,
my fantaſie refraine?
And waſh my hands with innocents,
and cleanſe my heart in vaine?
14 And ſuffer ſcourges euery day,
as ſubiect to all blame:
And euery morning from my youth,
ſuſtaine rebuke and ſhame?
15 And I had almoſt ſaid as they,
miſliking mine eſtate:
But that I ſhould thy children iudge,
as folke vnfortunate.
16 Then I bethought me how I might,
this matter vnderſtand:
But yet the labour was too great
for me to take in hand.
17 Vntill the time I went vnto
thy holy place, and then,
I vnderſtood right perfectly,
the end of all theſe men.
18 And namely, how thou ſetteſt them,
vpon a ſlipperie place:
And at thy pleaſure and thy will,
thou doſt them all deface.
19 Then ſhall men muſe at that ſtrange ſight,
to ſee how ſodainely,
They are deſtroy'd, diſparcht, conſumde,
and dead ſo horribly.

20 Much like a dreame when one awakes,
ſo ſhall their wealth decay:
Their famous names in all mens ſight,
ſhall ebbe and paſſe away.

The third part.

21 Yet thus my heart was grieued then,
my minde was much oppreſt:
22 So fond was I and ignorant,
and in this point a beaſt.
23 Yet neuertheleſſe by my right hand,
thou hold'ſt me euer faſt:
24 And with thy counſell doſt me guide
to glory at the laſt.
25 What thing is there that I can wiſh,
but thee in heauen aboue?
And in the earth there is no thing
like thee that I can loue.
26 My fleſh and eke my heart doth faile,
but God doth faile me neuer:
For of my heart God is the ſtrength,
my portion eke for euer.
27 And loe, all ſuch as thee forſake,
thou ſhalt deſtroy each one:
And thoſe that truſt in any thing,
ſauing in thee alone.
28 Therefore will I draw neare to God,
and euer with him dwell:
In God alone I put my truſt,
his wonders I will tell.

Vt quid Deus? Pſal. Lxxiiij. I. H.

A complaint of the deſtruction of the Church and true Religion, vnder the name of Sion, and the Altars deſtroyed. But truſting in the might and free mercies of God by his couenant, he requireth helpe and ſuccour, to the glory of his name, the ſaluation of his poore afflicted ſeruants, and the confuſion of his proud enemies.

Sing this as the 72. Pſalme.

WHy art thou Lord ſo long from vs,
in all this danger deepe?
Why doth thine anger kindle thus
at thine owne paſture ſheepe?
2 Lord call the people to thy thought
which haue beene thine ſo long:
The which thou haſt redeem'd and brought
from bondage ſore and ſtrong.
Haue minde I ſay, and think vpon,
remember it full well:
Thy pleaſant place, thy mount Sion,
where thou wast wont to dwell.
3 Lift vp thy foot, and come in haſte,
and all thy foes deface:
Which now at pleaſure rob and waſte
within thy holy place.
4 Amid the congregations all
thy enemies roare O God:
They ſet as ſignes on euery wall
their banners ſplaid abroad.
5 As men with axes hew downe trees,
that on the hils doe grow:
So ſhine the bils and ſwords of theſe,
within thy temple now.
6 The ſeeling ſaw'd, the carued boards,
the goodly grauen ſtones,
With axes, hammers, bils, and ſwords,
they beat them downe at onee.
7 Thy places they conſume with flame,
and eke in all this toile
The houſe appointed to thy name,
they raze downe to the ſoile.
8 And thus they ſaid within their heart,
diſpatch them out of hand:
Then burnt they vp in euery place,
Gods houſes through the land.
9 Yet thou no ſigne of help doſt ſend,
our Prophets all are gone:
To tell when this our plague ſhall end
among vs there is none.
10 When wilt thou Lord once end this ſhame
and ceaſe thine enemies ſtrong?
Shall they alway blaſpheme thy name,
and raile on thee ſo long?
11 Why doſt with-draw thy hand abacke,
and hide it in thy lap?
O plucke it out, and be not ſlacke
to giue thy foes a rap.

The ſecond part.

12 O God thou art my King and Lord,
and euermore haſt beene:
Yea, thy good grace throughout the world,
for our good helpe hath ſeene.
13 The ſeas that are ſo deepe and dead,
thy might did make them dry.
And thou didſt breake the ſerpents head,
that he therein did die.
14 Yea, thou didſt breake the head ſo great
of Whales that are ſo fell:
And gau'ſt them to thy folke to eate,
that in the deſerts dwell.
15 Thou mad'ſt a ſpring with ſtreames to riſe
from rocks both hard and hie:
And eke thy hand hath made likewiſe
deepe riuers to be drie.
16 Both day and eke the night are thine,
by thee they were begun:
Thou ſet'ſt to ſerue vs with their ſhine
the light and eke the Sunne.
17 Thou doſt appoint the ends and coaſts
of the earth about:
Both ſummer heates, and winter froſts,
thy hand hath found them out.
18 Thinke on O Lord, no time forget
thy foes that thee defame:
And how the fooliſh folke are ſet
to raile vpon thy name.
19 O let no cruell beaſt deuoure
the Turtle that is true:
Forget not alwayes in thy power
the poore that much doe rue.
20 Regard thy couenant, and behold
thy foes poſſeſſe the land:
All ſad and darke, forworne and old,
our realme as now doth ſtand.
21 Let not the ſimple goe away
with diſappointed ſhame:
But let the poore and needy aye,
giue praiſe vnto thy name.
22 Riſe Lord, let be by thee maintain'd
the cauſe that is thine owne:
Remember how that theu blaſphem'd
art by the fooliſh one:
23 The voice forget not of thy foes,
for the preſuming hie,
Is more and more increaſt of thoſe,
that hate thee ſpightfully.

Confitebimur tibi. Pſal. Lxxv. N.

The faithfull praiſe the Lord, who ſhall come to iudge at his time, when the wicked ſhall drinke the cup of his wrath, but the righteous ſhall be exalted to honour.

Sing this as the 45. Pſalme.

VNto thee God we will giue thankes,
we will giue thankes to thee:
Sith thy name is ſo neare, declare
thy wondrous workes will we.
2 I will vprightly iudge, when get
conuenient time I may:
The earth is weake, and all therein,
but I her pillars ſtay.
3 I did to the mad people ſay,
deale not ſo furiouſly:
And vnto the vngodly ones,
ſet not your hornes on high.
4 I ſaid vnto them, ſet not vp
your raiſed hornes on hie:
And ſee that you doe with ſtiffe necke,
not ſpeake preſumptuouſly.
5 For neither from the Eaſterne part
nor from the Weſterne ſide:
Nor from forſaken wilderneſſe,
protection doth proceede.
6 For why? the Lord our God he is
the righteous Iudge alone:
He putteth downe the one, and ſets
another in the throne.
7 For why? a cup of mighty wine
is in the hand of God:
And all the mighty wine therein
himſelfe doth poure abroad.
8 As for the lees and filthy dregs,
that doe remaine of it:
The wicked of the earth ſhall drinke,
and ſucke them euery whit.
9 But I will talke of God I ſay,
of Iacobs God therefore:
And will not ceaſe to celebrate
his praiſe for euermore.
10 In ſunder breake the hornes of all
vngodly men will I:
But then the hornes of righteous men
ſhall be exalted hie.

Gloria Patri.

To Father, Sonne, and holy Ghoſt,
all glory be therefore:
As in beginning was, is now,
and ſhall be euermore.

In Iudea. Pſal. Lxxvj. I.H.

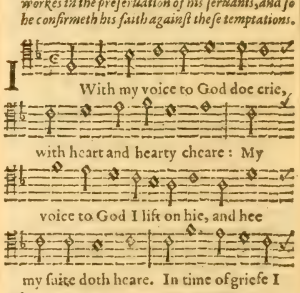
Here is deſcribed the power of God, and care for the defence of his people, by the deſtruction of Senacherihs army, for which the faithfull are exhorted to be thankefull.

Sing this as the 66. Pſalme,

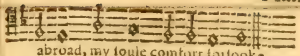
TO all that now in Iurie dwell
the Lord is clearely knowne:
His name is great in Iſrael
a people of his owne.
2 At Salem he his tents hath pight,
to tarry there a ſpace:
In Sion eke he hath delight,
to make his dwelling place.
3 And there he breake both ſhafe and bow,
the ſword, the ſpeare and ſhield:
And breake the ray to ouerthrow,
in battell on the field.
4 Thou art more worthy honour Lord,
more might in thee doth lie,
Then in the ſtrongeſt of the world,
that rob on mountaines hie.
5 But now the proud are ſpoild through thee,
and they are fallen on ſleepe:
Through men of warre no helpe can be,
themſelues they could not keepe.
6 At thy rebuke O Iacobs God,
when thou didſt them reproue:
As halfe aſleepe their chariots ſtood,
no horſeman once did moue.
7 For thou art dreadfull Lord indeede,
what man the courage hath
To bide thy ſight, and doth not dread
when thou art in thy wrath?
8 When thou doſt make thy iudgments heard
from heauen through the ground:
Then all the earth full ſore afraid,
in ſilence ſhall be found.
9 And that when thou O God doſt ſtand,
in iudgement for to ſpeake:
To ſaue th'afflicted of the land,
on earth that are full weake.
10 The fury that in man doth raigne,
ſhall turne vnto thy praiſe:
Hereafter Lord doe thou reſtraine
their wrath and threats alwaies.
11 Make vowes and pay them to your God,
ye folke that nigh him be:
Bring gifts all ye that dwell abroad,
for dreadfull ſure is he.
12 For he doth take both life and might
from Princes great of birth:
And full of terrour is his ſight,
to all the Kings on earth.

Voce mea ad. Pſal. Lxxvij. I.H.

Dauid rehearſeth his great afflictions and grieuous temptations, whereby he is driuen to conſider his former conuerſation, and the courſe of Gods workes in the preſeruation of his ſeruants, and ſo he confirmeth his faith againſt theſe temptations.



abroad



abroad, my ſoule comfort forſooke.

3 When I to thinke on God enuend,
my trouble then is more:
I ſpake but could not make an end,
my breath was ſtopt ſo ſore.
4 Thou holdſt mine eies alwaies from reſt,
that I alwaies awake:
With feare am I ſo ſore oppreſt,
my ſpeech doth me forſake.

5 The daies of old in minde I caſt,
and oft did thinke vpon
The times and ages that are paſt,
full many yeeres agone.
6 By night my songs I call to minde,
once made thy praiſe to ſhew:
And with my heart much talke I finde,
my ſpirits doe ſearch to know.

7 Will God ſaid I, at once for all,
caſt off his people thus:
So that henceforth no time he ſhall
be friendly vnto vs?
8 What? is his goodneſſe cleane decaid,
for euer and a day?
Or is his promiſe now delaid?
and doth his truth decay?

9 And will the Lord our God forget
his mercies manifold?
Or ſhall his wrath increaſe ſo hot,
his mercies to withhold?
10 At laſt I ſaid, my weakeneſſe is
the cauſe of this miſtruſt:
Gods mighty hand can helpe all this,
and change it when he luſt.

The ſecond part.

11 I will regard and thinke vpon:
the working of the Lord,
Of all his wonders paſt and gone,
I gladly will record.
12 Yea, all his workes I will declare,
and what he did deuiſe:
To tell his facts I will not ſpare,
and eke his counſell wiſe.

13 Thy workes O Lord are all vpright,
and holy all abroad:
What one hath ſtrength to match the might
of thee O Lord our God?
14 Thou art a God that oft doſt ſhew
thy wonders euery houre:
And ſo doſt make thy people know,
thy vertue and thy power.

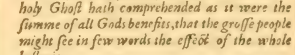
15 And thine owne folke thou doeſt defend
with ſtrength and ſtretched arme:
The ſonnes of Iacob that deſcend,
and Ioſephs ſeed from harme.
16 The waters Lord perceiued thee,
the waters ſaw thee well:
And they for feare aſide did flee,
the depths on trembling fell.

The clouds that were both thicke and blacke
did raine full plenteouſly:
The thunder in the aire did cracke,
thy ſhafts abroad did flie,
17 The thunder in the aire was heard,
the lightnings from aboue:
18 With flaſhes great made them aſeard,
the earth did quake and moue.

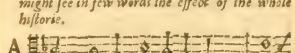
19 Thy waies within the ſea doe lie,
thy pathes in waters deepe:
Yet none can there thy ſteps eſpie,
nor know thy pathes to keepe.
20 Thou leadeſt thy folke vpon the land,
as ſheepe on euery ſide,
Through Moſes and through Aarons hand,
thou didſt them ſafely guide.

Attendite populi. Pſal. Lxxviij. T. S.

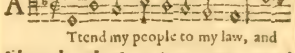
He ſheweth how God of his mercy choſe his Church of the poſterity of Abraham, caſting in their teeth the rebellion of their fathers, that their children might acknowledge Gods free mercies, and be aſhamed of their peruerſe anceſtors. The holy Ghoſt hath comprehended as it were the ſumme of all Gods benefits, that the groſſe people might ſee in few words the effect of the whole hiſtorie.



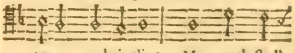
A Ttend my people to my law, and



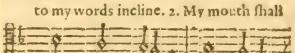
to my words incline. 2. My mouth ſhall



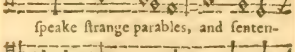
ſpeake ſtrange parables, and ſenten-



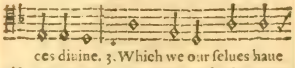
ces diuine. 3. Which we our ſelues haue



heard and learnd, euen of our Fathers



old, and which for our inſtruction



our Fathers haue vs told.

4 Becauſe we ſhould not keepe it cloſe,
from them that ſhould come after:
Who ſhould Gods power to their race praiſe,
and all his workes of wonder.
5 To Iacob he commandement gaue,
how Iſrael ſhould liue:
Willing our Fathers ſhould the ſame
vnto their children giue.

6 That they and their poſterity,
which were not ſprung vp tho:
Should haue the knowledge of the law,
and teach their ſeed alſo,
7 That they may haue the better hope
in God that is aboue,
And not forget to keepe his lawes,
and his precepts in loue.

8 Not being as our Fathers were,
rebelling in Gods ſight:
And would not frame their wicked hearts
to know their God aright.

9 How went the people of Ephraim
their neighbours for to ſpoile:
Shooting their darts the day of warre,
and yet they tooke the foile?

10 For why they did not keepe with God,
the couenant that was made:
Nor yet would walke or leade their liues,
according to his trade.

11 But put into obliuion,
his counſell and his will:
And all his works moſt magnifique,
which he declared ſtill.

The ſecond part.

12 What wonders to our forefathers,
did he himſelfe diſcloſe:
In Egypt land within the field,
that called is Thaneos?

13 He did diuide and cut the ſea,
that they might paſſe at once:
And made the water ſtand as ſtill,
as doth an heape of ſtones.

14 He led them ſecret in a cloud
by day, when it was bright:
And in the night when darke it was,
with fire he gaue them light.

15 He brake the rocke in wilderneſſe,
and gaue the people drinke,
As plentifull as when the deepes
doe flow vp to the brinke.

16 He drew out riuers out of rocks,
that were both dry and hard:
Of ſuch abundance that no floods,
to them might be comparde.

17 Yet for all this againſt the Lord,
their ſinne they did increaſe:
And ſtirred him that is moſt hie,
to wrath in wilderneſſe.

18 They tempted him within their hearts,
like people of miſtruſt:
Requiring ſuch a kinde of meate,
as ſerued to their luſt.

19 Saying with murmuration,
in their vnfaithfulneſſe,
What? can this God prepare for vs,
a feaſt in wilderneſſe?

20 Behold he ſtrake the ſtonie rocke,
and floods forth-with did flow:
But can he now giue to his folke,
both bread and fleſh alſo?

21 When God heard this he waxed wroth,
with Iacob and his ſeed.
So did his indignation
on Iſrael proceed.

The third part.

22 Becauſe they did not faithfully
beleeue, and hope that he
Could alwaies helpe and ſuccour them
in their neceſſity.

23 Wherefore he did command the clouds,
forthwith they brake in ſunder:

24 And raínde downe Manna for them to eat,
a food of mickle wonder.

25 When earthly men with Angels food,
were fed at their requeſt:

26 He bad the Eaſt winde blow away,
and brought in the South-weſt.

27 And rain'd downe fleſh as thick as duſt,
and fowle as thicke as ſand:

28 Which he did caſt amidſt the place,
where all their tents did ſtand.

29 Then did they eate exceedingly,
and all men had their fils,
Yet more and more they did deſire,
to ſerue their luſts and wils.

30 But as the meate was in their mouthes,
his wrath vpon them fell:

31 And ſlew the flower of all their youth,
and choiſe of Iſrael,

32 Yet fell they to their wonted ſinne,
and ſtill they did him grieue,
For all the wonders that he wrought,
they would him not beleeue.

33 Their daies therefore he ſhortened,
and made their honour vaine:
Their yeeres did waſte and paſſe away,
with terrour and with paine.

34 But euer when he plagued them.
they ſought him by and by:

35 Remembring then he was their ſtrength,
their helpe and God moſt hie.

36 Though in their mouthes they did but (gloſe,
and flatter with the Lord:
And with their tongues and in their hearts,
diſſembled euery word.

The fourth part.

37 For why? their hearts was nothing bent
to him, nor to his trade:
Nor yet to keepe nor to performe,
the couenant that was made.

38 Yet was he ſtill ſo merciſull,
when they deſerued to die:
That he forgaue them their miſdeeds,
and would not them deſtroy.

Yea many a time he turn'd his wrath,
and did himſelfe aduiſe:
And would not ſuffer all his whole
diſpleaſure to ariſe.

39 Conſidering that they were but fleſh,
and euen as a winde,
That paſſeth away, and cannot well
returne by his owne kinde.

40 How oftentimes in wilderneſſe,
did they the Lord prouoke?
How did they moue and ſtirre the Lord,
to plague them with his ſtroke?

41 Yet did they turne againe to ſinne,
and tempted God eſt-ſoone:
Preſcribing to the holy Lord,
what things they would haue done.

42 Not thinking of his hand and powre,
nor of the day when he
Deliuered them out of the hands,
of the fierce enemie.

43 Nor how he wrought his miracles,
as they themſelues beheld
In Egypt, and the wonders that
he did in Zoan field.

44 Nor how he turned by his power,
their waters into blood,
That no man might receiue his drinke
at riuer nor at flood.

45 Nor how he ſent them ſwarmes of flies,
which did them ſore annoy.

And

And fild their country full of frogs,
which did their land deſtroy.

The fifth part.

46 Nor how he did commit their fruits
vnto the Caterpiller:
And all the labour of their hands,
he gaue to the Graſhopper.
47 With haileſtones he deſtroid their vines,
ſo that they were all loſt:
And not ſo much as wilde figge trees,
but he conſumde with froſt.

48 And yet with haileſtones once againe,
the Lord their cattell ſmote:
And all their flocks and heards likewiſe,
with thunderbolts full hot.
49 He caſt vpon them in his ire,
and in his fury ſtrong:
Diſpleaſure, wrath, and euill ſpirits,
to trouble them among.

50 Then to his wrath he made away,
and ſpared not the leaſt:
But gaue vnto the peſtilence,
the man and eke the beaſt.
51 He ſtrake alſo the firſt borne all,
that vp in Egypt came:
And all the chiefe of men and beaſts,
within the tents of Ham.

52 But as for all his owne deare folke,
he did preſerue and keepe.
And carried them through wilderneſſe,
euen like a flocke of ſheepe.
53 Without all feare, both ſafe and ſound,
he brought them out of thrall:
Whereas their foes with rage of ſeas,
were ouerwhelmed all.

54 And brought them out into the coaſts,
of his owne holy land:
Euen to the mount which he had got,
by his ſtrong arme and hand.
55 And there caſt out the heathen folke,
and did their land diuide:
And in their tents he ſet the tribes
of Iſrael to abide.

56 Yet for all this their God moſt hie,
they ſtirr'd and tempted ſtill:
And would not keepe his teſtament,
nor yet obey his will.
57 But as their fathers turned backe,
euen ſo they went aſtray,
Much like a bow that would not bend,
but ſlip, and ſtart away.

The ſixth part.

58 And grieu'd him with their hill altars,
with offrings and with fire,
And with their Idols vehemently,
prouoked him to ire.
59 Therewith his wrath began againe,
to kindle in his breaſt:
The naughtineſſe of Iſrael,
he did ſo much deteſt.

60 Then he forſooke the tabernacle
of Silo, where he was
Right conuerſant with earthly men,
euen as his dwelling place.
61 Then ſuffred he his might and power,
in bondage for to ſtand:
And gaue the honour of his Arke,
into his enemies hand.

62 And did commit them to the ſword,
wroth with his heritage:
63 The young men were deuour'd with fire,
maides had no marriage.
64 And with the ſword the Prieſts alſo,
did periſh euery one:
And not a widdow left aliue,
their death for to bemone.

65 And then the Lord began to wake,
like one that ſlept a time:
And as a valiant man of warre,
refreſhed after wine.
66 With Emrods in the hinder parts,
he ſtrake his enemies all:
And put them then vnto a ſhame,
that was perpetuall.

67 Then he the tent and tabernacle,
of Ioſeph did refuſe:
As for the tribe of Ephraim,
he would in no wiſe chuſe.
68 But choſe the tribe of Iehuda,
whereas he thought to dwell:
Euen the noble mount Sion,
which he did loue ſo well.

69 Whereas he did his temple build,
both ſumptuouſly and ſure:
Like as the earth, which he hath made
for euer to endure.
70 Then choſe he Dauid him to ſerue,
his people for to keepe:
Whom he tooke vp and brought away,
euen from the folds of ſheepe.

71 As he did follow the Ewes with young,
the Lord did him aduance:
To feed his people Iſrael,
and his inheritance.
72 Then Dauid with a faithfull heart,
his flocke and charge did feed:
And prudently with all his power,
did gouerne them indeed.

Deus venerunt. Pſal. Lxxix. I. H.

The Iſraelites complaine to God for the calamitie that they ſuffered, when Antiochus deſtroyed their Temple and Citie, deſiring ayde againſt his tyrannie, leſt God and religion ſhould be contemned by the heathen, who ſhould ſee them forſaken and periſh.

Sing this as the 77. Pſalme.

O Lord the Gentiles doe inuade,
thine heritage to ſpoile.
Ieruſalem an heape is made,,
thy Temple they defile.
2 The bodies of thy Saints moſt deare
abroad to birds they caſt:
The fleſh of ſuch as doe thee feare,
the beaſts deuoure and waſte.

3 Their blood throughout Ieruſalem,
as water ſpilt they haue.
So that there is not one of them,
to lay their dead in graue.
4 Thus are we made a laughing ſtock,
almoſt the world throughout:
The enemies at vs ieſt and mock,
which dwell our coaſt about.

5 Wilt thou O Lord thus in thine ire,
againſt vs euer fume?

And

And shew thy wrath as hot as fire,
thy folke for to consume ?
6 Vpon those people powre the same,
which did thee neuer know :
All realmes which call not on thy name,
consume and ouerthrow.
7 For they haue got the vpper hand,
and Iacobs seed destroyd :
His habitation and his land,
they haue left waste and void.
8 Beare not in minde our former faults,
with speed some pitie shew :
And aide vs Lord in all assaults,
for we are weake and low.

The second part.

9 O God that giu'st all health and grace,
on vs declare the same :
Weigh not our works, our sinnes deface,
for honour of thy name.
10 Why shall the wicked still alway,
to vs as people dumbe :
In thy reproach reioyce and say,
where is their God become ?
11 Require O Lord, as thou seest good,
before our eies in sight :
Of all those folke thy seruants blood,
which they spilt in despight.
12 Receiue into thy sight in hast,
the clamours, griefe and wrong,
Of such as are in prison cast,
sustaining yrons strong.
Thy force and strength to celebrate,
Lord set them out of band,
Which vnto death are destinate,
and in their enemies hand.
13 The nations which haue beene so bold,
as to blasphemе thy name :
Into their laps with seuen fold,
repay againe the same.
14 So we thy folke and pasture sheepe,
will praise thee euermore :
And teach all ages for to keepe,
for thee like praise in store.

Qui regis Israel. Psal. Lxxx. I. H.

A lamentable prayer to God to help the miseries of the Church, desiring him to consider the first estate when his fauour shined towards them, that hee might finish that worke which he had begun.

Sing this as the 67. Psalme.

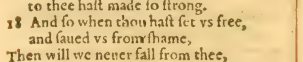
THou Heard that Israel dost keepe,
giue eare and take good heed :
Which leadest Ioseph like a sheepe,
and dost him watch and feed.
2 Thou Lord I say, whose seate is set,
on Cherubins so bright,
Shew forth thy selfe, and doe not let,
send downe thy beames of light.
3 Before Ephraim and Beniamin,
Manasses eke likewise :
To shew thy power doe thou begin,
come helpe vs Lord arise.
4 Direct our hearts vnto thy grace,
conuert vs Lord to thee :
Shew vs the brightnesse of thy face,
and then full safe are we.
5 Lord God of hosts of Israel,
how long wilt thou I say,
Against thy folke in anger swell,
and wilt not heare them pray :
6 Thou dost them feed with sorrowes deepe,
their bread with teares they eate,
And drinke the teares that they doe weepe,
in measure full and great.
7 Thou hast vs made a very strife
to those that dwell about :
And that our foes doe loue a life,
they laugh and iest it out.
8 O take vs Lord vnto thy grace,
conuert our mindes to thee :
Shew forth to vs thy ioyfull face,
and we full safe shall be.
9 From Egypt where it grew not well,
thou brought'st a vine full deare :
The heathen folke thou didst expell,
and thou didst plant it there.
10 Thou didst prepare for it a place,
and set her rootes full fast :
That it did grow and spring apace,
and fill'd the land at last.

The second part.

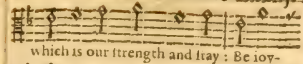
11 The hils were couered round about,
with shade that from it came,
And eke the Cedars high and stout,
with branches of the same.
12 Why then didst thou her wall destroy ?
her hedge pluckt vp thou hast :
That all the folke that passe thereby,
thy vine may spoile and wast.
13 The Bore out of the wood so wild,
doth dig and root it out :
The furious beasts out of the field
deuoure it all about.
14 O Lord of hosts returne againe,
from heauen looke betime :
Behold and with thy helpe sustaine,
this poore vineyard of thine.
15 Thy plant I say, thine Israel,
whom thy right hand hath set :
The same which thou didst loue so well,
O Lord doe not forget.
16 They lop and cut it downe apace,
they burne it eke with fire :
And through the frowning of thy face,
we perish in thine ire.
17 Let thy right hand be with them now,
whom thou hast kept so long :
And with the sonne of man, whom thou,
to thee hast made so strong.
18 And so when thou hast set vs free,
and saued vs from shame,
Then will we neuer fall from thee,
but call vpon thy name.
19 O Lord of hosts through thy good grace
conuert vs vnto thee :
Behold vs with a pleasant face,
and then full safe are we.

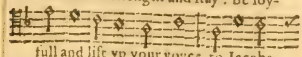
Exultate Deo. Psal. Lxxxj. I. H.

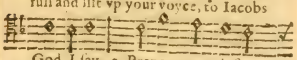
An exhortation to praise God for his benefits, condemning their ingratitude.

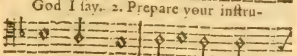


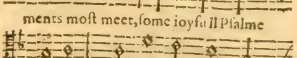
B light and glad in God reioyce,
which

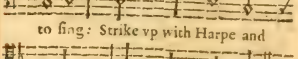

which is our strength and stay: Be ioy-


full and lift vp your voyce, to Iacobs


God I say. 2. Prepare your instru-


ments most meet, some ioyfull Psalme


to sing: Strike vp with Harpe and


Lute so sweet, on euery pleasant string.

3 Blow as it were in the new Moone,
with Trumpets of the best:
As it is vsed to be done
at any solemne feast.
4 For this is vnto Israel
a statute and a trade:
A law that must be kept full well
which Iacobs God hath made.
5 This clause with Ioseph was decreed,
when he from Egypt came:
That as a witnesse all his seede
should still obserue the same.
6 When God I say had thus prepar'd
to bring him from that land:
Whereas the speech which he had heard
he did not vnderstand.
7 I from his shoulders tooke saith he,
the burden cleane away:
And from the furnace quit him free,
from burning bricke of clay.
8 When thou in griefe didst cry and call
I holpe thee by and by:
And I did answere thee withall
in thunder secretly.
9 Yea, at the waters of discord,
I did thee tempt and proue:
Whereas the goodnesse of the Lord
with muttering thou didst moue.
10 Heare O my folke, O Israel,
and I assure it thee:
Regard and marke my words full well,
if thou wilt cleaue to me.

The second part.

11 Thou shalt no God in thee reserue
of any land abroad:
Nor in no wise to bow or serue
a strange and forraine God.
12 I am the Lord thy God, and I
from Egypt set thee free:
Then aske of me abundantly,
and I will giue it thee.
13 And yet my people would not heare
my voice, when that I spake:
Nor Israel would not obay,
but did me quite forsake.
14 Then did I leaue them to their will,
in hardnesse of their heart:
To walke in their owne counsell still,
themselues they might peruert,
15 O that my people would haue heard
the words that I did say:
And eke that Israel would regard
to walke within my way.
16 How soone would I confound their foes,
and bring them downe full low:
And turne my hand vpon all those
that would them ouerthrow?
17 And they that at the Lord doe rage,
as slaues should seeke him till:
But of his folke the time and age
should flourish euer still.
18 I would haue fed them with the crop
and finest of the wheate:
And made the rocke with hony drop,
that they their fils should eate.

Deus stetit. Psal. Lxxxij. I.H.

Danid declaring God to be present with Iudges and Magistrates, reproueth their partialitie and vnrighteousnesse, and exhorteth them to doe iustice, but seeing no amendment, he desireth God to execute iustice himselfe.

Sing this as the 77. Psalme.

AMid the prease with men of might,
the Lord himselfe did stand:
To plead the cause of truth and right,
with Iudges of the land.
2 How long, said he, will you proceede,
false iudgement to award?
And haue respect for loue of meede,
the wicked to regard?
3 Whereas of due you should defend
the fatherlesse and weake:
And when the poore man doth contend
in iudgement iustly speake.
4 If ye be wise, defend the cause
of poore men in their right?
And rid the needy from the clawes
of tyrants force and might.
5 But nothing will they know or learne,
in vaine to them I talke:
They will not see, or ought discerne
but still in darknesse walke.
For loe euen now the time is come
that all things fall to nought:
And likewise lawes both all and some,
for gaine are sold and bought.
6 I had decreed it in my sight,
as Gods to take you all:
And children to the most of might
for loue I did you call.
7 But notwithstanding ye shall dye
as men, and so decay:
O tyrants I shall you destroy,
and plucke you quite away.
8 Vp Lord, and let thy strength be knowne,
and iudge the world with might:
For why? all nations are thine owne,
to take them as thy right.

Deus quis similis? Psal. Lxxxiij. I.H.

The Israelites pray the Lord to deliuer them from their enemies both at home and far off: also that all such wicked people be stricken with his stormy tempests that they may know his power.

Sing

Sing this as the 77. Psalme.

DOe not O God refraine thy tongue,
in silence doe not stay:
With-hold not Lord thy selfe so long,
nor make no more delay.
2 For why? behold thy foes, and see
how they doe rage and crie:
And those that beare an hate to thee
hold vp their heads on hie.

3 Against thy folke they vse deceit,
and craftily enquire:
For thine elect to lie in wait
their counsell doth conspire.
4 Come on, say they, let vs expell,
and plucke these folke away:
So that the name of Israel
may vtterly decay.

5 They all conspire within their hearts
how they may thee withstand:
Against the Lord to take a part
they are in league and band.
6 The tents of all the Edomites,
the Ismaelites also:
The Haggarens, and Moabites,
with diuers others moe.

7 Geball with Ammon, and likewise
doth Amelecke conspire:
The Philistims against thee rise,
with them that dwell at Tire.
8 And Assur eke is well apaid,
with them in league to be:
And doth become a fence and aid
to Lots posteritie.

9 As thou didst to the Madianites,
so serue them Lord each one:
As to Siser, and to Iabin,
beside the brooke Kison.
10 Whom thou in Endor didst destroy,
and waste them through thy might:
That they like dung on earth did lie,
and that in open sight.

The second part.

11 Make them now and their Lords appeare
like Zeb and Oreb than:
As Zeba and Zalmana were,
the Kings of Madian.
12 Which said, let vs throughout the land
in all the coasts abroad,
Possesse and take into our hand
the faire houses of God.

13 Turne them O God with stormes as fast
as wheeles that haue no stay:
Or like the chatfe which men doe cast
with windes to flie away.
14 Like as the fire with rage and fume,
the mighty forrests spils:
And as the flame doth quite consume
the mountaines and the hils.

15 So let the tempest of thy wrath
vpon their neckes be laid:
And of thy stormy wrath and shower
Lord make them all afraid.
16 Lord bring them all I thee desire
to such rebuke and shame:
That it may cause them to enquire,
and learne to seeke thy name.
17 And let them euermore daily
to shame and slander fall:
And in rebuke and obloquie
to perish eke withall.
18 That they may know and feele full well,
that thou art called Lord:
And that alone thou dost excell
and raigne throughout the world.

Quam dilecta? Psal. Lxxxiiij. I.H.

Dauid exiled his country, desireth ardently to returne to Gods Tabernacle, and assembly of the Saints, to praise God: then hee praiseth the courage of the people that passe the wilderness, to assemble themselues in Sion.

Sing this as the 67. Psalme.

HOw pleasant is thy dwelling place,
O Lord of hoasts to me?
The Tabernacles of thy grace,
how pleasant Lord they be?
2 My soule doth long full sore to goe
into thy Courts abroad:
My heart doth lust, my flesh also
in thee the liuing Lord.

3 The Sparrowes finde a roome to rest,
and saue themselues from wrong:
And eke the Swallow hath a nest
wherein to keepe her yong.
4 These birds full nigh thine Altar may
haue place to sit and sing:
O Lord of hoasts, thou art I say,
my God and eke my King.

5 O they be blessed that may dwell
within thy house alwayes:
For they all times thy facts doe tell,
and euer giue thee praise.
6 Yea, happy sure likewise are they,
whose stay and strength thou art:
Which to thy house doe minde the way,
and seeke it in their heart.

7 As they goe through the vale of teares
they digge vp fountaines still:
That as a spring it all appeares,
and thou their pits dost fill.
8 From strength to strength they walke full fast,
no faintnesse there shall be:
And so the God of Gods at last
in Sion they doe see.

9 O Lord of hoasts to me giue heede,
and heare when I doe pray:
And let it through thine eares proceede,
O Iacobs Gods I say.
10 O Lord our shield, of thy good grace
regard and so draw neare:
Regard I say, behold the face
of thine annointed deare.

11 For why? within thy Courts one day
is better to abide:
Then other-where to keepe or stay
a thousand dayes beside.
12 Much rather would I keepe a dore
within the house of God,
Then in the tents of wickednesse
to settle mine aboad.

13 For God the Lord light and defence,
will grace and worship giue:
And no good thing will he with-hold
from them that purely liue.

14 O Lord of hoaſts that man is bleſt,
and happy ſure is he:
That is perſwaded in his breſt,
to truſt all times in thee.

Bene dixiſti Deo. Pſal. Lxxxv. I. H.

Becauſe God withdrew not his rod from his Church after the returne from Babylon, firſt they put him in minde, that he ſhould not leaue the work of his grace vnperfect, and complaine of their long affliction. Then they reioyce in hope of promiſed deliuerance, which was a figure of Chriſts kingdome, vnder which ſhould be perfect felicity.

Sing this as the 81. Pſalme.

THou haſt beene mercifull indeed,
O Lord vnto thy land:
For thou reſtoredſt Iacob's ſeed,
from thraldome out of band.
2 The wicked waies that they were in,
thou didſt them cleane remit:
And thou didſt hide thy peoples ſinne,
full cloſe thou couereds it.

3 Thine anger eke thou didſt aſſwage,
that all thy wrath was gone:
And ſo didſt turne thee from thy rage,
with them to be at one.
4 O God of health, doe now conuert
thy people vnto thee:
Put all thy wrath from vs apart,
and angry ceaſe to be.

5 Why? ſhall thine anger neuer end,
but ſtill proceed on vs?
And ſhall thy wrath it ſelfe extend,
vpon all ages thus?
6 Wilt thou not rather turne therefore,
and quicken vs, that we
And all thy folke may euermore,
be glad and ioy in thee?

7 O Lord on vs doe thou declare,
thy goodneſſe to our wealth:
Shew forth to vs and doe not ſpare,
thine aide and ſauing health.
8 I will hearke what God ſaith, for he
ſpeakes to his people peace:
And to his Saints that neuer they,
returne to fooliſhneſſe.

9 For why? his helpe is ſtill at hand,
to ſuch as doe him feare:
Whereby great glory in the land
ſhall dwell and flouriſh there.
10 For truth and mercy there ſhall meete,
in one to take their place:
And peace ſhall iuſtice with kiſſe greet,
and there they ſhall embrace.

11 As truth from earth ſhall ſpring apace,
and flouriſh pleaſantly:
So righteouſneſſe ſhall ſhew her face,
and looke from heauen hie.
12 Yea, God himſelfe doth take in hand,
to giue vs each good thing:
And through the coaſts of all the land,
the earth her fruits ſhall bring.

13 Before his face ſhall iuſtice goe,
much like a guide or ſtay:
He ſhall direct his ſteps alſo,
and keepe them in the way.

Inclina Dom. Pſal. Lxxxvj. I. H.

Dauid ſore afflicted, prayeth feruently for deliuerance, ſometimes rehearſing his miſeries and mercies receiued, deſiring alſo to be inſtructed of the Lord, that hee may feare and glorifie his name. He complaineth alſo of his aduerſaries, and requireth to be deliuered from them.

Sing this as the 81. Pſalme.

LOrd bow thine eare to my requeſt,
and heare me by and by:
With grieuous paine and griefe oppreſt,
full poore and weake am I.
2 Preſerue my ſoule, becauſe my waies,
and doings holy be:
And ſaue thy ſeruant, O my Lord,
that puts his truſt in thee.

3 Thy mercy Lord on me expreſſe,
defend me eke withall:
For through the day I doe not ceaſe,
on thee to cry and call.
4 Comfort O Lord thy ſeruants ſoule,
that now with paine is pinde:
For vnto thee Lord I extoll,
and lift my ſoule and minde.

5 For thou art good and bountifull,
thy gifts of grace are free:
And eke thy mercie plentifull,
to all that call on thee.
6 O Lord likewiſe when I doe pray,
regard and giue an eare:
Marke well the words that I doe ſay,
and all my prayers heare.

7 In time when trouble doth me moue,
to thee I doe complaine:
For why? I know and well doe proue,
thou anſwereſt me againe.
8 Among the Gods (O Lord) is none,
with thee to be comparde:
And none can doe as thou alone,
the like hath not beene heard.

The ſecond part.

9 The Gentiles and the people all,
which thou didſt make and frame:
Before thy face on knees will fall,
and glorific thy name.
10 For why? thou art ſo much of might,
all power is thine owne.
Thou workeſt wonders ſtill in ſight,
for thou art God alone.

11 O teach me Lord the way, and I
ſhall in thy truth proceed:
O ioyne my heart to thee ſo nie,
that I thy name may dread.
12 To thee my God will I giue praiſe,
with all my heart O Lord:
And glorifie thy name alwaies,
for euer through the world.

13 For why? thy mercie ſhewed to me
is great, and doth excell:
Thou ſetſt my ſoule at liberty,
out from the lower hell.
14 O Lord, the proud againſt me riſe,
and heapes of men of might,
That ſeeke my ſoule, and in no wiſe,
will haue thee in their ſight.

15 Thou Lord art mercifull and meeke,
full ſlake and ſlow to wrath:

Thy

Thy goodneſſe is full great, and eke
thy truth no meaſure hath.
16 O turne to me, and mercy grant,
thy ſtrength to me apply :
O helpe and ſaue thine owne ſeruant,
thy handmaids ſonne am I.
17 On me ſome ſigne of fauour ſhow,
that all my foes may ſee :
And be aſhamde, becauſe Lord thou
doſt helpe and comfort me.

Fundamentum eius. Pſal. Lxxxvij. I. H.

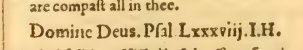
The holy Ghoſt promiſeth that the Church as yet in miſery after the captiuity of Babylon, ſhould be reſtored to great excellencie, ſo that nothing ſhould be more comfortable then to be numbred among the members thereof.

Sing this as the 81. Pſalme.

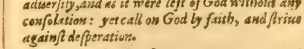
THe Citie ſhall full well endure,
her ground-worke ſtill doth ſtay :
Vpon the holy hill full ſure,
it can no time decay.
2 God loues the gates of Sion beſt,
his grace doth there abide,
He loues them more then all the reſt,
of Iacobs tents beſide.
3 Full glorious things reported be,
in Sion and abroad :
Great things I ſay are ſaid of thee,
thou Citie of our God.
4 On Rahab I will caſt an eye,
and beare in minde the ſame,
And Babylon ſhall eke apply.
and learne to know my name.
5 Loe Paleſtine and Tyre alſo,
with Ethiope likewiſe,
A people old full long agoe,
were borne, and there did riſe.
6 Of Sion they ſhall ſay abroad,
that diuers men of fame,
Haue there ſprung vp, and the high God
hath founded faſt the ſame.
7 In their records to them it ſhall,
through Gods deuiſe appeare :
Of Sion that the chiefe of all
had his beginning there.
8 Their trumpeters with ſuch as ſing,
therein great plenty be :
My fountaines and my pleaſant ſprings,
are compaſt all in thee.

Domine Deus. Pſal Lxxxviij. I. H.

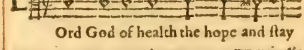
The faithfull ſore afflicted by ſickneſſe, perſecution, aduerſity, and as it were left of God without any conſolation: yet call on God by faith, and ſtriue againſt deſperation.



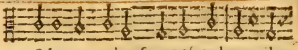
LOrd God of health the hope and ſtay



thou art alone to me, I call and cry through-

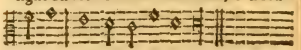


out the day, and all the night to thee,



2. O let my praiers ſoone a'cend, vnto thy

ſight on hie : Encline thine care, O Lord



entend, and harken to my crie.

3 For why? my ſoule with woe is fild,
and doth in trouble dwell :
My life and breath almoſt doth yeeld,
and draweth nie to hell.
4 I am eſteem'd as one of them,
that in the pit doe fall :
And made as one among thoſe mea,
that haue no ſtrength at all.
5 As one among the dead and free
from things that here remaine :
It were more eaſe for me to be,
with them the which were ſlaine ;
As thoſe that lie in graue I ſay,
whom thou haſt cleane forgot :
The which thy hand hath cut away,
and thou regardſt them not.
6 Yea, like to one ſhut vp full ſure,
within the lower pit,
In places darke and all obſcure,
and in the depth of it.
7 Thine anger and thy wrath likewiſe,
full ſore on me doth lie :
And all thy ſtormes againſt me riſe,
my ſoule to vexe and trie.
8 Thou putſt my friends farre off from me,
and makeſt them hate me ſore :
I am ſhut vp in priſon faſt,
and can come forth no more.
9 My ſight doth faile through griefe & wo,
I call to thee O God
Throughout the day, my hands alſo
to thee I ſtretch abroad.

The ſecond part.

10 Doeſt thou vnto the dead declare,
thy wondrous works of fame?
Shall dead to life againe repaire,
and praiſe thee for the ſame?
11 Or ſhall thy loving kindneſſe Lord,
be preached in the graue?
Or ſhall with them that are deſtroide,
thy truth her honour haue?
12 Shall they that lie in darke fall low,
of all thy wonders wot?
Or there ſhall they thy iuſtice know,
where all things are forgot?
13 But I O Lord to thee alway,
doe crie and call apace :
My prayer eke ere it be day,
ſhall come before thy face.
14 Why doſt thou Lord abhorre my ſoule,
in griefe that ſeeketh thee?
And now O Lord why doeſt thou hide,
thy face away from me?
15 I am afflict as dying ſtill,
from youth this many a yeere,

Thy

Thy terrours which doe vexe me ill
with troubled minde I beare.
16 The furies of thy wrathfull rage
full sore vpon me fall:
Thy terrours eke doe not assiwage,
but me oppresse withall.
17 All day they compasse me about
as water at the tide:
And all at once with streames full stout
beset me on each side.
18 Thou settest farre from me my friends,
and louers euery one:
Yea, and mine old acquaintance all
out of my sight are gone.

Miserecordias. Psal. Lxxxix.

Dauid praiseth God for his conuenant made betweene him and his elect by Iesus Christ: then he complaineth of the desolation of his kingdome, so that the promise seemed to be broken. Finally, he prayeth to be deliuered from afflictions, mentioning the shortnesse of mans life, and confirming himself by Gods promises.

Sing this as the 67. Psalme.

TO sing the mercies of the Lord,
my tongue shall neuer spare:
And with my mouth from age to age,
thy truth I will declare.
2 For I haue said, that mercy shall
for euermore remaine:
In that thou dost the heauens stay
thy truth appeareth plaine.
3 To mine elect, saith God, I made
a couenant and behest:
My seruant Dauid to perswade,
I swore and did protest.
4 Thy seed for euer I will stay,
and stablish it full fast:
And still vphold thy throne alway,
from age to age to last.
5 The heauens shew with ioy and mirth,
thy wondrous workes, O Lord:
Thy Saints within thy Church on earth,
thy faith and truth record.
6 Who with the Lord is equall then
in all the clouds abroad?
Among the sonnes of all the Gods
what one is like our God?
7 God in assembly of the Saints
is greatly to be dread:
And ouer all that dwell about,
in terrour to be had.
8 Lord God of hoasts in all the world,
what one is like to thee?
On euery side most mighty Lord
thy truth is seene to be.
9 The raging sea by thine aduise,
thou ruleſt at thy will:
And when the waues thereof arise,
thou mak'st them calme and still.
10 And Egypt thou Lord hast subdude,
and thou hast it destroid:
Yea, thou thy foes with mighty arme,
hast scattered all abroad.

The second part.

11 The heauens are thine, and still haue been
likewise the earth and land:
The world with all that is therein,
thou foundest with thy hand.
12 Both North & South, with East & West,
thy selfe didst make and frame:
Both Tabor Mount, and eke Hermon,
reioyce and praise thy name.
13 Thine arme is strong and full of power,
all might therein doth lye:
The strength of thy right hand each houre,
thou lifteſt vp on hie.
14 In righteousnesse and equitie,
thou hast thy seate and place:
Mercy and truth are still with thee,
and goe before thy face.
15 That folke is blest that knoweth aright
thy present power O God:
For in the fauour of thy sight
they walke full safe abroad.
16 For in thy name throughout the day,
they ioy and much reioyce:
And through thy righteousnesse haue they
a pleasant fame and noise.
17 For why? their glory, strength and aide
in thee alone doth lie:
Thy goodnesse eke that hath vs staid,
shall lift our horne on hie.
18 Our strength that doth defend vs well,
the Lord to vs doth bring:
The holy one of Israel
he is our guide and King.
19 Sometime thy will vnto thy Saints
in visions thou didst show:
And thus then didst thou say to them,
thy minde to make them know.
A man of might I haue erect
your King and guide to be:
And set him vp whom I elect,
among the folke to me.

The third part.

20 My seruant Dauid I appoint,
whom I haue searched out:
And with my holy oyle annoint
him King of all the rout.
21 For why? my hand is ready still
with him for to remaine:
And with mine arme also I will
him strengthen and sustaine.
22 The enemies shall not him oppresse,
they shall him not deuoure:
Ne yet the sonnes of wickednesse,
on him shall haue no power.
23 His foes likewise I will destroy,
before his face in sight:
And those that hate him I will plague,
and strike them with my might.
24 My truth and mercy eke withall,
shall still vpon him lie:
And in my name his horne eke shall
be lifted vp on hie.
25 His kingdome I will set to be
vpon the sea and land:
And eke the running floods shall he
embrace with his right hand.
26 He shall depend with all his heart
on me, and thus shall say:
My Father and my God thou art,
my rocke of health and stay.

And to thy name O thou moſt high,
to ſing with one accord.
2 To ſhew the kindneſe of the Lord
betime ere day be light:
And eke declare his truth abroad,
when it doth draw to night.

3 Vpon ten ſtringed inſtruments,
on Lute and Harpe ſo ſweet:
With all the mirth you can inuent,
of inſtruments moſt meet.
4 For thou haſt made me reioyce
in things ſo wrought by thee:
And I haue ioy in heart and voyce
thy handy workes to ſee.

5 O Lord, how glorious and how great
are all thy workes ſo ſtout?
So deepely are thy counſels ſet
that none can try them out.
6 The man vnwiſe hath not the wit
this geare to paſſe to bring:
And all ſuch fooles are nothing fit
to vnderſtand this thing.

7 When ſo the wicked at their will,
as graſſe doe ſpring full faſt:
They when they flouriſh in their till
for euer ſhall be waſte.
8 But thou art mighty Lord moſt high,
yea, thou doſt raigne therefore:
In euery time eternally,
both now and euermore.

9 For why? O Lord, behold and ſee,
behold thy foes I ſay:
How all that worke iniquitie
ſhall periſh and decay.
10 But thou like as an Vnicorne,
ſhalt lift my horne on hie:
With freſh and new prepared oyle,
thine oynted King am I.

11 And of my foes before mine eyes
ſhall ſee the fall and ſhame:
Of all that vp againſt me riſe,
mine eare ſhall heare the ſame.
12 The iuſt ſhall flouriſh vp on hie,
as Date trees bud and blow:
And as the Cedars multiply
in Libanus that grow.

13 For they are planted in the place
and dwelling of our God:
Within his courts they ſpring apace,
and flouriſh all abroad.
14 And in their age much fruit ſhall bring,
both fat and well beſeene:
And pleaſantly both bud and ſpring,
with boughes and branches greene.

15 To ſhew that God is good and iuſt,
and vpright in his will:
He is my rocke, my hope and truſt,
in him there is none ill.

Dominus regnauit. Pſal. xCiij. I. H.

He praiſeth the power of God, in the creation of the world, and beateth downe all people which lift themſelues againſt his Maieſty, and prouoketh to conſider his promiſes.

Sing this as the 77. Pſalme.

THe Lord as King aloft doth raigne,
in glory goodly dight:
And he to ſhew his ſtrength and maine
hath girt himſelfe with might.
2 The Lord likewiſe the earth hath made,
and ſhaped it ſo ſure:
No might can make it moue or fade,
at ſtay it doth endure.

3 Ere that the world was made or wrought,
thy ſeate was ſet before:
Beyond all time that can be thought,
thou haſt beene euermore.
4 The flouds O Lord, the flouds doe riſe,
they roare and make a noyſe:
The flouds (I ſay) did enterpriſe,
and lifted vp their voyce.

5 Yea, though the ſtormes ariſe in ſight,
though ſeas doe rage and ſwell:
The Lord is ſtrong and more of might,
for he on high doth dwell.
6 And looke what promiſe he doth make
his houſhold to defend,
For iuſt and true they ſhall it take
all times without an end.

Deus vltionum. Pſal. xCiiij. I. H.

He prayeth God againſt the violence of tyrants, and comforteth the afflicted, by the good iſſue of their afflictions, and by the ruine of the wicked.

Sing this as the 78. Pſalme.

O Lord thou doſt reuenge all wrong,
that office longs to thee:
Sith vengeance doth to thee belong,
declare that all may ſee.
2 Set forth thy ſelfe, for thou of right
the earth doſt iudge and guide:
Reward the proud and men of might
according to their pride.

3 How long ſhall wicked men beare ſway,
with lifting vp their voyce?
How long ſhall wicked men I ſay,
thus triumph aad reioyce?
4 How long ſhall they with brags burſt out,
and proudly prate their fill?
Shall they reioyce which be ſtout,
whoſe workes are euer ill?

5 Thy flocke O Lord, thine heritage,
they ſpoile and vexe full ſore:
Againſt thy people they doe rage
ſtill daily more and more.
6 The widowes which are comfortleſſe,
and ſtrangers they deſtroy:
They ſlay the children fatherleſſe,
and none doth put them by.

7 And when they take theſe things in hand
this taike they haue of thee:
Can Iacobs God this vnderſtand?
tuſh no, he cannot ſee.
8 O folke vnwiſe and people rude,
ſome knowledge now diſcerne:
Ye fooles among the multitude,
at length begin to learne.

9 The Lord which made the eare of man,
he needes of right muſt heare:
He made the eyne, all things muſt than
before his ſight appeare.
10 The Lord doth all the world correct,
and make them vnderſtand:
Shall he not then your deeds detect?
how can ye ſcape his hand?

The

The second part.

11 The Lord doth know the thoughts of man
his heart he seeth full plaine:
The Lord I say mens thoughts doth scan,
and findeth them but vaine.
12 But Lord that man is happy sure,
whom thou doest keepe in awe:
And through correction doest procure,
to teach him in thy law.
13 Whereby he shall in quiet rest,
in time of trouble sit:
When wicked men shall be suppreſt,
and fall into the pit.
14 For sure the Lord will not refuse,
his people for to take:
His heritage whom he did chuse,
he will no time forsake.
15 Vntill that iudgement be decreed,
to iustice to conuert:
That all may follow her with speed:
that are of vpright heart.
16 But who vpon my part shall stand,
against the cursed traine?
Or who shall rid me from their hand,
that wicked works maintaine?
17 Except the Lord had beene mine aide,
mine enemies to expell:
My soule and life had now beene laid
almost as low as hell.
18 When I did say, my foote doth slide,
and I am like to fall:
Thy goodnesse Lord did so prouide,
to stay me vp withall.
19 When with my selfe I mused much,
and could no comfort finde:
Then Lord thy goodnesse did me touch,
and that did ease my minde:
20 Wilt thou inhaunt thy selfe and draw
with wicked men to sit:
Which with pretence in stead of law,
much mischiefe doe commit?
21 For they consult against the life
of righteous men and good:
And in their counsels they are rife,
to shed the guiltlesse blood.
22 But yet the Lord he is to me
a strong defence or rocke:
He is my God, to him I flee,
he is my strength and rocke.
23 And he shall cause their mischiefes all
themselues for to annoy:
And in their malice they shall fall,
our God shall them destroy.

Venite exultemus. Psal.XCv. I H.

An earnest exhortation to praise God for the gouernment of the world & election of his Church, to eschue the rebellion of the old fathers, who tempted God in the wilderness, and therefore entred not the land of promise.

Sing this as the 77. Psalme.

O Come let vs lift vp our voyce,
and sing vnto the Lord:
In him our rocke of health reioyce
let vs with one accord.
2 Yea, let vs come before his face,
to giue him thanks and praise:
In singing Psalmes vnto his grace,
let vs be glad alwaies.
3 For why? the Lord he is no doubt,
a great and mighty God,
A king aboue all Gods throughout,
in all the world abroad.
4 The secrets of the earth so deepe,
and corners of the land:
The tops of hils that are so steepe,
he hath them in his hand.
5 The sea and waters all are his,
for he the same hath wrought,
The earth and all that therein is,
his hand hath made of nought.
6 Come let vs bow and praise the Lord,
before him let vs fall;
And kneele to him with one accord,
the which hath made vs all.
7 For why? he is the Lord our God,
for vs he doth prouide:
We are his flocke, he doth vs feed,
his sheepe, and he our guide.
8 To day if ye his voyce will heare,
then harden not your heart:
As ye with grutching many a yeere
prouoke me in desert.
9 Whereas your fathers tempted me,
my power for to proue:
My wondrous works when they did see,
yet still they would me moue.
10 Twice twenty yeeres they did me grieue,
and I to them did say:
They erre in heart, and not beleeue,
they haue not knowne my way.
11 Wherefore I sware when that my wrath
was kindled in my brest:
That they should neuer tread the path,
to enter in my rest.

Cantate Dom. Psal.XCvj I. H.

An exhortation both to the Iewes and Gentiles to praise God for his mercie: and this specially ought to be referred to the kingdome of Christ.

Sing this as the 77. Psalme.

SIng ye with praise vnto the Lord
new songs of ioy and mirth:
Sing vnto him with one accord,
all people on the earth.
2 Yea, sing vnto the Lord, I say,
praise ye his holy name:
Declare and shew from day to day,
saluation by the same.
3 Among the heathen eke declare
his honour round about:
To shew his wonders doe not spare,
in all the world throughout.
4 For why? the Lord is much of might,
and worthy praise alway:
And he is to be dread of right,
aboue all Gods I say.
5 For all the Gods of heathen folke,
are Idols that will fade:
But yet our God he is the Lord,
that hath the heauens made.
6 All praise and honour eke doe dwell,
for aye before his face:

Both power and might likewiſe excell
within his holy place.

7 Aſcribe vnto the Lord alway,
ye people of the world,
All might and worſhip eke, I ſay,
aſcribe vnto the Lord.
8 Aſcribe vnto the Lord alſo,
the glory of his name:
And eke into his courts doe goe,
with gifts vnto the ſame.

The ſecond part.

9 Fall downe, and worſhip ye the Lord,
within his temple bright:
Let all the people of the world,
be fearefull at his ſight.
10 Tell all the world, be not agaſt,
the Lord doth raigne aboue:
Yea, he hath ſet the earth ſo faſt,
that it can neuer moue.

11 And that it is the Lord alone,
that rules with princely might,
To iudge the nations euery one,
with equity and right.
12 The heauens ſhall great ioy begin,
the earth eke ſhall reioyce:
The ſea withall that is therein,
ſhall shout and make a noiſe.

13 The field ſhall ioy, and euery thing
that ſpringeth on the earth:
The wood and euery tree ſhall ſing,
with gladneſſe and with mirth.
14 Before the preſence of the Lord,
and comming of his might,
When he ſhall iuſtly iudge the world,
and rule his folke with right.

Dominus reg. Pſal.XCvij.I.H.

Dauid exhorteth all to reioyce for the comming of the kingdome of Chriſt, dreadfull to the rebels and Idolaters, and ioyfull to the iuſt, whom he exhorteth to innocency, to reioycing and thanksgiuing.

Sing this as the 95.Pſalme.

THe Lord doth raigne, whereat the earth
may ioy with pleaſant voyce:
And eke the Iles with ioyfull mirth,
may triumph and reioyce.
2 Both clouds and darkneſſe eke doe ſwell,
and round about him beat:
Yea, right and iuſtice euer dwell,
and bide about his ſeat.

3 Yea, fire and heate at once doe runne,
and goe before his face:
Which ſhall his foes and enemies burne,
abroad in euery place.
4 His lightnings eke full bright did blaze,
and to the world appeare:
Whereat the earth did looke and gaze,
with dread and deadly feare.

5 The hils like waxe did melt in ſight,
and preſence of the Lord:
They fled before that rulers might,
which guideth all the world.
6 The heauens eke declare and ſhew
his iuſtice all abroad:
That all the world may ſee and know
the glory of our God.

7 Confuſion ſure ſhall come to ſuch,
as worſhip Idols vaine:
And eke to thoſe that glory much,
dumbe pictures to maintaine.
8 For all the Idols of the world,
which they as Gods doe call:
Shall feele the power of the Lord,
and downe to him ſhall fall.

9 With ioy ſhall Sion heare this thing,
and Iuda ſhall reioyce:
For at thy iudgement they ſhall ſing,
and make a pleaſant noyſe.
10 That thou O Lord art ſet on high,
in all the earth abroad,
And art exalted wondrouſly,
aboue each other God.

11 All ye that loue the Lord doe this,
hate all things that are ill:
For he doth keepe the ſoules of his,
from ſuch as would them ſpill.
12 And light doth ſpring vp to the iuſt,
with pleaſure for his part:
Great ioy with gladneſſe, mirth and luſt,
to them of vpright heart.

13 Ye righteous in the Lord reioyce,
his holineſſe proclaime:
Be thankfull eke with heart and voyce,
and mindfull of the ſame.

Cantate Dom. Pſal.XCviij. I.H.

An earneſt exhortation to all creatures to praiſe the Lord for his power, mercy and fidelity in his promiſe by Chriſt, by whom he hath communicated his ſaluation to all nations.

Sing this as the 95.Pſalme.

O Sing ye now vnto the Lord
a new and pleaſant ſong:
For he hath wrought throughout the world,
his wonders great and ſtrong.
2 With his right hand full worthily,
he doth his foes deuoure:
And gets himſelfe the victory,
with his owne arme and power.

3 The Lord doth make the people know
his ſauing health and might.
The Lord doth eke his iuſtice ſhow,
in all the heathens ſight.
4 His grace and truth to Iſrael,
in minde he doth record:
That all the earth hath ſeene right well,
the goodneſſe of the Lord.

5 Be glad in him with ioyfull voyce,
all people on the earth:
Giue thanks to God, ſing and reioyce
to him with ioy and mirth.
6 Vpon the harpe vnto him ſing,
giue thanks to him with Pſalmes:
Reioyce before the Lord our King:
with trumpets and with ſhalmes.

7 Yea, let the ſea with all therein,
for ioy both roare and ſwell:
The earth likewiſe let it begin,
withall that therein dwell.
8 And let the floods reioyce their fils,
and clap their hands apace.
And eke the mountaines and the hils,
before the Lord his face.

9 For he ſhall come to iudge and try
the world and euery wight:
And rule the people mightily
with iuſtice and with right.

Dominus regnauit. Pſal. xCix. I.H.

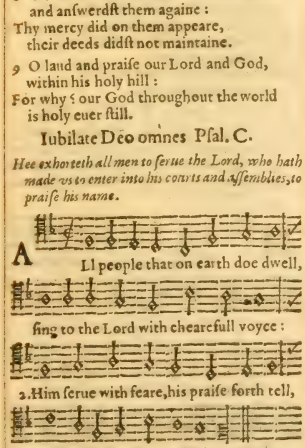
He commendeth the power, equitie, and excellency of the kingdome of God by Chriſt, ouer the Iewes and Gentiles, prouoking them to magnifie the ſame, and to feare the Lord as the ancient Fathers, Moſes, Aaron, and Samuel, who calling vpon God, were heard in their prayers.

Sing this as the 65. Pſalme.

THe Lord doth raigne, although at it
the people rage full ſore:
Yea, he on Cherubins doth ſit,
though all the world doe roare.
2 The Lord that doth in Sion dwell,
is high and wondrous great:
Aboue all folke he doth excell,
and he aloft is ſet.
3 Let all men praiſe thy mighty name,
for it is fearefull ſure:
And let them magnifie the ſame,
that holy is and pure.
4 The Princely power of our King
doth loue iudgement and right:
Thou rightly ruleſt euery thing
in Iacob through thy might.
5 To praiſe the Lord our God deuiſe,
all honour to him doe:
His foot-ſtoole worſhip him before,
for he is holy to.
6 Moſes, Aaron and Samuel,
as Prieſts on him did call:
When they did pray, he heard them well,
and gaue them anſwere all.
7 Within the cloud to them he ſpake,
then did they labour ſtill:
To keepe ſuch lawes as he did make
and pointed them vntill.
8 O Lord our God thou didſt them heare,
and anſwerdſt them againe:
Thy mercy did on them appeare,
their deeds didſt not maintaine.
9 O laud and praiſe our Lord and God,
within his holy hill:
For why ſ our God throughout the world
is holy euer ſtill.

Iubilate Deo omnes Pſal. C.

Hee exhorteth all men to ſerue the Lord, who hath made vs to enter into his courts and aſſemblies, to praiſe his name.



3 The Lord ye know is God indeed,
without our aid he did vs make:
We are his flocke he doth vs feede,
and for his ſheepe he doth vs take.
4 O enter then his gates with praiſe,
approach with ioy his courts vnto,
Praiſe, laud and bleſſe his name alwaies,
for it is ſeemely ſo to doe.
5 For why ſ the Lord our God is good,
his mercy is for euer ſure:
His truth at all times firmely ſtood,
and ſhall from age to age endure.

Another of the ſame.

Sing this as the 68. Pſalme.

IN God the Lord be glad and light,
praiſe him throughout the earth:
Serue him and come before his ſight,
with ſinging and with mirth.
2 Know that the Lord our God he is,
he did vs make and keepe:
Not we our ſelues, for we are his
owne flocke and paſture ſheepe.
3 O goe into his gates alwayes,
giue thankes within the ſame:
Within his courts ſet forth his praiſe,
and laud his holy name.
4 For why ſ the goodneſſe of the Lord
for euermore doth raigne:
From age to age throughout the world
his truth doth ſtill remaine.

Miſericordiam. Pſal. Cj. N.

Dauid deſcribeth what gouernment he will obſerue in his houſe and Kingdome, by rooting out the wicked, and cherihing the godly perſons.

Sing this as the 81. Pſalme.

IMercy will and iudgement ſing
O Lord God vnto thee:
2 And wiſely doe in perfect way,
vntill thou come to me.
3 And in the midſt of my houſe walke,
in pureneſſe of my ſpirit:
And I no kinde of wicked thing
will ſet before my ſight.
4 I hate their workes that fall away,
it ſhall not cleaue to me:
From me ſhall part the froward heart,
none euill will I ſee
5 Him will I ſtroy that ſlandereth
his neighbour priuily:
The loſty heart I cannot beare,
nor him that looketh hie.
6 Mine eyes ſhall be on them, within
the land, that faithfull be:
In perfect way who walketh ſhall
be ſeruant vnto me.
7 I will no guilefull perſon haue
within my houſe to dwell:
And in my preſence he ſhall not
remaine that lyes doth tell.
8 Betimes I will deſtroy euen all
the wicked of the land:
That I may from Gods Citie cut
the wicked workers hand.

Domine exaudi. Pſal. Cij. I.H.

It ſeemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babilon. A conſolation for the building of the Church, whereof followeth the praiſe of God to be publiſhed vnto all poſterities. The conuerſion of the Gentiles, and ſtabilitie of the Church.

Sing this as the 67. Pſalme.

O Heare my prayer Lord, and let
my cry come vnto thee:
2 In time of trouble doe not hide
thy face away from me.
3 Incline thine eares to me, make haſte
to heare me when I call:
For as the ſmoake doth fade, ſo doe
my dayes conſume and fall.
4 And as a harth my bones are burnt,
my heart is ſmitten dead:
And withers as the graſſe, that I
forget to eate my bread.
5 By reaſon of my groaning voyce,
my bones cleaue to my ſkin:
6 As Pelican in wilderneſſe,
ſuch caſe now am I in.
7 And as an Owle in deſert is,
loe I am ſuch a one:
7 I watch, and as a Sparrow on
the houſe top am alone.
8 Loe daily in reproachfull wiſe
mine enemies doe me ſcorne:
And they that doe againſt me rage,
againſt me they haue ſworne.
9 Surely with aſhes as with bread,
my hunger I haue ſild:
And mingled haue my drinke with teares,
that from mine eyes haue ſtild.
10 Becauſe of thy diſpleaſure Lord,
thy wrath, and thy diſdaine:
For thou haſt lifted me aloft,
and caſt me downe againe.
11 The dayes wherein I paſſe my life,
are like the fleeting ſhade:
And I am withered like the graſſe,
that ſoone away doth fade.
12 But thou O Lord for euer doſt
remaine in ſteady place:
And thy remembrance euer doth
abide from race to race.

The ſecond part.

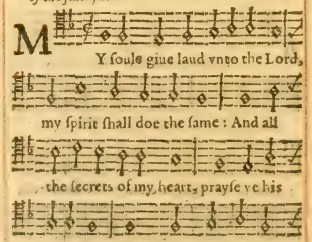
13 Thou wilt ariſe, and mercy thou
to Sion wilt extend:
The time of mercy, now the time
fore-ſet, is come to end.
14 For euen in the ſtones thereof
thy ſeruants doe delight:
And on the duſt thereof they haue
compaſſion in their ſpirit.
15 Then ſhall the heathen people feare
the Lords moſt holy name:
And all the Kings on earth ſhall dread
thy glory, and thy fame.
16 Then when the Lord the mighty God
againe ſhall Sion reare:
And then when he moſt nobly in
his glory ſhall appeare.
17 To prayer of the deſolate
when he himſelfe ſhall bend:
When he ſhall not diſdaine vnto
their prayers to attend.
18 This ſhall be written for the age
that after ſhall ſucceede:
The people yet vncreated
the Lords renowne ſhall ſpread.
19 For he from his high Sanctuary
hath looked downe below:
And out of heauen hath the Lord
beheld the earth alſo.
20 That of the mourning captiue he
might heare the wofull cry:
And that he might deliuer thoſe
that damned are to dye.
21 That they in Sion might declare
the Lords moſt holy name:
And in Ieruſalem ſet forth
the praiſes of the ſame.
22 Then when the people of the land,
and Kingdomes with accord,
Shall be aſſembled for to doe
their ſeruice to the Lord.

The third part.

23 My former force and ſtrength he hath
abated in the way:
And ſhorter he did cut my dayes,
thus I therefore did ſay;
24 My God in midſt of all my dayes
now take me not away:
Thy yeares endure eternally,
from age to age for aye.
25 Thou the foundation of the earth
before all times haſt laid:
And Lord the heauens are the worke,
which thine owne hands haue made.
26 Yea, they ſhall periſh and decay,
but thou ſhalt tarry ſtill:
And they ſhall all in time waxe old,
euen as a garment will.
27 Thou as a garment ſhalt them change,
and changed ſhall they be:
But thou doſt ſtill abide the ſame,
thy yeares doe neuer flee.
28 The children of thy ſeruants ſhall
continually endure:
And in thy ſight their happy ſeede
for euer ſhall ſtand ſure.

Benedic anima. Pſal. Ciij. T. S.

The Prophet prouoketh men and Angels, and all creatures to praiſe the Lord for his fatherly mercies, in deliuerance of his people from euils, in his prouidence ouer all things, and in preſeruation of the faithfull.



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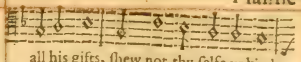
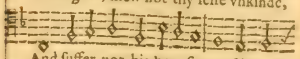
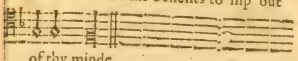


all his gifts, ſhew not thy ſelfe vnkinde,



And ſuffer not his benefits to ſlip out



of thy minde.

3 That gaue thee pardon for thy faults,
and thee reſtor'd againe:
For all thy weake and fraile diſeaſe,
and heald thee of thy paine.
4 That did redeeme thy life from death,
from which thou couldſt not flee,
His mercy and compaſſion both,
he did extend to thee.

5 That fill'd with goodneſſe thy deſire,
and did prolong thy youth:
Like as the Eagle caſts her bill,
whereby her age renueth:
6 The Lord with iuſtice doth repay
all ſuch as be oppreſt:
So that their ſuffrings and their wrongs,
are turned to the beſt.

7 His waies and his commandements,
to Moſes he did ſhew.
His counſels and his valiant acts,
the Iſraelites did know.
8 The Lord is kinde and mercifull,
when ſinners doe him grieue,
The ſloweſt to conceiue a wrath,
and readieſt to forgiue.

9 He chides not vs continually,
though we be full of ſtrife:
Nor keepes our faults in memory,
for all our ſinfull life.
10 Nor yet according to our ſinnes
the Lord doth vs regard:
Nor after our iniquities,
he doth not vs reward.

11 But as the ſpace is wondrous great,
twixt earth and heauen aboue:
So is his goodneſſe much more large,
to them that doe him loue.
12 God doth remoue our ſinnes from vs,
and our offences all:
As farre as the ſunne riſing,
full diſtant from his fall.

The ſecond part.

13 And looke what pitie parents deare
vnto their children beare:
Like pitie beareth God to ſuch
as worſhip him in feare.
14 The Lord that made vs knowes our ſhape,
our mould and faſhion iuſt:
How weake and fraile our nature is,
and how we be but duſt.

15 And how the time of mortall men,
is like the withering hay:
Or like the flower right faire in field,
that fades full ſoone away.
16 Whoſe gloſſe and beauty ſtormy windes,
doe vtterly diſgrace.
And make that after their aſſaults,
ſuch bloſſomes haue no place.

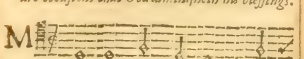
17 But yet the goodneſſe of the Lord,
with his ſhall euer ſtand:
Their childrens children doe receiue,
his righteouſneſſe at hand.
18 I meane which keepe his couenant,
with all their whole deſire:
And not forget to doe the thing,
that he doth them require.

19 The heauens high are made the ſeate,
and footſtoole of the Lord:
And by his power imperiall,
he gouernes all the world.
20 Ye Angels which are great in power,
praiſe ye and bleſſe the Lord:
Which to obey and doe his will,
inmediately accord.

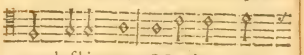
21 Ye noble hoaſts and Miniſters,
ceaſe not to laud him ſtill:
Which ready are to execute,
his pleaſure and his will:
22 Ye all his workes in euery place,
praiſe ye his holy name:
My heart, my minde, and eke my ſoule,
praiſe ye alſo the ſame.

Benedic.anima. Pſal.Ciiij.W.K.

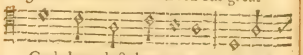
A thankſgiuing for the creation of the world, and gouernance of the ſame, by his marueilous prouidence: alſo a prayer againſt the wicked, who are occaſions that God diminiſheth his bleſſings.



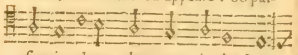
MY ſoule praiſe the Lord, ſpeake



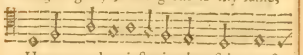
good of his name: O Lord our great



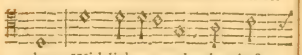
God, how doſt thou appeare? So paſ-



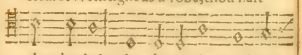
ſing in glory, that great is thy fame,



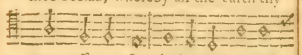
Honour and maieſtie in thee ſhine moſt



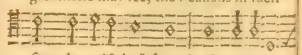
cleare: With light as a robe, thou haſt



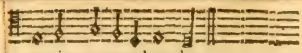
thee beclad, whereby all the earth thy



greatneſſe may ſee, the heauens in ſuch



ſort thou alſo haſt ſpread, That it to a



curtaine compared may be.

3 His chamber beames lie,
in the cloudes full ſure:
Which as his chariot,
are made him to beare.
And there with much ſwiftneſſe
his couſe doth endure:
Vpon the wings riding,
of winde in the ayre.
4 He maketh his ſpirits
as heralds to goe:
And lightnings to ſerue,
we ſee alſo preſt.
His will to accompliſh,
they runne to and fro.
To ſaue or conſume things
as ſeemeth him beſt.

5 He grounded the earth
ſo firmely and faſt,
That it once to moue,
none ſhall haue ſuch power:
The deepe a faire couering,
for it made thou haſt:
Which by his owne nature
the hils would deuoure.
7 But at thy rebuke,
the waters doe flie,
And ſo giue due place,
thy word to obey.
At thy voice of thunder
ſo fearefull they be.
That in their great raging,
they haſte ſoone away.

8 The mountaines full hie,
they then vp aſcend:
If thou doe but ſpeake
thy word they fulfill.
So likewiſe the waues
moſt quickly deſcend.
Where thou them appointeſt,
remaine they doe ſtill.
9 Their bounds thou haſt ſet,
how farre they ſhall runne.
So as in their rage,
not that paſſe they can.
For God hath appointed,
they ſhall not returne,
The earth to deſtroy more,
which was made for man.

The ſecond part.

10 He ſendeth the ſprings
to ſtrong ſtreames and lakes:
Which runne doe full ſwift
among the huge hils.
11 Where both the wilde aſſes
their thirſt oft-times ſlakes:
And beaſts of the mountaines,
thereof drinke their fils.
12 By theſe pleaſant ſprings,
or fountaines full faire:
The fowles of the aire
abide ſhall and dwell.
13 Who moued by nature,
to hop here and there:
Among the greene branches
their ſongs ſhall excell.
14 The mountaines to moyſt
the cloudes he doth vſe:
The earth with his workes,
are wholly repleate.
15 So as the bruite cattell
he doth not refuſe:
But graſſe doth prouide them,
and hearbe for mans meate.
Yea bread, Wine and Oyle,
he made for mans ſake.
His face to refreſh
and heart to make ſtrong.
16 The Cedars of Liban,
this great God did make.
Which trees he doth nouriſh,
that grow vp ſo long.

17 In thoſe may birds build
and make there their neſt:
In firre trees the Storkes
remaine and abide.
18 The high hils are ſuccours
for wilde Goates to reſt:
And eke the rocks ſtonie,
for Conies to hide.
19 The Moone then is ſet,
her ſeaſons to runne:
The daies from the nights,
thereby to diſcerne,
And by the deſcending
alſo of the Sunne,
The cold from heate alway
thereby we doe learne.

20 When darkneſſe doth come,
by Gods will and power,
Then creepe forth doe all
the beaſts of the wood.
21 The Lions range roaring,
their prey to deuoure:
But yet it is thou Lord
which giueſt them food.
22 As ſoone as the Sunne
is vp, they retire:
To couch in their dens
then are they full faine
23 That man to his worke may
as right doth require,
Till night come and call him,
to take reſt againe.

The third part.

24 How ſundry (O Lord)
are all thy works found?
With wiſedome full great,
they are indeede wrought.
So that the whole world
of thy praiſe doth ſound.
And as for thy riches
they paſſe all mens thought.
25 So as the great Sea,
which large is and broad,
Where things that creepe ſwarme,
and beaſts of each ſort.
26 There both mighty ſhips ſaile,
and ſome lie at road:
The Whale huge and monſtrous,
there alſo doth ſport.

27 All things on thee waite,
thou doſt them relieue,
And thou in due time
full well doſt them feed.

28 Now

28 Now when it doth pleaſe thee,
the ſame ſo to giue.
They gather full gladly
thoſe things which they need.
Thou openeſt thy hand,
and they finde ſuch grace:
That they with good things
are filled we ſee.
29 But ſore are they troubled,
if thou turne thy face:
For if thou their breath take,
vile duſt then they be.

30 Againe, when thy ſpirit
from them doth proceed:
All things to appoint
and what ſhall enſue.
31 Then are they created,
as thou haſt decreed:
And doſt by thy goodneſſe
the dry earth renue.
32 The praiſe of the Lord
for euer ſhall laſt:
Who may in his works
by right well reioyce.
His looke can the earth make
to tremble full faſt:
And likewiſe the mountaines
to ſmoake at his voyce.

33 To this Lord and God,
ſing will I alwaies,
So long as I liue
my God praiſe will I.
34 Then am I moſt certaine,
my words ſhall him pleaſe:
I will reioyce in him,
to him will I cry.
35 The ſinners O Lord,
conſume in thine ire,
And eke the peruerſe
them root out with ſhame:
But as for my ſoule now,
let it ſtill deſire:
And ſay with the faithfull,
praiſe ye the Lords name.

Confitemini Dom Pſal. Cv. N.

He praiſeth the ſingular goodneſſe of God, for chuſing a peculiar people to himſelfe, neuer ceaſing to doe them good, euen for his promiſe ſake.

Sing this as the 59. Pſalme.

GIue praiſes vnto God the Lord,
and call vpon his name:
Among the people eke declare
his works to ſpread his fame.
2 Sing ye vnto the Lord I ſay,
and ſing vnto him praiſe,
And talke of all the wondrous works,
that he hath wrought alwaies.

3 In honour of his holy name,
reioyce with one accord:
And let the heart alſo reioyce,
of them that ſeeke the Lord.
4 Seeke ye the Lord, and ſeeke the ſtrength
of his eternall might:
And ſeeke his face continually,
and preſence of his ſight.
5 The wondrous works that he hath done,
keepe ſtill in mindfull heart.
Ne let the iudgements of his mouth,
out of your mindes depart.
6 Ye that of faithfull Abraham
his ſeruant are the ſeed:
Ye his elect, the children that
of Iacob doe proceed.

7 For he, he onely is I ſay,
the mighty Lord our God:
And his moſt rightfull iudgements are
through all the earth abroad.
8 His promiſe and his couenant,
which he hath made to his:
He hath remembred euermore,
to thouſands of degrees.

The ſecond part.

9 The couenant which he hath made,
with Abraham long agoe:
And faithfull oath which he hath ſworne,
to Iſaac alſo:
10 And did confirme the ſame for law,
that Iacob ſhould obey:
And for eternall couenant,
to Iſrael for aye.

11 When thus he ſaid, loe I to you
all Canaan land will giue:
The lot of your inheritance,
wherein your ſeed ſhall liue.
12 Although the number at that time,
did very ſmall appeare:
Yea very ſmall, and in the land
they then but ſtrangers were.

13 While yet they walkt from land to land
without a ſure abode.
And while from ſundry kingdomes they
did wander all abroad.
14 And wrong at no oppreſſors hand,
he ſuffered them to take:
But euen the great and mighty Kings,
reproued for their ſake.

15 And thus he ſaid, touch none of thoſe,
that mine annointed be:
Ne doe the Prophets any harme,
that doe pertaine to me.
16 He call'd a dearth vpon the land,
of bread he ſtroyd the ſtore:
But he againſt their time of neede
had ſent a man before.

The third part.

17 Euen Ioſeph which had once beene ſold
to liue a ſlaue in woe:
18 Whoſe foet they hurt in ſtockes, whoſe
the iron piere'd alſo. (ſoule
19 Vntill the time came when his cauſe
was knowne apparantly:
The mighty word of God the Lord
his faultleſſe truth did trie.

20 The King ſent and deliuered him
from priſon where he was:
The ruler of the people then
did freely let him paſſe.
21 And ouer all his houſe he made
him Lord, to beare the ſway:
And of his ſubſtance made him kaue
the rule and all the ſtay.

22 That he might to his will inſtruct
the Princes of the land:
And wiſedomes lore his ancient men
might teach to vnderſtand.

23 Then

23 Then into the Egyptian land,
came Israel also:
And Iacob in the land of Ham
did liue a stranger tho.

24 His people he exceedingly
in number made to flow:
And ouer all their enemies
in strength he made them grow.
25 Whose hart he turn'd, that they with hate
his people did intreat:
And did his seruants wrongfully
abuse with false deceipt.

The fourth part.

26 His faithfull seruant Moses then,
and Aaron whom he chose,
He did command to goe to them,
his message to disclose.
27 The wondrous message of his signes
among them they did show:
And wonders in the land of Ham
then did they worke also.

28 Darknesse he sent and made it darke,
in stead of brighter day:
And vnto his commission
they did not disobey.
29 He turn'd their waters into bloud,
he did their fishes slay:
30 Their land brought frogs, euen in the place
where their King Pharaoh lay.

31 He spake, and at his voyce, there came
great swarmes of noysome flyes:
And all the quarters of their land
were fild with crawling lice.
32 He gaue them cold and stony haile
in stead of milder raine:
And fiery flames within their land
he sent vnto their paine.

33 He smote their vines, and all their trees
whereon their figs did grow,
And all the trees within their coasts,
downe did he ouerthrow.
34 He spake, then Caterpillers did,
and Grashoppers abound.
35 Which eate the grasse in all their land,
and fruit of all their ground.

The fifth part.

36 The first begotten in their land,
eke deadly did he smite:
Yea the beginning and first fruit,
of all their strength and might.
37 With gold and siluer he them brought,
from Egipt land to passe:
And in the number of the tribes,
no feeble one there was.

38 Egypt was glad and ioyfull then,
when they did thence depart:
For terror and the feare of them,
was falne into their heart.
39 To shroud them from the parching heat,
a cloud he did display,
And fire he sent to giue them light,
when night had hid the day.

40 They asked, and he caused Quailes
to raigne at their request:
And fully with the bread of heauen,
their hunger he represt.

41 He opened then the stonie rocke,
and water gushed out:
And in the dry and parched grounds,
like riuers ranne about.

42 For of his holy couenant,
aye mindfull was he tho:
Which to his seruant Abraham,
he plighted long agoe.
43 He brought his people forth with mirth,
and his elect with ioy:
Out of the cruell land, where they
had liu'd in great annoy.

44 And of the heathen men he gaue
to them the fruitfull lands,
The labours of the people eke,
they tooke into their hands,
45 That they his holy statutes might
obserue for euermore:
And faithfully obey his lawes,
praise ye the Lord therefore.

Confitemini Dom. Psal. Cvj. N.

The people dispersed vnder Antiochus, do magnifie the goodnesse of God among the repentant, and pray to be gathered from among the heathen, that they may praise his name.

Sing this as the 95. Psalme.

PRaise ye the Lord, for he is good,
his mercy dures for aye:
2 Who can expresse his noble acts,
or all his praise display?
3 They blessed are that iudgement keepe,
and iustly doe alway:
With fauour of thy people Lord,
remember me I pray.

4 And with thy sauing health O Lord,
vouchsafe to visit me:
That I the great felicity
of thine elect may see.
5 And with thy peoples ioy I may,
a ioyfull minde possesse:
And may with thine inheritance,
a glorying heart expresse.

6 Both we and eke our fathers all,
haue sinned euery one:
We haue committed wickednesse,
and lewdly we haue done.
7 The wonders great which thou O Lord,
hast done in Egypt land:
Our fathers though they saw them all,
yet did not vnderstand.

Nor they thy mercies multitude
did keepe in thankfull minde,
But at the sea, yea the red sea,
rebelled most vnkinde.
8 Neuertheless he saued them,
for honour of his name:
That he might make his power knowne,
and spread abroad his fame.

9 The red sea he did then rebuke,
and forthwith it was drido:
And as in wildernesse, so through
the deepe he did them guide.
10 He saude them from the cruell hand
of their despitefull foe:
And from the enemies hand he did
deliuer them also.

The ſecond part.

11 The waters their oppreſſors whelmde,
not one was left aliue:
12 Then they beleeu'd his words, and praiſe
in ſong they did him giue.
13 But by and by vnthankfully
his works they cleane forgat:
And for his counſell and his law
they did neglect to waite.
14 But luſted in the wilderneſſe
with fond and greedy luſt:
And in the deſart tempted God,
the ſtay of all their truſt.
15 And then their wanton mindes deſire
he ſuffered them to haue:
But waſting leanneſſe therewithall
into their ſoules he gaue.
16 Then when they lodged in their tents,
at Moſes they did grutch:
Aaron the holy of the Lord
ſo did they enuy much.
17 Therefore the earth did open wide,
and Dathan did deuoure:
And all Abirams company
did couer in that houre.
18 In their aſſembly kindled was
the hot conſuming fire:
And waſting flames did then burne vp
the wicked in his ire.
19 Vpon the hill of Horeb they
an Idoll Calfe did frame:
And there the moulten image they
did worſhip of the ſame.
20 Into the likeneſſe of a Calfe,
that feedeth on the graſſe:
Thus they their glory turn'd, and all
their honour did deface.
21 And God their onely Sauiour
vnkindly they forgot:
Which many great and mighty things
in Egypt land had wrought,

The third part.

22 And in the land of Ham, for them
moſt wondrous workes had done:
And by the red ſea dreadfull things
performed long agone.
23 Therefore for their ſo ſhewing them
forgetfull and vnkinde:
To bring deſtruction on them all
he purpoſde in his minde.
Had not his choſen Moſes ſtood
before him in the breake:
To turne his wrath left he on them,
with ſlaughter ſhould him wreake.
24 They did diſpiſe the pleaſant land,
that he behight to giue:
Yea, and the words that he had ſpoke
they did no whit beleeue.
25 But in their tents with grudging hearts,
they wickedly repin'd:
Nor to the voyce of God the Lord
they gaue an harkning minde.
26 Therefore againſt them lifted he
his ſtrong reuenging hand:
Them to deſtroy in wilderneſſe,
ere they ſhould ſee the land.
27 And to deſtroy their ſeed among
the nations with his rod:
And through the countries of the world
to ſcatter them abroad.
28 To Baal-Peor then they did
adioyne themſelues alſo:
And ate the offrings of the dead,
ſo they forſooke him tho.
29 Thus with their owne inuentions
his wrath they did prouoke:
And in his ſo enkindled wrath
the plague vpon them broke.
30 But Phinees ſtood vp with zeale
the ſinners vile to ſlay:
And iudgement he did execute,
and then the plague did ſtay.

The fourth part.

31 It was imputed vnto him
for righteouſneſſe that day:
And from thence-forth ſo counted is
from race to race for aye.
32 At waters eke of Meribah
they did him angry make:
Yea, ſo farre forth that Moſes was
then puniſht for their ſake:
33 Becauſe they vext his ſpirit ſo ſore,
that in impatient heat,
His lips ſpake vnaduiſedly,
his feruour was ſo great.
34 Nor as the Lord commanded them,
they ſlew the people tho:
35 But were among the heathen mixt,
and learn'd their workes alſo.
36 And did their Idols ſerue, which were
their ruine and decay:
37 To fiends their ſons and daughters they
did offer vp and ſlay:
38 Yea, with vnkindly murdring knife
the guiltleſſe blond they ſpilt:
Yea, their owne ſonnes and daughters bloud,
without all cauſe of guilt.
Whom they to Canaan Idols then
offered with wicked hand:
And ſo with bloud of innocents
defiled was the land.
39 Thus were they ſtained with the workes
of their owne filthy way:
And with their owne inuentions
a whoring did they ſtray.
40 Therefore againſt his people was
the Lords wrath kindled ſore:
And euen his owne inheritance,
therefore he did abhorre.
41 Into the hands of heathen men,
he gaue them for a prey:
And made their foes their Lords, whom they
were forced to obey.

The fift part.

42 Yea, and their hatefull enemies
oppreſt them in the land:
And they were humbly made to ſloope,
as ſubiect to their hand.
43 Full oftentimes from thrall had he
deliuered them before:
But with their counſels they to wrath
prouokt him euermore.

Therefore they by their wickedneſſe
were brought full low to lye :
44 Yet when he ſaw them in diſtreſſe,
he hearkned to their cry.
45 He cald to minde his couenant,
which he to them had ſwore :
And by his mercies multitude,
repented him therefore.
46 And fauour he them made to finde
before the ſight of thoſe
That led them captiue from their land,
when earſt they were their foes.
47 Saue vs O Lord that art our God,
ſaue vs O Lord we pray :
And from among the heathen folke,
Lord gather vs away.
48 That we may ſpread the noble praiſe
of thy moſt holy name :
That we may glory in thy praiſe,
and ſounding of thy fame.
49 The Lord the God of Iſrael,
be bleſt for euermore :
Let all the people ſay Amen,
praiſe ye the Lord therefore.

Confitemini Dom. Pſal. Cvij.W.K.

Dauid exhorteth all that are redeemed by the Lord, and gathered vnto him, to giue thanks therefore, who by ſending proſperity and aduerſity bringeth men vnto him. Therefore as the righteous there reioyce, ſo ſhall the wicked haue their mouthes ſtopped.

Sing this as the 96. Pſalme.

GIue thankes vnto the Lord our God,
for gracious is hee :
And that his mercy hath no end
all mortall men may ſee.
2 Such as the Lord redeemed hath,
with thankes ſhould praiſe his name :
And ſhew how they from foes are freed,
and how he wrought the ſame.
3 He gathered them forth of the lands
that lay ſo farre about :
From Eaſt to Weſt, from North to South,
his hand did finde them out.
4 They wandred in the wilderneſſe,
and ſtrayed from the way :
And found no citie where to dwell,
that ſerue might for their ſtay.
5 Whoſe thirſt and hunger was ſo great,
in thoſe deſerts ſo voide :
That faintneſſe did them ſore aſſault,
and eke their ſoules annoid.
6 Then did they cry in their diſtreſſe
vnto the Lord for aid :
Who did remoue their troublous ſtate,
according as they praid.
7 And by that way that was moſt right,
he led them like a guide :
That they might to a citie goe,
and there alſo abide.
8 Let men therefore before the Lord,
confeſſe his goodneſſe then :
And ſhew the wonders that he doth
before the ſonnes of men.
9 For he the empty ſoule ſuſtainde,
whom thirſt had made to faint :
The hungry ſoule with goodneſſe fed,
and did them eke acquaint.
10 Such as doe dwell in darkneſſe deepe,
where they on death doe wait :
Faſt bound to taſte ſuch troublous ſtonnes
as iron chaines doe threat.

The ſecond part.

11 For that againſt the Lords owne word,
they ſought ſo to rebell :
Eſteeming light his counſels hie,
which doe ſo farre excell.
12 But when he humbled them full low,
they then fell downe with griefe :
And none was found ſo much to helpe,
whereby to get reliefe.
13 Then did they cry in their diſtreſſe,
vnto the Lord for aid :
Who did remoue their troublous ſtate,
according as they praid.
14 For he from darkneſſe out them brought,
and from deaths dreadfull ſhade :
Burſting with force the iron bands,
which did before them lade.
15 Let men therefore before the Lord,
confeſſe his kindneſſe then :
And ſhew the wonders that he doth
before the ſonnes of men.
16 For he threw downe the gates of braſſe,
and brake them with ſtrong hand :
The iron barres he ſmote in two,
nothing could him withſtand.
17 The fooliſh folke great plagues doe feele,
and cannot from them wend :
But heape on more to thoſe they haue,
becauſe they doe offend.
18 Their ſoules ſo much did loath all meate,
that none they could abide :
Whereby death had them almoſt caught,
as they full truely tride.
19 Then did they cry in their diſtreſſe
vnto the Lord for aid :
Who did remoue their troublous ſtate,
according as they praid.
20 For he then ſent to them his word,
which health did ſoone reſtore :
And brought them from thoſe dangers deep,
wherein they were before.

The third part.

21 Let men therefore before the Lord,
confeſſe his kindneſſe then :
And ſhew the wonders that he doth
before the ſonnes of men.
22 And let them offer ſacrifice,
with thankes and alſo feare :
And ſpeake of all his wondrous workes,
with glad and ioyfull cheare.
23 Such as in ſhips or brittle barkes
into the ſeas deſcend :
Their merchandize through fearefull floods
to compaſſe and to end.
24 Thoſe men are forced to behold
the Lords workes what they be :
And in the dangerous deepe the ſame
moſt marueilous they ſee.
25 For at his word the ſtormy winde,
ariſeth in a rage :
And ſtirreth vp the ſurges ſo,
as nought can them aſſwage.
26 Then are they lifted vp on high,
the clouds they ſeeme to gaine.

And

And plunging downe the depth vntill
their ſoules conſume with paine.
27 And like a drunkard to and fro,
now here, now there they reele:
As men with feare of wit bereft,
or had of ſenſe no ſeele.
28 Then did they cry in their diſtreſſe,
vnto the Lord for aide,
Who did remoue their troublous ſtate,
according as they praide.
29 For with his word the Lord doth make
the ſturdie ſtormes to ceaſe:
So that the great waues from their rage,
are brought to reſt and peace.
30 Then are men glad, when reſt is come,
which they ſo much doe craue,
And are by him in hauen brought,
which they ſo faine would haue.

The fourth part.

31 Let men therefore before the Lord,
confeſſe his kindeneſſe then:
And ſhew the wonders that he doth
before the ſonnes of men.
32 Let them in preſence of the folke,
with praiſe extoll his name:
And where the Elders doe conuent,
let them there doe the ſame.
33 For running flouds to dry deſerts
he doth oft change and turne,
And drieth vp as it were duſt,
the ſpringing well and bourne.
34 A fruitfull land with pleaſures deckt,
full barren doth he make:
When on their ſinnes that dwell therein,
he doth iuſt vengeance take.
35 Againe, the wilderneſſe full rude,
he maketh fruit to beare:
With pleaſant ſprings of waters cleere,
though none before were there.
36 Wherein ſuch hungry ſoules are ſet,
as he doth freely chuſe:
That they a citie may them build
to dwell in for their vſe.
37 That they may ſow their pleaſant land,
and vineyards alſo plant:
To yeeld them fruits of ſuch increaſe,
as none may ſeeme to want.
38 They multiply exceedingly,
the Lord doth bleſſe them ſo:
Who doth alſo their bruit beaſts make
by numbers great to grow.
39 But when the faithfull are low brought,
by the oppreſſors ſtout,
And miniſh doe through many plagues,
that compaſſe them about:
40 Then doth he Princes bring to ſhame,
which did them ſore oppreſſe:
And likewiſe cauſed them to erre
within the wilderneſſe.
41 But yet the poore he raiſeth vp
out of their troubles deepe:
And oft-times doth his traine augment,
much like a flocke of ſheepe.
42 The righteous ſhall behold this ſight,
and alſo much reioyce:
Whereas the wicked and peruerſe
with griefe ſhall ſtop their voyce.
43 But who is wiſe, that now full well
he may theſe things record?
For certainely ſuch ſhall perceiue
the kindeneſſe of the Lord.

Paratum cor. Pſal. Cviij. N.

Dauid with heart and voyce praiſeth the Lord, and aſſureth himſelfe of the promiſe of God concerning his kingdome ouer Iſrael, and his power againſt other nations, who though he ſeeme to forſake vs for a time, yet hee alone in the end will caſt downe our enemies.

Sing this as the 95. Pſalme.

O God my heart prepared is,
and eke my tongue is ſo:
I will aduance my voyce in ſong,
and giuing praiſe alſo:
2 Awake my viol and my harpe
ſweet melody to make:
And in the morning I my ſelfe,
right early will awake.
3 By me among the people (Lord)
ſtill praiſed ſhalt thou be:
And I among the heathen folke,
will ſing (O Lord) to thee.
4 Becauſe thy mercy Lord is great
aboue the heauens hie:
And eke thy truth doth reach the clouds
within the lofty skie.
5 Aboue the ſtarrie heauens high,
exalt thy ſelfe O God:
And Lord diſplay vpon the earth
thy glory all abroad,
6 That thy dearely beloued may
be ſet at liberty:
Helpe O my God with thy right hand,
and hearken vnto me.
7 God in his holineſſe hath ſpoke:
(wherefore my ioyes abound,)
Sichem I will diuide, and mete
the vale of Succoth ground.
8 And Gilead ſhall be mine owne,
Manaſſes mine ſhall be:
My head-ſtrength Ephraim, and Law
ſhall Iuda giue for me.
9 Moab my waſhpot, and my ſhooe
on Edom will I throw:
Vpon the land of Paleſtine
in triumph will I goe.
10 Who ſhall into the citie ſtrong
be guide to conduct me?
Or how by whom to Edom land,
conueyed ſhall I be?
11 It is not thou (O God) which late
hadſt vs forſaken quite?
And thou (O Lord) which with our hoaſt
didſt not goe forth to fight?
12 Giue vs (O Lord) thy ſauing aide,
when troubles doe aſſaile:
For all the helpe of man is vaine,
and can no whit auaile.
13 Through God we ſhall doe valiant acts,
and worthy of renowne:
He ſhal ſubdue our enemies,
yea he ſhall tread them downe.

Deus, laudem meam Pſal Cix N.

Dauid being falſely accuſed by Sauls flatterers, prayeth

prayeth God to helpe him to destroy his enemies, who represent Iudas the traytor vnto Iesus Christ and all like enemies of the Children of God.

Sing this as the 98. Psalme.

IN speechlesse silence doe not hold,
O God thy tongue alwaies:
O God euen thou I say that art
the God of all my praise.
2 The wicked mouth and guilefull lips,
on me disclosed be:
And they with false and lying tongue,
haue spoken vnto me.
3 They did beset me round about,
with words of hatefull spight:
Without all cause of my desert,
against me they did fight.
4 For my good will they were my foes,
but then gan I to pray:
My good with ill, my friendlinesse
with hate they did repay.
5 Set thou the wicked oner him,
to haue the vpper hand:
A this right hand eke suffer thou,
his hatefull foe to stand.
6 When he is iudged, let him then
condemned be therein:
7 And let the prayer that he makes,
be turned into sinne,
8 Few be his daies, his charge also,
let thou another take:
9 His children let be fatherlesse,
his wife a widow make.
10 Let his off-spring be vagabonds,
to beg and seeke their bread:
Wandring out of the wonted place,
where earst they haue beene fed.
11 Let couetous extortioners
catch all his goods and store:
And let the strangers spoile the fruit
of all his toyle before.
12 Let there be none to pitie him,
let there be none at all:
That on his children fatherlesse,
will let their mercy fall.

The second part.

13 And so let his posterity,
for euer be destroyde:
Their names out-blotted in the age,
that after shall succeed.
14 Let not his fathers wickednesse,
from Gods remembrance fall:
And let thou not his mothers sinne,
be done away at all.
15 But in the presence of the Lord,
let them remaine for aye:
That from the earth their memory,
he may cut cleane away.
16 Sith mercy he forgat to shew,
but did pursue with spight
The troub'ed man, and sought to slay
the wofull hearted wight.
17 As he did cursing loue, it shall
betide vnto him so:
And as he did not blessing loue,
it shall be farre him fro.
18 As he with cursing clad himselfe,
so it like water shall
Into his bowels, and like oile,
into his bones befall.
19 As garment let it be to him,
to couer him for aye:
And as a girdle wherewith he
shall girded be alway.
20 Loe let the same be from the Lord,
the guerdon of my foe:
Yea, and of those that euill speake
against my soule also.
21 But thou O Lord that art my God,
deale thou I say with me:
After thy name deliuer me,
for good thy mercies be.
22 Because in depth of great distresse,
I needy am and poore:
And eke within my pained brest,
my heart is wounded sore.

The third part.

23 Euen so doe I depart away,
as doth declining shade:
And as the Grashopper, so I
am shaken off and fade.
24 With fasting long from needfull food,
enfeebled are my knees:
And all her fatnesse hath my flesh
enforced beene to leese.
25 And I also a vile reproch
to them was made to be:
And they that did vpon me looke
did shake their heads at me.
26 But thou O Lord that art my God,
mine aide and succour be:
According to thy mercy Lord,
saue and deliuer me.
27 And they shall know thereby, that this
Lord is thy mighty hand:
And that thou, thou hast done it Lord,
so shall they vnderstand.
28 Although they curse with spite, yet thou
shalt blesse with louing voyce:
They shall arise and come to shame,
thy seruant shall reioyce.
29 Let them be cloathed all with shame,
that enemies are to me:
And with confusion as a cloake,
eke couered let them be.
30 But greatly I will with my mouth
giue thanks vnto the Lord':
And I among the multitude
his praises will record.
31 For he with helpe at his right hand,
will stand the poore man by,
To saue him from the man that would
condemne his soule to die.

Dixit Dominus. Psal. Cx. N.

Dauid prophecieth of the power and euerlasting kingdome of Christ, and of the Priesthood, which should put an end to the Priesthood of Leui.

Sing this as the 68. Psalme.

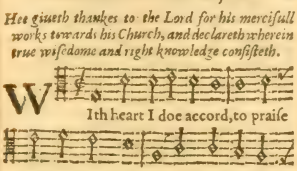
THe Lord did say vnto my Lord,
sit thou on my right hand,
Till I haue made thy foes a stoole,
whereon thy feete shall stand.
2 The Lord shall out of Sion send,
the Scepter of thy might.

Amid

Amid thy mortall foes be thou
the ruler in their ſight.
3 And in the day on which thy raigne
and power they ſhall ſee:
Then hereby free-will offrings ſhall
the people offer thee.
Yea, with an holy worſhipping,
then ſhall they offer all:
Thy birth dew is the dew that doth
from wombe of morning fall.
4 The Lord hath ſworne, and neuer will
repent what he doth ſay:
By th'order of Melchiſedech
thou art a Prieſt for aye.
5 The Lord thy God, on thy right hand
that ſtandeth for thy ſtay:
Shall wound for thee the ſtately Kings
vpon his wrathfull day.
6 The heathen he ſhall iudge, and fill
the place with bodies dead:
And ouer diuers countries ſhall
in ſunder ſmite the head.
7 And he ſhall drinke out of the brooke
that runneth in the way:
Therefore he ſhall lift vp on high
his royall head that day.

Confitebor tibi. Pſal. Cxj. N.

He giueth thankes to the Lord for his merciſull works towards his Church, and declareth wherein true wiſedome and right knowledge conſiſteth.



5 Such as to him loue beare
A portion full faire
he hath vp for them laid.
For this they ſhall well finde,
He will them haue in minde,
and keepe them, as he ſaid.
6 For he did not diſdaine
His workes to ſhew them plaine,
by lightnings and by thunders:
When he the heathens land
Did giue into their hand,
where they beheld his wonders.
7 Of all his workes enſueth
Both iudgement, right and truth,
whereto his ſtatutes tend:
8 They are decreed ſure
For euer to endure,
which equitie doth end.
Redemption he gaue,
His people for to ſaue:
9 And hath alſo required
His promiſe not to faile,
But alwayes to preuaile:
his holy name be feared.
10 Who ſo with heart full faine
True wiſedome would attaine,
the Lord feare and obey,
Such as his lawes doe keepe
Shall knowledge haue full deepe,
his praiſe ſhall laſt for aye.

Beatus vir. Pſal. Cxij. W. K.

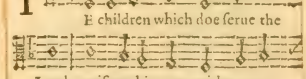
He prayſeth the felicitie of them that feare God, and condemneth the curſed ſtate of the contemners of God.

Sing this as the Lords Prayer.

THe man is bleſt that God doth feare,
And that his lawes doth loue indeede:
2 His ſeede on earth God will vpreare,
And bleſſe ſuch as from him proceede:
3 His houſe with good he will fulfill,
His righteouſneſſe endure ſhall ſtill.
4 Vnto the righteous doth ariſe
In trouble ioy, in darkneſſe light:
Compaſſion is in his eyes,
And mercy alwayes in his ſight:
5 Yea, pitty moueth ſuch to lend,
He doth by iudgement things expend.
6 And ſurely ſuch ſhall neuer faile,
For in remembrance had is hee:
7 No tidings ill can make him quaile,
Who in the Lord ſure hope doth ſee:
8 His heart is firme, his feare is paſt,
For he ſhall ſee his foes downe caſt.
9 He did well for the poore prouide,
His righteouſneſſe ſhall ſtill remaine,
And his eſtate with praiſe abide,
Though that the wicked man diſdaine;
10 Yea, gnaſh his teeth thereat ſhall he,
And ſo conſume his ſtate to ſee.

Laudate pueri. Pſal Cxiij. W. K.

An exhortation to praiſe the Lord for his prouidence, in that contrary to the courſe of nature he worketh in his Church.



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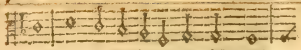
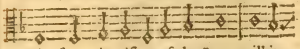
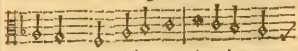


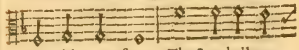
cord, yea, bleſſed be alwayes his name:



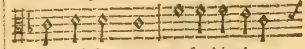
Who from the riſing of the Sunne, till it



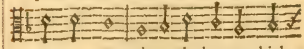
returne where it begunne, is to be pray-



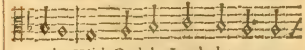
ſed with great fame. The Lord all peo-



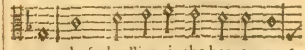
ple doth ſurmount: As for his glory



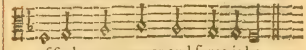
we may count, aboue the heauens high



to be. With God the Lord who may com-



pare, whoſe dwellings in the heauens are?



of ſuch great power and force is he.

6 He doth abaſe himſelfe we know
Things to behold both here below,
and alſo in heauen aboue.
7 The needy out of duſt to draw,
And eke the poore which helpe none ſaw,
his onely mercy did him moue.
8 And ſo him ſet in high degree
With Princes of great dignitie,
that rule his people with great fame.
9 The barren he doth make to beare,
And with great ioy her fruit to reare:
therefore praiſe'ye his holy name.

In exitu Iſrael. Pſal. Cxiiij. W. W.

Iſraels deliuery out of Egypt, putteth vs in remembrance of Gods great mercies towards his children, and of our vnthankefulneſſe for the ſame.

Sing this as the 85. Pſalme.

WHen Iſrael by Gods adreſſe,
from Pharaohs land was bent:
And Iacobs houſe the ſtrangers left,
and in the ſame traine went.
2 In Iuda God his glory ſhew'd
his holineſſe moſt bright:
So did the Iſraelites declare
his kingdome, power, and might.
3 The ſea it ſaw, and ſodainly
as all amaz'd did flie:
The roaring ſtreames of Iordans floud
reculed backwardly.
4 As rammes afraid the mountaines ſkipt,
their ſtrength did them forſake:
And as the ſilly trembling Lambes
their tops did beate and ſhake.
5 What aild thee ſea as all amaz'd,
ſo ſodainly to flie?
Ye rol'ing waues of Iordans floud,
why ranne ye backwardly?
6 Why ſhooke ye hils as rammes afraid?
why did your ſtrength ſo ſhake?
Why did your tops as trembling Lambes,
for feare quiuer and quake?
7 O earth confeſſe thy ſoueraigne Lord,
and dread his mighty hand:
Before the face of Iacobs God,
feare ye both ſea and land.
8 I meane the God which from hard rockes
doth cauſe maine flouds appeare:
And from the ſtonie flint doth make,
guſh out the fountaines cleare.

Non nobis Domine. Pſal. Cxv. N.

The faithfull oppreſſed by idolatrous tyrants, promiſe that they will not be vnmindfull of ſo great a benefit, if it would pleaſe God to heare their prayer, and deliuer them by his omnipotens power.

Sing this as the 68. Pſalme.

NOt vnto vs Lord, not to vs,
but to thy name giue praiſe:
Both for the mercy and the truth
that are in thee alwayes.
2 Why ſhall the heathen ſcorners ſay,
where is their God become?
3 Our God in heauen is, and what
he will, that hath he done.
4 Their Idols ſiluer are and gold,
worke of mens hands they be:
5 They haue a mouth, and doe not ſpeake;
and eyes and doe not ſee:
6 And they haue eares ioyn'd to their heads,
and doe not heare at all:
And noſes eke they formed haue,
and doe not ſmell withall.
7 And hands they haue and handle not,
and feet and doe not goe:
8 A throat they haue, yet through the ſame
they make no ſound to blow.
Thoſe that make them be like to them,
and thoſe whoſe truſt they be:
9 O Iſrael truſt in the Lord:
their helpe and ſhield is he.
10 O Aarons houſe truſt in the Lord,
their helpe and ſhield is he:
11 Truſt ye the Lord that feare the Lord,
their helpe and ſhield is he.
12 The Lord hath mindefull beene of vs,
and will bleſſe vs alſo:
On Iſraels and on Aarons houſe
his bleſſing he will ſhow.
13 Them that be fearers of the Lord,
the Lord will bleſſe them all:
Euen he will bleſſe them euery one,
the great and eke the ſmall.
14 To you I ſay the liuing Lord
will multiply his grace:
To you and to the children that
ſhall follow of your race.
15 Ye are the bleſſed of the Lord,

euen

euen of the Lord I ſay:
Which both the heauen and the earth
hath made and ſet in ſtay.
16 The heauens, yea, the heauens high
belong vnto the Lord:
The earth vnto the ſonnes of men
he gaue of free accord.
17 They that be dead doe not with praiſe
ſet forth the Lords renowne:
Nor any that into the place
of ſilence doe goe downe.
18 But we will praiſe the Lord our God
from henceforth and for aye:
Sound ye the praiſes of the Lord,
praiſe ye the Lord I ſay.

Dilexi quoniam. Pſal. Cxvj. N.

Dauid being in great danger of Saul in the deſart of Maon, perceiuing the great and ineſtimable loue of God towards him, magnifieth ſuch great mercies, and proteſteth that he will be thankefull for the ſame.

Sing this as the 111. Pſalme.

I Loue the Lord, becauſe my voyce
and prayer heard hath he:
2 When in my dayes I cald on him,
he bowed his eare to me.
3 Euen when the ſnares of cruell death
about beſet me round:
When paines of hell me caught, and when
I woe and ſorrow found.
4 Vpon the name of God the Lord,
then did I call and ſay:
Deliuer thou my ſoule O Lord,
I doe thee humbly pray.
5 The Lord is very merciſull,
and iuſt he is alſo:
And in our God compaſſion
doth plentifully flow.
6 The Lord in ſafetie doth preſerue
all thoſe that ſimple be:
I was in woſull miſery
and he reſieued me.
7 And now my ſoule, ſith thou art ſafe,
returne vnto thy reſt:
For largely loe the Lord to thee
his bounty hath expreſt.
8 Becauſe thou haſt deliuered
my ſoule from deadly thrall:
My moiſtned eyes from mournfull teares,
my sliding feet from fall.
9 Before the Lord I in the land
of life will walke therefore:
10 I did beleeue, therefore I ſpake,
for I was troubled ſore.

The ſecond part.

11 I ſaid in my diſtreſſe and feare,
that all men lyers be:
12 What ſhall I pay the Lord for all
his benefits to me?
13 The wholeſome cup of ſauing health
I thankfully will take:
And on the Lords name I will call
when I my prayer make.
14 I to the Lord will pay the vowes,
that I haue him behight:
Yea, euen at this preſent time,
in all his peoples ſight.
17 Right deare and precious in his ſight
the Lord doth aye eſteeme
The death of all his holy ones,
what euer men doe deeme.
16 Thy ſeruant Lord, thy ſeruant loe
I doe my ſelfe confeſſe:
Sonne of thy handmaid, thou haſt broke
the bonds of my diſtreſſe.
17 And I will offer vp to thee
a ſacrifice of praiſe:
And I will call vpon the name
of God the Lord alwayes.
18 I to the Lord will pay the vowes,
that I haue him behight:
Yea, euen at this preſent time,
in all his peoples ſight.
19 Yea, in the courts of Gods owne houſe,
and in the midſt of thee,
O thou Ieruſalem, I ſay:
wherefore the Lord praiſe yee.

Laudate Dom. Pſal. Cxvij. N.

Hee exhorteth the Gentiles to prayſe God, becauſe hee hath accompliſhed as well to them, as to the Ieweſ, the promiſe of life euerlaſting by Ieſus Chriſt.

Sing this as the 98. Pſalme.

O All yee nations of the world,
praiſe ye the Lord alwayes:
And all yee people euery where,
ſet forth his noble praiſe.
2 For great his kindneſſe is to vs,
his truth endures for aye:
Wherefore praiſe ye the Lord our God,
praiſe ye the Lord I ſay.

Confitemini Dom. Pſal. Cxviij. N.

Dauid reiected of Saul and of the people, at the time appointed obtained the kingdome, for the which he biddeth all them that feare the Lord to be thankefull, under whoſe perſon Chriſt is liuely ſet forth, who ſhould be of his people reiected.

Sing this as the 84. Pſalme.

O Giue ye thankes vnto the Lord,
for gracious is hee:
Becauſe his mercy doth endure
for euer towards thee.
2 Let Iſrael confeſſe and ſay,
his mercy dures for aye:
Now let the houſe of Aaron ſay,
his mercy dures for aye.
4 Let all that feare the Lord our God
euen now confeſſe and ſay:
The mercy of the Lord our God,
endureth ſtill for aye.
5 In trouble and in heauineſſe
vnto the Lord I cride:
Which louingly heard me at large,
my ſuite was not denide.
6 The Lord himſelfe is on my ſide:
I will not ſtand in doubt,
Nor feare what man can doe to me,
when God ſtands me about.
7 The Lord doth take my part with them
that helpe to ſuccour me:
Therefore I ſhall ſee my deſire
vpon mine enimie.
8 Better it is to truſt in God,
then in mans mortall ſeede:

Or to put confidence in Kings,
or Princes in our need.
All nations haue enclosed me,
and compassed me round:
10 But in the name of God shall I
mine enemies confound.
11 They kept me in on euery side,
they kept me in I say:
But through the Lords most mighty name
I shall worke their decay.
12 They came about me all like Bees,
but yet in the Lords name
I quencht their thornes that were on fire,
and will destroy the same.

The second part.

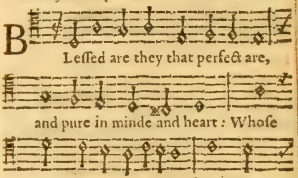
13 Thou hast with force thrust sore at me,
that I indeede might fall:
But through the Lord I found such helpe,
that they were vanquisht all.
14 The Lord is my defence and strength,
my ioy, my mirth, and song:
He is become for me indeed
a Sauiour most strong.
15 The right hand of the Lord our God
doth bring to passe great things:
He causeth voyce of ioy and health
in righteous mens dwellings.
16 The right hand of the Lord doth bring
most mighty things to passe:
His hand hath the preheminence,
his force is as it was.
17 I will not die, but euer liue
to vtter and declare
The Lord his might and wondrous power,
his workes, and what they are.
18 The Lord himselfe hath chastened,
and hath corrected me:
But hath not giuen me ouer yet
to death, as yee may see.
19 Set open vnto me the gates
of truth and righteousnesse:
That I may enter into them,
the Lords praise to confesse.
20 This is the gate euen of the Lord,
which shall not so be shut,
But good and righteous men alway
shall enter into it.

The third part.

21 I will giue thanks to thee O Lord,
because thou hast heard me:
And art become most louingly
a Sauiour vnto me.
22 The stone which ere this time among
the builders was refused:
Is now become the corner stone,
and chiefely to be vsed
23 This was the mighty worke of God,
this was the Lords owne fact:
And it is maruellous to behold
with eyes that noble act.
24 This is the ioyfull day indeed,
which God himselfe hath wrought:
Let vs be glad and ioy therein,
in heart, in minde, in thought.
25 Now helpe vs Lord and prosper vs,
we wish with one accord:
26 Blessed be he that comes to vs
in the name of the Lord.
27 God is the Lord that shewes vs light,
binde ye therefore with cord
Your sacrifice to the Altar,
and giue thankes to the Lord.
28 Thou art my God, I will confesse,
and render thankes to thee:
Thou art my God, and I will praise
thy mercy towards me.
29 O giue ye thankes vnto the Lord,
for gracious is hee:
Because his mercy doth endure
for euer towards thee.

Beati immaculati. Pſal. Cxix. W.W.

The Prophet wonderfully commendeth Gods Lawes, wherein he cannot satisfie himselfe, nor expresse sufficiently his affections, thereunto adding notable complaints and consolations, meete for the faithfull to haue both in heart and voyce: and in Hebrew euery eight verses beginne with one letter of the Alphabet.



3 Doubtlesse such men goe not astray,
nor doe no wicked thing:
Which stedfastly walke in his pathes
without any wandring.
4 It is thy will and commandement,
that with attentiue heede,
Thy noble and diuine precepts
we learne and keepe indeede.
5 O would to God it might thee please
my wayes so to adresse:
That I might both in heart and voyce
thy lawes keepe and confesse.
6 So should no shame my life attaint,
whilst I thus set mine eyes:
And bend my minde alwayes to muse
on thy sacred decrees.
9 Then will I praise with vpright heart,
and magnifie thy name,
When I shall learne thy iudgements iust,

and

and likewise proue the same.
8 And wholy will I giue my selfe,
to keepe thy lawes most right:
Forsake me not for euer Lord
but shew thy grace and might.

BETH. The second part.

9 BY what meanes may a yong man best,
his life learne to amend?
If that he marke and keepe thy word,
and therein his time spend.
10 Vnfainedly I haue thee sought,
and thus seeking abide:
O neuer suffer me O Lord,
from thy precepts to slide.
11 Within my heart and secret thoughts,
thy words I haue hid still:
That I might not at any time,
offend thy godly will:
12 We magnifie thy name O Lord,
and praise thee euermore:
Thy statutes of most worthy fame,
O Lord teach me therefore.
13 My lips haue neuer ceast to preach,
and publish day and night:
The iudgements all which did proceed,
from thy mouth full of might.
14 Thy testimonies and thy waies,
please me no lesse indeed:
Then all the treasures of the earth,
which worldlings make their meed.
15 Of thy precepts I will still muse,
and thereto frame my talke:
As at a marke so will I ayme,
thy waies how I may walke.
16 My onely ioy shall be so fixt,
and on thy lawes so set:
That nothing can me so farre blinde,
that I thy words forget.

GIMEL. The third part.

17 GRaunt to thy seruant now such grace,
as may my life prolong:
Thy holy word then will I keepe,
both in my heart and tongue.
18 Mine eies which were dim and shut vp
so open and make bright:
That of thy law and meruailous workes,
I may haue the cleare sight.
19 I am a stranger in this earth,
wandring now here now there:
Thy word therefore to me disclose,
my footsteps for to cleare.
20 My soule is rauisht with desire,
and never is at rest:
But seekes to know thy iudgements hie,
and what may please thee best.
21 The proud men and malicious
thou hast destroyed each one.
And cursed are such as doe not
thy hests attend vpon.
22 Lord turne from me rebuke and shame,
which wicked men conspire:
For I haue kept thy couenants,
with zeale as hot as fire.
23 The Princes great in counsell sate,
and did against me speake:
But then thy seruant thought how he
thy statutes might not breake.
24 For why? thy couenants are my ioy,
and my hearts great solace:
They serue in stead of counsellors,
my matters for to passe.

DALETH. The fourth part.

25 I Am alas as brought to graue,
and almost turn'd to dust:
Restore therefore my life againe,
as thy promise is iust.
26 My waies when I acknowledged,
with mercy thou didst heare:
Heare now eft-soones and me instruct,
thy lawes to loue and feare.
27 Teach me once throughly for to know,
thy precepts and thy lore:
Thy workes then will I meditate,
and lay them vp in store.
28 My soule I feele so sore oppreſt,
that it melteth for griefe:
According to thy word therefore,
hast Lord to send reliefe.
29 From lying and deceitfull lips,
let thy grace me defend:
And that I may learne thee to loue,
thy holy law me send.
30 The way of truth both straight and sure
I haue chosen and found:
I set thy iudgements me before,
which keepe me safe and sound.
31 Since then O Lord I sore't my selfe,
thy couenants to embrace:
Let me therefore haue no rebuke,
nor check in any case.
32 Then will I runne with ioyfull cheare,
where thy word doth me call,
When thou hast set my heart at large,
and rid me out of thrall.

HE. The fifth part.

33 INstruct me Lord in the right trade,
of thy statutes diuine.
And it to keepe euen to the end,
my heart will I encline:
34 Graunt me the knowledge of thy law,
and I shall it obey:
With heart and minde, and all my might,
I will it keepe I say.
35 In the right path of thy precepts,
guide me Lord I require:
None other pleasure doe I wish,
nor greater thing desire.
36 Incline my heart thy lawes to keepe,
and couenants to embrace:
And from all filthy auarice,
Lord shield me with thy grace.
37 From vaine desires and worldly lusts
turne back mine eies and sight.
Giue me the spirit of life and power,
to waike thy waies aright.
38 Confirme thy gracious promise Lord,
which thou hast made to me:
Which am thy seruant, and doe loue,
and feare nothing but thee.
39 Reproach and shame which I so feare,
from me O Lord expell:
For thou dost guide with equity,

and therein doſt excell.
40 Behold my hearts deſire is bent,
thy lawes to keepe for aye:
Lord ſtrengthen me ſo with thy grace,
that it performe I may.

VAV. The vi. part.

41 THy mercies great and manifold,
let me obtaine (O Lord)
Thy ſauing health let me enioy,
according to thy word.
42 So ſhall I ſtop the ſlanderous mouthes,
of lewd men and vniuſt:
For in thy faithfull promiſes,
ſtands my comfort and truſt.

43 The word of truth within my mouth,
let euer ſtill be preſt:
For in thy iudgements wonderfull,
my hope doth ſtand and reſt.
44 And whilſt that breach within my breſt,
doth naturall life preſerue:
Yea till this world ſhall be diſſolu'd,
thy law will I obſerue.

45 So walke will I as ſet at large,
and made free from all dread:
Becauſe I ſought how for to keepe,
thy precepts and thy read.
46 Thy noble acts I will deſcribe,
as things of moſt great fame:
Euen before Kings I will them blaze,
and ſhrinke no whit for ſhame.

47 I will reioyce then to obey,
thy worthy heſts and will
Which euermore I haue lou'd beſt,
and ſo will loue them ſtill.
48 My hands will I lift to thy lawes,
which I haue dearely ſought:
And practiſe thy commandements,
in will, in deede, in thought.

ZAIN. The vij. part.

49 THy promiſe which thou mad'ſt to me,
thy ſeruant, Lord remember,
For therein haue I put my truſt,
and confidence for euer.
50 It is my comfort and my ioy,
when troubles me aſſaile:
For were my life not by thy word,
my life would ſoone me faile.

51 The proud and ſuch as God contemne,
ſtill made of me a ſcorne:
Yet would I not thy law forſake,
as he that was forlorne.
52 But call'd to minde Lord thy great works,
ſhew'd to our fathers old:
Whereby I feele my ioyes ſurmount
my griefe an hundred fold.

53 But yet alas for feare I quake,
ſeeing how wicked men
Thy law forſooke, and did procure
thy iudgements, who knoweth when?
54 And as for me, I framde my ſongs
thy ſtatutes to exalt:
When I among the ſtrangers dwelt,
and thoughts gan me aſſault.

55 I thought vpon thy name O Lord,
by night when others ſleepe:
As for thy law alſo I kept,
and euer will it keepe.
56 This grace I did obtaine, becauſe
thy couenants ſweet and deare:
I did embrace and alſo keepe,
with reuerence and with feare.

HETH. The viij. part.

57 O God which art my part and lot,
my comfort and my ſtay:
I haue decreed and promiſed,
thy law to keepe alway.
58 Mine earneſt heart did humbly ſue,
in preſence of thy face:
As thou therefore haſt promiſed,
Lord grant me of thy grace.

59 My life I haue examined,
and tride my ſecret heart:
Which to thy ſtatutes cauſed me
my feet ſtraight to conuert.
60 I did not ſtay, nor linger long,
as they that ſloathfull are:
But haſtily thy lawes to keepe,
I did my ſelfe prepare.

61 The cruell hands of wicked men,
haue made of me their pray:
Yet would I not thy law forget,
nor from thee goe aſtray.
62 Thy righteous iudgements ſhewd toward (me,
ſo great are and ſo hie,
That euen at midnight will I riſe,
thy name to magnifie.

63 Companion am I to all them,
which feare thee in their heart:
And neither will for feare nor dread,
from thy commandements ſtart.
64 Thy mercies Lord moſt plenteouſly
doe all the world fulfill:
O teach me how I may obey,
thy ſtatutes and thy will.

TETH. The ix. part.

65 ACcording to thy promiſe Lord,
ſo haſt thou with me dealt:
For of thy grace in ſundry ſorts,
haue I thy ſeruant felt.
66 Teach me to iudge alwaies aright,
and giue me knowledge ſure:
For certainely beleeue I doe,
that thy precepts are pure.

67 Ere thou didſt touch me with thy rod,
I erred and went aſtray:
But now I keepe thy holy word,
and make it all my ſtay.
68 Thou art both good and gracious,
and giu'ſt moſt liberally:
Thy ordinances how to keepe,
therefore (O Lord) teach me.

69 The proud and wicked men haue forg'd
againſt me many a lie:
Yet thy commandements ſtill obſerue,
with all my heart will I.
70 Their hearts are ſwolne with worldly
as greaſe ſo are they fat: (wealth,
But in thy law doe I delight,
and nothing ſeeke but that.

71 O happy time may I well ſay,
when thou didſt me correct:

For

For as a guide to learne thy Lawes,
thy rod did me direct.
72 So that to me thy word and Law
is dearer manifold,
Then thousands great of siluer and gold,
or ought that can be told.

JOD. The x. part.

73 SEeing thy hands haue made me Lord
to be thy creature:
Grant knowledge likewise how to learne
to put thy Lawes in vre.
74 So they that feare thee shall reioyce,
when euer they me see:
Because I haue learn'd by thy word,
to put my trust in thee.

75 When with thy rod the world is plagu'd,
I know the cause is iust:
So when thou dost correct me Lord,
the cause iust needes be must.
76 Now of thy goodnesse I thee pray
some comfort to me send:
As thou to me thy seruant heit'st,
so from all ill me shend.

77 Thy tender mercies poure on me,
and I shall surely liue:
For ioy and consolation both
thy Lawes to me doe giue.
78 Confound the proud, whose false pretence
is me for to destroy:
But as for me thy hests to know
I will my selfe imploy.

79 Who so with reuerence doe thee feare,
to me let them retire:
And such as doe thy couenants know,
and them alone desire.
80 My heart without all wauering
let on thy lawes be bent:
That no confusion come to mee,
whereby I should be shent.

CAPH. The xi. part.

81 MY soule doth faint, and ceaseth not
thy sauing health to craue:
And for thy words sake still I trust
my hearts desire to haue.
82 Mine eyes doe faile with looking for
thy word, and thus I say:
Oh when wilt thou me comfort Lord?
why dost thou thus delay?

83 As a skin bottle in the smoake,
so am I parcht and dride:
Yet will I not out of my heart
let thy commandements slide.
84 Alas how long shall I yet liue,
before I see the houre:
That on my foes which me torment
thy vengeance thou wilt poure?

85 Presumptuous men haue digged pits,
thinking to make me sure:
Thus contrary against thy Law
my hurt they doe procure.
86 But thy commandements are all true,
and causelesse they me grieue:
To thee therefore I doe complaine,
that thou mightst me relieue.

87 Almost they had me cleane destroyd,
and brought me quite to ground:
Yet by thy statutes I abode,
and therein succour found.
88 Restore me Lord againe to life,
for thy mercies excell:
And so shall I thy couenants keepe,
till death my life expell.

LAMED. The xij. part.

89 IN heauen Lord where thou dost dwell,
thy word is stablisht sure:
And shall for all eternitie,
fast grauen there endure.
90 From age to age thy truth abides,
as doth the earth witnesse:
Whose ground-worke thou hast laid so sure,
as no tongue can expresse.

91 Euen to this day we may well see,
how all things perseuere
According to thy ordinance,
for all things thee reuere.
92 Had it not beene that in thy Law
my soule had comfort sought:
Long time ere now in my distresse,
I had beene brought to nought.

93 Therefore will I thy precepts aye,
in memory keepe fast:
By them thou hast my life restor'd,
when I was at last cast.
94 No wight to me can title make,
for I am onely thine:
Saue me therefore, for to thy Lawes
mine eares and heart encline.

95 The wicked men doe seeke my bane,
and thereto lye in waite:
But I the while considered,
thy noble acts and great.
96 I see nothing in this wide world,
at length which hath not end:
But thy commandements and thy word,
beyond all end extend.

MEM. The xiij. part.

97 WHat great desire and feruent loue,
doe I beare to thy Law?
All the day long my whole deuise,
is onely on thy saw.
98 Thy word hath taught me farre to passe
my foes in policie:
For still I keepe it as a thing
of most excellencie.

99 My teachers which did me instruct,
in knowledge I excell:
Because I doe thy couenants keepe,
and them to others tell.
100 In wisedome I doe passe also
the ancient men indeed:
And all because to keepe thy Lawes,
I held it aye best reed.

101 My feet I haue refrained eke
from euery euill way:
Because that I continually
thy word might keepe I say.
102 I haue not sweru'd from thy iudgements,
nor yet shrunke any dell:
For why? thou hast me taught thereby

to liue godly and well.

103 O Lord how ſweet vnto my taſte
ſinde I thy words alway ?
Doubtleſſe no hony in my mouth
feele ought ſo ſweet I may.
104 Thy lawes haue me ſuch wiſdome learn'd,
that vtterly I hate
All wicked and vngodly wayes,
in euery kinde of rate.

NVN. The xiiij. part.

105 EVen as a lanterne to my feet,
ſo doth thy word ſhine bright :
And to my pathes where ere I goe
it is a flaming light.
106 I haue both ſworne, and will performe
moſt certainly doubtleſſe :
That I will keepe thy iudgements iuſt,
and them in life expreſſe.

107 Affliction hath me ſore oppreſt,
and brought me to deaths dore :
O Lord as thou haſt promiſed,
ſo me to life reſtore.
108 The offerings which with heart & voice
moſt frankly I thee giue,
Accept, and teach me how I may
after thy iudgements liue.

109 My ſoule is aye ſo in my hand,
that dangers me aſſaile :
Yet doe I not thy Law forget,
nor it to keepe will faile.
110 Although the wicked laid their nets,
to catch me at a bay :
Yet did I not from thy precepts,
once ſwerue, or goe aſtray.

111 Thy Law I haue ſo claim'd alway,
as mine owne heritage :
And why ? for therein I delight,
and ſet my whole courage.
112 For euermore I haue beene bent
thy ſtatutes to fulfill :
Euen ſo likewiſe vnto the end,
I will continue ſtill.

SAMECH. The xv. part.

113 THe craſty thoughts & double hearts,
I doe alwayes deteſt :
But as for thy Lawes and precepts
I lou'd them euer beſt.
114 Thou art my hid and ſecret place,
my ſhield and ſtrong defence :
Therefore I haue thy promiſes,
look't for with patience.

115 Goe to therefore ye wicked men,
depart from me anone :
For the Commandements will I keepe
of God my Lord alone.
116 As thou haſt promis'd, ſo performe,
that death me not aſſaile :
Nor let my hope abuſe me ſo,
that through diſtruſt I quaile.

117 Vphold me and I ſhall be ſafe,
for ought they doe or ſay :
And in thy ſtatutes pleaſure take
will I both night and day.
118 Thou haſt trod ſuch vnder thy feet,
as doe thy ſtatutes breake :
For nought auailes their ſubtiltie,
their counſell is but weake.

119 Like droſſe thou caſts the wicked out,
where ere they goe or dwell :
Therefore can I as thy ſtatutes,
loue nothing halfe ſo well.
120 My fleſh alas is taken with feare,
as though it were benumb'd :
For when I ſee thy iudgements ſtraight
I am as one aſton'd.

AIN. The xvi. part.

121 IDoe the thing that lawfull is,
and giue to all men right :
Reſigne me not to them that would
oppreſſe me with their might.
122 But for thy ſeruant ſuretie be
in that thing that is good :
That proud men giue me not the foile,
which rage as they were wood.

123 Mine eyes with waiting are now blinde,
thy health ſo much I craue :
And eke thy righteous promiſe Lord,
whereby thou wilt me ſaue.
124 Intreat thy ſeruant louingly,
and fauour to him ſhow :
Thy ſtatutes of moſt excellencie,
teach me alſo to know.

125 Thy humble ſeruant Lord I am,
grant me to vnderſtand :
How by thy ſtatutes I may know
beſt what to take in hand.
126 It is now time Lord to beginne,
for truth is quite decaid :
Thy Law likewiſe they haue tranſgreſt,
and none againſt them ſaid.

127 This is the cauſe wherefore I loue
thy Lawes better then gold :
Or Iewels fine, which are eſteem'd
moſt coſtly to be ſold :
128 I thought thy precepts all moſt iuſt,
and ſo them laid in ſtore :
All craſty and malicious wayes
I doe abhorre therefore.

PE. The xvij. part.

129 THy couenants are moſt wonderfull,
and full of things profound :
My ſoule therefore doth keepe them ſure,
when they are tride and found.
130 When men firſt enter into thy word,
they finde a light moſt cleare :
And very Ideots vnderſtand,
when they it reade or heare.

131 For ioy I haue both gap'd and breath'd
to know thy commandement :
That I might guide my life thereby,
I ſought what thing it meant.
132 With mercie and compaſſion Lord
behold me from aboue :
As thou art wont to behold ſuch
as thy name feare and loue.

133 Direct my foot-ſteps by thy word,
that I thy will may know :
And neuer let iniquitie
thy ſeruant ouerthrow.
134 From ſlanderous tongues & deadly hate
preſerue and keepe me ſure :

Thy

Thy precepts then will I obſerue,
and put them eke in vre.
135 Thy countenance which doth ſurmount
the Sunne in his bright hew:
Let ſhine on me, and by thy Law,
teach me what to eſchew.
136 Out of mine eies great flouds guſh out,
of dreare teares and fell:
When I behold how wicked men,
thy lawes keepe neuer a dell.

ZADE. The xviij part.

137 IN euery point Lord thou art iuſt,
the wicked though they grudge:
And when thou doeſt ſentence pronounce,
thou art a righteous Iudge.
138 To render right and flye from guile,
are two chiefe points moſt hie:
And ſuch as thou haſt in thy law,
commanded vs ſtraitly.

139 With zeale and wrath I am conſumde,
and euen pinde away:
To ſee my foes thy word forget,
for ought that I doe may.
140 So pure and perfect is thy word,
as any heart can deeme:
And I thy ſeruant nothing more,
doe loue or yet eſteeme.

141 And though I be nothing ſet by,
as one of baſe degree:
Yet doe I not thy heſtes forget,
nor ſhrinke away from thee.
142 Thy righteouneſſe Lord is moſt iuſt,
for euer to endure:
Alſo thy law is truth it ſelfe,
moſt conſtant and moſt pure.

143 Trouble and griefe haue ſeaz'd on me,
and brought me wondrous low:
Yet doe I ſtill of thy precepts,
delight to heare and know.
144 The righteouſneſſe of thy iudgements,
doth laſt for euermore:
Then teach thou me, for euen in them
my life lieth vp in ſtore.

KOPH. The xix. part.

145 WIth ſeruent heart I call'd and cride,
now anſwere me O Lord:
That thy commandements to obſerue,
I may fully accord.
146 To thee my God I make my ſuit,
with moſt humble requeſt:
Saue me therefore, and I will keepe
thy precepts and thy heſt.

1 To thee I cry euen in the morne,
before the day waxe light:
Becauſe that I haue in thy word,
my confidence whole plight.
148 Mine eies preuent the watch by night,
and ere they call I wake:
That by deuiſing on thy word,
I might ſome comfort take.

149 Incline thine eares to heare my voice,
and pitie on thee take:
As thou waſt wont, ſo iudge me Lord,
leſt life ſhould me forſake.
150 My foes draw neere, and doe procure
my death maliciouſly:
Which from thy law are farre gone backe,
and ſtraid from it lewdly.

151 Therefore O Lord approch thou neere
for neede doth ſo require:
And all thy precepts true they are,
then helpe I thee deſire.
152 But thy commandements I haue learn'd
not now, but long agoe:
That they remaine for euermore,
thou haſt them grounded ſo.

RESH. The xx. part.

153 MY trouble and affliction,
conſider and behold:
Deliuer me, for of thy law,
I euer take faſt hold.
154 Defend my good and righteous cauſe,
with ſpeed me ſuccour ſend:
From death as thou haſt promiſed,
Lord keepe me and defend.

155 As for the wicked farre they are,
from hauing health and grace:
Whereby they might thy ſtatutes know,
they enter not the trace.
156 Great are thy mercies Lord I graunt,
what tongue can them attaine?
And as thou haſt me iudg'd ere now,
ſo let me life obtaine.

157 Though many men did trouble me,
and perſecute me ſore:
Yet from thy lawes I neuer ſhrunke,
nor went awry therefore.
158 And truth it is for griefe I die,
when I theſe traytors ſee:
Becauſe they keepe no whit thy word,
nor yet ſeeke to know thee.

159 Behold, for I doe loue thy lawes,
with heart moſt glad and faine:
As thou art good and gracious Lord,
reſtore my life againe.
160 What thy word doth decree, muſt be,
and ſo it hath beene euer:
Thy righteous iudgements are alſo,
moſt true and decay never.

SCHIN. The xxj. part.

161 PRinces haue ſought by cruelty,
cauſeleſſe to make me couch:
But all in vaine, for of thy word,
the feare did my heart touch.
162 And certainely euen of thy word,
I was more merrie and glad,
Then he that of rich ſpoiles and preyes,
great ſtore and plenty had.

163 And for all lies and falſity,
I hate moſt and deteſt:
For why thy holy lawes doe I,
aboue all things loue beſt.
164 Seuen times a day I praiſe the Lord,
ſinging with heart and voyce:
Thy righteous acts and wonderfull,
ſo cauſe me to reioyce.

165 Great peace and reſt ſhall all ſuch haue
as doe thy ſtatutes loue:
No danger ſhall their quiet ſtate
impaire or once remoue.
166 Mine onely health and comfort Lord,

I looke for at thy hand:
And therefore haue I done thoſe things,
which thou didſt me commaund.

167 Thy lawes haue beene my exerciſe,
which my ſoule moſt deſired:
So much to them my loue was bent,
that naught elſe I required.
168 Thy ſtatutes and commandements
I keepe, thou knoweſt aright:
For all the things that I haue done,
are preſent in thy ſight.

TAV. The xxij. part.

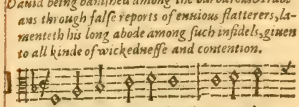
O Lord let my complaint and crie,
before thy face appeare:
And as thou haſt me promiſe made,
ſo teach me thee to feare.
170 Mine humble ſupplication,
toward thee let finde acceſſe:
And grant me Lord deliuerance,
for ſo is thy promiſe.
171 Then ſhall my lips thy praiſes ſpeake,
after moſt ample ſort:
When thou thy ſtatutes haſt me taught,
wherein ſtands my comfort.
172 My tong ſhall ſing and preach thy word,
and on this wiſe ſay ſhall:
Gods famous acts and noble lawes,
are iuſt and perfect all.

173 Stretch out thy hand I thee beſeech,
and ſpeedily me ſaue:
For thy commandements to obſerue,
choſen O Lord I haue.
174 Of thee alone Lord I craue health,
for other I know none:
And in thy law and nothing elſe,
I doe delight alone.

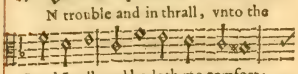
175 Grant me therefore long daies to liue,
thy name to magnifie:
And of thy iudgements mereifull,
let me the fauour trie.
176 For I was loſt and went aſtray,
much like a wandring ſheepe.
Oh ſeeke me, for I haue not fail'd,
thy commandements to keepe.

Ad Dominum Pſal.Cxx. T. S.

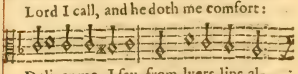
Dauid being banished among the barbarous Arabians through false reports of enuious flatterers, lamenteth his long abode among such infidels, giuen to all kinde of wickednesse and contention.



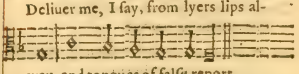
N trouble and in thrall, vnto the



Lord I call, and he doth me comfort:



Deliuer me, I say, from lyers lips al-



way, and tongues of false report.

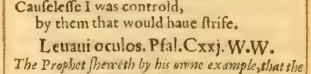
4 What vantage or what thing,
Gett thou thus for to sting,
thou false and flattering lyer?
5 Thy tongue doth hurt I weene,
No lesse then arrowes keene
of hot consuming fire.

6 Alas too long I slake,
Within these tents so blacke,
Which Kedars are by name:
By whom the flocke elect,
And all of Isaacks sect
Are put to open shame.

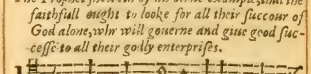
7 With them that peace did hate,
I came a peace to make,
and set a quiet life:
8 But when my tale was told,
Causelesse I was controld,
by them that would haue strife.

Leuauì oculos. Pſal.Cxxj. W.W.

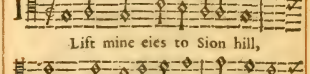
The Prophet sheweth by his owne example, that the faithfull ought to looke for all their succour of God alone, who will gouerne and giue good successe to all their godly enterprises.



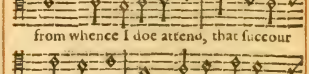
Lift mine eies to Sion hill,



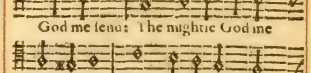
from whence I doe attend, that succour



God me send: The mightie God me



succour will, which heauen and earth



framed, and all things therein named.

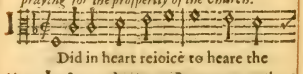
3 Thy foote from slip he will preserue,
And will thee safely keepe:
For he will neuer sleepe.
4 Loe, he that doth Israel conserue,
No sleepe at all can him catch,
But his eies doe euer watch.

5 The Lord is thy warrant alway,
The Lord eke doth thee couer,
As at thy right hand euer:
6 The Sunne shall not thee parch by day,
Nor the Moone not halfe so bright,
Shall with cold thee hurt by night.

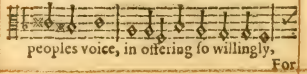
7 The Lord will keepe thee from distresse,
And will thy life sure saue,
And thou also shalt haue
8 In all thy businesse good successe,
Where euer thou goest in or out,
God will thy things bring about.

Lætatus sum. Pſal.Cxxij. W.W.

Dauid reioyceth that God accomplished his promise and placed his Arke in Sion, giuing thanks, and praying for the prosperity of the Church.

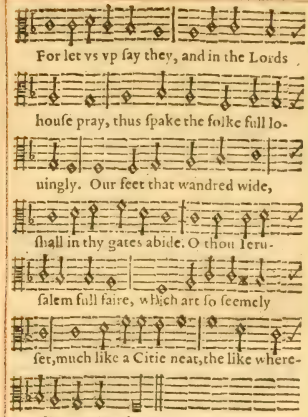


Did in heart reioice to heare the



peoples voice, in offering so willingly,

For



For let vs vp ſay they, and in the Lords
houſe pray, thus ſpake the folke full lo-
uingly. Our feet that wandred wide,
ſhall in thy gates abide. O thou Ieru-
ſalem full faire, which art ſo ſeemely
ſet, much like a Citie neat, the like where-
of is not elſe where.

4 The tribes with one accord,
the tribes of God the Lord,
are thither bent their way to take:
So God before did tell,
That there his Iſrael,
their prayers ſhould together make.

5 For there are thrones erect,
and that for this reſpect:
to ſet forth iuſtice orderly:
Which thrones right to maintaine,
To Dauids houſe pertaine,
his folke to iudge accordingly.

6 To pray let vs not ceaſe,
for Ieruſalems peace,
thy friends God proſper mightily,

7 Peace be thy wals about,
And proſper thee throughout,
thy places eke continually.

8 I wiſh thy proſperous ſtate,
for my poore brethrens ſake:
that comfort haue by meanes of thee,
Gods houſe doth me allure,
Thy wealth for to procure:
So much alwaies as lies in me.

Ad te leuaui. Pſal. Cxxiij. T.S

A prayer of the faithfull, which are afflicted by the wicked worldlings, and contemners of God.

Sing this as the 119. Pſalme.

O Lord that heauen doſt poſſeſſe,
I lift mine eies to thee:
Euen as the ſeruant lifteth his,
his maſters hands to ſee.

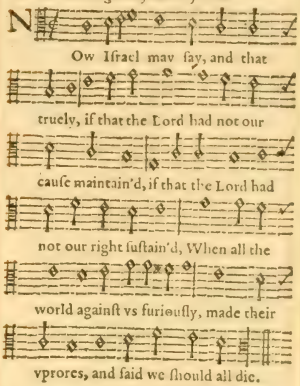
2 As handmaids watch their miſtreſſe hands
ſome grace for to atchiue:
So we behold the Lord our God,
till he doe vs forgiue.

3 Lord grant vs thy compaſſion,
and mercie in thy ſight:
For we are fill'd and ouercome
with hatred and deſpight.

4 Our mindes be ſtuff'd with great rebuke,
the rich and worldly wiſe.
Doe make of vs their mocking ſtockes,
the proud doe vs deſpiſe.

Niſi quia Dom? Pſal. Cxxiiij. W.W.

The faithfull deliuered out of great danger, acknowledge not to haue eſcaped by their owne power, but through the fauour of God.



NOw Iſrael may ſay, and that
truely, if that the Lord had not our
cauſe maintain'd, if that the Lord had
not our right ſuſtain'd, When all the
world againſt vs furiouſly, made their
vprores, and ſaid we ſhould all die.

3 Now long agoe,
they had deuour'd vs all,
And ſwallowed quick,
for ought that we could deeme,
Such was their rage,
as we might well eſteeme:

4 And as the flouds
with mightie force doe fall:
So had they now
our liues euen brought to thrall.

5 The raging ſtreames,
moſt proud in roaring noiſe:
Had long agoe,
o'rewhelm'd vs in the deepe.

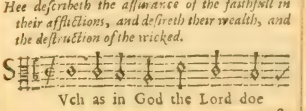
6 But loued be God,
which doth vs ſafely keepe:
From bloodie teeth,
and their moſt cruell voice.
Which as a prey,
to eate vs would reioyce.

7 Euen as a bird,
out of the fowlers grin,
Eſcapeth away,
right ſo it fareth with vs:
Broke are their nets,
and we eſcaped thus.

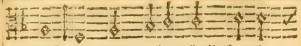
8 God that made heauen
and earth is our helpe then:
His name hath ſaued vs,
euen from theſe wicked men.

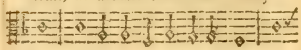
Qui confidunt. Pſal. Cxxv. W.K.

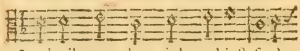
Hee deſcribeth the aſſurance of the faithfull in their afflictions, and deſcribeth their wealth, and the deſtruction of the wicked.

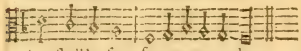


SVch as in God the Lord doe
truſt,









2 As mighty mountaines huge and great,
Ieruſalem about doe cleſe:
So will the Lord be vnto thoſe,
Who on his godly will doe waite,
Such are to him ſo deare,
They neuer need to feare.

3 For though the righteous trie doth he,
By making wicked men his rod.
Leaſt they through griefe forſake their God,
It ſhall not as their lot ſtill be,
4 Giue Lord to thoſe thy light,
Whoſe hearts are true and right.

5 But as for ſuch as turne aſide,
By crooked waies which they out ſought:
The Lord will ſurely bring to nought.
With workes moſt vile they ſhall abide,
But peace with Iſrael
For euermore ſhall dwell.

Another of the ſame by R.W.

Sing this as the 10. Commandements.

THoſe that doe put their confidence
Vpon the Lord our God onely:
And flie to him for their defence,
In all their need and miſery.
Their faith is ſure firme to endure.
Grounded on Chriſt the corner ſtone,
Moued with none ill but ſtandeth ſtill,
Stedfaſt, like to the mount Syon.

And as about Ieruſalem,
The mighty hils doe it compaſſe:
So that no enemies come to them,
To hurt that towne in any caſe.
So God indeed, in euery need,
His faithfull people doth defend:
Standing them by, aſſuredly,
From this time forth world without end.

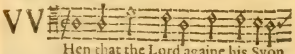
Right wiſe and good is our Lord God,
And will not ſuffer certainely:
The ſinners and vngodlies rod,
To tarrie vpon his family.
Leaſt they alſo from God ſhould goe
Falling to ſinne and wickedneſſe:
O Lord defend world without end,
Thy chriſtian flock through thy goodnes.

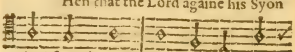
O Lord doe good to Chriſtians all,
That ſtedfaſt in thy word abide:
Such as willingly from God fall,
And to falſe doctrine daily ſlide.
Such will the Lord ſcatter abroad,
With hypocrites throwne downe to hell,
God will them ſend paines without end,
But Lord grant peace to Iſrael.

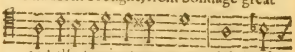
Glory to God the Father of might,
And to his Sonne our Sauiour,
And to the holy Ghoſt whoſe light,
Shine in our hearts and vs ſuccour.
That the right way from day to day,
We may walke and him glorifie:
With hearts deſire all that are here,
Worſhip the Lord and ſay, Amen.

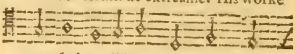
In conuertendo. Pſal Cxxvj. N.

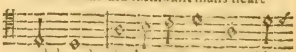
This Pſalme was made after the returne of the people from Babylon, and ſheweth that the meanes of their deliuerance was wonderfull, after the ſeuenty yeares of captiuity, foreſpoken by Ieremy. 23.11. & 29.10.

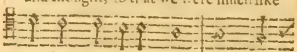


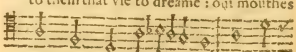


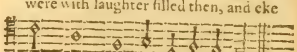












2 The heathen folke
were forced then this to confeſſe:
How that the Lord,
for them alſo great things had done:
3 But much more we,
and therefore can confeſſe no leſſe:
Wherefore to ioy,
we haue good cauſe as we begun.
4 O Lord goe forth,
thou canſt our bondage end,
As to Deſerts,
the flowing riuers ſend.

5 Full true it is,
that they which ſow in teares indeed,
A time will come
when they ſhall reape in mirth and ioy.
6 They went and wept,
in bearing of their precious ſeed:
For that their foes
full oftentimes did them annoy:
But their returne

with

with ioy they shall sure see:
Their sheaues home bring,
and not impaired be.

Nisi Dominus. Psal. Cxxvij. W.W.

It is not mans wit, power, or labour, but the free goodnesse of God that giueth riches, preseruetb townes and countries, graunteth nourishment and children.

Sing this as the Lords prayer.

EXcept the Lord the house doe build,
And thereunto doe set his hand:
What men doe build it cannot stand.
Likewise in vaine men vndertake
Cities and holds to watch and ward,
Except the Lord be their safeguard.

2 Though ye rise early in the morne,
And so at night goe late to bed,
Feeding full hardly with browne bread:
Yet were your labour lost and worne.
But they whom God doth loue and keepe
Receiue all things with quiet sleepe.

3 Therefore marke well when euer you see
That men haue heires to enioy their land,
It is the gift of Gods owne hand:
For God himselfe doth multiply
Of his great liberalitie,
The blessing of posteritie.

4 And when the children come to age,
They grow in strength and actiuenesse,
In person and incomelinesse:
So that a shaft shot with courage,
Of one that hath a most strong arme,
Flyes not so swift, nor doth like harme.

5 O well is he that hath his quiuer
Furnished with such artillerie:
For when in perill he shall be,
Such one shall neuer shake nor shiuer,
When that he pleadeth before the Iudge
Against his foes that beare him grudge.

Beati omnes. Psal. Cxxviij. W.W.

Here is described the prosperous estate of persons marryed in the feare of God, and the promises of Gods blessings to all those that liue in the honorable estate according to his commandements.

Sing this as the 137. Psalme.

BLessed art thou that feareſt God,
and walkest in his way:
For of thy labour thou shalt eate,
happy art thou I say.
2 Like fruitfull Vine on thy house side,
so doth thy wife spring out:
Thy children stand like Oliue plants
thy table round about.

3 Thus art thou blest that feareſt God,
and he shall let thee see
The promised Ierusalem,
and his felicitie.
4 Thou shalt thy childrens children see,
to thy great ioyes increase:
And likewise grace on Israel
prosperitie and peace.

Sæpe expugnauerunt. Psal. Cxxix. N.

He admonisheth the Church to reioyce though afflicted in all ages, for God will deliuer and sodainly destroy the enemies thereof.

Sing this as the 137. Psalme.

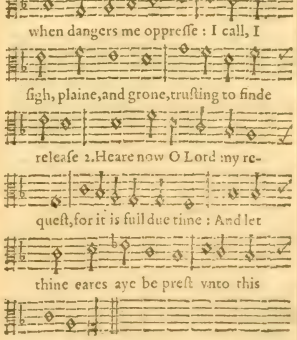
OFt they, now Israel may say,
me from my youth assaild:
2 Oft they assaild me from my youth,
yet neuer they preuail'd.
3 Vpon my backe the plowers plow'd,
and furrowes long did cast:
4 The righteous Lord hath cut the cords
of wicked foes at last.

5 They that hate me shall be asham'd,
and turned backe also:
6 And made as grasse vpon the house,
which withereth ere it grow.
7 Whereof the mower cannot finde
enough to fill his hand:
Nor he can fill his lap, that goeth
to gleane vpon the land.

8 Nor passers by pray God on them
to let his blessing fall:
Nor say we blesse you in the name
of God the Lord at all.

De profundis. Psal. Cxxx. T.S.

An effectuall prayer to obtaine mercy and forgiuenesse of his sinne, and at length deliuerance from all euils.



3 O Lord our God if thou weigh
our sinnes, and them peruse:
Who shall then escape and say,
I can my selfe excuse?
4 But Lord thou art mercifull,
and turn'st to vs thy grace:

That

That we with hearts moſt carefull,
ſhould feare before thy face.

5 In God I put my whole truſt,
my ſoule waites on his will:
For his promiſe is moſt iuſt,
and I hope therein ſtill.
6 My ſoule to God hath regard,
wiſhing for him alway:
More then they that watch and ward
to ſee the dawning day.

7 Let Iſrael then boldly
in the Lord put his truſt:
He is that God of mercy
that his deliuer muſt.
8 For he it is that muſt ſaue
Iſrael from his ſinne:
And all ſuch as ſurely haue
their confidence in him.

Domine non eſt. Pſal. Cxxxj. N.

Dauid charged with ambition, proteſteth his humilitie before God.

Sing this as the Lamentation.

O Lord, I am not puſt in minde,
I haue no ſcornfull eye:
I doe not exerciſe my ſelfe
in things that be too hie.
2 But as the childe that wained is
euen from his mothers breſt:
So haue I Lord behau'd my ſelfe
in ſilence and in reſt.

3 O Iſrael truſt in the Lord,
let him be all thy ſtay:
From this time forth for euermore,
from age to age for aye.

Memento Domine. Pſal. Cxxxij. N.

The faithfull grounded on Gods promiſe made vnto Dauid, deſireth that hee would eſtabliſh the ſame, both as touching his poſteritie, and the building of the Temple, to pray there as was fore-ſpoken.

5 Till I haue found out for the Lord,
a place to ſit thereon:
An houſe for Iacobs God to be
an habitation.
6 We heard of it at Euphrata,
there did we heare this ſound:
And in the fields and forreſts there,
theſe voices firſt were found.

7 We will aſſay and goe in now
his tabernacle there:
Before his foot-ſtoole to fall downe,
vpon our knees in feare.
8 Ariſe, O Lord, ariſe I ſay,
into thy reſting place:
Both thou and the Arke of thy ſtrength,
the preſence of thy grace.

9 Let all thy Prieſts be cloathed Lord
with truth and righteouſneſſe:
Let all thy Saints and holy men
ſing all with ioyfulneſſe.
10 And for thy ſeruant Dauids ſake
refuſe not Lord, I ſay
The face of thine annointed Lord,
nor turne thy face away.

The ſecond part.

11 The Lord to Dauid ſwore in truth,
and will not ſhrinke from it:
Saying, the fruit of thy body
vpon thy ſeate ſhall ſit.
12 And if thy ſonnes my couenant keepe,
that I ſhall learne each one:
Then ſhall their ſonnes for euer ſit
vpon thy Princely throne.

13 The Lord himſelfe hath choſe Sion,
and loues therein to dwell:
14 Saying, this is my reſting place,
I loue and like it well.
15 And I will bleſſe with great increaſe
her victuals euery where:
And I will ſatisfie with bread
the needy that be there.

16 Yea, I will decke and clothe her Prieſts
with my ſaluation:
And all her Saints ſhall ſing for ioy
of my protection.
17 There will I ſurely make the horne
of Dauid for to bud:
For I haue there ordain'd for mine
a lanterne bright and good.

18 As for his enemies I will clothe
with ſhame for euermore:
But I will cauſe his crowne to ſhine
more freſh then heretofore.

Ecce quam? Pſal. Cxxxiij. W. W.

The commendation of godly and brotherly amitie, compared to the moſt precious oyle mentioned in Exodus 30.

Sing this as the 127. Pſalme.

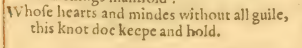
O How happy a thing it is,
and ioyfull for to ſee
Brethren together faſt to hold,
the band of amitie?
2 It cals to minde the ſweet perfume,
and that coſtly oyntment,
Which on the Sacrificers head,
by Gods precept was ſpent.

3 It wet not Aarons head alone,
but drencht his beard throughout:
And finally it did runne downe
his rich attire about:
4 And as the lower ground doth drinke
the dew of Hermon hill:
And Syon with her ſiluer drops,
the fields with fruit doth fill.

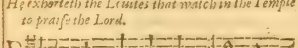
5 Euen ſo the Lord doth powre on them,
his bleſſings manifold:
Whoſe hearts and mindes without all guile,
this knot doe keepe and hold.

Ecce nunc. Pſal.Cxxxiiij W.K.

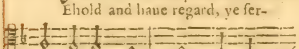
He exhorteth the Leuites that watch in the Temple to praiſe the Lord.



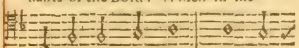
Behold and haue regard, ye ſer-



uants of the Lord: Which in his



houſe by night doe watch, praiſe him



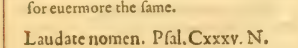
with one accord.

2 Liſt vp your hands on high,
vnto his holy place,
And giue the Lord his praiſes due
his benefits embrace.

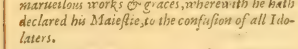
3 For why? the Lord who did
both earth and heauen frame,
Doth Sion bleſſe, and will conſerue
for euermore the ſame.

Laudate nomen. Pſal.Cxxxv. N.

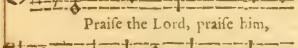
He exhorteth all the faithfull to praiſe God for his marueilous works & graces, wherewith he hath declared his Maieſtie, to the confuſion of all Idolaters.



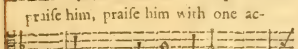
Praiſe the Lord, praiſe him,



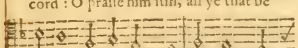
praiſe him, praiſe him with one ac-



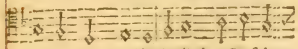
cord: O praiſe him ſtill, all ye that be



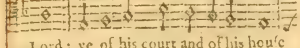
the ſeruants of the Lord. O praiſe him



ye that ſtand and be in the houſe of the



Lord: ye of his court and of his houſe



praiſe him with one accord.

3 Praiſe ye the Lord, for he is good,
ſing praiſes to his name:
It is a comely and good thing,
alwaies to doe the ſame.
4 For why? the Lord hath choſe Iacob,
his very one we ſee:
So hath he choſen Iſrael,
his treaſure for to be.

5 For this I know and am right ſure,
the Lord is very great:
He is indeed aboue all Gods,
moſt eaſie to intreat.
6 For whatſoeuer pleaſed him,
all that full well he wrought,
In heauen, in earth, and in the ſea,
which he hath framde of nought.

7 He liſts vp clouds euen from the earth
he makes lightnings and raine:
He bringeth forth the windes alſo,
he made nothing in vaine.
8 He ſmote the firſt borne of each thing,
in Egypt that tooke reſt,
He ſpared there no liuing thing,
the man nor yet the beaſt.

9 He hath in thee ſhew'd wonders great,
O Egypt voide of vaunts,
On Pharao thy curſed King
and his ſeuere ſeruants
10 He ſmote then many nations,
and did great acts and things:
He ſlew the great and mightieſt,
and chieteſt of their Kings.

11 Sehon King of the Amorites,
and Og King of Baſan:
He ſlew alſo the kingdomes all,
that were of Canaan.
12 And gaue their land to Iſrael,
an heritage we ſee:
To Iſrael his owne people,
an heritage to be.

The ſecond part.

13 Thy name O Lord ſhall ſtill endure,
and thy memoriall
Throughout all generations,
that are or euer ſhall.
14 The Lord will ſurely now auenge
his people all indeed:
And to his ſeruants he will ſhew
fauour in time of neede.

15 The Idols of the heathen are made,
in all their coaſts and lands:
Of ſiluer and of gold be they,
the works euen of mens hands.
16 They haue their mouthes & cannot ſpeak,
and eies and haue no ſight:
17 They eke haue eares and heare nothing,
their mouthes be breathleſſe quite.

18 Wherefore all they are like to them,
that doe ſo fet them forth,
And likewiſe thoſe that truſt in them,
or thinke they be ought worth.

19 O

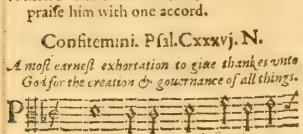
19 O all ye house of Israel,
see that ye praise the Lord:
And ye that be of Aarons house,
praise him with one accord.

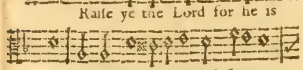
20 And ye that be of Leuies house,
praise ye likewise the Lord:
And all that stand in awe of him,
praise him with one accord.

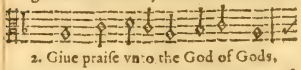
21 And out of Sion sound his praise,
the great praise of the Lord,
Which dwelleth in Ierusalem,
praise him with one accord.

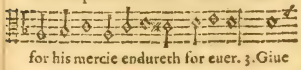
Confitemini. Psal. Cxxxvj. N.

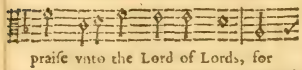
A most earnest exhortation to giue thankes vnto God for the creation & gouernance of all things.

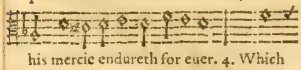


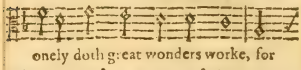


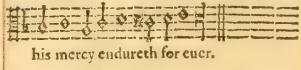












5 Which by his wisdome made the heauens
for his mercy endureth, &c.
6 Which on the waters stretcht the earth,
for his mercy endureth, &c.
7 Which made great lights to shine abroad,
for his mercy endureth, &c.
8 As Sunne to rule the lightsome day,
for his mercy endureth, &c.
9 The Moone and starres to guide the night
for his mercy endureth, &c.
10 Which smote Egipt with their first borne,
for his mercy endureth, &c.
11 And Israel brought out from them,
for his mercy endureth, &c.
12 With mighty hand and stretched arme,
for his mercy endureth, &c.
13 Which cut the red sea in two parts,
for his mercy endureth, &c.
14 And Israel made passe there through,
for his mercy endureth, &c.
15 And drowned Pharao and his hoast,
for his mercy endureth, &c.
16 Through wilderness his people led,
for his mercy endureth, &c.

17 He which did smite great noble Kings,
for his mercy endureth, &c.
18 And which hath slaine the mighty Kings,
for his mercy endureth, &c.
19 As Sehon King of the Amorites,
for his mercy endureth, &c.
20 And Og the King of Basan land,
for his mercy endureth, &c.

21 And gaue their land for heritage,
for his mercy endureth, &c.
22 Euen to his seruant Israel,
for his mercy endureth, &c.
23 Remembring vs in base estate,
for his mercy endureth, &c.
24 And from oppressors rescued vs,
for his mercy endureth, &c.

25 Which giueth food vnto all flesh,
for his mercy endureth, &c.
26 Praise ye the Lord of heauen aboue,
for his mercy endureth, &c.
27 Giue thanks vnto the Lord of Lords,
for his mercy endureth, &c.

Another of the same by T. C.

Sing this as the 148. Psalme.

O Laud the Lord benigne,
Whose mercies last for aye,
Great thanks and praises sing
To God of Gods I say,
For certainely,
His mercies dure,
Both firme and sure,
Eternally.

3 The Lord of Lords praise ye,
Whose mercies aye doe dure.
4 Great wonders onely he
Doth worke by his great power:
For certainely,
His mercies dure,
Both firme and sure,
Eternally.

5 Which God omnipotent,
By his great wisedome high:
The heauenly firmament
Did frame as we doe see:
For certainely,
His mercies dure,
Both firme and sure,
Eternally.

6 Yea he the heauie charge
Of all the earth did stretch,
And on the waters large,
The same he did out-reach,
For certainely, &c.

7 Great lights he made to vs,
For why? his loue is aye.
8 Such as the Sunne we see,
To rule the lightsome day,
For certainely, &c.

9 And eke the Moone so cleare
Which shineth in our sight:

And

And starres that doe appeare,
To guide the darksome night.
For certainely, &c.

10 With grieuous plagues and sore
All Egypt smote he than,
The first borne lesse and more
He slew of beast and man.
For certainely, &c.

11 And from amidst their land
His Israel forth brought:
12 Which he with mighty hand,
And stretched arme hath wrought.
For certainly, &c.

13 The Sea he cut in two,
Which stood vp like a wall:
14 And made through it goe
His chosen children all.
For certainely, &c.

15 But there he whelmed then
The proud King Pharao,
With his huge hoast of men
And Chariots eke also.
For certainely, &c.

16 Who led through wildernesse
His people safe and sound:
17 And for his loue endlesse
Great Kings he brought to ground.
For certainely, &c.

18 And slew with puissant hand,
Kings mighty and of fame:
19 As of Amorites land
Sehon the King by name.
For certainely, &c.

20 And Og the Gyant large,
Of Basan King also:
21 Whose land for heritage
He gaue his people tho.
For certainely, &c.

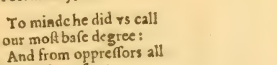
22 Euen vnto Israel,
His seruant deare I say,
He gaue the same to dwell,
And there abide for aye.
For certainely, &c.

23 To minde he did vs call
In our most base degree:
24 And from oppressors all
In safety set vs free.
For certainely, &c.

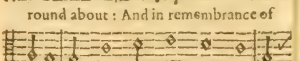
25 All flesh on earth abroad
With food he doth fulfill:
26 Wherefore of heauen the God
To laud be it your will.
For certainely, &c.

Super flumina. Psal. Cxxxvij. W.W.

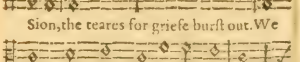
The Israelites in their captiuity hearing the Chaldeans reproach and blaspheme God and his religion, desire God to punish the Edomites, who prouoked the Babilonians against them, and prophesied the destruction of Babilon.



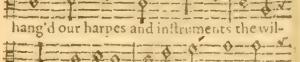
WHen as we sate in Babilon, the riuers



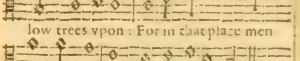
round about: And in remembrance of



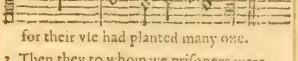
Sion, the teares for griefe burst out. We



hang'd our harpes and instruments the wil-



low trees vpon: For in that place men



for their vse had planted many one.

3 Then they to whom we prisoners were,
said to vs tauntingly:
Now let vs heare your Hebrew songs,
and pleasant melody.
4 Alas, said we, who can once frame
his sorrowfull heart to sing
The praises of our liuing God,
thus vnder a strange King?

5 But yet if I Ierusalem
out of my heart let slide:
Then let my fingers quite forget
the warbling harpe to guide.
6 And let my tongue within my mouth
be tyed for euer fast,
If that I ioy before I see
thy full deliuerance past.

7 Therefore O Lord remember now,
the cursed noise and cry,
That Edoms sons against vs made,
when they raz'd our Citie.
8 Remember Lord their cruell words,
when as with one accord,
They cryed, on, sacke, and raze their wals
in despight of the Lord.

9 Euen so shalt thou (O Babilon)
at length to dust be brought:
And happy shall that man be cald
that our reuenge hath wrought.
10 Yea blessed shall that man be cald,
that takes thy children young,
To dash their bones against hard stones
which lye the streetes among.

Confitebor tibi. Psal. Cxxxviij. N.

Dauid prayseth the goodnesse of God towards him, for which euen forraine Princes shall praise the Lord together with him, and he is assured to haue like comfort of God hereafter, as heretofore.

Sing this as the 137. Psalme.

THee will I praise with my whole heart,
my Lord my God alwayes:
Euen in the presence of the Gods
I will aduance thy praise.
2 Toward thy holy Temple I
will looke, and worship thee:
And praised in my thankfull mouth,
thy holy name shall be.

3 Euen for thy louing kindnesse sake,
and for thy truth withall:
For thou thy name hast by thy word,
aduanced

aduanced ouer all.
4 When I did call thou heardeſt me,
and thou haſt made alſo
The power of encreaſed ſtrength
withia my ſoule to grow.
5 Yea, all the Kings on earth they ſhall
giue praiſe to thee O Lord:
For they of thy moſt holy mouth
haue heard the mighty word.
6 They of the wayes of God the Lord
in ſinging ſhall intreat:
Becauſe the glory of the Lord
it is exceeding great.
7 The Lord is hie, and yet he doth
behold the lowly ſpirit:
But he contemning knowes afarre
the proud and lofty wight.
8 Although in midſt of trouble I
doe walke, yet ſhall I ſtand:
Renewed by thee, O my Lord,
thou wilt ſtretch forth thy hand
9 Vpon the wrath of all my foes,
and ſaued ſhall I be:
By thy right hand the Lord God will
performe his worke to me.
10 Thy mercy Lord endures for aye,
Lord doe me not forſake:
Forſake me not that am the worke
which thine owne hand did make.

Domine probaſti. Pſal. Cxxxix. N.

Dauid to cleanſe his hart from all hypocriſie, ſheweth that nothing is ſo ſecret which God ſeeth not, after declaring his zeale and feare of God, he proteſteth to be enemy to all them that contemne God.

Sing this as the 95. Pſalme.

O Lord, thou haſt me tride and knowne,
my ſitting thou doſt know:
2 And riſing eke, my thoughts afarre,
thou vnderſtandſt alſo.
3 My pathes, yea, and my lying downe,
thou compaſſeſt alwayes:
And by familiar cuitome art
acquainted with my wayes.
4 No word is in my tongue O Lord,
but knowne it is to thee:
Thou me behinde hold'ſt, and before,
thou layeſt thy hands on mee.
6 Too wonderfull aboue my reach
Lord is thy cunning ſkill:
It is ſo high, that I the ſame
cannot attaine vntill.
7 From ſight of thy all-ſeeing ſpirit,
Lord, whither ſhall I goe?
Or whither ſhall I flee away,
thy preſence to ſcape fro?
8 To heauen if I mount aloft,
loe thou art preſent there:
In hell if I lye downe below,
euen there thou doſt appeare.
9 Yea, let me take the morning wings,
and let me goe and hide
Euen there where are the fartheſt parts,
where flowing ſeas doe ſlide.
10 Yea, euen thither alſo ſhall
thy reaching hand me guide:
And thy right hand ſhall hold me faſt,
and make me to abide.
11 Yea, if I ſay, the darkneſſe ſhall
yet ſhroud me from thy ſight:
Loe, euen alſo the darkeſt night
about me ſhall be light.
12 Yea, darkneſſe hideth not from thee,
but night doth ſhine as day:
To thee the darkneſſe and the light
are both alike alway.

The ſecond part.

13 For thou poſſeſſed haſt my reines,
and thou haſt couered mee:
When I within my mothers wombe
encloſed was by thee.
14 Thee will I praiſe, made fearefully,
and wondrouſly I am:
Thy workes are mariellous, right well
my ſoule doth know the ſame.
15 My bones they are not hid from thee,
although in ſecret place
I haue beene made, and in the earth
beneath I ſhaped was:
16 When I was formeleſſe then thine eye
ſaw me, for in thy booke
Were written all, nought was before,
that after fashion tooke.
17 The thoughts therefore of thee O God,
how deare are they to mee?
And of them all how paſſing great
the endleſſe numbers be?
18 If I ſhould count them, loe their ſumme
more then the ſand I ſee:
And whenſoeuer I awake,
yet am I ſtill with thee.
19 The wicked and the bloudy men,
oh that thou wouldeſt ſlay:
Euen thoſe O God, to whom depart,
depart from me I ſay.
20 Euen thoſe of thee O Lord my God,
that ſpeake full wickedly:
Thoſe that are lifted vp in vaine,
being enemies to thee.
21 Hate I not them that hate thee Lord,
and that in earneſt wiſe?
Contend I not againſt them all,
againſt thee that ariſe?
22 I hate them with vnfained hate,
euen as my very foes:
23 Try me O God, and know my heart,
my thoughts proue and diſcloſe.
24 Conſider Lord if wickedneſſe
in me there any be:
And in thy way. O God my guide,
for euer lead thou me.

Eripe me Domine. Pſal. Cxl. N.

Dauid prayeth vnto the Lord, againſt the cruelty, falſhood, and iniuries of his enemies, aſſuring himſelfe of his ſuccour. Wherefore he prouoketh the iuſt to praiſe the Lord, and to aſſure themſelues of his tuition.

Sing this as the Lamentation.

LOrd ſaue me from the euill man,
and from the cruell wights
2 Deliuer me, which euill doe
imagine in their ſprites.
3 Which make on me continuall warre,
their tongues loe haue they whet
Like Serpents, vnderneath their lips
is Adders poyſon ſet.

4 Keepe me O Lord from wicked hands,
preſerue me to abide
Free from the cruell man, that meanes
to cauſe my ſteps to ſlide.
5 The proud haue laid a ſnare for me,
and they haue ſpread a net
With cords in my path wayes, and gins
for me eke haue they ſet.

6 Therefore I ſaid vnto the Lord,
thou art my God alone:
Heare me O Lord, O heare the voyce,
wherewith I pray and mone.
7 O Lord my God, thou onely art
the ſtrength that ſaueth mee:
My head in day of battell hath
beene couered ſtill by thee.

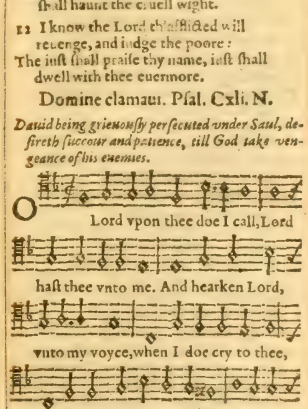
8 Let not O Lord the wicked haue
the end of his deſire:
Performe not his ill thought, leſt he
with pride be ſet on fire.
9 Of them that compaſſe me about,
the chiefeſt of them all:
Lord let the miſchiefe of their lips
vpon themſelues befall.

10 Let coales fall on them, let him caſt
them in conſuming flame:
And in deepe pits, ſo as they may
not riſe out of the ſame.
11 For no backbiter ſhall on earth,
be ſet in ſtable plight:
And euill to deſtruction ſtill
ſhall haunt the cruell wight.

12 I know the Lord th'afflicted will
reuenge, and iudge the poore:
The iuſt ſhall praiſe thy name, iuſt ſhall
dwell with thee euermore.

Domine clamaui. Pſal. Cxli. N.

Dauid being grieuouſly perſecuted vnder Saul, deſireth ſuccour and patience, till God take vengeance of his enemies.



3 My Lord, for guiding of my mouth
ſet thou a watch before:
And alſo of my mouing lips
O Lord keepe thou the dore.

4 That I ſhould wicked workes commit,
incline thou not my heart:
With ill men of their delicates
Lord let me eate no part.

5 But let the righteous ſmite me Lord,
for that is good for mee:
Let him reproue me, and the ſame
a precious oyle ſhall be.
Such ſmiting ſhall not breake my head,
the time ſhall ſhortly fall,
When I ſhall in their miſery
make prayers for them all.

6 Then when in ſtony places downe
their Iudges ſhall be caſt:
Then ſhall they heare my words, for then
they haue a pleaſant taſt.
7 Our bones about the graues mouth,
loe ſcattered are they found:
As he that hewe'th wood, or he
that diggeth vp the ground.

8 But O my Lord my God, mine eyes
doe looke vp vnto thee:
In thee is all my truſt, let not
my ſoule forſaken be.
9 Which they haue laid to catch me in,
Lord keepe me from the ſnare:
And from the ſubtill gins of them
that wicked workers are.

10 The wicked into their owne nets
together let them fall:
While I doe by thy helpe eſcape
the danger of them all.

Voce mea ad Dom. Pſal. Cxlij. N.

Dauid neyther for feare nor anger would kill Saul, but with a quiet minde prayeth vnto God, who preſerueth him.

Sing this as the 141. Pſalme.

BEfore the Lord God with my voyce,
I did ſend out my cry:
And with my ſtrained voice vnto
the Lord God prayed I.
2 My meditation in his ſight
to poure I did not ſpare:
And in the preſence of the Lord
my trouble did declare.

3 Although perplexed was my ſpirit,
my path was knowne to thee:
In way where I did walke a ſnare
they ſlily laid for me.
4 I lookt and view'd on my right hand,
but none there would me know:
All refuge failed me, and for
my ſoule none cared tho.

5 Then cryde I Lord to thee, and ſaid,
my hope thou onely art:
Thou in the land of liuing art
my portion and my part.
6 Hearke to my cry, for I am brought
full low, deliuer me
From them that doe me perſecute,
for me too ſtrong they be.

7 That I may praiſe thy name, my ſoule
for priſon Lord bring out:
When thou art good to me the iuſt
ſhall preaſe me round about.

Domine exaudi. Psal. Cxliij. N.

An earnest prayer for remission of sinnes, with acknowledging first the enemies bad cruelty against him in Saul and Saul's government, he supposes to be refused to grant, to be preserved to his high state, that he may shew the end of his high state, the true praise and worship of God.

Sung two at the 1st. Psalme.

LOrd heare my prayer, heare the plaint,
that I doe make to thee:
Lord in thy name truth, and in
thy justice answere me.
2 In judgement with thy servant Lord,
do enter not at all:
For faultless he in thy sight
not one that liveth shall.
3 The enemie hath persecute my soule,
my life to ground hath throwne:
And laid me in the darke, like them
that dead are long agone.
4 Within me in perplexitie
was mine accumbred sprite:
And in me within troubled meant,
amazed and affright.
5 Yet I record time past, in all
thy workes I meditate:
Yea, in the workes I meditate
that thy hands have create.
6 To thee O Lord my God, for I
doe stretch my craving hands:
My soule desireth after thee
as doe the thirsty lands.
7 Heare me with speed, my spirit doth faile,
hide not thy face me from:
Else shall I be like them that downe
into the pit doe gone.
8 Let me thy loving kindnesse in
the morning heare and know:
For in thee is my trust, show me
the way that I shall goe.
9 For I lift up my soule to thee,
O Lord deliver me
From all mine enemies: for I
have hidden me with thee.
10 Teach me to doe thy will, for thou,
thou art my God I say:
Let thy good spirit into the land
of rectitude me convey.
11 For thy names sake with quickning grace
mine life thou me make:
And out of trouble unto my soule,
even for thy justice sake.
12 And for thy mercy sake my foes,
O Lord shalt them cut all:
That doe my soule my soule, for I
thy servant am and shall.

Benedictus Dominus. Psal. Cxliij. N.

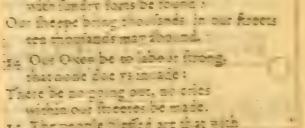
David sayes that the Lord is his strength against his enemies, and prayes to be delivered, yet calling for the destruction of the wicked, he shewes what the fruitfulness of his people should be.

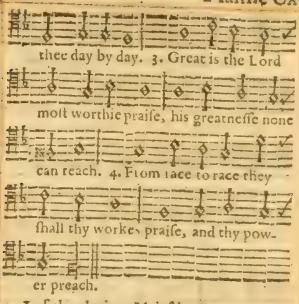
Sung two at the 1st. Psalme.

BLest be the Lord my strength, that doth
teach me hands to fight:
The Lord that doth my fingers frame
to battell for my right.
2 He is my goodnesse, fort and tower,
deliverer and shield:
In him I trust, my people he
subdues to me to yield.
3 O Lord, what thing is man, that him
thou holdest so in price?
Or sonne of man, that upon him
thou thinkest in this wise?
4 Man is not like to vanitie,
so passe his daies to end.
5 As fleeting shade, bowe downe, O Lord,
the heavens and descend.
6 The mountains touch, & they shall smoake,
cast forth thy lightning flame,
And scatter them: thine arrowes shoot,
consume them with the same.
7 Send downe thy hand even from above,
O Lord deliver me:
Take me from waters great, from hand
of strangers make me free.
8 Whose fabull mouth of vanitie
and fondnesse doth increase:
And their right hand is a right hand
of falsehood and deceit.
9 A new song will I sing O God,
and singing will I be
On Viall and on Instrument
ten stringed ratchlee.
10 Even he it is that onely gives
deliverance to Kings:
Unto his servant David help
from hurtfull sword he brings.
11 From strangers hand me save and shield,
whose mouthes talke vanitie:
And their right hand is a right hand
of guile and falsitie.
12 That our sonnes may be as the plants,
whom growing youth doth cherre:
Our daughters as carved corner stones,
like to a Palace fitte.
13 Our garners full, and plenty may
with kinds of corne be found:
Our sheepe bring thousands in our fields
ten thousands may abound.
14 Our Oxen be so labour strong,
that none due vs in wade:
There be no going out, no cries
within our streetes be made.
15 The people blessed are that with
such thingsare so blest:
Yea, blessed all the people are,
whose God is God the Lord.

Exaltabote. Psal. Cxlv. N.

David desireth the wonderful providence of God in saving and ayding a godly man, and the other creatures. He prayes for God's glorie in his mercy and spiritual saving, whereby the mouth shall speak wisdom, and the rest men and beasts bless.





5 I of thy glorious Maiestie,
the beautie will record:
And meditate vpon thy works,
most wonderfull O Lord.
6 And they shall of thy power, and of
thy fearefull acts declare:
And I to publish all abroad,
thy greatnesse will not spare.
7 And they into the mention shall
breake of thy goodnesse great:
And I aloud thy righteousnesse,
in singing shall repeat.
8 The Lord our God is gracious,
and mercifull also:
Of great abounding mercie, and
to anger he is slow.
9 Yea good to all, and all his works
his mercie doth exceede:
10 Loe all thy works doe praise thee Lord,
and doe thy honour spread.
11 Thy Saints do blesse thee, and they doe
thy kingdomes glory shew:
12 And blase thy power to cause the sonnes
of men thy power to know.

The second part.

13 And of his mightie kingdome eke,
to spread the glorious praise:
Thy kingdome Lord, a kingdome is,
that doth endure alwaies.
14 And thy dominion through each age,
endures without decay:
The Lord vpholdeth them that fall,
their sliding he doth stay.
15 The eies of all doe waite on thee,
thou doest them all relieue;
And thou to each sufficing foode,
in season due dost giue.
16 Thou openest thy plenteous hand,
and bounteously dost fill:
All things whatsoeuer doe liue,
with gifts of thy good will.
17 The Lord is iust in all his waies,
his workes are holy all:
18 Neere all he is that call on him,
in truth that on him call.
19 He the desires which they require,
that feare him will fulfill:
And he will heare them when they crie,
and saue them all he will.
20 The Lord preserues all those, to him
that beare a louing heart:
But he them all that wicked are,
will vtterly subuert.
21 My thankfull mouth shall gladly speake
the praises of the Lord:
All flesh to praise his holy name,
for euer shall accord.

Laudã anima mea. Psal. Cxlvj. I. H.

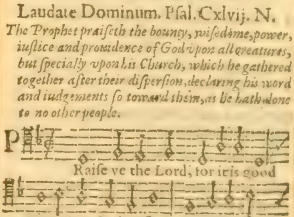
Dauid teacheth that none should put their trust in men, but in God alone, who is almighty, and deliuereth the afflicted, nourisheth the poore, setteth prisoners at liberty, comforteth the fatherlesse, widowes, strangers, and is king for euer.

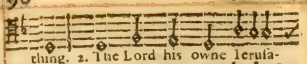
Sing this as the 137. Psalme.

MY soule praise thou the Lord alwaies,
my God I will confesse:
2 While breath and life prolong my daies,
my tongue no time shall cease.
3 Trust not in worldly princes then,
though they abound in wealth:
Nor in the sonnes of mortall men,
in whom there is no health.
4 For why? their breath doth soone depart
to earth anone they fall,
And then the counsels of their hearts
decay and perish all.
5 O happy is that man I say,
whom Iacobs God doth aide:
And he whose hope doth not decay,
but on the Lord is staid.
6 Which made the earth and waters deepe,
the heauens high withall:
Which doth his word and promise keepe,
in truth and euer shall.
With right alwaies he doth proceede,
for such as suffer wrong:
The poore and hungrie he doth feede,
and lose the fetters strong.
7 The Lord doth send the blinde their sight
the lame to limmes restore:
The Lord I say doth loue the right
and iust man euermore.
8 He doth defend the fatherlesse,
and strangers sad in heart,
And quit the widdow from distresse,
and ill mens waies subuert.
9 Thy Lord and God eternally,
O Sion still shall raigne:
In time of all posterity,
for euer to remaine.

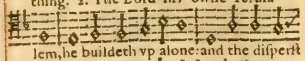
Laudate Dominum. Psal. Cxlvij. N.

The Prophet praiseth the bounty, wisedome, power, iustice and prouidence of God vpon all creatures, but specially vpon his Church, which he gathered together after their dispersion, declaring his word and iudgements so toward them, as he hath done to no other people.

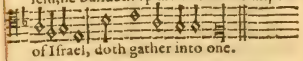




thing. 2. The Lord his owne Ieruſa-



lem, he buildeth vp alone: and the diſperſit



of Iſrael, doth gather into one.

3 He heales the broken in their heart,
their ſores vp doth he binde:
4 He counts the number of the ſtarres,
and names them in their kinde:
5 Great is the Lord, great is his power,
his wiſedome infinite:
6 The Lord relieues the meeke, and throwes
to ground the wicked wight.

7 Sing vnto God the Lord with praiſe,
vnto the Lord reioyce:
And to our God vpon the harpe,
aduance your ſinging voyce.
8 He couers heauen with clouds, and for
the earth prepareth raine:
And on the mountaines he doth make
the graſſe to grow amaine.
9 He giues to beaſts their food, and to
young Rauens when they crie.
10 His pleaſure not in ſtrength of horſe,
nor in mans legs doth lie.
11 But in all thoſe that feare the Lord,
the Lord hath his delight:
And ſuch as doe attend vpon
his mercies ſhining light.

The ſecond part.

12 O praiſe the Lord Ieruſalem,
thy God O Sion praiſe:
13 For he the barres hath forged ſtrong,
wherewith thy gates he ſtayes.
14 Thy children he hath bleſt in thee,
and in thy borders he
Doth ſettle peace, and with the flower
of wheat he filleth thee.

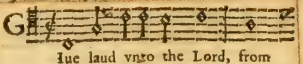
15 And his commandement vpon
the earth he ſendeth out:
And eke his word with ſpeedy courſe,
doth ſwiftly runne about.
16 He giueth ſnow like wooll, hoare froſt
like aſhes he doth ſpread:
17 Like morſels caſts his Ice thereof
the cold who can abide.

18 He ſendeth forth his mightie word,
and melteth them againe:
His winde he makes to blow, and then
the waters flow amaine:
19 The doctrine of his holy word,
to Iacob he doth ſhew:
His ſtatutes and his iudgements he
giues Iſrael to know.

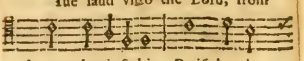
20 With euery nation hath he not
ſo dealt, nor haue they knowne
His ſecret iudgements, ye therefore,
praiſe ye the Lord alone.

Laudate Dominum. Pſal. Cxlviij. I. H.

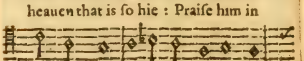
Hee prouoketh all creatures to praiſe the Lord, in heauen, and in all places, ſpecially for the power that he hath giuen to his people Iſrael.



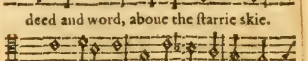
Iue laud vnto the Lord, from



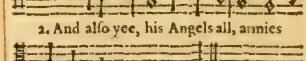
heauen that is ſo hie: Praiſe him in



deed and word, aboue the ſtarrie skie.



2. And alſo yee, his Angels all, armies



royall, praiſe him with glee.

3 Praiſe him both Moone and Sunne,
Which are ſo cleare and bright:
The ſame of you be done.
Ye gliſtering ſtarres of light.
4 And eke no leſſe,
Ye heauens faire,
And cloudes of the aire,
His laud expreſſe.

5 For at his word they were,
All formed as we ſee:
At his voice did appeare,
All things in their degree:
6 Which he ſet faſt:
To them he made,
A law and trade,
for aye to laſt.

7 Extoll and laud Gods name,
On earth ye Dragons fell:
All deepes doe ye the ſame,
For it becommeth you well.
8 Him magnifie,
Fire, haile, ice, ſnow,
And ſtormes that blow,
At his decree.

9 The hils and mountaines all,
And trees that fruitfull are:
The Cedars great and tall,
His worthie praiſe declare.
10 Beaſts and cattell,
Ye birds flying,
And wormes creeping,
that on earth dwell.

11 All Kings both more and leſſe,
With all their pompous traine:
Princes and all Iudges,
That in the world remaine,
12 Exalt his name,
Young men and maides,
Old men and babes
Doe ye the ſame.

13 For his name ſhall we proue,
To be moſt excellent:
Whoſe praiſe is farre aboue
The earth and firmament.
14 For ſure he ſhall,
Exalt with bliſſe,
The horne of his,
And helpe them all.

His

15 His Saints all ſhall forth tell
His praiſe and worthineſſe,
The children of Iſrael,
Each one both more and leſſe:
16 And alſo they
That with good will
His words fulfill
and them obey.

Cantate Domino. Pſal. Cxlix. N.

An exhortation to the Church to praiſe the Lord for his victory and conqueſt that he giueth his Saints againſt all mans power.

Sing this as the 145. Pſalme.

SIng ye vnto the Lord our God
a new reioycing ſong:
And let the praiſe of him be heard
his holy Saints among.
2 Let Iſrael reioyce in him
that made him of nothing.
And let the ſeede of Sion eke
be ioyfull in their King.

3 Let them ſound praiſe with voice of flute
vnto his holy name:
And with the Timbrell and the Harpe,
ſing praiſes of the ſame.
4 For why? the Lord his pleaſure all
hath in his people ſet:
And by deliuerance he will raiſe
the meeke to glory great.

5 With glory and with honour both
let all the Saints reioyce:
And now aloud vpon their beds
aduance their ſinging voyce.
6 And in their mouthes let be the acts
of God the mighty Lord:
And in their hands eke let them beare
a double edged ſword.

7 To plague the heathen, and correct
the people with their hands:
8 To binde their ſtately Kings in chaines,
their Lords in iron bands.
9 To execute on them the doome
that written is before:
This honour all his Saints ſhall haue,
praiſe ye the Lord therefore.

Laudate Dom. Pſal. CL. N.

An exhortation to praiſe the Lord without ceaſing by all manner of wayes, for all his mighty and wonderfull workes.

Sing this as the 147. Pſalme.

YEeld vnto God the mighty Lord,
praiſe in his Sanctuary:
And praiſe him in the firmament,
that ſhewes his power on hie.
2 Aduance his name, and praiſe him in
his mighty acts alwayes:
According to his excellency
of greatneſſe giue him praiſe.

3 His praiſes with the Princely noyſe
of ſounding Trumpets blow:
Praiſe him vpon the Violl, and
vpon the Harpe alſo.
4 Praiſe him with Timbrell, and with Flute,
Organs and Virginals:
5 With ſounding Cimbals praiſe ye him,
praiſe him with loud Cimbals.

6 What euer hath the benefit
of breathing praiſe the Lord:
To praiſe the name of God the Lord
agree with one accord.

The end of the Pſalmes of Dauid.

An Exhortation vnto the praiſe of God, to be ſung before Morning Prayer. T. B.

Sing this as the 100. Pſalme.

PRaiſe the Lord O ye Gentiles all,
which hath brought you into his light:
O praiſe him all people mortall,
as it is moſt worthy and right.

For he is full determined
on vs to poure out his mercy,
And the Lords truth be ye aſſur'd,
abideth perpetually.

Glory be to God the Father,
and to Ieſus Chriſt his true Sonne,
With the holy Ghoſt in like manner,
now and euery ſeaſon.

An Exhortation vnto the praiſe of God, to be ſung before Euening Prayer. T. B.

Sing this as the 100. Pſalme.

BEhold now giue heede ſuch as be
the Lords ſeruants faithfull and true,
Come praiſe the Lord euery degree,
with ſuch ſongs as to him are due.

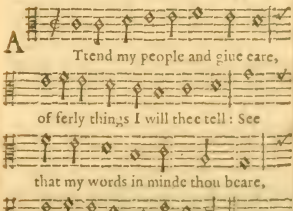
O ye that ſtand in the Lords houſe,
euen in our owne Gods manſion:
Praiſe ye the Lord ſo bounteous,
which worketh our ſaluation.

Lift vp your hands in his holy place,
yea, and that in the time of night:
Praiſe yee the Lord which giueth all grace,
for he is a Lord of great might.

Then ſhall the Lord out of Sion,
which made heauen & earth by his power,
Giue to you and your nation,
his bleſſing mercy, and fauour.

Glory be to God the Father, &c.

Audi Iſrael. Exod. xx. W. W.



1 I am thy soueraigne Lord and God,
Which haue thee brought from careful thrall,
And eke reclaim'd from Pharaohs rod,
Make thee no Gods on them to call.

2 Nor fashioned forme of any thing,
In heauen or earth to worship it:
For I thy God by reuenging,
With grieuous plagues this sinne will smite.

3 Take not in vaine Gods holy name,
Abuse it not after thy will:
For so thou might'st soone purchase blame,
And in his wrath he would thee spill.

4 The Lord from work the seuenth day ceast,
And brought all things to perfect end:
So thou and thine that day take rest,
That to Gods hests yee may attend.

5 Vnto thy Parents honour giue,
As Gods Commandements doe pretend,
That thou long dayes and good maist liue
In earth where God a place doth lend.

6 Beware of murder and cruell hate.
7 All filthy fornication feare.
8 See thou steale not in any rate.
9 False witnesse against no man beare.

10 Thy neighbours house wish not to haue,
His wife, or ought that he cals mine:
His field, his Oxe, his Asse, his slaue,
Or any thing that is not thine.

A Prayer.

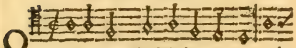
THe Spirit of grace grant vs (O Lord)
To keepe these Lawes our hearts restore:
And cause vs all with one accord
To magnific thy name therefore.

For of our selues no strength we haue
To keepe these lawes after thy will:
Thy might therefore (O Christ) we craue,
That wee in thee may them fulfill.

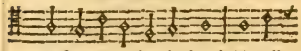
Lord, for thy names sake graunt vs this,
Thou art our strength, O Sauiour Christ:
Of thee to speede how should we misse,
In whom our treasure doth consist?

To thee for euermore be praise,
With the Father in each respect:
And with the holy Spirit alwayes,
The comforter of thine elect.

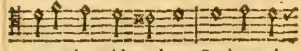
The Lord Prayer.



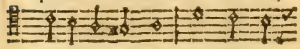
O Vr Father which in heauen art, and



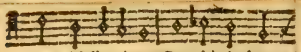
mak'st vs all one brotherhood: To call



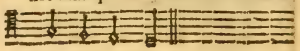
vpon thee with one heart, Our heauenly



Father and our God, Grant wee pray



not with lips alone: But with the hearts



deepe sigh and groane.

Thy blessed name be sanctified,
Thy holy word might vs inflame,
In holy life for to abide,
To magnifie thy holy name:
From all errours defend and keepe
The little flocke of thy poore sheepe.

Thy kingdome come euen at this houre,
And henceforth euerlastingly:
Thine holy Ghost into vs poure,
With all his gifts most plenteously.
From Sathans rage and filthy band
Defend vs with thy mighty hand.

Thy will be done with diligence,
Like as in heauen in earth also:
In trouble grant vs patience,
Thee to obey in wealth and woe.
Let not flesh, bloud, or any ill
Preuaile against thy holy will.

Giue vs this day our daily bread,
And all other good gifts of thine:
Keepe vs from warre, and from bloud-shed,
Also from sicknesse, dearth, and pine:
That we may liue in quietnesse,
Without all greedy carefulnesse.

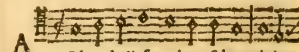
Forgiue vs our offences all,
Relieue our carefull conscience:
As we forgiue both great and small
Which vnto vs haue done offence:
Prepare vs Lord for to serue thee
In perfect loue and vnitie.

O Lord into temptation
Leade vs not when the fiend doth rage:
To withstand his inuasion,
Giue power and strength to euery age,
Arme and make strong thy feeble hoast,
With faith and with the holy Ghost.

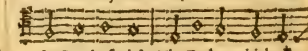
O Lord from euill deliuer vs,
The dayes and times are dangerous,
From euerlasting death saue vs,
And in our last neede comfort vs:
A blessed end to vs bequeathe,
Into thy hands our soule receiue.

For thou O Lord art King of Kings,
And thou hast power ouer all:
Thy glory shineth in all things,
In the wide world vniuersall.
Amen, let it be done O Lord,
That we haue pray'd with one accord:

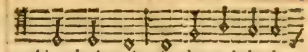
The Creed.



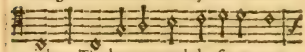
A Ll my belief and confidence is in



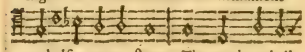
the Lord of might: The Father which all things



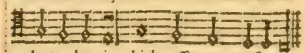
things hath made, the day and eke the



night : The heauens and the firmament



and also many a starre. The earth and all



that is therein, which passe mans reason far.

And in like manner I beleeue,
In Christ our Lord his Sonne :
Coequall with the deitie,
And man in flesh and bone :
Conceiued by the holy Ghost,
His word doth me assure :
And of his mother Mary borne,
Yet she a Virgin pure.

Because mankinde to Sathan was,
For sinne in bond and thrall,
He came and offered vp himselfe,
To death to saue vs all.
And suffering most grieuous paine :
Then Pilate being Iudge,
Was crucified on the Crosse,
And thereat did not grudge.

And so he died in the flesh,
But quickned in the spirit :
His body then was buried,
As is our vse and right.
His Soule did after this descend
Into the lower parts :
To them that long in darknesse were,
The true light of their hearts.

And in the third day of his death :
He rose to life againe :
To th'end he might be glorifide,
Out of all griefe and paine.
Ascending to the heauens high,
To sit in glory still :
On Gods right hand his father deare,
According to his will.

Vntill the day of iudgement come,
When he shall come againe,
With Angels power, yet of that day
We all be vncertaine.
To iudge all people righteously,
Whom he hath dearely bought :
The liuing and the dead also,
Which he hath made of nought,

And in the holy spirit of God,
My faith to satisfie,
The third person in Trinitie,
Beleeue I stedfastly,
The holy and Catholike Church,
That Gods word doth maintaine :
And holy Scripture doth allow,
Which Satan doth disdaine.

And also I doe trust to haue,
By Iesus Christ his death :
Release and pardon for my sinnes :
And that onely by faith.
What time all flesh shall rise againe,
Before the Lord of might :
And see him with their bodily eies,
Which now doe giue them light.

And then shall Christ our Sauiour,
The sheepe and goates diuide :
And giue life euerlastingly,
To those whom he hath tride.
Within his Realme celestiall,
In glory for to rest :
With all the holy companie,
Of Saints and Angels blest.

Which serue the Lord omnipotent,
Obediently each houre :
To whom be all Dominion,
And praise for euermore.

A prayer to the holy Ghost, to be sung before the Sermon.

Sing this as the 119. Psalme.

COme holy Spirit the God of might,
comforter of vs all :
Teach vs to know thy word aright,
that we doe neuer fall.
O holy Ghost visit our coast,
defend vs with thy shield :
Against all sinne and wickednesse,
Lord helpe vs winne the field.

Lord keepe our King and his Counsell,
and giue them will and might,
To persuere in thy Gospell,
which can put sinne to flight.
O Lord that giuest thy holy word,
send Preachers plenteously :
That in the same we may accord,
and therein liue and die.

O holy spirit direct aright,
the Preachers of thy word :
That thou by them maiest cut downe sinne,
as it were with a sword :
Depart not from those Pastors pure,
but aide them at all neede :
Which breake to vs the bread of life,
whereon our soules doe feede.

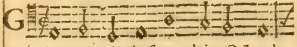
O blessed spirit of truth keepe vs,
in peace and vnitie :
Keepe vs from sects and errors all,
and from all Papistrie.
Conuert all those that be our foes,
and bring them to thy light :
That they and we may well agree,
and praise thee day and night.

O Lord encrease our faith in vs,
and loue so to abound :
That man and wife be void of strife,
and neighbours about vs round.
In our time giue thy peace O Lord,
to nation farre and nie :

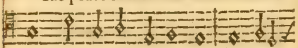
And teach them all thy holy word,
that we may sing to thee.

All glory to the Trinitie,
that is of mighties most,
The liuing Father, and the Sonne,
and eke the holy Ghost:
As it hath beene in all the time,
that hath beene heretofore:
As it is now, and so shall be,
henceforth for euermore.

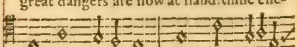
Da pacem Domine. E. G.



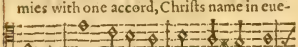
Iue peace in these our daies O Lord,



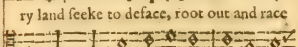
great dangers are now at hand: thine ene-



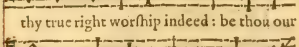
mies with one accord, Christs name in eue-



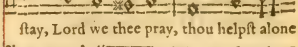
ry land seeke to deface, root out and race



thy true right worship indeed: be thou our



stay, Lord we thee pray, thou helpst alone



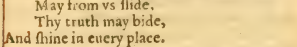
in all need.

Giue vs that peace which we doe lack,
Through misbeliefe and ill life:
Thy word to offer thou dost not slack,
Which we vnkindly gaine strine.
With fire and sword,
This healthfull word,
Some persecute and oppresse:
Some with the mouth
Confesse the truth,
Without sincere godlinesse.

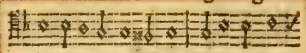
Giue peace, and vs thy spirit downe send,
With griefe and repentance true,
Doe pierce our hearts our liues to amend,
And by faith Christ renue:
That feare and dread,
Warre and bloudshed,
Through thy sweet mercy and grace,
May from vs slide.
Thy truth may bide,
And shine in euery place.

The Lamentation.

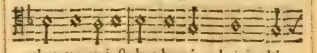
Through perfect repentance the sinner hath a sure trust in God, that his sins shall be wasted away in Christs bloud.



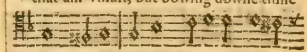
Lord in thee is all my trust, giue



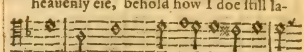
eare vnto my woefull cry: Refuse me not



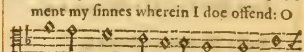
that am vniust, but bowing downe thine



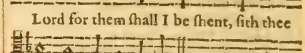
heauenly eie, behold how I doe still la-



ment my sinnes wherein I doe offend: O



Lord for them shall I be shent, sith thee



to please I doe intend.

No, no, not so, thy will is bent,
to deale with sinners in thine ire:
But when in heart they shall repent,
thou grant'st with speed their iust desire.
To thee therefore still shall I cry,
to wash away my sinfull crime:
Thy bloud O Lord is not yet dry,
but that it may helpe me in time.

Hast thee O Lord, hast thee I say,
to powre on me the gifts of grace:
That when this life shall flit away,
in heauen with thee I may haue place.
Where thou dost raigne eternally,
with God which once did down thee send,
Where Angels sing continually,
to thee be praise world without end.

A thanksgiuing after the receiuing of the Lords Supper.

Sing this at the 137. Psalme.

THe Lord be thanked for his gifts,
and mercies euermore:
That he doth shew vnto his Saints,
to him be laud therefore.
Our tongues cannot so praise the Lord,
as he doth right deserue:
Our hearts cannot of him so thinke,
as he doth vs preserue.
His benefits they be so great,
to vs that be but sinne:
That at our hands for recompence,
there is no hope to winne.
O sinfull flesh that thou shouldst haue
such mercies of the Lord:
Thou dost deserue more worthily,
of him to be abhord.
Naught else but sinne and wretchednesse,
doth rest within our hearts:
And stubbornely against the Lord,
we daily play our parts.
The Sunne aboue the firmament
which is to vs a light:
Doth shew it selfe more cleare and pure,
then we be in his sight.

The heauens abone, and all therein,
more holy are then we :
They serue the Lord in their estate,
each one in their degree.
They doe not striue for mastership,
nor slack their office set :
But feare the Lord and doe his will,
hate is to them no let.

Also the earth and all therein,
of God it is in awe :
It doth obserue the formers will,
by skilfull natures law.
The sea and all that is therein,
doth bend when God doth beck :
The spirits beneath doe tremble all,
and feare his wrathfull check.

But we alas for whom all these
were made them for to rule :
Doe not so know or loue the Lord,
as doth the Oxe or Mule.
A law he gaue for vs to know,
what was his holy will :
He would vs good, but we would not
auoid the thing is ill.

Not one of vs that seeketh out,
the Lord of life to please :
Nor doe the thing that might vs ioyne,
to Christ and quiet ease.
Thus are we all his enemies,
we can it not denie :
And he againe of his good will,
would not that we should die.

Therefore when remedy was none,
to bring vs vnto life :
The Sonne of God our flesh he tooke,
to end our mortall strife.
And all the law of God the Lord,
he did it full obey :
And for our sinnes vpon the Crosse,
his bloud our debts did pay.

And that we should not yet forget,
what good he to vs wrought :
A signe he left our eies to tell,
that he our bodies bought,
In bread and wine here visible,
vnto thine eies and taste :
His mercies great thou maist record,
if that his spirit thou hast.

As once the corne did line and grow,
and was cut downe with sithe :
And threshed out with many stripes,
out from his huske to driue.
And as the mill with violence,
did teare it out so small :
And made it like to earthly dust,
not sparing it at all.

And as the ouen with fire hot,
did close it vp in heate :
And all this done that I haue said,
that it should be our meate.
So was the Lord in his ripe age,
cut downe by cruell death :
His soule he gaue to torments great,
and yeelded vp his breath.

Because that he to vs might be
an euerlasting bread :
With much reproach and troubles great,
on earth his life he led.
And as the grapes in pleasant time,
are pressed very sore :
And plucked downe when they be ripe,
and let to grow no more.

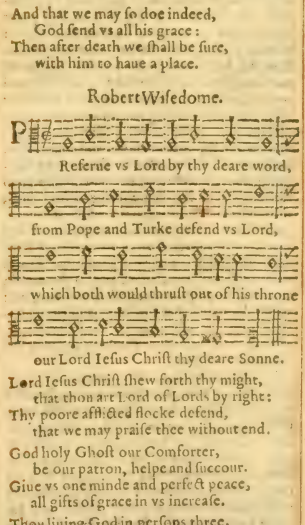
Because the iuice that in them is,
as comfortable drinke :
We might receiue and ioyfull be,
when sorrowes make vs shrinke.
So Christ his bloud out-pressed was,
with nailes and eke with speare :
The iuice whereof doth saue all those,
that rightly doe him feare.

And as the cornes by vnity
into one loafe is knit :
So is the Lord and his whole Church,
though he in heauen sit,
As many grapes make but one Wine,
so should we be but one.
In faith and loue in Christ aboue,
and vnto Christ alone.

Leading a life without all strife,
in quiet rest and peace :
From enuie and from malice both,
our hearts and tongues to cease.
Which if we doe, then shall we shew,
that we his chosen be
By faith in him to leade a life,
as alwaies willed he.

And that we may so doe indeed,
God send vs all his grace :
Then after death we shall be sure,
with him to haue a place.

Robert Wisedome.



Lord Iesus Christ shew forth thy might,
that thou art Lord of Lords by right:
Thy poore afflicted flocke defend,
that we may praise thee without end.

God holy Ghost our Comforter,
be our patron, helpe and succour.
Giue vs one minde and perfect peace,
all gifts of grace in vs increase.

Thou liuing God in persons three,
thy name be praised in vnity :
In all our need so vs defend,
that we may praise thee world without end.

FINIS.

A forme of Prayer to be vsed in priuate houses euery Morning and Euening.

Morning Prayer.

ALmightie God and most merciful Father, we doe not present our selues heere before thy Maiesty, trusting in our owne merits, or worthinesse, but in thy manifolde mercies, which hast promised to heare our prayers and graunt our requests, which wee shall make to thee in the name of thy beloued Sonne Iesus Christ our Lord, who also hath commaunded vs to assemble our selues together in his name, with full assurance, that hee will not onely be amongst vs, but also be our mediator and aduocate to thy Maiestie, that we may obtaine all things which shall seeme expedient to thy blessed will, for our necessities. Therefore we beseech thee sweet Father, to turne thy louing countenance towards vs, and impute not vnto vs our manifold sinnes and offences, wherby we most iustly deserue thy wrath & sharpe punishment, but rather receiue vs to thy mercie, for Iesus Christes sake, accepting his death and passion as a iust recompence for all our offences, in whom onely thou art pleased, and through whom thou canst not be offended with vs. And seeing that of thy great mercie wee haue quietly passed this night: Graunt (O heauenly Father) that we may bestow this day wholy in thy seruice, so that all our thoughts, words, and deeds, may redound to the glorie of thy name and good ensample of all men, who seeing our good workes, may glorifie thee our heauenly Father. And forasmuch as of thy meere fauour and loue, thou hast not onely created vs to thine owne similitude and likenesse, but also hast chosen vs to be heires with thy deare sonne Iesus Christ, of that immortall kingdome, which thou preparedst for vs before the beginning of the world: we beseech thee to encrease our faith and knowledge, and to lighten our hearts with thy holy spirit, that we may in the meane time liue in godly conuersation and integritie of life, knowing that Idolaters, adulterers, couetous men, contentious persons, drunkards, gluttons and such like, shall not inherite the kingdome of God.

And because thou hast commaunded vs to pray one for another, we doe not onely make request (O Lord) for our selues, and for them that thou hast alreadie called to the true vnderstanding of thy heauenly will, but for all people and nations of the world, who as they know by thy wonderfull works, that thou art God ouer all, so they may be instructed by thy holy spirit, to beleeue in thee, their onely Sauiour and Redeemer, but forasmuch as they cannot beleeue, except they heare, nor cannot heare but by preaching, and none can preach, except he be sent: therefore (O Lord) raise vp faithfull distributers of thy mysteries, who setting apart all worldly respects, may both in their life and doctrine onely seeke thy glorie. Continually confound Sathan, Antichrist, with all hirelings, whom thou hast already cast off into a reprobate sence, that they may not by sects, schismes, heresies, & errors, disquiet thy little flock. And because, O Lord, we be fallen into the latter daies and dangerous times, wherein ignorance hath gotten the vpper hand, and Sathan by his Ministers seekes by all meanes to quench the light of thy Gospell: wee beseech thee to maintaine thy cause against those rauening Wolues, and strengthen all thy seruants, whom they keepe in prison and bondage. Let not thy long suffering be an occasion, either to encrease their tyrannie, or to discourage thy children: neither yet let our sins and wickednes, be an hinderance to thy mercies, but with speed (O Lord) consider their great miserie. For thy people Israel many times by their sin prouoked thine anger, and thou punishedst them by thy iust iudgement, yet though their sins were neuer so grieuous, if they once returned from their iniquity, thou receiuedst them to mercy. We therefore most wretched sinners bewaile our manifold sins, and earnestly repent vs of our former wickednes, and vngodly behaiour towards thee: and whereas we cannot of our selues purchase thy pardon, yet wee humblie beseech thee for Iesus Christs sake, to shew thy mercie vpon vs, and receiue vs againe to thy fauour. Graunt vs deare Father these our requests, and all other things necessarie for vs, and thy whole Church, according to thy promise in Iesus Christ our Lord. In whose name wee beseech thee, as he hath taught vs, saying: *Our Father which art in heauen, &c.*

Euening Prayer.

O Lord God, Father euerlasting, and full of pitie, wee acknowledge and confesse, that wee bee not worthie to lift vp our eies to heauen, much lesse to present our selues before thy Maiestie, with confidence that thou wilt heare our prayers, and graunt our requests: if we consider our owne deseruings: for our consciences doe accuse vs, and our sins do witnesse against vs, and wee know that thou art an vpright Iudge, which doest not iustifie the sinners and wicked men, but punishest the faults of all such as transgresse thy commandements: yet most merciful Father, since it hath pleased thee to command vs to call on thee in all our troubles and aduersities, promising euen then to help vs, when we feele our selues, (as it were) swallowed vp of death & desperation, we vtterly renounce all worldly confidence, and flie to thy soueraigne bountie as our only stay & refuge: beseeching thee not to cal to remembrance our manifold

sinnes

sinnes and wickednesse, whereby we continually prouoke thy wrath & indignation against vs, neyther our negligence and vnkindnesse, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweet comfort of thy Gospell reuealed vnto vs, but rather to accept the death and obedience of thy Son Iesus Christ, who by offering vp his body in sacrifice once for all, hath made a sufficient recompence for all our sins. Haue mercy therefore vpon vs, O Lord, and forgiue vs our offences. Teach vs by thy holy Spirit, that we may rightly waigh them, and earnestly repent for the same. And so much the rather, O Lord, because that the reprobate and such as thou hast forsaken, cannot praise thee, nor call vpon thy name, but the repenting heart, the sorrowfull minde, the conscience oppressed, hungring and thirsting for thy grace, shall euer set forth thy praise and glory.

And albeit wee be but wormes and dust, yet thou art our Creator, and we be the worke of thine hands: yea, thou art our Father, and wee thy Children: thou art our Shepheard, and wee thy flocke: thou art our Redeemer, and wee thy people whom thou hast bought: thou art our God, and wee thine inheritance. Correct vs not therefore in thine anger (O Lord) neither according to our deserts punish vs, but mercifully chastise vs with a fatherly affection, that all the world may know at what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, thou wilt put away all his wickednesse out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally, for as much as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to trauel in, grant O deare Father, that we may continually watch for the time that our Lord Iesus Christ shall appeare for our deliuerance out of this mortall life, and in the meane season, that we be not ouercome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee. Furthermore, that our sleepe be not excessiue or ouer-much, after the vnsatiable desires of our flesh, but onely sufficient to content our weake nature, that wee may be the better disposed to liue in all godly conuersation, to the glory of thy holy name, and profit of our brethren. So be it.

A godly Prayer to be said at *all times.*

HOnour and praise be giuen to thee, O Lord God Almighty, most deare Father of heauen, for all thy mercies and louing kindnesses shewed vnto vs, in that it hath pleased thy gracious goodnesse, freely and of thine owne accord to elect and chuse vs to saluation before the beginning of the world: And euen like continuall thanks be giuen to thee, for creating vs after thine owne image, for redeeming vs with the precious bloud of thy deare Sonne, when wee were vtterly lost: for sanctifying vs with thy holy Spirit in the reuelation and knowledge of thy word: for helping and succouring vs in all our needes and necessities, for sauing vs from all dangers of body and soule, for comforting vs so fatherly in all our tribulations and persecutions, for sparing vs so long, and giuing vs so large a time of repentance. These benefits O most mercifull Father, like as wee acknowledge to haue receiued them of thy onely goodnesse, euen so we beseech thee for thy deare Sonne Iesus Christs sake, graunt vs alwayes thy holy Spirit, whereby wee may continually grow in thankefulnesse towards thee, to be led into all truth, and comforted in all aduersities. O Lord strengthen our faith, kindle it more in feruentnesse and loue towards thee, and our neighbours for thy sake: suffer vs not (most deare Father) to receiue thy word any more in vaine: but graunt vs alwayes the assistance of thy grace and holy Spirit, that in heart, word, and deed, we may sanctifie and doe worship to thy name, helpe to amplifie and increase thy kingdome, and whatsoeuer thou sendest, we may be heartily well content with thy good pleasure and will. Let vs not lacke the thing, O Father, without the which we cannot serue thee: but blesse thou so all the workes of our hands, that we may haue sufficient, and not be chargeable but rather helpfull vnto others. Be mercifull O Lord to our offences, and seeing our debt is great which thou hast forgiuen in Iesus Christ, make vs to loue thee and our neighbours so much the more: be thou our Father, Captaine, and defender in all temptations: hold thou vs by thy mercifull hand, that we may be deliuered from all inconueniences, and end our liues in the sanctifying and honouring of thy holy name, through Iesus Christ our Lord and onely Sauiour.

Let thy mighty hand and out-stretched arme (O Lord) be still our defence, thy mercy and louing kindnesse in Iesus Christ thy deare Sonne our saluation, thy true and holy word our instruction, thy grace and holy Spirit our comfort and consolation vnto the end and in the end. So be it.

O Lord increase our faith.

A Confession for all estates *and times.*

OEternall God and most mercifull Father, we confesse and acknowledge here before thy diuine Maiesty, that we are miserable sinners, conceiued and borne in sin and iniquitie, so that in vs there is no goodnes. For the flesh euermore rebelleth against the spirit, whereby we continually transgresse thy holy precepts and commandements: and so purchase to our selues through thy iust iudgement, death and damnation. Notwithstanding (O heauenly Father) for as much as we are displeased with our selues for the sinnes that wee haue committed against thee, and doe vnfainedly repent vs of the same, wee most humbly beseech thee for Iesus Christ his sake,

to shew thy mercy vpon vs, to forgiue vs all our sinnes, and encrease thy holy Spirit in vs, that we acknowledging from the bottome of our hearts, our owne vnrighteousnesse, may from henceforth not onely mortifie our sinfull lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will, not for the worthinesse thereof, but for the merits of thy dearely beloued Sonne Iesus Christ our onely Sauiour, whom thou hast already giuen an oblation and offering for our sinnes, and for whose sake wee are certainely perswaded that thou wilt deny vs nothing that we shall aske in his name, according to thy will. For thy Spirit doth assure our consciences, that thou art our mercifull Father, and so louest vs thy children through him, that nothing is able to remoue thy heauenly grace and fauor from vs. To thee therefore (O Father) with the Sonne, and the holy Ghost, be all honour and glory world without end. Amen.

A Prayer to be said before a *man begin his works.*

O Lord God, most mercifull Father and Sauiour, seeing it hath pleased thee to command vs to trauell, that wee may relieue our neede, wee beseech thee of thy grace so to blesse our labours, that thy blessing may extend vnto vs, without the which wee are not able to continue, and that this great fauour may be a witnesse vnto vs of thy bountifulnesse and assistance, so that thereby we may know the fatherly care that thou hast ouer vs.

Moreouer (O Lord) wee beseech thee that thou wouldest strengthen vs with thy holy Spirit, that wee may faithfully trauell in our estate and vocation, without fraud or deceit, and that wee may endeuour our selues to follow thine holy ordinance, rather then to seeke to satisfie our greedy affections or desire to gaine. And if it please thee (O Lord) to prosper our labours, giue vs a minde also to helpe them that need, according to that ability that thou of thy mercy shalt giue vs: And knowing that all good things come of thee, graunt that wee may humble our selues to our neighbours, and not by any meanes lift our selues aboue them which haue not receiued so liberall a portion as of thy mercy thou hast giuen vnto vs. And if it please thee to try and exercise vs by greater pouerty and need then our flesh would desire, that thou wouldest yet (O Lord, grant vs grace to know that thou wilt nourish vs continually, through thy bountifull liberalitie, that we be not so tempted, that we fall into distrust, but that wee may patiently waite till thou fill vs, not onely with corporall graces and benefits, but chiefely with thine heauenly and spirituall treasures, to the intent wee may alwayes haue more ample occasion to giue thee thankes, and wholy to rest vpon thy mercies. Heare vs O Lord of mercy, through Iesus Christ thy Sonne our Lord. Amen.

A Prayer for the whole estate *of Christs Church.*

Almighty God and most mercifull Father, we humbly submit our selues and fall downe before thy Maiestie, beseeching thee from the bottome of our harts, that this seed of thy word now sowne amongst vs, may take such deepe roote, that neyther the burning heate of persecution cause it to wither, neyther the thorny cares of this life choake it, but that as seede sowne in a good ground, it may bring forth thirtie, sixtie, and an hundred folde, as thy heauenly wisedome hath appointed. And because we haue neede continually to craue many things at thy hands, we humbly beseech thee (O heauenly Father) to graunt vs thy holy Spirit, to direct our petitions, that they may proceede from such a feruent minde, as may be agreeable to thy most holy will, and seeing that our infirmitie is able to doe nothing without thy help, and that thou art not ignorant with how many and great temptations we poore wretches are on euery side enclosed and compassed, let thy strength (O Lord) sustaine our weaknesse, that we being defended with the force of thy grace, may be safely preserued against all assaults of Sathan, who goeth about continually like a roaring Lion, seeking to deuoure vs. Increase our faith (O mercifull Father) that we doe not swerue at any time from thy heauenly word, but augment in vs hope and loue, with a carefull keeping of all thy commandements, that no hardnesse of heart, no hypocrisie, no concupiscence of the eyes, nor entisements of the world doe draw vs away from thy obedience. And seeing wee liue now in these most perilous times, let thy fatherly prouidence defend vs against the violence of our enemies, which seek by all means to oppresse thy truth.

Furthermore, for as much as by thy holy Apostle wee be taught to make our prayers and supplications for all men: Wee pray not onely for our selues here present, but beseech thee also to reduce all such as be yet ignorant from the miserable captiuitie of blindnes and errour, to the pure vnderstanding and knowledge of thy truth, that we all with one accord and vnitie of minde may worship thee our onely God and Sauiour. And that all Pastors, Shepheards, and Ministers, to whom thou hast committed the dispensation of thy holy word, and charge of thy chosen people, may both in their life and doctrine be found faithfull, setting only before their eyes thy glory, and that by them all poore sheepe which wander and goe astray, may be gathered and brought home to thy fold.

Moreouer, because the hearts of Rulers are in thy hands, wee beseech thee to direct and gouerne the hearts of all Kings, Princes, and Magistrates, to whom thou hast committed the sword: Especially (O Lord) according to our bounden duty, wee beseech thee to maintaine and increase the Honourable estate of the Kings Maiestie, and all his most noble Counsellers and Magistrates, with all the spirituall Pastors and Ministers, and

nisters, and all the whole body of this common-weale. Let thy fatherly fauour so preserue them, & thy holy spirit so gouerne their hearts, that they may in such sort execute their office, that thy religion may be purely maintained, manners reformed, and sin punished, according to the precise rule of thy holy word: and for that we be all members of the mysticall body of Iesus Christ, we make our requests vnto thee (O heauenly Father) for all such as are afflicted with any kind of crosse or tribulation; as warre, plague, famine, sicknes, pouertie, imprisonment, persecution, banishment, or any other kind of thy rods, whether it be calamitie of body, or vexation of mind, that it would please thee to giue them patience and constancie, till thou send them full deliuerance of all their troubles. Root out from hence, O Lord, all rauening Wolues, which to fill their bellies, seeke to destroy thy flock. And shew thy great mercies vpon those our brethren in other countries, which are persecuted, cast into prison, and daily condemned for the testimonie of thy truth. And although they be vtterly destitute of all mans aide, yet let thy sweet comfort neuer depart from them, but so inflame their hearts with thy holy spirit, that they may boldly & cheerefully abide such triall as thy godly wisedome shall appoint: So that at length as well by their death, as by their life, the kingdome of thy deare Sonne Iesus Christ, may encrease and shine through all the world. In whose name wee make our humble petitions vnto thee, as hee hath taught vs. *Our Father, &c.*

A Prayer against the Diuell and his manifold tentations, made by *S. Augustine.*

THere wanted a tempter, and thou wast the cause that hee was wanting: there wanted time & place, and thou wast the cause that they wanted. The tempter was present, and there wanted neither place nor time, but thou heldest me backe that I should not consent. The tempter came full of darknes as he is, and thou didst harden mee that I might despise him. The tempter came armed and strongly, but to the intent he should not ouercome me, thou didst restraine him and strengthen me. The tempter came transformed into an Angell of light, and to the intent he should not deceiue me, thou didst rebuke him, and to the intent I should know him, thou didst enlighten me. For he is the great red dragon, the old serpent, called the Diuel & Sathan, which hath seauen heads and ten hornes, whom thou hast created to take his pleasure in this huge and broad sea, wherein there creepe liuing wights innumerable, and beasts great & small, that is to say, diuers sorts of fiends, which practiseth nothing else day and night, but goeth about seeking whom he may deuoure, except thou resist him O Lord Iesus. For it is that old dragon which draweth down the third part of the starres of heauen with his taile, and casteth them to the ground, which with his venome poysoneth the waters of the earth, that as many men as drinke of them, may die, which trampleth vpon gold, as if it were mire, & is of opinion that Iordan shall run into his mouth, and which is made of such a mould that hee feareth no man: And who shall saue vs from his chops, O Lord Iesus? who shall plucke vs out of his mouth, saying thou O Lord, who hast broken the head of this great Dragon? Helpe vs Lord, spread out thy wings ouer vs O Lord, that we may flee vnder them from the face of this Dragon that pursueth vs: and fence thou vs from his hornes with thy shield: For this is his continuall endeuour, this is his only desire to deuour the soules which thou hast created. And therefore we cry vnto thee O God, deliuer vs from our daily aduersary, who whether we sleep or wake, whether we eate or drinke, or whether wee be doing of any thing else, preaseth vpon vs by all kinde of meanes, assaulting vs day and night with traines and policies, and shooting his venemous arrowes at vs, sometimes openly, and somtimes priuily, to slay our soules. And yet such is our great madnesse O Lord, that whereas wee see the dragon continually in a readinesse to deuoure vs with open mouth, we neuertheleſſe doe sleep, and reioyce in our owne sloathfulnesse, as though we were out of his danger, who desireth nothing else but to destroy vs. Our mischieuous enemy to the intent to kil vs, watcheth continually and neuer sleepeth, & yet will not we awake from sleepe to saue our selues. Behold he hath pitched infinite snares before our feet, and filled all our wayes with sundry traps to catch our soules. And who can escape O Lord Iesu, so many and great dangers? He hath laid snares for vs in our riches, in our pouerty, in our meat, in our drinke, in our pleasures, in our sleepe, and in our waking. Hee hath set snares for vs in our words and our workes, and in all our life. But thou O Lord, deliuer vs from the net of the fowler, and from hard words, that wee may giue praise to thee, saying: Blessed be the Lord who hath not giuen vs to be a prey for their teeth: our soule is deliuered as a sparrow out of the fowlers net, the net is broke and we escaped.

The Confession of the Christian Faith.

Beleeue and confesse my Lord God, eternall, infinite, vnmeasurable, incomprehensible, and inuisible, one in substance, and three in person, Father, Sonne, and holy Ghost, who by his almighty power and wisedome, hath not onely of nothing created heauen and earth, and all things therein contayned, and man after his owne image, that he might in him be glorified, but also by his fatherly prouidence gouerneth, maintaineth, and preseruetth the same, according to the purpose of his will.

I beleeue also and confesse Iesus Christ the onely Sauiour and Messias, who being equall with God, made himselfe of no reputation, but tooke on him the shape of a seruant, and became man, in all things like vnto vs, except

sinne,

sinne, to assure vs of mercie and forgiuenesse: for when through our Father *Adams* transgression, we were become children of perdition, there was no meanes to bring vs from the yoake of sinne and damnation, but only Iesus Christ our Lord, who giuing vs that by grace, which was by nature his, made vs through faith the children of God, who when that fulnesse of time was come, was conceiued by the power of the holy Ghost, borne of the Virgin *Mary* (according to the flesh) and preached in earth the Gospel of saluation, till at length by tyrannie of the Priests, he was guiltlessly condemned vnder *Pontius Pilate*, then President of Iury, and most slanderously hanged on the Crosse betweene two theeues, as a notorious trespasser, where taking vpon him the punishment of our sinnes, hee deliuered vs from the curse of the law.

And for as much as hee being onely God, could not feele death, neither being onely man, could ouercome death, hee ioyned both together, and suffered his humanitie to be punished with most cruell death, feeling in himselfe the anger and seuere iudgement of God, euen as he had been in extreame torments of hell, and therefore cryed with a loud voyce, My God, my God, why hast thou forsaken me? Thus of his mercie, without compulsion, he offered vp himselfe as the onely sacrifice to purge the sinnes of all the world, so that all other sacrifices for sin, are blasphemous and derogate from the sufficiencie hereof, which death, albeit it did sufficiently reconcile vs to God, yet the Scriptures commonly doe attribute our regeneration to his resurrection. For as by rising again from the graue, the third day hee conquered death, euen so the victorie of our faith standeth in his resurrection: and therefore without the one, wee cannot feele the benefits of the other. For as by his death sinne was taken away, so our rightcousnesse was restored by his resurrection. And because hee would accomplish all things, and take possession for vs in his kingdome, hee ascended into heauen, to enlarge the same kingdome, by the aboundant power of his spirit, by whom wee are most assured of his continuall intercession towards God the Father for vs.

And although hee be in heauen as touching his corporall presence, where the Father hath now set him at his right hand, committing vnto him the administration of all things, as well in heauen aboue, as in earth beneath: yet is hee present with vs his members, euen to the end of the world, in preserving and gouerning vs with his effectuall power and grace; who when all things are fulfilled, which GOD hath spoken by the mouth of all his Prophets, since the world began, will come in the same visible forme, in the which hee ascended, with an vnspeakeable Maiestie, power, and companie, to separate the Lambes from the Goates, the elect from the reprobate: So that none, whether hee be aliue then, or dead before, shall escape his iudgement.

Moreouer, I beleeue and confesse the holy Ghost, God equall with the Father, and the Sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs vnto all trueth, persuading most assuredly in our consciences, that wee be the children of GOD, brethren to Iesus Christ, and fellow heires with him of life euerlasting: yet notwithstanding it is not sufficient to beleeue that GOD is omnipotent and mercifull, that Christ hath made satisfaction, or that the holy Ghost hath his power and effect, except wee doe apply the same benefits to vs which are Gods elect.

I beleeue therefore and confesse one holy Church, which as members of Iesus Christ, the onely head thereof, consent in faith, hope, and charity, vsing the gifts of God, whether they be temporall or spirituall, to the profit and furtherance of the same, which Church is not seene to mans eye, but onely knowne to God, who of the lost sonnes of *Adam*, hath ordained some as vessels of wrath to damnation, and hath chosen others as vessels of his mercie to be saued: the which in due time he calleth to integritie of life, and godly conuersation, to make them a glorious Church in himselfe.

But that Church which is visible, and seene to the eye, hath three tokens and marks whereby it may be knowne. First, the word of GOD, contained in the olde and new Testament, which as it is aboue the authoritie of the same Church, and onely sufficient to instruct vs in all things concerning saluation: so is it left for all degrees of men, to reade and vnderstand. For without this word, neither Church, Counsell, nor Decree, can establish any point touching saluation: The second is, the holy Sacraments, to wit, of Baptisme, and the Lords Supper, which Sacraments Christ hath left vnto vs, as holy signes and seales of Gods promises. For as by Baptisme once receiued, is signified, that wee (as well Infants as others of age and discretion) being strangers from GOD by originall sinne, are receiued into his family and congregation, with full assurance, that although this roote of sinne lye hid in vs, yet to the Elect it shall not be imputed: So the Supper declareth that GOD as a most prouident Father, doth not onely feede our bodies, but also spiritually nourisheth our soules with the graces and benefits of Iesus Christ, (which the Scripture calleth eating of his flesh, and drinking of his bloud) neither must wee in the administration of these Sacraments, follow mans fantasie, but as Christ himselfe hath ordained, so must they be administred, and by such as by ordinary vocation are thereunto called. Therefore whosoeuer reseruetb and worshippeth these Sacraments, or contrariwise contemneth them in time and place, procureth to himselfe damnation.

The third marke of this Church, is Ecclesiasticall Discipline, which standeth in admonition and correction of faults. The finall end whereof is Excommunication, by the consent of the Church determined, if the offender be obstinate: And besides this Ecclesiasticall Discipline, I acknowledge to be-

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